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**AUSTRALIA**  
**and**  
**the JEWS**

**THE FACTS about Jewish Influence**

**THE FACTS about the Refugees**

**With Foreword by Maurice Blackburn, M.H.R.**

**League for Peace and Democracy**

**THREEPENCE**

## Why This Pamphlet is Published



This pamphlet was completed a few days before the outbreak of war between Britain and Germany. The war may have made some parts of the pamphlet less necessary, but it has made other parts more necessary. For there is now a grave possibility of the rise of racial hatred against the German refugees—Jewish and non-Jewish—in Australia.

Such a hatred can have an enormous effect. It can pave the way to a general attack on democratic institutions. It can lead to something like fascism in Australia. It can help to prepare an unjust peace that will sow the seeds of further wars. The "Jewish Problem," linked with the "German Problem," can be as important as that.

Even when the pamphlet was commenced, early in 1939, the importance of the Jewish Problem was clear. **There should be no Jewish problem in Australia. But the Jewish problem has been raised.** It has been raised by men in public life, by secret groups distributing anonymous posters, and by men and women in everyday conversation. The Jewish Problem is here. We cannot shut our eyes to it. We have to understand it—to get the facts.

That is why the League for Peace and Democracy—though it is not a Jewish organization—publishes this pamphlet. Its aim is neither to praise nor condemn the Jews, but to give the facts, and to help the Australian people judge for themselves how they will meet and solve the Jewish problem, and the other problems connected with it.

## AUSTRALIA AND THE JEWS

by

L. P. FOX, B.Sc., Dip.Ed.

With foreword by

MAURICE BLACKBURN, M.H.R.

League for Peace and Democracy

September, 1939  
MELBOURNE

**JEWISH  
REFUGEES  
PUBLIC  
ENEMY  
NO. 1**

Copy of a poster displayed in Collins Street, Melbourne, a few days after Sir Frank Clarke's allegations. This points to the existence of secret organisations deliberately trying to stir up racial hatred. Who is behind these groups?

## FOREWORD

Leonard Fox has honoured me by asking me to write this foreword. His work is characteristically honest and persuasive. Its reader will be better equipped to do battle with the forces of bigotry and prejudice.

But why should anti-semitism win a foothold here? If, to adapt Macaulay's words, the Jews may have not felt towards Europe like children, it is because she has treated them like a stepmother. Australia has received the Jew as a child of the full blood and he has been our brother.

Let those for whom the only token of loyalty is readiness for military service acknowledge that the war record of the Australian Jew is as honourable as that of the Australian Gentile. Of the Jewish population, eleven per cent. enlisted in the A.I.F. as against nine per cent. of the whole nation. Of every one hundred Jewish soldiers, fifteen were killed. That is a little more than the percentage of the killed and missing for the whole army. For valour two Australian Jews were decorated with the Victoria Cross. (I am indebted for these figures to an article by Mr. P. J. Marks in the "Australian National Review" for September, 1938.)

The civilian service of the Jew is equally distinguished. In every branch he has been eminent. Everyone speaks of the Jew's capacity as an organizer of capital and finance. The services of the Jew to the Labour Movement are less known. But of the very few portraits that hang in the Council Chamber of the Melbourne Trades Hall, two, probably three, are the likeness of Jewish leaders.

There are two peaks of eminence that only Jews have ascended. One Jew became chief of the Australian Army Corps. Another resigned the Chief Justiceship of Australia to become the first Australian-born Governor-General of the Commonwealth.

Let us remember that there is no pure race. Each stream of national life is renewed and invigorated by many tributaries. It is right that, in their devotion to Australia, men should not lose their pride of race. Let us not seek uniformity for uniformity's sake. Rather let us be filled by the generous spirit in which Thomas Davis thus appealed to the composite Irish people:

"And, oh! it were a gallant deed  
To show before mankind,  
How every race and every creed  
Might be by love combined—  
Might be combined, yet not forget  
The fountains whence they rose,  
As, filled by many a rivulet,  
The stately Shannon flows."

Maurice Blackburn.

24th August, 1939.

Source unknown

# Australia and the Jews



## HOW MANY JEWS ARE THERE IN AUSTRALIA?

There were 23,553 people of Jewish religion in Australia at the time of the 1933 census returns—about 0.36 per cent. of the total population.

This is a small proportion compared with other countries. The Jews form about 10 per cent. of the population of Poland, 6 per cent. in Hungary, 5 per cent. in Rumania, 3½ per cent. in the U.S.A., and 0.7 per cent. in Great Britain. The 16 million Jews in the world constitute about 1.6 per cent. of the world's white population.

The proportion of Jews in Australia has, according to census figures, been slightly on the decline. From 1891 to 1933 the number of Jews increased from 13,779 to 23,553. But the proportion decreased from 0.43 per cent. to 0.36 per cent. (Dr. A. Patkin, writing in the "Australian Jewish Herald" for September 17, 1936, considered that, without increased Jewish immigration, there would be a danger of the Jewish communities in Sydney and Melbourne "sharing the fate of their now almost wiped-out sister communities in Hobart, Bendigo and Ballarat.")

Australian Jews are mainly in the capital cities. The Jewish Year Book for 1938 states that there are 10,000 Jews in Sydney, 9,000 in Melbourne, 2,200 in Perth, and 528 in Adelaide.

The present Government quota for refugees is 15,000 in three years. These will not be all Jews, but even supposing they were, the percentage of Jews in Australia would still be under 0.6—less than it is in Great Britain and far less than it is in the U.S.A.

## ARE THE JEWS CAPITALISTS?

"Most Jews are capitalists." Is there any truth in this belief, which is held by a number of Australian workers?

The facts are given by the Australian Census Returns for 1933, which classify as follows the people of Hebrew religion:—

(Refugees who had already received permits when the war began will be arriving till early in 1940, but the only permits to be issued in future to "enemy" refugees will be in respect of husbands, wives or minor children of refugees already in Australia.)

Employer . . . . .	1,946
Working on own account . . . . .	2,074
Wage or salary earning group . . . . .	6,767
Helper not receiving wage or salary . . . . .	102
Grade not stated (including home duties, scholars, dependents, etc.) . . . . .	12,629
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Total . . . . .	23,553
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These figures show that only between 8 and 9 per cent. of the Jews are employers.

The Census gives further figures for the 12,379 Hebrew breadwinners:—

No income . . . . .	1,165
Under £52 . . . . .	2,111
£52-£103 . . . . .	2,082
£104-£155 . . . . .	1,609
£156-£207 . . . . .	1,132
£208-£259 . . . . .	994
£260 and over . . . . .	2,944
Not stated . . . . .	342
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Total . . . . .	12,379
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According to these figures, 56 per cent. earn less than £3 per week, and 65 per cent. less than £4 per week.

The Census returns therefore show that most of the Australian Jews are poor Jews, and that less than one-tenth are employers.

## DO THE JEWS CONTROL AUSTRALIA?

We have shown that most Jews are not capitalists. We now have to answer the question: "Are most capitalists Jews?" If most of our Australian capitalists are Jews, this would mean that the Jews control Australia.

The most complete study of economic control in this country appears to be J. N. Rawling's "Who Owns Australia?" (Modern Publishers, Sydney.)

The author shows that economic control of Australia rests mainly in the hands of the group controlling Broken Hill Proprietary Ltd. (B.H.P.). B.H.P. is "all important in the Australian scheme of things economical, financial and industrial—and, we must add, political—because it is the hub of the hub, the sun around which revolves the whole of Australian secondary economy." B.H.P. is closely linked with the three "metal banks" (Commercial Bank of Australia, National Bank of Australasia, Bank of Adelaide), and through them with the three "sugar banks" (Bank of

N.S.W., Commercial Banking Company of Sydney, Queensland National Bank) and the three "overseas banks" (Bank of Australasia, English, Scottish and Australian Bank, Union Bank of Australia).

Is this central group Jewish or non-Jewish? Rawling shows that its most powerful members are:—

The Baillieu family;  
The Darling family;  
The Fairfax family;  
The Knox family;  
R. C. Meares;  
A. W. Palfreyman;

Certain British groups (I.C.I., Bank of England, Lloyd's Bank and other groups).

These families are non-Jewish. In addition, the reader of Rawling's pamphlet will find that among the lists of directors and big shareholders there are very few Jewish names—either in the central dominant group or in the lesser companies.

The only prominent Jewish names in the pamphlet are those of Colonel H. E. Cohen, the late Sidney Myer, the late George Judah Cohen, and Theo and Thorold Fink. Colonel Cohen has directorates in ten companies, mostly zinc and breweries. The late Sidney Myer is listed as holding 15,100 shares in Broken Hill Proprietary Ltd. This is a small number when we compare it with the 750,000 held by Harold G. Darling, R. C. Meares, and three others.

The late George Judah Cohen was formerly a director of the Commercial Banking Company of Sydney, and had interests in Australian Gaslight, United Insurance, and other companies. The names of Cohen, Levy and Moses are mentioned by Rawling (p. 17) as being prominent in the Sydney and North Shore Gaslight Monopoly. Three Cohens are included among the shareholders of the Commercial Banking Company of Sydney, holding between them 3,006 shares, compared with 4,066 held by six members of the Fairfax family.

We must therefore conclude that while there are Jews among our Australian capitalists, the dominant groups are non-Jewish. The Jews do not exercise an economic or financial control over Australia.

#### DO THE JEWS CONTROL OUR PRESS?

Accusations are sometimes made about "Jewish control of the Press." Control over the Press can be exerted by: (a) the Government; (b) the dominant capitalist groups; (c) the directors and main shareholders of the newspapers. Of

these three methods of control, the first two are non-Jewish. What of the third?

The "Sydney Morning Herald" is, according to J. N. Rawling, owned by the Fairfax family. The Melbourne "Age" is similarly owned by the Scots Syme family. The Melbourne "Argus" was formerly owned by Wilson & Mackinnon. Its directors (March, 1939) were J. B. Aitken, Kingsley A. Henderson, Sir George Dalziel Kelly, Sir H. S. W. Lawson, and Allan Spowers. The biggest shareholders (September, 1938) were a group of four (R. O. Blackwood, E. R. Russell, E. F. Mitchell and George Fairbairn) representing the former owners, another group of four (J. B. Aitken, John Turnbull, E. R. Russell, G. G. Jobbins) acting as trustees of the estate of the late Lauchlan Mackinnon, Allan Spowers, George Fairbairn, B. E. and A. Mackinnon (England), and the National Reliance Investment Trust Ltd. There is no trace in these three papers of Jewish control.

Among the directors of the Herald and Weekly Times Ltd. are Theo and Thorold Fink, who are Jewish. The dominant influence here, however, is generally recognized to be that of Sir Keith Murdoch (also a director, and the biggest shareholder with 22,399 shares in November, 1938). A comparison of the contents and editorial policy of the "Herald" group of papers with other groups does not show any signs of any special "pro-Jewish" bias.

Since our papers to a large extent mirror the opinions of British papers, this influence should also be considered. M. G. Murchin, who is inclined to be anti-Jewish rather than pro-Jewish, writes in his book, "Britain's Jewish Problem": "The number of Jews employed in the Press is, undoubtedly, negligible, especially in the high editorial posts. . . . Jews are essentially traders in goods, not gossip. And of the proprietors of the nine great national daily newspapers, only one, Lord Southwood, is a Jew." (pp. 70-71.)

We can therefore conclude that the control of our Press is almost entirely in the hands of non-Jewish capitalist groups.

#### DO THE JEWS CONTROL WORLD FINANCE?

Even though Australian finance-capital is predominantly non-Jewish, Jewish control of Australia would still be possible if the Jews control world finance. Do they?

An examination of the banking structure in Hungary (such as Douglas Reed makes in "Disgrace Abounding") would encourage the belief that Jews control world finance. They are certainly powerful in Hungary. They were also powerful in Austria before Hitler's invasion.

## "Tell the Preth I'm right here to make an All-British Film"



This anti-Jewish cartoon appeared in the "Angle," published in Melbourne in 1935. The "Angle" praised Hitler and the "Nazi idea of race." Its publisher, Mr. A. Rud Mills, has since written a book attacking Christianity. This shows how anti-Jewish propaganda supports fascism and leads to the persecution of religion.

But we cannot judge the world from an examination of one or two minor countries. We need a full examination of the facts. Such an enquiry was made by Paul Einzig. The results were printed in the English "Banker" for October, 1933, and are quoted by Valentin ("Antisemitism," pp. 215-) as follows:—

"No Jews are among the governors of the Bank of England, and hardly any are on the boards of the 'Big Five' . . . Those Anglo-Jewish banking firms which are of international importance can be counted on the fingers of one hand. . . . In France the leading business banks are not under Jewish influence. . . . Jewish financial influence in America is far smaller than is commonly believed. . . . In Central and in Eastern Europe, on the other hand, Jewish banking houses play a very important part. Their influence is greatest in Austria and Hungary." In Germany, before Hitler came to power, "in the leading banks the Jewish directors were in a decided minority."

Valentin also quotes authorities to show that in 1922 America's eight richest millionaires were non-Jews, while of the world's 44 richest men in 1905, only seven were Jews. Five of these seven were Rothschilds, holding 11th, 17th, 18th, 32nd and 41st places. Since 1905 the position of the Rothschilds has deteriorated greatly.

Valentin also makes the point that: "It is non-Jews almost entirely who are at the head of all important international cartels and trusts." The oil industry, for instance, is practically entirely non-Jewish.

It therefore seems clear that except in Hungary, and possibly one or two other small countries, financial and economic control is predominantly non-Jewish. The Jews do not control world finance.

### ARE THE JEWS COMMUNISTS?

People who tell us in one breath that all Jews are capitalists will often tell us in the next breath that all Jews are communists, plotting to overthrow the capitalist system. We have seen that there is no truth in the first assertion. Is there any in the second?

Marx, Lenin and Stalin, we are told, are all Jews. It is true that Marx was a Jew (an unorthodox one, of course). But Lenin was not a Jew, and Stalin is not a Jew. The present-day Communist leaders in other countries (Pollitt in England, Browder in U.S.A., Cachin and Thorez in France, Diaz and Ibarurri in Spain, Mao Tse-dun in China, Dimitrov, Ercoli, Thaelmann and others) are non-Jewish. It is not true that the Communist Movement is led by Jews.

We are told that the Russian Revolution was engineered by the Jews. Is this true? A study of the documents makes it clear that only a minority of Russian Jews supported the Bolsheviks. Large numbers (the majority of Jews according to Valentin) supported the Cadet Party, considerable numbers belonged to the Bund; others were Mensheviks. These three parties were all opponents of the Bolsheviks. There were Jewish supporters of the Revolution (including Trotsky, who had been an opponent of the Bolsheviks until a few months before the revolution). **But in the main the Russian Jews opposed the October revolution.**

In 1929, according to figures quoted by Valentin, Jews constituted 3.5 per cent. of the Communist Party of the Soviet Union, where they form 1.8 per cent. of the total population. (Lenin wrote in 1913 that "the percentage of Jews in democratic and proletarian movements is everywhere higher than the percentage of Jews in the general population." This is obviously explainable by the fact that the Jews are nearly everywhere an oppressed minority.)

In 1922 Henry Ford circulated the story that 17 of 22 Commissars in Soviet Russia were Jews. Valentin gives as the correct figures two Jews out of 18 Commissars. Since similar stories are still being circulated, the facts are worth knowing: "It is frequently alleged that Russia is run by Jews. Nothing could be further from the truth. All the Jews, except Kaganovitch (a comparative new-comer) are out. . . . Litvinov is a Jew, but he is not a member of the Politburo." (John Gunther, "Inside Europe," 1937 edn., p. 479.)

In Britain, as in Russia, Jews have belonged to all parties. Of the 39 Jewish members of the House of Commons in 1930, 16 belonged to the Conservative, 21 to the Liberal, and two to the Labour Party. (Valentin, p. 242.)

Australian Jews have shown a similar tendency towards the Liberal Party, as is shown by the record of Sir Isaac Isaacs, Sir Daniel Levy and others. But, as in other countries, they have been members of practically every party. (Dr. Marion Phillips, from Australia, became a prominent member of the British Labour Party.) None of the leading Communists in Australia are Jews, but there are Jewish members of the Communist Party, just as of other parties. Where liberal and left-wing Jews are proud that Sam Aarons was one of the Australians who joined the International Brigade in Spain, the more Conservative Jews are proud of the record of men like Colonel Harold Cohen of the Victorian Legislative Assembly.

Australia is no exception to the rule that just as there are good and bad Jews, and just as there are rich and poor Jews, so there are Right-wing and Left-wing Jews. Jews support all parties but dominate none.

### DO THE JEWS FORM FOREIGN GROUPS?

Many Jews come to Australia unable to speak our language. They naturally tend to form their own groups. But is it true that they keep in separate groups, and refuse to take part in the life of the nation, even when they have had time and opportunity to learn our language and customs?

Many Jews do, just as many people in other groups (racial or religious) tend to form separate groups. But that it is absurd to say this of the Jews as a whole is made clear in the standard work on the subject, J. S. Lyng's "Non-Britishers in Australia."

The author (who is non-Jewish) writes: "The same tendency to intermarry with the people amongst whom they live as is shown by the Jews in all countries where unjust laws do not throw them back on themselves, is in a marked degree noticeable in Australia. In 1921 30 per cent. of the married Jewish men had taken Christian wives. . . . Besides looking after their own they give generously to charities of a general nature. . . . A list of those who have become prominent or rendered outstanding service to the community would be a lengthy one. . . . During the war the Jews in Australia gave a particularly fine account of themselves." (pp. 154-6.)

Lyng states that the Jews "were among the earliest colonists in Australia." (There is evidence that Jewish services commenced in Sydney in 1828.) The part played by the Montefiores, an Italian-Jewish family, in the founding of South Australia, is described by Hirsch Munz in the "Australian Quarterly" for March, 1937. Montefiore Hill, overlooking Adelaide, is named after this family.

Lyng mentions among other prominent Australian Jews, Dr. Isaac Nathan, "rightly called the father of music in Australia," Sir Isaac Isaacs, Australia's first Australian Governor-General (famous also as a politician and a lawyer, Attorney-General and Acting-Premier of Victoria, and a former Chief Justice of Australia), and Sir John Monash, Commander of the Australian Army Corps in the latter part of the 1914-18 war. Sir John Monash was also famous as an engineer, and took a leading part in the development of Victoria's electrical resources. Captain Liddell Hart has written of him that if the war had lasted another year he might have risen to be Commander-in-Chief of the British

forces, and that "he probably had the greatest capacity for command in modern war amongst those who held command."

The founder and first Governor of Australia, Governor Arthur Phillip, son of Jacob Phillip from Frankfurt, was recently claimed by the Nazis as a German, but from the name and birthplace of his father, it is probable (though it will not please the Nazis!) that he was of Jewish descent.

A fuller account of the part played by Jews in our national life is given by P. J. Marks, of Sydney, in the "Australian National Review" for September, 1938. He mentions Sir Saul Samuel (Colonial Treasurer, Postmaster-General, and Agent-General in London), Sir Julian Salomons (appointed Chief Justice in 1886, but resigned; was Agent-General in London), Mr. John Jacob Cohen and Sir Daniel Levy (both of whom held the Speakership of the N.S.W. Legislative Assembly), the Hon. H. I. Cohen and Colonel Harold Cohen (who have recently been leading members of the Victorian Parliament), the Hon. V. L. Solomon (formerly Premier of South Australia), and other politicians, doctors, lawyers, painters, musicians, writers and educationists. Australians, being a sporting people, will notice the name of Alderman E. S. Marks, who has been prominent in the Amateur Athletic Association, Rugby Football Union, Amateur Swimming Association, and the Boxing and Wrestling Association, and who was Chairman of the Australian Branch of the British Empire Games.

Such a list makes it clear that the Jews in Australia have proved their willingness and ability to play their part in the life of the nation.

#### DO JEWS "SWEAT" THEIR EMPLOYEES?

While this pamphlet was being written, an attempt was made by Sir Frank Clarke (President of the Victorian Legislative Council) to link the Jewish problem with the sweating problem.

In what the Premier (Mr. Dunstan) later described as "extravagant language," Sir Frank Clarke spoke of "hundreds of weedy East Europeans . . . slinking, rat-faced men under five feet in height, and with a chest development of about 20 inches, who worked in backyard factories in Carlton and other localities in the north of Melbourne for 2/- or 3/- a week pocket money and their keep . . . the Eastern European Jew was deficient in some of the qualities that made citizens of the British Empire." ("Age" and "Argus" reports, May 9, 1939.)

It is well known that the sweating evil exists in Australia. The Easter 1939 Conference of the Victorian Labour

Party drew attention to the evil and called for the obvious steps to be taken—the appointment of a Committee of Inquiry to investigate amendments to the Factories' and Shops' Act, and more effective policing of awards.

But is the sweating problem a Jewish problem as Sir Frank Clarke suggests? Is there more sweating among Jews than among non-Jews?

Following Sir Frank Clarke's allegations, a committee of Jewish manufacturers was set up in Melbourne. This committee offered to arrange for "full and free investigation by any responsible officer or social worker of the conditions and wages in any of the many factories which it represented, and was confident that it could procure similar facilities in any other factory desired. If any sweating or exploitation by a Jewish employer could be pointed out, the committee undertook to take every possible step "and exert every influence and pressure" to put an immediate stop to it. ("Argus," May 15.) Faced with this challenge, and with a challenge from the League for Peace and Democracy to state his case at a public meeting, Sir Frank admitted that "he could not quote specific instances," and declined to speak at the meeting.

The real test of Sir Frank's allegations came when Federal and State inquiries were made. The Commonwealth Investigation Branch made an extensive enquiry and reported that Sir Frank's allegations, both with regard to the health of the refugees, and with regard to back-yard factories, were unjustified—"they were unable to trace any of the backyard factories." (Melbourne "Sun," June 23, 1939.) The investigations of the State Labour Department "covered the whole of Carlton, residential and industrial, and extended even to streets, lanes and by-ways." The chief investigating officer reported:—

"After my exhaustive investigation and inquiries, I am satisfied that the conditions alleged to exist in relation to backyard factories in Carlton do not in fact exist. As to the alleged sweating and excessive employment of aliens, I found beyond doubt, with the assistance of many courteous and intelligent Australian workmen and women, that such a charge cannot be sustained." ("Argus," June 30, 1939.)

A further reply to Sir Frank was given by the Assistant Secretary of the Clothing Trades Union (Mr. M. Callard), who stated:—

"Some of the best clothing factories are conducted by Jews; some by Gentiles. Some of the worst are run by Jews, and some by Gentiles." ("Argus," May 10.)



"The union's experience had proved conclusively that there were good and bad employers of every creed and race."  
("Age," May 12.)

Sir Frank Clarke's outburst, therefore, while intended to draw racial distinctions, had the opposite effect. It has shown that the sweating evil exists in Australia, but that it is a general problem, and not one of any particular race or group.

### IS THE NAZI RACE THEORY SCIENTIFIC?

Is there any scientific backing for the theory of the superiority of the "Aryan" race? This question is dealt with by Julian Huxley and A. C. Haddon in "We Europeans." (Pelican Books, 1939.)

The word "Aryan" was introduced into modern European literature by Sir William Jones (1746-1794), to distinguish the speakers of certain Indian languages from others.

About 1853 the German scholar Max Muller applied the term to a large group of languages, claiming that this group was older than its relatives, and that it originated in central Asia. Huxley and Haddon state that the first of these theories is now known to be "certainly erroneous," and the second is "at least doubtful."

Max Muller also wrote of an "Aryan race." The French diplomat, Count de Gobineau, and others took up the idea, writing of the superiority of the "Aryan race." Wagner's son-in-law, Houston Stewart Chamberlain, also propounded this theory in his "Foundations of the Nineteenth Century" (1899). Hans Gunther, recognized as an anthropological authority in Nazi Germany, admits that this work is "scientifically impossible." (See Valentin, p. 144.)

Max Muller was later convinced of his error in writing of an "Aryan race," and declared in 1888: "Aryans are those who speak Aryan languages, whatever their colour, whatever their blood." ("We Europeans," p. 127.)

So much for the foundations of racialism. As for its present-day scientific standing, Huxley and Haddon write:—

"The idea of a British, a French, a German or an Italian 'race' is a political fiction, and a dangerous one at that. . . . The Jews are no more a distinct sharply marked 'race' than are the Germans or the English." (p. 225.)

"On the general questions of the correlation of psychological characters and 'race,' we must say at once that there is at present simply no evidence worthy of being called scientific which is capable of demonstrating such a relation." (p. 60.)

"Generally speaking, the greatest achievements of modern civilization have occurred in regions of the greatest mixtures of types—Italy, France, Britain and Germany, to mention only four nations. . . . 'Race-mixture' has in the past been beneficial." (pp. 227-8.)

"Racialism is a myth, and a dangerous myth at that. It is a cloak for selfish economic aims which in their uncloaked nakedness would look ugly enough. And it is not scientifically grounded." (p. 236.)

These opinions are corroborated by other leading scientists, such as Professor Griffith Taylor, of Toronto, who declared at the British Association meeting at Cambridge, in August, 1938:—

"Race prejudice is another name for ethnological ignorance. German Jews are Alpines, like the South Germans." (Hitler is a South German.)

The Nazi theory of "Aryan race-superiority," based on an erroneous language theory, is contrary to modern scientific knowledge.

### IS THERE AN AUSTRALIAN "ARYAN THEORY"?

Fascism tends to take different forms in different countries. In Australia, where there is a strong democratic tradition and where Jews like Sir Isaac Isaacs and General Sir John Monash have played a leading role in public life, it would be difficult to introduce the Nazi race theory as crudely as it was introduced in Germany. But this does not mean that there is no danger of fascist race theories in Australia. It means that we have to watch carefully for variations of the Nazi theory which may be more suited to Australian conditions and hence more likely to receive support.

In Sir Frank Clarke's allegations (already referred to), an attempt was made to put forward such a theory. According to the "Argus" report (May 9, 1939), Sir Frank Clarke declared that "probably British Jews would be the first to admit that the Eastern European Jew was deficient in some of the qualities that made citizens of the British Empire."

The quotations already given from Huxley and Haddon make it clear that this race theory is as unscientific as the Nazi race theory. A few moments' consideration will make it clear that it is just as dangerous, in fact, more dangerous. Such a theory will enable a sustained attack to be made on a section of the Jews, while all arguments pointing to the valuable work of men like Isaacs and Monash will be countered with the reply: "But they were British Jews."

There is an obvious attempt here to divide the Jews. But

it should be clear, from the experiences of the Jews in Germany, that an attack on the "Eastern European" Jews, if successful, would develop into an attack on the whole of the Jewish community, and thence into a general attack on democratic institutions.

Every democrat, as well as every Jew, therefore needs to watch carefully for the growth of subtle variations of the "Aryan theory." The more subtle the theory, the more dangerous it is likely to prove.

### WHAT ARE THE "PROTOCOLS OF THE ELDERS OF ZION"?

During the last thirty years, a document called the "Protocols of the Elders of Zion" has been used very widely in attacks on the Jews. After the World War the Protocols were used in Britain by the "Morning Post." Henry Ford printed them in America. They are compulsory reading in German schools to-day.

The "Protocols" are supposed to be reports of a series of meetings held in 1897 at Basle by a group of Jewish leaders (the "Elders of Zion"). The reports show that these Jews were secretly plotting to overthrow Christendom and set up a World State controlled by Jews. But are the "Protocols" genuine?

Sergei Nilus, who published the Protocols in 1905, has given two divergent accounts of how the document came into his hands. Philip Graves, Constantinople correspondent of the "Times," discovered in 1921 a French satire published in 1864 of which 20 pages are almost word for word identical with parts of the Protocols. (See "The Times," August 16-18, 1921.) It was then revealed that the Protocols had been copied from this French satire by a political agent of the Tsar, and published in 1905 by Nilus.

In 1927 Henry Ford admitted that the Protocols are "gross forgeries." In 1934 they were condemned by a Court at Grahamstown in South Africa. In 1935 they were declared a forgery by the Cantonal Court of Berne, Switzerland. (The decision was reversed on legal grounds, but the Judge stated that he entirely agreed with the previous verdict, even though it was not legally sound.) (See "The Truth about 'The Protocols of Zion,'" by Herman Bernstein, New York, 1935.)

Since the "Protocols" are sometimes quoted in Australia, it is worth while knowing that they have been proved to be a piece of clumsy forgery by the Tsarist police.

### DID ANTI-SEMITISM SAVE THE GERMAN PEOPLE?

"When Jewish blood spurts from under the knife,  
Things will be twice as good as before."

So runs the refrain of one of the Nazi songs. The knife has been used. Are things twice as good as before?

It might be argued that they are twice as good—for the armament makers and steel kings. Undivided company profits rose from 450 million in 1932 to 2,200 million in 1937. The production of champagne has increased from 5 million to 13 million bottles. But what of the German people?

Let the Nazi authorities answer:—

The annual mortality rate increased by ten per cent. from 1932 to 1935. (Official Nazi figures, "New Statesman and Nation," February 6, 1937.)

"The real income per hour of a German worker who had a job on January 30, 1933, has fallen since by over 30 per cent." (Douglas Jay's estimate based on German statistics, "Daily Herald," January 30, 1939.)

"Since Hitler has come to power the only private life remaining to Germans is at night when they are asleep." (Dr. Ley, leader of German Labour Front, "Herald," June 26, 1937.)

"The German people must be prepared for every sacrifice in the interests of rearmament. Pleasures, and even vital necessities, must take second place." (Count von Krosigk, Finance Minister, "Herald," December 12, 1935.)

"The Berlin correspondent of the 'News-Chronicle' interprets the decree issued by Field-Marshal Goering, by which every citizen, high and low, may be forced to perform whatever task the National Labour Office orders, as the most sweeping so far issued. It reduces the whole nation to virtual slavery." ("Herald," February 17, 1939.)

"There has arisen a new authority as to what Christ and Christianity really are—that is, Adolf Hitler . . . Adolf Hitler . . . is the true Holy Ghost." (Hans Kerrel, Reich-minister for Church Affairs, quoted by E. O. Lorimer, "What Hitler Wants," p. 6.)

Anti-semitism helped to save the German millionaires, but for the German people it has meant lower living standards, increased exploitation, the persecution of Christianity, and the drive to world war.

### WILL ANTI-SEMITISM SAVE THE AUSTRALIAN PEOPLE?

One does not need special prophetic powers to be able to answer this question. We need only to look at Nazi Germany.

Many members of the middle classes in Germany supported Hitler's anti-semitism because it seemed plain common-sense to them that the elimination of Jewish competitors would improve their own position. But it was not common-sense. The Jewish competitors have gone, but the position of the non-Jewish business men, farmers and intellectuals is worse than ever.

The tendency has always been the same. Wherever the Jews have been persecuted, everyone has suffered except the small minority that has organized the persecution.

But now this is more than a tendency. Where before other people may have suffered only indirectly as a result of anti-semitism, to-day they suffer directly. To-day the attack on the Jews is only a prelude. After the Jews have suffered, then Catholics suffer, Protestants suffer, Liberals suffer, Trade Unionists suffer; every democrat suffers.

If anti-semitism is allowed to spread in Australia, then, as in Germany, we will learn by bitter and terrible experience that anti-semitism is one aspect of a deliberate and merciless fascist campaign that is aimed against everything that Australians cherish.

Or will we learn from the lesson of Germany, and act before it is too late?

#### WHY ANTI-SEMITISM IN THE PAST?

If we are to stop the growth of anti-Jewish feeling in Australia, we need to understand the history and origins of anti-semitism.

Terrible and bloody persecutions of the Jews are recorded at different periods throughout history, going back for more than 2,000 years. At certain times and places the Jews were bitterly persecuted, at other times and places they were not. Why?

Count Coudenhove-Kalergi in his "Anti-semitism Throughout the Ages" attributes the persecution of the Jews in antiquity to "exclusively religious reasons." He also shows (as does Louis Golding in "The Jewish Problem," Penguin Special, 1938) the guilt of the Christian Church in encouraging bloody pogroms against the Jews from the early Christian years until the end of last century.

Christians must accept the truth of this condemnation. The allegation that "the Jews killed Christ" has for century after century been used to provoke pogroms. Thousands of Jews were killed in Europe at the time of the Crusades under the slogan, "If it be a good deed to kill miscreant Moslems, it would not be a sin to massacre unbelieving Jews." (See Kalergi, pp. 132-140.) Luther called the Jews



A MASSACRE OF JEWS.

—(From an old woodcut, 1493).

"liars and bloodhounds," and advocated the burning of synagogues. (Kalergi, p. 103.) As recently as 1897 a Dominican priest, Pater Constant, wrote: "In the heart of every Jew there flows a traitor's blood." (Kalergi, p. 91.) Jews were burnt alive by the Inquisition.

But to ascribe the persecution of the Jews to "exclusively religious reasons" is to leave oneself helpless in the face of the modern problem of anti-semitism. For to-day we do not find Christians persecuting Jews. We find Fascists persecuting both Jews and Christians. Louis Golding, who treats anti-semitism as mainly a religious matter, is unable to explain modern anti-semitism. Therefore he is unable to find a remedy, and while his work is valuable in many respects, it ends on a note of pessimism, and the most hopeful remark he can make is the pathetic: "I console myself that when the next Hitler comes, he will be a little gentler than this one."

No, we must go deeper if we are to understand anti-semitism. Let us look at the following quotations from Valentin, who is not committed to any particular theory, but tries to give the facts impartially:—

"The earliest sanguinary persecution of the Jews during the Middle Ages took place significantly enough just where civic life and commerce were developing . . . and it was

only when the Christian burghers had begun to compete with the great Jewish merchants . . . that an intensive anti-semitic agitation was inaugurated." (p. 13.)

"The governments made use of them (the Jews) as sponges with which to draw money out of the people and which were afterwards squeezed; and thus the hatred of the populace was turned against the Jews instead of against the taxing government." (p. 30.)

"The massacres of Jews, or their expulsion from various countries or cities . . . were due as a rule to economic causes: when the Jews were thought to be no longer necessary they were proscribed in order to lay hands on their property and their bonds." (p. 34.)

"French anti-semitism blazed up after the failure of the 'Union Generale,' a bank started by several wealthy Catholic families with the intention of counteracting the influence of the Rothschilds." (p. 68.)

These quotations make it clear that persecutions of the Jews have taken place at periods of misgovernment and economic distress, when reactionary groups have used the Jews as scapegoats—so that the discontent of the people was turned away from the real culprits and directed against the Jews.

This explanation is confirmed by the whole of recent history. In Germany, anti-semitism was on the decline in periods of economic and democratic progress (as from 1830 to 1870); it has increased where there has been economic distress and growth of reaction. In the more democratic countries—Britain, U.S.A., Czechoslovakia—anti-semitism has been always comparatively weak. In Russia, where in the days of the Tsar fearful pogroms were provoked by Tsarist agents, the position has been entirely changed by the November revolution. Under a progressive co-operative economic system, Russia is now a land where anti-semitism is a punishable offence and has almost (if not completely) disappeared.

So while religious factors have been very important in anti-semitism, its history can be completely understood only by recognizing that the basic cause has been that reactionary groups have deliberately used the Jew as a scapegoat in times of economic and political crisis.

#### WHY ANTI-SEMITISM TO-DAY?

"Whatever a Catholic may think of the Jew, he cannot escape the fact that he and the Jew have a common enemy in extreme nationalism." (Australian Catholic Truth Society, "Why Are Jews Persecuted?" 1938.)

Anti-semitism to-day has entered a new phase. The basic reasons are the same. The Jew is being used as a

scapegoat by reactionary ruling groups to divert the wrath of the people away from the real criminals.

But now, behind the attack on the Jews lies not merely a local economic failure, but a general crisis of our whole economic system. For all its faults, capitalism was once a progressive system. It is not any longer. It can be preserved only if the liberties won by the people in the past are taken away—only if democracy is smashed, and every organization and creed that stands for democracy. The Labour Movement must be smashed. Christianity must be smashed. General Ludendorff writes: "Christianity originates in the Jewish spirit and must be crushed if the German people are to be saved." The Nazi "German Action" writes: "Christianity is part of the Jews' diabolical plot against the world." (Quoted in "You and the Refugee," p. 124.)

No longer do we find Christians persecuting Jews. We find Fascists persecuting both Jews and Christians.

Anti-semitism is to-day a prelude—a preparation for an attack on every form of democracy and of real religion. It is a warning of the fascist danger, a warning of death approaching. Jew, Christian and Democrat stand or fall together. The fight against anti-semitism has become a matter of life and death not only for the Jews, but for everyone.

(To-day leaders of both Protestant and Catholic Churches are taking a stand against anti-semitism. In some countries, active co-operation of Jews, Catholics and Protestants is being secured through such organizations as the American National Conference of Jews and Christians. There appears to be room for such an organization in Australia.)

#### WHY HAS THE JEW BEEN CHOSEN AS SCAPEGOAT?

People who admit that the Jew has been used as a scapegoat may still ask: "Why has the Jew been chosen? Doesn't this imply that the Jews are more wicked than other people?"

If we look at history we find many other scapegoats. The Armenians in Turkey, the early Christians in the Roman Empire. Even the French Huguenots in England, though not bitterly persecuted, were charged with the same accusations that the Jews have had so often to face. The attack on Paul by the image-makers of Ephesus (Acts XIX., 23—) shows how the very fact that a people preached one God would tend to persecution (for economic reasons mingled with, and disguised as, religious reasons). It seems that in early times the Jews were persecuted for the same reasons as the Chris-

tions were persecuted—they were weak, scattered, and of different religion from the persecutors.

From the time of the rise of Christianity as a state power, the Jews were the most convenient scapegoats. They were a racial minority, and a religious minority, practically everywhere. And now a third reason for persecution was added. The Jews, once an agricultural people, were forced off the land by Christian-feudal laws. They were, in addition, excluded from the craft guilds and from almost every occupation except that of petty tradesmen, middlemen or money-lenders. People naturally hate money-lenders; the Jews could now be attacked because "the Jews are money-lenders." Thus economic differences were added to racial and religious differences.

With the rise of capitalism, a scapegoat was still needed. ("Often . . . the capitalists stir up enmity against the Jews, in order to divert the attention of the workers from the real enemy of the working masses, capital." Lenin.) The Jews were still the most convenient scapegoats. Since religious reasons justifying anti-semitism are not so powerful as formerly, new reasons have been found for the attacks. People who hate capitalism are told that "Jews are capitalists." People who are afraid of communism are told that "Jews are communists." As Louis Golding puts it, "The Jew is reproached as being now black, now white, now both simultaneously."

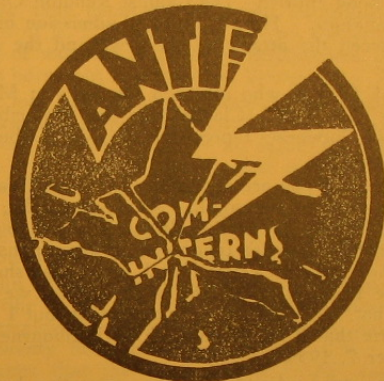
And why are these self-contradictory accusations so readily believed? The only explanation seems to be that put forward by several writers who deal with psychological aspects of anti-semitism. Their theory is, briefly, that a Christian education, with its continual emphasis of the Jewish scriptures, tends to produce a repressed but powerful and unreasoning hatred against everything Jewish. Hence any accusation against the Jews, however unfounded or fantastic, tends to be believed by a large number of people.

All the evidence shows that the Jews are chosen as the usual scapegoat not because of any exceptional wickedness, but because they constitute, for a number of reasons, the most convenient scapegoat.

### WHO IS STIRRING UP ANTI-SEMITISM IN AUSTRALIA?

It is not possible to deal with all the groups who are encouraging hatred of the Jews. But some facts about some of these groups are significant.

"The Publicist," a monthly paper published in Sydney, boasts on a publicity postcard that it is "opposed to Semi-



## NEWS SERVICE

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ENGLISH EDITION, No. 44

May 28th, 1938

Cover of publication which is being sent to people in Australia from Germany. It is edited by Dr. Rudolf Kommos, Berlin, and contains anti-Jewish statements. Notice the incorrect spelling of May.

tism." The same postcard declares that the "Publicist" is "anti-democratic." Here is an open admission of the connection between the attack on the Jews and the general attack on democracy.

Mr. A. Rud Mills, of Melbourne, has just written and published a book entitled "The Odinist Religion Overcoming Jewish Christianity." Here is an open admission of the connection between the attack on the Jews and the attack on Christianity.

Sir Frank Clarke, who attacked the Jews in May, 1939 is the same Sir Frank Clarke who in September, 1935 welcomed the Japanese representative, Mr. Debuchi, with these words:—

"Now we see that you are expanding to the north and to the west, and not to the south. So, in Australia, although our first loyalty is to the British Empire, our second thought is that we wish Japan well in her expansion. We realize that she must expand, and, as long as she expands along the lines on which she is expanding, we wish her well. That, of course, is an indiscretion, but I hope you will realize that it is a plain truth." (Melbourne "Argus," September 7, 1935.)

Here is an open admission of the connection between the attack on the Jews and support for fascism and fascist war.

Following Sir Frank Clarke's allegations, two forms of anti-semitic posters (one crudely hand-painted, one a neat silk-screen job) appeared in the streets of Melbourne. This proved that anti-semitism is being fostered in Australia by secret pro-fascist organizations.

What influences are behind these groups? Louis Golding tells how anti-semitic labels pasted on London shops are printed in Hamburg, while anti-semitic material was being sent in large amounts from Germany to British South Africa. ("The Jewish Problem," pp. 142, 146.) A paper called "The Angle" published in Melbourne in 1935 attacked the Jews, and also stated that: "Hitler, with the Nazi idea of race, has the winning card in his hand." ("Angle," April, 1935.)

The full extent of Nazi influence in Australia has not yet been revealed. But there is no doubt of its existence. Nor is there any doubt that anti-semitism in Australia has become a deliberate weapon of pro-fascist groups, some of which are Nazi groups.

### DO REFUGEES CAUSE UNEMPLOYMENT?

There is a widespread belief that the admission of foreign refugees will lead to the displacement of Australian workers and an increase in unemployment. If this is true, it is a

powerful argument against the admission of refugees, both Jewish and non-Jewish.

Sir Norman Angell and Dorothy Buxton examine this belief in their book, "You and the Refugee." (Penguin Special, 1939.) They give ample proof that it is a fallacy to suppose that immigration means unemployment. The proposition of R. F. Harrod, the Oxford economist, that "an expansion of numbers is good for employment" is shown to have been borne out in practice in Britain.

"If we look back over the economic history of this country, we cannot fail to be impressed by the benefits which it has received in centuries gone by from the immigration of foreigners with ability, training and ambition." (Professor Plant, quoted on p. 170.)

"The general effect of increase of population has been favourable, and especially when it has been by way of immigration." (Professor Carr-Saunders, quoted on p. 172.)

Sir John Hope Simpson, who has made an exhaustive study of the refugee problem, puts the figure of British workers employed as the result of German immigration as at least twenty thousand (quoted on p. 154). Sir Samuel Hoare claims that the admission of 11,000 immigrants to Britain has provided work for 15,000 British workers. ("Age," February 8, 1939.)

This is understandable when we realize that among the refugees are many men capable of setting up industries, many men with their own patents, and many as brilliant (to name only two of the prominent refugees) as Fritz Lang, who directed the anti-lynching film "Fury," and Stefan Lorant, who has established at least two successful magazines in Britain.

In Australia, refugees are being admitted in limited numbers and selected after careful investigation. (Only one out of every 25 applicants is being granted a permit, according to the Minister for the Interior.) The total effect should therefore be the same as in Britain—increasing employment all round.

Part of the Government's policy is to ensure that refugees are admitted only where it can be shown that there will be no displacement of Australian workers. In isolated cases this may not be carried out. (As the authors of "You and the Refugee" put it, "There is hardly a single step in human welfare which can be taken without putting somebody out of a job.") But the total effect will be increased employment for Australians.

This is borne out by the following press statements:—  
"Our organizations have ample capital. . . . We will investi-

gate conditions to see what industries are likely to prosper in Australia without competing with existing industries. . . . Many of our men will bring their own patents." (Mr. Hans Klein, representing two Jewish organizations, "Argus," July 25, 1938.)

"Thirty-six refugees recently brought to Australia a total of £27,000, and 123 brought £80,000. . . . By March they had brought a total of £474,675." (Miss Constance Duncan, "Herald," July 13, 1939.)

"The latest refugee factory has been established by a Czech. It makes children's garments and employs 22 Australians. The factory needs more hands." (Survey prepared by Victorian International Refugee Emergency Council, "Herald," August 3, 1939.)

The evidence shows that if there is any increase in unemployment in Australia, it will not be due to the admission of refugees, but to the advance of another economic crisis. The tendency of the present refugee immigration appears to be towards increased prosperity and increased employment.

(Note: The term "refugee" includes for the present only persons of present or former German, Austrian or Czech nationality against whom there is political discrimination. Other white alien migrants are admitted in accordance with agreements made with their governments.)

#### ARE TOO MANY REFUGEES BEING ADMITTED?

We are so little used to seeing foreigners in Australia that after passing two separate groups in Bourke Street there is a tendency to exclaim: "Good heavens! The country is being flooded with refugees!" Let us look at the figures.

From 1921 to 1925 net immigration to Australia averaged 36,000 a year. During the same period unemployment fell from 40,549 to 34,620. (Trade Union figures.)

In recent years, departures have almost equalled arrivals, and net immigration from 1934 to 1937 averaged only 2,200 a year. The Federal Government's quota of 15,000 refugees in three years will still leave the figures well below the 1924-8 level.

It is therefore difficult to argue that too many refugees are being admitted. But when we consider that many of those seeking admission are facing concentration camp (and almost certain death) as an alternative, there is clearly a good case for increasing the quota.

We would not condemn men and women (of whatever race or creed) to die in a bush-fire because of an ungrounded fear that they might cause unemployment if rescued, or because "it's none of our business." Such arguments would

be laughed at. And yet many people advance these arguments seriously against the admission of political refugees from Europe. Australians who value the Australian reputation of hospitality to strangers should know how to answer such arguments.

(As this pamphlet goes to press, a report has been prepared by a committee of economic experts appointed by the V.I.R.E.C. It states that we can absorb about 5,000 migrants annually on our native resources; and that this number will be increased if the migrants bring capital, if they bring new industrial methods, or if more capital is imported. The quota of 15,000 in three years should therefore be taken "without any difficulty"; with a greater import of capital we could take "double or treble the number.")

#### ARE THE RIGHT KIND OF REFUGEES BEING ADMITTED?

The main accusation against the refugees has been Sir Frank Clarke's allegation of poor physique and low culture. This allegation was investigated by the Commonwealth Investigation Branch, and a report forwarded to the Minister for the Interior. The report stated that "the physique of migrants now reaching Australia is perfectly sound and departmental regulations providing for strict medical examination are being enforced." (Melbourne "Sun," June 23, 1939.)

What of the culture of the refugees? The two Melbourne refugee committees, in a reply to Sir Frank Clarke, claimed that a large majority of the immigrants are "among the best educated types of migrants ever to reach Australia, an outstanding proportion being graduates of universities and technical high schools." This claim is substantiated by the personal experience of many people who are working among the refugees, and also by the fact that the refugees are carefully selected from a large number of applicants. Miss Marie Burke, the popular actress, has pointed out that "Many of the refugees are among Europe's finest artists and workers. Australia has a wonderful opportunity to make a great contribution to its artistic and cultural life by assisting these people who have been thrown out of Europe." ("Argus," June 26, 1939.)

While it is true that the refugees are being carefully selected, serious criticisms are being levelled at the Government for its manner of selection. The need for quicker granting of permits, and the need for special officers to interview applicants in Europe, were two of the points made by Miss Constance Duncan (Director of the Victorian International Refugee Emergency Council) in an interview with

the Melbourne "Herald" on July 7. The main criticism, however, is more serious, and it appears to be justified. The Australasian Council of Trade Unions at its Congress early in 1939 unanimously carried a resolution which included the following statement:—

"The decision of the Federal Government to admit 15,000 refugee immigrants in three years does not mean genuine aid to refugees. The Government's policy restricts refugee immigrants, with few exceptions, to prosperous and middle-class people with capital and ready money, while persecuted trade unionists and workers generally, who are without means, are prevented from entering Australia.

"Congress calls upon the Federal Government to give genuine aid to refugees and immigrants by ceasing all discrimination, and by giving to trade unionists and workers generally an equal opportunity with refugees and immigrants possessing money to become Australian citizens.

This is a very serious criticism. It implies that, despite our need of population, and despite the terrible plight of the poorer refugees, our Government is accepting refugees almost entirely on a cash basis, and giving practically no help to those who need it most.

A danger that must, of course, be watched closely, is that of Nazi spies entering Australia disguised as refugees—to spy on democratic refugees and assist in the general aims of the Nazi organizations scattered throughout Australia.

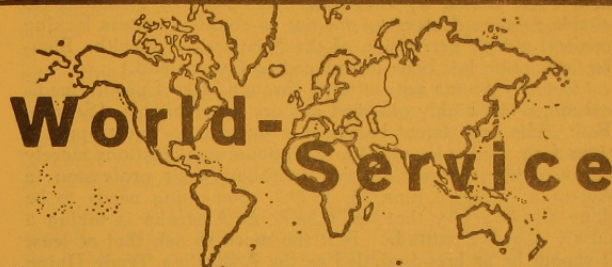
#### WHAT DISABILITIES DO REFUGEES SUFFER?

In addition to the ordinary disadvantages of being in a strange land with a strange language and customs, refugees in Australia suffer other disabilities.

There are certain legal and political disabilities. Aliens cannot vote or be elected as representatives. In Queensland aliens cannot own land. Any person not born in Australia (including British-born as well as aliens) can be deported as a result of participation in a strike (under certain conditions) by clauses of the Crimes Act and Immigration Act. The Aliens' Registration Act (1939) can serve a useful purpose if it checks the growth of fascist organization; but it could also be used to bring pressure to bear against refugees participating in democratic organizations.

Many refugees live under the very real fear that democratic activity on their part will be spied on by Nazi agents and lead to victimization of their relatives in Germany.

There are also restrictions against certain professions, including law, dentistry and medicine.



The "World-Service", which is issued in eight languages is not published with a view to profit. Its principal aim is to enlighten ill-informed Gentiles, irrespective of the state, or country to which they may belong. These information-abstracts, which deal with the machinations of the Jewish under-world, 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 recognize the fact that systematic work and search after the truth cannot be carried on without pecuniary outlay, will of a surety desire 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 use only.

"World-Service," printed in Erfurt, Germany, a paper that spreads anti-Jewish (and anti-democratic) propaganda throughout the world (Australia included).

At the Conference of the Country Women's Association in June, 1939, one of the delegates described how in Ultima £600 a year had been guaranteed for a doctor, but no doctor could be found. It was urged that refugee doctors should be made available to such country districts as this, where an Australian doctor cannot be secured.

In reply, Dr. F. L. Davies, President of the Victorian Branch of the B.M.A., declared flatly, "There is no shortage . . . if there is a living to be made anywhere, an Australian doctor would go there. The majority of the medical men who want to come here would not compare over favourably with men qualified here."

Dr. Davies appears to overlook two things. First, that where an Australian doctor would not consider there was a "living," a refugee doctor might be happy knowing the alternative might have been a concentration camp. Second, that no one is asking that every refugee doctor applying should be admitted. There are so many applications that the best could be selected, a limited number allowed in, and if necessary, a special short course insisted on to qualify them for Australian conditions. (In Sydney a limited number of foreigners have been admitted to a three-year course, and will be allowed to graduate and be registered. A Bill has



also been passed by the N.S.W. Legislative Assembly to enable refugee doctors to practise in country centres lacking medical aid by permission of the Minister for Health. Similar legislation has been introduced in Queensland.)

Country people are suffering through lack of proper medical aid, while highly qualified doctors are available. (Senator Foll: "His department had been compelled to reject applications from medical men with exceptional qualifications merely because they are not allowed to follow their profession in Australia." "Age," June 23, 1939.) Something needs to be done. It is a pity that the B.M.A. in Australia is taking a purely negative attitude. Is it too much to ask that at least it should be as broad-minded as the Australian Trade Union Movement (which is demanding the admission of more trade unionist refugees)—and that it should put forward a constructive proposal that would help some of the refugee doctors and also improve the medical services available to the toiling and courageous people of our outback areas?

(It is good to be able to report, as the pamphlet goes to press, that Sir James Barrett is advocating to the University Council a scheme of regional registration for refugee doctors. Sir James stated ("Herald," August 7) that to his knowledge eight bush-nursing hospitals were in difficulties because of the shortage of doctors.)

### WHAT SHOULD BE OUR ATTITUDE TO REFUGEES?

First of all it is necessary to admit that there are objectionable people among the refugees—just as there are objectionable people in any suburb or village in Australia. (Incredible as it may seem to some people, a few of the refugees are still pro-Nazi in their politics.) But are we going to judge the refugees by these few specimens? Every fair-minded Australian will agree that we should judge not by individual examples, but by looking at the problem from a wider viewpoint.

Examining the question from this viewpoint, we find that there have been two tendencies in alien immigration in Australia. One tendency is for aliens to be used to lower living standards. The wealthy squatters wished to use cheap Chinese labour for this purpose, and the Labour Movement had to fight against unlimited Chinese immigration. Kanakas were used on the Queensland canefields for the same purpose. This tendency has naturally resulted in the Labour Movement having a deep-rooted distrust of alien immigration.

But there is another side to the medal—a brighter side. From our earliest days, alien refugees, fleeing from political

oppression, have stood side by side with British and Australian democrats in the many struggles for liberty and justice that have marked our history. At the Eureka Stockade, refugees from oppression in Germany, Italy, Ireland and other countries were in the front ranks of the men who gave their blood for freedom. In political and economic struggles, too, the refugees have played their part. (The role of aliens in the exploration and pioneering of our continent is represented by names like Leichhardt and Strezlecki.)

Which is the tendency to-day? Which side of the medal? Cheap labour that will be exploited in a reactionary drive against our rights and liberties? Or democrats who will co-operate with Australian democrats in the struggles that are looming?

All the evidence points to the latter as the main tendency. There will be individual exceptions, of course. But if we welcome the refugees as fellow-democrats there is every reason for believing that they will respond. In the words of W. D. Forsyth, B.A., writing in the Melbourne "Herald" of July 27, 1938, "No better insurance could be taken out for democracy than the introduction of people who have suffered so much from its negation."

### WHAT IS BEING DONE FOR JEWISH REFUGEES?

Admitting all that has been said, there still remains a very real refugee problem. In the main this is a problem of assisting the refugees to understand Australian conditions, of facilitating their absorption, of guarding against any infringing of labour standards, and of securing a better understanding of the facts of refugee immigration.

Several organizations are tackling these tasks. One of these is the Australian Jewish Welfare Society, which aims at assisting the economic, social and cultural absorption of refugees from Europe.

I am indebted to Mr. I. H. Boas, President of the Australian Jewish Welfare Society, for the following information about the work of this body:—

More than half of the refugees brought out under the auspices of the A.J.W.S. are under the age of twenty-five. They are all technically trained; their good character and physical fitness are certified. There is no difficulty in finding jobs for them; in many cases they are brought out because firms have applied to the A.J.W.S. for specialists who are unobtainable in Australia. One of these specialists, after four months' employment, was able to extend the firm's work so much that 40 extra men were employed. In another



Children of Jewish refugees who have settled on the land near Shepparton (Victoria).

—(Photo. by courtesy of Mr. I. H. Boas).

case a new industry was started, and this is by no means an isolated case.

The A.J.W.S. is confident that Jews can succeed on the land in Australia just as in Palestine, the U.S.S.R. and other countries. Already, several hundred Jewish refugees have been settled on the land, including 150 adults and 50 children near Shepparton (Victoria). Some of these settlers have already proved their worth; others have only recently been installed on their blocks.

Numbers of little children (mainly orphans) are being brought out. These are being cared for under the guidance of child specialists. A system of Welfare Guardians (similar to the Big Brother Movement) has been introduced, each lad under this scheme being given a year's training in an agricultural school before being placed in a job.

Nine-tenths of the refugees speak English, but many do not speak it well, so an elaborate system of English classes has been set up. Winter lectures dealing with Australian civics and history have been attended by hundreds of the refugees.

The Australian Jewish Welfare Society is not a charitable organization; the money advanced to refugees consists of loans which the refugees pay back as they become firmly established.

## WHAT IS BEING DONE FOR NON-JEWISH REFUGEES?

Fifty-five per cent. of the people in Central Europe needing evacuation are Christian (including those partly of Jewish blood), according to the Chairman of the Intergovernmental Commission on Refugees, quoted in the American "Forum" for June, 1939. Therefore, other committees have been formed in Australia in addition to the Jewish Welfare Society.

One of the most active of these is the Victorian International Refugee Emergency Council (V.I.R.E.C.), which was set up at a public meeting held under the auspices of the League of Nations Union and the Protestant Churches, and presided over by the Lord Mayor of Melbourne. Since the formation of this Council in December, 1938, it has aided in establishing similar organizations in Perth, Adelaide, Brisbane and Hobart. It has also affiliated with the European Emergency Committee and the Catholic Continental Migrants Committee in Sydney.

The V.I.R.E.C. assists the absorption of refugees in a number of ways. Trained welfare officers give personal advice to the migrants; an employment officer seeks to find positions without displacing Australian workers; a business advisory panel can be consulted; club rooms are available; classes in English and lectures in Civics are held. An Open Letter to Refugees, published in German, is handed to all German-speaking refugees on their arrival. This warns them against infringement of industrial awards, recommends the joining of trade unions, and gives other helpful advice.

A Selection Committee considers applications sent by refugees or their friends, and assists the Government in selection.

Legal aspects of the refugee problem are being watched by the Victorian Refugee Immigration Appeals Committee. (Set up by a conference of the Council for Civil Liberties and more than 50 other organizations held in December, 1938.)

The Spanish Relief Committees in the various States have for some years been working for the Spanish refugees. They are now endeavouring to give a chance of a new life to the 400,000 Spanish refugees in France, and to save them from being sent back to Franco's Spain. The Committees have been pressing for the admission of a small quota of Spanish orphan children to Australia. Foster-parents

willing to adopt these children, but it has not yet been possible to have them admitted.

### WHAT IS THE JEWISH ATTITUDE TO ANTI-SEMITISM?

In Australia, as in other democratic countries, a section of the Jews believes that they can save themselves from persecution if only the Jews withdraw from all radical and progressive movements; if only they do nothing and say nothing to displease the budding Hitlers of Australia. Where will this policy of "appeasement" lead?

Once we understand the causes of anti-semitism, we will realize that this policy of retreat will not appease the fascists, any more than Mr. Chamberlain's retreat at Munich did. Anti-semitism does not arise because of the behaviour of the Jews; it arises because the reactionary forces demand a scapegoat, and however "conservative" the Jews may be, this will not abate the persecution one iota. There is no freedom for Jews along the line of bargaining with the fascist forces.

Where then is there freedom? Let an American Jew answer:—

"Our freedom, like all freedom, must be struggled for and won. . . . It is imperative that we align ourselves with those forces which are as inorganically and inevitably opposed to anti-semitism as the reactionaries are headed toward it. These are the forces of progress and Democracy . . .

"These forces represent the values which, as human and civilized beings, we are compelled to cherish and defend. . . . For the whole meaning of Jewish history is to be found in our age-long struggle against those brutal and oppressive forces which have sought—whether in Imperial Rome or feudal Poland or Nazi Germany—to enslave the spirit and body of man. . . .

"I am aware that there were Jewish industrialists who helped to finance Hitler's rise to power, and that a handful of Jewish magnates in all countries are to be found on the side of the big battalions. But that is our—and will ultimately prove their—misfortune. The Jewish people as a whole, the workers who make up the greatest part of it, the middle-class, the professional and the creative elements of it—belong with the forces of freedom and Democracy. . . .

"That is why I urge you, my fellow-Jews, to recognize that the cause of Jewish freedom is inseparable from the cause of human freedom—and to act accordingly." (James

(Although the flow of refugees has slowed down since the declaration of war, the V.I.R.E.C. is carrying on its work of helping refugees to become absorbed in the Australian community.)

Waterman Wise, "To My Fellow-Jews," "Fight," organ of the American League for Peace and Democracy, July, 1938.)

These words were written for the American Jews. Do they not also apply to the Jews of Australia?

### WHAT IS THE SOLUTION OF THE JEWISH PROBLEM?

There is still considerable disagreement as to the ultimate solution of the Jewish problem. Zionism—the return to Palestine—has for many years been advocated as a remedy. But Zionists will agree with us to-day when we say that, while the opportunity to settle in Palestine has been of great value to the Jews, it has not solved the Jewish problem. In Palestine, as in Europe, there is racial hatred, because there is the political and economic basis for racial hatred. The policy of the small group of British imperialists who control Palestine (and who think in terms of economic and strategic class interests) is one of refusing democracy to the Jewish and Arab inhabitants, and of deliberately endeavouring to "divide and rule." There is no solution under such a policy as this.

Palestine or no Palestine, there will always be a "Jewish Problem" while we have a competitive economic system. And as this system goes deeper into its general crisis, the tendency will be for governments to grow more reactionary, and for the "Jewish Problem" to increase.

But in the growing anti-fascist movements we can see hope for democracy, and hope for the Jews. And in these same movements, if we look far enough ahead, we can see hope for the final solution of the "Jewish Problem."

The "Jewish Problem" cannot be solved as a separate problem. But it can be solved, and will be solved, as part of the general problem facing humanity—stopping the advance of fascism and carrying through the change-over to a co-operative world order.

If there is no unity among the democratic forces, the outlook will remain dark. But if Christian and Jew, Liberal, Socialist and Communist will co-operate to build peoples' anti-fascist movements on a world scale, the tide of fascism will be stopped, the democratic forces will begin a rapid advance, and the day will come when the "Jewish Problem" will disappear, along with other relics of a barbaric past.

## WHAT BOOKS ARE AVAILABLE ON THE JEWISH PROBLEM?

The following list is far from complete, but will serve as a guide to those who wish to make further study:—

### Historical Surveys:

- Hugo Valentin: "Antisemitism" (Gollancz, 1936).  
George Sacks: "The Jewish Question" (Gollancz, 1938).  
Heinrich Coudenhove-Kalergi: "Anti-semitism Throughout the Ages" (Hutchinson & Co., 1935).  
Louis Golding: "The Jewish Problem" (Penguin Books, 1938).  
(These last two stress the religious aspects.)

### Modern Anti-Semitism:

- Arthur Ruppin: "The Jews in the Modern World" (Macmillan & Co., 1934).  
W. Zukerman: "The Jew in Revolt" (Martin Secker & Warburg, 1937).  
"The Yellow Spot" (Gollancz, 1936).  
Herman Bernstein: "The Truth about 'The Protocols of Zion'" (Covici Friede, New York, 1935).

### Race Theories:

- Julian Huxley and others: "We Europeans" (Pelican Books, 1939).

### Refugee Problems:

- Norman Angell and Dorothy Buxton: "You and the Refugee" (Penguin Books, 1939).  
Sir John Hope Simpson: "The Refugee Problem" (Oxford University Press, 1939).

### Australian Aspects:

- J. S. Lyng: "Non-Britishers in Australia" (Melbourne University Press).  
"Why Are Jews Persecuted?" (Australian Catholic Truth Society, 1938).  
P. J. Marks: "The First Synagogue in Australia" (1925).  
Hirsch Munz: "Jews in South Australia, 1836-1936."

Len Fox, the author of this pamphlet, is a science graduate of Melbourne University. After five years in the teaching profession he attended the 1933 Scout Jamboree in Hungary. Returning from London in 1934, after visits to Germany and the U.S.S.R., he became active in the anti-fascist movement, and is now State Secretary of the League for Peace and Democracy. He has written a number of pamphlets, including: "The Truth About Anzac" (1936); "Stop War On China!" (1937); "Von Luckner—Not Wanted!" (1938); and "The Peace to End Peace" (1938). With Miss Helen Baillie and Mrs. Nettie Palmer he helped to found the Melbourne Spanish Relief Committee, on which he has been an active worker for three years. He helped Nettie Palmer to write "Australians in Spain" (1938), and is a regular contributor to "World Peace."

Read . . .

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