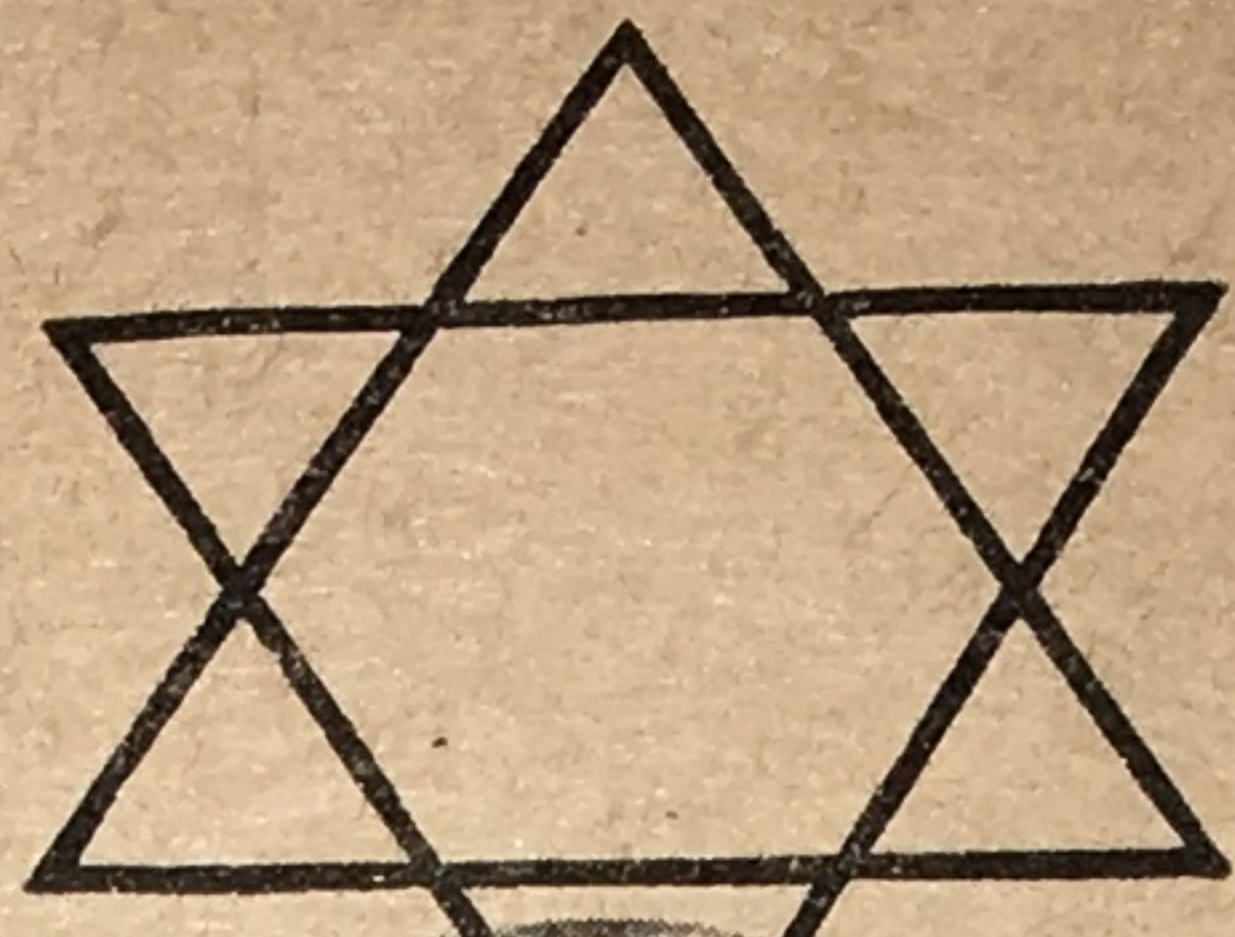


Karel Režek

1925



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**The Jewish Problem
in South Africa**

HOLLISTER CO.

THE JEWISH PROBLEM IN SOUTH AFRICA

SPEECH DELIVERED BY

ERIC H. LOUW, M. P.

IN THE HOUSE OF ASSEMBLY ON
FEBRUARY 24th, 1939.

“South Africa has a Jewish problem, and we cannot deal with it effectively, unless we name it specifically, and face it squarely.”

—*Dr. D.F. Malan, M.P., in the House of Assembly on Jan. 12th, 1937.*

HORTON & CO'S

"Democracy has no more persistent or insidious foe than the money power, to which it may say, as Dante said when he reached in his journey through Hell the dwelling of the God of Riches, '*Here we found Wealth, the great enemy.*' That enemy is formidable because he works secretly, by persuasion or deceit, rather than by force, and so takes men unawares. He is a

danger to good government everywhere.

"The truth seems to be that democracy has only one marked advantage over other governments in defending itself against the submarine warfare which wealth can wage, viz. Publicity and the force of Public Opinion. So long as Ministers can be interrogated in an assembly, so long as the press is free to call attention to alleged scandals and require explanations from persons suspected of an improper use of money or an improper submission to its influences, so long will the people be, at least, warned of the dangers that threaten them. If they refuse to take the warning they are already untrue to the duties that freedom prescribes."

LORD BRYCE in "Modern Democracies" (1921)

HOUSE of ASSEMBLY, 24th February, 1939.

Aliens Amendment and Immigration Bill

*Mr. LOUW: I move—

That the Bill be now read a second time.

Mr. Speaker, at the beginning of the 1937 session of this House the hon. the Leader of the Opposition submitted a motion in which he called upon the Government to take certain steps in regard to immigration, in regard to the matter of aliens in South Africa and, more particularly, in regard to the matter of Jewish immigration. According to the Hansard report of the debate that followed, the hon. member for Cape Town (Castle) (Mr. Alexander), in speaking to this motion, made the following statement—

The hon. gentleman published a Bill on the 28th December and he is running away from his Bill now. He knows perfectly well that if his motion is carried nothing can happen, excepting one thing. A motion can achieve nothing but a Bill can achieve something. It is curious that in his Bill he makes no reference to the Jew at all.

Reading through that statement I felt that the hon. member had given very useful advice, and I decided to act upon that advice. Hence this Bill of which the second reading is on the order paper to-day. Since this Bill was published it has been very severely criticised in the Press. It has been described as contemptible, as intolerant, as uncouth, and what not. I myself have been labelled as a racist, as un-Christian, as a political opportunist, and as a South African prototype of Herr Streicher. Coming from certain sections of the Press, I do not think that the criticisms need be taken too seriously, either as reflecting the considered opinion of these particular newspapers, or as reflecting the opinion of the majority of their readers. What we have heard has been nothing but "*His Master's Voice*," that voice which does not hesitate to command or to threaten when Jewish interests are involved. I think the hon. member for Cape Town (Castle) can speak with some experience of "*His Master's Voice*." We have been witnessing the same sort of thing in international affairs during the past few years, and particularly during the month of September of last year in regard to the

news reports which have been coming to South Africa from America and from Europe. Those news reports I am convinced were then, and to-day still are, to a large extent inspired by Jewish influence.

Those reports were, and are intended to stir up public feeling in regard to Germany. The efforts of Mr. Chamberlain and of M. Deladier towards appeasement have been rendered infinitely more difficult by the overt and hidden campaign which has been carried on under the influence of Jewish pressure, by the news agencies and by the Press. In September of last year a very considerable section of world Jewry was literally praying for England to be involved in a war with Germany. They were bitterly disappointed when Mr. Chamberlain and M. Deladier were able to come to an agreement with Herr Hitler at Munich and they have not yet forgiven Mr. Chamberlain and M. Deladier. I am convinced that if it were possible to remove Jewish influence and Jewish pressure from the Press, and from the news agencies, the international outlook would be considerably brighter than it is to-day. In introducing this Bill I am actuated neither by Fascism nor racialism. I have acted solely as a South African, as a member, sir, of one of the two sections of our population in South Africa whose forefathers were the pioneers of this country, who built up South Africa and made it what it is to-day. I am a member of one of those two sections that are going to remain in South Africa. There is amongst either the English or the Dutch-speaking South Africans nothing which is comparable to the Zionist movement of the Jews. In introducing this Bill I have acted as a South African who is genuinely worried about the creation of a new and additional race problem in South Africa. In the second place I, and those who feel with me, are worried about the extent to which a race, alien to, and unas-similable with the English and Dutch-speaking population in South Africa, has during past years been securing control of business and industry, and also of the professions. I know that in this matter my feelings are shared by tens of thousands of South Africans, English as well as Afrikaans-speaking. This Bill is fully backed by the *Nationalist Party*. And I have received support from an unexpected quarter. Sir Abe Bailey arriving at Cape Town on one of his periodical visits to South Africa, on the 26th November of last year was interviewed by the Press, and in the course of that interview he said—

It is not in the interests of South Africa nor of the Jews themselves that further immigration of Jews should be continued.

It is not often that the National Party finds itself on common ground with Sir Abe Bailey! In spite of that declaration made by Sir Abe Bailey, he was not labelled by the Press as a racialist or as being intolerant or un-Christian. I notice, sir, that the hon. member for Johannesburg (North) (Mr. Hofmeyr), at a meeting at Pretoria stated that the United Party was going to vote as one man against this Bill. It is perfectly clear that the hon.

member for Johannesburg (North) intended to convey the impression that every member of the United Party is opposed to the principles of my Bill.

The hon. member for Johannesburg (North) knows that in his own party there is a very considerable division of opinion on this matter.

The main principle of this Bill is that it admits the existence in South Africa of a Jewish problem, and that it faces up to that problem. I say it is in the interests of the Jew himself in South Africa that this problem should be squarely faced. I say that if it is not faced, and if it is not tackled, we will have in South Africa a repetition of the history that has taken place in the countries of Europe.

Before proceeding further allow me to give a short resume of the provisions of this Bill. I take it that hon. members have read the Bill. It was not sprung upon them as is the case with Government measures; but was published at the beginning of January. First, as regards the definitions in the Bill; I shall deal with two of these. There is the definition of the word "assimilate". I have, therefore, provided a definition which reads—

"Assimilate" in relation to any person, means being absorbed by, and identifying himself with the inhabitants of the Union with due consideration of the ethnological, racial, sociological and cultural bases of such inhabitants.

Mr. MADELEY: In the Committee stage, will you define the definition?

*Mr. LOUW: I shall define it at any time.

Mr. MADELEY: Well, do it now.

*Mr. LOUW: I will do it later. In the 1937 Act there is a curious difference between the English text and the Afrikaans text. In the English text the word is "assimilate", and in the Afrikaans text it means "to identify himself with". The suggestion in the one case is passive, and in the other it is active. I thought it well to include both in my definition. There is another definition which has caused much discussion, namely Jewish parentage. This reads—

"Jewish parentage" in relation to any person means that person whose father and mother, are or were either wholly, or partly Jews, whether or not they professed to Jewish religion.

Section 2 of the Bill deals with the British-born Jew. The 1937 Bill dealt only with the naturalised Jew. Section 3 deals with the matter of passports, and provides in (c)—

(c) For the purpose of either permanent residence, or temporary sojourn if his passport provides that he shall lose his nationality within a specified period, or does not permit his re-entry into the country in which such passport is issued, or if his passport is one commonly known as a "Nansen passport" or a "travel document".

In this respect the Bill follows the practice observed in most other countries although it is not actually mentioned in the law of England. I am informed on the best of authority that this is the practice in regard to the East African territories. I come to Section 4 where a proviso is added, namely—

That no applicant who is of Jewish parentage shall be deemed to be readily assimilable.

This is the main feature of the Bill which I shall deal with later on in my speech. Sub-section 2 deals with Communism. Here, also, a new principle is introduced. The third sub-section deals with the matter of permits. At the present time it is possible for an immigrant with a temporary permit to make application for a permit for permanent residence while he is in the country. This Bill provides — and I am here following the American practice — that he has to leave the country before he can apply for a permanent permit. Moreover, he must be out of the country for a period of six months, otherwise, it would be easy for a person holding a temporary permit to go to Lourenco Marques, and to make application for a permanent permit from there. I have followed the practice of most European countries, and also that which is to some extent followed in England, namely, that the holders of temporary permits must report periodically to the police, so that the police can know their whereabouts. Section 6 provides that an alien who is without visible means of existence can be deported. That also is the principle observed in most countries including England. Then logically, in view of the fact that under Section 4 Communists are not regarded as desirable immigrants, the next section provides that an alien can be deported who is engaged in communistic propaganda, or in any other propaganda which is likely to disturb harmonious relations between the European and the non-European sections of the population of the Union. Section 7 provides that immigrants who have entered the Union since the commencement of 1937, and who have received permits from the Selection Board, have to turn in these permits, and renew their application under the provisions of this Act. That is to say, persons who have not yet been naturalised as citizens of the Union of South Africa. The following section deals with unnaturalised aliens who entered during the period 1930 to 1937.

Section 9 deals with the registration of aliens. That, sir, is a principle which has been adopted by practically every European country, and has also been adopted by the Aliens Order of Great Britain. Section 10, when read in conjunction with the principle Act, means that an alien is not allowed to change his name. Section 11 excludes members of the Diplomatic Service and Consular officials. Section 12 gives the Governor-General the power by proclamation to designate any business which may not be carried on by an alien, or to restrict the number of businesses in which aliens may be so employed. Section 13 deals with the restriction of the employment of aliens.

Here again the Bill follows the general rule observed in all European countries, and which in actual practice obtains also in Great Britain. I have seen a recent instruction issued by the British Government in regard to this principle adopted in England during the great war, and which has been adopted by other countries. Then there follows section 15 which lays down that in case of all businesses the names of the owners should be disclosed on sign boards, and on letterheads. This principle has also been adopted in several countries including to some extent Great Britain. Section 17 follows logically on the amendment of section 4. It amends the provisions of the Act of 1913, and stipulates that the Yiddish language shall not be regarded as a European language. Section 18, the final section, obliges the Minister before the last day of February each year to lay upon the Table of the House a full statement giving full details in regard to the working of his department, and full figures in regard to the matter of immigration. At present such information has to be drawn from the Minister by way of questions, and we heard only yesterday what difficulty the Opposition had in securing replies to their questions. I now proceed to discuss more particularly the principles of the Bill.

I will deal first with the clause relating to Communism. Section 4 provides that the Selection Board shall not admit an immigrant who is known to be, or has been a member, or a supporter of any communist organisation, or who has espoused, or professed the principles of Communism. Now, Mr. Speaker, it is perhaps appropriate that this matter of Communism should be dealt with in a Bill which also deals with the Jewish question, because Communism, since its earliest days has been linked with Jewry. This has been denied by the Jews but such denial is not in accordance with the facts. I do not suggest that all Jews are Communists. In fact the hon. member for Cape Town (Castle) (Mr. Alexander) had a Communist as his opponent at the last general election. But I do say that the Jews were the people who conceived the idea of Communism, and it was by the Jews that Communism was directed, and is still being directed to-day. That is perfectly comprehensible because Communism is international, and a Jew is international in his outlook. Communism had its birth in the teachings of Karl Marx, who was a Jew. If we study the history of the Bolshevik Revolution in Russia, we find that the great majority of those who were the instigators of the revolu-

tion, and who occupied the most prominent posts in the Bolshevik Government were Jews. I find that H. A. Gwynne in his book "*The Cause of the World Unrest*," says that of the Bolshevist leaders 40 were Jews and seven were Russians. I can also speak from my personal observations during the course of my diplomatic service, when I had the opportunity of seeing who were the representatives of this Soviet Government. I found that in most cases they were of the Jewish race. I remember the Soviet delegation to the League of Nations. In that delegation there were seven Jews and one Russian. We find that in most countries where Communism has taken root, the leaders of Communism are Jews. That is also the case in South Africa.

The two leaders of Communism in South Africa are Messrs. Solly Sachs and Weinberg. Communism, Mr. Speaker, is an international movement.

It is the very antithesis of Nationalism in its widest sense. The declared object of Communism, as stated by its leaders is world revolution, dictatorship by the proletariat, or as they say in France, the ministry of the masses. Its doctrine is that the Communistic state must arise from the destruction of the existing order. It is directed against the institutions of Western civilization, against religion, the family and private property. Then there is another very important feature of Communism, which is particularly important for us in South Africa. That is that the Communist makes no distinction whatever on political, economic or social grounds between the black and white races. Communism is an international movement, with its headquarters in Russia, and the Communist parties of the different countries are not merely affiliated with the Communism in Moscow, but they are actually branches of the communist party there. We find, for instance, that the communist paper in South Africa, "*The South African Worker*," complete with hammer and sickle, states—

The communist party of South Africa is a section of the Communist International.

The communist party in every country takes its instructions directly from Moscow. I had the opportunity of observing the growth and working of Communism during the period of my three years stay in Paris. When I arrived there, there were only ten communist members of the Chamber of Deputies, and at the following election the number rose to between 80 and 90. With regard to the procedure which is followed by the Communists, it will be found that this is practically the same in every country in which they operate. One of the principal methods is to secure the key positions in the trade unions. The Communist starts by causing trouble and by fomenting strikes amongst the working classes. Another favourite method of propaganda is to establish so-called liberal societies and associations. We have them in South Africa. There are the Universal Democratic League, the International Youth League, the League Against Fascism, and the Workers' Defense League. There is also the Left Book Club, of which the hon. Min-

ister is such a great admirer, so much so, that his commendation of the Left Book Club is now being used in their advertisements. There are also The Friends of the Soviet Union, and a few others. These are the communistic societies, organisations which under the cloak of liberalism attempt to draw those with liberal tendencies into the communistic fold. Amongst the most important activities of the Communists in South Africa is propaganda amongst the natives of the country. If there is any doubt as to the intention of the Communist Party in South Africa, let hon. members turn to the case of Sachs versus the Minister of Justice (A.D. 1934), the then Minister of Justice is at present the Minister of Defence. They will find that the Minister of Justice, in that case filed affidavits based upon confidential information received from police and other sources, in which it was clearly established that it was the intention of the communist party to establish in South Africa a black republic. But it is not necessary for the Minister to go to the case of Sachs versus the Minister of Justice. If they will only take a walk down to the Parade and listen to the speeches which are delivered there to natives and coloured by communist agitators, then they will realise that there is serious communistic propaganda in our country. The Rgt. Hon. the Minister of Justice, and I think also the Minister of the Interior have in the past made light of these meetings on the Parade, and tried to dismiss them as being merely soap-box oratory, comparable with the oratory in Hyde Park, London. I have had the advantage of attending both, and I can assure members of this House that there is a very distinct difference between the two. The attitude of the Hyde Park audience is one of amused tolerance. They are out for an afternoon's pleasure and have fun in heckling the speakers. But go down to the Parade and watch one of these men addressing a coloured and native gathering, and you will see an entirely different attitude on the part of the audience. They are in dead earnest as they listen to the propaganda which is being poured into their ears. I say that there is serious danger from communistic propaganda in South Africa in view of the fact that we have a black population of about 6,000,000, and it is very necessary in the interests of peace that communistic propaganda should be curbed. Another method followed by the Communists is to establish what is called the popular front. In France they have the Front Populaire, in Spain there was the same thing, and here in South Africa, too, an attempt is being made to establish a popular front. I have before me the minutes of the meeting which was held in camera in Johannesburg and attended by representatives of 26 trade unions. I find running through the discussions the same refrain, namely "*organise the black worker*". We find for instance, Comrade Basner stating that he was very much interested in the united front, which has been successful in several countries. "*I tell you,*" he said, "*we will not win strikes in South Africa without the assistance of the natives.*" Miss Cornelius, the young lady who has been taking trips to Moscow to attend communistic gatherings there, said, "*We must help to organise the natives, even if not in one organisation. The united front is wide enough to embrace all. We must get the natives, but as we*

must not antagonise the whites, we must be careful not to bring the natives into the forefront." I could go on quoting from several of these speeches all in the same line — organise the native — and eventually as far as the Communist Party is concerned, the establishment of a black proletariat here in South Africa.

Now I come to what is the main feature of the Bill, namely the new principle introduced of definitely naming the Jewish race as a race not suitable for immigration into South Africa. This is the feature of the Bill that has been most discussed, most criticised, and I am glad to say most commended.

In this Section 4 (b) which I have already quoted, we have an extension of the principle of previous legislation, the Act of 1937, and also the 1930 Quota Act, where the Jew was aimed at, but not specifically named. In this Act he is specifically named. Now the objection which is made is that in this Act I discriminate against the Jew as such. I frankly admit that there is discrimination against the Jew as an immigrant, and against the Jew who is still an alien in South Africa. And while on this question of discrimination, let me point out this to those newspapers, and to those who have been the most violent critics of my Bill, that they themselves practise a form of discrimination against the Jew — not the man who is coming in, not the Jew who is an alien, but the old-established Jew. These very people are practising a form of discrimination which, in my opinion, hurts the Jew in his self-respect and pride far more than anything in the Bill. I refer to social discrimination. That is being practised every day. The same man who writes the editorial criticising my Bill; the same man who gets on a platform and makes a speech in defence of the Jew. Those same men will not propose a Jew as a member of their exclusive clubs! It has happened right here near Cape Town. I am informed that not so long ago two very well-known Jews, against whom nothing whatever could be said, men of culture, men of standing in the community, were proposed as members of a certain Cape Town club, and in both cases they were black-balled because they were Jews, and for no other reason. We find the same thing in everyday conversation. These same people who call me intolerant, and accuse me of discrimination, speak contemptuously of the Jews as "*Yids*" when they are in private conversation among themselves, or having a drink together. I have been accused of anti-Semitism, and what not, but let me say in all sincerity that I have never yet in private conversation spoken of a Jew as a "*Yid*." These people who pose as friends of the Jews are the same people who are practising social discrimination against the Jews in South Africa.

And it is not only in South Africa, it is the same in America. In New York and in Chicago the Jews were obliged to establish their own clubs, because they were not admitted to the clubs of the "*gentile*" Americans. I am informed that in Cape Town they have established their own clubs for the same reason. There is a man who has written a book on the Jews, and who is a friend of the Jews. This is what he says—

The Jews who mix with the wealthiest classes in London have no idea of their true position in the eyes of their hosts.

He goes on to say—

We play a deliberately false part in our relations with Jews.

I say that such an attitude on the part of those who are to-day accusing me of anti-Semitism, of racialism and intolerance, is nothing but rank hypocrisy. Furthermore, it is not fair to the Jews themselves. It places the Jew in a false position; it gives him a false sense of security, and afterwards when he wakes up and finds that there is a certain amount of anti-Jewish feeling in the country, then he is surprised, because to his face he has been told one thing, and behind his back another attitude is adopted. Such hypocrisy complicates an already serious problem. My Bill certainly does not suffer from hypocrisy. It is characterised by complete candour and frankness.

But unfortunately candour and frankness is very often mistaken for hostility.

Why is this principle of discrimination introduced into my Bill? Because in the first place the Jew is not assimilable. I am going to deal with that aspect of the Bill later. That the Jew is not assimilable has been shown from the records of history, and it is also admitted by the Jew himself. Secondly, this Bill discriminates against the Jewish immigrant and Jewish alien, because owing to certain racial characteristics he creates a problem in any country as soon as the Jewish population exceeds a certain percentage of the total. Thirdly, because in South Africa the Jewish population has already reached that percentage, and consequently we have with us to-day a Jewish problem which must be squarely faced. I will deal first with assimilation, because that is the basic principle of my Bill. That is no new principle. It has been already adopted by the South African Parliament.

It was adopted in the Quota Act, and confirmed in the Act of 1937, so we have accepted that principle of assimilability. But in the Act of 1937 it was left to the Selection Board to decide whether or not a particular race or person is assimilable. Parliament gave to the board a very wide discretion which necessarily must be influenced by the personal opinions of its members, and it may happen that there may be a difference of opinion as to whether a certain race is or is not assimilable. It may also happen that the personnel of the board may change, and there may be a change in policy.

In other words, we cannot be sure of having in South Africa uniformity of policy in regard to this very serious question. When, therefore, it is known from the record of history, and from the frank admission of its members, that a certain race is not readily assimilable; and when we know from our

own observation that such a race has not been absorbed by either the English-speaking or by the Dutch-speaking section of the population, then the time has arrived that the board must receive instructions by legislation that such a race is not assimilable. That is the object of Section 4 (b). My contention is that the Jewish race, taken as a whole, is not readily absorbed by either the Dutch or English-speaking sections in South Africa. I know there are exceptions, there are exceptions to every rule, and so also there have been exceptions in the case of the Jewish race. But let us look at history. Since the Great Dispersion, for a period of over two thousand years, the Jew has wandered over the face of the earth, and to-day he is found in all countries of the globe; but throughout the ages, scattered as he is to-day over the face of the earth, he has always remained a Jew. You don't speak of a Jew in England as an Englishman, or in Holland as a Dutchman, or in France as a Frenchman. No, you speak of him as an English Jew, a Dutch Jew or a French Jew. He has maintained his racial identity and his Jewish customs, he has remained true to the faith of his forefathers, he has maintained the purity of his Jewish blood, and above all he has remained a separate nation. Now, sir, in spite of my being accused of being an anti-Semite, let me say in all sincerity that I think that it is very wonderful that the Jews over a period of two thousand years, often living under unfavourable conditions, have retained the integrity of their race. But that very fact proves that they are, and will remain a separate nation; in other words, that they are, and will remain unassimilable. The reason is apparent. Read through the Old Testament, the Laws of Moses. I could quote dozens of texts to show that the Jew received strict injunctions that he should not mix with the nations amongst whom he lived. Look at the teachings of the Talmud. I have gone to the fountain-head as far as it has been possible for me to do so. I have here a book "*Miscellaneous Extracts from the Talmud*" — the more important extracts — and it is edited by a Jew. It is the teaching of the Talmud — which the Jew is taught in his schools — that he must keep his race pure, and remain a separate nation. I find in the *Jewish Chronicle* of 1935 that a Talmudical Society was established in South Africa, and on that occasion Rabbi Mervish stated that—

The study of the Torah distinguished Jews from other nations, and kept them together as a people.

But for centuries at a time the Jews have also lived in circumstances favourable to absorption. There were times when they were persecuted in certain countries and also in Great Britain, but there have also been long periods when they have lived under favourable circumstances in Great Britain and elsewhere, and yet they were not absorbed. Even in America, the so-called melting-pot of the world, they have remained a separate nation.

The Jew has a remarkable aptitude of being able to adapt himself to his environment, of being able to adopt the customs and the ways of living of

the people amongst whom he lives, of being able to acquire the veneer of the people amongst whom he lives. That is where people make a mistake.

They think that is absorption. It is nothing of the kind. It is merely the facility of the Jew to adapt himself to his environment. What is Zionism but the refusal of the Jew to assimilate, and that was the idea of Theodore Herzl, the founder of the movement. Mr. Speaker, the Jew is a nomad by nature. I am not saying that in an unfavourable sense. I am not comparing the Jew with the gypsy; but the history of the Jew is a history of his wandering among the nations of the earth. The Jew is a cosmopolitan. The Jew looks forward to that time when there will be re-established a Jewish state where he will await the coming of the Messiah. But let the Jew speak for himself. I don't want to weary the House with quotations, but I think it is necessary to hear what leading Jews say. These books from which I shall quote are to be found in the parliamentary library. Ludwig Lewisohn, a well-known Jewish writer, says—

Assimilation is impossible, because the Jew cannot change his national character.

He goes on further and says—

Assimilation is bankrupt. Germany was the great laboratory experiment, and I think that the experiment was necessary, but it failed.

Then there is another book, "*The Real Jew*," written by H. Newman, with an introduction by Israel Zangwill. What does he say?—

In examining the causes which have served to keep the Jews "a people apart" we find that deeply engraved in the soul of the Jewish people there are certain fundamental ideals. . . . These created an impassable barrier between their own deeply-rooted ideas of life and those of the surrounding peoples. Thus whereas the Flemings, the Normans and the Huguenots were able wholly to assimilate with the English race at various epochs in their history, the Jews have never been able to merge themselves in their new environment to the same extent.

Then, sir, I find in "*A Book of Jewish Thoughts*" by Dr. J.H. Hertz, I think he was Chief Rabbi at one time, a chapter headed "*The Tragedy of Assimilation*". He says—

What I understand by assimilation is loss of identity. It is the kind of assimilation that I dread most, even more than pogroms.

Then from "Jewish Life in Modern Times", by Israel Cohen—

However acute the divisions may be on the merits of orthodoxy, or on the virtue of the Zionist ideal, they are levelled by the influence of the past, which generates a spirit of solidarity welding the disparate units into a harmonious whole. Opposed to the agencies consciously striving for the conservation of Jewry are forces working for its dissolution. . . . There is open advocacy of assimilation, viz., that Jews should regard as distinguished from their fellow-citizens merely in respect of religion, but that otherwise they should merge themselves completely in the general life of a nation in whose midst they dwell. . . . Thus the soul of Israel amongst the nations is nowhere immune from insidious assault.

Then I find that a distinguished Jew, Mr. Basil M. Henriques made a speech in London which was reported in the *Zionist Record* of South Africa of the 29th January last, and he says—

There must be no assimilation. We are a peculiar people, and a peculiar people we must remain.

I find also in the *Zionist Record* an article by Mr. Ludwig Lewissohn. He says—

Men exist in groups that create their cultures in their own image, and as the expression of their permanent character. Men exist in no other way. Neither do Jews. We are a culture-group; we are a people; we are a nationality. No, don't stick your head into the sand at this point. It's so silly, and so unrealistic, and so cowardly. We are a nationality.

And so, Mr. Speaker, when one examines the writings of Jewish writers, of those who have spoken on behalf of their race, one finds them fighting against this idea of assimilation. I repeat: the history of the Jews in those countries in which they have lived under favourable circumstances, show that they may absorb others, but they themselves cannot be absorbed. It is also clear from their own admissions and statements that they do not wish to be absorbed.

In the second place it is necessary to discriminate against the Jewish immigrants and the alien Jew in South Africa because, owing to certain racial characteristics and habits, the Jew creates a problem, as soon as his num-

bers unduly increase. What happens is that you have an alien body in the general body of the state, and, as in the human organism, such an alien body causes irritation and friction, and results in inflammation and disease. That is what has happened in many other countries, and that is what is happening in South Africa to-day. What are those racial characteristics?

In the first place the Jew is international. He is international in his outlook, and furthermore, he is part of a vast inter-locked organisation. His race is spread over the globe, a race that is bound by ties of culture, religion and blood to which add the bonds of finance and commerce and industry.

The Jew, in the first instance, is loyal to his own people, loyal to Israel, and what Israel stands for. In the second place he is concerned mainly with his own personal and material interests. May I refer to the position during the Great War in England? It explains this characteristic of the Jew. If one reads the post-war books it is perfectly clear that there was something wrong, especially during the earlier years of the war. Hon. members may remember that meetings were held in England to protest against what was called "*the hidden hand.*" That "*hidden hand*" was the intrigue and disloyalty of the Jewish banking and financial firms. Jewry believed that the central powers were going to win the war, and therefore the majority of Jews were backing the central powers. It was perfectly clear that things were going wrong in England, for instance with regard to supplies of food-stuffs, and that the blockade of Germany was ineffectual. It was later discovered that there was disloyalty on the part of some of the Jews in London and elsewhere. It will be recollected the sir Edgar Speyer, a privy councillor, was later deprived of his naturalisation certificate and of his honours, because it was proved that he was a member of the coterie of Jewish financiers who were working against the interests of England. Then the position became so acute that the British Government was obliged to do something in order to secure the support of the Jews. It was during the most critical period of the war. What did they do? It came in the form of the Balfour Declaration on Palestine. That declaration was not merely a happy idea on the part of Mr. Balfour. It was necessary for England to enlist Jewish help. The Jews were against England, but the Jew was prepared to give his help to the allied cause for a price, and the price that the British Government paid was the Balfour Declaration. I noticed in the discussion which took place in 1937 that the hon. member for Troyeville (Mr. Kentridge) denied that there was such a thing as Jewish solidarity or organised Jewry. Allow me again to quote what the Jews themselves say about that matter of their solidarity. I have here "*Jewish Life,*" by Israel Cohen, and what he says throws some light on what is happening in South Africa. He states—

Admidst the welter of conflicting movements there is one unifying ele-

ment, the sentiment of solidarity. The concrete form in which it is normally manifested, is the spontaneous organisation of the communities in whatever part of the world the Jews settle. The simplest and commonest form of Jewish solidarity is the organised community which will be found in any town containing even a handful of Jews. . . . The town communities are linked together by associations with a central body in the metropolis either for religious or secular purposes. The religious body acts as the ecclesiastical authority; the secular as the guardian of civil and political interests. Cognate in origin, allied by the same traditions, these communities give to modern Jewry the semblance of a vast network of autonomous settlements.

He goes on to describe the whole machinery of organised Jewry and the solidarity of Jewry, and he explains how in political matters organised Jewry acts as one. Here in South Africa there is also this organised Jewry the existence of which has been denied by the Jews and their supporters. I found a very interesting book in the library, *The South African Jewish Year Book*. It was presented to the parliamentary library by Mr. Morris Alexander. The editor of the Year Book gives an historical review of Jewish organisations in South Africa and, more particularly, of the work of the Jewish Board of Deputies. He states that a Board of Deputies was first established in the Transvaal and Natal. The objects of the board were "to watch and take action with reference to all matters affecting the welfare of the Transvaal and Natal Jews as a community." It was further decided that "the board shall take observation of all proceedings relative to legislative municipal enactments, and shall use such means as they may deem requisite, in order that no infraction of the Jews' rights, and of the privileges of the Jewish community may ensue therefrom." We find that in a review of the work of the Board of Deputies on the 6th March, 1907, it was reported inter alia that Mr. Jack Cohen had seen the editor of the *Sunday Times* regarding the use of the word "Peruvian." The Board also put a stop to the practice of using the word "Jew" in charge sheets and in newspapers in their reports of criminal cases. In 1910 the number of immigrant cases began to grow and the Board resolved to give the question of immigration the Board's special attention. During the discussion on the 1937 Bill, it was denied in this House that the Jewish Board of Deputies had taken an active part in the question of promoting Jewish immigration to South Africa. Let us hear what the report says about the work of the Board in regard to the matter of immigration. In 1904 it says—

Lord Milner agreed that all Jews who had no permits to stay in South Africa could apply for them. The Jewish Board of Deputies appointed a special committee to deal with the matter. So strenuously did the

board work that it is reported that 300 applicants had been recommended for permits.

This work being so successful it was decided to extend their activities. We find a Jewish Board of Deputies in the Cape Colony in 1905. It took steps to have Jewish shop-keepers exempted from the operation of the half-holiday Act, such facilities being granted to butchers who had had their shops closed on the Jewish Sabbath. One of the features of the Jewish problem is that the Jews, as a community, are always claiming for themselves special privileges. Here we have the same thing. They claim the privilege of not closing their shops on the usual half-holiday. It is reported that the board dealt with a number of immigration cases, with the result "*that many deserving immigrants were allowed to land who otherwise would have been sent back to the countries whence they came.*" The immigration authorities had decided to send some of them back, but so effective did the Jewish Board of Deputies work that these people were allowed to land. In view of the successful work of the Board of Deputies it was decided to hold a conference at Bloemfontein. The writer refers to South African Jewry—

Denoting as it does to-day a cohesive whole composed of the organised Jewish population of this subcontinent, its component and well-defined parts organised, correlated to each other even more efficiently than in the case of Jewries in some of the older countries.

So the good work goes on! A meeting of the board was held in 1913. It was reported that the first two years of the South African Board's history were chiefly concerned with matters of immigration and with consolidating the Board's position. They urged the appointment of a Jew on the Appeal Board. Then another congress was held. This congress was chiefly notable for the protest against legislation against aliens in the Bill then before Parliament. Resolutions were adopted protesting against the introduction of the registration proposal, the same registration system which I have in my Bill. They protested on the ground that it was a violation of the rights of a large number of Jews in South Africa. Again, the claim of special privileges for the Jew! As a result of these representations the objectionable sections were ultimately deleted from the Bill. But we are told that there is no such thing as Jewish pressure on behalf of the organised Jewish community! The report goes on to say that the executive, as the result of the war and its after-effects, was obliged to go beyond the strict letter of the board's objects as laid down in its constitution, and the board was empowered to deal with the welfare of Jews overseas, in addition to concerning itself with the well-being of those in Southern Africa. "*Thus,*" the report proceeds, "*the board greatly widened the scope of its activities and developed an international phase of activity.*" It goes on to say that in 1920-'21

Jewish immigration began to increase, and the board published information both here and overseas. They sent information overseas in order to encourage Jewish immigrants to come to South Africa, and including information regarding the procedure to be adopted regarding emigration to South Africa. Then, in 1921, the congress met again, and a protest was made against the raising of the naturalisation fee. Deputations were sent to the Government and it was decided to organise protest meetings of Jews all over the country in the event of Gen. Smuts' reply being unsatisfactory. A deputation was received by the Prime Minister and the Minister of the Interior and, as a result, the fee was reduced to 5 pounds.

I will now deal with the matter of pressure which is being exerted by organised Jewry in South Africa. Strong pressure was brought to bear in connection with the report of the Carnegie Commission in South Africa, because the commission in its report mentioned the fact of Jewish competition, and the difficulty of South Africans being able to find work. It is well-known that the Jews have at different times tried to secure favourable reports in the Press, and brought pressure to bear on the editors of newspapers in South Africa. In regard to the treatment of Jews in Germany public meetings were held in different parts of the country. These public meetings were advertised as being non-sectarian and non-racial, but it is known that in those cases the procedure was that certain gentlemen well-known as Christian leaders, were asked to organise the meetings in order to give the impression of these meetings being genuine Gentile protests. Then we have the matter of the boycott against German goods. This matter was raised during the last session of this House. The hon. member for Cape Town (Castle) denied that the Jewish community had anything to do with the Jewish boycott in this country, and said that the Jews themselves merely decided not to buy German goods. He received support from the hon. member for Benoni (Mr. Madeley) who said that his party had been responsible for the boycott. If the hon. member for Benoni, or if the South African Trades and Labour Council wish to suggest that this German boycott originated with them, then in the language of the classics I say: "*Go and tell that to the marines.*" The idea originated with the Jews and they used the South African Trades and Labour Council for the purpose of initiating this boycott. I have before me a circular which was sent to a Gentile firm calling upon them to boycott German goods and also warning them not to advertise in a German paper published in Johannesburg. The circular ends by saying—

Do you know that the Jewish community will see to it that your firm is boycotted if you continue to advertise in the Deutsch-Afrikaner of Pretoria?

I have also the envelope addressed to the firm in question. That was the way the boycott was carried on. It is still being carried on to-day. I have here a notice which is put on orders which are sent overseas by Jewish firms in the following form—

Acceptance of goods will be refused if the goods are shipped by a German vessel or through a German port or insured with a German company.

Now, sir, when the Jew buys goods for his own personal use he is perfectly entitled to do that if he wishes, but in this case he is not buying goods for his own consumption, but goods which are sold to the Gentile population. I have the "*Boycott Bulletin*" which I read last year. The hon. member for Cape Town (Castle) said it was published in England. It was published in England, but it was distributed in South Africa. The boycott is a favourite weapon which is used by Jewry, and it is an efficient weapon from their point of view, because of the control they exercise on trade and industry.

Allow me to say, and I say it with a full sense of responsibility, to the Jewish population of South Africa, that in making use of this boycott weapon in connection with trade, or in connection with Press advertisements, they are playing with fire, they are using a double-edged weapon. I say that the time will come when the people of South Africa will turn, and will not tolerate that sort of weapon being used in our country. I think that it is well that that word of warning should be sounded to the Jewish community in South Africa. Reverting to the matter of immigration, I have already referred to the reports of the meetings of the Jewish Board of Deputies. In the 1937 debate there was read a telegram or a letter which was sent to Bentwich, in which it was stated that the Jewish Board of Deputies had advised against any further Jewish immigration into South Africa. Of course, such a letter was sent; it was sent as a matter of tactics because the immigrants were arriving here in boat loads. The *Stuttgart* had arrived, there were 360 on the *Carnarvon Castle*, and naturally the Board in effect warned:

"Don't send them in such big crowds, it is making trouble; let them dribble in." I happen to know something about Jewish emigration from my personal knowledge. There is in Paris a certain organisation, I think it is called (*Ica*), a Jewish colonisation organisation, with offices at 26, Rue Bassano, in Paris. That organisation instructed one of the banks in South Africa to pay out a sum of 5,000 pounds to be used as deposits for immigrants arriving here from Europe. And yet we are told that the Jewish community in South Africa did not encourage immigration into our country! I will now leave the question of immigration. We know it has been encouraged by the Jews in South Africa, and the sooner they realise that there is already a sufficiently large Jewish population in this country, the better it will be for the older established Jewish population itself.

Another factor which causes friction is Jewish control of finance and business, the formation of monopolies, and also the domination of the professions. This is particularly so with regard to high finance and international banking. It is unnecessary to enter into that. I am sure that the members of the Jewish race themselves, will admit that they control high finance and international banking in Europe and in America. Remember that the international banker controls credit, and through his control of credit, he is also able to exercise control over industry and trade. International finance and industry and trade are thus closely related. In the United States the Jews have already managed to secure control of a number of the most important industries in the country, finance, the wholesale and retail trade, the garment trade, motion pictures, furniture and liquor trade, and so on. To a large extent the same thing has happened in England. But let us come to South Africa. One has only to go about the country to see to what extent the Jew is controlling retail and wholesale business in South Africa. He controls the liquor trade. There is a firm known as the South African Board of Distilleries, which is almost entirely controlled by Jews. To a large extent the Jew controls the meat trade, and he almost entirely controls the theatre and cinema business. He exercises a large measure of control over the hotel trade and shirt manufacture — the hon. member for Maitland (Mr. Mushet), will be able to confirm to what extent to-day Jewish interests control the manufacture of shirts in South Africa. In the retail tobacco trade it is the same thing, and then one has only to look to the enormous economic control exercised by a prominent Jew, Mr. I.W. Schlesinger, to realise to what lengths this has gone. Not content with the control of finance and business, the Jew is now turning to the professions. I have gone through the telephone list very carefully in Johannesburg and Cape Town, and have taken only those names which I am quite sure are Jewish. What do I find?

That in Johannesburg 65 per cent. of the attorney firms are Jewish; of the advocates 45 per cent. are Jewish; in Cape Town the attorneys are 41 per cent. and the advocates 28 per cent. I have here the list of the law certificate examination results of January of this year. Forty-four per cent. of the successful candidates in the Law Certificate examination were Jews.

Mr. KENTRIDGE: Did you look through the Taalbond results?

*Mr. LOUW: I don't deny that the Jew is an expert linguist, and that he will also excel in the Taalbond examination, so that he can thereby compete more successfully in business and trade, and in the professions. Nobody has ever denied the genius of the Jew, and he will succeed in the Taalbond examination because he fully appreciates its value, in view of the fact that South Africa is a bilingual country. As regards medical practitioners, in Johannesburg 48 per cent. are Jews, and that, I am informed, is a very

conservative estimate, because I have not included the names of persons who have changed their names. In Cape Town at least 31 per cent. of the medical practitioners are Jews. In the Witwatersrand University Final Examination, 68 per cent. of the successful medical students were Jews. In Cape Town the percentage was 32 per cent. I am informed that in the first, second and third year classes the percentage is even higher. But, sir, it is not only in business and the professions where the Jew occupies a position out of all proportion to his percentage of the population. We find him also in positions of authority. That is particularly so in England and America.

That was particularly the case in England during the period of the Great War. In the Lloyd George Cabinet there were several Jews. *The Spectator*, in an editorial in 1920, wrote—

We are convinced that at the present moment persons of the Jewish faith are far too numerous in our Cabinet. We have got a great many more Jews than we deserve.

The Spectator probably also had in mind the Marconi scandal which had taken place not long before in which several prominent Jews were implicated. Following the same line as that taken by the hon. member for Troyeville when he referred to the question of the Taalbond examination, the Jews often ask, "*Why is the gentile unable to compete with the Jew? Is it not the fault of the gentile himself?*" That charge has often been levelled.

Let me frankly admit that the Jew is a very clever and adroit business man, but there are other reasons why the gentile finds it difficult to compete with him. Firstly, as regards international trade and finance, there is the fact that the Jew is international, and has international affiliations. As regards inland trade, there is that racial cement, that bond of racial unity which enables the Jew to make arrangements which it is impossible for the gentile to make under similar circumstances. And finally, let me add this, namely, that in his business dealings with the gentile the Jew undoubtedly has a different outlook and a different business standard. I don't want to go too deeply into that aspect, as I do not wish to hurt the susceptibilities of members of this House who are Jews, but I would mention that the matter is dealt with in the Talmud, which is the collection of laws and precepts by which the everyday life of the Jew is guided. In the Talmud there are certain precepts which throw a very interesting light upon the attitude and on the standards of the Jew when he is dealing with the gentiles. I have here a collection of Talmudic precepts, and the editor of this book says in the introduction—

Here is the law for the man of thought and the man of action; the law

of the household and the law of the state; directions for the health of the body; the attainment of wise knowledge, the conquest of virtue, and the conduct of life It covers the whole field of life, and its principles affect or ought to affect, every thought and every action of every member in the Jewish state. Such, in the abstract, is the regard in which this book is held in Jewry.

No Jew, I think, would deny that in his daily life he is guided by the precepts which he finds in the Talmud. I suggest to anybody who wishes to go into the matter further, to study the Talmud, and he will find some light thrown on the question as to why the Jew is able to compete so successfully with the gentile.

Another habit of the Jew which creates trouble and friction, especially when his numbers exceed a certain percentage, is the Jewish habit of secrecy. That aptitude of the Jew of being able to conceal what he wishes to keep secret, especially when it is in his own interests, was probably initiated during the period of the persecutions, but it has remained a habit of the Jew, and has become almost a national instinct. This habit of secret action, will be illustrated by reference to a case which was heard in the Supreme Court at Cape Town about a year ago, when a certain Mr. Goodman, representing the Jewish Board of Deputies, secured an interdict against Mr. Von Moltke, calling upon him to refrain from publishing certain documents which he had in his possession.

Mr. BLACKWELL: Stolen papers.

*Mr. LOUW: If they were or were not stolen, I don't know. The question is, why was there that undue haste on the part of the Jewish Board of Deputies to prevent the publication of those documents. I think the inference to be drawn from their action, is that there were in those documents certain matters which the Jewish Board of Deputies did not want published in South Africa.

An HON. MEMBER: What did the court do?

*Mr. LOUW: The court granted the injunction on the ground of authorship, that the persons who had written the letters had not given Von

Moltke the right of authorship. This habit of concealment takes another form in the changing of names. Why does the Jew change his name? It is in order to give an outward appearance of having been assimilated. The hon. member for Troyeville (Mr. Kentridge) admitted during the 1937 debate why he changed his name. Some remark was made about his having changed his name, and he said that he did it to show that he had been assimilated. But the hon. member remains the same Jew that he was, whether he is called Kentridge or Kantorovitch. Another reason why the Jew changes his name is to secure certain advantages of a business or a social nature, and that is happening in South Africa. I put a question to the hon. the Minister the other day. I took at random two cases which I happened to find in the Government Gazette where two Jews had changed their names. I asked what were "*the good and sufficient reasons*" postulated by the Act for the change of the name, and the Minister replied that these particular persons had changed their names "*for business, social and personal reasons.*" I submit that it was not the intention of the Act that a man should be permitted to change his name for such reasons. When a man changes his name for business reasons he is practising deception upon his customers and upon the people in the town where he does business; and I say to the Minister that he was not acting according to the spirit and according to the letter of the Act of 1937 when he allowed people to change their names for business, social and personal reasons. That is not a good and sufficient reason under that Act.

Mr. Speaker, I have shown that the Jew is unassimilable, and that he has certain racial characteristics which cause friction. I have shown that when the Jewish population figure reaches a certain percentage of the population of a state, it causes trouble. That is also the view of the Jews themselves. The great leader of Jewish Zionism, Dr. Herzl, is quoted in the *South African Jewish Chronicle* of the 25th of May, 1934—

Herzl foresaw long ago that the percentage of Jews that a country can absorb before anti-Semitism sets in is very low, barely five per cent. After that a saturation sets in, the weather breaks, and threatening storms appear on the horizon.

Here in South Africa the Jewish population exceeds that percentage of safety. The saturation point was reached some time ago, and the storm clouds are not merely on the horizon, they have already moved up. I am not going to enter into discussion on figures, I am not going to ask whether in this year more Jews were allowed in than in another year, because that is beside the point, in view of the terms of my Bill, which provides that no further Jewish immigration should be allowed in South Africa. But what

I do say is that, having regard to the state of the problem, and the serious proportions it has attained in South Africa, we have to ask three questions:

What is the Jewish population in South Africa; what percentage of the total white population does that constitute, and, finally, is it being fed by further immigration? It is difficult to arrive at a definite figure as to what the South African Jewish population is to-day. In the first place the census figures are based on religious confession and in 1939 the Jews themselves admitted that there were then about 400 Jews in South Africa who no longer attended the synagogue. The immigration figures are definitely not reliable, because in the first place those figures are dependent upon the Jew's own statement as to whether he is or is not of the Jewish race, and knowing that there is a certain amount of anti-Jewish feeling, he hesitates to state whether or not he is of the Jewish race. Then there is the fact that thousands of temporary visitors come to South Africa. In what way are they being controlled? We are told about the deposit, but a Jew is cheerfully going to forfeit this deposit, if by so doing he can be certain of remaining in the country. There are also the "*in transit*" immigrants, figures running into several hundreds per month. What check has the Minister that they do not remain in the country, or that having gone into a neighboring country, that they do not return? Here again the Minister's reply about the deposit does not hold water, because the Jew or any other immigrant will cheerfully forfeit that deposit if there is any prospect of his being able to remain in South Africa. As to visitors going into neighbouring territories, and again re-crossing the boundaries, the Minister's reply shows that there is nothing to prevent these people from re-entering the Union. In November, 1936, the Jewish Board estimated that the Jewish population was 95,000.

Add to those figures, the immigration figures of the Selection Board, allow a percentage for those who do not attend the synagogue, and for "*visitors*" and "*in transit*" immigrants, allow also for the natural increase, because the Jews live according to the Mosaic laws, which tell them to be fruitful and to multiply. I think it will be found that there is a much higher birth-rate among the Jews than among the rest of the population. On this basis I think it can be safely said that on a conservative estimate the Jewish population must be to-day between 98,000 and 100,000, and that brings us to 5 per cent. of the white population of South Africa. I do not know whether hon. members realise there are only three other countries in Europe that have a higher percentage of Jewish population than South Africa. We are fourth on the list, and we are practically equal with the third which is Hungary, the others being Poland and Lithuania.

Mr. BLACKWELL: The United States surely has 5 per cent.

*Mr. LOUW: Nothing like it. Then, sir, quite apart from the matter of percentage, South Africa has in actual numbers a larger Jewish population than fifteen European countries. That is the present position. What about the future? Is the Jewish population being increased by immigration, apart from the natural increase? In answer to that question, I would point to the fact that since the Act of 1937 was passed Jewish immigration has exceeded on the average 1,000 per annum. During the period 1928 to 1938, on a conservative estimate, allowing for British-born Jews, but not allowing for visitors who have remained, and "*in transit*" immigrants, 16,880 Jewish immigrants entered South Africa, and during the period 1934 to 1938, there were 7,584. Is there any reason to expect a decrease of Jewish immigration in South Africa? I say definitely no, because a new situation has developed in Europe and every effort is being made to find homes for thousands of Jewish refugees. One has only to read the Press to see to what extent that is being done. Propaganda is being carried on, not only in Europe, but here in South Africa. The Minister was visited by members of Rand constituencies, who asked him to open the door wider to Jewish immigration. According to two newspaper reports, the Minister said he was prepared to give favourable consideration to their representations. He did not pledge himself to anything, and I do not suggest that he has acceded to the request made by those hon. members. But it shows that pressure is being brought to bear to secure the admission of Jewish refugees into this country. Poland and Rumania have indicated that they want to get rid of their Jewish population, and England also is doing its utmost to get rid of its refugees.

Propaganda is being made, and pressure is being exerted to induce the Government to open the door wider. We have the visit of Lord Marley. He has come here ostensibly to get funds for the Jewish refugees, but reading the speeches of Lord Marley, and reading between the lines, you will find that he is also creating a certain atmosphere, appealing to people's humanitarian feelings, and saying, in effect: "*Here are these poor, homeless people; why don't you help them?*" That sort of thing is going on, and if ever there was a time when a Bill of this kind was necessary, it is now when efforts are being made all over the world to find room for Jewish refugees. Our attitude, sir, the attitude of the Nationalist Party, is that the Jewish population of South Africa is already too large. It has exceeded the danger point percentage. It is no good telling me that during this or that year immigration was so much less, or was only so much. Even if the number of immigrants were one hundred per annum, I say that they are one hundred too many, in view of the fact that saturation point has been reached, in the words of Dr. Herzl, the leader of the Zionist Movement. We say that Jewish immigration must be completely stopped. I maintain, Mr. Speaker, that that is the view, not only of those of us who sit on this side of the House, but I am convinced that that is the view which is shared by the great majority of the English and Dutch-speaking people in South Africa. I say that the time has arrived when we have to deal frankly with this problem.

We owe it to our children, and it is only fair to the Jewish population themselves, to let them know where they stand, to deal openly and frankly and honestly with them. This Bill of mine, contrary to the criticisms which have been made in the Press, does not touch the old-established Jew in South Africa. It is aimed to prevent any further Jewish immigration. It is further aimed at the alien Jew at present in South Africa. May I commend, sir, to this House and also to hon. members, who are Jews, and to Jews outside of this House, the words of a man who is a friend of the Jews, the words of Hillaire Belloc. He says—

There is a Jewish problem, and the Jews who resent the statement of the problem, and an attempt at solving it, are not doing their own people any good, and they are at the same time denying us the right to put our house in order, which denial is of course intolerable.

I commend to the Jews and to their liberal friends to ponder very carefully over those words of Mr. Belloc. To hon. members on the other side of the House and to the Government, I say we have here to-day in South Africa a very serious problem, a complicated problem, and a problem which is growing more serious with every immigrant who is coming into the country. I say, sir, to the Government and to hon. members on that side of the House that if their Jewish supporters decline to see reason, then you owe it to the country to eliminate this factor from political considerations. You owe it to the pioneers of the Great Trek, whose Centenary we recently celebrated, and you owe it to the pioneers of the 1820 settlers, those English and Dutch-speaking pioneers who left a heritage for their descendants in our country.

I say further, you owe it to the people of South Africa, and you owe it to future generations of South Africans to tackle this problem now, before it is too late. I say to the Jewish members of this House and to the Jewish community outside the House, "*In your own interests, beware that you do not put anything in the way of the tackling of this problem. I say to you, read the history of your own race, and be satisfied with the numbers that you have in the country to-day.*"

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