

**THE
YELLOW
POT: The
termination
the JEWS
Germany**

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**AN INTRODUCTION
BY
SHOP OF DURHAM
THE FIRST COMPLETE
DOCUMENTARY STUDY**

THE YELLOW SPOT

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the outlawing of half a million human beings :

a collection
of facts and documents relating to three
years' persecution of German Jews,
derived
chiefly from National Socialist sources,
very carefully assembled by a group of
investigators.

With an introduction by
THE BISHOP OF DURHAM

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INTRODUCTION

WHEN I WAS REQUESTED to write a short Introduction to this volume, I felt some hesitation. I reflected that I could not personally vouch for the truth of the statements, or for the accuracy of the translations. But after reading it carefully, I could have no doubt as to the substantial trustworthiness of its account of the situation in Germany. It is entirely accordant with what we already know on evidence which cannot be shaken, and which accumulates daily. No one who has any acquaintance with the revelations which have during the last three years poured from the Press, or has been at the pains of reading Herr Hitler's volume, *My Struggle* (which has become almost the Bible of National Socialism), or who has followed the accounts of German affairs which have appeared in *The Times*, or who has studied the remarkable *Letter of Resignation* which Mr. James G. McDonald has recently addressed to the Secretary-General of the League of Nations, or who has any personal knowledge of Jewish and other "non-Aryan" refugees from Germany, can have the smallest doubt that in this volume we have a picture of the situation in Germany which is substantially true. Such private information as I have myself received accords with this conclusion. Therefore, I have no hesitation in commending it to the acceptance of the public, and urging them to read and reflect upon its testimony.

This book makes painful reading, but, none the less, it ought to be read by everybody who desires to know the truth. It forms an indispensable supplement to Mr. James G. McDonald's indictment. In an Annex to his *Letter of Resignation* he gave "*an analysis of the measures in Germany against 'non-Aryans,' and of their effects in creating refugees.*" Here we can see how those measures are actually being applied, and what kind of a situation they are creating for their victims. We find ourselves looking on a woeful spectacle of oppression—cold, cunning, complete, covering every part of social life, closing every door of escape, pursuing the innocent, the helpless, the humble, the educated, even the illustrious members of the persecuted race with a merciless boycott from the cradle to the grave. The bitter words of the Preacher of Israel rise on the memory: "*Then I returned and saw all the oppressions that are done under the sun ;*

and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power, but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive ; yea, better than them both did I esteem him which hath not yet been, who hath not seen the evil work that is done under the sun." It is no matter for astonishment that among the German Jews suicides are now numerous.

I find it difficult to discover in the records of persecution, many and sombre as they are, anything quite equivalent to the persecution of the Jews which now proceeds in Germany. The nearest parallel is the persecution of the early Christians by the Pagan Empire of Rome, but that was directed against a novel sect which had no roots in history, and which professed principles which did certainly conflict with the legal requirements of Roman citizenship. How different is the case of the Jews ! They have been resident in Germany for centuries: they have made rich contributions to German science, art, and literature: their expulsion from Germany empties the Chairs of the German Universities of many of their most distinguished Professors, and inflicts on German society a far-extending dislocation. In the Great War the German Jews fought and fell on the stricken fields East and West alongside their fellow-citizens. In order to make possible the present persecution, it has been necessary deliberately to recreate in the German People the mentality of the Middle Ages. In those times of brutal ignorance and childish credulity the Jews inevitably aroused against themselves the darkest suspicions of the one, and the fiercest resentments of the other. Nothing was too horrible to be suspected: nothing was too incredible to be believed. But then persecution could consist with sincerity in the persecutors for it might seem to be demanded by religion. But to-day ? Modern Germany has stood in the van of intellectual movement, and has repudiated the restraints of traditional Christianity more completely than any other community in Christendom. It is impossible in the case of modern Germans to offer the medieval excuses for this resuscitation of medieval barbarism. A new principle of persecution has had to be discovered. Not religion but race has provided the requisite plea. No longer the error of the mind, but the poison of the blood is to stamp the Jew as unsafe for German citizenship ! A pseudo-scientific hallucination, which every modernly educated man knows to be such, has been propagated with such energy, that public opinion in Germany has been generally perverted, and the conditions of limitless oppression have been created. In their

timely and unanswerable volume, *We Europeans*, Messrs. Julian Huxley and A. C. Haddon have, we may hope, killed the mischievous fallacy which is now working such havoc in our modern world:

“Meanwhile,” so runs the final paragraph, “science and the scientific spirit can do something by pointing out the biological realities of the ethnic situation, and by refusing to lend her sanction to the absurdities and the horrors perpetrated in her name. Racism is a myth, and a dangerous myth at that. It is a cloak for selfish economic aims which in their unclad nakedness would look ugly enough. And it is not scientifically grounded.”

(v. *We Europeans*, p. 287.)

Yet this baseless fiction is propagated, and its practical inferences ruthlessly insisted upon by the present rulers of Germany.

It is urged in some quarters that, however grievous the treatment of the “non-Aryans” in Germany may be, the subject lies outside our legitimate concern. Germany must be free to take her own course, and to solve her domestic problems without interference from outside. There are, however, limits to the application of this reasonable argument. Nations cannot live in isolation: and their membership of the comity of civilised peoples imposes on them some obligations, which they cannot be suffered to repudiate. The oppression of the German Jews and other “non-Aryans” is raising formidable difficulties for Germany’s neighbours. Mr. McDonald justly emphasises this point:

“The growing sufferings of the persecuted minority in Germany and the menace of the growing exodus call for friendly but firm intercession with the German Government; by all pacific means, on the part of the League of Nations, of its Member-States and other members of the community of nations.

“Pity and reason alike must inspire the hope that intercessions will meet with response. Without such response, the problems caused by the persecution of the Jews and the ‘non-Aryans’ will not be solved by philanthropic action, but will continue to constitute a danger to international peace and a source of injury to the legitimate interests of other States.”

(v. *Letter of Resignation*, p. ix.)

The wardship of the fundamental assumptions of Civilisation, as it has come to be understood in modern Europe, is the common concern of all civilised communities, for if the repudiation of those

assumptions can prevail unchecked *anywhere* it will surely in the end endanger their authority *everywhere*. The solidarity of modern Civilisation is jeopardised by the persecuting policy of Germany. It is no smaller issue than that which now confronts the nations.

Lincoln's famous summary of the internal dissensions in the United States which finally matured in the American Civil War, is not without relevance to the situation which has been created in Europe:

"A house divided against itself," he said, "cannot stand. I believe this government cannot endure half slave and half free. I do not expect the house to fall, but I expect it will cease to be divided. It will become all one thing or all the other."

(v. *Cambridge Modern History*, vii., 437.)

I cannot believe that the hysterical nationalism which has swept over Germany, violating fundamental principles of civilised human intercourse, and openly menacing the peace of the world, will continue much longer. It is certain that Germany contains a vast multitude of citizens who secretly abhor the barbarities which they are compelled to witness, and in some sense to inflict. We are assured that the Nazi régime is maintained by the Young, and regarded with dismay and dislike by the Old. Certainly it possesses the well-known characteristics of Youth—precipitate and ruthless logic, fierce intolerance, contempt for the lessons of experience, recklessly thorough-going methods. But, even so, there is ground for hope. Youth is generous, quick to learn, quick to unlearn, frank in its repentance, eager to make amends for its wrong-doing. As one who has had rather special reasons for holding Germany in high regard, who has an unfeigned admiration for her intellectual achievements, who has often in the past visited with delight her historic cities, and recalled the wonders of her history, I cannot bring myself to believe that the persecution of minorities, and among them specially of the Jews, which now stains the national name, can be more than a passing aberration. The publication of this book will, I think, hasten the return of sanity by making yet more vocal and insistent the protest of the civilised conscience itself, that protest which not even the most passionate nationalism can permanently resist or will finally resent.

HERBERT DUNELM

AUCKLAND CASTLE,
February 12th, 1936.

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