

### Chapter 1 : Yes, Churchill Really Was a Friend of the Jews and Zionism | History News Network

*Winston Churchill never spoke of the Jews in the same disrespectful terms that he sometimes applied to Negroes, to whom he would refer scornfully as 'blackamoors' or 'niggers', or to Arabs and Indians and others whom he would just as scornfully call 'baboons' or 'Hottentots'.*

Key provisions[ edit ] The main provisions of this white paper are summarized by these quotations from it: Phrases have been used such as that Palestine is to become "as Jewish as England is English. They would draw attention to the fact that the terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish National Home, but that such a Home should be founded "in Palestine. That is the reason why it is necessary that the existence of a Jewish National Home in Palestine should be internationally guaranteed, and that it should be formally recognized to rest upon ancient historic connection. This immigration cannot be so great in volume as to exceed whatever may be the economic capacity of the country at the time to absorb new arrivals. It is essential to ensure that the immigrants should not be a burden upon the people of Palestine as a whole, and that they should not deprive any section of the present population of their employment. Hitherto the immigration has fulfilled these conditions. The number of immigrants since the British occupation has been about 25, That letter is quoted as conveying the promise to the Sherif of Mecca to recognise and support the independence of the Arabs within the territories proposed by him. But this promise was given subject to a reservation made in the same letter, which excluded from its scope, among other territories, the portions of Syria lying to the west of the District of Damascus. The whole of Palestine west of the Jordan was thus excluded from Sir. It also called for an Arab State or confederation under an Arab Chief, and the British government had arranged for the meetings leading up to the Faisal-Weizmann Agreement. The Zionist delegation submitted a map that proposed a border west of the Hedjaz Railway, exactly where Balfour had suggested it be drawn in a memo to the British Foreign Secretary, Lord Curzon. The preamble of the Mandate read: The Council of the League of Nations: Subsequent revelations[ edit ] A committee established by the British in to clarify the various arguments observed that many commitments had been made during and after the Great Warâ€”and that all of them would have to be studied together. Lord Curzon chaired the meeting. If we deal with our commitments, there is first the general pledge to Hussein in October , under which Palestine was included in the areas as to which Great Britain pledged itself that they should be Arab and independent in the future. Great Britain and Franceâ€”Italy subsequently agreeingâ€”committed themselves to an international administration of Palestine in consultation with Russia, [and the Sharif of Mecca] who was an ally at that time. Those, as far as I know, are the only actual engagements into which we entered with regard to Palestine.

**Chapter 2 : Christian Zionism - Wikipedia**

*Jewish supporters of Winston Churchill are to unveil a bust of the British wartime leader in Jerusalem this weekend in what they say is a long-overdue recognition of his staunch and unwavering.*

A Struggle for the Soul of the Jewish People Winston Churchill Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world. And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical. The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and successful part in the national life even of Russia. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain. International Jews In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia , Bela Kun Hungary , Rosa Luxembourg Germany , and Emma Goldman United States , this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. Terrorist Jews There is no need to exaggerate the part played in the creation of Bolshevism and the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel Petrograd , or of Krassin or Radek -- all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany especially in Bavaria , so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of

Gregorieff, who signalised their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms. The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. A Home for the Jews Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people. Illustrated Sunday Herald, February 8, , page 5.

**Chapter 3 : Churchill Not a Zionist? - Richard M. Langworth**

*In short Churchill, seeking to reconcile British strategic and Zionist interests, sought to ease pressure on Zionism and Britain by a calculated act of limited appeasement, aimed at quelling Arab animosity on the eve of a looming world war.*

No Comments This account is dedicated to the memory of Elie Wiesel. What a splendid and generous opportunity you have provided the Churchill Society of Ottawa to enable us to consider the relationship between the Greatest Briton of all time and, arguably, the greatest leader of the past century and the Jews, which ultimately led to the State of Israel, the miracle of the Middle East. On this very date in 1940, his fourth book, *London to Ladysmith*, was published. The author was 25 years old. On 14 June 1940, Paris surrendered. On 10 June 1944, four days after D-Day, Churchill landed on the Normandy beaches, and three days later the first buzz bombs, the V-1s, began their assault on London. But I want to draw your attention to a less well-known June happening in this week, quite relevant to us this evening. On 12 June 1929, Anne Frank was born in Frankfurt. She and her family, sensing danger, decamped to the Netherlands in 1941. I must mention one shining exception—a speech by our beloved Winston Churchill is quite perfect. But I am getting ahead of myself. He believed in his star. But I do believe that I am a glow-worm. His future is more brilliant in its prospect than that of any other man. The youth of thirty is confidently spoken of by his admirers as a future Prime Minister. And he was not yet a Cabinet Minister. He was an aristocrat. Jews had only become entitled to sit in the British House of Commons in 1858, just sixteen years before Churchill was born. Even the great Benjamin Disraeli, born Jewish, became an Anglican before being elected to the House of Commons in 1845. Had he not converted, he would have been ineligible to become a Member of Parliament, much less prime minister. Insofar as Churchill was concerned, though, there was nothing structural that stood between him and the Jews—only social obstacles. But his close family was supportive of the connection. His best role model was his aristocratic father, Lord Randolph Churchill, who was reputed to his detriment to have many Jewish friends. On one occasion, when he was a visitor at an English country home, he was greeted by another guest who challenged him: He was too fond of Jews. Churchill was originally a Conservative Member for Oldham, a suburb of Manchester. In 1885 he ran as a Liberal for a neighbouring seat, North-West Manchester. Overall, one-third of the Manchester community voters were Jewish. In May 1903, he wrote a strong letter of objection to the Aliens Bill which he addressed to Jewish community leader Nathan Laski. And in dealing with the Aliens Bill itself at Committee stage, Churchill and his three Liberal colleagues studying the Bill so delayed progress by their detailed questions that, by the seventh day, only three lines of a single clause had been reviewed. In the end, the Bill did not pass, and Laski wrote Churchill to say that the young politician had earned the gratitude of the Jewish community of Manchester, if not the entire country. When police cordons failed to quell the rioting and accompanying attacks on Jews, Jewish homes and places of business, Churchill, in collaboration with Secretary of War Richard Haldane, called in the military to ensure that the anti-Jewish violence ended. On 2 November 1941, former Prime Minister A. J. A. Wikimedia Commons What is not often quoted are the additional introductory words in the first sentence: It is on the basis of that short document that much of the Israeli story is based. And, although he was not the author of that declaration, there was no more constant, committed, unwavering supporter of it than Winston Leonard Spencer Churchill. Nor should it be forgotten that, almost ten years earlier, Churchill had issued his own message “on 30 January 1932” to a public meeting of the English Zionist Federation: The restoration to them of a centre of true racial and political integrity would be a tremendous event in the history of the world. And he concluded that important article by underscoring the importance of building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory. Churchill took up his duties six weeks later. Typically wasting no time, he left for Egypt a scant two weeks afterward. On that trip, he landed in Alexandria, and visited Cairo, Gaza and Jerusalem. Jerusalem, 28 March 1948 It is not in my power to do so nor, if it were in my power, would it be my wish. A Jewish deputation followed the Palestinian Arabs. To them Churchill affirmed: I am myself perfectly convinced that the cause of Zionism is one which carries with it

much that is good for the whole world, and not only for the Jewish people – Defending the Balfour Declaration, Still, all was not well. In many respects, this may have been one of the most important moments in the whole backdrop to the development and acceptance of the creation of a Jewish National Home. In the end, it took a commanding address from Churchill, in the Commons on 4 July , to overturn the vote in the House of Lords. Here he strongly defended the Balfour Declaration, saying, among other things, I say, in all consistency and reasonable fair play, that does not justify the House of Commons at this stage in repudiating the general Zionist policy – I appeal to the House of Commons – to stand faithfully to the undertakings which have been given in the name of Britain, and interpret in an honourable and earnest way the promise that Britain will do her best to fulfil her undertakings to the Zionists. Even Sir Martin Gilbert marvelled at its existence when I told him about it. I cannot deny that. I do not see why that should be a cause of reproach. The principles of the Mandate were incorporated in what came to be known as the Churchill White Paper, which was ultimately submitted to the League of Nations, where it was approved on July 22nd. With it, he convinced the House of Commons of the idealistic bona fides of the Zionist project and its non-profit-driven approach. Pragmatically speaking, he drove the House to overturn the anti-Balfour Declaration of the House of Lords, thereby preserving the British commitment to a Jewish National Home. That is not to say that there were not further challenges and later attempts to chip away at aspects of the Declaration. Rather, this was the Titanic-meets-iceberg moment that could have destroyed the project once and for all. In October , in his last electoral contest as a Liberal, Churchill was finally beaten in Dundee, where he had sat since , by – can you imagine this? Of the family, only Otto Frank survived the war. The English edition was Anne Frank: Henry Holt, ; this story at page 1. A Trenchant Letter from Mr. Moses Gaster, Gilbert, Library of Imperial History, , IV Rede des Kolonialministers Winston Churchill im englischen Unterhause am 4. The memorial addresses to the Rt. Churchill Society, Cohen writes and speaks regularly about Churchill.

## Chapter 4 : Zionism versus Bolshevism

*"Churchill and Zionism" extract from a lecture delivered 13 March , London, ©Martin Gilbert Sir Martin has written the "full story" Churchill and the Jews Photo: Mr. and Mrs. Winston Churchill (first and second right) in Jerusalem, with Sir Herbert Samuel (third right) and Emir Abdullah of Transjordan (fourth right).*

I need to research the subject a great deal more but I suspect that one of the reasons Churchill supported the Balfour Declaration and the creation of the State of Israel some 30 years later was because he believed that this would divert Jews from their obsession with Bolshevism. I think he was mistakenly optimistic. Although Jews in Israel have moved towards the ethnocentric right since , the Jewish diaspora remains strongly, but not wholly, left-leaning whilst at the same time generally supporting the right of Israel to exist. If anything maintaining Leviticus and Deuteronomy as part of broader Christian doctrine has been more harmful than anything else. Furthermore in the same way as the Talmud divides humanity into Jews and Goyim, the Torah preaches one rule for the Israelites and another for any tribe that opposes them. His solution is the creation of an Israeli state. However, as I said above, I think he is overly optimistic about this being a definitive solution to the Jewish Question. It seems to me that Jewish identity seems to be a complex mix of ethnic, religious and cultural factors, which I admit I do not fully understand. Furthermore, the creation of Israel has if anything aggravated the problem and has led to the creation of Jewish lobbies in Western societies and political infiltrators, the most visible of which is the Neocons in the United States, who constantly work for destabilisation and regime change in the Middle East which will benefit Israel. Not only the Iraq War but also the current conflict in Syria are ominous cases in point. SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world. Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: Good and Bad Jews. The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation. And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical. There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men – good, bad and, for the most part, indifferent – in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive. At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive. First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain. In violent opposition to all this sphere of Jewish effort rise the schemes of the

International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia , Bela Kun Hungary , Rosa Luxembourg Germany , and Emma Goldman United States , this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel Petrograd , or of Krassin or Radek – all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany especially in Bavaria , so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, in relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalled their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms. The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary regime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time. A Home for the Jews. Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement. Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of

national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people. Duty of Loyal Jews. It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race. But a negative resistance to Bolshevism in any field is not enough. Positive and practicable alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest.

*Zionism versus Bolshevism. A Struggle for the Soul of the Jewish People. By the Rt. Hon. Winston S. Churchill.. SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.*

Anthony Rosenfelder, a trustee of the Jerusalem Foundation responsible for the project, declared: A Lifelong Friendship , published in For those who have not read this highly informative book, I will here summarize the points which seem to me of major importance for understanding the background for the foundation of Israel. During this period he was sometimes invited into Gentile society. Churchill and Weizmann had first met in April , during a protest meeting against Russian pogroms in Manchester. To which Boothby responded: He said to the Colonial Secretary, Oliver Stanley: He would not take on a job if he did not mean to stick to the conditions which would have to be imposed. These were not mere opportunistic claims, aimed at securing for himself a place in Jewish sacred history. And he had not hesitation at saying loud what others would have preferred to keep implicit: Since the Zionists had fulfilled their part of the deal, Churchill insisted, Great Britain was obliged to fulfill hers. They were made because it was considered they would be of value to us in our struggle to win the War. It was considered that the support which the Jews could give us all over the world, and particularly in the United States, and also in Russia, would be a definite palpable advantage. We did not adopt Zionism entirely out of altruistic love of starting a Zionist colony: The influence of American Jewry was rated then as a factor of the highest importance, and we did not feel ourselves in such a strong position as to be able to treat it with indifference. Without this much-opposed prophetic foresight there would not have been an Israel today. It simply said, in terms alarmingly vague: This immigration cannot be so great in volume as to exceed whatever may be the economic capacity of the country at the time to absorb new arrivals. It is essential to ensure that the immigrants should not be a burden upon the people of Palestine as a whole, and that they should not deprive any section of the present population of their employment. Hitherto the immigration has fulfilled these conditions. A new White Paper was voted for by a large majority, which limited Jewish immigration to 75, for the next five years, with the stated purpose of preserving an Arab majority in Palestine. This was a serious reversal of policy regarding Zionism: During a debate in the House of Commons on 1 August , he would say: That is the view which I hold today. This was certainly unconstitutional. Their anger may become public and be readily exploited by all unfavourable elements in the United States. This may do us great harm there; and when the repercussions of this outcry reach this country the Government will have to face a debate in the House of Commons which will be not only embarrassing, but dangerous and damaging to our common interest. On 10 September , Weizmann wrote to Churchill in a letter not mentioned by Gilbert: They are keen to do itâ€™and may do itâ€™again. Weizmann said that 75, young Jewish men and women were ready to fight as part of the British armed forces. Churchill proposed to arm them, but his proposal was rejected by the War Cabinet. In , Churchill was defeated by a Labour majority. Churchill understood that the British new government will stick by the White Paper, and that the hopes of Zionism now rest on the USA. This the British Labour Government did on January 31, Speaking in the House of Commons on 10 December, he said: They have established a Government which functions effectively. They have a victorious army at their disposal and they have the support both of Soviet Russia and of the United States. These may be unpleasant facts, but can they be in any way disputed? Not as I have stated them. It seems to me that the Government of Israel which has been set up at Tel Aviv cannot be ignored and treated as if it did not exist. He even became one of the very few non-Jewish subscribers for a large ornamental candelabra in front of the new parliament building in Jerusalem.

### Chapter 6 : How Zionist Was Churchill? - Veterans Today | News - Military Foreign Affairs Policy

*Revisionism is a long-standing cottage industry where Winston Churchill is concerned, to which Michael J. Cohen, Professor of History Emeritus at Bar-Ilan University, has contributed the.*

Illustrated Sunday Herald London , February 8, , pg. Caption of accompanying photograph: Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: Good and Bad Jews. The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilisation. And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical. There can be no greater mistake than to attribute to each individual a recognisable share in the qualities which make up the national character. There are all sorts of men â€” good, bad and, for the most part, indifferent â€” in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive. At the present fateful period there are three main lines of political conception among the Jews, two of which are helpful and hopeful in a very high degree to humanity, and the third absolutely destructive. First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life, and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honourable and useful part in the national life even of Russia. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholders of friendship with France and Great Britain. In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia , Bela Kun Hungary , Rosa Luxembourg Germany , and Emma Goldman United States , this world-wide conspiracy for the overthrow of civilisation and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognisable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution by these international and for the most part atheistical Jews. It is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin or Lunacharski

cannot be compared with the power of Trotsky, or of Zinovieff, the Dictator of the Red Citadel Petrograd , or of Krassin or Radek " all Jews. In the Soviet institutions the predominance of Jews is even more astonishing. And the prominent, if not indeed the principal, part in the system of terrorism applied by the Extraordinary Commissions for Combating Counter-Revolution has been taken by Jews, and in some notable cases by Jewesses. The same evil prominence was obtained by Jews in the brief period of terror during which Bela Kun ruled in Hungary. The same phenomenon has been presented in Germany especially in Bavaria , so far as this madness has been allowed to prey upon the temporary prostration of the German people. Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing. So much was this the case that the Petlurist propaganda against General Denikin denounced him as the Protector of the Jews. The Misses Healy, nieces of Mr. Tim Healy, in relating their personal experiences in Kieff, have declared that to their knowledge on more than one occasion officers who committed offences against Jews were reduced to the ranks and sent out of the city to the front. But the hordes of brigands by whom the whole vast expanse of the Russian Empire is becoming infested do not hesitate to gratify their lust for blood and for revenge at the expense of the innocent Jewish population whenever an opportunity occurs. The brigand Makhno, the hordes of Petlura and of Gregorieff, who signalled their every success by the most brutal massacres, everywhere found among the half-stupefied, half-infuriated population an eager response to anti-Semitism in its worst and foulest forms. The fact that in many cases Jewish interests and Jewish places of worship are excepted by the Bolsheviks from their universal hostility has tended more and more to associate the Jewish race in Russia with the villainies which are now being perpetrated. This is an injustice on millions of helpless people, most of whom are themselves sufferers from the revolutionary regime. It becomes, therefore, specially important to foster and develop any strongly-marked Jewish movement which leads directly away from these fatal associations. And it is here that Zionism has such a deep significance for the whole world at the present time. A Home for the Jews. Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character. It has fallen to the British Government, as the result of the conquest of Palestine, to have the opportunity and the responsibility of securing for the Jewish race all over the world a home and a centre of national life. The statesmanship and historic sense of Mr. Balfour were prompt to seize this opportunity. Declarations have been made which have irrevocably decided the policy of Great Britain. The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement. Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolshevik circles with the international communistic system. Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people. Duty of Loyal Jews. It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honour of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race. But a negative resistance to Bolshevism in any field is not enough. Positive and

practicable alternatives are needed in the moral as well as in the social sphere; and in building up with the utmost possible rapidity a Jewish national centre in Palestine which may become not only a refuge to the oppressed from the unhappy lands of Central Europe, but which will also be a symbol of Jewish unity and the temple of Jewish glory, a task is presented on which many blessings rest. This work is in the public domain in the United States because it was published before January 1, This work may also be in the public domain in countries and areas with longer native copyright terms that apply the rule of the shorter term to foreign works.

**Chapter 7 : Winston Churchill and the foundation of Israel - Sir Martin Gilbert**

*Two recent books, Churchill and the Jews and Churchill's Promised Land, trace the history of his efforts on behalf of Zionism. While both volumes portray Churchill in a fundamentally positive light, the former, not surprisingly, is somewhat more effusive in its praise than the latter.*

SOME people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world. Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: Good and Bad Jews The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilization. And it may well be that this same astounding race may at the present time be in the actual process of producing another system of morals and philosophy, as malevolent as Christianity was benevolent, which, if not arrested, would shatter irretrievably all that Christianity has rendered possible. It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical. There are all sorts of men "good, bad and, for the most part, indifferent" in every country, and in every race. Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct. In a people of peculiar genius like the Jews, contrasts are more vivid, the extremes are more widely separated, the resulting consequences are more decisive. At the present fateful period there are three main lines of political conception among the Jews. First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them. The National Russian Jews, in spite of the disabilities under which they have suffered, have managed to play an honorable and useful part in the national life even of Russia. In politics their support has been given, for the most part, to liberal and progressive movements, and they have been among the staunchest upholder of friendship with France and Great Britain. International Jews In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia , Bela Kun Hungary , Rosa Luxembourg Germany , and Emma Goldman United States , this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become practically the undisputed masters of that enormous empire. Terrorist Jews There is no need to exaggerate the part played in the creation of Bolshevism and in the actual bringing about of the Russian Revolution, by these international and for the most part atheistical Jews, it is certainly a very great one; it probably outweighs all others. With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders. Thus Tchitcherin, a pure Russian, is eclipsed by his nominal subordinate Litvinoff, and the influence of Russians like Bukharin

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Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there. But if, as may well happen, there should be created in our own lifetime by the banks of the Jordan a Jewish State under the protection of the British Crown, which might comprise three or four millions of Jews, an event would have occurred in the history of the world which would, from every point of view, be beneficial, and would be especially in harmony with the truest interests of the British Empire. Zionism has already become a factor in the political convulsions of Russia, as a powerful competing influence in Bolsheviki circles with the international communistic system. 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### Chapter 8 : "Churchill and Zionism" - Sir Martin Gilbert

*Churchill and the Jews A Lifelong Friendship* by Martin Gilbert Henry Holt, pp., \$30 *Churchill's Promised Land Zionism and Statecraft* by Michael Makovsky Yale, pp., \$35 *It's inevitable that.*

Martin Gilbert On 8 May the war in Europe came to an end. Six million Jews had been murdered; hundreds of thousands of pitiful survivors craved to be allowed to go at once to Palestine, and to rebuild their shattered lives in the Jewish National Home " a refuge which had been in existence for more than twenty-five years. Will you not say the word which is to right wrongs and set the captives free? On 1 August he told the House of Commons: I have the strongest abhorrence of the idea of anti-semitic lines of prejudice. I will never forgive the Irgun terrorists. But we should never have stopped immigration before the war. The Conservative Party would not support a pro-Zionist policy. Nor could Churchill, with his personal sympathies, persuade them to do so. As Richard Crossman later recalled: Now, twenty-five years later, although he had become Leader of the Conservative Party, he was its prisoner. Although the hostility of the Labour Government to Zionist aspirations between and had turned many of the new Israeli citizens against Britain, Churchill felt himself a friend of the new State, and looking back across more than 40 years, saw himself as a consistent supporter of the Zionist ideal. Churchill became Prime Minister for the second time on 26 October Among those who hastened to congratulate him was Chaim Weizmann " himself now President of the State of Israel. On 19 November Churchill wrote to Weizmann: The wonderful exertions which Israel is making in these times of difficulty are cheering to an old Zionist like me. I trust you may work in with Jordan and the rest of the Moslem world. With true comradeship there will be enough for all. Every good wish my old friend. Yours sincerely Winston S. I hope that in these few pages it has been possible to give at least a glimpse of how far he was a genuine sympathiser with Zionist ideals, and yet how little he was able, in moments of grave anxiety to the Jews, to give effect to his feelings.

**Chapter 9 : Some people like them, some don't**

*ZIONISM versus BOLSHEVISM. A STRUGGLE FOR THE SOUL OF THE JEWISH PEOPLE. By the Rt. Hon. Winston S. Churchill. Caption of accompanying photograph: "Mr. Churchill inspecting his old regiment, the 4th Hussars, at Aldershot last week".*

End time and Dispensationalism Christian advocacy of the restoration of the Jews in Palestine was first heard following the Protestant reformation , particularly in the English-speaking world among the Puritans. It was common practice among Puritans to anticipate and frequently pray for a Jewish return to their homeland. They have long been assunder, they will be kind to one another when they meet. O longed-for and lovely day-dawn! Christian support for Jewish restoration was brought to America by the Puritans who fled England. Ezra Stiles at Yale was a supporter of Jewish restoration. In , Asa McFarland, a Presbyterian, voiced the opinion of many that the fall of the Ottoman Empire was imminent and would bring about Jewish restoration. Likewise, restorationist theology was among the inspirations for the first American missionary activity in the Middle East [16] and for mapping the Holy Land. In this particular interpretation, after the Jews returned they would both accept Jesus as their savior and rebuild the Temple , which would usher in the Second Coming of Christ. At the same time, the visit of John Nelson Darby , the founder of a variant of Premillennialism called Dispensationalism to the United States catalyzed a new movement. This was expressed at the Niagara Bible Conference in , which issued a point proclamation relying on Luke The dispensationalist theology of John Nelson Darby which motivates one stream of American Christian Zionism is often claimed to be a significant awakener of American Christian Zionism. Some dispensationalists, like Arno Gabelein, whilst philo-semitic, opposed Zionism as a movement born in self-confidence and unbelief. However Spurgeon averred of Dispensationalism: I am not going to theorize upon which of them will come first "whether they shall be restored first, and converted afterwards" or converted first and then restored. They are to be restored and they are to be converted, too. Secular motivations[ edit ] The crumbling of the Ottoman Empire threatened the British route to India via the Suez Canal as well as sundry French, German and American economic interests. Although Britain forced Muhammad Ali to withdraw to Egypt, the Levant was left for a brief time without a government. The ongoing weakness of the Ottoman Empire made some in the west consider the potential of a Jewish state in the Holy Land. A number of important figures within the British government advocated such a plan, including Charles Henry Churchill. It was widely accepted that western nations did not wish to receive Jewish immigrants. Restorationism was a way for charitable individuals to assist oppressed Jews without actually accepting them as neighbors and fellow-citizens. In it he denounced "the thralldom and oppression which has so long ground them the Jews to the dust," and called for "elevating" the Jews "to a rank of honorable repute among the nations of the earth" by allowing restoring the Jews to the land of Israel where the bulk would be converted to Christianity. With seed and tillage help renew " Help reinstate the Holy Land Blackstone Memorial[ edit ] The tycoon William Eugene Blackstone was inspired by the conference to publish the book Jesus is Coming, which took up the restorationist cause, and also absolved the Jews of the need to convert to Christianity either before or after the return of the Messiah. His book was translated and published in Yiddish. Resolutions of sympathy for the oppressed Jews living in Russia were passed, but Blackstone was convinced that such resolutions"even though passed by prominent men"were insufficient. He advocated strongly for the resettlement of Jewish people in Palestine. In he lobbied President Benjamin Harrison for the restoration of the Jews, in a petition signed by prominent Americans, that became known as the Blackstone Memorial. Does not Palestine as rightfully belong to the Jews? Their report was widely published. On the way home they visited Syria , the Austrian Empire and some of the German principalities. They sought out Jewish communities and inquired about their readiness to accept Christ and, separately, their preparedness to return to Israel as prophesied in the Bible. It was also in that book that Keith used the slogan that became popular with other Christian Restorationists, a land without a people for a people without a land. In he revisited Palestine with his son, Dr George Skene Keith " , who was the first person to photograph the land. Please help improve this article by adding citations to reliable sources. Unsourced material may be

challenged and removed. June Martin Luther King, Jr. Their lives will be spared the great fire that God will put upon Russia and people of the "coastlands. Falwell said in We believe that history and scripture prove that God deals with nations in relation to how they deal with Israel. They remain elect of God, and without the Jewish nation His redemptive purposes for the world will not be completed. Jesus of Nazareth is the Messiah and has promised to return to Jerusalem, to Israel and to the world. It is reprehensible that generations of Jewish peoples have been killed and persecuted in the name of our Lord, and we challenge the Church to repent of any sins of commission or omission against them. The modern Ingathering of the Jewish People to Eretz Israel and the rebirth of the nation of Israel are in fulfilment of biblical prophecies, as written in both Old and New Testaments. Christian believers are instructed by Scripture to acknowledge the Hebraic roots of their faith and to actively assist and participate in the plan of God for the Ingathering of the Jewish People and the Restoration of the nation of Israel in our day. Disapproval by other churches[ edit ].