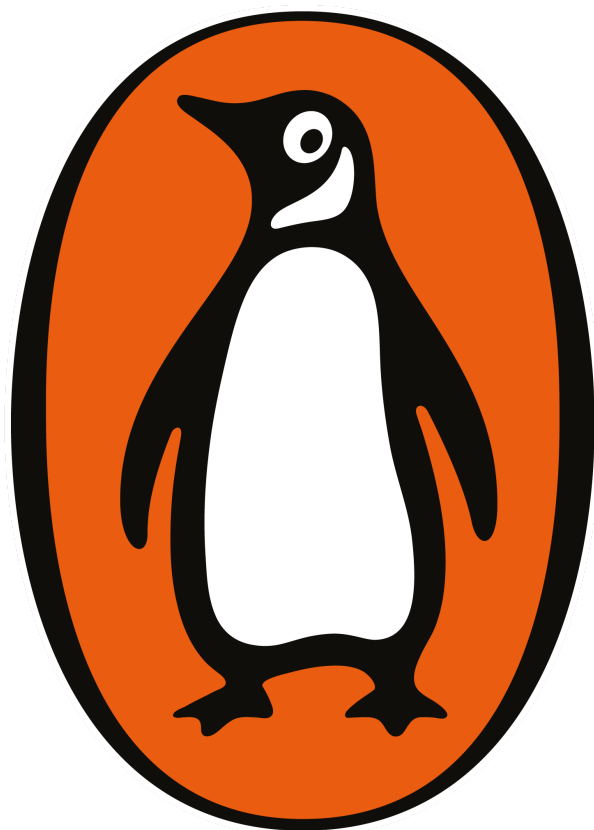




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GEORGE
ORWELL

NOTES ON
NATIONALISM



George Orwell

NOTES ON NATIONALISM



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Died 1950, London, England

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**'NATIONALISM
IS INSEPARABLE
FROM THE DESIRE
FOR POWER.'**



Notes on Nationalism

Somewhere or other Byron makes use of the French word *longueur*, and remarks in passing that though in England we happen not to have the *word*, we have the *thing* in considerable profusion. In the same way, there is a habit of mind which is now so widespread that it affects our thinking on nearly every subject, but which has not yet been given a name. As the nearest existing equivalent I have chosen the word 'nationalism', but it will be seen in a moment that I am not using it in quite the ordinary sense, if only because the emotion I am speaking about does not always attach itself to what is called a nation – that is, a single race or a geographical area. It can attach itself to a church or a class, or it may work in a merely negative sense, *against* something or other and without the need for any positive object of loyalty.

By 'nationalism' I mean first of all the habit of assuming that human beings can be classified like insects and that whole blocks of millions or tens of millions of people can be confidently labelled 'good' or 'bad'. ^{fn1} But secondly – and this is much more important – I mean the habit of identifying oneself with a single nation or other unit, placing it beyond good and evil and recognizing no other duty than that of

advancing its interests. Nationalism is not to be confused with patriotism. Both words are normally used in so vague a way that any definition is liable to be challenged, but one must draw a distinction between them, since two different and even opposing ideas are involved. By 'patriotism' I mean devotion to a particular place and a particular way of life, which one believes to be the best in the world but has no wish to force upon other people. Patriotism is of its nature defensive, both militarily and culturally. Nationalism, on the other hand, is inseparable from the desire for power. The abiding purpose of every nationalist is to secure more power and more prestige, *not* for himself but for the nation or other unit in which he has chosen to sink his own individuality.

So long as it is applied merely to the more notorious and identifiable nationalist movements in Germany, Japan and other countries, all this is obvious enough. Confronted with a phenomenon like Nazism, which we can observe from the outside, nearly all of us would say much the same things about it. But here I must repeat what I said above, that I am only using the word 'nationalism' for lack of a better. Nationalism, in the extended sense in which I am using the word, includes such movements and tendencies as Communism, political Catholicism, Zionism, Antisemitism, Trotskyism and Pacifism. It does not necessarily mean loyalty to a government or a country, still less to *one's own* country, and it is not even strictly necessary that the units in which it deals should actually exist. To name a few obvious examples, Jewry, Islam, Christendom, the Proletariat and the White Race are all of them the objects of passionate nationalistic feeling: but their existence can be seriously questioned, and there is no definition of any one of them that would be universally accepted.

It is also worth emphasizing once again that nationalist feeling can be purely negative. There are, for example, Trotskyists who have become simply the enemies of the

USSR without developing a corresponding loyalty to any other unit. When one grasps the implications of this, the nature of what I mean by nationalism becomes a good deal clearer. A nationalist is one who thinks solely, or mainly, in terms of competitive prestige. He may be a positive or a negative nationalist – that is, he may use his mental energy either in boosting or in denigrating – but at any rate his thoughts always turn on victories, defeats, triumphs, and humiliations. He sees history, especially contemporary history, as the endless rise and decline of great power units, and every event that happens seems to him a demonstration that his own side is on the up-grade and some hated rival on the down-grade. But finally, it is important not to confuse nationalism with mere worship of success. The nationalist does not go on the principle of simply ganging up with the strongest side. On the contrary, having picked his side, he persuades himself that it *is* the strongest, and is able to stick to his belief even when the facts are overwhelmingly against him. Nationalism is power hunger tempered by self-deception. Every nationalist is capable of the most flagrant dishonesty, but he is also – since he is conscious of serving something bigger than himself – unshakeably certain of being in the right.

Now that I have given this lengthy definition, I think it will be admitted that the habit of mind I am talking about is widespread among the English intelligentsia, and more widespread there than among the mass of the people. For those who feel deeply about contemporary politics, certain topics have become so infected by considerations of prestige that a genuinely rational approach to them is almost impossible. Out of the hundreds of examples that one might choose, take this question: Which of the three great allies, the USSR, Britain and the USA, has contributed most to the defeat of Germany? In theory it should be possible to give a reasoned and perhaps even a conclusive answer to this question. In practice, however, the necessary

calculations cannot be made, because anyone likely to bother his head about such a question would inevitably see it in terms of competitive prestige. He would therefore *start* by deciding in favour of Russia, Britain or America as the case might be, and only *after* this would begin searching for arguments that seemed to support his case. And there are whole strings of kindred questions to which you can only get an honest answer from someone who is indifferent to the whole subject involved, and whose opinion on it is probably worthless in any case. Hence, partly, the remarkable failure in our time of political and military prediction. It is curious to reflect that out of all the 'experts' of all the schools, there was not a single one who was able to foresee so likely an event as the Russo-German Pact of 1939. ^{fn2} And when the news of the Pact broke, the most wildly divergent explanations of it were given, and predictions were made which were falsified almost immediately, being based in nearly every case not on a study of probabilities but on a desire to make the USSR seem good or bad, strong or weak. Political or military commentators, like astrologers, can survive almost any mistake, because their more devoted followers do not look to them for an appraisal of the facts but for the stimulation of nationalistic loyalties. ^{fn3} And aesthetic judgements, especially literary judgements, are often corrupted in the same way as political ones. It would be difficult for an Indian nationalist to enjoy reading Kipling or for a Conservative to see merit in Mayakovsky, and there is always a temptation to claim that any book whose tendency one disagrees with must be a bad book from a *literary* point of view. People of strongly nationalistic outlook often perform this sleight of hand without being conscious of dishonesty.

In England, if one simply considers the number of people involved, it is probable that the dominant form of nationalism is old-fashioned British jingoism. It is certain that this is still widespread, and much more so than

observers would have believed a dozen years ago. However, in this essay I am concerned chiefly with the reactions of the intelligentsia, among whom jingoism and even patriotism of the old kind are almost dead, though they now seem to be reviving among a minority. Among the intelligentsia, it hardly needs saying that the dominant form of nationalism is Communism – using this word in a very loose sense, to include not merely Communist Party members but ‘fellow-travellers’ and russophiles generally. A Communist, for my purpose here, is one who looks upon the USSR as his Fatherland and feels it his duty to justify Russian policy and advance Russian interests at all costs. Obviously such people abound in England today, and their direct and indirect influence is very great. But many other forms of nationalism also flourish, and it is by noticing the points of resemblance between different and even seemingly opposed currents of thought that one can best get the matter into perspective.

Ten or twenty years ago, the form of nationalism most closely corresponding to Communism today was political Catholicism. Its most outstanding exponent – though he was perhaps an extreme case rather than a typical one – was G. K. Chesterton. Chesterton was a writer of considerable talent who chose to suppress both his sensibilities and his intellectual honesty in the cause of Roman Catholic propaganda. During the last twenty years or so of his life, his entire output was in reality an endless repetition of the same thing, under its laboured cleverness as simple and boring as ‘Great is Diana of the Ephesians’. Every book that he wrote, every paragraph, every sentence, every incident in every story, every scrap of dialogue, had to demonstrate beyond possibility of mistake the superiority of the Catholic over the Protestant or the pagan. But Chesterton was not content to think of this superiority as merely intellectual or spiritual: it had to be translated into terms of national prestige and military power, which entailed an ignorant

idealization of the Latin countries, especially France. Chesterton had not lived long in France, and his picture of it – as a land of Catholic peasants incessantly singing the ‘Marseillaise’ over glasses of red wine – had about as much relation to reality as ‘Chu Chin Chow’ has to everyday life in Baghdad. And with this went not only an enormous over-estimation of French military power (both before and after 1914–18 he maintained that France, by itself, was stronger than Germany), but a silly and vulgar glorification of the actual process of war. Chesterton’s battle poems, such as ‘Lepanto’ or ‘The Ballad of Saint Barbara’, make ‘The Charge of the Light Brigade’ read like a pacifist tract: they are perhaps the most tawdry bits of bombast to be found in our language. The interesting thing is that had the romantic rubbish which he habitually wrote about France and the French army been written by somebody else about Britain and the British army, he would have been the first to jeer. In home politics he was a Little Englander, a true hater of jingoism and imperialism, and according to his lights a true friend of democracy. Yet when he looked outwards into the international field, he could foresake his principles without even noticing that he was doing so. Thus, his almost mystical belief in the virtues of democracy did not prevent him from admiring Mussolini. Mussolini had destroyed the representative government and the freedom of the press for which Chesterton had struggled so hard at home, but Mussolini was an Italian and had made Italy strong, and that settled the matter. Nor did Chesterton ever find a word to say against imperialism and the conquest of coloured races when they were practised by Italians or Frenchmen. His hold on reality, his literary taste, and even to some extent his moral sense, were dislocated as soon as his nationalistic loyalties were involved.

Obviously there are considerable resemblances between political Catholicism, as exemplified by Chesterton, and Communism. So there are between either of these and, for

instance, Scottish nationalism, Zionism, Antisemitism, or Trotskyism. It would be an over-simplification to say that all forms of nationalism are the same, even in their mental atmosphere, but there are certain rules that hold good in all cases. The following are the principal characteristics of nationalist thought:

Obsession. As nearly as possible, no nationalist ever thinks, talks, or writes about anything except the superiority of his own power unit. It is difficult if not impossible for any nationalist to conceal his allegiance. The smallest slur upon his own unit, or any implied praise of a rival organization, fills him with uneasiness which he can only relieve by making some sharp retort. If the chosen unit is an actual country, such as Ireland or India, he will generally claim superiority for it not only in military power and political virtue, but in art, literature, sport, the structure of the language, the physical beauty of the inhabitants, and perhaps even in climate, scenery and cooking. He will show great sensitiveness about such things as the correct display of flags, relative size of headlines and the order in which different countries are named.^{fn4} Nomenclature plays a very important part in nationalist thought. Countries which have won their independence or gone through a nationalist revolution usually change their names, and any country or other unit round which strong feelings revolve is likely to have several names, each of them carrying a different implication. The two sides in the Spanish Civil War had between them nine or ten names expressing different degrees of love and hatred. Some of these names (e.g. 'Patriots' for Franco-supporters, or 'Loyalists' for Government-supporters) were frankly question-begging, and there was no single one of them which the two rival factions could have agreed to use. All nationalists consider it a duty to spread their own language to the detriment of rival languages, and among English-speakers this struggle

reappears in subtler form as a struggle between dialects. Anglophobe Americans will refuse to use a slang phrase if they know it to be of British origin, and the conflict between Latinizers and Germanizers often has nationalist motives behind it. Scottish nationalists insist on the superiority of Lowland Scots, and Socialists whose nationalism takes the form of class hatred tirade against the BBC accent and even the broad A. One could multiply instances. Nationalist thought often gives the impression of being tinged by belief in sympathetic magic – a belief which probably comes out in the widespread custom of burning political enemies in effigy, or using pictures of them as targets in shooting galleries.

Instability. The intensity with which they are held does not prevent nationalist loyalties from being transferable. To begin with, as I have pointed out already, they can be and often are fastened upon some foreign country. One quite commonly finds that great national leaders, or the founders of nationalist movements, do not even belong to the country they have glorified. Sometimes they are outright foreigners, or more often they come from peripheral areas where nationality is doubtful. Examples are Stalin, Hitler, Napoleon, de Valera, Disraeli, Poincaré, Beaverbrook. The Pan-German movement was in part the creation of an Englishman, Houston Chamberlain. For the past fifty or a hundred years, transferred nationalism has been a common phenomenon among literary intellectuals. With Lafcadio Hearn the transference was to Japan, with Carlyle and many others of his time to Germany, and in our own age it is usually to Russia. But the peculiarly interesting fact is that *re-transference* is also possible. A country or other unit which has been worshipped for years may suddenly become detestable, and some other object of affection may take its place with almost no interval. In the first version of H. G. Wells's *Outline of History*, and others of his writings about

that time, one finds the United States praised almost as extravagantly as Russia is praised by Communists today: yet within a few years this uncritical admiration had turned into hostility. The bigoted Communist who changes in a space of weeks, or even of days, into an equally bigoted Trotskyist is a common spectacle. In continental Europe Fascist movements were largely recruited from among Communists, and the opposite process may well happen within the new few years. What remains constant in the nationalist is his own state of mind: the object of his feelings is changeable, and may be imaginary.

But for an intellectual, transference has an important function which I have already mentioned shortly in connexion with Chesterton. It makes it possible for him to be much *more* nationalistic – more vulgar, more silly, more malignant, more dishonest – than he could ever be on behalf of his native country, or any unit of which he had real knowledge. When one sees the slavish or boastful rubbish that is written about Stalin, the Red army, etc. by fairly intelligent and sensitive people, one realizes that this is only possible because some kind of dislocation has taken place. In societies such as ours, it is unusual for anyone describable as an intellectual to feel a very deep attachment to his own country. Public opinion – that is, the section of public opinion of which he as an intellectual is aware – will not allow him to do so. Most of the people surrounding him are sceptical and disaffected, and he may adopt the same attitude from imitativeness or sheer cowardice: in that case he will have abandoned the form of nationalism that lies nearest to hand without getting any closer to a genuinely internationalist outlook. He still feels the need for a Fatherland, and it is natural to look for one somewhere abroad. Having found it, he can wallow unrestrainedly in exactly those emotions from which he believes that he has emancipated himself. God, the King, the Empire, the Union Jack – all the overthrown idols can

reappear under different names, and because they are not recognized for what they are they can be worshipped with a good conscience. Transferred nationalism, like the use of scapegoats, is a way of attaining salvation without altering one's conduct.

Indifference to Reality. All nationalists have the power of not seeing resemblances between similar sets of facts. A British Tory will defend self-determination in Europe and oppose it in India with no feeling of inconsistency. Actions are held to be good or bad, not on their own merits but according to who does them, and there is almost no kind of outrage – torture, the use of hostages, forced labour, mass deportations, imprisonment without trial, forgery, assassination, the bombing of civilians – which does not change its moral colour when it is committed by 'our' side. The Liberal *News Chronicle* published, as an example of shocking barbarity, photographs of Russians hanged by the Germans, and then a year or two later published with warm approval almost exactly similar photographs of Germans hanged by the Russians.^{fn5} It is the same with historical events. History is thought of largely in nationalist terms, and such things as the Inquisition, the tortures of the Star Chamber, the exploits of the English buccaneers (Sir Francis Drake, for instance, who was given to sinking Spanish prisoners alive), the Reign of Terror, the heroes of the Mutiny blowing hundreds of Indians from guns, or Cromwell's soldiers slashing Irishwomen's faces with razors, become morally neutral or even meritorious when it is felt that they were done in the 'right' cause. If one looks back over the past quarter of a century, one finds that there was hardly a single year when atrocity stories were not being reported from some part of the world: and yet in not one single case were these atrocities – in Spain, Russia, China, Hungary, Mexico, Amritsar, Smyrna – believed in and disapproved of by the English intelligentsia as a whole. Whether such deeds

were reprehensible, or even whether they happened, was always decided according to political predilection.

The nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them. For quite six years the English admirers of Hitler contrived not to learn of the existence of Dachau and Buchenwald. And those who are loudest in denouncing the German concentration camps are often quite unaware, or only very dimly aware, that there are also concentration camps in Russia. Huge events like the Ukraine famine of 1933, involving the deaths of millions of people, have actually escaped the attention of the majority of English russophiles. Many English people have heard almost nothing about the extermination of German and Polish Jews during the present war. Their own antisemitism has caused this vast crime to bounce off their consciousness. In nationalist thought there are facts which are both true and untrue, known and unknown. A known fact may be so unbearable that it is habitually pushed aside and not allowed to enter into logical processes, or on the other hand it may enter into every calculation and yet never be admitted as a fact, even in one's own mind.

Every nationalist is haunted by the belief that the past can be altered. He spends part of his time in a fantasy world in which things happen as they should – in which, for example, the Spanish Armada was a success or the Russian Revolution was crushed in 1918 – and he will transfer fragments of this world to the history books whenever possible. Much of the propagandist writing of our time amounts to plain forgery. Material facts are suppressed, dates altered, quotations removed from their context and doctored so as to change their meaning. Events which, it is felt, ought not to have happened are left unmentioned and ultimately denied. ^{fn6} In 1927 Chiang Kai-Shek boiled hundreds of Communists alive, and yet within ten years he had become one of the heroes of the Left. The realignment

of world politics had brought him into the anti-Fascist camp, and so it was felt that the boiling of the Communists 'didn't count', or perhaps had not happened. The primary aim of propaganda is, of course, to influence contemporary opinion, but those who rewrite history do probably believe with part of their minds that they are actually thrusting facts into the past. When one considers the elaborate forgeries that have been committed in order to show that Trotsky did not play a valuable part in the Russian Civil War, it is difficult to feel that the people responsible are merely lying. More probably they feel that their own version *was* what happened in the sight of God, and that one is justified in rearranging the records accordingly.

Indifference to objective truth is encouraged by the sealing-off of one part of the world from another, which makes it harder and harder to discover what is actually happening. There can often be a genuine doubt about the most enormous events. For example, it is impossible to calculate within millions, perhaps even tens of millions, the number of deaths caused by the present war. The calamities that are constantly being reported – battles, massacres, famines, revolutions – tend to inspire in the average person a feeling of unreality. One has no way of verifying the facts, one is not even fully certain that they have happened, and one is always presented with totally different interpretations from different sources. What were the rights and wrongs of the Warsaw rising of August 1944? Is it true about the German gas ovens in Poland? Who was really to blame for the Bengal famine? Probably the truth is discoverable, but the facts will be so dishonestly set forth in almost any newspaper that the ordinary reader can be forgiven either for swallowing lies or for failing to form an opinion. The general uncertainty as to what is really happening makes it easier to cling to lunatic beliefs. Since nothing is ever quite proved or disproved, the most unmistakable fact can be impudently denied. Moreover, although endlessly brooding

on power, victory, defeat, revenge, the nationalist is often somewhat uninterested in what happens in the real world. What he wants is to *feel* that his own unit is getting the better of some other unit, and he can more easily do this by scoring off an adversary than by examining the facts to see whether they support him. All nationalist controversy is at the debating-society level. It is always entirely inconclusive, since each contestant invariably believes himself to have won the victory. Some nationalists are not far from schizophrenia, living quite happily amid dreams of power and conquest which have no connexion with the physical world.

I have examined as best I can the mental habits which are common to all forms of nationalism. The next thing is to classify those forms, but obviously this cannot be done comprehensively. Nationalism is an enormous subject. The world is tormented by innumerable delusions and hatreds which cut across one another in an extremely complex way, and some of the most sinister of them have not yet even impinged on the European consciousness. In this essay I am concerned with nationalism as it occurs among the English intelligentsia. In them, much more often than in ordinary English people, it is unmixed with patriotism and can therefore be studied pure. Below are listed the varieties of nationalism now flourishing among English intellectuals, with such comments as seem to be needed. It is convenient to use three headings, Positive, Transferred and Negative, though some varieties will fit into more than one category:

POSITIVE NATIONALISM

1. *Neo-Toryism*. Exemplified by such people as Lord Elton, A. P. Herbert, G. M. Young, Professor Pickthorn, by the literature of the Tory Reform Committee, and by such magazines as the *New English Review* and the *Nineteenth Century and*

After. The real motive force of neo-Toryism, giving it its nationalistic character and differentiating it from ordinary Conservatism, is the desire not to recognize that British power and influence have declined. Even those who are realistic enough to see that Britain's military position is not what it was, tend to claim that 'English ideas' (usually left undefined) must dominate the world. All neo-Tories are anti-Russian, but sometimes the main emphasis is anti-American. The significant thing is that this school of thought seem to be gaining ground among youngish intellectuals, sometimes ex-Communists, who have passed through the usual process of disillusionment and become disillusioned with that. The anglophobe who suddenly becomes violently pro-British is a fairly common figure. Writers who illustrate this tendency are F. A. Voigt, Malcolm Muggeridge, Evelyn Waugh, Hugh Kingsmill, and a psychologically similar development can be observed in T. S. Eliot, Wyndham Lewis and various of their followers.

2. *Celtic Nationalism.* Welsh, Irish, and Scottish nationalism have points of difference but are alike in their anti-English orientation. Members of all three movements have opposed the war while continuing to describe themselves as pro-Russian, and the lunatic fringe has even contrived to be simultaneously pro-Russian and pro-Nazi. But Celtic nationalism is not the same thing as anglophobia. Its motive force is a belief in the past and future greatness of the Celtic peoples, and it has a strong tinge of racialism. The Celt is supposed to be spiritually superior to the Saxon – simpler, more creative, less vulgar, less snobbish, etc. – but the usual power hunger is there under the surface. One symptom of it is the delusion that Eire, Scotland or even Wales could preserve its independence unaided and owes nothing to British protection. Among writers, good examples of this school of thought are Hugh MacDiarmid and Sean

O'Casey. No modern Irish writer, even of the stature of Yeats or Joyce, is completely free from traces of nationalism.

3. *Zionism*. This has the usual characteristics of a nationalist movement, but the American variant of it seems to be more violent and malignant than the British. I classify it under Direct and not Transferred nationalism because it flourishes almost exclusively among the Jews themselves. In England, for several rather incongruous reasons, the intelligentsia are mostly pro-Jew on the Palestine issue, but they do not feel strongly about it. All English people of goodwill are also pro-Jew in the sense of disapproving of Nazi persecution. But any actual nationalistic loyalty, or belief in the innate superiority of Jews, is hardly to be found among Gentiles.

TRANSFERRED NATIONALISM

1. *Communism*

2. *Political Catholicism*

3. *Colour Feeling*. The old-style contemptuous attitude towards 'natives' has been much weakened in England, and various pseudo-scientific theories emphasizing the superiority of the white race have been abandoned. ^{fn7} Among the intelligentsia, colour feeling only occurs in the transposed form, that is, as a belief in the innate superiority of the coloured races. This is now increasingly common among English intellectuals, probably resulting more often from masochism and sexual frustration than from contact with the Oriental and Negro nationalist movements. Even among those who do not feel strongly on the colour question, snobbery and imitation have a powerful influence. Almost any English intellectual would be scandalized by the claim that the white races are superior to the coloured, whereas the opposite claim would seem to him

unexceptionable even if he disagreed with it. Nationalistic attachment to the coloured races is usually mixed up with the belief that their sex lives are superior, and there is a large underground mythology about the sexual prowess of Negroes.

4. *Class Feeling.* Among upper-class and middle-class intellectuals, only in the transposed form – i.e. as a belief in the superiority of the proletariat. Here again, inside the intelligentsia, the pressure of public opinion is overwhelming. Nationalistic loyalty towards the proletariat, and most vicious theoretical hatred of the bourgeoisie, can and often do co-exist with ordinary snobbishness in everyday life.

5. *Pacifism.* The majority of pacifists either belong to obscure religious sects or are simply humanitarians who object to taking life and prefer not to follow their thoughts beyond that point. But there is a minority of intellectual pacifists whose real though unadmitted motive appears to be hatred of western democracy and admiration for totalitarianism. Pacifist propaganda usually boils down to saying that one side is as bad as the other, but if one looks closely at the writings of the younger intellectual pacifists, one finds that they do not by any means express impartial disapproval but are directed almost entirely against Britain and the United States. Moreover they do not as a rule condemn violence as such, but only violence used in defence of the western countries. The Russians, unlike the British, are not blamed for defending themselves by warlike means, and indeed all pacifist propaganda of this type avoids mention of Russia or China. It is not claimed, again, that the Indians should abjure violence in their struggle against the British. Pacifist literature abounds with equivocal remarks which, if they mean anything, appear to mean that statesmen of the type of Hitler are preferable to those of the

type of Churchill, and that violence is perhaps excusable if it is violent enough. After the fall of France, the French pacifists, faced by a real choice which their English colleagues have not had to make, mostly went over to the Nazis, and in England there appears to have been some small overlap of membership between the Peace Pledge Union and the Blackshirts. Pacifist writers have written in praise of Carlyle, one of the intellectual fathers of Fascism. All in all it is difficult not to feel that pacifism, as it appears among a section of the intelligentsia, is secretly inspired by an admiration for power and successful cruelty. The mistake was made of pinning this emotion to Hitler, but it could easily be retransferred.

NEGATIVE NATIONALISM

1. *Anglophobia*. Within the intelligentsia, a derisive and mildly hostile attitude towards Britain is more or less compulsory, but it is an unfaked emotion in many cases. During the war it was manifested in the defeatism of the intelligentsia, which persisted long after it had become clear that the Axis powers could not win. Many people were undisguisedly pleased when Singapore fell or when the British were driven out of Greece, and there was a remarkable unwillingness to believe in good news, e.g. el Alamein, or the number of German planes shot down in the Battle of Britain. English left-wing intellectuals did not, of course, actually want the Germans or Japanese to win the war, but many of them could not help getting a certain kick out of seeing their own country humiliated, and wanted to feel that the final victory would be due to Russia, or perhaps America, and not to Britain. In foreign politics many intellectuals follow the principle that any faction backed by Britain must be in the wrong. As a result, 'enlightened' opinion is quite largely a mirror-image of Conservative policy. Anglophobia is always liable to reversal, hence that

fairly common spectacle, the pacifist of one war who is a bellicist in the next.

2. *Antisemitism*. There is little evidence about this at present, because the Nazi persecutions have made it necessary for any thinking person to side with the Jews against their oppressors. Anyone educated enough to have heard the word 'antisemitism' claims as a matter of course to be free of it, and anti-Jewish remarks are carefully eliminated from all classes of literature. Actually, antisemitism appears to be widespread, even among intellectuals, and the general conspiracy of silence probably helps to exacerbate it. People of Left opinions are not immune to it, and their attitude is sometimes affected by the fact that Trotskyists and Anarchists tend to be Jews. But antisemitism comes more naturally to people of Conservative tendency, who suspect the Jews of weakening national morale and diluting the national culture. Neo-Tories and political Catholics are always liable to succumb to antisemitism, at least intermittently.

3. *Trotskyism*. The word is used so loosely as to include Anarchists, democratic Socialists and even Liberals. I use it here to mean a doctrinaire Marxist whose main motive is hostility to the Stalin régime. Trotskyism can be better studied in obscure pamphlets or in papers like the *Socialist Appeal* than in the works of Trotsky himself, who was by no means a man of one idea. Although in some places, for instance in the United States, Trotskyism is able to attract a fairly large number of adherents and develop into an organized movement with a petty fuehrer of its own, its inspiration is essentially negative. The Trotskyist is *against* Stalin just as the Communist is *for* him, and, like the majority of Communists, he wants not so much to alter the external world as to feel that the battle for prestige is going in his own favour. In each case there is the same obsessive

fixation on a single subject, the same inability to form a genuinely rational opinion based on probabilities. The fact that Trotskyists are everywhere a persecuted minority, and that the accusation usually made against them, i.e. of collaborating with the Fascists, is absolutely false, creates an impression that Trotskyism is intellectually and morally superior to communism; but it is doubtful whether there is much difference. The most typical Trotskyists, in any case, are ex-Communists, and no one arrives at Trotskyism except via one of the left-wing movements. No Communist, unless tethered to his party by years of habit, is secure against a sudden lapse into Trotskyism. The opposite process does not seem to happen equally often, though there is no clear reason why it should not.

In the classification I have attempted above, it will seem that I have often exaggerated, oversimplified, made unwarranted assumptions and have left out of account the existence of ordinarily decent motives. This was inevitable, because in this essay I am trying to isolate and identify tendencies which exist in all our minds and pervert our thinking, without necessarily occurring in a pure state or operating continuously. It is important at this point to correct the over-simplified picture which I have been obliged to make. To begin with, one has no right to assume that *everyone*, or even every intellectual, is infected by nationalism. Secondly, nationalism can be intermittent and limited. An intelligent man may half-succumb to a belief which attracts him but which he knows to be absurd, and he may keep it out of his mind for long periods, only reverting to it in moments of anger or sentimentality, or when he is certain that no important issue is involved. Thirdly, a nationalistic creed may be adopted in good faith from non-nationalist motives. Fourthly, several kinds of nationalism, even kinds that cancel out, can coexist in the same person.

All the way through I have said 'the nationalist does this' or 'the nationalist does that', using for purposes of illustration the extreme, barely sane type of nationalist who has no neutral areas in his mind and no interest in anything except the struggle for power. Actually such people are fairly common, but they are not worth powder and shot. In real life Lord Elton, D. N. Pritt, Lady Houston, Ezra Pound, Lord Vansittart, Father Coughlin and all the rest of their dreary tribe have to be fought against, but their intellectual deficiencies hardly need pointing out. Monomania is not interesting, and the fact that no nationalist of the more bigoted kind can write a book which still seems worth reading after a lapse of years has a certain deodorizing effect. But when one has admitted that nationalism has not triumphed everywhere, that there are still people whose judgements are not at the mercy of their desires, the fact does remain that the pressing problems – India, Poland, Palestine, the Spanish Civil War, the Moscow trials, the American Negroes, the Russo-German Pact or what have you – cannot be, or at least never are, discussed upon a reasonable level. The Eltons and Pritts and Coughlins, each of them simply an enormous mouth bellowing the same lie over and over again, are obviously extreme cases, but we deceive ourselves if we do not realize that we can all resemble them in unguarded moments. Let a certain note be struck, let this or that corn be trodden on – and it may be a corn whose very existence has been unsuspected hitherto – and the most fair-minded and sweet-tempered person may suddenly be transformed into a vicious partisan, anxious only to 'score' over his adversary and indifferent as to how many lies he tells or how many logical errors he commits in doing so. When Lloyd George, who was an opponent of the Boer War, announced in the House of Commons that the British communiqués, if one added them together, claimed the killing of more Boers than the whole Boer nation contained, it is recorded that Arthur Balfour rose to his feet

and shouted 'Cad!' Very few people are proof against lapses of this type. The Negro snubbed by a white woman, the Englishman who hears England ignorantly criticized by an American, the Catholic apologist reminded of the Spanish Armada, will all react in much the same way. One prod to the nerve of nationalism, and the intellectual decencies can vanish, the past can be altered, and the plainest facts can be denied.

If one harbours anywhere in one's mind a nationalistic loyalty or hatred, certain facts, although in a sense known to be true, are inadmissible. Here are just a few examples. I list below five types of nationalist, and against each I append a fact which it is impossible for that type of nationalist to accept, even in his secret thoughts:

British Tory. Britain will come out of this war with reduced power and prestige.

Communist. If she had not been aided by Britain and America, Russia would have been defeated by Germany.

Irish Nationalist. Eire can only remain independent because of British protection.

Trotskyist. The Stalin régime is accepted by the Russian masses.

Pacifist. Those who 'abjure' violence can only do so because others are committing violence on their behalf.

All of these facts are grossly obvious if one's emotions do not happen to be involved: but to the kind of person named in each case they are also *intolerable*, and so they have to be denied, and false theories constructed upon their denial. I come back to the astonishing failure of military prediction in the present war. It is, I think, true to say that the intelligentsia have been more wrong about the progress of the war than the common people, and that they were more swayed by partisan feelings. The average intellectual of the Left believed, for instance, that the war was lost in 1940, that the Germans were bound to overrun Egypt in 1942,

that the Japanese would never be driven out of the lands they had conquered, and that the Anglo-American bombing offensive was making no impression on Germany. He could believe these things because his hatred of the British ruling class forbade him to admit that British plans could succeed. There is no limit to the follies that can be swallowed if one is under the influence of feelings of this kind. I have heard it confidently stated, for instance, that the American troops had been brought to Europe not to fight the Germans but to crush an English revolution. One has to belong to the intelligentsia to believe things like that: no ordinary man could be such a fool. When Hitler invaded Russia, the officials of the MOI issued 'as background' a warning that Russia might be expected to collapse in six weeks. On the other hand the Communists regarded every phase of the war as a Russian victory, even when the Russians were driven back almost to the Caspian Sea and had lost several million prisoners. There is no need to multiply instances. The point is that as soon as fear, hatred, jealousy and power worship are involved, the sense of reality becomes unhinged. And, as I have pointed out already, the sense of right and wrong becomes unhinged also. There is no crime, absolutely none, that cannot be condoned when 'our' side commits it. Even if one does not deny that the crime has happened, even if one knows that it is exactly the same crime as one has condemned in some other case, even if one admits in an intellectual sense that it is unjustified – still one cannot *feel* that it is wrong. Loyalty is involved, and so pity ceases to function.

The reason for the rise and spread of nationalism is far too big a question to be raised here. It is enough to say that, in the forms in which it appears among English intellectuals, it is a distorted reflection of the frightful battles actually happening in the external world, and that its worst follies have been made possible by the break-down of patriotism and religious belief. If one follows up this train of thought,

one is in danger of being led into a species of Conservatism, or into political quietism. It can be plausibly argued, for instance – it is even probably true – that patriotism is an inoculation against nationalism, that monarchy is a guard against dictatorship, and that organized religion is a guard against superstition. Or again it can be argued that *no* unbiased outlook is possible, that *all* creeds and causes involve the same lies, follies and barbarities; and this is often advanced as a reason for keeping out of politics altogether. I do not accept this argument, if only because in the modern world no one describable as an intellectual *can* keep out of politics in the sense of not caring about them. I think one must engage in politics – using the word in a wide sense – and that one must have preferences: that is, one must recognize that some causes are objectively better than others, even if they are advanced by equally bad means. As for the nationalistic loves and hatreds that I have spoken of, they are part of the make-up of most of us, whether we like it or not. Whether it is possible to get rid of them I do not know, but I do believe that it is possible to struggle against them, and that this is essentially a *moral* effort. It is a question first of all of discovering what one really is, what one's own feelings really are, and then of making allowance for the inevitable bias. If you hate and fear Russia, if you are jealous of the wealth and power of America, if you despise Jews, if you have a sentiment of inferiority towards the British ruling class, you cannot get rid of those feelings simply by taking thought. But you can at least recognize that you have them, and prevent them from contaminating your mental processes. The emotional urges which are inescapable, and are perhaps even necessary to political action, should be able to exist side by side with an acceptance of reality. But this, I repeat, needs a *moral* effort, and contemporary English literature, so far as it is alive at all to the major issues of our time, shows how few of us are prepared to make it.



Antisemitism in Britain

There are about 400,000 known Jews in Britain, and in addition some thousands or, at most, scores of thousands of Jewish refugees who have entered the country from 1934 onwards. The Jewish population is almost entirely concentrated in half a dozen big towns and is mostly employed in the food, clothing and furniture trades. A few of the big monopolies, such as the ICI, one or two leading newspapers and at least one big chain of department stores are Jewish-owned or partly Jewish-owned, but it would be very far from the truth to say that British business life is dominated by Jews. The Jews seem, on the contrary, to have failed to keep up with the modern tendency towards big amalgamations and to have remained fixed in those trades which are necessarily carried out on a small scale and by old-fashioned methods.

I start off with these background facts, which are already known to any well-informed person, in order to emphasize that there is no real Jewish 'problem' in England. The Jews are not numerous or powerful enough, and it is only in what are loosely called 'intellectual circles' that they have any noticeable influence. Yet it is generally admitted that antisemitism is on the increase, that it has been greatly

exacerbated by the war, and that humane and enlightened people are not immune to it. It does not take violent forms (English people are almost invariably gentle and law-abiding), but it is ill-natured enough, and in favourable circumstances it could have political results. Here are some samples of antisemitic remarks that have been made to me during the past year or two:

Middle-aged office employee: 'I generally come to work by bus. It takes longer, but I don't care about using the Underground from Golders Green nowadays. There's too many of the Chosen Race travelling on that line.'

Tobacconist (woman): 'No, I've got no matches for you. I should try the lady down the street. *She's* always got matches. One of the Chosen Race, you see.'

Young intellectual, Communist or near-Communist: 'No, I do *not* like Jews. I've never made any secret of that. I can't stick them. Mind you, I'm not antisemitic, of course.'

Middle-class woman: 'Well, no one could call me antisemitic, but I do think the way these Jews behave is too absolutely stinking. The way they push their way to the head of queues, and so on. They're so abominably selfish. I think they're responsible for a lot of what happens to them.'

Milk roundsman: 'A Jew don't do no work, not the same as what an Englishman does. 'E's too clever. We work with this 'ere' (flexes his biceps). 'They work with that there' (taps his forehead).

Chartered accountant, intelligent, left-wing in an undirected way: 'These bloody Yids are all pro-German. They'd change sides tomorrow if the Nazis got here. I see a lot of them in my business. They admire Hitler at the bottom of their hearts. They'll always suck up to anyone who kicks them.'

Intelligent woman, on being offered a book dealing with antisemitism and German atrocities: 'Don't show it to me, *please* don't show it to me. It'll only make me hate the Jews more than ever.'

I could fill pages with similar remarks, but these will do to go on with. Two facts emerge from them. One – which is very

important and which I must return to in a moment – is that above a certain intellectual level people are ashamed of being antisemitic and are careful to draw a distinction between ‘antisemitism’ and ‘disliking Jews’. The other is that antisemitism is an irrational thing. The Jews are accused of specific offences (for instance, bad behaviour in food queues) which the person speaking feels strongly about, but it is obvious that these accusations merely rationalize some deep-rooted prejudice. To attempt to counter them with facts and statistics is useless, and may sometimes be worse than useless. As the last of the above-quoted remarks shows, people can remain antisemitic, or at least anti-Jewish, while being fully aware that their outlook is indefensible. If you dislike somebody, you dislike him and there is an end of it: your feelings are not made any better by a recital of his virtues.

It so happens that the war has encouraged the growth of antisemitism and even, in the eyes of many ordinary people, given some justification for it. To begin with, the Jews are one people of whom it can be said with complete certainty that they will benefit by an Allied victory. Consequently the theory that ‘this is a Jewish war’ has a certain plausibility, all the more so because the Jewish war effort seldom gets its fair share of recognition. The British Empire is a huge heterogeneous organization held together largely by mutual consent, and it is often necessary to flatter the less reliable elements at the expense of the more loyal ones. To publicize the exploits of Jewish soldiers, or even to admit the existence of a considerable Jewish army in the Middle East, rouses hostility in South Africa, the Arab countries and elsewhere: it is easier to ignore the whole subject and allow the man in the street to go on thinking that Jews are exceptionally clever at dodging military service. Then again, Jews are to be found in exactly those trades which are bound to incur unpopularity with the civilian public in war-time. Jews are mostly concerned with selling food, clothes,

furniture and tobacco – exactly the commodities of which there is a chronic shortage, with consequent overcharging, black-marketing and favouritism. And again, the common charge that Jews behave in an exceptionally cowardly way during air raids was given a certain amount of colour by the big raids of 1940. As it happened, the Jewish quarter of Whitechapel was one of the first areas to be heavily blitzed, with the natural result that swarms of Jewish refugees distributed themselves all over London. If one judged merely from these war-time phenomena, it would be easy to imagine that antisemitism is a quasi-rational thing, founded on mistaken premises. And naturally the antisemite thinks of himself as a reasonable being. Whenever I have touched on this subject in a newspaper article, I have always had a considerable ‘comeback’, and invariably some of the letters are from well-balanced, middling people – doctors for example – with no apparent economic grievance. These people always say (as Hitler says in *Mein Kampf*) that they started out with no anti-Jewish prejudice but were driven into their present position by mere observation of the facts. Yet one of the marks of antisemitism is an ability to believe stories that could not possibly be true. One could see a good example of this in the strange accident that occurred in London in 1942, when a crowd, frightened by a bomb-burst nearby, fled into the mouth of an Underground station, with the result that something over a hundred people were crushed to death. The very same day it was repeated all over London that ‘the Jews were responsible’. Clearly, if people will believe this kind of thing, one will not get much further by arguing with them. The only useful approach is to discover *why* they can swallow absurdities on one particular subject while remaining sane on others.

But now let me come back to that point I mentioned earlier – that there is widespread awareness of the prevalence of antisemitic feeling, and unwillingness to admit sharing it. Among educated people, antisemitism is held to

be an unforgivable sin and in a quite different category from other kinds of racial prejudice. People will go to remarkable lengths to demonstrate that they are *not* antisemitic. Thus, in 1943 an intercession service on behalf of the Polish Jews was held in a synagogue in St John's Wood. The local authorities declared themselves anxious to participate in it, and the service was attended by the mayor of the borough in his robes and chain, by representatives of all the churches, and by detachments of RAF, Home Guards, nurses, Boy Scouts and what-not. On the surface it was a touching demonstration of solidarity with the suffering Jews. But it was essentially a *conscious* effort to behave decently by people whose subjective feelings must in many cases have been very different. That quarter of London is partly Jewish, antisemitism is rife there, and, as I well knew, some of the men sitting round me in the synagogue were tinged by it. Indeed, the commander of my own platoon of Home Guards, who had been especially keen beforehand that we should 'make a good show' at the intercession service, was an ex-member of Mosley's Blackshirts. While this division of feeling exists, tolerance of mass violence against Jews, or, what is more important, antisemitic legislation, are not possible in England. It is not at present possible, indeed, that antisemitism should *become respectable*. But this is less of an advantage than it might appear.

One effect of the persecutions in Germany has been to prevent antisemitism from being seriously studied. In England a brief inadequate survey was made by Mass Observation a year or two ago, but if there has been any other investigation of the subject, then its findings have been kept strictly secret. At the same time there has been conscious suppression, by all thoughtful people, of anything likely to wound Jewish susceptibilities. After 1934 the 'Jew joke' disappeared as though by magic from postcards, periodicals and the music-hall stage, and to put an unsympathetic Jewish character into a novel or short story

came to be regarded as antisemitism. On the Palestine issue, too, it was *de rigueur* among enlightened people to accept the Jewish case as proved and avoid examining the claims of the Arabs – a decision which might be correct on its own merits, but which was adopted primarily because the Jews were in trouble and it was felt that one must not criticize them. Thanks to Hitler, therefore, you had a situation in which the press was in effect censored in favour of the Jews while in private antisemitism was on the up-grade, even, to some extent, among sensitive and intelligent people. This was particularly noticeable in 1940 at the time of the internment of the refugees. Naturally, every thinking person felt that it was his duty to protest against the wholesale locking-up of unfortunate foreigners who for the most part were only in England because they were opponents of Hitler. Privately, however, one heard very different sentiments expressed. A minority of the refugees behaved in an exceedingly tactless way, and the feeling against them necessarily had an antisemitic undercurrent, since they were largely Jews. A very eminent figure in the Labour Party – I won't name him, but he is one of the most respected people in England – said to me quite violently: 'We never asked these people to come to this country. If they choose to come here, let them take the consequences.' Yet this man would as a matter of course have associated himself with any kind of petition or manifesto against the internment of aliens. This feeling that antisemitism is something sinful and disgraceful, something that a civilized person does not suffer from, is unfavourable to a scientific approach, and indeed many people will admit that they are frightened of probing too deeply into the subject. They are frightened, that is to say, of discovering not only that antisemitism is spreading, but that they themselves are infected by it.

To see this in perspective one must look back a few decades, to the days when Hitler was an out-of-work house-

painter whom nobody had heard of. One would then find that though antisemitism is sufficiently in evidence now, it is probably *less* prevalent in England than it was thirty years ago. It is true that antisemitism as a fully thought-out racial or religious doctrine has never flourished in England. There has never been much feeling against intermarriage, or against Jews taking a prominent part in public life.

Nevertheless, thirty years ago it was accepted more or less as a law of nature that a Jew was a figure of fun and – though superior in intelligence – slightly deficient in ‘character’. In theory a Jew suffered from no legal disabilities, but in effect he was debarred from certain professions. He would probably not have been accepted as an officer in the navy, for instance, nor in what is called a ‘smart’ regiment in the army. A Jewish boy at a public school almost invariably had a bad time. He could, of course, live down his Jewishness if he was exceptionally charming or athletic, but it was an initial disability comparable to a stammer or a birthmark. Wealthy Jews tended to disguise themselves under aristocratic English or Scottish names, and to the average person it seemed quite natural that they should do this, just as it seems natural for a criminal to change his identity if possible. About twenty years ago, in Rangoon, I was getting into a taxi with a friend when a small ragged boy of a fair complexion rushed up to us and began a complicated story about having arrived from Colombo on a ship and wanting money to get back. His manner and appearance were difficult to ‘place’, and I said to him:

‘You speak very good English. What nationality are you?’

He answered eagerly in his chi-chi accent: ‘I am a *Joo*, sir!’

And I remember turning to my companion and saying, only partly in joke, ‘He admits it openly.’ All the Jews I had known till then were people who were ashamed of being Jews, or at any rate preferred not to talk about their ancestry, and if forced to do so tended to use the word ‘Hebrew’.

The working-class attitude was no better. The Jew who grew up in Whitechapel took it for granted that he would be assaulted, or at least hooted at, if he ventured into one of the Christian slums nearby, and the 'Jew joke' of the music halls and the comic papers was almost consistently ill-natured.^{fn1} There was also literary Jew-baiting, which in the hands of Belloc, Chesterton and their followers reached an almost continental level of scurrility. Non-Catholic writers were sometimes guilty of the same thing in a milder form. There has been a perceptible antisemitic strain in English literature from Chaucer onwards, and without even getting up from this table to consult a book I can think of passages which *if written now* would be stigmatized as antisemitism, in the works of Shakespeare, Smollett, Thackeray, Bernard Shaw, H. G. Wells, T. S. Eliot, Aldous Huxley and various others. Offhand, the only English writers I can think of who, before the days of Hitler, made a definite effort to stick up for Jews are Dickens and Charles Reade. And however little the average intellectual may have agreed with the opinions of Belloc and Chesterton, he did not acutely disapprove of them. Chesterton's endless tirades against Jews, which he thrust into stories and essays upon the flimsiest pretexts, never got him into trouble – indeed Chesterton was one of the most generally respected figures in English literary life. Anyone who wrote in that strain *now* would bring down a storm of abuse upon himself, or more probably would find it impossible to get his writings published.

If, as I suggest, prejudice against Jews has always been pretty widespread in England, there is no reason to think that Hitler has genuinely diminished it. He has merely caused a sharp division between the politically conscious person who realizes that this is not a time to throw stones at the Jews, and the unconscious person whose native antisemitism is increased by the nervous strain of the war. One can assume, therefore, that many people who would perish rather than admit to antisemitic feelings are secretly

prone to them. I have already indicated that I believe antisemitism to be essentially a neurosis, but of course it has its rationalizations, which are sincerely believed in and are partly true. The rationalization put forward by the common man is that the Jew is an exploiter. The partial justification for this is that the Jew, in England, is generally a small businessman – that is to say a person whose depredations are more obvious and intelligible than those of, say, a bank or an insurance company. Higher up the intellectual scale, antisemitism is rationalized by saying that the Jew is a person who spreads disaffection and weakens national morale. Again there is some superficial justification for this. During the past twenty-five years the activities of what are called ‘intellectuals’ have been largely mischievous. I do not think it an exaggeration to say that if the ‘intellectuals’ had done their work a little more thoroughly, Britain would have surrendered in 1940. But the disaffected intelligentsia inevitably included a large number of Jews. With some plausibility it can be said that the Jews are the enemies of our native culture and our national morale. Carefully examined, the claim is seen to be nonsense, but there are always a few prominent individuals who can be cited to support it. During the past few years there has been what amounts to a counter-attack against the rather shallow Leftism which was fashionable in the previous decade and which was exemplified by such organizations as the Left Book Club. This counter-attack. (see for instance such books as Arnold Lunn’s *The Good Gorilla* or Evelyn Waugh’s *Put Out More Flags*) has an antisemitic strain, and it would probably be more marked if the subject were not so obviously dangerous. It so happens that for some decades past Britain has had no nationalist intelligentsia worth bothering about. But British nationalism, i.e. nationalism of an intellectual kind, may revive, and probably will revive if Britain comes out of the present war greatly weakened. The young intellectuals of 1950 may be

as naïvely patriotic as those of 1914. In that case the kind of antisemitism which flourished among the anti-Dreyfusards in France, and which Chesterton and Belloc tried to import into this country, might get a foothold.

I have no hard-and-fast theory about the origins of antisemitism. The two current explanations, that it is due to economic causes, or on the other hand, that it is a legacy from the Middle Ages, seem to me unsatisfactory, though I admit that if one combines them they can be made to cover the facts. All I would say with confidence is that antisemitism is part of the larger problem of nationalism, which has not yet been seriously examined, and that the Jew is evidently a scapegoat, though *for what* he is a scapegoat we do not yet know. In this essay I have relied almost entirely on my own limited experience, and perhaps every one of my conclusions would be negated by other observers. The fact is that there are almost no data on this subject. But for what they are worth I will summarize my opinions. Boiled down, they amount to this:

There is more antisemitism in England than we care to admit, and the war has accentuated it, but it is not certain that it is on the increase if one thinks in terms of decades rather than years.

It does not at present lead to open persecution, but it has the effect of making people callous to the sufferings of Jews in other countries.

It is at bottom quite irrational and will not yield to argument.

The persecutions in Germany have caused much concealment of antisemitic feeling and thus obscured the whole picture.

The subject needs serious investigation.

Only the last point is worth expanding. To study any subject scientifically one needs a detached attitude, which is obviously harder when one's own interests or emotions are involved. Plenty of people who are quite capable of

being objective about sea urchins, say, or the square root of 2, become schizophrenic if they have to think about the sources of their own income. What vitiates nearly all that is written about antisemitism is the assumption in the writer's mind that *he himself* is immune to it. 'Since I know that antisemitism is irrational,' he argues, 'it follows that I do not share it.' He thus fails to start his investigation in the one place where he could get hold of some reliable evidence – that is, in his own mind.

It seems to me a safe assumption that the disease loosely called nationalism is now almost universal. Antisemitism is only one manifestation of nationalism, and not everyone will have the disease in that particular form. A Jew, for example, would not be antisemitic: but then many Zionist Jews seem to me to be merely antisemites turned upside-down, just as many Indians and Negroes display the normal colour prejudices in an inverted form. The point is that something, some psychological vitamin, is lacking in modern civilization, and as a result we are all more or less subject to this lunacy of believing that whole races or nations are mysteriously good or mysteriously evil. I defy any modern intellectual to look closely and honestly into his own mind without coming upon nationalistic loyalties and hatreds of one kind or another. It is the fact that he can feel the emotional tug of such things, and yet see them dispassionately for what they are, that gives him his status as an intellectual. It will be seen, therefore, that the starting point for any investigation of antisemitism should not be 'Why does this obviously irrational belief appeal to other people?' but 'Why does antisemitism appeal to *me*? What is there about it that I feel to be true?' If one asks this question one at least discovers one's own rationalizations, and it may be possible to find out what lies beneath them. Antisemitism should be investigated – and I will not say by antisemites, but at any rate by people who know that they are not immune to that kind of emotion. When Hitler has

disappeared a real inquiry into this subject will be possible, and it would probably be best to start not by debunking antisemitism, but by marshalling all the justifications for it that can be found, in one's own mind or anybody else's. In that way one might get some clues that would lead to its psychological roots. But that antisemitism will be definitively *cured*, without curing the larger disease of nationalism, I do not believe.



The Sporting Spirit

Now that the brief visit of the Dynamo football team ^{fn1} has come to an end, it is possible to say publicly what many thinking people were saying privately before the Dynamos ever arrived. That is, that sport is an unfailing cause of ill-will, and that if such a visit as this had any effect at all on Anglo-Soviet relations, it could only be to make them slightly worse than before.

Even the newspapers have been unable to conceal the fact that at least two of the four matches played led to much bad feeling. At the Arsenal match, I am told by someone who was there, a British and a Russian player came to blows and the crowd booed the referee. The Glasgow match, someone else informs me, was simply a free-for-all from the start. And then there was the controversy, typical of our nationalistic age, about the composition of the Arsenal team. Was it really an all-England team, as claimed by the Russians, or merely a league team, as claimed by the British? And did the Dynamos end their tour abruptly in order to avoid playing an all-England team? As usual, everyone answers these questions according to his political predilections. Not quite everyone, however. I noted with interest, as an instance of

the vicious passions that football provokes, that the sporting correspondent of the russophile *News Chronicle* took the anti-Russian line and maintained that Arsenal was *not* an all-England team. No doubt the controversy will continue to echo for years in the footnotes of history books. Meanwhile the result of the Dynamos' tour, in so far as it has had any result, will have been to create fresh animosity on both sides.

And how could it be otherwise? I am always amazed when I hear people saying that sport creates goodwill between the nations, and that if only the common peoples of the world could meet one another at football or cricket, they would have no inclination to meet on the battlefield. Even if one didn't know from concrete examples (the 1936 Olympic Games, for instance) that international sporting contests lead to orgies of hatred, one could deduce it from general principles.

Nearly all the sports practised nowadays are competitive. You play to win, and the game has little meaning unless you do your utmost to win. On the village green, where you pick up sides and no feeling of local patriotism is involved, it is possible to play simply for the fun and exercise: but as soon as the question of prestige arises, as soon as you feel that you and some larger unit will be disgraced if you lose, the most savage combative instincts are aroused. Anyone who has played even in a school football match knows this. At the international level sport is frankly mimic warfare. But the significant thing is not the behaviour of the players but the attitude of the spectators: and, behind the spectators, of the nations who work themselves into furies over these absurd contests, and seriously believe – at any rate for short periods – that running, jumping and kicking a ball are tests of national virtue.

Even a leisurely game like cricket, demanding grace rather than strength, can cause much ill-will, as we saw in the controversy over body-line bowling and over the rough

tactics of the Australian team that visited England in 1921. Football, a game in which everyone gets hurt and every nation has its own style of play which seems unfair to foreigners, is far worse. Worst of all is boxing. One of the most horrible sights in the world is a fight between white and coloured boxers before a mixed audience. But a boxing audience is always disgusting, and the behaviour of the women, in particular, is such that the army, I believe, does not allow them to attend its contests. At any rate, two or three years ago, when Home Guards and regular troops were holding a boxing tournament, I was placed on guard at the door of the hall, with orders to keep the women out.

In England, the obsession with sport is bad enough, but even fiercer passions are aroused in young countries where games playing and nationalism are both recent developments. In countries like India or Burma, it is necessary at football matches to have strong cordons of police to keep the crowd from invading the field. In Burma, I have seen the supporters of one side break through the police and disable the goalkeeper of the opposing side at a critical moment. The first big football match that was played in Spain about fifteen years ago led to an uncontrollable riot. As soon as strong feelings of rivalry are aroused, the notion of playing the game according to the rules always vanishes. People want to see one side on top and the other side humiliated, and they forget that victory gained through cheating or through the intervention of the crowd is meaningless. Even when the spectators don't intervene physically they try to influence the game by cheering their own side and 'rattling' opposing players with boos and insults. Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastfulness, disregard of all rules and sadistic pleasure in witnessing violence: in other words it is war minus the shooting.

Instead of blah-blahing about the clean, healthy rivalry of the football field and the great part played by the Olympic

Games in bringing the nations together, it is more useful to inquire how and why this modern cult of sport arose. Most of the games we now play are of ancient origin, but sport does not seem to have been taken very seriously between Roman times and the nineteenth century. Even in the English public schools the games cult did not start till the later part of the last century. Dr Arnold, generally regarded as the founder of the modern public school, looked on games as simply a waste of time. Then, chiefly in England and the United States, games were built up into a heavily-financed activity, capable of attracting vast crowds and rousing savage passions, and the infection spread from country to country. It is the most violently combative sports, football and boxing, that have spread the widest. There cannot be much doubt that the whole thing is bound up with the rise of nationalism – that is, with the lunatic modern habit of identifying oneself with large power units and seeing everything in terms of competitive prestige. Also, organized games are more likely to flourish in urban communities where the average human being lives a sedentary or at least a confined life, and does not get much opportunity for creative labour. In a rustic community a boy or young man works off a good deal of his surplus energy by walking, swimming, snowballing, climbing trees, riding horses, and by various sports involving cruelty to animals, such as fishing, cock-fighting and ferreting for rats. In a big town one must indulge in group activities if one wants an outlet for one's physical strength or for one's sadistic impulses. Games are taken seriously in London and New York, and they were taken seriously in Rome and Byzantium: in the Middle Ages they were played, and probably played with much physical brutality, but they were not mixed up with politics nor a cause of group hatreds.

If you wanted to add to the vast fund of ill-will existing in the world at this moment, you could hardly do it better than by a series of football matches between Jews and Arabs,

Germans and Czechs, Indians and British, Russians and Poles, and Italians and Jugoslavs, each match to be watched by a mixed audience of 100,000 spectators. I do not, of course, suggest that sport is one of the main causes of international rivalry; big-scale sport is itself, I think, merely another effect of the causes that have produced nationalism. Still, you do make things worse by sending forth a team of eleven men, labelled as national champions, to do battle against some rival team, and allowing it to be felt on all sides that whichever nation is defeated will 'lose face'.

I hope, therefore, that we shan't follow up the visit of the Dynamos by sending a British team to the USSR. If we must do so, then let us send a second-rate team which is sure to be beaten and cannot be claimed to represent Britain as a whole. There are quite enough real causes of trouble already, and we need not add to them by encouraging young men to kick each other on the shins amid the roars of infuriated spectators.

1. MARTIN LUTHER KING, JR. · *Letter from Birmingham Jail*
2. ALLEN GINSBERG · *Television Was a Baby Crawling
Toward That Deathchamber*
3. DAPHNE DU MAURIER · *The Breakthrough*
4. DOROTHY PARKER · *The Custard Heart*
5. *Three Japanese Short Stories*
6. ANAÏS NIN · *The Veiled Woman*
7. GEORGE ORWELL · *Notes on Nationalism*
8. GERTRUDE STEIN · *Food*
9. STANISLAW LEM · *The Three Electroknights*
10. PATRICK KAVANAGH · *The Great Hunger*
11. DANILO KIŠ · *The Legend of the Sleepers*
12. RALPH ELLISON · *The Black Ball*
13. JEAN RHYS · *Till September Petronella*
14. FRANZ KAFKA · *Investigations of a Dog*
15. CLARICE LISPECTOR · *Daydream and Drunkenness of a
Young Lady*
16. RYSZARD KAPUŚCIŃSKI · *An Advertisement for Toothpaste*
17. ALBERT CAMUS · *Create Dangerously*
18. JOHN STEINBECK · *The Vigilante*
19. FERNANDO PESSOA · *I Have More Souls Than One*
20. SHIRLEY JACKSON · *The Missing Girl*
21. *Four Russian Short Stories*
22. ITALO CALVINO · *The Distance of the Moon*
23. AUDRE LORDE · *The Master's Tools Will Never Dismantle
the Master's House*
24. LEONORA CARRINGTON · *The Skeleton's Holiday*
25. WILLIAM S. BURROUGHS · *The Finger*
26. SAMUEL BECKETT · *The End*
27. KATHY ACKER · *New York City in 1979*

28. CHINUA ACHEBE · *Africa's Tarnished Name*
29. SUSAN SONTAG · *Notes on 'Camp'*
30. JOHN BERGER · *The Red Tenda of Bologna*
31. FRANÇOISE SAGAN · *The Gigolo*
32. CYPRIAN EKWENSI · *Glittering City*
33. JACK KEROUAC · *Piers of the Homeless Night*
34. HANS FALLADA · *Why Do You Wear a Cheap Watch?*
35. TRUMAN CAPOTE · *The Duke in His Domain*
36. SAUL BELLOW · *Leaving the Yellow House*
37. KATHERINE ANNE PORTER · *The Cracked Looking-Glass*
38. JAMES BALDWIN · *Dark Days*
39. GEORGES SIMENON · *Letter to My Mother*
40. WILLIAM CARLOS WILLIAMS · *Death the Barber*
41. BETTY FRIEDAN · *The Problem that Has No Name*
42. FEDERICO GARCÍA LORCA · *The Dialogue of Two Snails*
43. YUKO TSUSHIMA · *Of Dogs and Walls*
44. JAVIER MARÍAS · *Madame du Deffand and the Idiots*
45. CARSON MCCULLERS · *The Haunted Boy*
46. JORGE LUIS BORGES · *The Garden of Forking Paths*
47. ANDY WARHOL · *Fame*
48. PRIMO LEVI · *The Survivor*
49. VLADIMIR NABOKOV · *Lance*
50. WENDELL BERRY · *Why I Am Not Going to Buy a Computer*



THE BEGINNING

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NOTES ON NATIONALISM

fn1 Nations, and even vaguer entities such as the Catholic Church or the proletariat, are commonly thought of as individuals and often referred to as 'she'. Patently absurd remarks such as 'Germany is naturally treacherous' are to be found in any newspaper one opens, and reckless generalizations about national character ('The Spaniard is a natural aristocrat' or 'Every Englishman is a hypocrite') are uttered by almost everyone. Intermittently these generalizations are seen to be unfounded, but the habit of making them persists, and people of professedly international outlook, e.g. Tolstoy or Bernard Shaw, are often guilty of them.

fn2 A few writers of conservative tendency, such as Peter Drucker, foretold an agreement between Germany and Russia, but they expected an actual alliance or amalgamation which would be permanent. No Marxist or other left-wing writer, of whatever colour, came anywhere near foretelling the Pact.

fn3 The military commentators of the popular press can mostly be classified as pro-Russian or anti-Russian, pro-Blimp or anti-Blimp. Such errors as believing the Maginot Line impregnable, or predicting that Russia would conquer Germany in three months, have failed to shake their reputation, because they were always saying what their own particular audience wanted to hear. The two military critics most favoured by the intelligentsia are Captain Liddell Hart and Major-General Fuller, the first of whom teaches that the defence is stronger than the attack, and the second that the attack is stronger than the defence. This contradiction has not prevented both of them from being accepted as authorities by the same public. The secret reason for their vogue in left-wing circles is that both of them are at odds with the War Office.

fn4 Certain Americans have expressed dissatisfaction because 'Anglo-American' is the normal form of combination of these two words. It has been proposed to substitute 'Americo-British'.

fn5 The *News Chronicle* advised its readers to visit the news film at which the entire execution could be witnessed, with close-ups. The *Star* published with seeming approval photographs of nearly naked female collaborationists being baited by the Paris mob. These photographs had a marked resemblance to the Nazi photographs of Jews being baited by the Berlin mob.

fn6 An example is the Russo-German Pact, which is being effaced as quickly as possible from public memory. A Russian correspondent informs me that mention of the Pact is already being omitted from Russian year-books which table recent political events.

fn7 A good example is the sunstroke superstition. Until recently it was believed that the white races were much more liable to sunstroke than the coloured, and that a white man could not safely walk about in tropical sunshine without a pith helmet. There was no evidence whatever for this theory, but it served the purpose of accentuating the difference between 'natives' and Europeans. During the present war the theory has been quietly dropped and whole armies manoeuvre in the tropics without pith helmets. So long as the sunstroke superstition survived, English doctors in India appear to have believed in it as firmly as laymen.

ANTISEMITISM IN BRITAIN

fn1 It is interesting to compare the 'Jew joke' with that other standby of the music halls, the 'Scotch joke', which superficially it resembles. Occasionally a story is told (e.g. the Jew and the Scotsman who went into a pub together and both died of thirst) which puts both races on an equality, but in general the Jew is credited *merely* with cunning and avarice while the Scotsman is credited with physical hardihood as well. This is seen, for example, in the story of the Jew and the Scotsman who go together to a meeting which has been advertised as free. Unexpectedly there is a collection, and to avoid this the Jew faints and the Scotsman carries him out. Here the Scotsman performs the athletic feat of carrying the other. It would seem vaguely wrong if it were the other way about.

THE SPORTING SPIRIT

fn1 The Moscow Dynamos, a Russian football team, toured Britain in the autumn of 1945 playing against leading British clubs. [Editor's note]