

# OUR GRAND OLD GOVERNING CLASS (In Two Acts)

## I.

## THE "GLORIOUS" REVOLUTION

**I**N this and another article it is my aim to turn the searchlight on to the land robbers, financiers and politicians who in two long drawn out acts, following upon the Reformation prelude, established in power the British governing class. In the second article, we shall make the acquaintance of the beneficiaries of the Reform Act of 1832 and all that thereon ensued. In this article, we shall see unfolded the real story of the conquest of political power by the Whig Oligarchy in 1689, when they brought a Dutch and German prince to reign over us, and he and his pock-marked sister-in-law having no heirs, foisted on to "this royal throne of Kings, this sceptered isle" the German Georges, God bless 'em!

The arch-reactionaries, like the Smithson-Percies and the Bathursts, are so noisy in their denunciations of the foreign associations of the revolutionaries of to-day that it is interesting to read in Sanford's classic, *The Great Governing Families of England*, that the Duke of Northumberland's ancestor, Charles Seymour, Duke of Somerset, "was amongst the first to welcome the Prince of Orange in the Revolution," and to observe that the first authentic Bathurst was one Benjamin, Governor of the East India Company in the reign of the same blessed William, Prince of Orange and Nassau, Hereditary Stadtholder of the United Provinces. But to make the dear old *Morning Post* and the *Patriot* still more ridiculous, these gentry were associated with the shadiest collection of cosmopolitan Jews that have ever landed on these shores.

The relationship between religion and the classes which modern historical development has thrown up is revealed most clearly in an inquiry into the forces which brought about the revolutions in England, France and the Rhineland between 1641 and 1851. There is no gainsaying the presence and influence of the Jews, but much less is to be heard about the Huguenots, Lutherans, Anglicans and Presbyterians, who, however, were by no means exclusively engaged in searching diligently the Holy Scriptures whilst the Israelites looked after the ducats.

The first thing to be noted is that almost all the great Whig families whose representatives plotted to bring over William the Dutchman, seated him on the throne and reserved all the legislative and financial, and as much as possible of the executive, control to themselves in

the "Cabinet" system, were raised to fortune upon the plunder of the monasteries. Needless to say, they were firm believers in the Thirty-Nine Articles, the Book of Common Prayer and the whole Church as by Law Established. Prominent amongst these defenders of the Reformed Faith and the cause of True Religion were the Cavendishes, the Russells, the Lowthers and the Pagets. The very thought of the re-establishment of the Papal authority and the return of the Catholic Orders caused these "crooks," who had, as a class, contrived to get into their possession the one-third of England that belonged formerly to the Church, to break out into a cold sweat.

The second thing to observe is that the development of the wool trade, the manufacture of cloth and the commerce in textiles which proceeded apace between the 14th and the 17th centuries had produced a bourgeoisie in the towns of England, France, the Netherlands and Germany of native origin and not of Jewish descent. These elements found themselves in antagonism of interest alike to the Church, to the landed class and to the Jews who were, generally, the favourites of the needy aristocrats and even protected by the Church. The moral and ethical codes of their antagonists required for their countering codes applicable to themselves and sanctions and authorities to confirm them. In this way, had we time and space to elaborate, grew up the schools of bourgeois religious thought. In Languedoc, the wool manufacturing region of the South of France, sprung up families of Huguenot merchants who financed Henry of Navarre, fled to Geneva after the Revocation of the Edict of Nantes, lent money to Louis XV. from their banking houses in that city and, returning to France at the Revolution, constituted what is now known as "la haute banque" or the Protestant bankers, the very select inner circle of conservative France. In Germany and the Netherlands, the prototype was the family of Baring, who shortly after the "Glorious" Revolution came to Exeter from Bremen but were natives of Gröningen in Holland. In England were the Hoares, the Gurneys and many another family that evolved from linen and woollen drapery to banking. In Scotland were the Hopes, who became, thanks to the "Glorious" Revolution, the greatest bankers in Holland.

In France, the influence of the Geneva bankers was to be used in the cause of conservative constitutional monarchy. In Holland, the native bourgeoisie was hostile to the House of Orange, the Stadtholdership and the landed class, and was, eventually, to become friendly to the revolutionary ideas coming in from France. In England, the London merchants veered round to Toryism after the Jacobite menace disappeared. They did this, as the Dutch bourgeoisie did the opposite, because of the third factor—the Jews, and the allies of the nobles.

Spain, under Mahommedan rule, had become the refuge of the Jews driven out of Christendom by those superstitious but not disinterested barbarian landlords and land cultivators who owed allegiance to the Papacy and who were enrolled as the Holy Catholic Church. When the Moors were driven out, the Inquisition was soon to give an engine to the hand of the Catholic landlords which they were to use for the extirpation of the enemies of Christ and the creditors of Christians. The Jews gave ground, nominally accepting Catholicism and withdrawing either to Portugal or to the Islamic East. Finally, the Spanish conquest of Portugal drove them either east to Salonica and Smyrna or north to Holland and to Hamburg and Frankfort.

They made immense fortunes in the Wars of Religion. They made themselves indispensable to the Protestant Princes, especially to the House of Orange. At the same time, the trade of the Indies was largely in their hands. "The first traders in America were Jews. . . . Already in the year 1492 Portuguese Jews settled in St. Thomas, where they were the first plantation owners on a large scale" (p. 32). "Barbados . . . was inhabited almost wholly by Jews" (p. 35). "We are told that Jews were large shareholders in the Dutch East India Company" (p. 29). "We know, for example, that the trade of Hamburg with Spain and Portugal, and also with Holland, in the 17th century was almost entirely in the hands of the Jews" (p. 24). So says Werner Sombart, in his *Jews and Modern Capitalism*.

The English Navigation Laws and the systematic campaigns of privateering and colonial warfare carried on by the English merchants and the English Government from 1650 to 1670 wrought havoc in the trade of Holland. It menaced their profits in the East and West Indies. It actually lost them New York. When France, under Colbert's guidance, also attacked their colonial empire and their trade, the Jews of Holland had every motive for arriving at an understanding with the English landed magnates—desirous of developing their estates and draining their lands with cheaper loans than they could obtain in London—to counteract the East India Company's monopoly and to secure the succession of a Protestant Prince, heavily in debt to them. They wanted a client in supreme command of the English Navy. They wanted their own corrupt place-men—it is notorious that every Whig had his price and that Walpole was a paymaster for some unseen hand—to help them to economic power in England. Nothing is more illuminating than the stocklists of the East India Company which, *after* the Revolution, came to have as many as 270 Dutch shareholders, nearly all of them Jews like the da Costas.

"Isaac Suasso, Baron Auvernes de Gras, is said to have advanced

2,000,000 florins to William of Orange for the invasion of England. . . . Marlborough's troops were supplied by Sir Solomon Medina and Joseph Corlisos" (*Jewish Encyclopædia*, Vol. II., p. 492). The same authority, speaking of war contractors, says:—"In London, which, owing to the relations of William III. with Holland, was financially dependent on Amsterdam, Mendes da Costa, Manasseh Lopez and Baron d'Aguilar held prominent positions." "By the time the South Sea Bubble burst," says Sombart, "the Jews as a body were the greatest financial power in the country. . . . They retained their fortunes unimpaired . . . when the Government issued a loan on the Land Tax, the Jews were in a position to take up one quarter of it. During this critical period the chief family was that of the Gideons, whose representative, Sampson Gideon (1699-1762) was the 'trusted adviser of the Government,' the friend of Walpole, the 'pillar of the State credit,' (*Jews and Modern Capitalism*, pp. 55-56).

No wonder it was a "Glorious" Revolution, and that all power was put in the hands of a secret "Cabinet" and a German dynasty, equally in debt in Hanover to the financial creditors and political clients of our landed aristocracy!

J. T. WALTON NEWBOLD.

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## "AN INJURY TO ONE IS AN INJURY TO ALL"

That is an old working-class slogan. And it is as true *internationally* as it is *industrially*.

The capitalist offensive against the workers of Germany is a threat to all workers. When one section of the working-class front is broken, the defeat of the rest of the line is made easier.

There are 7½ million unemployed in Germany; and those who are working are doing 60 hours and more a week for less than the British unemployment "dole."

We have to help the German workers in their struggle—if for no other reason, then because of the plain fact that we shall be unable to keep up our own standards of living if millions of workers in Central Europe are forced down permanently to a "coolie" level.

WILL EVERY N.C.L.C. CLASS & PLEBS GROUP FORWARD A DONATION, HOWEVER SMALL, TO MRS. HELEN CRAWFURD (SEC.) WORKERS' INTERNATIONAL RELIEF, 26 BEDFORD ROW, LONDON, W.C.1