

WILLIAM STORY WRITTEN ABOUT A JEW
IN A DEROGATORY MANNER

WILLIAM—THE
DETECTIVE

BY
RICHMAL CROMPTON

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CHAPTER VI

WILLIAM AND THE NASTIES

"WHAT did you say they were called?" said William.

"Nasties," replied Henry, who as usual was the fount of information on the subject.

"They can't be called nasties," said William. "No one would call themselves a name like that. That mus' be what people call them that don't like them."

"No, it's their real name," persisted Henry. "They really are called nasties. Nasty means something quite different in Germany."

"Don't be silly," said William. "Nasty couldn't mean anything but nasty anywhere. What do they do?"

"They rule all the country," said Henry, "an' make everyone do jus' what they like an' send them to prison if they don't."

"I'd be one of them if I was in that country," said William, "but I bet I'd find a better name than nasty."

"I tell you nasty means somethin' else in Germany," said Henry.

"Well, why can't they say somethin' else instead of nasty then?" demanded William. "Haven't they got any sense?"

JEWIS DEPICTED AS HAVING HORNS

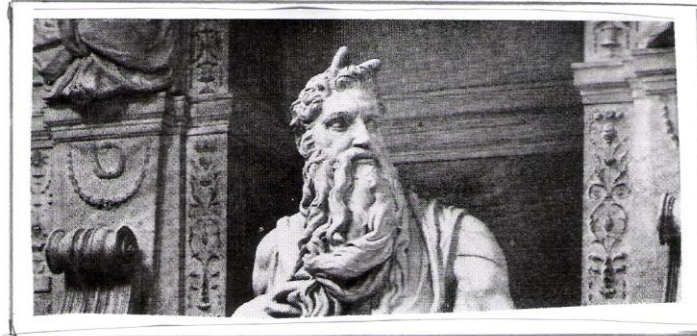
BIBLIA SACRA

IUXTA VULGATAM VERSIONEM

LIBER EXODI

et ignorabat quod cornuta esset facies sua ex consortio sermonis Dei

The Latin translation of the Bible (Vulgate) mistranslates "[Moses'] face sent forth beams" as "[Moses'] face had horns"



Statue by Michelangelo showing Moses with horns

Shefford

*The story of a Jewish School Community
in evacuation 1939-1945*

Told by Judith Grunfeld

"The Children of Israel" was for most of the villagers just a Biblical term, evoking a picture of wandering caravans in the desert moving towards the Promised Land. One Godfearing woman, when told who had arrived, called excitedly out to her husband, "Tom, come quickly, the Children of Israel from the Bible are here." Others had associated the word "Jew" with mean merchants, or had acquired an imaginary picture of Jews sprouting horns on their foreheads. "But you have no horns," one woman actually remarked in genuine surprise to one of the boys whom she had taken into her house.

JEW S DEPICTED AS WEALTHY

What else do they do?"

"They chase out Jews," volunteered Henry.

"Why?" said William.

"Cause Jews are rich," explained Henry, "so they chase 'em out and take all the stuff they leave behind. It's a jolly good idea."

"Yes," agreed William, "but we couldn't do that even if we started bein' nasties 'cause there aren't any Jews here."

"Ole Mr. Isaacs is a Jew," said Ginger.

William and the Nasties

Edward's policy towards Jewish usurers was to emerge from a parliament which on 25 April 1275 was summoned to Westminster. It was summed up by the Rochester chronicler as: 'and it was particularly forbidden for the Jews to practise unrestrained usury. And so that the King was able to keep them apart from Christians he ordered that they should wear the tablets of the Law in length and width as a sign on the outside of their outer garments.'⁵³ John of Oxnead gives further details of the parliament's deliberations:

It was forbidden for Jews throughout the whole of the kingdom of England to give their own money to anyone else at usury, but they were to live from the profits of their own merchandise,

Robin R. Mundill, England's Jewish Solution – Experiment and Expulsion, 1262-1290

The other powerful image which emerged was that which emphasized Jews in the capacity of Shylock, and as the personification of capitalism and materialism. In some instances their activity as moneylenders was specifically stressed as when, in a discussion of moneylending in East Anglia, Joel Ford could be referred to by a prominent campaigner as 'the Jew usurer'.⁵² And a similar emphasis was present in the debate in 1900 on the Moneylenders' Bill, when comment was passed upon the exploitative activities of Isaac Gordon, whose name was synonymous in some quarters with all the worst evils which moneylending entailed.⁵³ And such an emphasis was possibly even more apparent in the abortive attempt by Lord Newton in 1913 to control what he chose to call 'the tribe of usurers' – a significant 'long hand' image. Throughout the debate on Newton's motion a stress was placed upon Blumberg becoming Burton, on Cohen becoming Curzon – indeed, on 'Moses and Aaron trading as Crewe and Lansdowne'. Newton's bill was intended to enforce the disclosure of the identity of those actually involved in moneylending and the debate turned heavily upon the assumption of English names by Jewish lenders.⁵⁴

Colin Holmes, Anti-Semitism in British Society, 1876-1939

Non-Jewish firms and stores were advised by the Department of Commerce—and advice from the Nazis is equivalent to command—to display special German (i.e. Aryan) signs, thereby making it evident that an enterprise without such sign was Jewish and to be shunned. Commercial and professional directories have been re-edited, and either omit Jewish names or indicate their non-Aryan character. And lest there be any doubt, Jewish store-fronts and office-doors were in the recurrent waves of boycott plastered with warnings: "Jew," "Don't Buy Here," "Let the Jew's Hands Shrive! from Starvation."

Marvin Lowenthal, The Jews of Germany

JEWS DEPICTED AS CHEATS

Mr. Isaacs, however, from his first entering upon possession of the shop, had displayed a meanness that shocked and infuriated the Outlaws. They affirmed with much indignation that he stopped putting on sweets as soon as the scale quivered and long before it actually descended.

"Mean?" said William. "Well, it's more than mean. It's what people ought to be put in prison for. It's *stealin'*, that's what it is."

Their memory of the easy-going days of Mr. Monks increased their bitterness. They avenged themselves upon the newcomer as best they could by shouting the time-honoured taunt "Cheats never prosper," as they passed his open doorway, and varied this proceeding by clustering round his windows and loudly deprecating his wares.

William and the Nasties

Jew, *v. colloq.* [f. *Jew sb.* (sense ?).] *trans.*
To cheat or overreach, in the way attributed to Jewish traders or usurers. Hence *Jew-ing vbl. sb.*
1845 *BARHAM Ingal. Leg. Bro. Bitchington* lxx, Is it that way you d Jew one? 1847 *W. IRVING Let.* 30 Apr. in *Life & Lett.* 1864) IV. 19 Some mode of screwing and jehing the world out of more interest than one's money is entitled to. 1854 *D. G. ROSSETTI* in *Rossetti Ruskin, Rossetti*, etc. 1859) 15 But as to his doings And jawings and jehings, William brought me the news. 1891 *Daily News* 2 Nov. 1/3 Had t.ike care he didn't 'Jew' him again.

The Oxford English Dictionary



Nazi book by Ernst Hiemer
Der Giftpitz (The Poisonous Mushroom)
Caricature showing Jew trying to cheat a Christian woman

JEWS DEPICTED AS HAVING HOOKED NOSES

The hook-nosed little man used to rush out at them in fury, chasing them down the road with threats and imprecations.

William and the Nasties

The present author has investigated the subject among the Jews in New York City and also in various countries of East and West of Europe, in North Africa, and among Jewish immigrants from various countries of Asia. The results of these investigations do not bear out the popular opinion that the hook nose is to be considered the "Jewish" nose, because only a small minority of Jews have the privilege of possessing this kind of nose. Among 2,836 adult male Jews in New York City the percentage of noses was as follows:—

Straight, or Greek	57.26	per cent.
Retroussé, or snub	22.07	"
Aquiline, or hooked	14.25	"
Flat and broad	6.42	"

Among 1,284 Jewesses the percentage of straight noses was even larger, and of aquiline and hooked noses even smaller than among the men:—

Straight, or Greek	59.43	per cent.
Retroussé, or snub	13.86	"
Aquiline, or hooked	12.70	"
Flat and broad	14.02	"

This shows that the predominant type of the Jewish nose is the straight.

Maurice Fishberg, The Jews — A Study of Race and Environment



Nazi caricatures showing Jews with hooked noses

NAZI STORM TROOPERS

Henry approached the old barn after tea with an air of importance.

"I've found out jus' what they do," he said to the assembled Outlaws. "They've got people called storm troops an' when these Jews don't run away they knock 'em about till they do."

William and the Nasties

1. The Nazi conspirators created and utilized as a Party formation the *Sturmabteilungen* (SA) a semi-military voluntary organization of *young men* trained for and committed to the use of violence, whose mission was to make the Party the master of the streets.

Nazi Conspiracy and Aggression



Storm troopers standing outside Jewish shop

JEWS DEPICTED AS CRIMINALS

"Gosh!" said William. "He's been keepin' a poor man up here a prisoner. It's prob'ly a nasty he kidnapped in Germany. It's time we got on his track all right. He oughter get put in prison for this."

William and the Nasties

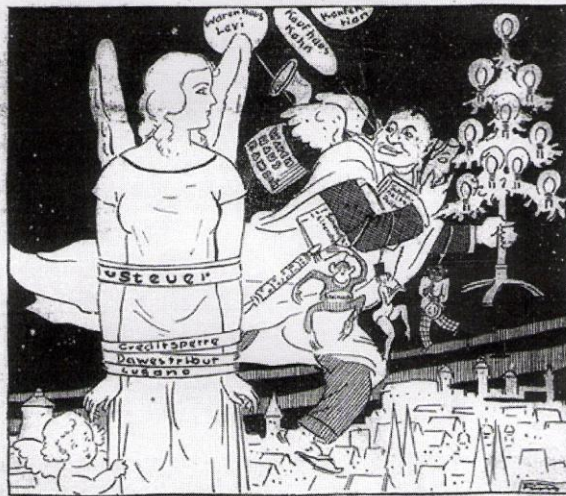
Mein Kampf

Von
Adolf Hitler

Der schwarzhäufige Judenjunge lauert stundenlang, satanische Freude in seinem Gesicht, auf das ahnungslose Mädchen, das er mit seinem Blute schändet und damit seinem, des Mädchens Volke raubt. Mit allen Mitteln versucht er die rassistischen Grundlagen des zu unterjochenden Volkes zu verderben. So wie er selber planmäßig Frauen und Mädchen verdirbt, so schreckt er auch nicht davor zurück, selbst im größeren Umfange die Blutschranken für andere einzureißen. Juden waren es und sind es, die den Neger an den Rhein bringen, immer mit dem gleichen Hintergedanken und klaren Ziele, durch die dadurch zwangsläufig eintretende Bastardierung die ihnen verhasste weiße Rasse zu zerstören, von ihrer kulturellen und politischen Höhe zu stürzen und selber zu ihren Herren aufzusteigen.

Adolf Hitler, Mein Kampf
Translation of extract: "The black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood."

Deutsche Weihnacht



Während dem deutschen Weihnachtengel durch die Camereten des Weltbankjuden die Hände gebunden sind, macht der Warenhausjude unter der Maske des Christenfreundes sein Kamischgeschäft.

Caricature from Der Stürmer, December 1928. Caption reads: The German Christmas angel has her hands tied by the swindling world bank Jews. Meanwhile, the department store Jew, behind the mask of Christmas cheer, is doing a booming business.

WILLIAM STORY ENDING ON A POSITIVE NOTE

He took his penknife from his pocket and began to cut the ropes that bound the prostrate figure. The prostrate figure sat up and began to fumble at the black bandage.

The Outlaws offered willing assistance, and the gag was soon removed. Then came another surprise, for the removal of the gag revealed, not a victim of the hated Mr. Isaacs, but the hated Mr. Isaacs himself. He sputtered inarticulately for a few minutes, then panted: "Vere is he? Vere is the thief?"

William took in the situation with commendable quickness.

"It's all right," he said. "We've gottim locked in a room downstairs."

Within five minutes the police were summoned and the thief secured. Mr. Isaacs, still rather hysterical, gave his version of the affair.

"The thief was hiding in my storeroom an' overpowered me ven I came up to count over my stock. Then he vent down to my little office and these brave boys, seeing him through the vindow, and realising vat had happened, made their vay into the house, locked him into my office, an' came up here to rescue me."

"Interferin' little 'ounds," commented the thief dispassionately as he was led away.

"Now take vat you vant," went on Mr. Isaacs to the dazed Outlaws, waving his hand around the storeroom. "Take vatever you vant. You can have as much as you can carry," he went on with reckless generosity. "See how much you can carry."

The Outlaws, roused by this challenge, set to work, and even Mr. Isaacs was somewhat surprised at the amount his rescuers could carry. William staggered under the weight of an enormous bottle of bull's-eyes, a box of liquorice allsorts, and two gigantic tins of mixed toffees. Ginger could scarcely be seen for bottles of peardrops and boxes of toasted squares and a bag of lollipops. Nougat and mixed fruit drops almost obliterated Douglas, while Henry, his arms being completely occupied by bottles of buttered almonds and boxes of pontefract cakes, carried two bags of popcorn in his teeth.

Mr. Isaacs, still beaming upon them gratefully, saw them off at the shop door.

"And ven you come to spend your Saturday pennies here," he said, "you vill find that I still have not forgotten."



EVEN MR. ISAACS WAS SURPRISED AT THE AMOUNT HIS RESCUERS COULD CARRY.



GINGER COULD SCARCELY BE SEEN FOR BOTTLES OF PEAR-DROPS AND OTHER SWEETS, AND HENRY'S ARMS WERE COMPLETELY OCCUPIED.

WILLIAM THE DETECTIVE
17th IMPRESSION 1954

	CHAPTER	PAGE	UNACROFT BOOKS 1954 edition 3.1.06	Jacques Vermeer 20th edition 3.1.06	Gillon James Books Armed 1977 edition 3.1.06	Alexander's Books New edition 1986 3.1.06	Allison Bookeller Armed 1971 4.1.06	Booker's Books Armed 1971 (not Marmillan) 5.1.06
✓	I. WILLIAM AND THE CAMPERS	13	✓	✓	✓	✓	✓	✓
✓	II. WILLIAM THE INVISIBLE	34	✓	✓	✓	✓	✓	✓
✓	III. WILLIAM THE CONSPIRATOR	58	✓	✓	✓	✓	✓	✓
✓	IV. WILLIAM THE RAT LOVER	81	✓	✓	✓	✓	✓	✓
✓	V. WILLIAM AND THE TABLET	99	✓	✓	✓	✓	✓	✓
X	VI. WILLIAM AND THE NASTIES	116	✓	✓	✓	X	✓	✓
X	VII. WILLIAM AND THE LEAGUE OF PERFECT LOVE	134	✓	✓	✓	X	✓	✓
X	VIII. WASTE PAPER WANTED	166	X	X	X	✓	X	X
X	IX. WILLIAM THE PERSIAN	192	X	X	X	X	X	X
X	X. WILLIAM AND THE MONSTER	213	X	X	X	X	X	X
X	XI. A PRESENT FROM WILLIAM	234	X	X	X	X	X	X

Answers received from various bookseller in England regarding the "Contents" of the book "William the Detective"

EXTRACT FROM BIOGRAPHY OF RICHMAL CROMPTON

Richmal Crompton

THE WOMAN BEHIND JUST WILLIAM

MARY CADOGAN

If Bolshevism sits uneasily upon William, fascism suits him even less. The story 'William and the Nasties' was first published in the *Happy Mag.* in June 1934, arguably at a time when there was little awareness outside Hitler's Germany of the real meaning of Nazism. The story was included in the book *William the Detective* in 1935, but it is significant that both Richmal Crompton's literary executor, Richmal ~~Love~~ and

Macmillan, the publishers of the current reprints, unhesitatingly decided to drop this episode completely from new editions of the book.

The story was possibly triggered off by some fairly inconsequential bilingual wordplay:

'I'll be the chief one. What's he called in Germany?'

'Herr Hitler,' said Henry.

'Her!' echoed William in disgust. 'Is it a woman?'

And, of course, in keeping with his male-chauvinist principles, William appoints himself as 'Him' Hitler.

As 'Nasties', the Outlaws make up their minds to chase out the Jewish owner of the local sweetshop (who, they suspect, is giving them short measure), and to snaffle his stock. Even though Richmal might not then have realized the worst excesses of Nazism, she knew enough ('They've got people called storm troops an' when these Jews don't run away they knock 'em about till they do') to begin to find the episode unpalatable even before she had finished writing it. 'A strange distaste for the whole adventure' overtakes the Outlaws, and Richmal rapidly rolls up the ending. Mr Isaacs, the sweet-shop proprietor, is transmogrified from tight-fisted baddie to beaming benefactor, and the Outlaws, much relieved, abandon their anti-semitic activities.

How Richmal came to write this story is a mystery. Her patriotic feelings were not the type that would find expression through xenophobia, and generally speaking her books are without the touches of anti-semitism that crop up in many other popular stories of the 1920s and 30s. It is possible, of course, that she hoped simply to draw attention to the perniciousness of fascism, and that the story got out of hand but, needed for a *Happy Mag.* deadline, just had to be finished and sent off.

Although the Macmillan reprints are in the main faithful to the originals, a further episode, 'William and the League of Perfect Love' was also omitted from the 1985 edition of *William the Detective*. The discarding of these two stories, in each of which William's behaviour topples over from anarchism to callousness, suggests that children's book publishers today are motivated by greater sensitivity than some of their predecessors. (It should, however, be remembered that these stories were originally published in an adult periodical. The collecting of the William stories into books for children was, as mentioned on page 68, a somewhat haphazard affair, which might not have reflected editorial attitudes towards juvenile books.)

OTHER WILLIAM STORIES WHICH MENTION JEWS

SWEET WILLIAM

WILLIAM HELPS THE CAUSE

Robert tore it open with trembling fingers. Then the colour faded from his face, and his heart began to beat violently. It had come! His worst fears were justified. The money had to be paid to-night. Kidnaper. That must be the name of the money-lender. It sounded foreign. A Jew probably. All money-lenders were Jews. It was printed in a large illiterate hand, but, of course, money-lenders were illiterate. He'd seen one in a play once done by the Hadley Amateur Dramatic Society—a greasy old man in a dressing-gown, counting over his money in a squalid little room by the light of a flickering candle stuck in the mouth of a bottle. He was a miser. All money-lenders were misers, of course. He glanced at the letter again. Eight o'clock. Gosh, it was nearly that now.

First published in 1936

From 1986, the two sentences mentioning Jews have been omitted.

WILLIAM AND THE TRAMP

WILLIAM AND THE PETS' CLUB

"I bet if they'd used those frills an' pants 'stead of racks an' thumb screws, the crim'nals would have confessed straight off. I bet if they'd dressed up those Jews in those ole frills an' pants 'stead of pullin' their teeth out, they'd have told them where they'd hid their money, all right. I bet if——"

First published in 1952

The mention of Jews (as at 1990) has not been omitted.