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APPENDIX A

List of Jewish Communal Organizations and Associations¹

Where possible I have included foundation date in brackets.

Jewish Schools in Baghdad

- Midrash Talmud Torah (1833)
- Albert David Sassoon School (1865/1874)
- Laura Kadoorie School (1895)
- Haron Saleh/Noam (1902)
- Midrash Nuriel (1902)
- Rahel Shahmoon (1909)
- Gan Menahem Daniel/Gan Yeladim (1910)
- Atelier Laura Kadoorie (1922)
- Wataniyyah (1923)
- Kerem (1924)
- Shammash/Frank Iny (1928)
- Blind Institute (1929)
- Masuda Salman School (1931)
- Atelier Ezra Sassoon (during the British Mandate?)

Jewish Hospitals in Baghdad

- Meir Elias Hospital (1910)—Founded by Meir Elijah ben Solomon Davis and supported by community funds and open to Jews and non-Jews alike. In 1944 it had 140 beds.

¹ This list has been compiled primarily from the following sources, Avraham Ben-Yaakov “Societies and Institutions in the Baghdad Community,” 193–197; Sassoon, *A History of Jews in Baghdad*, pages 165–175; Sawdayee, *The Baghdad Connection*, 55–56.

- Reemah Kadoorie Eye Hospital (1912)
- Dar al-Shifa Hospital (Founded sometime in the Mandate period)
- Meyassedey Beit ha-Refuah (1884)—originally founded to help poor Jewish patients, it eventually became a branch of the Meir Elias Hospital Baghdad providing treatment and medicine free of charge to those in need.

Jewish Charities in Baghdad

- Hevra Kadisha (Burial Society)—This society is most likely the oldest organized Jewish society in Baghdad as its existence is necessary for the preparation of the dead for burial.
- Shomrei Mitzvah Society (1868)—Its official aim was to provide preserve the religiosity of the community. Their religious actions included kosher supervision, checking mezuzot, preparing matzah at Passover. In practice the society also provided for the communal poor and supported education by assisting needy students and offering academic prizes.
- Kaveh Le'Atid (1885)—Society to support the moral development of the community.
- Hahknasat Orhim/Ovrin ve-Shavim Society (1894)—To provide and maintain communal housing for Jewish travelers in Baghdad, including emissaries from the holy land.
- Ahavat Shalom (1896)—Aid in the reconciliation of quarreling spouses.
- Torah Society (1912)—Support of poor scholars, real estate trusts and the lay committee.
- Zehut haRabim (1913)—Aid to the blind
- Ozrei Dalim Society (1914)—Providing vocational training to Midrash Talmud Torah Students.
- Girl's charitable sewing society (1929)
- Baghdad Jewish Ladies Committee—The earliest mentions of this organization appear in the first decade of the twentieth century. The committee provided material support to the Jewish schools.
- Committee aux secours aux ecoles/ Jewish Lay Council Schools Relief Committee—This committee provided material support to schools and was mostly likely founded in the early years of the British Mandate.
- Entr'aide Scolaire (1928)—Located at the Laura Kadoorie School it provided winter clothes to about 600 girls each year and organize extra-curricular activities for girls including cooking, singing, music, walking, and regular social gatherings.

Jewish Social Clubs in Baghdad

- Laura Kadoorie/Alliance Israélite Universelle Club (1925)—The main Jewish social club in Baghdad.
- Rashid Club—Founded sometime in the Hashemite period.
- Zawra Club—Founded sometime in the Hashemite period, this club was an important meeting place for the Zionist underground in the 1940s.
- Rafidian Club—Founded sometime in the Hashemite period.
- Ezra Menahem Sports Centre Battaween (1946–1951)

Baghdadi Population Estimates

These figures are cited from multiple scholarly works, they are at best estimates. The numbers come from a variety of consular censuses, travel diaries of European Jews, and self-reporting (for the satellite communities).

Iraq

- Iraq: 61,435 (1904);¹ 87,000 (1919);² 72,783 (1932);³ 135,000 (1947–1948);⁴ 2,500 (1970)⁵
- Baghdad: 1794 (2,500);⁶ 30,000 (1824);⁷ 1877 (18,000);⁸ 35,000 (1882);⁹ 45,000 (1896);¹⁰ 53,000 (1908);¹¹ 50,000 (1913);¹² 60,000 (1922);¹³ 80,000 (1934);¹⁴ 77,417 (1947)¹⁵
- Basra: 300—families (1828);¹⁶ 30—families (1854);¹⁷ 5000 (1914);¹⁸ 6,928 (1919);¹⁹ 10,000 (1947)²⁰

1 Cohen, *The Jews of the Middle East, 1860–1872*, 73.

2 Meir-Glitzenstein, *Zionism in an Arab Country*, 5.

3 Cohen, *The Jews of the Middle East, 1860–1872*, 73.

4 Sergio DellaPergola, “Demography”, EJIW.

5 Ibid.

6 Batatu, *The Old Social Classes and the Revolutionary Movements of Iraq*, 248.

7 Sassoon, *A History of the Jews in Baghdad*, 127.

8 Ibid.

9 Schlaepfer, *Les intellectuels juif de Bagdad*, 26.

10 Ibid.

11 Batatu, *The Old Social Classes and the Revolutionary Movements of Iraq*, 248.

12 Schlaepfer, *Les intellectuels juif de Bagdad*, 26.

13 Ibid.

14 Ibid.

15 Batatu, *The Old Social Classes and the Revolutionary Movements of Iraq*, 248.

16 Orit Bashkin, “Basra”, EJIW.

17 Ibid.

18 Ibid.

19 Cohen, *The Jews of the Middle East, 1860–1872*, 73.

20 Meir-Glitzenstein, *Zionism in an Arab Country*, 5.

- Mosul: 2000–3000 (1848);²¹ 2000–3000 (1900);²² 7,000 (1919);²³ 10,743 (1947)²⁴

Satellite Communities

- Bombay: 350 (1837);²⁵ (2,264) 1881;²⁶ 1400 (1932); 3000 (1939);²⁷ 2500 (1950)
- Calcutta: 50 (1816);²⁸ 200 (1825);²⁹ 307 (1837);³⁰ 600–1000 (1860);³¹ 2000 (1892);³² 2500 (1912);³³ 1,820 (1920); 3500 (1939);³⁴ 4500 (1942);³⁵ 5000 (1946)³⁶
- Rangoon: 1200 (1930);³⁷ 1000 (1939)³⁸
- Singapore: 172 (1870);³⁹ 500 (1900);⁴⁰ 623 (1919);⁴¹ 2000 (1939);⁴² 700 (1945);⁴³ 500 (1960)⁴⁴
- Hong Kong: 50–100 (1921–1939)⁴⁵
- Shanghai: 153 (1893);⁴⁶ 50 families (1908);⁴⁷ 1000 (1939)⁴⁸

21 Cohen, *The Jews of the Middle East, 1860–1872*, 74.

22 Ibid.

23 Meir-Glitzenstein, *Zionism in an Arab Country*, 5.

24 Cohen, *The Jews of the Middle East, 1860–1872*, 75.

25 Roland, *Jews in British India*, 276 n. 24.

26 Ibid., 66.

27 Cernea, *Almost Englishmen*, xxv.

28 Musleah, *On the Banks of the Ganga*, 25.

29 Ibid., 69.

30 Roland, *Jews in British India*, 276 n. 24.

31 Musleah, *On the Banks of the Ganga*, 64.

32 Ibid., 68.

33 Musleah, *On the Banks of the Ganga*, 71.

34 Cernea, *Almost Englishmen*, xxv.

35 Musleah, *On the Banks of the Ganga*, 324.

36 Ibid., 14.

37 Roland, *Jews in British India*, 139.

38 Cernea, *Almost Englishmen*, xxv.

39 Bieder, *The Jews of Singapore*, 29.

40 Ibid., 39.

41 Ibid., 59.

42 Ibid., 109.

43 Ibid., 109.

44 Ibid., 135.

45 This is my own personal estimate.

46 Cernea, *Almost Englishmen*, xxv.

47 Meyer, *From the Rivers of Babylon to Whangpoo*, 12.

48 Cernea, *Almost Englishmen*, xxv.

APPENDIX C

Ibrahim Nahum letter to Kadoorie Family 25 December 1934

This letter appears in file SEK 8C-001 A02/15 of the Kadoorie Archives. The letter was written by Ibrahim Nahum at a period of heightened unease among the Jews of Baghdad. The letter below was smuggled out of Iraq and translated from Arabic to English by an unmentioned Englishman. The Kadoorie archives do not contain an Arabic version of the letter.

Bagdad, 25th December 1934
Private and Confidential

Dear Sir Elly Kadoorie,

I have the honour to submit the following report conformably to your letter of the 16th Nov. last.

The post of the Jews here has not been altogether happy of late mainly since the present Cabinet took power.

At the very inception of its coming into Office, its attitude has been indicative of hostility to the Jews. Two or three important posts held by Jews have been abolished on grounds of economy. On the same grounds, other posts have also been abolished but they are not of any prominence. With this axing process, however, posts held by non-Jews, e.g. Mohammedans and Christians have been abolished. It follows from that it is rather difficult to judge to what extent the services of Jewish Officials have been dispensed with on grounds of anti-semitism[sic].

A very unhappy incident has also occurred during the term of office of the present Cabinet. A certain Jewish bookseller by name of Lawee, whose business has severely suffered through the suppression of certain Jewish Newspapers in Iraq has committed the folly of writing a letter to the Manchester Guardian pointing to the unsatisfactory treatment which the Jews of Iraq receive from the Government, and authorizing the Editor to publish the letter under own signature.

The editor acceded to the request, and no sooner than published, the vernacular papers have immediately translated the letter with storms of criticism, much of

which were furious attacks against the Jews. Among the criticism, the Jews here were convicted of Zionism, their fidelity of national feeling was seriously doubted and condemned. This conviction has now become the common guilt of the Iraqi Jew. [End page 1]

The opportunity oh [sic] this incident has been bitterly explored against the Jews, and a sequence of the comments of the press which knew no end to it's very critical situation to the Jews has regrettably been brought about. The press has taken too wide a latitude with too much rope from the Government. Exhaustive editorials have appeared in practically all the Arabic papers which spoke very unfairly of the Jews. The criticisms were of course stupid and preposterous but they have not failed in their mischievous effects.

The criticisms were so varied in nature and cope, and were so constant and continuous that they ran the risk of monotony. They were the only them of the press for upwards of 8 weeks.

The personalities of the Jews endured the hammer blows of the press. Public opinion has been infuriated against the Jews, and the silence of the Government, whether from weakness or negligence, to counteract the press has developed an extreme position.

The Consistoire, of which I am a member wrote, wrote on three occasions to the Government drawing their attention to this highly unsatisfactory position. The result of this repeated communication has however proved of no avail. The position having reached its climax, the consistoire saw fit to depute a delegation out of its own members to meet the Premier Ministre.

The Premier received the delegation in his office, and listened well to its representations. Attention was drawn that the press went too far against the Jews with no justifying grounds. It has also pointed out that if Zionism was a crime, it was the least crime which can with justification be attached to the Iraqi Jews, who are neither Zionists or any of their promoters.¹

The premier promised help, and verbal warning were made to the press to refrain from writing any further against the Jews. But no pressure was brought to bear against it to abandon its subject, and despite these warnings, the fact remained that the press still continued to its attacks.

In the meantime, some well known Jewish Papers issued in Palestine and other parts of the world were prohibited, semi- [End page 2] officially, to enter Iraq, and this went directly to confirm the press in its attitude towards the Jews.

1 Zionism was made a crime in 1935.

A strong resentment, ill-feeling and consternations were felt among the Jews, and a serious setback in the trade resulting from mis-confidence [sic] of the Jews apparent. The revenue of the Customs Department fell of considerably and in the Tapou Department transactions definitely stopped. The Government became conscious of its mistake, and endeavoured them to repair it.

The Premier, who is acting Minister of the Interior, deputed the Minister of Communications & Economics to meet the Consistoire with the object of reaching an understanding. The Minister conformably to his instructions met the Consistoire in its Office, and after lengthy exchange of views, he explained the intentions of the Government to give no differential treatment to the Jews whom they regarded as good citizens. The Minister further asked the Consistoire to co-operation in the restoration of Jewish confidence. That was at last the silver lining behind the clouds, and the press was official warned not to write any further. The papers which trespassed [sic] on these orders [sic] were closed down, and the situation could only be smoothed over by effective handling on the part of the Government. The position immediately became normal, and there is at present nothing displeasing to the Jews.

Further, permission has been granted for the prohibited Jewish papers to be distributed to their subscribers.

To revert to the story of the bookseller, I would point out that he has been sent to the Court who passed a sentence of one year's imprisonment on the grounds that his letter to the Manchester Guardian was defamatory to the interests of the country. This sentence has been appealed, and the Appeal Court quashed it and remitted it for a re-hearing to the lower court. The case is now in the hands of the latter court pending the result of a re-hearing. In view of the latest move, I have every hope that he will be acquitted.

You will be able to observe fromm [sic] the foregoing that the news relating to the situation of the Jews in this country which have been circulated outside, have been considerably exaggerated. News cannot however travel without being widely engrossed, and to reach to the true position, one must subject them to a heavy discount.

You will also appreciate that the news cannot be correctly transmitted by people who are only too badly acquainted with the situation and who have no contact with the Government.

The result of this exaggeration has been for the situation to appear alarmingly desperate, when in reality, and at the end, there has been nothing more than unfair writing against the Jews in the press.

In the meantime, I think it is important that we should not forget that the Government of Iraq is an Islamic Government, and by nature it must be inherently inclined to give appointments to people of its faith rather than trusting them to people of another crede.

What is more serious that the public schools which are financed by the Government have so far proved their proficiency in turning out people who have the ability of becoming good officials only, and as year pass by, the need of the students who have complited [sic] their education for the appointment is becoming more crying.

It follows from this that Government service is and will become the least fruitful field for the Jews to explore. They must of necessity turn their eyes to other directionse [sic].

It is a truism that at the time when the English had to do anything with the appointment of Governmental personnel, the distribution of vacancies among people of different credes was fairer, but that time is now no longer, and the English have no more to do anything in t

So much for the present situation of the Jews in Iraq, I will report any further developments, which I sincerely trust will never occur, but before concluding, I wish to emphasize that, (a) The persecution of the Jews in German, and (b) the publication of unfavorable comments in Syrian and Palestenian [sic] Moslem papers cannot fail to have their re-actory effects on the Moslem section of this part of the world, but to say that the Jews have been subjected to [end of page 3] any persecutions or to any harsh treatment, as the rumours circulated is a statement which must totally be rejected as it has not the least foundation of truth behind it.

Yours very sincerely,

[Document is unsigned]

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