

This file contains pages 46, 48, 138 & 210 from *Britain's Jewish Problem*, by M.G. Murchin, published by Hurst and Blackett, London, (1939). Murchin is a pseudonym.

families. Can they be blamed for feeling bitter when they see money poured out like water on the aliens flocking to our shores? Is it fair to heap scorn upon them because they think first of their own undernourished and poorly clad children?

There could be only one result to all this envy and ill-feeling. The majority of, or indeed, nearly all, refugees at the present time are Jewish, and the ordinary man, having no desire to go in for subtle distinctions, immediately translates his ill-feeling into dislike for all Jews. But it is a sullen dislike. The working man hesitates to express it openly for fear that he will be accused of cruel lack of charity, and, at the same time, he vaguely fears that criticism of anything Jewish may lead to the loss of his job, or the cessation of his unemployment benefit. The idea may sound fantastic, but anyone who cares to investigate the Jewish question soon finds that fear of Jewish influence is a very potent silencer. And so we have the extraordinary situation where there is a considerable opposition to monetary support for refugees, yet the opposition is almost entirely inarticulate. About the only thing that would cause it to break silence would be a large refugee influx into jobs now held by Britons. With the breaking of the silence would probably go something like a revolution!

Yet the present trend of events is bringing that revolutionary upheaval much nearer than most people imagine. The refugee problem, serious now, is only just beginning. If this country is called upon to handle the refugees who will be seeking sanctuary in the next few years, we will have to deal not with a few thousands, but with millions. Con-

many shops in the streets mentioned they could not have been as badly off as previous newspaper reports had affirmed.

According to the estimates of the German Propaganda Ministry, the collective wealth of the 500,000 Jews then in Germany was £800,000,000. Even if we reduce that figure by half, it still gives the Jews an average of £700 per head of population, a figure that is not exactly indicative of utter poverty. Sentiment, indeed, can often be the enemy of fact.

Another very important point is this. It is claimed that the Jewish refugees who have arrived in this country have not displaced British workpeople, but by setting up new industries here have actually given jobs to 15,000 British workers. If this is so, then those who have arrived here could not have been as poor as refugees are usually described. Yet, and this only makes the mystery deeper, the currency laws now in force in Germany are supposed to be so stringent that no one, a Jew in particular, can get German currency out of the country. How then have these industrialists managed to start the concerns that now give jobs to 15,000 British workers? It is this mass of conflicting evidence that only makes the problem harder than ever to solve.

The commentators cannot have their cake and eat it. There have been numerous reports describing how wealthy Jews have smuggled large sums across the German frontier, or have so juggled with credits as to get their capital out of Germany almost intact. This has only brought grunts of approval from various Britons who admire ingenuity in whatever form it is practised, though

example of their brethren abroad in keeping the turmoil alive. It is certainly a fact that the wealth of British Jewry has been exaggerated time and time again. Jewish financial power in this country is undoubtedly a force to be reckoned with, but it is not quite as all-powerful as it is made out to be.

As far as the leaders of Jewish finance are concerned, the majority of them show a studied restraint in their utterances on world affairs. There have been isolated cases in which British Jews have taken a leaf out of American Jewry's book, and have added their quota to the campaign of hatred against those nations which do not fall in with Jewish ideas, or against governments which do not respond with enough speed to Jewish promptings. That applies to the British Government's attitude on the Palestine question as much as it applies to anything else. But, for the most part, Jewish financial leaders in Britain are sufficiently discreet to keep their opinions to themselves, and many of them, in fact, have gone out of their way to urge moderation on their followers.

Now to finance. As a starting point, one must examine the available facts connected with the Bank of England, the Bank that is the central hub of our financial system. As far as can be ascertained, the Bank is not controlled by Jews. The reason for the qualification is that no one outside the Bank knows exactly who does the controlling.

In a pamphlet, *Facts about the Bank of England*, by A. N. Field, some very strange facts are recorded which came to light as a result of the inquiry by the Macmillan Committee in 1929, into the state of

often show our superiority towards the Jews. We show it in speech, in our general attitude towards Jews of all kinds, and this is fast reaching a stage where any Gentile can say 'Dirty Jew,' even to a highly respectable member of the race, and be applauded for his vulgarity. Once we lose our traditional tolerance our treatment of the Jews may deteriorate to little better than the attitude adopted elsewhere.

There is nothing more cruel than to inflict needless suffering on a man—or a race—simply because of the fact that the man, or race, concerned is a victim of the accident of birth. It is not a man's origin that matters, but his behaviour. On this score there are many Jews in this country whom the nation could ill afford to lose.

These Jews, however, have omitted one duty that has brought much of the present trouble to a head. They have done little or nothing to curb the activities of those Jews whose misdeeds are a disgrace. They have long had the power and the influence to make their fellow-Jews toe the line and live according to Gentile standards.

Have Jewish organizations, for example, ever considered the advisability of a permanent 'black list' for those Jews who break the law continually, or who engage in practices which just keep them outside prison? It is well known that there is a large amount of business done between Jews themselves, and also that financial resources are available for many members of the race who desire to start businesses of their own. Yet Jewish traders can go through the Bankruptcy Courts several times and