

# The Jews



By  
**C. H. Douglas**

# The Author C. H. Douglas



**C. H. Douglas** was born in either Edgeley or Manchester, the son of Hugh Douglas and his wife Louisa Hordern Douglas. Few details are known about his early life and training; he probably served an engineering apprenticeship before beginning an engineering career that brought him to locations throughout the British Empire in the employ of electric companies, railways and other institutions.

He taught at Stockport Grammar School. After a period in industry he went up to Pembroke College, Cambridge at the age of 31 but stayed only four terms and left without graduating. He worked for the Westinghouse Electric Corporation of America and claimed to have been the Reconstruction Engineer for the British Westinghouse Company in India (the company has no record of him ever working there), deputy Chief Engineer of the Buenos Aires and

Pacific Railway Company, Railway Engineer of the London Post Office (Tube) Railway and Assistant Superintendent of the Royal Aircraft Factory Farnborough during World War I, with a temporary commission as captain in the Royal Flying Corps.

It was while he was reorganising the work of the Royal Aircraft Establishment during World War I that Douglas noticed that the weekly total costs of goods produced was greater than the sums paid to workers for wages, salaries and dividends. This seemed to contradict the theory of classic Ricardian economics, that all costs are distributed simultaneously as purchasing power.

Troubled by the seeming difference between the way money flowed and the objectives of industry ("delivery of goods and services", in his view), Douglas set out to apply engineering methods to the economic system.

Douglas collected data from more than a hundred large British businesses and found that in every case, except that of companies becoming bankrupt, the sums paid out in salaries, wages and dividends were always less than the total costs of goods and services produced each week: the workers were not paid enough to buy back what they had made.

He published his observations and conclusions in an article in the magazine English Review where he suggested: "That we are living under a system of accountancy which renders the delivery of the nation's goods and services to itself a technical impossibility." The reason, Douglas concluded, was that the economic system was organized to maximize profits for those with economic power by creating unnecessary scarcity. Between 1916 and 1920, he developed his economic ideas, publishing two books in 1920, Economic Democracy and Credit-Power and Democracy, followed in 1924 by Social Credit.



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**This article by Major C. H. Douglas was originally published in 1938. It is re-published for the benefit of those who have not previously read it as well as to keep it on record.**



The Times of August 15, 1938, reprints under the heading "An Italian Tirade" what is presumably a précis of an article by Signor Giovanni Ansaldi in the *Gazetta Del Popolo* of Turin.

Signor Ansaldi's thesis is the increasingly close alliance between the Jews and the British Empire, and the origin of this alliance in Puritanism.

Even as reported by The Times, the article has much interest, not merely for the Social Credit Movement, but for the general public, since it must be obvious to any detached observer that the Jewish question is one which goes to the root of the political problems on which the world appears to be heading for a shipwreck.

A great deal of the normal comment upon this matter is superficial, and even neurotic. But to say that there is no problem is to copy the lady who said that "the whole regiment is out of step except Johnny." It is a problem which arises spontaneously in one country after the other. It has never been non-existent in historical times, and has certain easily recognizable characteristics following a well-known historical course.

There is generally a period (in England corresponding to the period from the time of the Crusades to the re-admission of the Jews by Cromwell) in which Jews were excluded from political rights. Re-admission generally follows a war, civil or foreign, with its financial stringency. This is

followed by a period of apparent national success and aggrandizement accompanied by spiritual deterioration, and is terminated by political, industrial and economic upheaval. Germany has a similar but shorter history.

I do not believe that there is any satisfactory starting-point for an examination of this problem other than of biology. The Jews, through thousands of years have maintained certain rules governing marriage.

As a result, they are able to claim greater racial purity, i.e., closer intermarriage, than any people of world importance – certainly greater racial purity than most of their critics. So much is a question of fact.

There are good grounds for the belief that close inter-marriage has certain well-ascertained psychological characteristics of racial backwardness. For instance, “second-sight” in the Scottish Highlands and the Isle of Man was attributed to this, is dying out by the dispersion of the clans, and a special form of race-consciousness. Racial characteristics are more uniformly present in the affiliated individual than where close intermarriage does not exist – which is of course, exactly what one would expect. Whether it is an inherited national characteristic, or whether it has become such as a result of the dispersion of the Jews with their retention of the race consciousness, it is still true that the outstanding characteristic of the Jewish race is parasitism.

It is a race which thrives upon other races, and succeeds, no doubt, very largely by its financial technique, in choking the original culture to which it attaches itself and substituting one which it can effectively control. The Jews have never been a colonizing race, and it is Trade, with its Black Magic of Finance, Salesmanship and Advertising, which is the Jewish National Home.

As I have stated elsewhere, criticisms of this nature are criticisms of a collective culture, and do not deny the existence of many individuals possessing the internal virtues of the race, which are many, while detached from its collective culture and policy. I do, however, think that the Jew is seriously handicapped by his ancestry.

It is beyond question that the penetration by Jews of the politics of a country and of the agencies of policy represented by Law and Finance seems to have only one culmination – the subordination of the policy of the Host of that to the parasite.



The Tory Party in England was the sworn foe of the Bank of England until the rise of Disraeli. There is now no Tory Party. The Bank of England rules the country, and the Jews rule the Bank of England.

The very last thing which I should desire or, as an individual, countenance, would be the association of the Social Credit Movement with Jew-baiting. After giving the matter much thought, however, and observing the emergence of a number of phenomena, which are certainly analogous to, if not originating from, Jewish technique, I think it desirable to say that the problems with which Social credit Movement is concerned are no properly those in which the traditional Jewish mentality is likely to be of ultimate assistance, and that the risk that the traditional mentality is present in any individual connected with the race is quite high. The problem of the Jews themselves is one which will require a solution, and it ought to be solved.

But I do not believe that a solution is possible as long as the only solution is agreeable to the Jews themselves is that they shall be the dominating

race. Until this complex, associated with Messianism, is disposed of, their many brilliant abilities are a menace to any organization, whether national or otherwise, in which they are allowed to acquire a vested interest.



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