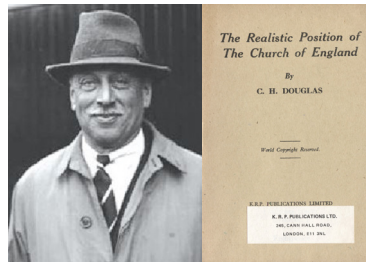


Politics

Philosophy

History

***The Realistic Position of the Church of England***  
By Major CH Douglas



**Introduction**

Some years before the termination of the First Armistice, it was arranged that with the Dean of Canterbury, Dr. Hewlett Johnson, who I was assured was both a Christian and a Social Crediter, I should address a large meeting in a leading South Coast town.

The meeting was crowded, and as was proper, the Dean of Canterbury took the honour.

The general idea of the meeting had been to stress the contention that the policy embodied in Social Credit proposals was in consonance with, and was intended so far as possible to derive from, the philosophy of the Christian Church.

Somewhat to the disruption of this idea, however, Dr. Johnson delivered a somewhat comprehensive lecture on the A + B theorem, a subject which, however ably treated, is not easy to adapt to the needs of a general audience.

Our very able Chairman, feeling no doubt that enough is enough, thanked him warmly, and suggested that Major Douglas would now speak on Christianity.

It may be felt that the subject of this article has been suggested by the various pronouncements of the Archbishops of Canterbury and York on the problems of industry and social structure. But in fact, not only should I not object to the interest of the Church dignitaries in the matters of the everyday life of this world, but it appears to me to be axiomatic that a religion must have a politics, although not a technical politics.

But as an individual of, I hope, ordinary common sense, as well as a member of the Church of England, I feel that I am justified in asking that its politics shall be coherent and not in conflict with Christian philosophy as I understand it, when it is put forward under the prestige of high office in the Christian Church.

I cannot object to, although I may dislike, anything Dr. Hewlett Johnson says or writes in admiration of a regime founded on massacre and perpetuated in tyranny and marauding; but I can and do protest when it is done by the Dean of Canterbury, without a disclaimer of its fundamentally anti-Christian philosophy, principles, and practice.

This is, I think, much what most people feel about the Church of England as a whole; they love its exquisite liturgy, the mirror of a nobler day, and they would agree that it holds many good and able men; but it simply does not register. It is so tolerant that it is difficult to name anything to which it objects; its clergy in the main purr with satisfaction at every fresh robbery by taxation, it is so democratic that if you don't like its principles, and can get a majority vote, more particularly of the people, it will change them; and its only slight aversion appears to be from England and the English.

There is a reason for this, and it is this reason which I feel brings the subject within the orbit of constitutionalism - a subject which must have attention, if we are to survive, as a preliminary to better things.

[Available from the Social Credit Library alor.org/](http://alor.org/)

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### Major Clifford Hugh Douglas,

M.I.Mech.E., M.I.E.E., consulting engineer,  
economist, author, and founder of the Douglas  
Social Credit Movement, was born in 1879 and  
died in 1952. Among other posts which he held  
in his earlier years were those of engineer with  
the —

Canadian General Electric company,

Peterborough, Canada, — Assistant Engineer,

Lachine Rapids Hydraulic Construction,

Deputy Chief Electrical Engineer, Buenos Aires,  
and Pacific Railway;

Chief Engineer and Manager in India British

Westinghouse Company;

Assistant Superintendent, Royal Aircraft Factory

Farnborough (GB).

During the First World War he was a Major in the Royal Flying Corps and later in the

R.A.F. (Reserve).

After retiring from his engineering career, he and his wife ran a small yacht-building

yard on Southampton Water for several years.

The combination of beauty with functional efficiency in a successfully designed racing

yacht had a special appeal for him.

When he lived in an old water mill in Hampshire he used the water wheel to turn a

dynamo which lit and warmed the house as well as providing power for lathes and other

tools. Later, when he moved to Scotland, many of his friends and followers remember

helping to build his small hydro-electric-powered house, sited on the local burn which

ran through his land. Since decentralisation of economic power was of the essence of his

teaching, it should be put on record that he practised what he preached.

One of his most interesting jobs, just before the 1914 War, was that of conducting

preliminary experimental work and preparing plans and specifications for the electrical

work on the Post Office Tube in London, with later supervision of the installation of plant

in what was to be one of the earliest examples of complete automation in the history of

engineering.

From *Economic Democracy* First edition (1920), by CH Douglas

### Institutions exist to serve Individuals

Accepting this statement (*systems were made for man, and not men for systems*)

as a basis of constructive effort, it seems clear that all forms, whether of government,

industry or society must exist contingently to the furtherance of the principles

contained in it. If a State system can be shown to be inimical to them it must go;

if social customs hamper their continuous expansion - they must be modified; if

unbridled industrialism checks their growth, then industrialism must be reined in.

*That is to say, we must build up from the Individual, not down from the State.*