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FOR POLITICAL AND ECONOMIC REALISM

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The Situation and the Outlook

By C. H. DOUGLAS

(II)

In order to disembarass oneself of the confusion involved in the use of words such as Fascism, Communism, Socialism and the like, and to avoid the elementary fallacy of supposing that our troubles began with the present so-called Labour Government, and can be ended by merely replacing it by a so-called Conservative administration, there is no better discipline than to turn back to the Mond-Turner Conference, and to observe its absorption in P.E.P.

The Mond-Turner Conference consisted of six of the most powerful industrialist employers in Great Britain, dominated by the international Zionist Jew, Sir Alfred Moritz Mond and his able coadjutor and co-racialist, Sir Hugo Hirsch (Hirsch). Mond had belonged to both main political Parties; so had some of the others. The six so-called Labour members of the Conference included Right and Left Wing Trades Unionists, Socialists and a Communist.

It would be difficult to get together a body of men less "political" in the Parliamentary sense. They were not there to discuss policy; they were there to make a given policy work. That policy was the World Empire of Big Business. "The high purpose of the Conference could not be more amply illustrated than by the fact that the first agreed resolution *published to the world* [my italics] was a Joint Memorandum on the Gold Reserve and its relations with industry.

"It is merely necessary for me to point out that the issue of that Memorandum to the Chancellor of the Exchequer had a definite result in the policy which he pursued."—Sir A. M. Mond, at Harvard University, 1928).

His Master's Voice, in fact.

It is necessary not to lose sight of the undiscussed question of policy; but, before dealing with it, the sequence of events following the Mond-Turner Conference should be noted. The Conference was in 1926. The Bank of England centralised currency in 1928; the financial crash and the world depression began in 1929; P.E.P. and the U.S. New Deal became dominant in 1932. Selected nominees of Big Business trained at the London School of Economics were installed in key positions in Australia and Ottawa. Mr. Coldwell, an Englishman with a strong dislike for England, had the extraordinary fortune to meet Mr. Nash of New Zealand at Regina when he was so successfully founding the Canadian Socialist Party, and discovered that their views were identical. Dr. Arnold Toynbee announced that "we" are working with all our might to undermine the sovereignty

of our respective nations. "Hitler" undermined them by force, and at the outbreak of war a carefully prepared but unsuccessful propaganda was launched for "Union Now with Britain" [*sic*]. "Union" was, of course, carelessly disguised absorption of the British Empire by the United States.

Two main features of this period can be discerned without much difficulty: The pressure to organise larger and larger units was accompanied by bigger and worse disasters. This pressure is the outcome of what, at one end of the industrial scale, is called Socialism, at the other end, Rationalisation. Both mean Monopoly under the guise of Collectivism, and both mean de-Nationalisation—an economic, not a political organisation. And the second feature is that the British Empire is an insurmountable obstacle as such, and must be disintegrated before it can be replaced by economic world control. It may be recalled that William Randolph Hearst made just such a statement in an unguarded moment many years ago.

The outcome of the latest catastrophe, the Second World War, is a fresh drive towards both these objectives from the same origins. And the two ends of the scale are, one unconsciously and the other consciously, working towards both objectives at the same time. That is what is coming to be called the Financier-Socialist Plot.

At this point, the divergence between a political and a business Empire becomes easier to discern. British Statesmen of the pre-twentieth-century type were constantly accused of hypocrisy. Without examining the grounds for this charge too closely, the mere fact that it was made is instructive. Hypocrisy has been well and truly defined as the tribute vice pays to virtue. British tradition, therefore, either had, or pretended to have, a policy. What was it? Certainly not, traditionally, "business." Napoleon's gibe that we are a nation of shopkeepers was meant to be, and was accepted as, offensive at the time it was made. Nowadays we are not such successful shopkeepers, but regard shopkeeping as our highest aim.

Many books have been written on this subject, but a trivial phrase is perhaps as illuminating as any of them. In even remote parts of South America, thousands of people, many of whom have no idea whether England is a continent, a country, or a planet, and may never have seen an Englishman, assure each other of their sincerity by saying *Palabra de Ingles*—"On the word of an Englishman." Notice the suggestion of stability, of continuity, and the contrast with the predatory methods of "Enabling Legislation", the Managerial State, and other current fashions which accompany our decadence.

The point is not so much—although, of course, that is important—that a political Empire has a certain set of

principles. It is that those principles should be stable. Out of this, as it were by a side wind, came success and power. The conception is closely allied to "quality."

Now the *direct* aim of an Empire of Business is power, and the ultimate *material* power is that over Life and Death—War. But the intermediate device is Fashion—Instability, Change. *Palabra de Ingles*, if it has any place at all in it, is a business device helpful towards increased exports. Use it on your letter headings. Learn from Marx and Lenin the uses of lying. In fact, learn from anybody or anything except the makers of your own history and from that history itself.

Consider then Karl Marx (Mordecai): "The mode of production in material life determines the general character of the social, political and spiritual processes of life" (*Critique of Political Economy*). If that means anything at all—I am not sure that it does—it means that our desperate social, political and spiritual processes derive from "the mode of production."

I don't think "the mode of production" was even remotely understood by Marx. What he meant was the business system. And I should say myself that it is the political and spiritual processes which are evidenced by the business system. Hence the projected World Empire of Big Business and the increasing desperation of our plight.

(To be continued.)

The Victory in Canada

Some Curiosities of Press Reporting

As stated in the telegram from the Chairman of the Social Credit Board to Major Douglas published last week in *The Social Crediter*, the final figures representing the votes cast in the Federal Parliamentary by-election in the Pontiac Division of Quebec were as follows:—

L'Union des Electeurs (M. REAL CAOUCETTE)	10,917
Liberal	10,071
Progressive-Conservative	7,013
Co-operative Commonwealth Federation (SOCIALIST)	1,779
Communist	485
Majority	846.

Such statements as "political observers regard Pontiac's verdict as a portent" (an edition of *The Daily Telegraph*), "one of the most surprising events in recent political history" (*The Times*), in organs of "opinion" which have been watched by expert observers for a quarter of a century, while they steadfastly toiled to avert all occasion for surprise whatever form it might take, should reveal hidden tides in the affairs of men even to their own readers, alleged, however different the truth of the matter may be, to be not utterly destitute of political insight.

Two footnotes to *The Daily Telegraph's* report of September 18, quoted in *extenso* in *The Social Crediter*, drew attention to features visible to us, probably to most other Social Crediters, and to a minority of more or less sympath-

etic observers among the dwindling ranks of the 'competent' classes, but probably invisible to the "general reader", who is now little more than a "general sink" for the bilgewater of the ship "of State."

Omitting the display of the *Daily Telegraph's* headlines, which were: BIG VICTORY FOR SOCIAL CREDIT: CANADIAN SURPRISE, we repeat below the version already published in *The Social Crediter* of the message, dated "Ottawa, Tuesday, From Our Own Correspondent," side by side with the same message re-edited by *The Daily Telegraph* itself. Our annotations (*T.S.C.* September 28) to the message we republished (left half of column) appear beneath:—

Although results have yet to be received from a few out-lying polls, it is plain to-day that both the old line parties, Liberals and Conservatives, have been decisively rejected by the Quebec voters in the Pontiac by-election. The Liberals held the seat by an overwhelming majority in the General Election last year.

Victory went to Mr. Real Caouette, Social Credit Party[*] with the Liberals a close second place and the Conservatives trailing third.

The main significance of the vote is the defeat of Government forces in its first test of strength since the war-time election of June, 1945, and the fact that the defeat came in the Province which is the chief Liberal stronghold. Hardly less significant, however, is the evidence of the revival of nationalist feeling in the French-Canadian province.

Social Credit in Quebec is a different variety to that in Alberta, where there is strong British imperialist tie-up, the Quebec group going under the name of L'Union des Electeurs.

During the war Quebec Social Crediters preached against conscription and in some cases against Canada's participation in the war. [†] It is this same extremist vote, stimulated by the fear that sectional and provincial rights were being surrendered to Federal interests which has accounted mainly for victory.

[*] *The Times* also (September 19) refers to M. Caouette as the Candidate of the (non-existent) "Social Credit Party", thus disclosing that, next to complete suppression of news about Social Credit, the retention of a party system which lends itself to, even if it is not constructed to ensure, the success of a policy overriding that of the electors, is a major concern of the opponents of Social Credit. *The Times* DOES say that the candidates of the Co-operative Commonwealth Federation (*The Times's* favourite) and the Communist Party were "a poor fourth and fifth."

[†] *The Social Crediter*, as its readers are aware, has made known its opinion and advice on both these questions, not only generally, but in regard to their relation to the Union des Electeurs, under whose auspices, as *The Daily Telegraph* (but not *The Times*) admits, M. Caouette fought this important election.

We need not underline the points of divergence between the two versions, which at first sight seem trivial enough. Appearing in two copies of *The Daily Telegraph*, alleged to

Although a few votes are still to come in from outlying districts, it is plain today that both the old parties, Liberals and Conservatives, have been decisively rejected by Quebec voters in the Pontiac by-election.

A Liberal seat held by an overwhelming majority last year has been lost to Mr. Real Caouette, the Social Credit candidate, with the Liberal a close second.

The significance of the result is that the Government has been defeated in its first test of strength since the General Election of June, 1945. Moreover defeat has come in the province which is the chief Liberal stronghold.

Hardly less significant is the evidence of the revival of Nationalist feeling in the French-Canadian province. Social Credit in Quebec is a different variety from that in Alberta, where there is a strong British tradition. The Quebec group has trimmed its sails to appeal to the isolationist, anti-Commonwealth element. Social Credit now has 14 members of Parliament, and political observers regard Pontiac's verdict as a portent.

be of the same, not different, editions (4 a.m.) the same telegram is obviously the basis for both versions. That on the left-hand speaks with a faint Canadian accent. That on the right with the accent of a London journalist. In one version prejudice is shown against 'British imperialism', to the discredit of Alberta, presumably; but how this unfavourable characteristic arises from the Quebec politicians' choice of a name is not apparent. The right-hand version openly contrasts "sail-trimming" in deference to isolationist (French Canadian) anti-British sentiment with British tradition. The note of portentousness is undiminished in the revision, which, however improved from a purely literary point of view, lacks nevertheless the sturdy assertion, however smudged by prejudice (e.g., 'extremist'), of the roots of objection among the Pontiac electors to every candidate but M. Caouette—a real objection.

We cannot further analyse the editorial technique without access to whole copies of the issues with their machine numbers tucked away in the title, or wherever they may be. We hope it may be clear to others besides Social Crediters with what care a few lines, not unduly attractive of general notice, but nevertheless dealing with the vital subject of Social Credit, are treated by the 'free' press. In the headline, BIG VICTORY FOR SOCIAL CREDIT gives way before *Social Credit's By-Election Win*. Some copies of the "4 a.m." edition were without any reference to the election.

Without excess of interest, we speculate concerning what *The Daily Telegraph* (and *The Times*) might say if, discerning the fundamental distinction between "Imperialistic Britain" and the City of London, Quebec's electorate, or any other electorate, turned passionately pro-British to initiate the restoration of Christendom.

The text to a full front-page photograph of M. Réal Caouette in *Vers Demain* for September 1 is as follows:—"Réal Caouette pour Pontiac! Pour mener la Bataille des Electeurs au Parlement d'Ottawa. A bas les taxes! A bas les coupons! A bas les contrôles! Abondance pour tous—Liberté pour chacun."—sentiments which, whatever they may do, do not indicate 'isolationism' as the key-note of the election.

Lord Woolton

"Lord Woolton has joined the board of Sofina, an electrical utilities company with large international ramifications, particularly in Latin America.

"This is his thirteenth directorship since he ceased to be a Minister.

"*The Société Financière de Transports et d'Entreprises Industrielle (Sofina)* was formed in Brussels in 1928.

"Joining the board with Lord Woolton is Mr. Paul Van Zeeland, a former Prime Minister of Belgium. Other British directors are Lord Swinton, Lord Wigram and Sir Bernard Docker."—*The Evening Standard*, September 18.

Actions Against the Crown

"... the present grievances of His Majesty's subjects are by no means academic; indeed the position will shortly amount to a public scandal."—Mr. W. H. Thompson.

The New Idea

A correspondent draws attention to the following letter, signed W. Mordey, Newport, to the *South Wales Argus*, of September 16:—

Recent legislation seems to call for some revision of the text of The Bible. How much happier would it have been, for example, if the 21st Chapter of the First Book of Kings had read something like this:

"And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he said, I will not give thee the inheritance of my fathers. And he laid down upon his bed, and turned away his face and would eat no bread (doubtless a matter of some satisfaction to the Minister of Food).

"But Jezebel, his wife, came to him and said unto him, Why is thy spirit so sad, that thou eatest no bread?

"And he said unto her, Because I spake unto Naboth the Jezreelite and said unto him, Give me thy vineyard for money; or else if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

"And Jezebel, his wife, said unto him, Dost thou now govern the kingdom of Israel? Arise, and eat bread and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

"So she wrote letters in Ahab's name and sealed them with his seal, and sent them unto the elders and to the nobles that were in his city, dwelling with Naboth.

"And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people.

"And set two men, sons of Belial, before him to bear witness against him, saying, Thou art a wicked landlord, keeping thy vineyard for thy own gain and denying to the people of Israel the use of it.

"And then publish to all men that Ahab by virtue of Section — of the Town and Country Planning Act and Section — of the Compulsory Purchase Act had entered into possession of the vineyard and let Naboth be carried out of the city.

"And it came to pass when Jezebel heard that these things had been done, that Jezebel said to Ahab: Arise and take possession of the vineyard of Naboth the Jezreelite for Naboth has been cast out under the Order of the Minister."

And so everything has been cleaned up quite nicely. There is no need in these days for Naboth to be stoned and killed and it is hard to see on what grounds Elijah the Tishbite could usefully intervene.

THE NEW DESPOTISM

By THE RT. HON. LORD HEWART.

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From Week to Week

The first d'markratic election, with Adult Suffrage and Secret Ballot, was held in Jerusalem about 1,900 years ago. A Jewish robber, Barabbas was elected by an overwhelming majority. Subsequent elections, up to and including that held in 1945, have followed the same pattern.

Pontius Pilate, the Returning Officer, popularly and therefore erroneously stated to have been born at Coshievilla (Caius's Villa) near Aberfeldy, Perthshire, remarked that the whole proceeding seemed to him to be one over the eight, and he washed his hands of it.

A further step in our progress to helotry is foreshadowed in the Annual Report of the National Trust:

"These [historic private houses] were built to be lived in with grace and dignity, and it would be a sad and unworthy fate if they either fall into disrepair or become mere museums."

"Worthier and more dignified arrangements might be made for the welcome and entertainment of the many distinguished and important visitors who come to the country from the ends of the earth. These historic houses could play a prominent part . . ."

Just like Moscow, in fact. And the people who made them historic, graceful and dignified, unless they have been 'liquidated' as well as expropriated by the taxation devised by the kind of distinguished guest who is looking forward to living in them, may perhaps be allowed to see the preparations for the twenty-three course dinners, with six kinds of wine, provided by a prodigal Government—for export only. Waal, waal, waal.

The cabinet is determined that in this country no-one shall have cake until all have (90 per cent. extraction) bread. This has been agreed unanimously and the Cabinet have left for the best Continental hotels, except Mr. Dalton, who is in Ottawa, where the cooking is not to be despised.

The fallacy involved in the materialist conception of history is strikingly, if somewhat paradoxically, demonstrated by the success which Marx has achieved with his popularisation of it. Considering the world to-day, most people would agree that it is not the material destruction, great as that is, which gives ground for apprehension; it is the perverted and confused psychology of which Marx was the focus, (although most probably only the visible focus).

Just as lovely flowers have grown up over the bomb scars of London, a few years would ensure the repair of material damage if the minds of those who hold the tools of

repair were not continuously perverted by destructive propaganda. But material facts grow from a matrix of spiritual and mental activity, as the flowers have their prototypes in the seed; and both psychological and material activity are essential to save the world, if it can be saved. There is not much time for the unchallenged dissemination of vicious seed in the unprotected soil of the 'cahmon' man.

In its commentary on Nuremberg, *The Tablet* raises the question of restricted national sovereignty in a form—in our opinion, the only form—in which that vital question can be taken out of the realm of political charlatanry. Examining the main plea of the accused, that anything they did of which the Court disapproved, they did under orders, our contemporary points out that the *British Manual of Military Law* was unobtrusively amended in 1944 to remove the defence of superior orders.

Passing over the considerable probability that, as in 1944, the outcome of the present war was clear, and that the alteration cleared the ground for the Nuremberg Trials demanded by Mr. Samuel Rosenman, it is obvious that the point at issue cuts to the root of contemporary society, and it may be put in a more provocative form by enquiring as to the difference between a strike, a refusal to obey orders from "a competent authority" and a mutiny. It is probable again that the answer is concerned with the profound problem of the respective natures of the individual and the group, or mob. But, in any case, every indication points to a negation of the claims made for U.N.O. What is required is the establishment of a barrier to mere "Orders in Council," and the re-establishment of unquestionable Common Law.

Dollar Colony

The Editor of *The Social Crediter*.

Sir,—The war has destroyed our gold pound and our world influence, both of which destructions may please somebody.

America and Russia have won the war and reduced England to a dollar colony. Our colonization has apparently just been confirmed by one of our own people in America. Shall we be allowed to attain dominion status, or must there be another Boston Tea Party; this time at Boston, Lincolnshire, England?

Yours faithfully,

GEOFFREY BOWLES.

London, September 21.

Plain Speaking

"Above all, don't listen to any Government advice. Our rulers are not concerned with your well-being in the slightest degree . . ."

" . . . Lastly, realise every moment of every day that nobody is interested in your fate save yourself, and that nobody can save you save yourself. Be aware that the Ministry of Agriculture is not a Ministry for Agriculture, but merely a fascist political organisation. Therefore treat it for what it is, the British farmer's greatest handicap, a much greater handicap than the weather of 1946." —A. G. Street in *The Farmers' Weekly*.

Of the Practice and Progress of Magick

By DANIEL DE FOE

(Being Chapter VII, Pt. 1 of A SYSTEM OF MAGICK by that author, Printed in London, "And Sold by Andrew Millar, at BUCHANAN'S Head, against St. Clement's Church in the Strand MDCCXXVIII." The Chapter-heading bears the legend that it is "On the practice and progress of magic, as it is now explained to be a diabolical art; how it spread itself in the world, and by what degrees it grew up to the height which it has since arrived to.")

Our Magick, Now, commands the Troops of Hell,
The Devil himself submits to Charm and Spell.
The Conjurer in his Circles and his Rounds
Just whistles up his Spirits, as Men do Hounds.
Th' obsequious Devil obeys the Sorcerer's Skill,
The Mill turns round the Horse, that first turns
round the Mill.

To follow this exploit A SYSTEM OF MAGICK; OR, A HISTORY OF THE BLACK ART—of an 18th Century genius, we hope to reprint the whole of Rossetti's HAND AND SOUL, an intelligible voice from the nineteenth, or the thirteenth as the reader may decide for himself).

We have pitched upon Egypt to be the spot where the first hellish artists studied this that I now call diabolical magick. I shall not keep you long upon the cold scent. It was practised there very early, and very long, before we heard much of it anywhere else; but when it took a run, when it started from thence, we shall soon hear of it abroad: for however secret the black art may be, and however private the magicians and their great master the Devil managed their correspondence, yet the practice of it, and the game they played upon mankind by it, was always publick and open, as we shall have reason to say, among other nations, as well as among our own.

As to the chronology of it, and when it began, in what ages of the world those Arabians began to practise as above, when they first dealt in this craft, when the Egyptians began to be their scholars, and they the Devil's, it is not (however ancient) so difficult to come at the knowledge of in general, as some other things in the world, which yet we think ourselves very certain of.

The Scripture, whether our good friends that read books in this age will bear our quoting it in matters of religion or no, yet is generally allowed to be a tolerable good history. Nay, if we may believe some good authors, it must be allowed to be the most ancient history, and the writing from which all other authorities take their rise; that Moses was long before Berosus, Homer, Hesiod, or in a word, any of the writers on earth. Nor could it be well otherwise, if what is lately advanced is true, that the first knowledge of letters to write by, and to read upon, was dictated to Moses from Mount Sinai, by the immediate revelation of Heaven. I say it could not be otherwise. For how should they write before they had letters, and know how to form the sound of words upon the tables, where they were impressed?

As Moses had the first knowledge of letters, so he had the first knowledge of things too, and was therefore the best qualified to be a collector of antiquities; nor was it so difficult a matter for Moses to write a history of the creation, and of all the material events of things that had happened

before his time, as some may imagine: since by the calculations of time, Moses might easily have an account of those things by a successive supply of oral tradition from Noah himself, as you may gather from the times wherein he lived, and the persons with whom he had conversed; of which take the following short sketch, as a leading thread or chain of things directly confirming my argument.

If Moses, then, had the most early knowledge of things by a short succession of the persons relating them, and that even from Adam and Noah in a right line; and if Moses had the first knowledge of letters even immediately from a superior hand, then at least you must allow me, that Moses was certainly best qualified to form a history of the first things transacted in the world; and was the first man, or at least the man best able to write that history down. For who could form a history of things they did not know? and who could write before they had letters to form the words he was to write by? and who could read what was written, unless those letters had been known, and made publick in the world?

Hence I infer that Moses was the first historian, and the Books of Moses are the first history in the world; and if the first, consequently most likely to be the best authority; at least, as I have said above (and that my readers may not be pushed upon too hard, to believe those books which they have so ill a relish of), I say at least, they will allow that the Scripture or Pentateuch is a tolerable good history, and that is all I ask of them as a favour.

Now to begin with the chronology of things: the law given to the Jews from the mouth of the oracle upon Mount Sinai, of which Moses gives us the history, was, according to sir Walter Raleigh, published *anno mundi* 2514

Joseph died 2370
Moses was born 2433
The children of Israel came out of Egypt 2513

But we find in the history of Joseph, and we find by the commands to extirpate witches and sorcerers, mentioned in the first law given the Israelites; I say, we find the practice of diabolical magick was much more ancient than Moses, nay, than Joseph, and that it was practised so long ago, not only in Egypt, but in Phoenicia also; and perhaps in the last as soon as in the first.

First, it seems that God resolved to drive out the Phoenecians, that is, the Canaanites, before the children of Israel, even for this very offence among others; and I cannot come up to the modern rate of scepticism, as to believe God would have driven them out of their country for a crime which they were not guilty of; and especially too, that he would have assigned that for a reason of it which the poor people could have stood up and cleared themselves of, and have said they did not understand what it was.

This goes far to a suggestion that the Canaanites were guilty of it even four hundred years before, and before God's promise to Abram to give him that country; or else we must suppose the Canaanites condemned to an expulsion before the crime for which they were to be expelled was committed; and I can no more come into that than the other.

Certainly, God's promise to turn out the inhabitants for Abram's posterity must be allowed to be a sentence of condemnation upon the Canaanites, even at that time; and he would not have condemned them to banishment, I mean as

a nation, for crimes which they were not even guilty of, especially that very crime being assigned as the cause of their said condemnation and sentence.

If this argument is just, as I think it must be, then I have gained the point as to the antiquity; for then this crime of diabolical magick is as ancient as Abram; and it is evident Abram was born above fifty-six years before Noah died. How long this wicked trade was known before Abram, we cannot determine, but may grant it might be some considerable time.

It is certain, however, that in the reign of Mizraim, who was but a grandson of Noah, they were grown very considerable, I mean as to their reputation, in the Egyptian court; and I am willing to suppose my old Arab was one of the chief, if not one of the first of them in Mizraim's reign, and perhaps near the beginning of it; for as the Devil introduced himself as it were volunteer to him, it should seem that he had no correspondents to that kind there before, and took that method to begin his acquaintance; perhaps allowing his correspondents to convey the same method of intelligence from one to another, and perhaps to renew the contract as often as he their instructor thought fit.

But be that how it will, it is certain the Devil must be aggressor, in all ages of this art. He knew well enough how to break in upon them, how to show himself, and make his appearances to them as often as he thought fit; and could begin it, or renew it, how and whenever he pleased. But the case was quite different on their side, for nobody knew how to come at him, they did not so much as know him when they saw him, or know where he lived, where he kept his residence; how to go to him, or send to him; or, in a word, to have any correspondence with him, but just as he thought fit to enter into a familiarity with them, and give them methods and rules by which they should obtain audience of him, when, and as often as they had occasion.

This being the case, it is not to be wondered that the Devil, and those men of craft, became acquainted very soon in the world; for the Devil is too diligent to neglect his own affairs any longer than till they were ripe for his agitation.

Having then brought all the southsaying and magick of the first ages as it were within his own management, and established a correspondence with the wise men of the most early times, we are next to examine how it proceeded, and what progress it made: and in making this inquiry, it comes directly in my way to tell you a very unhappy truth; namely, that the clergy of those times seem to me to be the first conjurers, and dealers with the Devil; and so in all the subsequent times, and in all or most of the distant nations of the world; I mean next immediately after those Egyptian proficients.

I hope our most reverend and right reverend of the sacerdotal order in these days, and in this wise magical age, will take no offence at me for this, at least till I have further and fully explained myself. Far be it from us (and sad would be our circumstances should I venture) to suggest that any of our clergy should be conjurers, and deal in magick: no, no; plenty of grace, and paucity of brains, I hope, is our established protection from such a dismal eruption as that would be upon us.

In order therefore to explain myself fully upon this subject, I must go back to the early age of the world, even

just where I was before. The Devil, after the flood, observing the world begin to fill, and that the people, spreading themselves over it, began to people it again, and form themselves into nations and governments; one of his first cares was to debauch their principles as to religion, to dictate false notions of homage and worship to them, and, in a word, to introduce idolatry.

As he knew perfectly well the end he aimed at, so he was not at a loss to find out the means. It would be too long a story to tell you in what manner he found out gods for them to worship, and how he canonized their heroes for them. The tale of Ninus or Nimrod appearing to the wise men in a flame of fire, and telling them he was going just then up into heaven, from whence he would always shine upon them in the shape of a star, and that they should build a temple to the glory of his memory; that he should be called Baal or Bell, which is as much as to say, a great god, and that he would be always ready to help them against their enemies, as he was to fight for them while he was alive;

I say, this tale, suppose it but a tale was not at all unlikely to take with the people, who had the memory of their dead hero-king fresh in their thought, and who were ready to idolize the very empty sound of his name. Suppose the wise men, as they called them, only feigned or forged this story, and reported it to the people as a vision which they had really seen, though they had not seen it at all, yet it was not unlikely to make impressions upon them, in their first ignorance of things.

But suppose, on the other hand, the Devil, who is always awake, should have really shown himself in such an appearance, and then have drawn in the wise magicians of that age, upon seeing such a sight, frightful and horrid like the Devil, that formed it, to relate (as they might with truth) the fact to the people: it was not at all strange that the wise men mentioned should go to the king with that story also; and that he, the king, bigoted by the magicians, and terrified as they were, should immediately order a temple to be erected, sacrifices to be appointed, and a formal worship set on foot, to the honour of this great god Bell, whose memory was so high in their esteem before.

History is very full of the first fury of idolatrous zeal, and of the extravagant branches of their devotion, I mean in their princes. Ninus built a house for the worship of Bell, the walls and towers are a prodigy in themselves; what the manner of worship was we do not read, though afterwards we have the description of their abominable rites, as the sacrifices to Moloch, viz., making their children to pass through the fire; whether they were burned to death, or horribly scorched, authors do not yet resolve us. The king of Moab sacrificed his son, the heir apparent of his throne, upon the walls of the city, only to obtain deliverance from the siege by the help of his idol, at the price of his son's blood.

As those idols were introduced by the art of the Devil, so it must be that the direction came from him; I mean as to the manner of the idol-worship, and that he certainly held an immediate correspondence with the instigators and managers of the idol rites.

These were magicians and astrologers, who, by his directions, were instructed what ceremonies, what rites, what manner of worship to offer to their gods; and as they consulted the magicians for the institution of their worship,

so, in a few ages after, the magicians or southsayers were their priests, and their priests were all magicians and southsayers. Hence the aruspices, the sacrificers, and the priests of the several temples, where answers were given to questions, events predicted, and the like, were the givers of those answers from the oracle; that is, in plain English, the priests were magicians, and magicians were the priests, and the Devil brought witchcraft and idolatry to be at last but one science.

As he corresponded personally with Ali Albrahazen, and the old Arab, in the infancy of time, and when his kingdom was, as it were but just erecting and setting up in the world, so when that personal correspondence appeared successful in setting up idolatry, he made it equally useful for the propagating of it, and the magicians became priests in the temples of their gods.

Nothing could be more agreeable to the priests of their idols, than this intimacy with the infernal spirits; for the Devil, who was always his craft's master, failed not as well to delude the priests themselves, as by them to impose upon the world; nor could he have carried on his game upon mankind without it. For if the priests had not believed that they conversed with the gods, when they really conversed with the Devil; if they had all been let into the secret, and made to propagate their religion as a cheat upon the world, to which they were to have been privy; if it had all been known to be, as it really was, a conspiracy against heaven in favour of the Devil; and with real design to impose upon and damn the world, they would never have been brought universally to have kept the Devil's counsel; and have come into the plot, at the price of their eternal felicity, and the souls of all their friends.

The Devil's plot would certainly have been blown long before it was, and the priests of the oracles would most certainly have, first or last betrayed their master, and exposed the whole cheat. But the case was evidently this, the Devil found the way to delude and impose upon the very priests themselves; and not only suggested to them, but made them really believe, that the gods conversed with them, that the voices they heard, the answers dictated by their oracles, the apparitions, &c., were all the real appearances of their gods, those in particular whose servants and priests they were; when in truth it was no more than a gross delusion, and an appearance of the Devil.

I make no doubt that the tumult raised by the silver-smiths at Ephesus, though they in particular were touched with the sense of their interest, and the loss of their craft and trade, yet was carried on in the sincerity of their ignorance by those who called her the great goddess Diana, whom they and all the world worshipped; that they who cried *Great is Diana of the Ephesians*, believed her to be so, and had not the least notion of their worshipping the Devil.

I doubt not but the priests of Apollo at Delphos, who waited there to give out answers to the several inquirers that came with their gifts to the oracle, believed that the said oracles were issued by the gods, and especially by Apollo himself; and little thought that they (the priests) were tools of the Devil, to cheat and amuse the world, and propagate idolatry; for which the true God, who was highly affronted by the fraud, would one day put them all to silence. Thus

far, I think the clergy are beholden to me very much, for establishing their honesty at the expense of their heads, and telling you they were all fools rather than knaves. At the same time it holds still, and this part can never be denied, that as the Devil carried on his kingdom by the art magick, or what we call the Black Art, so the priests were the instruments both of the witchcraft and the idolatry.

How far the two infernal juggles are still carried on, and whether the priests in most parts of the world (our own, God bless us! always excepted) are not magicians, and dealers with the Devil, even in their sacreds, and by their mere consequence of their office, let the padres and men of tonsure tell us, and give us satisfaction if they can.

We have now brought the magicians of Egypt and the priests of the pagan temples to be something akin; at least we may say, we have brought them to be all of a trade; and I believe it is not very difficult to show you, that as they served the same master, so they had their instructions by the very same channel, and from the same original: in a word, that the worship of the gods, which was indeed the worship of the Devil, was dictated in the very same way, namely, by an immediate correspondence with the Devil, and with all the circumstances mentioned in the text before quoted; viz., divination, enchantment, conjuration, apparition, vision, dream, familiar spirits, observing times, observing seasons and flying of birds, entrails of beasts, and the like.

It may seem a little difficult to bring all the schemes of idol or pagan worship down to a level with witchcraft and diabolical magick; and some will tell us, that several parts of the pagan worship, or even paganism in general, was established upon pure and just principles, an exact and regular virtue, the height of morals, principles of truth, and of natural religion, of good government, and of dedication to the public welfare of mankind; nay, even upon principles of piety, and a homage to be paid to the Divine Being, as the first moving cause of life, and as a debt due to that Being, for all the good attending human life; that nothing has been wanting in some pagans but a revelation from heaven, and an opening in the eyes of the soul by divine inspiration to know the only true God.

(To be continued).

An Anglo-Arab Friendship Society

Under the chairmanship of the Earl of Norbury, an Anglo-Arab Friendship Society has been founded. The committee comprises the chairman and Mrs. Fox-Strangeways, Captain Alan Graham, Lady Makins, Miss Frances Newton (Secretary), Mr. Douglas Reed, Captain Arthur Rogers and Lt.-Colonel A. D. Wintle. Yusif Bandak Effendi will act as Arab Liaison.

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Name, address, and approximate number of members of Association

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To acquaint ourselves with the general character of this advice and the reasons underlying it, we agree to subscribe to *The Social Crediter* regularly in the proportion of at least one copy for every five members.

We agree not to discuss with others, without authorisation, the details of special advice received from the Secretariat.

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HEWLETT EDWARDS,

Director of Organisation and Overseas Relations.

*For this purpose an Association to consist of three or more Social Crediters.

†The Secretariat is the channel used by Major Douglas, the Advisory Chairman, for the transmission of advice.

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—Cennino Cennini.

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