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The Situation and the Outlook

By C. H. DOUGLAS

(III)

A dispassionate consideration of such events as the Mond-Turner Conference (not to mention the deliberations of less known bodies) ought to convince anyone that the Materialistic Conception of History, which Marx popularised, but did not originate, is, like so many other theories and ideas which are current, an inversion of the truth. Mond, and possibly others with him, was perfectly conscious of what he was aiming at, and was animated by a *conscious* hatred of the traditional English way of life, which represented an *unconscious* subordination of the "employment" and production systems to spiritual and social needs. It was the remnant of Christian Europe. Given that conviction, it is not difficult to see that mass production, majority democracy, collective bargaining and collectivism, one world government (intended to be ruled by Zionists) and World War and World Annihilation are all of a piece. They are the inescapable results of a choice—conscious in a small minority, unconscious and essentially passive in "the Common Man."

It has often been observed that there has been a steady degradation in the attractiveness of life in England, and perhaps to a less extent in Scotland, as the statistical wealth of the nation has increased. Since (a) the population has increased—rather mysteriously—and (b) the rate of production per man-hour has been accelerated by a factor of at least one hundred and probably more, it is indisputable that something must be happening which is ignored. There are many factors of this character. The first is that most of our production has little value in adding to the pleasure of life. The second is that a startling amount of our exports are a complete loss, from which we get no return. A third is that we get less return each year per unit of export, so that the amount of labour paid per unit of *import* tends to remain constant, or to increase irrespective of the productivity of that unit. At the present time, as a result of labour agitation reinforced by the failure of this policy to raise living standards, actual output tends to drop.

That is the system, and its apotheosis is, "full employment" for unspecified ends. Now, in fairness to many people whose education and daily work renders it nearly impossible that they should comprehend the insanity of this policy, it has to be admitted that war is its justification. If we are to contemplate more world wars, competitive armaments, not absolute standards of military strength, are inescapable. Put quite shortly, the world is doomed, and at no distant date, if this is the only conceivable policy by which to deal with the threat of War on a modern scale.

But there are at least two policies which can be applied to the situation. One of these is being publicised by every means which modern methods can suggest. It is the policy of the omnipotent World State. And the second is hardly mentioned and still more infrequently understood. It is the policy of the Free Individual.

It is difficult to pick up any newspaper at this time without reading a suggestion of the growing risk of war, accompanied by the remark, "Of course, nobody wants war." Well, if nobody wants war, from whom do wars proceed? The answer is: From the Common Man, manipulated by his Greatest Enemy, the Power Maniac. Without the common man, the Power Maniac is helpless.

There is really no room for argument about this matter. Not a day passes without some action being taken to make the individual more impotent and to transfer his individual initiative—his personal power—to the mass. The Trades Union, the Co-operative "Movement" (Co-operation between High Finance and the "Labour" Party to monopolise and cartelise distribution), the Producing Cartels, the various infringements on real property, and, most deadly perhaps of all, the combination of calculated inflation, taxation and "coupon" restrictions are all steps to Russian serfdom.

Perhaps the greatest disservice to struggling humanity which the past hundred years has witnessed has been fostered by those "money reformers" who have supported the "nationalisation" of the Bank of England. It is simply appalling in its implications that men, well educated in the every-day sense, should be so unconscious of the very roots of the democracy for which they profess such admiration that they cannot or will not grasp two elemental propositions. The first is that genuine control of genuine finance was the core of a genuine Parliamentary system, not its electoral devices, and that this involved getting the money from Parliament not from a Ways and Means Account, and that "nationalisation" of the Bank of England has now made it quite unnecessary to bring financial questions into the House of Commons at all. So evident has this become that the proposal to vote thousands of millions of pounds merely empties the House.

It ought to be elementary, but it is not, that if no considerable number of individuals *as individuals*, can be found to say they want war, then the way to prevent war is to prevent those individuals from being coerced or deceived, by desire for money or State action, into a war which only a tiny minority *do* want, because of its indispensability to a Power World Organisation. The present Administration is going further and faster than any previous Administration along the course in which Mr. Churchill's Administration concurred, and against which the so-called Conservative Opposition is making no real protest—the transfer of power

and initiative from the individual to the institutions controlled by International Finance. And no Power on earth can avert the consequences, failing a reversal of the policy and the discredit of its philosophy. Those consequences are war and the death of civilisation.

(To be concluded).

Another Little Round Won't Do Us Any Harm?

Quite apart from the reports (which may be malicious) of flood-lit plush curtains and the roll of kettle-drums to herald the appearance of the National (Socialist) Saviour at the Blackpool Party mass meeting, it seems that Mr. Churchill has finally decided upon another round of Political Enjoyment. Whether that means War or Revolution, or which first, only time (and not a very long time) will disclose. We are satisfied that it does not mean an early end to those abominations upon which the ex-Prime Minister's hearers were invited to concentrate their gaze—queues, taxes, restrictions and the vast predatory bureaucracy now in command of the situation. "Look!" was the injunction. The cinema has, perhaps, made it a national habit. The quiet intimation has already been given that "you can't un-scramble eggs", and there was no sign in the National (Socialist) leader's speech that his Party, under whatever name it may finally choose to trim its sails, has learnt anything but the fact of its exclusion from office from its recent experiences. It is quite true that you can't un-scramble eggs, an observation which might justly have occupied the attention of the Conservative Party while they watched the Planners' scrambles throughout the war years and before the war years. The truism points to the core of present political troubles, which is the steady avoidance of any attention at all to the fact that the world has not been, is not and never will be, unless by culpable misgovernment, and, so far as Great Britain is concerned, by treasonable misgovernment, confined and limited to a single omelette. If our political cooks have made a mess of one omelette (as they have) what we want them to do, and what they must do if Mr. Churchill and his friends, chiefly American or American domiciled, are not going to enjoy their projected feast of fresh violence, is to begin to prepare another, using fresh eggs and omitting some of the diabolical ingredients which have brought us to the pass we are in. To do so they must learn to assess without any wide margin of error what these ingredients are, how they may be avoided, or eliminated if they should, unfortunately, gain entrance into the dish, and how poisoned dishes may be disposed of without danger of damage to all who have the handling of them. You don't go on feeding noxious food to people because you can't unscramble eggs.

Our readers, or, if not our readers, other readers, may justly inquire what evidences there are of malintention in either the speech of Mr. Churchill or the accompanying demonstrations at Liverpool and elsewhere, where, it seems, all the rivals to Mr. Churchill's ascendancy, have been given an airing in professed support of the new aims of the new Party. They are Mr. Eden ("It seems that our New Order must be built through war. But it will be built just the

same"), and Sir D. Maxwell Fyfe. Admittedly almost any party programme *could* be made the starting point of results vastly different from those which its provisions evoke in the undisciplined imaginations of mere voters. Presumably, it will be an electioneering point at the next election (if there is a next election) that the sufferings of the present electorate arise from this very cause. Whatever may be the case where action is enforced upon an executant, in all cases where strong desire to be executants is in evidence, it is fair to assume that the executant intends to produce the results which he does in fact produce. From that point of view, all the governments of "Sound Finance" in this country, whatever their party names, have produced, over the whole period of extended popular franchise, distorted and manipulated away from its ostensible intention as it may have been, steady deterioration to the point where the end of all government as we understand it is in view. Considering the desperate, unbridled, corruption which has marked the determination of all those chiefly concerned to enlarge as well as to retain their power to take what they impudently call their "responsibility" for the conduct of affairs along these lines, we see no escape from the conclusion that this result was intended. The policy, like all policies, is the policy of a philosophy; and that philosophy is wrong. Recognition of this cardinal fact is the first and the only valid first step towards the establishment of any politician in the esteem of anyone whose opinion matters. The objectives announced by Mr. Churchill he described as "our main objectives." What are they?—

"To uphold the Christian religion and resist all attacks upon it." Well, and who appointed eighty per cent. of the Socialist Bishops? And what will the "Conservative" Party have to say when The Dean of Canterbury claims its support for his views on "Christianity"? And how to distinguish between Christians and "Christians and Jews"? And don't they? Mr. Churchill joining the Roman Catholic Church? He double-crossed the Atlantic during the war.

"To defend our monarchical parliamentary constitution"—Well, that's what we've got, a "monarchical parliamentary constitution", and the only people, seemingly, apart from Social Crediters, who know either what it is or how it works, are the people, for the most part alien, who brought it to what it is, from what it was, for the set purpose of using it as it is used by the Socialist Government and as it was used by all the governments there have been since Cromwell, to go no further back; — *i.e.*, as an instrument for extra territorial interests, financial and political—and religious (since we were once a Christian country).

"To provide adequate security against external aggression and security for our seaborne trade." "Only in war or under threat of war will a British Government undertake large-scale planning." We are still under threat of war, and, *vide infra*, the "Conservative" Party is still promising to carry us with it "into another vast scheme of national insurance which arose even in the stress of war from a Parliament with a great Conservative majority" (Mr. Churchill at Blackpool).

"To uphold law and order, impartial justice administered by courts, free from interference or pressure on the part of the executive." But which law, and what order? The New Order of Mr. Anthony Eden? The necessity for direct interference with the application of the laws need be no more than a temporary expedient. The judges won't live for ever.

Some now on the bench may have their own ideas about the difference between good and bad laws. What they chiefly complain of is the absence of laws properly drafted in accordance with well-understood principles of right, "administrative lawlessness." While the "Conservative" Party is still marking time, could it not do a little exposing of "pressure on the part of the executive" while it is being exerted? Or are more governments involved than one?

"To regain a sound finance and strict supervision of national income and expenditure." But, surely, the Bank of International Settlements will give Dr. Dalton a certificate of soundness in his finance? And who is the "Conservative" Party to dissent? Is *supervision* of the national income, in any case, more important than receipt of the national income? These are questions which, we are assured, Mr. Churchill perfectly well understands; but, like Justice in the epigram, he is apt to "display his scales, but not his weights. To show us these as openly, he hesitates."

"To defend and develop our Empire trade, without which Great Britain would perish." Good idea. Has this objective ever been absent from the lips of our rulers?

"To promote all measures to improve the health and social conditions of the people." e.g. Mr. Willink's State Medical Service in place of Mr. Bevan's. Or is that only one measure, the other being the "vast scheme of national insurance which arose *even* (our italics) in the stress of war."?

The list closed with a promise to support (as a general rule) 'free' enterprise, a description divergently interpreted by 'sound' financiers and others.

Finally, in regard to these objectives, it is not unequivocally a recommendation of Mr. Churchill's idea of a non-proletarian property-owning democracy that his description of its features, admittedly scrappy, merely served to prelude his claim to have introduced "the first unemployment insurance scheme." The two ideas either don't hang together, or Mr. Churchill's idea of economic democracy is nonsense. Are the miners who are now receiving preferential treatment in regard to rationed foods (real wealth!) and the serf-recipients of present State doles likely to exchange these for a "share in the profits of industry"? Industry doesn't make a profit under any government. It makes a loss in favour of the moneylenders who finance it. The law of diminishing returns is made, artificially, to apply to the total of human effort. To offer a rebate of the diminution of one *per cent.* while you prepare for war or revolution partly with the aid of and partly to conceal and to destroy 99 *per cent.* undistributed *may* entice an addled population into complicity; but it won't avert what Mr. Churchill professes it is his desire to avert.

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Newspaper Circulations and Finances

According to an article in *The Nineteenth Century* by S. K. Ratcliffe, on the death in 1905 of John Edward Taylor, who made the *Manchester Guardian* a daily newspaper in 1855, C. P. Scott, Taylor's cousin and partner, had understood that "Scott should inherit the paper, but Taylor left him no more than an option to purchase, and this the trustees were not required to make good. An interval of acute anxiety ended with Scott in possession, as governing director and chief owner. The price was high for those days, £242,000. The family resources were mobilised and regional support was happily available. The transaction was concluded with an offer of credit from the bank which, since it embodied a generous tribute from fellow-citizens, gave exceeding satisfaction to the Editor. The *Guardian* was then emerging from a period of financial stringency. During many years of the Taylor-Scott partnership the profits had ranged between £12,000 and £24,000." The writer states that the highest average sale of the *Westminster Gazette* was 25,000.

"Private Production"

"A. McK.", writing in *Free Man* (Inverkeithing), draws attention to the 'private production' carried on in all factories, shipyards and workshops for the use of operatives themselves or their friends. He says:—

"For years past Trade Unionism has concentrated on the fight for higher wages, in short they have surrendered to the common delusion that money and plenty of it is the secret of prosperity and happiness. How different was the spirit of the Craft Guilds in the old days! Their aim was quality and quality always implies discipline, particularly the best and truest form—self-discipline. In this machine age the loss of individual craftsmanship can be, and is, largely concealed owing to the precision of the machines, but the loss of discipline—especially self-discipline—cannot be so easily concealed as is evident not only from the nature and extent of 'private production' but in the increasing tendency to sneer at the very mention of honest production as a virtue in itself.

"The 'closed shop' cry of trade unionists is not a sign of increasing strength but of increasing weakness. So, too, is the loud assertiveness of the emphasis on "the worker" in his mass aspect coupled with a growing determination to be a shirker in his individual aspect.

"So far as I can see the worker's intelligence and will have been so maltreated and conditioned that he is no longer capable of discipline, and the Unions are, consequently, incapable of it either. Thus the way is opened for the only alternative in such conditions—State discipline—and in that direction we are steadily proceeding. Some folk would say "drifting" but I will not insult your readers with such an infantile description of a situation which has so obviously been engineered by the race of unscrupulous gangsters who, for so many generations, have carried on the work of disrupting and perverting the whole of European civilisation until we are where we are at this hour."

THE NEW DESPOTISM

By THE RT. HON. LORD HEWART.

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"One World"

It is being increasingly frequently stated that another war (which on the same or another page of the newspaper saying it is said to be 'inevitable') will mean "the end of civilisation." The particularly fatal quality of the 'inevitable' Third World War is believed to reside in the specially horrible weapons with which it will be fought.

In passing, it may be noted that the atomic bomb is certainly not the devastating weapon which propaganda represents it to be. Most of the horror reports are the work of journalists; there is a significant lack of expert testimony, and such as there is gives a much more moderate picture. And the more moderate effect is what one would expect from theoretical considerations.

The real danger to the world lies, not in the weapons with which the war might be fought, but in its outcome. For the first time in history it is probable that the war would end with the unchallengeable supremacy of a single armed force, which would automatically become a world police force. That police force would buttress supreme political power.

Supreme political power is, or has been, the aspiration of several political groups. No one doubts it in the case of Germany; fewer doubt it now than did even a few months ago in the case of Russia; America is under growing suspicion; and the *pax Britannica* has its advocates.

But the scrambles of what appear to be the major contestants for the prize of world control cloak the machinations of a concealed aspirant: the International Jew. His technique is, through money power and propaganda to dissolve all national institutions, and at the same time to build up his own international organisations of control.

"You may say that the *goyim* will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a manoeuvre of such appalling terror that the very stoutest hearts quail . . ." (*Protocols*, IX, 13.). The terror contemplated was the mining of capital cities; but the advance of science has provided the atomic bomb, control of which has been assumed by Messrs. Baruch and Lillenthal.

There are several aspects of this situation which demand consideration. One is the fact that advocates of "One World" play straight into the hands of the conspirators. Their motives are very probably idealistic, and that renders them all the more dangerous. At all events, their activities are deliberately framed to weaken the national sovereignty of their own countries: thus Mr. Attlee in 1934: "We have absolutely abandoned any idea of nationalist loyalty. We are deliberately putting a world order before our loyalty to our own country.

And again, there are the crypto-Communists, their strategy is to build up the strength of Russia, and then to

manoeuvre their country into conflict with her; this is intended to precipitate internal revolution.

Supreme political power can be exercised only at the expense of self-determination. It is as if there were a fixed quantity of social power, and what is concentrated in the hands of the State leaves its individuals correspondingly powerless.

Again, individuals as such cannot wage wars; only when they surrender their power of self-determination in favour of organisation into groups are wars possible. And the horror of modern war is proportional to the extent of the organisation underlying it. For example, the atomic bomb requires for its production a more extensive organisation than production of any other sort.

Now why should it be supposed that total organisation of the world would automatically eliminate the horrors that have accompanied the progress of organisation? There is, on the contrary, every reason to believe that such organisation would produce its own, and the ultimate, in horrors.

That is the danger—and a terribly imminent danger—which lies in another war or in the success of the forces working to secure world domination under threat of war. And the only escape is to restore social power—self-determination—to the individual.—*The Australian Social Crediter*.

The Kensington Riot

"In the week following the Kensington happenings the Government woke to life. Writs were issued against the squatters in two blocks of flats; a special conference was called at Scotland Yard, and divisional superintendents were instructed to disperse unlawful gatherings. In the matter of the Scotland Yard conference the *Daily Telegraph* reported that its purpose was 'to consider the Government instructions on police procedure in dealing with future movement of squatters in the London area.' Does this mean that police officers have to wait for 'Government' instructions, before they perform their elementary duty of keeping the peace? What were the instructions on which they based their conduct on September 8? From whom did those instructions emanate? . . . As far as one can understand the position at present it is that the Government and local authorities choose which part of the Law they will put into operation, and against whom, and when. When they do not choose to make the police, or to allow the police, to do their duty, that duty is not done."—"B" in *The National Review*.

Dumb?

Under the heading, "The Silent 6000", *The Evening Standard* recently bore the following:—

"The Health Bill—in principle—is welcomed by 'slightly over 80 per cent.' of medical students who answered a questionnaire sent out by the British Medical Students' Association, says an announcement sent to me to-day.

"But of the Association's membership of 10,106, replies were received from only 3,801—37.6 per cent.

"Sixty per cent. of those who did answer said they were willing to work in the National Health Service if it comes into force, or anticipated the inevitability of having to work in it."

Of the Practice and Progress of Magic

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.
The obsequious Devil obeys the Sorcerer's Skill,
The Mill turns round the Horse, that first turns
round the Mill.*

(Continued).

Those that are of this opinion, support it by the example of Numa Pompilius, the founder of the Roman rites . . .

* * *

They give us several other examples of great and illustrious men, who though professed heathens in the manner of worship, and the immediate object, yet formed their notions upon just and noble principles strictly adhering to the natural principles of religion, closely pursuing justice in government, impartiality in matters of right, preserving virtue and honour in the people, and making wholesome laws for their better government, upon all occasions; such are Lycurgus the Lacedæmonian, Confucius the Chinese, Solon the wise philosopher, and sundry others.

They also name to us the books of the Sibyls, which, so far as they are discovered, they say are filled with summary rules for well-governing mankind, and directing a due homage to the great God.

But let us look through all this. God, for wise ends, did not think fit to accept these little emanations of natural light, or to reveal himself to the persons; however sincere they may be said to be in the pursuit of divine light, as then they were left to the dim and dusky shadows of natural reasonings only, so it appeared that those natural reasonings were not sufficient to inform the mind of man concerning God; but that when they had done all, for want of further illuminations, the Devil was suffered to chop in, and confound all their brightest ideas of worship, with a horrid rhapsody of complicated idolatry.

This very observation is sufficient, or at least it might be expected that it should be sufficient, to crush the notions which our more polite gentlemen now advance, in favour of the study of magick, as an art or science only; they contend that the word magick is greatly mistaken, and that we do not understand what we speak of; that magick is nothing else but a received well-guided way of thinking and acting; that it is truly the science of reflection, and the art of making a right judgement of things, by giving every object, however distant, its due weight; thinking of things according to the true rate of them; that the human judgment is in itself infallible, and therefore in some manner equal to the Divine Being; a light issued from heaven, and darted by emanation into the souls

of men; which, if rightly cultivated and improved, and especially if sincerely followed, adhered to and obeyed, guides the soul to understand things in a superior way; this, they say, is magick, the very word which intimates a superior and divine knowledge, leads to understand what it means; and this, say they, duly followed, would from the beginning have made men be, as the serpent told them they should be, viz., like gods, knowing good and evil.

* * *

Will any one think we wrong the pagan institutions, much less the institutors, to say, that the Devil had a finger in all this? Does not Satan in policy suffer an appearance of virtue and piety to be set up, to mock the world into true devil-worship? How could he set himself up to be worshipped as a god, and how could he make himself truly the god of this world, if he did not enjoin to his worshippers, at least seemingly, some forms of life, and appearing principles, agreeable to the rules of virtue and honour? It is by this that in general he has carried on the delusion, and this, as I may say, has been the magick of his art, as well as the art of his magick.

The Romans were the most civilised heathens that the world ever saw; their government had in it all the appearance of justice and moderation; they honoured and rewarded virtue and honour, love to our country, courage, gallantry: how did they crown those that saved a citizen, give triumphs to those that had conquered their enemies, give prizes to those who excelled in the most commendable things! How did they honour chastity in their vestal virgins; temperance, eloquence, learning and philosophy, in the persons of those that excelled, and erect statues to their memory when dead!

* * *

All the while that they erected temples to justice, to honour, to virtue, and to peace, they studied all possible ways, by war and blood, to amass treasures, and enlarge their empire, until, as the Roman histories confess, they left no nation unsubdued, except such as they found it not in their power, or worth their while, to conquer; that is to say such as the Parthians, who were too powerful for them to conquer, and so poor when conquered, as not to be worth the attempt;

* * *

All the rest of the world, as I have said, they continually invaded and subdued, and mattered not the reason and justice of the war, if the reward of their treasures, and the advantage of governing them, was apparent.

* * *

This is the sum of the Roman polity, and of the methods taken in a government and by a people who, as above, are said to be the most civilized of all the pagan nations and governments in the world; and this, in a word, serves to open the eyes of posterity, and betrays the Devil's conspiracy against mankind in the openest manner possible. The magick of hell discovers itself here, that under the specious pretence of just government, and under the fame of a civilized nation, governing themselves and the world by the rules of justice and virtue, a loose was given to all manner of barbarisms, cruelty, blood, and oppression.

It is clear in so many examples, that I need say no more to explain it, that the Roman government and the Roman religion was all founded on a diabolical regimen, and was maintained by the magick and artifice of the Devil and his

instruments; which instruments were chiefly the priests of the idol temples and worship, who by the subtlety of their arts (religious art, the worst sort of magick) made such deep impressions on the minds of the deluded world, that not the common sort only, not the vulgar, or as we say the canaille, the mob and rabble of the people, came into it, and believed the lying wonders; but the learned world, the philosophers, the poets, men of the most exquisite parts, and the most polite knowledge, nay, of the noblest principles of virtue, and who had the most refined ideas of justice and honour, even these all came into the delusions of this black art, believed, and, as I may say, relished the witchcraft and delusions of the magicians and sorcerers, and were taken with their lying wonders; even the Cato's, the Tully's, the great and the greatest heroes, philosophers, scholars, it was all one, they were swallowed up by the arts of the magicians and southsayers; nay, their kings stooped to deal in this black art themselves. Romulus, the founder of the city of Rome, and the first father even of the Roman name, was himself a southsayer; that is to say, a magician, a diviner or enchanter; in plain English, a dealer with the Devil, and the great propagator of the infernal art; I say, the great propagator of it, for he was the first that instituted the augurs in the pagan worship, and, as I said, hooked in the magicians into their religion, making all the wizards and conjurers priests; though I must insist upon it, not Romulus, Numa, or the Devil himself, could make all the priests conjurers, no, not to this day.

* * *

At length the Christian religion, in spite of persecution and obstinate resistance, both from the Jews as well as the pagans, began to spread itself in the world; and as Christ himself says, that he came to destroy the works of the Devil, so it appeared; for immediately the glories of the pagan superstition began to fade, their oracles ceased, the priests became dumb; and the Devil, not able to carry on the cheat any further, threw it up; the augurs and southsayers fled from the face of the Christian doctrine, and from the preaching of the apostles and their successors, as not able to exercise their sorceries and divinations, no, not so much as in the presence of the Christian ministers.

We have two remarkable instances of this in the sacred text; one is Acts xiii. 7, when being at the isle of Cyprus, Elymas the sorcerer ventured to withstand St. Paul, when he preached the word of God to Sergius Paulus the governor, but for the audacious attempt was struck blind by the miraculous word of the blessed apostle, so being made an instrument to confirm the governor in his faith, and complete the conversion which the conjuring wretch sought to oppose; ver. 12, "The deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The other instance is in Acts xix. 19, where indeed there is a double evidence; first, of the power of the Christian doctrine prevailing over the magick and diabolic arts then in practice; and, secondly, of the prodigious increase of those magical delusions among the Romans, however wise and polite a people they were. The story is short, and fully to the purpose: St. Paul, preaching at Ephesus, made a wonderful progress in converting the pagans of that great city, to the Christian faith. Some histories tell us he converted one hundred thousand people there and in the country adjacent; but that by the way: in a word, the text says, ver.

17, "the name of the Lord Jesus was magnified." And how, but by this eminent victory over the Devil? For (besides the conquest of the exorcists who went about to cast out a devil by their conjurings and spells) the magicians themselves were converted by Paul's preaching, and that to a prodigious number of them; ver. 19, "Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." What a height must the black art of the Devil be come to at that time, that the books which were to be found in that one city should amount to such a sum of money! I give this account, as I have said, to let you see to what an extravagant height the Devil had carried this matter; and how and in what manner he supported his interest in the world . . .

* * *

But, now, for a downright converse with the Devil, I don't understand that Satan ever tied himself down by articles, that not only such and such a man as my Arab, or Ali Albrahazen, of whom I have spoken, should be able to call him up when they pleased, by such and such forms, ceremonies, voices and sounds; but that to whomsoever they should communicate the same tokens, or watch-words, they should have the same power, and that the very words should call him or his agents up to an appearance, whoever made use of them.

This would have been to have the Devil bind himself prentice to them and their heirs for ever; and to have chained himself down, galley-slave like, to the sound of the words which I take to be quite wide of the case; nor would it serve his designs, for the Devil loves to know his agents, and not be at the call of every boy, because perhaps his grandmother told him the words which she used to raise the Devil with, or because the Devil and she had agreed upon the matter. But no doubt Satan, who is certainly the author of all this kind of magic, and which therefore and for that very reason is called by his name, 'diabolic'; I say, no doubt, as he is the only teacher of the art, so he teaches it immediately by himself; that is, he makes men magicians, and wizards, and makes old women witches, (ay, and young too,) by an immediate converse and contract with them only, and between them and himself. Nor does he stick at the pains of beginning anew with every person, and in every country; and this is the reason why the black art, as we righteously entitle it, is not the same in all countries, nor is the Devil talked to in the same words, for then all the witches and magicians of every nation must learn the same language; but on the contrary, as the Devil talks all languages when he pleases, so he talks to every one of his disciples in their own mother tongue, and directs them to do the same to him; so that a Roman wizard calls him up in Latin; a Tuscan conjurer in Italian; a High German doctor makes his circles, and casts his figures, and talks magick to him in the suitable tongue called High Dutch; the second-sighted Highlander in Irs, and the Lancashire lady in English.

So propitious, so civil, so well-mannered is Satan to all his drudges and devotees, that he, to put them to as little trouble as possible, stoops to harken to their summons, as they think fit to express themselves in their own, or any language. Nay, though the magicians sometimes form a cant of their own, by which they amuse their clients, yet

their familiar friend takes it in good part, and converses with them in their own way.

Even the poor Indians paw-waw with him in the language of the most northern America, the Banians in the language of the East Indians, the islanders of Amboyna in the language of the Celebes and Moluccas, and the Chinese in that of Grand Tartary.

The magicians seem to act in this part, as if the Devil condescended to them, not they to him; but then this makes it evident that he converses personally with them all, that he makes his bargains and agreements with them always separately, in all places, and in all languages; whereas, if he gave them a general commission to empower others to divine, enchant, and raise the Devil, or evil spirits, they must all understand one universal language.

The sum of the matter is this; the Devil, as a learned author says, has three ways by which he carries on his kingdom in the world, and by which he works all his wonders, which amuse and deceive them.

1. By moving the affections and thoughts of men, whether sleeping or waking; and this, as it respects his causing them to dream on any occasion as he thinks fit, is one very considerable branch of his power.

2. By his exquisite knowledge of nature, by which he turns the causes of things to his own purposes, and often brings to pass such events as suit with his particular occasions.

3. By illusion and fraud, imposing upon the senses, binding and blinding the understanding and the eyes, both of the body and of the minds of willingly-deceived men.

N.B.—And I may add a fourth, which perhaps he was not acquainted with in former times; namely, by familiar agreement, compact and contract with the bright men of the times, who he brings over to converse and correspond with him, and who he acts by, and allows them to play their game and his own together; and this is magick.

Having then established a correspondence with man, we are not to wonder if, to gratify his new correspondents, he empowers them to act abundance of strange and unaccountable things in the world, that they may by that means obtain a reputation of being wiser and craftier than their neighbours; and may also be admired and esteemed first, and consequently believed.

These wonders they work by his immediate hand, by his power and assistance, as well as direction; and this I call magick, and it is so in the worst sense. To this he subjoins a power, as it may be called, over himself, authorizing the magicians or conjurers to summon him in to their aid whenever they have occasion for him, to demand his presence and assistance whenever they please. It was said of Hamed, an Egyptian sorcerer, that he had the Devil so at his command, that if he did but draw a circle upon the ground, and stamp with his foot in the middle of it, the Devil would appear, and bring as many devils with him, as the magician stamped several times on the ground; and that upon their so appearing, he could again send them of such errands, and for the despatch of such business as he required, whether to do good or evil, to bring on mischief, or to prevent mischief, as he that so called him up pleased to

direct; but I do not vouch for the truth of the Devil's complaisance in this particular, nor see the reason of it.

If the magicians in those ancient days had such influence upon him, it is undoubtedly true that they did him great and signal services, for, and by it, or else Satan, who does not use to dispense his favours gratis must have some secret view in it which they or we have not yet discovered.

This great use which the Devil makes of magicians and conjurers, is a certain discovery that he is confined by a superior hand in his workings, and that he can only act by stratagem, by cunning and craft, not by force and power.

It is reported of a sorcerer in Rome, that he could call for lightning and thunder whenever he pleased, and that the Devil would produce it for him; but that calling him up once to procure thunder, that should burn a house, and do great mischief, to gratify the wicked design of the conjurer, he told him no, he could not gratify his revenge so far, at least not at that time; and that the same sorcerer did at last confess, that the spirit which he conversed with, could show his power many ways in a miraculous manner, but could not do any mischief by it.

It may be true, and no doubt is so, that the magicians, were they fully empowered, and at liberty, would really do more mischief than the Devil himself, had he the same power; not that their malice can be greater, but their policy is certainly less; and as they do not see so far before them as he does, so they do not always see into the reason of things and whether it would be for the common interest or no: for example; were the Devil empowered to fire houses, destroy families, lay waste kingdoms, he might incline to do it; but his prudentials and politics might sometimes tell him, that it would be more for his interest to let it alone; and so the magicians likewise find it, I say, for their common interest, to act by craft and subtlety as their master the Devil has done before them, rather than by open rage and fury; I mean, for their common interest as magicians. The Devil could, without doubt, in the ordinary exercise of his power as a spirit, burn, kill, destroy, and in some sense put an end to God's creation: but this would not answer his end; he knows his Maker is his governor, and could if he pleased punish him immediately, even, as he expresses it in the Scripture, before his time: and he knows likewise, that when he had destroyed and made havoc of mankind, God could, with the breath of his mouth, form a new species, and that such a kind as he should have no power over; and therefore it is not, in short, the Devil's interest to make that spoil in the world which as an angel, as a powerful spirit, he might do; and especially if we suppose him not to be chained and fettered down to superior limitations, which, however, we know to our infinite satisfaction that he is.

In a word, the Devil's business, and all his aim, is not to destroy, but to damn mankind; not to cut him off, and put his Maker to the trouble of a new creation, but to make him a rebel, like himself; and even this he is fain to bring to pass by subtlety and art, making use of man against man, arming flesh against spirit, and setting nature in defiance of the God of nature; and this by secretly corresponding with some of the worst and vilest abandoned wretches that he can find; instructing them, and teaching them his own methods, and so making them traitors to their own kind; drawing them in to engage with him in ruining the souls and bodies of others, and concerting measures with these corrupted instruments, whose principles he had first debauched, that

they may act and do for him, and in his name, all the mischief which he finds it is not for his purpose to do himself.

While he thus lies behind the curtain himself, and is not seen, or at least not publicly, he corresponds most punctually with these agents, empowering and directing them, by a great variety of hellish arts and contrivances, to work wonders, amuse and impose upon mankind, and carry on all his affairs for him. And this is that we call the black art, and so I am come back to my text.

If it be true that the Devil is the prince of the air, then he can form tempests in it, can poison and infect it so, as that all creatures, human as well as sensitive and vegetable, should perish in it; but as he is yet a prince under limitations and restrictions, so he can exert no more power than he has; and when his human agents, who are therein worse devils than himself, would be for conflagrations, and general destruction, he wisely, or rather cunningly, puts them off, and diverts them, without telling them, or giving them room to think, that he really has not power himself to enable them.

It is impossible to close this article of the magicians' power being limited, without an agreeable reflection upon the modern furies of our age, your party leaders and politic scheme-makers; what merry work they would make in the world, if the Devil, their head engineer, was not limited, and not in condition to trust them with the power of doing mischief as they desire it.

Perhaps the sense of this limitation in the power of their chief correspondent is one reason, that however studious they are to do mischief, yet they have not so much studied the diabolical art as they would otherwise have done; in a word, they are not complete magicians, because they see the black art is not wicked enough for them, and they cannot obtain a power by it to out-sin the Devil.

But I come back to the art itself. The artists are certainly very helpful to the Devil, as well as the Devil to them: for as he is obliged to work by stratagem, not by force, all his cunning is employed to carry on his kingdom and government in the world; and this brings me to the reason why the Devil does not care to act in person, in most cases of his administration; but to employ those people whom we call magicians, that they may act with his full directions, and though with art, yet with power also sufficient to stand his ground against all human opposition.

Under the cover of these agents he acts with infinite success, by their influence he carries on all his affairs, and especially those of kingdom and dominion, in which it is not for want of impudence if he does not rival or indeed dethrone his Maker. By his secret correspondence with them it is that he fills the world with sham wonders, and false stories, which being detected and exposed, reflects upon the magicians, not upon the Devil; neither indeed ought it to affect him, for that it is not for want of his assistance if any of them miscarry, but from their expecting more from him than it is fit he should grant, or than perhaps it is in his power to grant. No wonder then he is so officious, and so willing, that he runs and goes, and dances attendance upon a set of ignorant magicians; I say ignorant, except only as he instructs them; it is evidently because he makes his advantage of them, and they act for his account.

It is then apparent, that the magicians are instruments by which the Devil carries on his politic affairs in the world. It is time then, in the next place, to inquire in what manner they perform it, and from what principles they act; and then we shall come to some historical account of their merry proceedings in the world.

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