

# THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

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## NOTES OF THE WEEK.

Some features of Mr. Lloyd George's election pamphlet\* are interesting to students of the credit system. He claims Mr. Goodenough, Chairman of Barclays Bank, as a sponsor for his unemployment schemes, quoting him as follows:

"If these (depressed) industries are unable through these means to absorb their existing unemployed, there is ample opportunity for affording relief. . . in works of a more or less public character, such as levelling, road-making, planting, and drainage in many areas. Much requires to be done in work of such a description, both of a productive as well as of an unproductive character." (Speech to shareholders, 1929.)

Again, with reference to the question of funds for these schemes, Mr. Lloyd George ingeniously alights on that part of Mr. McKenna's last annual speech where he analysed deposits into "time" and "demand" deposits. As our readers will remember, Mr. McKenna defined time deposits as "money awaiting investment, or money for which no trading use can be found for the moment," and stated that the proportion which this investment money bore to money in active use went up from 33.8 per cent. in 1920 to 44.7 per cent. in 1928. This sets Mr. Lloyd George off.

"The 'current, deposit, and other accounts' of the Midland Bank at December 31, 1928, stood at £395,000,000. Broadly, therefore, the restoration of the ratio of Time to Demand Deposits of 1923 only, (40.2 per cent.), would provide £17,000,000 for suitable new enterprise. The restoration of the ratio of 1920 (33.8 per cent.) would raise this to £43,000,000. The Midland Bank is the largest in the world. If we assume its experience is representative, and apply the same method to the total deposits of the twelve principal British banks, these figures are raised to, say, £85,000,000 and £210,000,000 respectively."

Mr. Lloyd George anticipates the objection that this investment money now on deposit is not idle, and says himself that "it is used by the banks in loans

\* We Can Conquer Unemployment. Published by Cassell and Co. Price 6d.

to the money market and in short-period investments"; but he replies:

"The point is that there is evidence of large sums at present used to less advantage from an employment point of view, available for long term investment if and when openings of sufficient attraction occur."

Really, the ranks of Tuscany can scarce forbear to cheer this adroit piece of advertising. It is beautifully adjusted to that point of financial consciousness at which the electorate has arrived. The man-in-the-street "knows" (i.e., thinks he knows) that banks mind people's money by lending it out judiciously; but he has also been infected with a suspicion that banking policy is not working out satisfactorily. This, of course, has happened through his reading of his daily paper, let alone the influence exercised by the various schools of credit reform. Naturally he expects in regard to any great reform, to be told about the bankers: if not, he would feel that something was missing, and that the sponsors of the reform were behind the times. Mr. Lloyd George has got this situation well sized up, and accordingly supplies the demand. He is right up to date. Mr. Goodenough approves how to finance it, and Mr. McKenna has discovered how to do it. With that Board of Directors shown (by implication) on the Liberal Prospectus is it any wonder that the Liberal stock on the Exchange has now touched the 100 mark after commencing in the sixties only a week or two ago?

This scheme is not exclusively Liberal. Its adoption would not conflict with the principles of any political party. In fact, Mr. Lloyd George at the Albert Hall last Tuesday said that he hoped to be in the position to "compel" the fulfilment of his pledge—which suggests that it is only obstinacy, or laziness which explains the Conservatives' neglect to adopt the programme, and that the Liberal revival manifested in the figures at the by-elections will, if continued and developed at the General Election, force even a victorious Conserva-

Government to tackle the unemployment problem along the lines now laid down. It is very clever tactics on Mr. Lloyd George's part to appeal for votes for the Liberal Party on the basis of a non-party (or all-party) proposal. He stands forward as the man-who-means-to-do-something, principles or no principles. (Damn the party spirit and vote for the Liberal Party!)

Everything that the ordinary citizen really needs a Government to do for him costs money to supply. That means, under the financial system, that a Government can supply him only what he can pay for: nothing more. If Mr. Lloyd George came to power and secured his £210,000,000 for development work, that money would be debited as a capital charge and would have to be recovered through taxation. Even if it were wholly distributed in wages to a million workers the share would be about £4 a week per man for one year, or, if preferred, £2 a week for two years. Sooner or later there would have to be a repetition of the borrowing process or a re-emergence of the unemployment problem. That is to say that a permanent cure for unemployment must entail a continuously increasing balance of indebtedness of the taxpayer to the State. The financing of Mr. Lloyd George's scheme is exactly the same as if he lent his £210,000,000 to all the employed, and billeted the unemployed on them until the money was spent. Someone will say: "Oh, no: the unemployed would now be working and creating wealth." Quite so; and a very sound argument, if only the financing of wealth-creation automatically financed equivalent wealth-distribution. But it does not. Wealth-distribution, by which we mean private consumption regarded quantitatively, tends to stick at a given level no matter what amount of money is employed in wealth-creation. It clearly does so in the case of road development, because nobody eats roads. But it would do so just the same even if the unemployed were to be set to sow crops for an almost immediate harvest. The reason is that this result is deliberately aimed at and successfully achieved by the banking system. The instrument by which it is done is the present system of costing, which requires in practice, that the price of what you want at any time shall be the whole contents of your purse at that time. Everyone is familiar with that old joke about the small boy and the shopkeeper: "How much is that, sir?" "That, sonny? Well, how much have you got?"

Mr. Lloyd George, as we noted previously, has his eye on Time Deposits. These constitute the pool of financial capital from which he proposes to borrow—the pool of money seeking investment. He relies, not, of course, on coercion, but persuasion, to get hold of this money. As he says, the money will be forthcoming if the investment is made "attractive" enough. Attraction, in this connection, means that the investors have to be satisfied with the interest offered and with the rate at which the principal will be repaid. Mr. Lloyd George scoffs at the idea that money cannot be raised for English roads when it can be lent for Munich water-works. But unless he offers better, or at least as good, inducement, he will not be able to divert money from foreign or any other alternative employment to his own purposes. He cannot force lenders to accept worse conditions from him than they can secure elsewhere. Now lenders have a mob psychology, and it is directed by the banks—ultimately by the Bank of England. Mr. Lloyd George may get his money. He may even now have been promised that it will be forthcoming. But if so, he will get it on what are called sound financial conditions; and the purpose of these conditions can

be summed up as that of ensuring that the road-development "wealth" will be absorbed by industry generally in the form of savings in costs. Now industry, comprehended as a system, has only one kind of cost—namely, remuneration of persons. Hence a general saving of costs means a reduction of consumer-income, whether by cutting down salaries and wages or (as is usually the case) dispensing with services. So, in the last analysis, it is true to say that the financiers' object in furthering Mr. Lloyd George's employment scheme on the roads would be to further a compensating disemployment scheme of their own inside industry.

The General Electric Company announces its revised scheme for the issue of shares which was suspended a few days ago. Foreign holders of its old Ordinary shares are to be permitted to buy the new Ordinaries in the proportion of two new shares for every three old ones. But it is a condition that they must sell these new shares within a reasonable time after a free London market has been established in them. This is an adroit compliance with the demand voiced on behalf of American shareholders. It was denied that they wanted to control the G.E.C., but it was claimed that they were unjustly dealt by to be stopped from buying shares to be issued at 42s. when the market price of similar shares was 56s. Why, it was asked, should the 14s. bonus be served for British subjects? The answer of the G.E.C. now is: "All right: if it's only the bonus you are after you can come in: and as you can only realise your bonus by re-selling you will not object to our making it a condition that you do sell." If the scheme goes through, the London Stock Exchange quotation will soon settle the question whether the new shares are accurately valued, as 42s., as Sir Hugo Hirst claimed, or under-valued, as the American holders contended. There was a curious episode which occurred during the controversy. The G.E.C. does a large part of its business in telephone apparatus and electric-light fittings; and the metal of which it uses by far the largest quantity (and the actual quantity is very large) is copper. Copper is controlled in America. In a little over a week from the beginning of the quarrel copper rose in price by twenty per cent. On one day, March 18, it jumped just over £7 to reach about £97 per ton—the highest price since 1920. On March 25, it eased down £1, and on March 26 another £1. We have not seen any comment from Fleet Street on this coincidence. If anybody wants to know whether Sir Hugo Hirst's offered compromise is satisfactory to Wall Street he had better watch copper.

The sinking of the "I'm Alone," though not comparable in magnitude with the sinking of the "Lusitania," is just as likely to start a conflagration. When gunpowder barrels are lying about it does not much matter whether you drop a flaming torch or a glowing match-end: the result is the same. That the "Lusitania" was illegally carrying munitions of war was not allowed to excuse Germany for sinking her. America struck back at once. So even if it were established that the "I'm Alone" was discovered near enough to the American coast to render her cargo illicit, Great Britain could refuse to accept the fact as justification. Apart from questions of right and wrong—those juridical niceties, as Mr. Asquith called them during the War—John Bull's shipping is his exposed nerve, and if you touch it he is apt to kick first and listen to your explanation afterwards. The American newspapers are none too comfortable about the affair. Their critical attitude towards their own Customs authorities will

probably contribute to an abatement of bad temper on this side of the Atlantic, but it will take some time for the toothache to die down.

We heard someone remark, regarding this episode, that the best way to punish the Americans would be for us to stop supplying them with good liquor and leave them to poison themselves with their own illicit manufacture. It is interesting to notice the parallel between the prohibition problem and the speculation problem. In both cases non-American nations have become entangled in America's methods of solution. She sends our Bank Rate up to stop her people gambling, and our boats down to stop them drinking. Those optimistic people who scoff at war-talk base their confidence on the fact that the private citizens of England, America, and other countries have no quarrel with each other. This fact would secure peace without a doubt but for another fact, namely, that these bodies of citizens have a distinct and perpetual quarrel with their own Governments. If there is conflict at home there will be conflict abroad. Whether the Americans attack, or retreat before, their own bureaucrats, they get at loggerheads with other citizens who are engaged in identical struggles. None of them mean to: it is the last thing they want. At the same time, they do mean to do certain things that they are told not to. They are like small boys who accidentally bump heads together in the dark when dodging the policeman. That thereupon they may turn round and scuffle with each other must not be allowed to obscure the fact that the ultimate cause of the row is not the boys but the policeman, with the bureaucrat behind him. The super-bureaucrat is, of course, the banker. He is the father of all the bureaucracies. Pacifists will not be able to do any good until they investigate this originating cause of international discord. For instance, before the sinking incident occurred, they could have put forward a most plausible argument why it could not happen. They could have shown that American citizens not only had no quarrel with the rum-running foreigners, but were actually their allies. But they would not have allowed for the fact that the American Government would intervene to prevent its own citizens from maintaining the alliance. It is useless to prove that people would like to be friends unless you can also prove that they can do as they like. What value has the assurance that the average American speculator wishes not to cause disturbance to the trade and prosperity of his British cousin, when he is subject to powerful interests whose policy is to stop him and whose chosen method of doing so is to cause that undesired disturbance? It may be objected that if only people would renounce drinking and gambling the bureaucrat would not have to take action; and peace could be preserved that way. But bureaucracy feeds on renunciation. The less it is resisted the more things it forbids. Every bureaucrat is unconsciously feeling his way towards the conscious objective of the banking-bureaucracy, namely, that of abolishing all "wickedness" by abolishing consumption. If this statement seems a gross exaggeration, listen to the *Financial News* (Leading article, March 15. Our italics).

"Since the maintenance of capital, effected by the process commonly known as saving, is of such supreme importance to the nation, it is, perhaps, a curious fact that the performance of this function is neither enforced nor regulated by law. It results, in countries such as ours, almost entirely from the free choice between saving and consuming exercised by those private persons who have the control of relatively large properties. To a considerable extent this choice has found expression in forms of common business practice that to-day render much saving merely automatic. It would be a mistake, however, to exaggerate this influence and to overlook the fundamental fact that the nation's capital is kept intact and even steadily advanced by the rejection of the temptation, so difficult for the poor man to resist, the temptation to consume. An

equally serious mistake would be committed if it were supposed that this function of saving is one that is not capable of modification. Evidently any changes that are likely to affect either the capacity or the will to save are also likely to alter the amount of saving. Thus the reactions of economic circumstances upon the amount of capital wealth call for the fullest measure of examination. The tendency of the times is towards far-reaching interference with these circumstances.

Industry has no customers but consumers. The international competition for markets is a competition to find consumers. An expansion of consumption is the only way of preventing trade competition from breaking out into war. Financial policy is to restrict consumption everywhere. War begins in the bank parlour.

The Police Commission Report is out. It is unanimous. It declares that there is nothing radically wrong with the system. There are a few spots on the sun, and that is all. We said at the commencement of the agitation that this would be the end of it all. And that is all.

"Great Britain has shown the friendliest evidence of respect for our prohibition laws, going out of her way to avoid any appearance of conniving at violations. Her so-called twelve-mile concession was in exchange for certain privileges to ships' liquors in ports, but it was a notable concession none the less. Our authorities in return should be careful not to overstep the treaty bounds. Though a ship's guilt be written all over her, if she keeps one rod outside the established limit she is inviolable."—*New York World*.

"This business of sinking a foreign ship on the high seas is no small matter. It is one of the few things that the United States will not suffer at the hands of another nation. We went to war with Great Britain once on that issue. We entered the World War against Germany on that issue. We are now in the midst of a dangerous naval armament race with Great Britain largely because of that issue of the freedom of the seas. And yet we are the first to violate the principle which from the beginning America has tried to make the corner-stone of international law."—*New York Telegram*.

"Our people naturally want to support their own seamen. And they probably will; but in this case they find them engaged in a task which is decidedly distasteful to millions of Americans."—*New York Evening Post*.

"Some of my American friends seem to think that in issuing these 1,500,000 shares at 42s., 13s. or 14s. below the current market price, we are cutting them off from a plum and reserving it for our own nationals. That is an entire mistake. I consider the price of issue to represent a fair value that British investors will put upon the shares. That is not only by own opinion, but the judgment of three independent houses of the first standing whom I have consulted independently. It is only since the American buying began on a large scale that the quotation for our shares has advanced from 35s.-40s. to at one time over 80s."—Sir Hugo Hirst on the G.E.C. share issue. Interview published in the *Daily Express*.

"To enlist a new body of British shareholders in the General Electric is at this juncture the very best thing that could happen to it. It is a move by which all shareholders, American as well as British, will ultimately benefit. With our world-wide interests and connections we have no business prejudices, least of all against the Americans, with whom my own personal and official relations have always been of the happiest. I know that finance has been and will be international, but industry—not yet."—Sir Hugo Hirst on the G.E.C. share issue. Interview published in the *Daily Express*.

"It is not merely that despotic Governments flatly refuse to transmit criticism of their actions. That difficulty can be overcome by telegraphing from the other side of the frontier. It is not merely that troublesome correspondents are expelled. That can be got over by what is called "relay reporting." The worst feature is that a Government censorship is supported by financial interests, so powerful in a loan-hunting Europe. New York and London must not be made acquainted with facts which would cause the purse-strings to tighten. Mr. Seldes is very much alive to the helplessness of opinion in the face of a censorship which is not merely repressive but propagandist."—Review in the *Times* of George Seldes' *The Truth Behind the News*, 1918-1928.

## Those Various Prousts.

The publication of Mr. Scott Moncrieff's version\* of *Sodome et Gomorrhe* marks a definite rise in Marcel Proust's posthumous boom, which must be nearing its zenith. True, six out of the sixteen volumes of *A la Recherche du Temps Perdu* still remain to be translated. But already in his *Répertoire des Personnages* M. Charles Daudet has provided us with a sort of concordance—planned before Proust's death in 1922—giving the references to the 220 odd characters that appear and reappear during the course of his long novel sequence. The Princesse Bibesco and the Duchesse de Clermont-Tonnerre have, as it were, turned the tables on society's chronicler by telling us what some of those whom Proust wrote about thought about him. And M. Pierre Leon-Quint by virtue of his expository gift and sympathetic discrimination has given us incomparably the finest biography of this strangely encyclopaedic novelist.

One is inclined to wonder which of Proust's various reputations as a writer will be most likely to endure. We have seen him featured as the society novelist on the one hand and as the supreme psychologist, the peerless moralist of our age on the other. Indeed, to write of him at all is to run the risk of toppling over the edge, which he never quite exceeded, into one or other extremes of portentous world-weary philosophy or a sprightliness that has something of the bright uneasy *insouciance* of the smarter journals.

Perhaps Proust avoided the latter extreme more successfully. Certainly his scenes of strong drama give the sense of being too carefully managed. Perhaps it arose from that subjective preoccupation with himself as an artist, which seems to deprive of direct vitality so much of his description of emotion.

Posterity will be certain at the very least to deprecate Proust's claims to a "scientific psychology"; such a delicately vacillating introspection as his was diametrically opposed to the trenchant surgery that would cut for once and all the Gordian knot.

There is the long evolution of the Charlus episode, for instance, to clarify which one must recall that early study of guilt in a short story, "La Confession d'une Jeune Fille," that appeared in Proust's "Les Plaisirs et les Jours."

Here and again repeated in "Le Temps Retrouvé" there is a hint of some obscure link between this subject and the theme of filial infidelity which recurs so often in Proust as to become almost a compulsive sense of destiny; in the incident of Mlle. Vinteuil and the spitting on her father's portrait; or that of the dying actress Berma hastening her end through giving a performance in honour of her daughter and son-in-law, only to find that all the invited have gone instead to a performance by her rival, Rachel, to which the daughter and son-in-law steal away as soon as they decently can.

Although again and again he seems to be on the point of doing so, Proust never attained to Dostoevsky's great power of extracting some significant truth out of a shameful incident which is the sole vindication of the didactic artist. With something of the pleasure a hyperaesthetic child might take in nightmareish sources of horror, pathos was too persistently besought by him to wear the full aspect of the grandeur of tragedy.

And yet it was the retention of something child-like in his nature that enabled him so vividly to reconstruct those incidents unforgettable in our own lives when we first begin to realise how different are the calculated intentions of an adult from the spontaneous wishes of a child.

What was the secret of that evocative insight by which Proust spanned the years and penetrated the motives of childhood? It was surely the freedom

from any petulant zeal to fashion all others into a pattern of one's own image in the impatience to be original. If Proust's work is to be valued when it is no longer modish, it must be because of the extraordinary capacity for affection that could inspire such understanding of diverse types.

Perhaps as we of to-day with Saint-Simon, our successors will be more tickled by the manner in which Proust gives himself away to some latter-day angle of irony than when he is deliberately quizzing his own characters. And no doubt they will find him the more endearing on that ground, enjoying, happy folk! some relaxation from the constant cultivation of somebody else's sense of humour.

One point, at any rate, in Proust's favour for the verdict of posterity is the absence of any tendency to trounce his own generation in terms of lofty timelessness. Nowhere does the phrase "this jazz age" occur in his pages. Maybe, however, such well-pecked groundsel of our popular Press may tend in time to acquire a perverse piquancy for the anti-quarian spirits of the coming generation, who will relish our newspaper controversies upon such subjects as "Have Women a Sense of Humour?" as evidence of our rare and refreshing fruit.

BERNARD CAUSTON.

## Cradle to Matriculation. A CONSTRUCTIVE ANALYSIS OF THE EXAMINATION PROBLEM.

By Arthur B. Allen, A.C.P.

### II.

With the tenth birthday, and the development of the eleventh, and the twelfth year, we find the child capable of grasping the elementary fundamentals of exchange by cheque, and interested in the historical development of banking. The stories of imaginary smiths fascinate any child possessed of imagination, and what child is not? This is the development of an economic sense, a further appreciation of the needs of the body. Parallel to this we find running, an intense interest in nature-study, regional survey, and exploration—all branches of which produce a breadth of mind necessary in a citizen of a civilised age. And because he is interested in nature-study, and regional survey, and exploration, he becomes interested in nature myths, nature gods, Isis, Osiris, Diana, Attis, Thor, Woden, etc., and he will develop a keenness for mummification, especially if the plays react the incidents in the life of a hero, who enters his waking state, and who disturbs his dreams.

With the passing of the thirteenth year, and still maintaining our Economic, Historic, and Religio-Philosophic parallels, we find the child interested on the Body-parallel in book-keeping, which will record his own progress and his "gang," or team, progress, especially in those cases where rewards are not, but a child sets out in the week with a "money credit"—and bad work, etc.; causes a subtraction. On the Historic parallel we find an interest in the early civilisations of Egypt, Babylon, India, etc. The children require little encouragement to compile folios of each civilisation. Those who love to draw will illustrate it, those who love mapping can cut, paste, index, and enjoy. And who shall say that this is not education? Study of civilisation brings with it study of comparative thought, which introduces the city-gods of the Ancients, and what child is not thrilled by the stories of Osiris, Isis, and Set?

Towards the end of the thirteenth year the child will be engaged upon proper mathematics (Body, i.e., Economic), he will have met with the international and the internecine war-complex (Mind, i.e., Historic), and he will have become acquainted with the universal gods, Jah, Brahma, Muhammed, etc. Somewhere between the Twelve-thirteen years is the time for a speeding-up. The Toddler has become

a Walk, the Walk a Trot, and now the child is Running. At this point the child is mentally prepared for grasping the modern factors of our civilisation.

Also at this period we find the "gang" stage begins to lose power, the child painfully becomes an individual, and prefers self-training to mass training, or even group training.

Between the thirteenth and fourteenth years Body, Mind, and Spirit are wonderfully plastic, and capable of comprehension. School work should now become more specific. The child is running, he is using power, and wants material to use that is worthy of that power. Then we should find the child occupied with the study of credit-power and finance. A child is always interested in foreign money (and foreign stamps)—a passing phase in the development of most children. On the Historic parallel, World-History becomes fascinating, and the child is capable of comparing and reasoning about the history of two countries. On the Religio-Philosophic parallel we find the child genuinely interested in the religions of other people. How can one teach the Crusades without being asked about Allah, and Muhammed? Who can talk of the social castes of India without reference to India's gods? What child, seeing a picture of Ancient Egypt, will not demand an explanation of its religious symbolism?

The fifteenth year should give to the child a world-wide vision of life—how men live, man's achievements, their thoughts. About the fifteenth birthday marks the beginning of the narrowing down of the world-concept to continental details of life. Between the fourteenth and the fifteenth year, the boy develops into higher mathematics (not pure abstract); he studies a set historical movement, European history or any other division of World history; and he is capable of understanding the fundamentals of some of the main philosophical systems, e.g., Kant. It will be found that philosophy takes the boy into Higher Mathematics (abstract).

During his sixteenth year we find education co-ordinating all the various threads of the educational impulse. This co-ordination results in a unification of all subjects as one whole human development. Thus on the Economic parallel we have to teach Art—Science—Philosophy as one economic development. On the Historic parallel we find Art—Science—and Philosophy presented as one Historical process; and on the Religio-Philosophic parallel we get Art—Science—Philosophy as a Religious urge.

We grow to a point. The last lap of the race is begun. The final sprint is imminent. We are in the seventeenth year. Intense Mathematics (Body) Intense History (Mind) and Intense Science (Spirit) are now taken for the examination. The seventeenth year is one of intense training based upon the requirements of London Matriculation. Only special subjects will be taken, for the back-ground is well prepared over a process of years. The focus-point of the activity becomes the Matriculation—which is passed in the eighteenth year of our growing boy. As the runner strains one last strain and holds his breath as he draws near to the tape, so the boy must have a short rest free from all work just before the examination. And so he wins through.

It must be noted, however, that the focus-point of an Examination is purely an artificial one, and is not the real focus-point of our slow training. The true focus-point is a truly adult human being in perfect unity with himself, for his or her special work in life. Failure in examinations is due to two things:—

- insufficient grasp of all the BASIC theory of the subject(s), and,
- insufficient attention during the period of intense training upon the particular range set by the examination authorities.

He wins the race who has not exhausted his power to sprint at the last lap.

It must also be noted that whereas each child tends to react as set out above, each child reacts in its own particular way, even to the extent of missing out by "jumping" whole sections. This is all to the good. The child is its own pace-maker.

## El Greco, Velazquez, and Ourselves.

Do you remember, Louis, how we went to Stoke Poges to find the quiet, green churchyard of Thomas Gray? Do you remember our exclamation of horror when we saw that crowd of vulgar tombstones and those files of Yankee tourists? We hurried away, did we not, Louis? We were disillusioned and disgusted. But you will not easily understand me when I tell you that Velazquez has disappointed me at least as profoundly as did Stoke Poges. For you belong to an earlier generation; you were not nourished on the same diet as we, whom war and disquiet so intimately affected in our boyhood.

I think, Louis, that the character of the modern sensibility is revealed in this remark of André Gide: "Nathanaël—que l'importance soit dans ton regard, non dans la chose regardée." That is the secret. There seems to us to be more importance in the mode of looking than in the object of the gaze. Our method is subjective, and the stern objectivity of a Velazquez troubles us. We look for sympathy in Velazquez (perhaps we are a weak generation), and we find nothing but a marvellous technique. He gives a certain life to his models, but it is quite impersonal, entirely separated from the artist himself. Each model has its own individual life—hard, inhuman, and oppressive. Velazquez was concerned with the wonderful simplicity of the surface of Nature, and did not allow his personal sensations to deform his reproduction.

But El Greco makes no attempt to hide his personality. The life which he breathes into his models is his own life. Every one of his pictures vibrates with his own sensitiveness, his own peculiar manner of seeing the world. When we look at a portrait by Velazquez we cannot penetrate the mask of flesh and bone. But El Greco gives us a way of escape and our spirit can travel through his model to a comforting communion with the soul of the artist himself. El Greco does not hesitate to deform Nature by an overflowing of his own temperament, for he knows that "l'importance est dans notre regard, non dans la chose regardée."

In his lectures delivered at Cambridge in 1928 André Maurois expressed the opinion that one peculiarity of the modern mind was its conviction of the complexity of man. Velazquez saw only man's simplicity. He knew that it was possible to become acquainted with the workings of a human body, and even with a human brain. El Greco delved below the surface and found a medley of impulses, instincts, diverse personalities, in the soul of his model and of himself. He saw that a portrait which defined in clear and decisive terms the character of the sitter could not be true, for it would always be incomplete. So he discovered a manner of conveying to us, by a suggestion of their effect upon the body, the inward emotion of the soul and the bewildering complexity of the sensations. He had little faith in his ability to understand other men, so he adapted them by his own mode of vision, and poured into them his most intimate qualities—his disquietude and his mysticism. In a picture by El Greco we can find a temperament that is as "modern" as can find a temperament that is as "modern" as Velazquez, when we ask him for emotion, proudly exhibits his superb technique. El Greco leads us into a world of ecstasy, into a "jardin de ensueño," and there we can feel perfectly at home.

GEORGE PENDLE.

\* "Cities of the Plain." 2 vols. (Knopf. 30s.)

## The Literary Censorship.

The attack delivered by Mr. James Douglas, and no doubt planned by Lord Beaverbrook, on Miss Radclyffe Hall's book, "The Well of Loneliness," may have in the long run the opposite of its ostensible aim. That the plea for social understanding of Lesbianism did not begin the literary censorship in England was clear from the evidence of an *Index Expurgatorius* in use by the Customs and Excise Department before the "Well of Loneliness" was withdrawn. Since then other books have been either withdrawn or seized, and questions have been asked in the House of Commons, the only result of which has been to make Sir William Joynson-Hicks famous as the English Cabinet Minister who would prohibit everything stronger than mother's milk for grown-up citizens. It is better that an outcry should compel a deliberate examination of the censorship question than that a department of Government should create its own standard, and quietly suppress or confiscate with only the isolated and inarticulate sufferers aware of what was being done.

The facts of censorship ought to be collected in order that the line of policy in suppression could be traced. Some line of policy there clearly must be inasmuch as everyone can point to books which are not suppressed but which certainly would be suppressed if the Government applied its expressed standards consistently. A writer in the *Canadian Forum* regards the present outbreak of Comstockery as the desperate effort of the League of Nations to justify its existence. Having tried futilely to influence the world in favour of peace, to sway international politics, and to create international Labour conventions, the League of Nations, needing some testimony to its powers to do something, adopted the recommendation of its maiden members to tackle morality and decency. The White Slave Traffic offered one means for the League to justify its existence. The literary censorship, already spread over several countries, offered another. There may be something in this explanation, but it seems insufficient. Possibly there is at all times a number of sex-hungry persons with bad consciences about satisfaction ready at all times to enable a Government to "change the subject by talking about sex instead of more important policies."

The implications of the censorship no less than Sir William Joynson Hicks's world-wide ludicrousness indicate what hypocrites we English are as a nation. From twenty-one years of age every person, male or female, is decreed by Act of Parliament, responsible enough to sit in Parliament and make laws about the White Slave Traffic, indecency, immorality, and anything else. Those not actually in Parliament are qualified to sit there, and are urged to review the conduct of those who are. These fully-grown citizens, credited with such self-control and knowledge, are not, however, considered safe with the literature of Mr. D. H. Lawrence or Miss Radclyffe-Hall. They are not grown-up enough to reject for themselves what they consider unfit for them. The present attitude of a Government whose Established Church asserts that each person is fit to be on speaking terms with God, has adopted an attitude to literature paternally heavier, indeed, grand maternally sillier than anything imposed as necessary discipline by the taught of the Roman Catholic Church on the untaught.

*Truth* announced on March 13 the receipt of the following letter from Messrs. Field, Roscoe and Co., solicitors:—

On page 416 of your issue dated March 6 appear two paragraphs referring to "The Seizure of Mr. D. H. Law-

rence's Poems." It is there stated that the seizure was due primarily to the author's economical use of the open book post for the transmission of the manuscript, and that the Post Office sorter, when examining the packet for letters or other matter chargeable at a higher rate, saw that the packet contained what he regarded as indecent poems, and very properly referred them to his superior officers.

These statements were no doubt made in reliance upon what was said by the Home Secretary in the House of Commons on the 28th ulto., but neither statement is correct. Mr. Lawrence's poems were sent in a sealed packet by registered post under the identifying No. 587. No discovery was made by an unsuspecting sorter. Mr. Lawrence's correspondence was on this, as on other occasions, deliberately opened and searched. Whether this form of postal censorship is new we do not know, but many people may regard tampering with registered packets as obnoxious.

No doubt everybody is aware that the Postmaster-General has the legal right to open any letter suspected to contain anything whose transmission is prohibited by Statute, as well as indecent matter. A change in the law would therefore be necessary to prevent the tampering with Mr. Lawrence's correspondence, as well as with other people's. The question in the House which *Truth* now expects would not bring it about. The Nonconformist conscience of the Liberal Party, which stands so firmly where it did for the liberty of the subject, will not bring it about. Indeed, the first reform necessary is to compel the authorities to prosecute whenever they suppress. If the authorities were forced to prosecute Mr. Lawrence there might be some fun, and the end of the censorship.

No help in opposing an unreasonable censorship, applied to luggage from the Continent, postal packets, or publications, can be expected from the Press. Since the newspapers were prevented from publishing the picture of the bed on which adultery was committed in reporting divorce cases, the Press has been pleased to see everybody else's liberties in the same direction curtailed. It wants a monopoly of saleable "sensations." The emotionally starved masses of voters obtain some relief by indulgence in the sin, crime, and vice of others. Not only does the Press demand to monopolise the supply as the surest means of controlling the masses; it wishes to feed it with the most unintelligent aspects of this vicarious vice to make control doubly sure. It is not too Machiavellian a suggestion that the censorship is guided by the principle that anything which tends to perpetuate the bondage of mass-mind can be let go, and anything which by intelligent treatment, would spread understanding, must be censored if possible. Thus when "in the interests of public decency" the Press had been bidden to show what fools rich divorcees had been made to look in court because of their domestic squabbles, the Press compensated itself and its public by garnishing the adulteries of dead poets, musicians, and "great lovers." Few people would demand permission to print and circulate anything, though France gets on with a considerable measure of such freedom, and the children of France are more interested in *How to Make a Model Aeroplane* than in *La Vie Parisienne*. In matters of decency as in matters of income, however, we English are not permitted to know how much freedom we can stand. We have never tried it.

BEN WILSON.

"It is announced that the United States Shipping Board will recondition the steamer West Lashaway (5,515 tons) with the object of putting the vessel into the palm oil trade in competition with British ships."—Central News, March 8.

## Drama.

The Man Who Ate the Popomack: Gate.

Those who thought Toller's "Hoppla!" a dreary play no doubt crowed, "We told you so," when it proved enough to give "almost the entire company" the mumps. The defence of the Gate, however, has been carried on. Mr. Terence Gray, famous for keeping Cambridge in the light, and the light in Cambridge, with works nearer to culture than is boating, led his actors to Villiers Street to perform Mr. W. J. Turner's play, "The Man who ate the Popomack." The popomack is a rare Chinese fruit. It is alleged to make those who eat it happy. Since the apple and the pomegranate, according both to those who believe that God is love, and to the pagans who believed that Love is God, made their unlucky tasters miserable, as well as sentencing them and theirs to hard labour for eternity, the popomack is obviously a creation of the Chinese devil. So it turns out in the play. Lord Belvoir, invited to Muriel Raub's house to dinner, including popomack, is one of two who venture to taste after smelling. Popomack, they agree, is detestable, so they have some more, to learn too late so offensively that nobody can come near enough to taste them. Belvoir has the bright idea of getting another popomack, of which Muriel will eat, and after which she will love him again, their smells dissolving like two dewdrops, as did the souls of Herr Teufelsdröckh and the little girl whose name I have forgotten.

But common sense comes to Muriel in time. To eat popomack, a consequence by which it resembles the apple, would be to take the wrong turning. At the instigation of Captain Anthony, whom the protagonist acknowledges to be a creation of Belvoir's imagination, he decides to trick her into eating. Chivalrous in the end, however, he sets her free, only to awake and realise that the second popomack was a dream. Thereupon he shoots himself. Finally he is awakened in the Art Gallery by Muriel, who had left him to buy a picture. Both popomacks were dreams, one within the other, more like a Chinese box than a Chinese fruit. The real popomack is still to be eaten, and he will see that if he eats of it so shall Muriel.

Mr. Gray offers a programme note of justification for recommending the play to the intelligent public. In technique, he writes, it indicates that the English theatre can evolve expressionism without spasm. It provides, he adds, a half-way house of broad fun between the conventional what the public wants and the highbrow what the public ought to have. That the play has enjoyable qualities can be acknowledged without hesitation. It carries off its practical joke on the audience cleverly, and the final disillusionment has a pleasant flavour, as alleged of the popomack. Second, it contains brilliant critical discussion. The discussion in the interlude in China on the difference between the attitude of the Chinese male—I wish that people would not call the Chinese Chinamen—and that of the European male towards women is dazzlingly clever and sufficiently true. Its impression is of intellectual ballet dancers, tripping the light, fantastic, toe not on a stage but on a pattern of bright steel springs, the movements of form, light, and shadow being too rapid for critical comprehension. There is great cleverness also in the manner in which the scraps of conversation heard in the Art Gallery before Belvoir fell asleep, and the discussion in China, are worked into later events. In addition to the intellectual criticism of life and art, a criticism

of life and manners can be extracted from the commentary furnished by the play on our disposition towards smells; and a deeper criticism of human reactions to misfortune can be read into rather than extracted from the different behaviour of the two men who ate the popomack. One sulked resentfully in his house; the other bought an air-proof diving-suit to protect the world from his offensiveness, and went boldly to dinner or ceremony, to attain a comic fame.

Yet the play does not merit Mr. Gray's advocacy. Breaking off to portray a narrative or to interpose a dream, or even to illustrate a state of mind, is not expressionism. It is an old device unrelated to the symbolic expression of souls or essences. Mr. Monckton Hoffe would not claim to be an expressionist because "Many Waters" breaks off to enact a life-story. The device is one of the oldest properties of the romantic novelist. "Let us now return to our hero and heroine. . . ." Actually Mr. Turner's play is in the order of a novel, every line illustrated, and brings nothing new, in technique or philosophy, to the theatre. Its epigrams, brilliant as they are, illustrate what was well known when the play was written. On the subject of odours it has only elaborated Vergil's "a man's ordure well to himself doth smell." The psychological effect produced by divulging at the end of a narrative that it was only a dream is to deprive the narrative of the significance. The natural movement of the healthy person on awaking from dreams is to shake his head, when his dreams are lost. When Mr. Turner scores his practical joke, the audience shakes its head, and away goes the criticism of life along with the dreams. Magic in the theatre cannot be justified by apology; it must stand or fall by its creation of a deeper than actual truth. Mr. Turner's brilliance only prompts one to say that he has used Excalibur merely to slice a popomack.

A note on production is also provided by Mr. Gray. These programme notes, indeed, are welcome, maybe because they indicate the bull's eyes for observation and criticism, but certainly because they ensure a producer a more instructed audience. Mr. Gray writes—or Mr. Garrett, who produced—that the visible scene does not represent localities, but is "fundamentally a podium." While I waited for the play to begin the auditorium rang with enquiries as to what podium signified. I find that the stone shelves round an old-fashioned cellar, forming, with their supports, cupboards as well as shelves, are near enough to a podium. It is almost any stone structure at the foot of a wall on which to put things, vases or statues. The word also meant the royal "box" at the amphitheatre, but this appears not to be the sense in which the Cambridge Theatre uses it. Instead of tables and chairs, the stage is furnished with a pattern of "cubes," which serves, along with the audience's imagination, for any impedimenta whatever of an interior. Along with these the stage has various levels, produced by means of steps and platforms "designed as a medium for acting. . . ." It might be described as a form of constructivism applied to the space-stage principle. To this constructivism I hope at some time to return. The idea has good in it, but on this occasion more levels than necessary were used, and the box of children's bricks appearance of the stage seemed to render the acting too abstract. The actors were human when playing in the auditorium, but only speaking forms on the stage. The Cambridge Festival Company speaks well, however; so well that the one actor who pronounced "going" as "geying," and other words correspondingly, stood out from the rest by his familiarity. But many of the actors have the difficulty one meets too often of not knowing what to do with their lips when not speaking.

PAUL BANKS.

## Der Krieg.

"Nous croyons marcher sur la cendre inerte des morts : en réalité, ils nous enveloppent, ils nous oppriment, nous étouffons sous leur poids ; ils sont dans nos os, dans notre sang, dans la pulpe de notre cervelle ; et surtout quand les grandes idées, les grandes passions entrent en jeu, écoutez bien la voix : ce sont les morts qui parlent."—Le vie. E. de Vogüé.

Dr. Heinrich Kanner's monthly review, "Der Krieg,"\* appears, on a careful reading of the February number, to be an honest attempt to arrive at a just estimate of the conflicting opinions on "War Guilt."

The leading article deals thoroughly with the latest assertion of the "unswerving protagonists of guiltlessness," that mobilisation and war are interchangeable terms, and that, as Russia was the first to call up her reserves, the guilt lies with the Czar and his entourage.

This statement is deliberately traversed by Dr. Kanner on the ground that Russian mobilisation was purely precautionary and that this was admitted by the Kaiser, Moltke, Bethmann, and "all civil and military authorities." The review also contains an emphatic refutation of Francis Joseph's claim to the title of "der Friedenskaiser," and submits instances to prove that he only followed a peaceful path so long as he was not sure of the support of Germany.

Dr. Kanner has also some trenchant comments to offer on M. Demartial's attack on the French Government of 1914 for having consciously provoked the outbreak of war. Add to this a brief commentary on Graf Berchtold's account of how he was not only encouraged by his superiors in Berlin, but actually urged by them to work for war, and we have a highly spiced dish for human consumption

Why all this pother about the occasion of the World War? If it were possible to settle beyond cavil who put a match to the pile of inflammable material accumulated during the years of arming and market-hunting since 1870 what would it benefit the dead, or what consolation would it bring to the living? Would these industrious and erudite German publicists not serve their generation better if they devoted their energy to the prevention of another heaping-up of explosive matter.

Ludwig Renn, in his novel *Krieg*,† does at least bring home to his readers of the younger generation the horror and futility of the whole sanguinary business. Written from the point of view of the private soldier, it does for the rank and file what *Journey's End* does for the regimental officer, and it is interesting to read in a notice of the play at the Savoy Theatre by the London correspondent of the *Frankfurter Zeitung*, that "the English have also a Ludwig Renn."

Heine, writing in 1831, from Paris, and curiously enough in letters to a certain Count M. von Moltke, said of England in 1815 that she had fought her way through victory to bankruptcy. A hundred years later, as we know to our cost, she succeeded in repeating the triumph on a larger scale—and did not Bismarck say that next time he won a war he would pay the indemnity himself? Yes, it would be well to listen to the dead occasionally.

But of all the dead who, being silent, yet speak, it is *dead money* that whispers most insidiously, that drops the most subtle poison through its medium, High Finance, into the ears of politician and publicist, who prate of honour and keeping faith with the dead—the while, in their blindness, they make the sacrifice of youth of no account. Do the dead laugh?

\* "Der Krieg." Political Review. Edited by Dr. Heinrich Kanner. Feb., 1929.

† "Krieg." By Ludwig Renn. Published by the Frankfurter Societäts-Druckerei.

Until the ghost of dead money, whether it appear in the form of reparations, war debts, or domestic debentures is laid for ever by the exorcism of which Social Crediters alone knows the secret, not all the learned professors of Germany can bring peace to a distracted world. Their grubblings amongst archives and memoirs in search of "War Guilt" will avail nothing. Perhaps they are encouraged in their fruitless task by the financial powers—lest, perchance, they hear the dead speak, and get on the track of the real culprit.

J. S. K.

## Mutatis Mutandis.

(Inspired by a re-reading of Vaerling's "The Dominant Sex.")

By Roland Berrill.

I had not seen Robinson since the publication of his highly provocative novel "The Amazon's Mate." When at last I did call upon him I heard a baby upstairs yelling with unmistakably masculine vigour, and hastened to congratulate the happy father of an heir. Naturally, I wanted to discuss the boy's education, and we were soon going hammer and tongs on the question of environment, and of how to avoid the accidental effects of current ideals and mass suggestion.

"In this case," said Robinson, smiling, "there are going to be no accidents. I shall bring the child up, first of all, to regard beauty, youth, grace, and modesty as the supreme qualities, for which no sacrifice is too great and no care too elaborate. I shall have it taught to keep its hair nice, and later on, to cultivate a strict observance of the prevailing mode of dress. I like a human being to be well groomed."

"That's all very well," I said, "but how about athletics? Boys must play games."

"Athletics," he went on, to my dismay, "I shall discourage. They make people too dominant. A certain air of submissiveness and delicate frailty is what I want to aim for. Of course, if the infant grows up to be short and fat, I shall hardly have to argue; but if it's tall and lean, I can always tell it that it's abnormal, and unfit, therefore, to compete with ordinary people approximating more closely to the ideal type. It's amazing what children will believe about themselves if you tell them often enough, and keep contradictory facts well in the background. And it will go to a school, if I can possibly arrange it, where all the other pupils have been brought up with the same ideas, and look forward to the same fate."

"What! One of those crank places? I wouldn't send my son to one of them if I were you!"

"Not cranky at all," he contradicted. "Most usual, I assure you. Then when the child leaves school, I shall have it taught shorthand and typing, and try to get it a job at about half the minimum wage for dustmen. Except, of course, that if it were as beautiful as the Moon, it might make money on the stage or on the films, or further down the scale of human values, as a professional dancing partner."

"Are you talking about a boy of your own? The career chosen. 'Anyway,' he rattled on, 'whatever the career chosen, I shall teach my child, as it grows up, to concentrate on sex appeal. That is the secret of success. You know that absurd old tag—I can never remember the exact words—

'Love is of human life a thing apart, 'tis no one's whole existence.'

Well, all that sort of nonsense must be absolutely taboo! As to the marriage question, I shall bring it up to expect neither beauty nor the charm of youth in its mate; although my child itself, of course, will have to do its utmost to supply both, or be reckoned a perfect stumper, and do the housework, and mind the baby, while its mate goes out to earn It must expect to have to stay at home, and do the housework, and mind the baby, while its mate goes out to earn the entire income of the family. Of course, if the mate is very old and has worked hard, they will be able to afford domestic help, and then my bonny baby will come, at long last, into its own. It will have nothing whatever to do, except get 'pleasantly plump,' and choose new clothes for itself, and do its hair."

"A fine companion a boy brought up like that would make for a professional or business woman, I must say," I expostulated. "I know you're only joking, old chap, but, really, it couldn't be done. You'd be prosecuted by the R.S.P.C.C."

"Yes. No doubt I would, if the kid were a boy. Sorry to pull your leg, old man, but as it happens, it's only a girl!"

## Twelve O'Clock.

"Shakespeare strikes twelve every time."—Emerson.

EXTRACTS FROM "THE NEW AGE."

"Bank Officers are most assiduous students, and while they are encouraged by their own Guild and their Tenants to lap up the milk of orthodox economics they will continue to purr away and give point to the epitaph:—

'Born a man; died a Bank Clerk;  
What a fate!'

—Bank Officers and Social Credit. L. K. K.

"Miss Eleanor Rathbone may adopt the Conservative technique of organ-blowing, or that of the Liberal, or of the Labour Party; or she may flout them all and take strokes of the depth and frequency that seem good to her feminine fancy; but in no case will she alter anything. Montagu Norman will play the organ."—Notes of the Week.

"The sex-war is a product of the work state; and the individuals who allow themselves to become emotionally absorbed in the conflict are cerebral hermaphrodites."—Notes of the Week.

"The true debating issue, now becoming more and more insistent, is the superiority of the human being to the economic system. In such a debate real men and real women can co-operate in supporting the affirmative and working to realise it."—Notes of the Week.

"But the public, who are told that they must pull in their belts to repay America, and refrain from letting them out when we borrow more from her, must be wondering how many financial policies are alternating in this country from week to week, and whether any experts really know the reason of what they are doing."—Notes of the Week.

"What England was uglified for is unattainable. Though the whole world flowed with milk and honey, one astringent word from the banker would dry the wealth up. The banker can sew up our pockets. He can give the whole of the magnificent industry of the world constipation."—Current Political Economy.

"Democracy in the United States seems to be increasingly interpreted as the right of the majority to 'put over' anything it can, and the obligation of the minority to keep quiet about it under pain of persecution."—America in Forty Days. Maurice B. Reckitt.

"By the way, we must beware of a subtle heresy that seems to be creeping into the Social Credit Movement that it is a kind of Revolution, like a revolt of the Poor against the Rich. It is nothing of the sort. It is a revolt of the whole people against a national pest. If the financial fraternity will forgive my making use of so odious a simile, it is like Rat Week."—Roland Berrill. Letter on the Economic Party.

"If you build ovens the Government can help you to eat bread. If you bake loaves it cannot."—Notes of the Week.

"Our point is that his (Lloyd George's) idea of industry's paying off capital charges and selling consumers more for their money at the same time is impossible of realisation within the framework of the present financial system, for it makes these objectives mutually exclusive."—Notes of the Week.

"International trade, machine-industry, the wage-system, credit-production, and salesmanship, represent an anarchic growth of economic practice to which nothing has been contributed by the economic schoolmen."—Current Political Economy.

"This effort to sell goods in the absence of purchasing-power accelerates to the detriment of all freedom of spirit not only among wage-slaves, but among all classes."—Current Political Economy.

"Then there was still enough bread, and perhaps the man would give him back his penny for the book (Plato), for he could do with a cup of milk as well."—M. B., Oxon.

## The Philosophy of Social Credit.

[Compiled from the writings of Major Douglas.]

The difference of method employed (to deal with large-scale organisation of individuals) may be defined as the military and functional systems of control. (The ideal of the military method is) the unbalanced exercise of one set only of perhaps many abilities resident in the human unit.

This is pyramid control in its simplest form . . . eventually centralising power and responsibility in one man representing the power of finance and of control over the necessities of life.

Several points to be noticed. . . . Firstly, fundamental inequality of opportunity. . . . There cannot possibly be any relation between merit and reward. . . . There is divorce between power and detail knowledge. . . . The orthodox capitalistic proposition for dealing with this situation consists of an intensification by which, in some mysterious way, all the unpleasant features, by being exaggerated, are to disappear. . . . summed up in the phrase, "We must produce more." . . . In order to phrase, "We must produce more," it is unavoidable that we should enter into some detail with regard to the accountability of manufacturing, not forgetting that the unequal distribution of wealth is an initial restriction on the free sale of commodities, and that what we are aiming at in order to meet the final contention of the argument, is not an expansion of figures, but an equalisation of real purchasing power.

Now, purchasing power is the amount of goods of the description desired which can be bought with the sum of money available, and it is clearly a function of price. . . . The upper limit of price only is governed by the question of supply and demand; the lower limit is fixed by cost plus the minimum profit which will provide financial inducement to produce. . . . Cost is the accumulation of past spendings over an indefinite period, whereas cash price requires a purchasing power effective at the moment of purchase.

It is fairly clear that the kernel of the problem is factory cost.

It seems perfectly certain that either a pyramidal organisation, having at its apex supreme power and at its base complete subjection, will crystallise out of the centralising process which is evident in the realms of finance and industry, equally with that of politics, or else a more complete decentralisation of initiative than this civilisation has ever known will be substituted for external authority. The issue transcends in importance all others: the development of the human race will be radically different as it is decided one way or another.

There is, on the one hand, the adjustment of manufacturing of all sorts to the opportunity of sale, and this is a purely artificial and yet all-powerful consideration under present financial systems, and constitutes the effective demand. And there is, on the other hand, the growing real demand, first for food, clothing, and shelter, and then for participation in the wider life which modern progress has made possible, such demand being quite irrespective of capacity to pay in money. And the reconciliation of these two interests means the defeat of the will-to-power by the will-to-freedom.

Now . . . it should be obvious that real demand is the proper objective of production, and that it must be met from the bottom upwards. . . . All financial questions are quite beside the point; if finance cannot meet this simple proposition, then finance fails, and will be replaced. . . . against positive centralisation, positive decentralisation will have to come—decentralised economic power is necessary.

The consumer is interested in distribution; the producer is concerned with effort. A recognition of these distinctions will make it easier to define the powers which should belong to each. . . . These may be called mediaevalism and ultra-modernism. Mediaevalism seems to claim all mechanical progress is unsound. . . . it is proposed to show that there is a way through. . . . which may be described as Ultra-Modernist.

To do this, certain assumptions are necessary (based on the preceding data). They are as follows:—

(1) The existing difficulties are the immediate result of a social structure framed to concentrate personal power over other persons, a structure which must take the form of a pyramid. Economics is the material key to this modern riddle of the sphinx, because power over food, clothes, and housing is ultimately power over life.

(2) So long as the structure of Society persists, personality simply reacts against it. Personality has nothing to do with

the effect of the structure; it simply governs the response of the individual to conditions he cannot control except by altering the structure.

(3) It follows that general improvement of conditions based on personality is a confusion of ideas. Changed personality will only become effective through changed social structure.

(4) The pyramidal structure of Society gives environment the maximum control over individuality. The correct objective of any change is to give individuality maximum control over environment.

The individual only possesses inalienable property of one description; potential effort over a definite period of time . . . it follows that the real unit of the world's currency is effort into time.

Now, time is an easily measurable factor . . . and, for a given process, the number of human time-energy units required for a given output is quite definite . . . and it is vital that improved process . . . must . . . decrease the time-energy units demanded from the community, or to put the matter another way all improvements in process should be made to pay a dividend to the community.

The general answer to the problem (of producing a definite programme of necessities with the minimum of time-energy units; and the device of a system which will arrange for the equitable distribution of the whole product) may be stated in the four following propositions, which represent an effort to arrive at the Just Price:

- (1) Natural resources are common property, and the means for their exploitation should also be common property.
- (2) The payment to be made to the worker, no matter what the unit adopted, is the sum necessary to enable him to buy a definite share of ultimate products irrespective of the time taken to produce them.
- (3) The payment to be made to the improver of process, including direction, is to be based on the rate of decrease of human time-energy units resulting from the improvement, and is to take the form of an extension of facilities for further improvement in the same or other processes.
- (4) Labour is not exchangeable; product is.

A clear understanding of the circumstances in which personality is of importance in effecting environment, and, on the other hand, the circumstances in which it is unreasonable to expect the development of personality which may be considered satisfactory in a pragmatic sense, is of the first importance to a balanced consideration of the difficulties and dangers which beset the civilised world at the present time, as well as to the framing of any proposals to meet the situation.

It is not an unfair description of the position to say that those persons who in the main are anxious for changes in the social structure are powerless to effect them, while persons more favourably situated to bring them about are rarely very anxious to do so. There is not really much difference in the "heart" of the two descriptions of person; the difference in behaviour arises from the fact that one is reasonably satisfied with his lot, the other is not.

This is not an abstract problem; it is a practical problem of the first importance. It can be stated in general terms as the problem of bringing together of desire and the means of fulfilment, in relation to the largest possible number of individuals.

Closely interwoven with the classical and moral theory of society is the theory of rewards and punishments. When we realise that the whole of the industrial, legal, and social system of the world rests for its sanctions on this theory of rewards and punishments, it is difficult to deny the importance of an exact comprehension of it.

For instance, the industrial unrest which is disrupting the world at the present time can be traced without difficulty to an increasing dissatisfaction with the results of the productive and distributing systems. Not only do people want more goods and more leisure and less regimentation, but they are increasingly convinced that it is not anything inherent in the physical world which prevents them from attaining their desires; yet captains of industry favourably situated for the purpose of estimating the facts are almost unanimous in demanding a moral basis for the claim put forward.

Nor is it fair to say that this attitude is confined by any means to the employing classes. Labour leaders are eloquent on the subject, and with reason. The theory of rewards and punishments is the foundation stone of the Labour leaders' platform, just as it is of the employer whom he claims to oppose. To any one who will examine the subject carefully and dispassionately it must be abundantly evident that Marxian Socialism is an extension to its logical conclusion of the theory of modern business.

The practical difference between the theory of rewards and punishments and the modern scientific conception of cause and effect can be simply stated. The latter works automatically and the former does not.

That is the point. It is not necessary to have a contempt, or to be lacking in a proper respect, for qualities in human beings which add to the grace, dignity, and meaning of human existence to be quite clear that those qualities are not in themselves at issue in regard to many of the economic and industrial problems which confront the world at this time.

If, therefore, a majority of persons so placed that they are in a position to impose their will on the remainder of the world, are determined to run the whole producing system of the world as a form of government, it is certainly not yet proven that they cannot do it. But it certainly is already clearly proven that they cannot, at one and the same time, make the producing and distributing systems a vehicle for the government of individuals by the imposition of rewards and punishments, which involves arbitrary restrictions on the distribution of the product, and at the same time be the most efficient and frictionless machine for the production and delivery of the maximum amount of goods and services with the minimum expenditure of time and labour on the part of those concerned in the operation. That is indisputable.

It is perfectly true, nevertheless, that it is difficult to induce persons who have once enjoyed the expanding influences of increased freedom of initiative to return to long hours of mechanical drudgery offering no prospect of improvement or release, and it is not unfair to say that numbers of employers of a somewhat narrow outlook have this fact at the back of their minds when they bewail the demoralising influences which have been brought to bear upon their employees during the last decade.

So that we are confronted with what seems to be a perfectly definite alternative. (If) we have decided that the industrial system, with its banks, factories, and transportation systems, exists for a moral end, and does not exist for the reason which induces individuals to co-operate in it, i.e., their need for goods; and that moral end can only be achieved through the agency of the system and its prime constituent—employment. (Then) the practical policy to be pursued is . . . to make the man-hours necessary for a given programme of production equal to the man-hours of the whole population of the world, so that everyone capable of any sort of work should, by some suitable organisation, be set working for eight or any other suitable number of hours a day. To achieve this end, the use of labour-saving machinery should be discouraged, all scientific effort should be removed from industry, . . . and in the meantime the atmosphere of war and economic catastrophe in which the world is enveloped should be accepted as a desirable means towards a high moral objective.

The other alternative, while recognising the necessity for discipline in the world, does not concern itself with that necessity in considering the modern productive process. It surveys the facts, finds an inherent incompatibility between the substitution of solar energy for human energy and the retention of a financial and industrial system based on the assumption that work is the only claim to goods, and takes as its objective the delivery of goods, making the objective always subordinate to human individuality. It observes, or thinks it observes, that it has sufficient data to predict not only that such a policy would work, but that it is the only policy in sight which would work.

What it it, then, which stands in between this enormous reservoir of supply and the increasing clamour of the multitudes, able to voice, but unable to satisfy, their demand? The answer is so short as to be almost banal. It is Money. And as we shall see, the position into which manipulated have brought the world arise not from any defect or vice inherent in money (which is probably one of the most marvellous and perfect agencies for enabling co-operation that the world has ever conceived), but because of the subordination of this powerful tool to the objective of what it is not unfair to call a hidden government.

Government is limitation, and from the nature of the limitations it is possible to determine the policy of the organisation imposing the limitations.

The important matter is to get a clear conception of what the policy is as a first step to supporting or opposing it if it is agreed that we have any measure of self-government, or ought to have any.

Reviews.

The Science of Life. By H. G. Wells, Julian Huxley, and C. P. Wells. (The Amalgamated Press, Ltd. 1s. 3d. per fortnightly part. Part I.)

The present volume includes the introduction and opening chapter. It explains the origin and aim of the series, discusses the nature of life and the possibilities of its existence beyond this planet, and gives brief notes on the biological classification of living forms. Its style is clear, and it is excellently illustrated. I. O. E.

Sacraments. A Study of Some Moments in the Attempt to Define their Meaning for Christian Worship. By A. L. Lilley, Canon Residentiary, Chancellor, and Praelector of Hereford. (Student Christian Movement. 4s. net; 2s. 6d. net, paper.)

Canon Lilley has given us a learned, philosophical, and deeply sympathetic exposition of the principal phases of the great Catholic tradition as to the Sacraments. He demonstrates convincingly that all the greater theologians of the Church have "laboured, and on the whole [the qualification is of importance] with a high success, to save the doctrine from all such perversions as would turn it into something 'merely miraculous' or 'merely magical.'" Transubstantiation itself, as he shows, was originally formulated in the interests of spirituality. He brings out with arresting lucidity the struggle for predominance, throughout the Christian centuries, of the rival concepts of "symbol" and "instrument" as applied to the Sacraments. For the needs of our day, he himself comes down heavily on the side of "symbol." If one were disposed to criticise, one might hint a doubt as to whether he sufficiently recognises the amount of really permanent validity in the "instrumental" tradition, and the urgent need of this element as a corrective at the present day. At any rate, he admirably vindicates the necessity, especially in these Modernist times, of sacramental religion. The volume may be earnestly recommended, for diligent study, to the Bishop of Birmingham. N. E. E. S.

Vicisti Galilaeae? or, Religion in England: A Survey and a Forecast. By Edward B. Powley, B.Litt. (Oxon), B.A. (Lond.), F.R.Hist.S. (Kegan Paul, Trench, Trubner and Co. 2s. 6d. net.)

The author of this tractate is confident, impatient, and fundamentally out of sympathy with the Christian Faith, which he undertakes to evaluate. His exegesis of the Gospel and his views of New Testament criticism generally are, to say the least, highly disputable. His comments on the Creed are almost incredibly crude. He is not well acquainted with the real theological position of the various schools of thought within the churches. His own aspirations after religious reconstruction are muddle-headed to a degree. Is his work therefore valueless? Very far from indeed. The point is that he is exactly typical of the present state of mind of perhaps a decided majority of those who may be classed as on the whole "intellectual people." As a candid report of what a great many people are thinking, the booklet is invaluable to all who are interested in the prospects of religion and of the Church in this country.

The Open-Air Guide for Wayfarers of all Kinds. By J. R. Ashton and F. A. Stocks. (John Heywood, Ltd. 3s. 6d.)

The Woodcrafter depends more on experience than on books to teach him the technique of his craft. In this small book he may, however, find much that is new to him. Its first section deals with difficult country and with mountain work. The chapters on roads and maps are especially interesting; they give historical notes ranging from the "old straight track" of our forefathers and the Roman highway to the recent Ministry of Transport schedule, and from the earliest Babylonian land-survey tablet to the beautiful productions of the modern Ordnance Survey. There are also illustrated descriptions of the different phases of British architecture. The hints on camping are less original, but reliable. There are notes on weather lore, scenery and geology, plant and animal life, and the stars; and suggestions on first-aid and legal conclusion, the book gives appendices on highest road passes and points for wayfarers, lists of the highest road passes and of peaks of over 2,500 feet in England and Wales, and a map of the beauty spots in possession of the National Trust. This is a compact book for the "hiker." I. O. E.

"Letters to the Editor" should arrive not later than the first post on Saturday morning if intended for publication in the following week's issue.

LETTERS TO THE EDITOR.

GRAMMAR.

Dear Sir,—J. G.'s review of "The Writer's and Artist's Year Book, 1929," picked out some of the most important things dealt with in that compendium, but it would not have been inappropriate to add a word about elementary grammar and the common mistakes. You, yourself, are punctilious about such things as the acknowledgment of italics, too commonly a source of misunderstandings elsewhere, but it is grievous to observe your frequent misuse of the word "though." "He ate it with jelly, as though it were mutton," should, of course, be "— as if it were mutton." The point may perhaps be best explained by expanding the phrase into "He ate it with jelly, as he would if it were mutton."

Another grammatical flaw too often to be noticed these third-rate days is the writing—and speaking—of "like" in place of "as." To say "She cooks like mother did" may not trouble the modern majority, but it acts on some like the rubbing of two knife edges together, or at least like the rubbing of knife edges does on certain nervous folk. But the commonest of all errors is the wrong placing of "only." "They only arrived to-day" means that they did nothing else. "They arrived only to-day" permits them at least to have a meal, poor things. W. A. W.

THE ECONOMIC PARTY.

Sir,—In his latest letter protesting against the association of the Economic Party with the Kibbo Kift Kindred, Mr. Roland Berrill points out that the Kindred has so far not attracted a large membership. May I suggest that this is due to the fact that until recently its policy was left somewhat vague? Now that its policy has been so clearly stated, it seems certain to attract a much greater number of acceptable applicants for membership. I. O. EVANS, Ex-Kinsman (5½ years' service) of the Kibbo Kift.

FEMINISM.

Sir,—While I agree with Mr. Sorabji's comment on Mr. Ludovici's work in your issue of March 21 last, may I be allowed to point out that the book in which Mr. Ludovici disposes successfully of the Vaertings' thesis, is "Man: An Indictment," and not as your correspondent states, "Woman: A Vindication." H. A. BACCHUS.

Owing to the Easter Holidays we go to press four days earlier than usual. Certain contributions which would normally be in time are too late for inclusion in this issue.

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