

# THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

No. 2108] NEW SERIES Vol. LII. No. 14. THURSDAY, FEBRUARY 2, 1933. Registered at the G.P.O. as a Newspaper. SEVENPENCE

## CONTENTS.

	PAGE	PAGE
NOTES OF THE WEEK . . . . .	157	THE FILMS. By David Ockham . . . . . 164 <i>Critique of Filmland In Ferment (Cousins).</i>
Municipal employment schemes. Technocracy— Beaverbrook announces its death. The <i>Times</i> on the "Tote." The chairman of Martin's Bank on the psychology of the "ordinary business man." Irish affairs—Mr. de Valera's victory.		FACTS V. FANCIES. By R. L. Duck . . . . . 165
TWO PROBLEMS OF POWER. By John Har- grave . . . . .	162	REVIEWS . . . . . 166 <i>Dawn in Russia. The Art of being a Woman.</i> <i>death while swimming. Africa.</i>
THE GREEN SHIRTS. By I. A. R. . . . .	163	CORRESPONDENCE . . . . . 167 John Hargrave, M. A. Phillips, B. W.
THEATRE NOTES. By Richard Carroll . . . . . 164 <i>Bunty Pulls the Strings. Fresh Fields.</i>		

## NOTES OF THE WEEK.

### Municipal Employment Schemes.

A person called Brian Garbett, age fifty-six, of no fixed abode, was charged recently at Brierley Hill Police Court with having smashed the plate-glass window of the Brierley Hill Labour Exchange, necessitating its replacement at the cost of £21 2s. 8d. Mr. Garbett's action was provoked by the fact that his claim to unemployment benefit had been disallowed by the Court of Referees. He was committed for trial at the next Quarter Sessions at Stafford. During the proceedings he was in a humorous mood, and kept up a fire of interjections when witnesses were giving evidence. Thus, when Charles Arthur Horton, junior, builder and contractor, said that he had examined the window and that it would cost £21 2s. 8d. to have new plate-glass fixed in, the following dialogue took place:—

Garbett: I should think you'd give us a drink for the order, won't yer?  
The Clerk: Any questions to ask the witness?  
Garbett: Yes, I should think he ought to give us a good drink out of it when I come out. It's set 'im on. I should put a good price on if I was 'im. It's for a good firm.

When Mr. Herbert George Beales, the manager of the Labour Exchange, had completed his evidence as to the smashing of the glass, the Clerk asked the prisoner: "Have you any questions to ask Mr. Beales?" and the prisoner replied: "No. I wish I'd got his job."

When the prisoner was committed for trial the following conversation took place:—

The Clerk: Do you apply for bail, Garbett?  
Garbett: If I could have it.  
Superintendent J. R. Elliott: In view of what he has said I shall strongly oppose bail.  
The Chairman: Bail will not be granted.

Mr. Garbett's revenge on society for denying him work took the form of providing work. Unfortunately he cannot qualify for doing the work he had provided. In the first place he is not at liberty to do any work, and in the second, if he were ordered to give his services gratis to Mr. Horton in fitting

the new window, there would be a hullabaloo among that contractor's permanent staff about "blackleg labour." However, Garbett, after the idiom of Falstaff, can flatter himself that he is the cause that work is done by other men.

There lies before us, as we write, a circular addressed to us in our capacity as ratepayers asking us: "Will you help to provide work this winter?" The question is asked in connection with the local municipal "Scheme for Spending for Employment." No doubt every reader has received a similar appeal from his own municipality. On the back of our circular the local authority has thoughtfully given a list of more than a hundred different suggestions as to kinds of work which the ratepayers might provide for the local unemployed. The fourth suggestion is: "New shop front." That is almost a suggestion that Mr. Garbett spontaneously anticipated (or perhaps he had received a circular) at Brierley Hill. Our own local Council are optimists. They ask for £30,000 worth of work to be provided during the months January—April. On the Brierley Hill contractor's estimate this figure, which looks so formidable in terms of sterling, represents—would you believe it?—only about one thousand plate-glass windows. It would not want more than a dozen or so Garbetts to run loose for a day to create a demand for that quantity of new windows—and with the advantage to local shopkeepers that the insurance companies would foot the bill. The illegality of such action rules it out of consideration as a practical plan, but the irony is that it would be an effective plan if only Parliament would legalise it. "Prosperity Through Destruction," as one might say.

It is true that plate glass is not made within the usual municipal area, whereas the object of the appeal is to get local money spent with local producers. But the plate-glass idea is only one illustration of the ways in which work can be created. There are possible, in every municipality, methods of judicious demolition which, if financial and legal authorities would only tolerate them with the same complacency as they have manifested towards similar methods like burning coffee and wheat as fuel, shooting calves, breaking up new spinning

machinery, and so on, would yield beneficial results to manufacture and trade. For example, in most municipalities there are resources of material as well as labour for repairing the ravages of fire. Another Great Fire of London would be a godsend to everybody but the money-monopolists who would provide the cost of rebuilding—and even to them the damage would only be moral; for the money they would provide would be public property—public purchasing-power, filched by these monopolists and concealed by them in their "hidden-reserves" cold-storage chambers. It may be noticed by the way that they observe no rules regulating the freezing of water into ice, but impose a rigid code of rules on the thawing of ice into water. The master-rule of the whole code can be cited as the "gold-standard" rule, which lays it down that the liquefying of the country's frozen assets into public purchasing-power can only be carried out in gold pans. Not only so, but the same monopolists in mutual international association, have concocted another rule that whichever group of them thaws out the least credit shall acquire the largest stock of pans. Thus the term "sterilised gold" which came into vogue in the United States a few years ago, when the banking authorities declined to release new credits in the ratio theoretically permissible on their gold-holdings on the ground that if they did they would be exposing themselves to the risk of having to send gold abroad again. These priceless gold pans!—"If we use them we lose them," said the experts. So they imposed a gold-standard on a gold-standard; not only was credit to be based on gold, but the gold on which it was based was itself to be based on other gold on which no credit was based. The capacity of activity of pans in use was to be regulated by the capacity of inactivity of the pans in store. If the patient reader grasps this he will understand the inner meaning of the present American push to wheedle the world back to gold.

However, we must not travel too far from the municipalities and their problems. Mention of a Fire for London reminds us of something that we heard not long ago which suggests that a Great Fire of Glasgow would serve the purpose better. It was this Glasgow possesses a magnificent sewage-system. When the plant was officially opened some years ago the daughter of (we think) the chief engineer, at one part of the ceremony, drank a glass of water drawn from the residuum of the final process in the sewage treatment. Now, quite recently a body of "Economy" humbugs, in order to "save" (they hope!) a matter of £30,000, have conceived the brilliant idea of using the river Clyde as a conveyor-belt to carry away sewage in preference to using the plant to purify it. Since rivers flow as well as ebb, the final destination of the sewage is problematical, and may be the subject of inquiry for some Royal Commission on the Great Plague of Glasgow in due time. In the meantime the same humbugs have not lost sight of the potentialities of the many mickles among the muckles, and have authorised a levy on charwomen's mites. It takes the form of spacing out the periodicity of cleaning schoolrooms from a weekly to a fortnightly frequency. We are not sanitary experts, and cannot say whether a fortnight's accumulation of dirt is likely to cause much of a rise in the risk-curve of infection. Presumably that matter has been gone into by the humbugs; and if this undesirable contingency has been brought to their attention we have no doubt that they will hit upon a cheap method of obviating it. In fact there is a method which will increase the saving. Risks of contracting dirt-diseases rise or fall with the prevailing temperature. So all you have to do is arrange that as you increase the dirt in the schools you decrease the temperature. Here is one more proof of that Divine Providence under which there is no evil con-

fronting us, but there is a cure for it if we will use the faculties God has given us to find it out. Happily, at this time of the year, there is no need to manufacture cold-ness—no call for purchasing refrigerating plant. All you need do is to draw the furnaces and leave the rest to Nature. And it is an encouraging thought that while the mercury in the school-thermometer snuggles safely below the freezing-point it does not matter if the schools are never cleaned. In fact you could even store the Clyde-borne sewage in them. So the righteous Elders of Economy may freely lift up their voices in the singing of a Recessional after Kipling:

God of the Frost, be with us yet  
Lest we forget—Lest we forget.

Of course there is the problem of summer, warmth and flies to be dealt with later on; but while there's frost there's hope. And, anyway, there's the Clyde. To parody the Land Song—

The Clyde, the Clyde, 'twas God who gave the Clyde,  
The Clyde, the Clyde, which any craft may ride,  
Why should we treat sewage with that river by our side?  
God gave the Clyde to the People.

But we must not lapse into sentimentality. Let us revert to the subject of employment. These municipal schemes, which aim at finding work for "as many unemployed as possible" (to quote from the circular before us) could not be more extravagant for that purpose than they are. In the first place we should say that, out of every £100 spent, perhaps no more than £20 would pay local wages; and of that £20 perhaps not more than £5 would get into the hands of people not already employed. The plan, as a *new-employment* plan would work at only 5 per cent. efficiency. As an *employment-maintenance* plan it would work at an additional 15 per cent. efficiency. As a *local-trade* plan (including profits as well as wages) it might be got up to, say, 30 per cent. efficiency. But on any reasonably estimated figures there would remain a substantial margin of waste represented by capital charges in interest, municipal debt-services and other items representing a leakage of money outside the municipal area, and in fact, out of circulation altogether. It is probable that contractors and others in any municipal area already owe a considerable amount of money to their bankers under conditions which would require them to apply the proceeds of new orders received as a result of the Scheme partly or wholly in repayment. And generally speaking, everybody is aware that with their existing labour staffs they have sufficient reserve capacity to double and perhaps treble their service without engaging further men.

It is not our concern to cavil at a particular distribution of money as between employers and workers in terms of personal incomes—although it is pertinent to remark that a scheme to absorb unemployed people ought to be designed so as to absorb unemployed people! But leaving that aside, if we were responsible for administering a local fund for the purpose of giving the largest benefit to those who were responsible for administering it, we should not agree to expend their money, we should not consider our duty done unless we entered into an agreement with the local contractors concerned as to the way in which they allotted their revenue to different purposes. In a sense we should be in a similar position to that which, in the larger Social-Credit picture, the National Credit Authority would occupy when administering the price-regulation principle laid down by Major Douglas. We should feel entitled to call upon bankers to co-operate in the same public-spirited manner as would be the citizens who placed orders for local work, and to agree to refrain from

calling in from their trading customers any part of the revenues derived from the new business. Unless something of that sort were done it is clear that the patriotic spenders of money would be unwittingly paying levies to banking institutions via loan repayments, which would be cancelled.

As things are, however, it is no use expecting this kind of precaution to be taken. So the logical conclusion of the matter is that it would be much cheaper for the ratepayers to subscribe to a relief fund for assisting the unemployed than to try to finance their employment. They would do as much good on a fraction of the expenditure. This, of course, is where the "work" complex comes in. The average citizen would prefer to spend a shilling to provide threepennyworth of work and wages than to give threepence to an unemployed man. That means that he is content to spend threepence on the man's means of life and ninepence on his moral character. He does not see that what he would call the risk of "demoralisation" is a myth. The proof of it is that Trade-Union executives have always been on the watch, since the "dole" system started, to prevent the unemployed from taking jobs at cut wages to supplement their unemployment pay. To a large extent the law forbids them to do so; but the law is a concession to organised labour.

It says to the "unemployed": "You must not draw relief if you are working in a job"; but it means: "You must not work in a job if you are drawing relief." If it were repealed the unemployed would soon give the lie to the suggestion that their idleness had been demoralising them; and, barring strikes, the workers now in jobs would have to take less to hold them against the new applicants. In these days the danger to employed workers is at its maximum by reason of the extension of machine-production. One is accustomed to hearing the phrase: "The machine is taking the burden of work off man's shoulders"; but the machine is also taking the qualities of specialised knowledge and skill from his brain and hands. The human service to those required for the service of itself—and as it is rapidly becoming a fool-proof machine the service is within the competence of any willing fool. An old-time bottle-blower needed only to fear the competition of another trained bottle-blower who came after his job: it made no difference to him how many bricklayers, engine-drivers, clerks and so forth were out of work: for these hadn't learned to do his job. But the contemporary bottle-blowing-machine-minder could be replaced by almost anybody with two eyes and a pair of hands. Even our old friend Professor Clarence Skinner could do the job if he got sacked from his present one. In fact the development of machine production is creating a situation in which, broadly speaking, the only test of any applicant's fitness for any job will be: "What's the least you'll do it for?" Blessed are the meek, for they shall inherit the work. And now, after our long discussion on matters arising out of the police-court proceedings at Brierley Hill we can round it off with the picture of Mr. Garbett telling the Court, apropos of the Labour Exchange: "I wish I'd got his job." The remark was neither flippant nor the idea fantastic. The machinery of financial administration leaves no scope for local initiative; and it is no disparagement of the manager to say that probably Mr. Garbett could do the job just as well as he.

#### What of Technocracy?

If we are observed to wallop our nigger; and a little later someone else is observed to wallop him; it does not follow that the second walloper is doing us a service. Everything depends on why he wallops him. The second walloper may be wal-

loping our nigger for doing what we had first walloped him for not doing. Our contributor, R. R., has at times yarned about a ne'er-do-well in his village who had trained his dog to purloin a joint of meat off the slab in a butcher's shop-front while the master was inside distracting the butcher's attention by haggling over the price of a chump chop. The technique was artistic. The dog would tease the joint ever so gently over the edge until it tilted and fell; whereupon, after a glance round to satisfy his conscience that nobody was looking, he would pick it up and carry it round the corner to some sheltered rendezvous. When, as once happened, that dog got a clout from the butcher, no villager in the know supposed that the butcher acted out of sympathy with the owner just because the owner himself sometimes beat the dog.

Now, in a spiritual sense, we have a nigger, or a dog, or what you like. In fact we have several. For example, we have (a) politicians in general—and, particularly and latterly we have (b) Mr. de Valera with the Fianna Fail Party of the Irish Republican Army; and (c) Mr. Howard Scott and his Council of Technocrats. We have often kicked the politicians; recently we made a tentative gesture of kicking Mr. de Valera; and, more recently, both Major Douglas and we had a kick at "Technocracy." In the first two instances we have had plenty of emulators among the newspapers, but their reasons have not been the same as ours. Their derision of politicians has been based on their ineffectiveness as instruments of the banking hierarchy, whereas ours has been based on their neglect to challenge the credentials and qualifications of that hierarchy to give orders. Likewise with Mr. de Valera and his curate's-egg policy—the parts we kick him for are not those that our contemporaries kick for him. And now, with the Technocrats, aries kick for him. And now, with the Technocrats, against whom Lord Beaverbrook, for reasons of his own, has let fly a broadside of ridicule. (*The Daily Express*, January 26.)

Here are some of the headlines—the first of which was splashed right across the front page: "Great 'Technocracy' Hoax Exposed"—"Utopian 'Technocracy' Thousands Believed"—"Prophet Theory That Thousands Believed"—"Ex-shopkeeper Gives Lecture To 400 Scientists." Then follows the opening sentence of the "exposure" in these terms: "The sensational overnight collapse of America's marvellous 'Technocracy'—was required for all economic ills—'Technocracy'—was revealed to a dazed United States to-day." A later passage runs:

"Technocracy is dead. This Utopian 'science' that proclaimed man as the slave of the machine has been exposed as a ten-year-old doctrine dragged out of dusty bookshelves by an ex-seller of furniture polish." Then it is announced that Columbia University has evicted Mr. Howard Scott and his body of experts.

"Professor Rautenstrauch, Columbia's specialist on economics and one of the first backers of Scott's technocracy, stated: 'As far as we are concerned, technocracy ceases to exist, and Scott will not work here any longer.'"

Incidentally the article alludes contemptuously to the "English highbrow and Socialist reviews" which "gravely discussed the creed and professed to explain its inner mysteries." It goes on to say that the Engineers' Club, where Scott had been an honoured guest several times during recent weeks, has "refused him the use of the premises to make a public statement." Lastly it says that Scott is now eluding interviewers.

Now, the reason why we kicked at Technocrats was because (a) there was a gap between their diagnosis and their remedy, and (b) the remedy was not described in practical form, but rather celebrated in poetic imagery. Their ideology could be used as a bankers' stalking-horse. But the reason why Lord Beaverbrook kicks at them is not exactly plained. It may be that since the *Daily Mail* took

the subject up and published an article by Professor Soddy on it, the *Daily Express* finds some satisfaction in suggesting that its contemporary has been spoofed. But the matter of interest is the sudden dropping of Mr. Howard Scott by American newspapers and public men after their so recent boosting of this man and his message. For some weeks past there have been hints that Mr. Scott's scientific credentials needed verification and that his earlier political affiliations were with extreme radicalism of the I.W.W. type. But these matters do not affect the facts and figures disclosed by the Technocrats' "energy survey" (as they call it)—and besides that Mr. Scott and his colleagues have been on this work for more than ten years. Dr. Nicholas Murray Butler, who is now explaining that Mr. Scott was allowed to work in the Columbia University because he had no other place to work in, would surely not have allowed his name to become associated with the work merely because its director was homeless. Nor would Professor Rautenstrauch. The trend and purport of the research much have been approved by them; so the question is why they appear suddenly to have turned their backs on it. It is true that Mr. Scott has been drawing startling pictures of the large amount of leisure and money that the resources of America have made potentially available; and he has propounded the idea of energy-bases for money; but to our mind these facts do not account for the hasty manner in which the subject has been dropped; for the nature of what Mr. Scott has been saying was inherent in the nature of the researches he was making; and both Dr. Butler and Professor Rautenstrauch must have recognised this a long time ago.

There is room for the hypothesis that the American financiers have intervened to stop the teaching. Not that anything Mr. Scott was popularising immediately threatened their monopolistic prerogatives nor even theoretically challenged their axiomatic principles governing the accountancy of cost. For it must not be forgotten that even the giving away of money in addition to that passing through industry to employees is not enough, even if the free money were not accounted in industrial costs and included in prices. It would still leave room for a bankers' ramp in the form of deflation by taxation, or by compulsory insurance, or by voluntary re-investments of profits by manufacturers: and the automatic consequences thereof would tend to discredit the initial distribution of money in the minds of the people and make them receptive to a counter-policy of "Back to the 'work-standard.'" When it is remembered that even some people who are in general sympathy with Major Douglas's proposals regard it as necessary to make special provision for retiring the consumer-credits issued under them it will be realised how easily the bankers could get a Government of Technocrats (unsophisticated scientists) to adopt their considered methods for retiring superfluous horse-power currency.

Why, then, intervene? it may be objected. Well, we advance the suggestion that in view of the impending Debt Settlement discussions with Europe it would rather cramp the style of Uncle Sam's financial negotiators to have Mr. Scott telling Europe that the United States was possessed of riches to astronomical dimensions, and that the America's financial problem was caused by her internal industrial development and not by external financial default. These American negotiators are coming to offer conditional remission of debt—the chief condition being Disarmament. In order to make out a case they have to present the American people as a hard-pressed body who depend on debt-repayments to keep themselves going, and who therefore cannot agree to excuse repayments without securing a reduction in the burden of armaments which will (so the experts will argue) enable them to offset their loss by partici-

pation in the larger trade thus set free. It wouldn't do at all for Mr. Scott to be bellowing broadcast computations as to how many times over America could supply the wants of the world. The European public would naturally say: "It won't hurt America if we don't pay."

Again, Mr. Scott would be an equal embarrassment to the American negotiators in an inverse sense. For as part of his propaganda he is prophesying internal chaos for that country—a prophecy which would encourage European debtors to say to themselves: "America can't hurt us if we don't pay—she can't chase us if she's going lame."

#### The "Times" on the Tote.

One aspect of the rapid multiplication of tote clubs has not received the attention in the Press that it seems to deserve; that is, the fact that in every tote club, even of the most modest pretensions, a good deal of currency has to be permanently on hand for the financing of the betting transactions. There are certain clubs outside London where perhaps not more than half a dozen people are to be found making bets, even in the evening after working hours are done. Yet the officials have to be prepared to cash out claims (e.g., successful "doubles") which might total a large multiple of the stakes made during the evening. When one considers that, as the *Times* remarks in a leading article on January 24, there are already in operation 284 clubs with any number more to follow if the promotion is not checked, it is clear that within a fairly measurable time there would be a perceptible increase of currency virtually in permanent custody of tote proprietors—that is to say, out of the custody of the banks. The *Times* heads its article "Tote Tangles"—meaning to disparage the adverse opinions of the National Greyhound Racing Society published on the previous day on the Commission's Report. But the tangles are better illustrated by its own efforts to explain and dog-discrimination between horse-racing and dog-racing which the Society alleges against the Government. One of the points it makes is that "self-interest" induced the Society to frame rules for the conduct of its business, leaving it to be inferred that bodies like the Jockey Club were not actuated directly or indirectly by considerations involving anybody's self-interest. If the whole subject is looked at against the above "currency" background, the probable explanation of the discrimination will appear to be the fact that the rich men's clubs have hitherto been largely conducted on a credit basis, whereas poor men's club are conducted on a cash basis.

An additional reason for the discrimination is that where you have a large volume of business transacted in currency notes there is an enormously additional difficulty imposed upon Somerset House authorities in verifying profits for taxation purposes. Whatever happens to the future of tote clubs, it can be taken for granted that if continued at all they will be brought under some regulating authority on which observers from the banks or Somerset House will be fully represented.

Conveniently enough, a sidelight on this analysis occurs in *The Times* of January 26, where there is a leading article on the subject of the French Budget. The occasion of the article was the occurrence on the previous day of a strike of stockbrokers who refused to transact business on the Paris Bourse in consequence of the proposal to abolish bearer securities for French companies. The writer lets out that M. Chéron, the Finance Minister, had "served his financial apprenticeship" under M. Poincaré, and that soon after taking office he had announced that one of his chief objects was to prevent the evasion of taxation. The article goes on to make this state-

ment: "It is also possible that he sees in the Socialist proposal an excellent means of preventing the cashing of coupons abroad, and of enabling him to deduct taxes at the source on the strength of registered securities." (Our italics.) Parenthetically, notice particularly how once more the occasion for a bankers' ramp is provided by your freedom-loving Socialists. As regards bearer-securities, it will be remembered that some time ago we referred to the existence of bearer-bonds of high denominations which were exclusively bought and sold by high financiers—a facility which we pointed out enabled them to conceal the nature and dimensions of transactions which they wished to keep secret. If there is to be a purge of "evasion," let it be evasion all round; let us have a clean sweep of all bearer-bonds or bearer-anys, and let us have a repeal of those clauses of the Finance Acts under which "appreciations of capital" are not subject to income tax.

#### The Psychology of the "Ordinary Business Man."

Mr. Alex. Allan Paton, Chairman of Martins Bank, in his annual speech to shareholders on January 24, said of the present trade situation that its causes "are about as obscure as the effects are disastrous." He then proceeded to explain that "one main reason for the obscurity" was "the profound influence on trade of the psychology of the ordinary business man." In the report of his speech (*Journal of Commerce and Shipping Telegraph*, January 25) there then follows a 5-inch single-column elucidation to illustrate what he means. He took as an illustration the payment of the American Debt, and built up an argument on the fact (as he alleged) that the mere rumour last November that Britain would be called upon in December to pay nearly £30,000,000 to America caused exchange dealers to become apprehensive for the future of the pound. This, he said, caused the pound to be quoted lower. The consequence was, he said, a similar fall in every currency in the sterling area. This, he said, caused a loss of power in the sterling area to purchase American goods, and greater power to compete with those goods, thus bringing about a collapse of American prices. He concluded by pointing out that all this injury occurred as a consequence not of the debt payment, but of the prospect of payment, in other words, that it would have occurred whether the payment had been made or not. Now, whatever may be thought of the cogency of this attempt to establish the psychological character of the cause of the injury, it will puzzle anyone to see where the psychology of the ordinary business man comes into the matter. There is not a link in Mr. Paton's alleged chain of causation in which the ordinary business man could have exercised the slightest influence. We suggest that insofar as the ordinary business man may appear to be a causal factor in any trade problems, it could always be shown that this was due to his having to draw conclusions as to his line of procedure from uncertain factors beyond his control, but upon which the success or otherwise of that procedure entirely depended.

On mere inspection of Mr. Paton's elucidation the fact stares you in the face that the psychology at work was that of exchange dealers and other persons who can be generically described as high-financial experts. To confuse the functions and policy of these people with those of the ordinary business man shows a disregard of objective facts, if it does not suggest a deliberate policy of the red-herring type on the part of the high-financial hierarchy from whom bank-chairmen derive the inspiration of their speeches.

Anyone who studies the exemplary Scheme for Scotland drawn up by Major Douglas will see that the psychology of the ordinary business man, far

from being an insuperable obstacle to the working of an economic system, is one of the main factors which ensures its easy operation. On the other hand, it stands to reason that where you have bankers manipulating credit in such wise as to reach an objective opposite to that which the ordinary business man hopes to reach—and is deceived into believing he is reaching—it is easy enough to understand why sometimes he can be made the scapegoat for the inevitable cross purposes and confusion which must arise out of the conflict of policies.

#### Mr. de Valera's Victory.

The results of the polling in the Free State seem to assure Mr. de Valera of a following in the Dail equal in number to that of all other parties, friendly or hostile. He would have felt more comfortable with a clear majority of six or seven; but even as it is he is in a stronger position as a result of his decision to get a popular confirmation of his mandate while it was yet fresh. This confirms our comments last year on the subject of New South Wales, when we suggested that Mr. Lang would have done better to risk his majority in a second election rather than hold on to the forms, without the powers, of governing. It also confirms the soundness of Mr. Lang's present policy (if the Australian newspapers' assertions about it are true), namely that of going for an electoral victory in order to get power to precipitate a second election immediately afterwards—the first election being to win approval of a programme, and the second to win a mandate for the means of carrying it out.

In an economic sense the situation in Ireland is the same as the bankers were manoeuvring to bring about in New South Wales before Mr. Lang was dismissed from office by Sir Philip Game. They were, it will be remembered, promoting schemes of partition which would have detached from the area of Mr. Lang's jurisdiction all the industrial regions, leaving him to administer the pastoral regions. Broadly speaking, that prospective situation in Australia is the actual situation in Ireland. Mr. de Valera rules the pastoral south, but not the industrial north. By the terms of the Treaty there was a virtual secession of the northern counties; and that was the price charged to the southern counties for the privilege of Home Rule. The Free State, while possessing the formal right to pursue economic self-determination, does not command the actual means of achieving it (assuming that Ireland as a whole is capable of supporting herself). If Mr. de Valera continues to pursue economic self-determination the logic of his policy must drive him to seek the reabsorption of the northern counties with the vital economic plant, the northern counties contained within their equipment, and organisation contained within their territory that will ultimately manifest itself in militancy that will lend colour to the ascription by Mr. de Valera to Mr. J. H. Thomas of a remark which the latter is said to have made while in Ottawa to the effect that Britain would not have to trouble about the Irish problem because that country would be in the throes of civil war not long hence.

But there can be economic co-operation between two areas without the political absorption of either by the other. And the keynote of a policy which aims at securing the benefits of co-operation (which, in our own idiom, means enjoying the "increment of association") should be "political affinity," not "political absorption." Once you can find a basis whereon the inhabitants of two areas can deal profitably with each other on business lines you have found the catalyst of their spontaneous political coalescence. As students of the Douglas Analysis know, the real obstacle to the establishment of such a basis is the

money monopoly. Therefore, any Government who consider extending the range of their political powers outside their appointed area must first extend the range of their financial powers inside their area. And their object in so doing should be, initially, to promote profitable co-operation among their own subjects. While economic self-sufficiency may not be attainable, steps towards it are possible—and such as are possible should be taken. He who would be ruler over many things must first prove himself faithful in small things. We hope that Mr. de Valera's new lease of responsibility will bring with it new gifts of wisdom.

#### FORTHCOMING MEETINGS.

"The Great Slump." An illustrated lecture, at the Congregational Hall, Dunmow, at 7.30 p.m., on February 4. Lecturer: Philip T. Kenway, a "Green Shirt."

Nelson Adult School. Two lectures by A. L. Gibson, Esq., F.C.A., of Sheffield, on Saturday afternoon and evening, at 3 p.m. and 7 p.m., February 4, in the Newtown Co-operative Room, Every-street, Nelson. Questions and discussion. Collection. First lecture: "Real Wealth and Financial Poverty." Second lecture: "The Problem of Plenty."

Edinburgh.—A meeting of the Edinburgh Douglas Association will be held in Hall No. 1, India Buildings, Victoria Street, on Thursday, February 2, at 8 p.m. Speaker: R. M. Black, Editor of "The Free Man."

Newport, February 14.—Lord Tavistock on "Poverty and Over-Taxation: The Obvious Remedy." Mr. W. J. T. Collins, editor of the *South Wales Argus*, will preside. C. R. Bence, Hon. Sec., Caer-Bryn, Newport, Mon.

The Adult Schools, Ward Street, Guildford, Sunday, February 12, 9 a.m., an address on Credit Reform will be given by Lieut.-Colonel S. R. Normand, D.S.O., entitled "Leisure—Our Heritage."

#### FRENCH LOCAL-CURRENCY EXPERIMENT.

"The monetary experiment which has been made in a village of the Department of the Nièvre shows what a range of action an energetic maire can possess under the French organisation of local government if he can rally the support of the members of his commune. It is also extremely interesting on its own account. The maire in question is a mining engineer of the name of Archer, and his plan for reducing the cost of living is the institution—at present, of course, only local—of a scientific system of barter. The tradesmen, workmen, and farmers of the commune have all consented to exchange commodities at absolute cost price, and to receive their profit or the payment of their labour in a local token currency, of which each unit is accepted to represent either 30 centigrammes of gold, 100 grammes of copper, 2 kilogrammes of steel, the same weight of corn, 200 grammes of meat or of cotton, half a litre of wine, 100 kilowatts of electricity or half an hour of work. M. Archer must be a remarkable man to have succeeded in overcoming the mutual suspicions of the French peasants and obtaining their consent to the adoption of his scheme. As for its success in reducing the cost of living, it is said to be complete."—Cable from Paris in the *Observer*, January 22.

#### "THE NEW AGE" DINNER.

The next Dinner has been arranged to take place at Frascati's Restaurant on Saturday, March 18, at 6.30 for 7.0 p.m.

This Dinner will antedate by only three months the completion of the tenth year of the present editorship of "The New Age," and will mark the fourteenth year of the identification of this paper's policy with the Proposals of Major Douglas.

Major Douglas will be present as the guest of the evening, and it is hoped that on this occasion everyone who can do so will make a point of attending.

Further arrangements will be announced in due course. In the meantime seats may be reserved (price 10s. 6d.) by application to "The New Age," 70, High Holborn, London, W.C.1 (Telephone: Chancery 8470)

## Two Problems of Power.

By John Hargrave.

Two problems of power have to be considered by the Social Credit Movement. They are:—

1. Economic Power: The ability of the community to produce plenty, at present thwarted by the contradiction inherent in the financial system. This problem has been solved technically, and the solution is known as Social Credit.

2. Political Power: The ability to apply the economic adjustment known as Social Credit to the financial system. This problem remains to be solved, and until it is solved Social Credit remains in the womb of theory.

It may seem a little strange that it should have to be pointed out that the solution to problem 1 does not solve problem 2. As soon as the two problems are set out in this way it must seem almost a waste of time, if not an insult to one's intelligence, to make such an obvious statement. Yet there can be no doubt whatever that there has been a good deal of confusion of thought regarding this all-important matter. There has been a kind of floating, half-nebulous idea that because the solution to the economic problem was known, this knowledge (in some way never explained) held within itself the solution to the problem of political power—the power to apply the new economics of Social Credit.

Here is an example of the confusion as manifested in a somewhat crude form (but none the less significant). The other day a Social Credit student and, I may say, a man of some intelligence, turned to me and said:—

"If only A plus B could be applied! . . ." Meaning that then all the social-economic hardships now suffered by those in want would disappear. Recovering from his passing mood of hopeless wishfulness, he added—

"There's one thing about it, if they don't put in A plus B soon they'll smash themselves up, as well as everyone else!" ("They" being the bankers.)

"Put in A plus B? What on earth do you mean?" I asked, in astonishment.

"Why," said he, equally astonished at my question, "Social Credit."

"But A plus B isn't Social Credit."

He gasped, as much as to say: Well, what is it then? It had to be explained to him that the A + B Theorem is a method of analysing costs ("Yes, yes, of course"—he knew that!) and that an analysis revealing the flaw in the present system of cost-accounting could not be "put in" by anyone as a solution to the economic maladjustment arising from the flaw in the costing-system. In his mind the Douglas Analysis was the Social Credit Solution. However, that is nothing, except an indication of how a fairly intelligent man can allow two absolutely different processes of thought to become tangled up one with the other. The much more serious confusion was laid bare when he followed up by saying—

"Well, anyhow, all this hunger marching and demonstrating is beside the mark . . . it's silly, now that Social Credit has solved the problem."

Don't imagine for a moment that, because this man stated it in that way, his outlook is not to be met with in many other people. He was expressing very openly and clearly a mystical faith that is held by a great many people who would be classified as of the highest intelligence. He was expressing his faith in the power of an idea. "It" had solved the problem—but evidently not for the Hunger Marchers, for if so, why should they be demonstrating against the Means Test and for Work or Maintenance? Ah, but then, they don't know anything about Social

Credit—if they did they would just go home like reasonable beings and wait until the National Dividend was issued, ten, twenty, thirty, forty, fifty years ahead?

In order not to be led astray I checked up by asking another question of the Social Credit student:

"You mean that the logic—the reasoned sequence of the Social Credit argument—is so absolute that, whatever happens, it is bound to be accepted and applied sooner or later?"

"Exactly! There's no way out of it." That also is a fallacy that is, or was until quite recently, widely held by what the Jesuits would call "ours." There are several ways "out of it" (although each one leads to civil strife and/or external war).

To make quite sure, I put another question—"You believe in the power of an idea?"

"Yes. If an idea is sound nothing can stop it." I took it a stage further—

"You mean that it may be possible to kill people, but that you cannot kill an idea?"

Just as I thought, that was his firm conviction.

"So that, if every human being on earth committed suicide, ideas would still exist?"

No, that was absurd! But it was not in the least absurd. It was perfectly logical. The absurdity was in the mystical notion that you "cannot kill an idea," and this absurdity arose from another and much greater absurdity—belief in "the power of an idea."

An idea, in itself, is only potentially powerful. An idea is not powerful until it is applied.

No idea has the power to apply itself.

The power to apply an idea that would affect the social life of a community in such a way as to evaporate the power-over-others of the ruling clique and establish the economic freedom of each individual (which would be the effect of Social Credit) can only be generated at the point of conflict between the ruling clique and the rest, or a numerically powerful section, of the community.

Such a conflict is logical in the sense that it is inevitable so long as the present economic system exists.

The idea (that is to be carried and applied) is forced to wait—to "mark time" quietly in the mind—until the power to apply it has been generated.

The idea, or some aspect of its future application, may sharpen the conflict, buoying up hope on one side and setting up bitter antagonisms on the other—but, as an idea, it can do nothing, and those who believe in it can do nothing, until they have come to power; which means, until they have taken the power from the existing ruling clique.

It is a piece of mystical mumbo-jumbo to pretend that because an idea is sound in its logic, therefore it must prevail in the end. There is not a shred of evidence for believing anything of the sort.

The fact that an idea can spread (i.e., be spread) from one person to another, and that a great many people may come to believe in it, does not necessarily mean that it will be applied. It may be, and if it is, such a spread is generally a necessary preliminary process.

The Notes of the Week (NEW AGE, January 26, 1933) put the position clearly:—

"The old problem of getting a hearing for educative exposition still persists, but in a less rigorous form. Yet, supposing that problem to be overcome, and a widely extensive public support won for our objective; there remains the problem of knowing how that support shall make itself effective."

There are in existence carefully considered and very definite ideas as to how such support will make itself effective, but that is another matter altogether, and one that cannot even be approached by anyone

who believes that an alchemist who has (1) published the formula of the Elixir of Life has (2) solved the Problem of Death when, as a matter of fact, the "essential essence" (power) in which the active properties of the arcanum must, so to speak, be immersed before it can take effect, is held by the Worshipful Company of Apothecaries and Leeches.

## The Green Shirts.

The letter from Major Douglas to John Hargrave, the founder and leader of the Green Shirt Movement for Social Credit, authorising the use of the Douglas tartan on the facings of the regulation Green Shirt uniform, will be recognised as something very much more than a formal gesture. We feel that in this authorisation marks a definite turning-point in the development of Social Credit Action.

In the tartan itself, green is the predominating colour, combining with a dark blue and a lighter blue, and crossed with white. The general effect at a little distance gives the colours green-black-white—the official colours of the Green Shirt Movement.

It is a fact that if, at the present time, the Quartermaster's Stores Dept., at Headquarters, were able to supply 10,000 green shirts, 10,000 men could be fitted out. The wage-earning masses and the unemployed readily accept the general principles of Social Credit teaching, and they are at this moment ready and willing, even anxious, to wear the green shirt—and every Green Shirt is a "Douglas man." In order that the movement may not be held back for lack of supplies, a National Green Shirt Fund has been opened. The General Treasurer of the movement has issued a special appeal to all Social Credit advocates to fit out "a People's Army of Douglas Men, 10,000 strong." Every 6s. fits out another man in a green shirt. Every 10s. fits a man with full kit: green shirt, belt, beret, and badge. It should be noted that every Green Shirt has his contribution card and pays anything he can, from a penny a week upwards, to cover the cost of his kit. The difficulty is that funds do not allow the Quartermaster to order either material or made-up shirts in sufficient quantities to keep pace with the steadily increasing flow of new recruits. All donations for this purpose should be addressed to:—

The General Treasurer,  
National Headquarters,  
The Green Shirt Movement,  
35, Old Jewry, London, E.C.2,  
and should be marked "National Green Shirt Fund."

Green Shirt Open Air Meetings, begun during last summer, have been continued in London right through the autumn and winter; from three to four meetings being held each week. It is of interest to note that one of the slogans that has gone right home is:—

"Would a maggot starve because the apple was too big?"

In the course of his address some few weeks ago a Green Shirt open-air speaker spoke of "the G.S. movement."

Voice from the crowd: "What's G.S. stand for?"

The speaker: "Gone Sane!"

A deputation of four members sent from a London Unemployed Group arrived at H.Q. the other evening. They were interviewed by two Green Shirts. To begin with the deputation appeared to be hostile to the idea of Social Credit. They evidently looked upon it as some method devised to "bolster-up capitalism." The meeting lasted for some hours,

and as it proceeded the deputation began to swing further and further over to the Social Credit point-of-view. At the close of the interview the deputation had swung right over and declared that they were in full accord with the objective and methods of the Green Shirt Movement. "Why," said one of them, "you've out-Communisted the Communists!"

The result was a strong working agreement between this unemployed grouping and the Green Shirts; and one, if not more, of the members of this group has become a Green Shirt.

A G.S. propaganda flying-squad visited Stockton-on-Tees on November 27 last, where they spoke from the old Market Cross for two hours to a crowd of 500. Result: There are now 100 Green Shirts in Stockton.

Exactly the same result can be obtained in any of the great industrial centres.

A booklet entitled "How to Organise the Green Shirt Movement for Social Credit in Your District" will be issued from National Headquarters very shortly.

I. A. R.

## Theatre Notes.

### Bunty Pulls the Strings: Saville.

Here is as pleasant an evening's entertainment as you could wish for anywhere. No vice, no depraved half-wits, no naughty bedroom scenes, no cocktail parties—just a plain old-fashioned Scotch comedy with the hills, heather, and village kirk for background, but brimful of the most exquisite humour and piquant situations. "Bunty Pulls the Strings" has come to town again, and I welcome its sponsors, the Moffatts, upon whom it justly brought fame in those dear dead pre-war Haymarket days when it ran for over six hundred performances. And what is more, the four family members of the original cast are still featuring, though only Mr. Graham Moffat, the author of the play and its producer at the Saville Theatre, continues in the part which he created. Mr. Moffat's daughter, Winifred, who had to say only a few lines as a small girl in 1911, has now grown up and plays Bunty; while the original Bunty, his sister Kate, now fills a rôle better suited to her years. This play is certainly a remarkable achievement on the part of one family.

The story is straightforward and unelaborate. It moves slowly, but its leisurely development is offset by the delightful character studies which it contains. Tammas Biggar (Mr. Graham Moffat), the well-to-do proprietor of a general shop in Lintiehaugh about 1860, is a widower, and Susie Simpson (Mrs. Graham Moffat), an embittered old maid, wants him for a husband, and tries her hand at blackmailing him into marriage—but, thanks to Bunty (Miss Winifred Moffat), she fails in spite of a desperate attempt to expose him for fraud before the kirk. In fact, Bunty pulls the strings so well that not only does she marry her father off to Eelen Dunlop (Miss Kate Moffat), a more suitable housewife, but she manages her own affair with Weelum Sprunt (Mr. Jack Lambert), the youngest member of the kirk, on very skilful lines, and has also something to do with the concerns of most of the other characters. Anywhere but in this delightful play I would call Bunty an interfering busybody, but here her qualities are virtually angelic, as she calms the troubled waters of her domestic world—a world which keeps the blinds drawn on Sundays and compels children to learn by heart a prodigious rigmarole of catechism which they do not understand, a world of horsehair sofas, conversation lozenges, red-spotted handkerchiefs and thrashings, but with a world containing much that was fine in the way of intellectual training as well as great sentiment and sympathy.

The action and production are excellent, and I strongly recommend this play as one of the best now running in the West End. Dr. Johnson once said that you could do much with a Scot if you caught him young. When I saw "Bunty" I realised that the Moffatts have proved it.

### Fresh Fields: Criterion.

This play is described as "a new comedy by Ivor Novello." I dispute neither its novelty nor its authorship, but I cannot help feeling that it comes far nearer to farce than comedy,

and that the players themselves have not failed to record a similar impression. Nor has the title much relation to the plot, for there is nothing particularly fresh about the fields of thought and action covered, unless it be Miss Lillian Braithwaite's pre-Raphaelite gowns, which were worn to suit an equally ethereal personality. The story is about two aristocratic ladies of middle age, victims of the hard times in which we live, who eke out rather a pathetic existence in a wing of their once splendid Belgravia mansion. Lady Mary Crabbe (Miss Ellis Jeffreys) is reduced in her widowhood to opening charity bazaars for a consideration, while her unmarried sister, Lady Lillian Bedworthy (Miss Lillian Braithwaite), conducts a confidential column in a domestic weekly journal in which maid-servants, schoolgirls, and other members of the wireless and cinema sodden masses are advised to consult "Lady Lillian" about their troubles. However, both ladies are heavily in debt, and it is only the unexpected arrival of the Pidgeon family, who are well "salted," as Mr. Cousins predicts. Possibly, but only possibly, this may result in the director being freed from the interference of supervisors and other functionaries, freedom to select scenarios, a free hand in production, and in his being given the last word in casting. But such a development would, again, mean a revolution in the industry.

The easy manner in which, according to Mr. Novello's judgment, the aristocracy are capable of associating on terms of intimacy with the good-natured but unashamedly vulgar products of the Dominions frankly astonished me. But I suppose everything is possible in "a new comedy." However, I must remark that Mr. Athole Stewart's production is well cared for, and the acting is well rehearsed and studied. There were some amusing situations which the characters made the most of, and the latter seemed to enjoy them as much as the audience—which was quite a lot.

RICHARD CARROLL.

## The Films.

### An Optimist Looks at the Movies.

English books on the cinema, as I recently pointed out, have been so poor both in quantity and quality, that intelligent filmgoers should give a special welcome to E. G. Cousins's "Filmland in Ferment." In addition to knowing his subject thoroughly from practical experience, the author has the dual merit of being suggestive and controversial: his only quarrel with him is that he is too optimistic both as to the artistic development of the cinema in the near future and the reorganisation of studio administration and practice on scientific lines, also in the near future. Not that I quarrel with Mr. Cousins for being an optimist, but I consider most of his optimism to be unjustified. Should he turn out to be right, no one will be better pleased than this reviewer.

The thesis of this book is that the waste, inefficiency, muddle, and lack of originality of the ordinary commercial studio must and will be replaced by methods that will combine efficiency with the making of better pictures; that the present overlapping and largely antagonistic efforts of producer, director, scenarist, and editor, which result in cross purposes and may cause a film to be spoilt or to run counter to the director's conception, will give place to unity by the centring of authority in the hands of a new functionary, the "Kinst"; and that not only the star system, but to a large extent the "featuring" of individual players, will disappear because producers will adopt the Russian principle of concentrating on types and not on individual dramatic personae.

Save for certain reservations to which I shall refer in a minute, I agree that it would be most desirable if the reforms forecast by Mr. Cousins were to materialise. But the author does not convince me that they will materialise, or, at any rate, for a considerable time. For all these suggestions are most violently opposed to the principles on which the motion pictures industry has been built and on which it is still conducted. The star system has certainly done nothing to advance the art of the film, and has done a very

## Facts v. Fancies.

By R. L. Duck.

It was Christmas Eve. . . .

Each one of us is affected differently by this season of goodwill. Scrooge pretended he was indifferent to it all. It was just Humbug; though I rather suspect that he himself was the greatest humbug of all. However much he might have hated to see others around him enjoying themselves, he must have derived great satisfaction from the thought that many whom he now envied would shortly pay him dearly for their erstwhile enjoyment.

One wonders how much of this seasonal pleasure would be possible, were it not that the shopkeeper still allows us credit so readily, although all around there is financial collapse and chaos. Much of my wife's pleasure, I know, would be gone, for her greatest happiness at this season consists of expressing the spirit of general good will by material gifts to all.

The day of settlement, however, must come, in any case. Our pleasures must be paid for. I was feeling, therefore, especially thankful for having recently interested another editor in Social Credit. Apart from obtaining a wider circle of publicity, the world through him would be giving me something on account for the labour I have expended while helping to set it free.

To conclude my immediate task, an article for him. I wrote the following lines:—

"Modern money, then, has no value. It is the erroneous belief that it is wealth that has caused all our troubles. It has led to man's present paradoxical position, where, amongst abundant wealth, want is causing misery, disease, and crime, and, most absurd of all, increasing limitation of production.

"It is easy to see how this error arose. Because the possession of money allowed wealth to be obtained, a false idea of its value has arisen. Man has mistaken the exchange values of his tokens for their true values. I cannot explain why this erroneous belief has so generally persisted, while to rid most people's minds completely of this false belief is almost as difficult.

"If this could be done, however, mankind would enter immediately into an age of plenty beyond all present conception."

As I had written, we live in a world of contradictions. Even this season of Christmas, dedicated as it is to the birth of religion, expressing love to all mankind, urges me, by custom, to relinquish the struggle to promote peace on earth, to take on instead the more immediate duty of paterfamilias, Father Christmas, and to give service rather to its symbol, the child.

Christmas morning, of course, children are never still. The excitement of novelties prevails. Dinner, however, has a subduing effect even on their activities. Afterwards, a little therefore, as I sit deep in an unfamiliar armchair, a little person clambers on my knee, and with an importunate "Daddy, read to me," pushes a book of fairy tales under my nose.

The book is opened, and I commence to read, and as I read my eyes are opened. Is this the explanation of it all? With the best wish in the world I find myself unable to concentrate on the tales before me. How they stress the idea that gold is wealth! Without it, there is poverty, nothing can be done; but once the hero obtains his bag of gold or the goose with golden eggs, all troubles are solved. He is rich.

Now this idea of gold is received at our most impressionable time of life, our childhood. We all commence then to pay homage to gold, for these stories are universal. It was this latter aspect that was stressed that evening as we sat round the fire. Laughingly, a friend remarked how she, as a child, had sat, similarly open-mouthed, in the West of Ireland, listening while her mother had handed to her little ones these self-same stories, which she, in turn, had received from those before her.

In continuing, however, our friend expressed her sorrow that the gradual spread of so-called civilisation would shortly cause the last strongholds of the fairies to be demolished. Only in a few parts of these islands did they still reign, and it would not be long before they would be driven from these last haunts.

Without any further consideration, I said that if man would but adjust his economic system and release himself from the thrall of competitive cost-cutting, subsequent world development could be effected without despoiling the beauty and quietude of Nature. It was only this competitive urge that had caused our blighted world. Man's possibilities that had caused our blighted world. Man's possibilities now are well-nigh limitless. This was met with a scornful

great deal to retard it, but it appears at the moment more firmly entrenched than ever, and it will disappear only if the leading producing concerns come to the conclusion that the way to make more money is to make better pictures, and that the one way to make better pictures is to abolish the glorification of the individual player whose personality has deliberately been built up and exploited as a box office attraction. I see no signs whatever of such a tendency; the most that Hollywood seems likely to do is to cut down the salaries of its stars on the plea of financial stringency. But the star system itself will persist until there is a revolution in the industry of which I can also see no signs. Nor can I see American—let alone English—producers emulating the Russians by giving us the cinema of ideas.

The kinist is another matter. Existing studio practice is not only wasteful, but is based on the belittling of the essential importance of the director. Commercial studios are beginning to realise that directors may also have a box office value, and they may therefore come to be starred, as Mr. Cousins predicts. Possibly, but only possibly, this may result in the director being freed from the interference of supervisors and other functionaries, freedom to select scenarios, a free hand in production, and in his being given the last word in casting. But such a development would, again, mean a revolution in the industry.

Where I disagree with Mr. Cousins is his assertion that the cameraman is a comparatively minor functionary, his proposal that the director shall also, necessarily, be the scenarist, and that any fresh idea that comes to the kinist after production has begun must "be sternly suppressed," or else pigeon-holed for future use.

Mr. Cousins has allowed his enthusiasm for what the film should be to run away with him. True, he does not go so far as Jack Hulbert, who in his preface blandly assures us that the only problem of the British film industry "seems to be the finding of more directors." Mr. Cousins is not so optimistic as that, as his criticisms of the native industry show, but he does not go far enough in that criticism. He is much too kind to a number of young women now performing—I will not say acting—in English studios, and in his insistence on the extent to which the native screen relies on stage players of both sexes he quite disregards the elementary fact that this is one of the reasons why British films are, almost without exception, so uniformly bad and so devoid of cinematic quality.

On the aesthetics of the film, Mr. Cousins is a safer guide. "The art of the Cinema," he says, "is a creative and not an imitative or recording art; it is essentially plastic; it can employ every other art in its scope; and it can dispense with every other art if necessary or expedient." "The similarity in film stories is left without decent covering—chiefly because, however well the story-writer may do his work, the producer insists on a box-office ending, and all box-office endings are exactly the same." (It is largely because such principal characteristics of the industry, and seem even more firmly rooted than the star system, that I find it so difficult to accept the author's optimistic predictions.)

I do not know whether it would do any good, but I wish that all the makers and exhibitors of "100 per cent. all-talkies" would read what Mr. Cousins has to say on the value and abuse of sound, especially of dialogue. "The proper appreciation by film-producers. . . So far from admitting its importance, the producer has treated it (dialogue) with contempt. He has employed. . . far too much of it, and of a totally wrong kind. He has taken dialogue into the studio, and left the expert dialoguist outside. He has banked on talk to sell his talkie. . . He did not realise the nature of this dialogue which had been in vogue on the stage for some hundreds of years; he mistook it for the ordinary conversation of every day, and put the latter in his film; and whereas he needed infinitely less dialogue than is contained in a good play, he used proportionately much more." Yet the author asserts that continuous musical accompaniment is any music—was indispensable to the showing of a silent film. I am not prepared to deny this contention altogether, but it has often occurred to me that the "boon" of music largely as the result of habit, and that its original introduction may have been due to the fact that here, as in so many other respects, the early cinema took over unthinkingly so many of the conventions and traditions of the theatre, with results that have worked incalculable harm to this day.

Mr. Cousins's book is published by Denis Archer, 6, Old Gloucester-street, W.C.1, and costs 10s. 6d. net. The price may prevent it from having the circulation it deserves, and I would suggest to Mr. Archer the desirability of issuing a cheaper edition.

DAVID OCKHAM.

rejoinder that I should descend from the world of make-belief in which I lived.

Now to me, it seems that my world of plenty and ease is based on facts. Her realm of fairies is in the mind. Although mind may control matter, unless our fairies express themselves in the material, it is they that are the phantasies.

Yet this woman's idea of money is fundamentally sound. I have, in fact, often jocularly drawn her attention to Micawber's narrow division between happiness and misery, for to her money exists solely to be spent. She recognises, innately, that money is essentially a ticket system to allow real wealth to be obtained, yet she cannot understand that the tickets are valueless in themselves. That more tickets could easily be created, in order to release the world's wealth, remains to her in the land of dreams. She is tied to her golden standard of childhood.

The early impressions of childhood are the strongest throughout life. Despite all subsequent veneer, their underlying strength remains. To many fairies are still more real than realities. Most of us remain obsessed with this false idea of gold for all our lives. This explains the inability of the MacMillan Committee to appreciate Major Douglas's condemnation of our archaic money system. Although we are no longer on the gold standard, so few seem to realise that we could continue so indefinitely. The majority, including the experts, think that we are still linked to gold in some obscure way when measuring wealth. They certainly do not realise at all to what our present freedom might lead, that it could allow the world's whole wealth to be released.

As I meditated in this wise it seemed to me that the best method of righting the vision, so distorted in childhood, might be to use just those forces that at present are harmful. If only some enlightened writer would give us a new book of attractive fairy tales. Constant repetition might tend to remedy the defect in the mental eye of the adult. In any case they would allow the children to grow up with an unbiased view as to what constitutes wealth, and so materially assisting in the coming of a new world of peace and goodwill, they could well be described, with more reason than the publisher might conceive, as "a very suitable present for a child at Christmas."

## Reviews.

**Dawn in Russia.** By Waldo Frank. (Charles Scribner's. 8s. 6d. net.)

Well worth reading for the impressions of people and places, recorded by a super-sensitive who can write in clean-cut prose. It is Russia "sensed" by a finely-wrought poetic entity. It is dawn in Russia, but the dawn of what? No one can say what the day will bring forth. It looks very like the dawn of an Industrial Trust-State, with a new bourgeoisie rapidly in the making. One feels that Mr. Frank senses the dawn of some quite new and very special freedom. Certainly Russia has been changed, shaken, raked-out, jolted, and is now being fitted together again—but "all the king's"—I mean, all the steel Stalin's and all the Og-Pus may yet result in a New Bourgeois State governing in the name of the Dictatorship of the Proletariat. That may be historically necessary? It may be the politics of the economic situation? Cromwell's Revolution here is sometimes looked upon as the coming to power of the middle-classes. It will be a little disconcerting to certain Communist thinkers if, as dawn gives way to full daytime in Russia, Lenin's Revolution is found to have resulted in a middle-class dictatorship?

All this apart, Mr. Frank's book makes Russia come alive—it lives, it breathes, because the author's senses are finely attuned not only to bright, significant scraps of detail, but also to the undersong of the crowd and the place.

S. R.

**The Art of Being a Woman.** By Dr. Olga Knopf. (Rider. 12s. 6d.)

"Heaven for Climate, Hell for Company," says the proverb, which I will translate freely into psychological terms as follows: "Adler for Good Advice, Freud for Good Stories." In reading an Adlerian book, one generally bows to its wisdom, one endorses its advice, and one closes the book with a yawn. For, truth to tell, with a few notable exceptions, the writers on Individual Psychology, including the founder of the school, make deadly dull reading.

If we take the present author as an example, it must be understood that she is by no means a gloomy one, yet she makes her readers plod through a large book whose purport is that women ought to be treated as equal to men, but, in fact, are so only in name, that children have need of affec-

tionate encouragement, but not of pampering, that marriage calls for a great deal of common sense on both sides, and that people are apt to show the same characteristics in their sexual relationships as they do elsewhere. These truths are restated from various points of view, until the reader is apt to exclaim in exasperation:

"You needn't stop work to inform us,

"We knew it ten seasons before,"

and to wonder whether Individual Psychology is anything else than an attempt to make a corner in clichés.

But this judgment is really unfair, because it overlooks the fact that Individual Psychology aims neither at being clever nor interesting, but simply useful. Platitudes as a basis for conversation or literature are intolerable, but in active life they are the only possible basis. Hence the Sunday-school atmosphere that pervades Individual Psychology. The objection is not (as its exponents always seem to fear) that it is moralistic, but that to use its own terms, it suffers from an inferiority complex. Coming late into the field of contesting theories, it tries to oust its rivals by overstating its case, by its own mechanism, in fact, of over-compensation. It is well on the road to the assertion that an individual is solely responsible for all that happens to him, including both mental and physical diseases. It will have no truck with excuses like heredity or endocrines or economic stresses, so far as these things are all too frequently over-stressed. In Adlerian reaction is helpful, but it is to be regretted if Individual Psychologists allow themselves to be pushed beyond the bounds of common sense. If they lost that, they lose the only valuable thing they ever had.

W. M.

**death while swimming** by oswell blakeston with illustrations by len lye 2/-  
Bhat, 61, Southwark Park Rd., S.E.16.

**Africa.** By Ethel Campbell. 1/9. Robinson & Co., Durban. it was thoughtful of mr blakeston to give his little book a descriptive title

else

i should not have known what it was about it is strangely printed without stops

and i suppose represents the thoughts of a person being drowned  
mr lye has decorated the pages sporadically with drawings of what may be quaint sea creatures i rather like the pictures

"Africa" has the advantages, at least, of intelligibility and rhyme.

AFRICA! Land of mine! How can I sing of you?  
How can I praise you, so far beyond praise!  
How can I tell you, dear land! how I love you?  
Love you in gentle moods or your wild ways.  
One can only say that these are unpretentious verses written in complete sincerity.

A. BONELLA.

## BANKERS AT WORSHIP.

[The following report is from the "Daily Express" of January 20.]

There was only one woman in a congregation, mainly composed of City magnates, gathered yesterday in St. Michael's Church, Cornhill, to "re-dedicate themselves and their work," and to pray for prosperity during 1933.

Sir Robert Kindersley, director of the Bank of England, other high officials of the great banks, most of the leading Stock Exchange members, and directors of the richest businesses in the City listened to a sermon by the Bishop of Ely, Dr. L. J. White-Thomson.

"It is a grievous thought," said the bishop, "that nearly three million of our own people cannot use the prayer for the dedication of their work . . . they have none.

"Living as I do in a purely agricultural district, I know well enough, though the bankers know better, how critical is the position of the farmers and all who depend on a profit for a living. It is impossible to produce anything at a profit.

The bishop added that at such a time of serious anxiety as the present he had every faith in the indomitable spirit of the City of London. There would be no surrender and no failure on the part of the City.

"You," he went on, "who deal in high finance and commerce on a great scale have nothing to fear. The City of London is incurably and fundamentally religious—not as a last resort, not as a sort of bartering or give and take with God, but with a continual and eternal recognition of God at all times. I believe we who put God first are on the winning side."

## LETTERS TO THE EDITOR.

### GREEN SHIRTS TO WEAR DOUGLAS TARTAN.

Sir,—No movement endeavouring to carry into effect the basic principles laid down by a master-teacher in the realm of social economics could have a more significant or appropriate cachet than that spontaneously accorded to the Green Shirt Movement for Social Credit, by Major C. H. Douglas, in a letter written in longhand, addressed to me, and sealed with the Douglas crest.

We have permission to publish the letter, which reads as follows:—

Temple.

January 25, 1933.

John Hargrave, Esq.

Dear Mr. Hargrave,

As I understand that the objects and organisation of the Green Shirt Movement are based on the ideal, firstly, that it is the business of leaders to lead, so that it may be easier for others to follow, and, secondly, that this ideal is best realised by grafting the progress of the present on sound traditions of the past, I think I can claim a real kinship with it, and I shall feel honoured if the green tartan now worn by my family is adopted for the facings of its uniform.

Yours sincerely,  
(Signed) C. H. DOUGLAS.

The honour done to the movement, thus to be linked, not by a mere form of words, but by this outward and visible sign that all may see, strengthens our fighting spirit and is certain to call forth a yet greater response in action—the only response worth having—from each one of us.

Our appreciation of this official authorisation to embody the Douglas tartan on the facings of the Green Shirt uniform has been conveyed to Major Douglas in a letter of thanks for and on behalf of the Green Shirt Movement.

JOHN HARGRAVE,  
Head Man, The Green Shirt Movement for Social Credit,  
National Headquarters, 35, Old Jewry, London, E.C.2.

### "EVENTS OF THE WEEK."

Sir,—Your correspondent "H.," writing from Abadan, in THE NEW AGE for January 26, 1933, states that there has been no mob attack on the Anglo-Persian Oil Co. there at any time.

May I make it clear to your readers that the "Events of the Week" are compiled from ordinary Press reports, and particularly from the news columns of the Daily Express, Daily Herald, News Chronicle, and Morning Post, and that therefore no authenticity beyond that of such organs is claimed.

Any corrections brought to my notice will be considered, and if of equal or greater authenticity will be noted.

M. A. PHILLIPS.  
The other statement challenged by "H.," namely that of assigning the chairmanship of the Anglo-Persian Oil Company to Sir Arnold Wilson, originally occurred in the letter which Mr. E. J. Garstin sent us (THE NEW AGE, March 1) in which he enumerated some Dr. Eisler's supporters. We reproduced the enumeration on December 8.—Ed.]

### "THE CASE AGAINST EINSTEIN."

Sir,—I missed Dr. Lynch's letter in your issue of January 19; hence my late reply.

Someone once said it was a mistake for a reviewer to assume his book was duly read, or else he is so accustomed to maltreatment by reviewers that he protests in any case.

Since Dr. Lynch wishes me to mention any phenomenon, accounted for by relativity, which is unexplained by other theories, I would reply that all phenomena can be accounted for by some theory, but usually each try a different one, and would invite him to mention any other theory which can account for so many phenomena without rendering others incompatible.

A discussion of the mathematical portions of the book has reopened the matter I would like to suggest to him that occasionally his logic is not all that one would expect from regard an apologist for extreme rigour. For instance, in asserts that the perturbations of Mercury, Dr. Lynch just (sic) to suit the observations, and later implies that in observations Mercury is a "difficult" planet, which renders the observations insufficiently well observed to make it worth while to fake the co-efficients to suit the known discrepancies or not; he can't have it both ways.

Also, if the application of relativity theory to the orbit of Venus gives incorrect results, I can only suggest it is a

pity that Dr. Lynch could not give more space to this matter. As a bald assertion it carries little weight, and savours of the style of Bernard Shaw, of which Dr. Lynch disapproves. B. W.

## Events of the Week.

(Compiled by M. A. Phillips.)

January 21.

Montagu Norman marries Mrs. Worsthorne.  
Bus strike extends; 10,000 men out (half total employees).

Bank of England still buying gold.  
Sudden great activity in U.S. about debts question.  
Hoover, Roosevelt, Stimson, Sir R. Lindsay, etc., begin preliminary negotiations. Britain "invited" to send mission to U.S.A.

Japan and the League. Latter refuses to recognise "Manchukuo"; former equivocates.

January 23.

Bus strike: 13,000 men now out.  
Serious fighting in Berlin and Cologne; Nazis in action.  
Attempt on life of ruler of Manchuria reported.  
Article by Major C. H. Douglas appears in Daily Herald of to-day's date.

January 24.

Bus strike over.  
British wheat production increased by 11 per cent. in two years.

British Naval building programme commences.  
Sharp fall in Canadian dollar (from 3.84 to 3.88 to £).  
Sterling begins to rise; dollar = 3.35 dols.  
L.C.C. economies: wage cuts for firemen.

January 25.

Senator Borah and others talk of direct inflation to balance U.S. Budget. Dollar falls; £ now = 3.39 dols.; Exchange Account busy to prevent £ rising too far.

Franc also falls. Further fall in Canadian dollar.  
South Africa: Smuts wants "National" Government like that in Great Britain.

Hannington released from prison.  
Proposed reorganisation of French Cabinet, giving Premier semi-dictatorial powers.

Application made to reopen more prisons in this country due to overcrowding.

Tin, copper, and wheat prices decline.  
Princess Alice of Athlone supports the Malthusian League.

Chamberlain "warns" U.S.A.—"no more gold as debt repayment."  
Stoke Newington Borough Council restore 10 per cent. wage cut.

January 26.

Birth rate in England continues to fall for fourth year in succession.

France: 5,000 farmers hunger-march on Paris and riot.  
Stock Exchange employees strike against wage cuts.

Howard Scott, leader of Technocracy, dismissed from Columbia University, U.S.A.

January 27.

Collapse of National Liberal Party: Sir H. Samuel in a quandary.

Wm. C. Bullitt (American Democratic Party) meets MacDonald.

Ford's plant at Detroit held up by strike. Alleges bank intrigues.

Printers resist wage cuts.

## HOVE AND BRIGHTON S.C.G.

New members are strongly urged to write to Mr. D. G. Phipps, 24, St. Aubyns, Hove. Meetings are held every Friday evening, at 8.30 p.m., at the Goldstone Cafe, Goldstone Villas (just outside Hove Station, down side).

## Notice.

All communications requiring the Editor's attention should be addressed directly to him as follows:  
Mr. Arthur Brenton,  
20, Rectory Road,  
Barnes, S.W.13.

Renewals of subscriptions and orders for literature should be sent, as usual, to 70, High Holborn.

## THE "NEW AGE" CIGARETTE

Premier grade Virginian tobacco filled by hand in cases made of the thinnest and purest paper, according to the specification described in this journal on January 23, 1930.

Large size (18 to the ounce). Non-smouldering.

Prices: 100's 7/6 (postage 3d.); 20's 1/6 (postage 2d.)

Price for Export ex English duty quoted on minimum quantity of 1,000.

FIELDCOVITCH & Co., 72, Chancery Lane, W.C.2

(Almost on the corner of Holborn and Chancery Lane).

## Social Credit Reading Course

SET A.

Comprising:—

Social Credit in Summary (1d.).  
The Key to World Politics (1d.).  
Through Consumption to Prosperity (2d.).  
Great Britain's Debt to America.  
Post free, 6d. the set.

SET B.

Comprising:—

Set "A" above  
The Veil of Finance (6d.).  
Post free, 1s. the set.

CREDIT RESEARCH LIBRARY, 70, High Holborn,  
W.C.1.

## The Social Credit Movement.

Supporters of the Social Credit Movement contend that under present conditions the purchasing power in the hands of the community is chronically insufficient to buy the whole product of industry. This is because the money required to finance capital production, and created by the banks for that purpose, is regarded as borrowed from them, and, therefore, in order that it may be repaid, is charged into the price of consumers' goods. It is a vital fallacy to treat new money thus created by the banks as a repayable loan, without crediting the community, on the strength of whose resources the money was created, with the value of the resulting new capital resources. This has given rise to a defective system of national loan accountancy, resulting in the reduction of the community to a condition of perpetual scarcity, and bringing them face to face with the alternatives of widespread unemployment of men and machines, as at present, or of international complications arising from the struggle for foreign markets.

The Douglas Social Credit Proposals would remedy this defect by increasing the purchasing power in the hands of the community to an amount sufficient to provide effective demand for the whole product of industry. This, of course, cannot be done by the orthodox method of creating new money, prevalent during the war, which necessarily gives rise to the "vicious spiral" of increased currency, higher prices, higher wages, higher costs, still higher prices, and so on. The essentials of the scheme are the simultaneous creation of new money and the regulation of the price of consumers' goods at their real cost of production (as distinct from their apparent financial cost under the present system). The technique for effecting this is fully described in Major Douglas's books.

### SUBSCRIPTION RATES.

The Subscription Rates for "The New Age," to any address in Great Britain or abroad, are 30s. for 12 months; 15s. for 6 months; 7s. 6d. for 3 months.

## CREDIT RESEARCH LIBRARY

### Books and Pamphlets on Social Credit.

BRENTON, ARTHUR.

Social Credit in Summary. 1d.  
The Key to World Politics. 1d.  
The Veil of Finance. 6d.  
Through Consumption to Prosperity. 2d.

C. G. M.

The Nation's Credit. 4d.

DEMANT, V. A.

This Unemployment. 2s. 6d.

DOUGLAS, C. H.

Economic Democracy. 6s.  
Credit Power and Democracy. 7s. 6d.  
The Breakdown of the Employment System. 1d.  
The Control and Distribution of Production. 7s. 6d.  
Canada's Bankers. (Evidence at Ottawa.) 2s. 6d.  
The Monopoly of Credit. 3s. 6d.  
These Present Discontents: The Labour Party and Social Credit. 1s.  
The World After Washington. 6d.  
Social Credit Principles. 1d.  
Warning Democracy. 7s. 6d.  
The New and The Old Economics. (Answer to Professors Copland and Robbins.) 1s.

DUNN, E. M.

The New Economics. 4d.  
Social Credit Chart. 1d.

GORDON CUMMING, M.

Introduction to Social Credit. 6d.

H. M. M.

An Outline of Social Credit. 6d.

HATTERSLEY, C. MARSHALL.

This Age of Plenty. 3s. 6d. and 6s.  
Men, Machines and Money. 4d.

HICKLING, GEORGE. (Legion of Unemployed.)

The Coming Crisis. 2d.

POWELL, A. E.

The Deadlock in Finance. 3s. 6d.  
The Flow Theory of Economics. 5s.

TAIT, F.

The Douglas Theory and Its Communal Implications. 3d.

TUKE, J. E.

Outside Eldorado. 3d.

YOUNG, W. ALLEN.

Ordeal By Banking. 2s.

W. W.

More Purchasing Power. 2s. 5 for 6d.

### Critical and Constructive Works on Finance, Economics, and Politics.

BANKS, PAUL.

People Versus Bankers. 6d.

DARLING, J. F.

Economic Unity of the Empire: Gold and Credit.  
The "Rex"—A New Money to Unify the Empire. 2s.

HORRABIN, J. F.

The Plebs Atlas. 1s.  
An Outline of Economic Geography. 2s. 6d.

MARTIN, P. W.

The Limited Market. 4s. 6d.

SYMONS, W. T., and TAIT, F.

The Just Price. 2d.

### Instructional Works on Finance and Economics.

BARKER, D. A.

Cash and Credit. 3s.

CLARKE, J. J.

Outline of Central Government. 5s

Address: 70, High Holborn, London, W.C.1.

Published by the Proprietor (ARTHUR BRENTON), 70 High Holborn, London, W.C.1. (Telephone: Chancery 8470), and printed for him by THE ARGUS PRESS LIMITED, Temple-avenue and Tudor-street, London, E.C.4. (Telephone: Central 1571.)