

THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

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NOTES OF THE WEEK.

United States Labour Policy.

Mr. William Green, the President of the Australian Federation of Labour, now in convention in San Francisco, has announced that the 30-hour week is the paramount purpose of Labour, and that if the Government or the industrialists put obstacles in the way of this policy the Federation will proceed to enforce it by strikes. He is backed by the unanimous vote of the delegates. The object of the policy is to absorb into industry some of the ten millions still outside, and, thus, as Mr. Green contends, to expand consumer-demand. Hence, no reduction of wages is to be tolerated—there has got to be a larger collective outflow of wages and salaries into the hands of a larger number of workers.

The theory behind this policy is described by a leader-writer in *The Times* (October 11), as follows:—

" . . . modern machinery and modern industrial methods make it perfectly feasible to provide for all the wants of the community without anyone working more than five or six hours a day; the failure is not in the supply, but in effective demand, and the demand can only be created by employing more people at sufficient wages to enable them to purchase the goods produced and thus to make industry again remunerative."

It is interesting to notice that the writer offers no comment on the fundamental soundness or otherwise of this theory, but simply alludes to some of the practical difficulties of administering it as presenting themselves to the Government technicians. Thus, if wages rise will not prices rise?—or if profits fall will not enterprise be contracted and disemployment recur? Again, how can a flat rate of reduced working time be applied to agriculture where the control of working hours is impossible?

Then he turns to what he calls a "mere fundamental" question, namely, that of the right of "collective bargaining." It appears that Section 7 (a) of

the National Industrial Act which seemed to establish this right has been construed by certain employers in such wise as to nullify the advantages which Labour had calculated on when supporting it. Such employers adopted the device of promoting what are called "company unions," by means of which they were able to enter into "collective bargaining" with bodies whom they had themselves virtually selected to bargain on behalf of the workers. Mr. Roosevelt is now said to be looking round for a method to stop this leak in the letter of the law without causing a breach of the peace by either party. He must find, as *The Times* puts it, a "working agreement" on the position of the unions, and on the "interpretation of collective bargaining."

We suggest that it would be more to the point to arrive at the interpretation of the word "fundamental." Readers will remember our analogy of the animals on hot bricks trying to climb on each other's backs to get off the floor. Well, here we have the animals, capitalist and labour. What is the "fundamental" problem? Obviously it is to cool the bricks; for that would stop the struggling and at least restore the bargaining spirit. These bricks correspond to the mechanics of the costing-system, and the way to cool them is to correct the design of the system. The really fundamental fact in the whole situation is the automatic non-compensated leakage of purchasing-power. That is the technical aspect. The corresponding political fact is that the people in control of this system are never mentioned in any legislative provisions for "collective bargaining." Capital and Labour are left to bargain with each other for something that the missing banker has got all the time. In America they are beginning to understand that money for industry proceeds from bankers' loans and bankers' purchases of Government securities, but they are not aware that an increase in the number of monetary-tokens is automatically attended by a corresponding contraction in the purchasing-power of each token when in the hands of

the consumer. The number can be as high as you like, but incomes would lag behind prices all the same; which means that the struggle between the capitalists as cost-recoverers and the workers as cost-defrayers must be perpetual and abortive. Naturally it is part of the bankers' policy to attribute the dilemma to the fact of the struggle itself. That is what they mean by calling it "fundamental."

* * *

Futile as strikes must be as instruments of advance on a wide and permanent scale they are, relatively to their dimensions, more efficient instruments of useful publicity than are elections. Useful publicity is that which focuses attention on domestic economic issues to the exclusion of international politico-idealism. The General Strike of 1926 was an excellent peg on which to hang the Social-Credit moral, as many veteran advocates will remember. And if anything in the nature of a general strike occurs in the United States it will afford material for the pushing of the same moral still further. For whereas the trouble in 1926 arose out of the bankers' decision to put an end to the subsidy to the mining industry, the trouble now threatened in America has no such origin, but on the contrary has emerged in the midst of the distribution of subsidies all round. That is to say, the grievances of the workers remain just as acute under a policy of credit-expansion and inflation as they are under a policy of credit-contraction and deflation. And it would be the same under a policy of "Reflation"—if anybody can define what the term means! This is exactly what the student of the Social Credit Analysis expects and is ready to explain to workers who are ready to listen. Unfortunately the time when the workers' grievances are most acute is the time when they are least disposed to listen to the arguments and advice they ought to consider. They are not disposed to hear about a *distant* enemy against whom they can do nothing—their feelings demand *near* antagonists against whom they can bring a plausible indictment and launch an ultimatum. The employers, they say to themselves, control the allocation of spending power as between shareholders and wage-earners, so therefore it is the employers who must be applied to for more wages and be harassed until they provide them. Even if they fail to get what they want at least they get the thrill of staging a drama that attracts publicity, and thereby provide themselves with a safety-valve for their exacerbated feelings. Well, it is a costly process for workers to forgo wages and to pay themselves dividends out of their accumulated savings—and much more costly in a deeper sense when they start strikes on overdrafts, as Mr. Frank Hodges, now one of Mr. Montagu Norman's economic advisers, once admitted was how one of the miners' strikes in this country was financed. At the same time, as we have already suggested, their shock tactics do flood-light the system which is menacing their security, and facilitate the task of the Social-Credit section of the sightseers, which of course is to point out peculiarities in the illuminated edifice that were previously obscure, and which, it may be hoped, will be remembered after the light dies down and the sombre shadows of one more stalemate resume their habitation of the structure.

* * *

Mr. Green, it must be conceded, does unwittingly stand in a stronger moral position than the strike-leaders of 1926 in this country, because, unlike them, he is ready with an answer to the charge that his strike is an "attack on the community." In England there was no ques-

tioning the fact that a victory for the strikers would have meant that the taxpayer would foot the bill for the maintenance of the old wage-rates. But Mr. Green is proposing to argue that a victory for his followers will put industry on its feet. And his position is strengthened by the fact that not long ago correspondents from overseas newspapers were visiting a busy and prosperous United States and writing home to explain how it all came about through high wages. True that the prosperity came to an end, but the question remains open whether the high wages were the cause or whether something external to the wage-system made it impossible for industry to continue to pay high wages. Thus the "Green" flood-lighting would be directed from a new angle—and a more convenient angle from the point of view of those students who knew what was wrong.

The Marseilles Assassinations.

The striking feature of the assassination of King Alexander of Jugo-Slavia and M. Barthou, the French Minister of Foreign Affairs, is not in the event itself but in the calm manner in which it received comment in the London Press, and the slightness of its effect on the Money Market. *The Times* of October 11, after summarising M. Barthou's policy of cultivating relations with the Little Entente, Poland, Jugo-Slavia, Germany and Russia, remarks that while of course his "removal" is not an "absolute reason" why his policies should be changed "there might be some advantage in some respects if they were." The remark is sound enough, but its expression only the day after the Minister's death calls to mind the proverb: It's an ill wind that blows nobody good. The picture houses certainly did well out of the affair—and this in spite of the fact that some of the crucial sections of the film were cut out, presumably in deference to the susceptibilities of the French police. There were rumours that the French Cabinet would resign—a contingency which might have raised hopes among the population that the drastic retrenchment-policy contemplated by M. Doumergue would disappear with it. In general no doubt such hopes, if aroused, will be extinguished; but all the same there is such a close relationship between cut pay and slipshod service that the alleged charges of inefficiency against the police at Marseilles may give pause to those responsible for the proposal to retrench at the expense of State servants. Of course the allegations may have no substance. Given an assassin armed with a virtual hand-machine-gun and intent on doing what he wanted without respect to consequences, and he is likely to discover gaps in the most efficient methods of precaution. Nothing but dependable forewarning could have ensured adequate fore-arming.

Engineers and Economics.

Some year or more ago we devoted considerable attention to what appeared to be a manoeuvre on the part of Finance to secure direction of the economic problem by scientific thinkers and workers into the economic problem. That this would take place was suspected by us long previously, when Sir Henry Strakosch made his speech at an engineers' luncheon in London and punctuated it throughout with the slogan "we engineers, we used to punctuate the Psalms of David. The "we" embodied the insinuation that the bankers' research and invention in the realm of gold and the gold-standard was of the same order as similar activities by authorities and workers in other realms

of science. Besides the assumption that the problems were identical in nature, there was the further assumption that the habit of mind—the spirit of inquiry—which bankers brought to bear on their specific problem was also identical with the general scientific attitude on the question of the discovery, verification and application of truth. To expose the effrontery of this attempt to confuse two distinct and even irreconcilable frames of reference it is sufficient to point out that into scientific research no moral considerations enter, whereas into gold-standard or any other aspects of monetary theory the problem of the "human element" overtops every other. It need not, but it does; and students of Social Credit—the first purely scientific analysis of the monetary problem—know why this is so, namely that the theoretical conclusions at which the bankster pseudo-experts arrive affront, in their application, the elemental instincts of human nature. Orthodox monetary theory, therefore, belongs to the art of coercive government (disguised or otherwise), and not to the science of free action. Science does not compose and impose limitations on human conduct, but discovers and discloses such limitations as are resident in the uniformities of inanimate nature. There is a vast difference between what you can't do because it can't be done, and what you can't do because you are told that you mustn't.

In the March-April number of *Progress and the Scientific Worker* there was published an elaborate comparative analysis of economic theories and proposals which had been conducted by "The Engineer's Economics Study Group." It was in tabular form, and comprised the following items, dissected in parallel columns:—

British Union of Fascists.
New Britain.
Socialist League.
Marxism and Communism.
Technocracy.
Soddy.
Douglas.
Political and Economic Planning.
Blackett.
Labour Party.

The test applied to these ten subjects of analysis comprised twelve questions. Not one of these required on the part of the respondents any systematic study of the fundamental flaw in the price-system. The whole investigation appears to have been a sort of sociological cross-word puzzle for spare-time solution by pre-occupied altruists. The keynote of the questionnaire was: "How do you feel about" this, that or the other?—e.g., "increased expenditure on public works," "nationalisation of the Banks," "system of private profits," "Empire relations," "class relationship," "position of U.S.A.," "attitude towards Russia, Germany, Italy, women," "Remembering that the questionnaire was put forward as representing the angle of investigation adopted by engineers in their capacity of scientific inquirers and workers, one might be pardoned for feeling amazed at the welter of extraneous material that they have managed to collate and exhibit in this extraordinary tabulation. They might just as well have consulted a sewing meeting about the problem of Waterloo Bridge.

* * *

This confusion is bad enough, but at least it is confined to a national area. But in the meantime steps

have been taken which will multiply the confusion by internationalising it. The International Faculty of Sciences is now in existence. It has been established to provide a "central world organisation" to "bring into unity all those professionally engaged in the application of scientific principles." Its first object is:

"To initiate and organise researches and investigation which depend upon international co-operation, and to provide" for their discussion.

Its fourth (and last) object is:

"To co-operate to the fullest extent with national organisations and institutions of a scientific character throughout the world."

The Faculty "operates without financial profit." Fellowship "is eligible to any person who either possesses a University Degree in Science or the Diploma or Certificate of an approved Scientific Institution." Its official organ, *The Science Forum*, of which the issue before us is Vol. 1, No. 3, September, 1934, is published at 36, Gordon Square, W.C.1—presumably for members only, as no price is quoted. We notice (on p. 34) that "certificates (of Fellowship) are now engraved in Latin, indicative of our International scope."

* * *

Political realists—as our readers may rightly call themselves—will appreciate the fact that any researches and investigations "depending on international co-operation" are dependent for their selection, direction, and conclusions on the will of the Money Monopoly. Further, the mere reference to international co-operation is a plain hint to students of Social Credit that investigations will be confined to political effects, not scientific causes.

* * *

Must it be said yet once more at this time of day that the basic cause of the economic deadlock has been discovered and shown to be universal in its operation—that every phenomenon which appears to need international co-operation in research is a derivative problem, only to be resolved and dealt with at the prime source? Call the discovery merely a hypothesis if you will; but to the truly scientific mind does not that hypothesis which, among alternatives, fits most of the observed facts of a problem, qualify for primary verification? And in advancing this argument we are understating the case. In the Social Credit Analysis we have a sufficient explanation of *all* the facts; against which, on the other hand, no alternative hypothesis covers more than a fraction of them, nor pretends to do so. The antecedent probability that the Social Credit diagnosis is right should be manifest to the scientific mind. Supposing that, in a village, everybody from the Squire, the Parson, down to the show-idiot fell ill of the same complaint, and it was known that among their many and various dietaries there was one item common to the lot, would even the idiot propose any other line of research than to try cutting out that item to see what happened? Now, throughout the world, all peoples of all sorts of customs and cultures, living in all sorts of climates, surrounded by all sorts of natural resources, are in trouble—and precisely the same trouble. Is there, then, any one thing which they all do alike—or permit to be done on their behalf? There is: and it is that they let figures of *cost* dictate the measure of consumption irrespective of what exists (actually and potentially) to be consumed. This they do because they are told that *cost*, being a

record of monetary distribution at all times past in respect of goods now for sale, sets the lowest limit on the price of those goods. If, without damage to the interests of any person, price could be reduced in respect of these goods to equivalence with personal incomes, there would be no urgent problem remaining to be solved. Social Credit claims to prove that this can be done, and that the trouble in the world to-day springs from the fact that it is not done.

* * *

The impression which the public will get from all these schemes of scientific co-operation in the search for a remedy must be that a satisfactory hypothesis has yet to be discovered. And that is why these schemes are inspired and set in motion under the patronage of International Finance. Social Credit is calmly slid in a niche along with other theories in the temple of research as if it had been proved defective on its major reasoning, but was incidentally useful in some of its incidental reasoning. If any true scientific inquirer knows his duty he will do in his own field what Social-Credit propagandists advocate in the political field, and that is to keep out of these Pied-Piper processions and warn his fellows to do so. They are all conducted tours, and end up at the Bank for International Settlements.

Judge Crawford's Retirement.

Last Friday in the Hall of the Inner Temple two presentations were made to Judge Crawford on his retirement from the Bench before a representative company of legal colleagues and friends. Regrets were expressed at his departure, and these will be shared by those of our readers who recall occasions, recorded in these pages, where he showed himself such a solicitous protector of the rights of the defenceless poor man against the ramps of the Money Combine—particularly in respect of compensation for injury sustained in the course of employment. Judge Crawford was not satisfied perfunctorily to authorise terms of compensation merely because the workman had agreed to the offer made by the insurance company, but he exercised discretion on his own view of the merits of the cases. On one occasion, it will be remembered, he was handed an agreement, and upon gathering its provisions, tore it into fragments and hurled them from the Bench among the ducking and dodging lawyers and officials, saying to the solicitor who had presented it: "Come back with a proper agreement." If only it had been possible for Departmental prosecutions of panel doctors for "excessive prescription" to come within the jurisdiction of his Court we should have had some stimulating occurrences to add to our record of his attitude. How refreshing it is in these days to find a dispenser of justice who stands between the individual and the rapacity of the custodians of massed finance. It is known, by his own remarks, that he did not wish to retire nor felt that his capacity of service was by any means exhausted; but the fiat of high-politics decided that he must go—and no one who reads these pages will be surprised at it. The old-style sagacity and integrity characteristic of veteran judges are de-modé by the "New Despotism." Judge Tobin declaimed heatedly against it last week when he found himself obliged to endorse by judgment a fine of £30 imposed by some bureaucrat in some private room on a man for selling milk contrary to the regulations of the Milk Marketing Board. "Have I the power to vary the amount of the fine?" he asked in so many words, but was told that he had not. And so it goes on. In

due time judges will cease to protest: their complaints will not alter policy above, nor produce reactions against it among the public, who get no direction from the Press in detecting and assessing these insidious encroachments on their liberties. Pondering on the retirement of Judge Crawford the fancy crosses our mind how pleasant it would be if, following the precedent of private chapels and private theatres attached to the castles and mansions of notabilities, we could imagine his having a private court of his own in which he could continue his vocation. We know the answer—sanctions of force and other compulsions, but we can still indulge the fancy because we have a clear picture of the time—perhaps not long hence—when the judgments of a wise man like he will derive their sanction from the respect and confidence which litigants repose in him.

Electoral Reform.

It may be a coincidence, but during the week just past *The Times* has been giving a run to correspondence on (a) electoral reform and (b) the canvassing of householders. Sir John Barran, writing on October 13, is fearful lest the existing voting system exhibits its inherent weakness by letting into Parliament a large number of Members on a small transference of votes. He wants something done which will ensure that a Government (he obviously has in mind the present Government) shall not only "govern well" but "provide the means for sound and fair government for its successors." He cites the Socialists as a potential danger in this connection—but of course the nature of the remedy he proposes would equally handicap any Party or political combination which sought an electoral mandate to disturb the established policy of the National Government.

* * *

Turning to the correspondence on canvassing, this is confined at present to attacks on, and defences of, well-dressed people who call at houses to sell things on behalf of commercial enterprises. In one bright passage at arms where a householder complains at having been called downstairs from some "important or absorbing work," another correspondent reminds him that he is lucky to have such work, or any work at all. One correspondent asserts that the canvasser gets less as compensation on what he or she sells than the manufacturers are able to undercut the retailers. Well, it is an interesting controversy to those who take part in it, and to some of them it is a vital one because it affects their sole chance of earning a living or rather an existence just clear of the expiry-level. But what attracts our attention is the fact of *The Times* giving it a run. One thing emerges in the correspondence, and it is that if the canvassers were people not in search of a living, there would be unanimous opposition to their procedure. We mentioned the organisation of a canvass by the *Daily Express* a week or two ago on the question of Britain's foreign commitments in case of war. If this precedent is followed we may see the present controversy revived, and, perhaps, restrictions imposed. But there will be a good many door-knockers at work, and on the whole the Government would not seem likely to want to interfere. Something might be done to restrict canvassing to the middle hours of the day when the householder is accustomed to be called on by tradespeople, and this could also be supported on the ground that criminals might take part in the game of canvassing after dark.

If that were done it would stop most canvassing undertaken voluntarily by people at work during the day. Whether political canvassing will produce any effect worth the Government's notice as an influence on voting at elections remains obscure at present, but the theoretical possibility is no doubt recognised by the Government and is "receiving their attention." Perhaps a system of door-knocking licences would be the Government's way of separating the commercial sheep from the altruistic goats. Anyhow, the subject will keep, and, as we say, the occasion which suggests it may have no deep political motive behind it.

The Johannesburg Star on Social Credit.

The *Star* of September 18, on the page devoted to "Mining, Finance, and Commerce," prints the following:—

"*Douglas Social Credit. Failure of appeal to Australia. None of forty candidates elected. One of the features of the Australian election has been the complete failure of the Douglas Social Credit candidates, of whom there were forty. Not one success was gained. The basis of the Douglas system of social credit is the creation and distribution of a 'national dividend.'*"

The *Star* then gives particulars of the Scheme for Scotland. After which it says in a concluding passage:—

"In this scheme of social credit the Australian electors have displayed no eagerness to assume the role of pioneers, and perhaps they are not altogether to be blamed."

The *Star* is probably the most widely read evening paper in the Union.

Social Credit in the Press.

As announced in these pages recently the *Bank Officer* reprints in its issue for this month our article, "The True Cost of Living," which appeared on September 6. The central theme of the article was the proposition that declension in the quality of goods was inflation of price, and therefore of the cost of living. The Bank Officers' Guild was, we think, the earliest association of salary-earners to lend an ear to the claims of Social Credit, although the Local Government Officers' Association might be able to dispute this statement.

* * *

Turning to general newspapers we feel that a word must be said about the *Nottingham Guardian*, whose editor has set a fine example of enterprise, independence and public spirit by his consistent and generous provision of space for the Social-Credit case to be advertised and argued. Our esteemed contributor, Mr. J. S. Kirkbride, has to acknowledge many occasions of the editor's courtesy in publishing articles from his pen; and we see that in the issue of the *Nottingham Guardian* of October 9 Mr. Kirkbride is allotted a full column on the leadership, adjoining the well-known weekly feature, "Notes by the Way." It would be quite beside the point to say that Social-Credit advocacy in a general newspaper is worth its place on its merits alone as meeting a public demand for practical guidance on economic problems; for the whole trouble is to get editors to realise that there is such a demand, and to find editors competent to discriminate between hot air and brass tacks when surveying the numerous lucubrations designed by well-meaning contributors to educate their readers. Well-written exposition and advocacy of Social Credit possesses the

peculiar property of being provocative, and, what is more important on a longer view, it leaves behind it an itch of uneasiness in those who are initially provoked by its novelty and apparent daring. You can jeer at it overnight, but you wake up scratching your head in the morning—and as the days go by, and you survey the silent testimony of events, you gradually begin to ask yourself what it was that you originally jeered at. "Shortage of purchasing-power—nonsense," you remember saying to yourself. And behold, in a brace of shakes you see paraded before your eyes exhibit after exhibit of men and women in all walks of life and activity hunting desperately for the money which you said wasn't missing! What about it? Well, then it begins to dawn on you that if money generally is not in short supply some people must be sitting on the money which other people are hunting for. It may occur to you to ask yourself why, if such people exist, the ingenious officials at Somerset House haven't been able to locate them and raid their stores. Plausible answers may come to your mind in plenty, but when you follow them up you are sooner or later left sniffing into a vortex of mixed scents while the ravens of the banking monopoly perched aloft emit raucous directions to you to take your coat off and dig for the cash. If there's a bag of gold at the end of the rainbow where the colours die out why not at the spot where the perfumes die out?

* * *

In his own idiom and frame of reference Mr. Kirkbride seeks to evoke the spirit of inquiry something along these lines. Tories, Whigs, Radicals, Conservatives, Liberals, Labourites, and so on, have been leading hunts for generations, and the end of it all is the "National Government"—a memorial to lost scents and abandoned causes. The policy to-day is: "Let's be good and keep still, and the Snark will surrender."

* * *

We hope to see the good work continue, and there is no doubt that in a time to come the *Nottingham Guardian* and its editor will occupy a higher place in the record of public service than any of the imposing national newspapers and journalistic magnates.

My!

"The Queen Mary was launched on 26/9/1934. Call this 26° 9' 19.34", and this is the angle from the Great Pyramid to Bethlehem, where another Queen Mary gave birth to the King of Kings.—Yours, etc., EVE WHITE."
[Message circulated to the Press recently.]

Our Rulers.

"That unmistakable air of a master, which you will . . . note when . . . a financier approaches a politician . . . that unmistakable air of the servant which . . . you will note when the politician receives the financier."—Hilaire Belloc, *The Green Overcoat*.

NEW CHAIRMAN FOR BARCLAYS BANK.

Mr. William Favill Tuke, deputy chairman, has been elected chairman of Barclays Bank, Limited, in succession to the late Mr. Frederick Craufurd Goodenough, and Mr. Edwin Fisher, one of the vice-chairmen, has been elected deputy chairman of the bank.

—*The Times*, October 12.

The Point of the Pen.

By R. Laugier.

No. 16.—A MINISTERING ANGEL THOU... Concerning the "Woman's Movement" it has been suggested that it was merely an imitation man's movement...

Possibly. In these days nothing recedes like success. Women got what they wanted—perhaps because their "freedom" was not true liberty...

Women might do worse than survey the field afresh. We cannot perhaps put back the clock, without hurt to mechanism; but, when we have lost our way in a wood...

After several thousand years of recorded history Man called the business of managing a home Political Economy: a little later he dubbed it a "science"...

The so-called "science" of Political Economy was first illicitly constituted out of another science, called Ethics; and, of course, what we now call "Economics"...

As a fact Man's mind—especially the mathematical and scientific part of his mind—delights in abstractions. He loves a "line" without breadth, and a "point" without magnitude...

tree of an Indian juggler, rising from a steamer's deck before gaping tourists. This modern Man speaks of Politics and Economics; Society and Individuals; Production and Consumption...

Now Woman, when she does not imitate Man, is essentially a realist. Since the beginning of time women have had to provide for men and children; and they have furnished good, square meals, and milk, and have furnished good, square meals, and milk...

The way to start is by the Word. Our language has become a barbaric jargon, well-nigh useless for cultural purposes. We can do nothing until this jargon, with its false and imbecile imagery, gives way to something significant and true...

Modern Man does not speak of feeding, clothing, and housing his fellow men; he talks of "stimulating the domestic as well as the export market." In place of furnishing vital needs, comes the false conception of stocking and manipulating markets...

Nor is it merely the financial mind that is affected by the general disease: there are even artists who have been contaminated. Some of these have died; but, more cruelly, others have lingered on, dead as artists...

Thus an artist who we knew as H. G. Wells, who once quickened our pulses with his tales of Kipps, and Mr. Polly, and The Country Of The Blind; the man who once warned us by his fire of honest indignation...

It should be possible to calculate the cost to the community of a miner from his birth to his death...

it should be possible to charge up to him his schooling, housing, keep, holidays, recreations, police protection, medical attendance, funeral, grave, and everything else he requires and consumes. Against this it should be possible to set as an equivalent...

Poor, perplexed soul of Man! Poor parasitic miner who will "require" a grave, and "consume" a funeral, may he be saved from his socialistic friends!

But, above all, poor artist, born into an age in which, instead of singing as the lark sings on its way to Heaven, he must needs study "costing-accountancy" and the "time-lag in the flow of purchasing-power"...

Let us have done with jargon. Return to the language of ancient culture as exemplified in such an old Irish MS. as this:—"Three slender things that best support the world: the slender stream of milk into the pail, the slender blade of green corn upon the ground, the slender thread over the hand of a skilled woman."

Women save Man from himself: from the lunacy of figures, and cabalistic signs of Caduceus; and portents, shadowed forth when Bacchus is in a full House, and the entrails of the Man in the Moon have turned to green cheese! We are "debauched by learning."

The Constitution of the Movement.

In the spring of 1925 a Social-Credit Conference was held at Swanwick, and was concerned with the question of whether the Movement should be organised on a national basis, or should remain in the more or less fluid form which had characterised it up to then.

We will now turn to the implications of the constitution of the Movement. The Conference numbered sixty persons, and since it was trying to think and act according to the wishes of two thousand others, it rightly decided to leave room for the wide diversity of action free from restrictive regulations...

The Conference has done well to avoid the rigid and directive type of organisation which characterises other movements. They make a glorious show on the prospectus, but pay no dividend to the shareholders. They are cumbersome, slow, deadening—and are a denial of initiative. When Wellington was asked how he had managed to beat the marshals in Spain, he replied: "I'll tell you; their plans were like magnificent sets of harness. All very beautiful, very useful even, till they break, and then you're done for. My plans are made of bits of rope; if one of them gives, I tie a knot in it, whip up my horse, and push on again."

may have an unbusinesslike look, but no business will survive distrust and antagonism among its members. Trust underlies all co-operative efficiency.

It is a pity that so little time was allowed at the Conference for business purposes. One consequence is that we have been stating views in this article, and Mr. — other views in a letter elsewhere, of which there obviously ought to have been an opportunity for expression and examination at Swanwick. It is not that we deplore the wider publicity which they are now getting (for if there are divergencies, we believe in their frank discussion even if the effect at first is to give the impression of what is called a "split") but that we believe a session devoted to the point now at issue would have entirely removed the idea that activity in the Movement will be in any way hampered by its adopting what we may call an unwritten constitution. Even so, the linen now being washed in public is clean linen—and that is some consolation at any rate.

* * *

It is a curious circumstance that whereas while the financial system stood stock still and refused to budge, nobody suggested that "nothing is being done," directly the system starts to run everybody wants to "organise" a chase, and not one of them stops to inquire why it began to run. But it is an important question. There are two possible explanations: either that propaganda did it, or that the system has got itself into such difficulties that it had to make a move irrespective of any external political pressure. If the first, then it is clear that "unorganised" propaganda has been powerful enough to produce the effect; if the second, then the whole question of propaganda is irrelevant, with this important exception, that the event itself is a fulfilment of Social Credit prophecy, and in itself constitutes a more powerful propagandist influence in the minds of our ruling classes than any volume of agitation. It is on record that exponents of Social Credit principles have said that the economic system would get into such and such a mess for such and such reasons. Very well; it has got into that mess. And what was to be expected is beginning to happen. Instead of the Social Credit propagandist having to go round asking permission to submit his propaganda, he is being invited to do so. Now when people begin to come to your shop for your goods, is that the time to leave your shop and go round on a hawking campaign? If you can find new people willing to go round hawking for you, all well and good. But here we touch on the main difficulty of organising concerted action. Out of ten people who support the idea, only one wants to do something; the other nine want to "see something done." All ten may assemble to discuss what shall be done—and spend any amount of time over it. But in the end the doing of the thing is the work of a few people, who would have done that thing—or some other—in any case.

The chief advantage of organisation lies in the possibility it affords—a possibility very frequently not realised—of raising funds from the many to finance the activities of the few. In too many cases the bulk of the paying is also done by the people who do the work; and the deficit—there usually is a deficit—is left for these same workers to collect. We know of what we are talking. A mass meeting of enthusiasts assembles. After a bout of electrifying talk one of them says: "Gentlemen, I move that the whole army do now advance." Two weeks later the "army" is sitting in a swamp vacated by the enemy, and all it has captured is a bill of costs.

* * *

We must now put aside past misunderstandings and look to the future. In doing so we must have first regard to the limitations of our financial resources, and make plans accordingly. Ideas we have in plenty, sufficient to engage the expenditure of millions of pounds—if we had them. The most important principle is this: Do not do yourself what you can get other propagandists to do for you; but get on with something they will not do for you. And the most important warning is: "Do not measure the value of your action by the amount of personal energy you put into it. There is such a thing as gyroscopic inertia—which consists in hustling round so fast that you stay where you are. You might just as well indulge in static inertia; it is less exhausting—and it leaves you time to think. For instance—you can spend much money and time in stirring up the rank and file of some organisation to bring pressure on their leaders. If these leaders give way the credit will go to you and not to them. Therefore, they will be tempted to resist the pressure irrespective of their own convictions. Probably in the end you will find you could have got better results at a tenth

the cost by standing them a lunch somewhere. There is also a time to open your mouth in the street, but there is also a time to keep it shut. Then, again, there is a useful analogy in gold mining, where you have all sorts of native mineral from the low-grade ore up to the pure nugget. A little child can go and pick up nuggets, but it takes a Corporation with a huge capital to show equivalent results from working the low-grade ore. To attempt to extract positive results from public opinion by direct methods is the dearest form of propaganda. You have to have a "plant." Mr. Kitson jocularly suggested "£2,000,000" to a questioner at a recent Hampstead meeting, who wanted to know how the influence of the Movement could be the most efficiently extended. The moral is plain: since our "plant" is little less primitive than our fingers we must go, so far as we are able, to where nuggets are likely to be. We were speaking to an old reader of THE NEW AGE this week, and he said that in a Directory he once saw this journal described as a "journal for publicists." That appears to us to sum up the matter up. It is a journal which teaches teachers: it is not suitable for public consumption. Nevertheless, a good deal of what it teaches ultimately reaches the public through the opinions of these teachers. They broadcast our truth—a very cheap arrangement from our point of view. We want publicity for our ideas; they want the credit for thinking of them—and so it is a case of Jack Spratt and his wife in the nursery rhyme.

The last thing we would suggest is that where public propaganda of a popular type is undertaken, the public should be made to pay most, if not all, the cost of their tuition. Organisers who have relied in the past on recovering the cost by getting new members for their groups have been disappointed. If there is anything under the sun worth a man's hard cash for the hearing it is the message of the Social Credit Movement. Make them pay.

The Films.

"Bulldog Drummond Strikes Back." Directed by Roy del Ruth. Pavilion.

The director of this picture made "The Terror," which was presented at the Piccadilly in October, 1928, and was the first full length "100 per cent. all-talking" film shown in England. This critic's impressions, as recorded at the time, were that the talkie was even worse than he had anticipated. Mr. Del Ruth does not appear to have learnt much during the intervening six years. His newest film is old-fashioned and slow to the point of being amateurish, and even makes use of inappropriate and unnecessary incidental music, as in "The Terror." Much of the dialogue is of the sparkling order of "Have a biscuit." "No, thank you." "Have some cake." "No, thank you." In their attempt to secure a correct London atmosphere, the producers should have known enough not to give the Savoy Hotel an external name-plate rather like an enlargement of the sign on a bathroom door. The character of Algy, an important member of the dramatis personae, is totally misrepresented; "Sapper" makes him a young man about town whose apparent vacuousness masks mental alertness, but as played by Charles Butterworth (and I am sure it is not Mr. Butterworth's fault), he is just a silly ass and a bungler, and in general the last person with whom Bulldog Drummond would have associated himself in a campaign against a murderous adventurer. And what the young vamp with a backless gown was doing in this galley I still do not know.

At the private presentation last week, the audience—emulating Royalty—laughed heartily, but mostly in the wrong places. They laughed at the constant and ridiculous disappearances of corpses and living people, at the manner in which villains bobbed up and down behind sofas, and at other manifestations of the Surrealistic melodrama of the Eighteen-Sixties. If Ronald Colman, who plays Drummond, is to retain his box-office popularity among people with any semblance of education, he must find better films than this which is completely unsuitable for presentation to a West End audience, or to anyone above the age of six. In the Pavilion programme are also two of Disney's Silly Symphonies—"Peculiar Penguins," and "Who's Afraid of the Big Bad Wolf?"—"qui craint le grand méchant loup" to Parisians—is good, but not the best Disney, and has been over-praised. But "Peculiar Penguins," admirably done in Technicolor, as is "Three Little Pigs," is a joy, and alone worth the price of admission. DAVID OCKHAM.

The Theatre.

"An Enemy of the People." By Henrik Ibsen. Produced by Eileen Thorndike. Embassy.

If anyone is inclined to believe that Ibsen dates, he should see this admirable revival. A play dealing with the essential stupidity and baseness of human nature, and its hatred of new ideas, can never date, and the scandal of the baths in the little Norwegian town, the attitude of the local authorities in the matter, the venality of the Press, and the belief of the editor of the "People's Messenger" that Dr. Stockmann was only rigging the market might inspire the dramatist of to-day just as it inspired Ibsen to write a play published in 1882.

Dr. Stockmann is admirably played by Ronald Adam. Mr. Adam manages the Embassy—a full-time job if ever there was one—and how he also finds leisure to learn a rôle of this length is beyond me. It is a record in busmen's holidays. Vernon Sylvaïne has been remarkably well cast as Peter Stockmann; Mr. Sylvaïne is an actor of the old school, and his inclination to staginess suits the part of the somewhat pompous Mayor who takes himself so seriously. Richard Gooden's Aslaksen is perfect; here is an actor who can take a relatively minor rôle and convert it into a big part. Eileen Thorndike's production is of the standard one has learnt to associate with the Embassy.

"First Nights." By James Agate. (Ivor Nicholson and Watson. 10s. 6d.)

James Agate may or may not be "unquestionably the foremost figure to-day in the field of dramatic criticism," as a publisher's blurb rather unwisely insists, but this selection of his theatrical articles between 1930 and 1934 was well worth re-issuing in book form; so much contemporary journalism is so well worth re-printing that one welcomes such a permanent record. I have enjoyed "First Nights" so greatly that, since it is humanly impossible for any busy writer to find time to read both *The Observer* and the *Sunday Times*, I shall henceforth take the latter.

The author has a very forthright Cobbettian style, but a greater sense of humour and a prettier sense of epigram than the author of "Rural Rides." Unlike certain of his colleagues, he does not sacrifice truth for a phrase; rather, he combines them. What could be more apt than his description of "Within the Gates"—a play that he is quite justified in calling "pretentious rubbish" without qualification or apology—as being peopled by "a conglomeration of Down-and-Outs with heads uniformly bowed and all of them thinking everything bloody"? And his description of the same play as reading like "Alice in Wonderland" interleaved with "Euclid"? Or his description of Ibsen as being "never so happy as when he is knocking his head against one of Nature's unshakable walls"?

Mr. Agate is far too kind to J. B. Priestley, whose "Dangerous Corner" was so far from being "the complete artistic achievement," let alone just missing being the best English drama written during the past forty years, that even the technical device on which it so largely hinged did not quite come off. But this overkindness is well balanced by the article on "Strange Interlude," in which O'Neill's technique is admirably analysed.

In an introductory note the author justly regrets "the deliberate suppressing of interest in playgoing in that section of the Press which derives a large income from cinema advertisements." But what else is to be expected when newspaper owners are financially interested in films; when the stunt journals spend large sums of money in advertising the fact that they have acquired the serial rights of a film story; when no experience, knowledge, intelligence, education, taste or culture are considered necessary for either film or theatrical critics; when practitioners of both forms of journalism have been compelled to degenerate into writers of would-be amusing gossip; and when one is told of one well-known proprietor, that "the old man doesn't like the theatre"?

At its best, this book is brilliant as it is sound, and as sound as it is brilliant.

VERNON SOMMERFIELD.

Anti-Vivisection.

Every Social Creditor knows that there are two types of swindling in England—one legalised for the banks and the other illegal and punishable outside that magic circle. Few, however, realise that there are also two forms of cruelty in this fair land of ours—one sanctioned by law, and the other frowned upon as not being cricket.

In accord with the Cruelty to Animals Act an ordinary person can be fined or imprisoned for ill-treating a horse, dog, cat, or any other animal. But, in the sacred name of science, a licensed vivisector is allowed to perpetrate the most revolting acts of cruelty in animal experimental laboratories, such as feeding with loathsome substances in order to produce disease; starving, freezing, baking alive, inoculations, cutting operations without anaesthetics, etc. And *The New Inquisition*, an excellent little book of fifty-three pages, is a scathing indictment of these practices.

For reasons best known to itself, the R.S.P.C.A. has perennially declined to interfere in order to stop this legalised cruelty. When the memorial against vivisection was presented to that Society in 1875, nearly sixty years ago, a little over 400 animals had been tortured that year in laboratories. To-day we learn from a Government White Paper that the total number of experiments in 1933 had reached to over a half of a million—603,240—and that only 28,185 of these were performed with the use of anaesthetics.

Like the protagonists of "Sound Finance," the champions of orthodox or so-called Scientific Medicine—vivisectors and their henchmen—lead the public to believe that all it well with medicine *à la mode*, and if it were not for animal experiments the health of the people would not be so good as it is to-day. These contentions are blown sky-high in a leading article in the September issue of the *Medical Times*. Therein it is maintained that the medical curriculum of to-day is not so practical as it was some years ago before laboratory methods became so popular. Here are some arresting passages which we have extracted from that article:—

"Students are trained to believe that a knowledge of the results of animal experiments is a *sine qua non* to successful practice. As a matter of fact, such experiments are more frequently misleading in their results than otherwise. No, it is clinical and practical knowledge that counts when the former student goes out into the world to deal with patients. He may know what is the action of certain drugs on the pregnant uterus of a rabbit, and the effect of destroying the spinal cord of a frog, and then dropping a solution of nicotine in the *sinus venosus*; but when face to face with a *post partum* haemorrhage, or a case of threatened heart failure, the knowledge of these experiments will be of no use whatever.

"Pharmacology must be taught solely with reference to the action of drugs on the human subject. It is sheer waste of the student's time to compel him to learn their action on rabbits and frogs.

"The time, however, is drawing nearer when medical teaching will be altered, and when the laboratory will take the proverbial 'back seat.'"

A study of *The New Inquisition* will reveal the fact that vivisection is withdrawing attention from the true methods of preventing and curing disease (namely, the inculcation of proper habits of life—notably suitable feeding—and good sanitary surroundings). It is a monstrosity and a danger to the State, as it not only means the torture of animals, but its fruits—drugs, serum, and vaccines—are also killing men, women, and children. The abolition of this diabolical practice is urgently needed. Since the R.S.P.C.A. will not help, anti-vivisection societies have a prior claim on the moral and financial support of the public. They are promoting ethical and scientific ideals at one and the same time.

R. F. E. A.

The New Inquisition. By M. Arncliffe Sennett. (Published by C. W. Daniel Company. 1s. net.)

Reviews.

Aspects of Dialectical Materialism. Watts, 5s.

This collection of papers by different hands is an excellent introduction to the official philosophy of Soviet Russia. By far the best contributions, judging by their clarity of thought and expression, are those of Professor Macmurray and Mr. E. F. Carritt, both of whom are apparently frowned on by those who pride themselves on being orthodox Marxists. Whatever its virtues may be, Marxism seems to rouse the worst, intellectually speaking, in its most faithful followers. Mr. J. D. Bernal descends to calling Professor Murray a bourgeois, while Mr. Ralph Fox quotes letters from Russian proletarians giving naive expression to their enthusiasm for Shakespeare, Balzac, Goethe, Lermontov, Pushkin, and Dostoevsky, and concludes that since, in fascist Germany, the "classics of all time and all humanity are publicly burned on bonfires . . . no further proof is needed that the future of art and culture lies with that class [the proletariat] and its struggle for the socialist world." How comforting to read on a later page Mr. Carritt's cool insistence that "if socialists trouble themselves with philosophy at all—which they need not do—they should try to be as good philosophers as other people."

M. J.

Reason. A Philosophical Essay with Historical Illustrations. By Thomas Whittaker. Cambridge, 10s. 6d.

This is a collection of essays by the author of "Prolegomena to a New Metaphysic" which have appeared separately between 1908 and 1929. As a whole, the book lacks the cohesion suggested by the sub-title, but the material is well worth the study of anyone who is not afraid of what Mr. Whittaker himself calls "resolute reading." The opening essay is followed by studies of Comte and Mill, Schopenhauer, Vico, and Spinoza, of which the last two are perhaps the most interesting. Vico's speculative Science of Mankind is a fascinating subject, though it might perhaps have been handled with more effect by someone whose anthropology was more up-to-date: the most "modern anthropologists" do not hold that "the first kingdoms were everywhere kingdoms of priests," but that the first priesthoods were priesthoods of kings—a reversal of order which is of vast importance. Mr. Whittaker's study of Spinoza's sources is most valuable. Spinoza was, as he rightly insists, an original genius of the first order; but not even the most towering human figures can be detached from their historical background without becoming less intelligible—which may be why the superstitious prefer to keep their prophets in water-tight compartments. Like all productions of the Cambridge University Press the book is a pleasure to the eye; even the dust-cover is a distinguished piece of printing.

M. J.

An Upton Sinclair Anthology. Compiled by I. O. Evans. (Werner Laurie. 7s. 6d.)**Love's Pilgrimage.** By Upton Sinclair. (Werner Laurie. 7s. 6d.)**I, Governor of California: And How I Ended Poverty.** By Upton Sinclair.**The Way Out: What Lies Ahead for America.** By Upton Sinclair.

Not the least of Upton Sinclair's remarkable qualities is his immense energy. It is recalled by the compiler of this anthology (whose name is well known to readers of the NEW AGE), that before he had reached his twenty-first birthday the future author of "The Jungle" had already to his credit a greater output than Walter Scott attained during his whole life, and that was but a prelude. As an anthologist, Mr. Evans has been as successful as it is possible for a compiler of such a work to be; every reader will quarrel with both his omissions and his selections, but the net result is to give a very fair picture of Sinclair the novelist, the social reformer, and the "de-bunker" of organised religion. "Love's Pilgrimage" belongs to the author's youth. It is not a great novel, and it is not even a very good one, but has the merit of sincerity, and has been out of print so

long, that a re-issue is timely. The third and fourth titles at the head of this review are of pamphlets published by the author himself. In accordance with his present custom, which are, I believe, to be had by English readers through Werner Laurie. They are of special topical interest in view of Mr. Sinclair's recent political activities. Incidentally, they show where he stands in the matter of Socialism; he does not go so far as Communism or any other régime in which essential public services are conducted without thought of individual profit. Essentially Mr. Sinclair believes in the possibility of needed social and economic reform within the framework of the existing capitalistic system, and modern Socialists would term him a "pink." That is to say, his remedies are more conceived in sincerity than likely to cure the economic maladies of the world.

DAVID OCKHAM.

The World Crisis. By S. Evelyn Thomas. (Simplkin Marshall. 32 pp., 6d.)

This pamphlet surveys the world crisis (or crises) from 1929 onwards, chiefly in relation to the gold standard. It is descriptive, not argumentative. Social-Credit students will find many of its data useful as refreshers of memory, and particularly the "Diary of the World Crisis," on the two centre pages. In it two or three hundred events between 1931 and 1934 are tabled under the categorical headings "German crisis: Great Britain—political crisis, financial crisis: the collapse of the gold standard: attempts at reconstruction: U.S.A. banking crisis—the American experiment: the debts problem." The exact order of dates often has a vital bearing on the interpretation of events, and for this reason alone speakers and writers will find this short concentrated historical account a useful handbook of reference.

A. B.

Forthcoming Meetings.

The New Age Club.

[Open to visitors on Wednesdays from 6 to 9 p.m. at the Lincoln's Inn Restaurant (downstairs), 305, High Holborn, W.C. (south side), opposite the First Avenue Hotel and near to Chancery-lane and Holborn tube stations.]

The Green Shirt Movement for Social Credit.

National Headquarters: 44, Little Britain, London, E.C.1.
Saturday, October 20th, 3-11 p.m. Green Shirt Bazaar.
Speakers: Lady Clare Annesley and John Hargrave. Refreshments. Kift Theatre. Dancing.

Tuesday, October 23, 8 p.m.—Lecture by Mr. Arthur Brenton on "Bankers and Conspiracy."

Wednesday, October 24th, 8 p.m. "Problems of Propagandists." (Questions invited).

Newcastle (Dinner).

The North-Eastern Area of the D.S.C. Movement will hold a dinner at the County Hotel, Neville Street, Newcastle-on-Tyne, on Saturday, November 3. Guest of the evening, A. L. Gilson, Esq., of Sheffield. Time, 7.15 for 7.30. Tickets, 3s 6d. Dress optional. Communications to R. P. Pearson, 32, Gowland Avenue, Newcastle-on-Tyne.

Birmingham Douglas Social Credit Group.

October 24.—The Machine and the Dividend.—J. G. Esq.

November 14.—Before Social Credit and After.—J. G. Milne, Esq.

Birmingham.

Erdington (Birmingham) Douglas Social Credit Group, October 19, 7.45 p.m., "Social Credit Foundations," by W. T. Symons, Esq., at Wesley Hall, Station-road.

Leeds.

The Leeds D.S.C.S. and the Leeds Section of Green Shirts are uniting for a mass meeting on Thursday, October 25, in Belgrave Congregational Church, Leeds, at 7.30 p.m., when Mr. A. L. Gibson, F.C.A., will speak on "What is Social Credit?"

London.

London Social Credit Club, Blewcoat Room, Caxton Street, S.W.

October 19, 7.45 p.m.—"Is Roosevelt Right?" by Dr. McNair Wilson, author of "Monarchy or Money Power."

Oxford.

On Friday, November 2, Major Douglas will address the New Era Club of Oxford at 8.15 p.m. As accommodation is limited, intending visitors are advised to write for tickets to the president of the club, at Oriel College, Oxford.

LETTERS TO THE EDITOR.

WOMEN AND SOCIAL CREDIT.

Sir,—Three pregnant passages in last week's NEW AGE prompt me to address you. The first is the announcement in *Prosperity's* advertisement of a woman's section in charge of a woman; the second is R. Laugier's: "Woman revolted once to become the equal of man; let her revolt again and be his superior"; the third is in Notes of the Week: ". . . the urgent and vital knowledge of the present time. On it depends the solution of that apparently insoluble problem of deciding at what point in the static cycle of economic slavery we sever the ring, and cause to emerge the dynamic spiral of economic emancipation."

There is a tide in the affairs of Life where "woman's place" is static, passive, not even provocative or inspirational. At that tide man ponders, contemplates, and mind-processes evolve. Progress is being born in the brain of humanity. But, afterwards, the tide turns and woman tires of contemplation, becomes impatient of speculation and mental experiment. She rudely breaks the reveries of contemplative genius and urges action, and demands results.

For ever and a day would man satisfy his soul with contriving scientific analyses and incontrovertible theorems. To woman these mean nothing but the promise of life beyond them.

Here and now we women must decide that enough thinking has been done. We take it on trust. We are not concerned with it. It is not necessary to us to explain the ethics, politics, or mathematics of the right to enjoy the age of plenty. We see the plenty and we want it. Let us, therefore, demand: "don't irritate us with argument, give us what we want."

There must have been a time when neolithic woman grew tired of raw haddock and badgered her man till he made a frying-pan. God knows how long, otherwise, he would have eaten raw haddock!

Sometimes, even now, we have to listen impatiently to arguments why we cannot have and do not really need those things we know full well we can have and do need. We are compelled to counter those arguments with reasons foreign to our convictions, and we cultivate those reasons in order to satisfy man's besotted love of an excuse before he can be jockeyed into activity and perilous contact with infinite adventure.

This, then is the woman's cue. She it is who must sever the ring of slavery. She must not argue, giving reasons, heeding policy or justification. Let us say: "We see, we want—we demand."

Women did not revolt to become men's equal. They revolted because men were letting them down. They were sick of raw haddock and men heeded them not, so they had to find their own frying-pan.

Much love was killed in that awful effort. Love dies when woman cannot rest upon man's care for her.

By man's effort must the ring of slavery be broken, but let it be at the urge of woman's voice.

Hear us, care for us, give us the liberty to love you. Set us free by your side.

G. F. BING.

DEMOCRACY.

Sir,—A good deal has recently been said about the merits of democracy and dictatorship which would be all very well if the issue was to be judged on its own merits, but I do not think this will be so.

The present Government is not a democracy. Where important financial matters are concerned, they are dealt with by the Treasury and the Bank and the M.P.s are denied information without which, they cannot either approve or disapprove. The debate on the Exchange Equalisation Fund illustrates this clearly.

The real governors of this country use the parliamentary form of government as a shelter behind which they can conceal their actions.

As soon as the Government ceases to be a shelter for their actions, they will abolish the voting farce. This has hap-

pened under conditions of crisis in Germany, Italy, Austria, and Russia, and will happen here.

I do not think we shall have a general election of the old type in England again.

The monopolists can hardly hope for a Government more suited to their purpose than the present one and will not submit to having their power voted away. Why should they?

The international situation is rapidly deteriorating; this can clearly be seen in Germany, Italy, France, U.S.A.

Before the Government's term of office expires, there is every possibility of an international crisis that will make 1931 seem trivial.

The monopolists will then announce that "Under the present conditions we think the country should be spared an election, etc.," and will give themselves another two years in office. There is a precedent for extending a Government.

When the extra two years have expired, it will be possible to extend the period again, or to have an all-national election à la Hitler because, during these two years, the international situation will have still further deteriorated.

We shall then have a monopolist dictatorship which can only be removed by force.

These prophecies may be regarded as fantastic, but once the point is clear (that government is only a shield for financial monopoly) then it follows that the voting system will be maintained precisely so long as their opponents are unable to use it.

In the end, all illusions will be dispelled and it will become a contest of the monopolists v. the rest.

When that day arrives, there can only be one end, but the change will not come about by voting.—Yours sincerely,

ALFRED FRITH.

THE NORM OF HEALTH.

Sir,—In THE NEW AGE of September 27, 1934, there is an article entitled "The True Cost of Living," in which this passage occurs:

"If the whole population were to get sick every morning, morning sickness would cease to be regarded as an ailment, but would be a component part of the norm of health."

This is so true, and has such a wide application that it deserves to be isolated for a moment's consideration. First there is its application to bodily health; then its application to mental ailments; next comes its use as a gauge of prosperity—"the depression is over," we are told, "we are now back to normal."

In all these things the normal is taken as an average, but is that average good enough? We discovered during the last war that we were a C₃ nation. The normal "stable-minded" citizen is, of course, the chief obstacle to political or financial progress—he is afraid of change, refuses to face unpleasant facts, and conjures round himself the feeling that everything will be well if left alone. That is the norm held up to sensitive if less stable citizens—the norm of mental health. As for prosperity, anyone who has studied Social Credit, and a few thinkers who have not, know what a difference, not only in degree but also in kind, lies between this present interval in depression and true prosperity.

There may be ideas that the "norm" does not much matter: that it is good enough to get on with. But is it? It was during a war that we found we were a C₃ nation, and the news was unwelcome from the military point of view at the least. And did not that war come about because citizens of all countries refused to think it possible?—an expensive way of learning (but they have not learned) that their norm was insufficiently high. Into what perils of disintegration or war the common acceptance of "normal" prosperity is leading us does not bear thinking. To call this present slight relaxation from torture "prosperity" amounts to a lie.

G. F. M.

Notice.

All communications concerning THE NEW AGE should be addressed directly to the Editor:

Mr. Arthur Brenton,
20, Rectory Road,
Barnes, S.W.13.

In Course of Preparation.

THE SOCIAL CREDIT WHO'S WHO, DIRECTORY AND YEAR BOOK.

Editor pro tem, ARTHUR BRENTON.

Editorial Committee in process of formation.

Collaboration invited.

Readers are invited to submit:

1. Biographical items concerning leading figures (whether themselves or others) which ought to be recorded.
2. Names and addresses for the Directory section.
3. Suggestions as to what material (speeches, statistics, historical data, etc.) is best worth placing on permanent record in the Year Book section.
4. Information as to societies and organisations advocating Social Credit or other principles of financial reform. (Date of formation: objects: officers: structure: fees, etc., etc.)

Communications to Arthur Brenton, 20, Rectory Road, Barnes, S.W.13.

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