### THE

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### NOTES OF THE WEEK.

We are curtailing our Notes this week in order to discuss the proceedings of the Conference of the Social Credit Move-ment.

If Mr. Justice McCardie had intended to do so he could not have delivered a more illuminating sequel to our recent Note where we compared the jury in the Dennistoun case with the public in a general election. According to the rules of law "as I conceive them to exist," he wiped out Mrs. Dennistoun's £5,000 which the Jury awarded her and gave judgment on the the Jury awarded her, and gave judgment on the major issue in favour of Col. Dennistoun. He did not disguise his view that the jury delivered the wrong verdict, but, indeed, rather emphasised it by saying that they were unduly swayed by the not disguise his view that the jury delivered the wrong verdict, but, indeed, rather emphasised it by saying that they were unduly swayed by the eloquence of the lady's counsel. We shall have to add a rider to our own proposition that we have no more juries, and that is that we have no more counsels' speeches. It is time that the question of the right of a jury to make known its view in its own way was raised. We used to be told that jurors, by refusing to convict, played an important part in causing the mitigation of severe penalties for minor offences in criminal law. What would have happened if the "Law" had interfered with their verdicts? Should we still be hanging people for theft? Seeing, too, that in these days the influence of the public mind on the making of any particular law is more remote than ever, it is all the more necessary that the public should, through their function as jurors, be able to (and if necessary be advised by an expert how to) give decisive directions in their verdicts. In Geldart's Elements of English Law there occurs this passage: "In this sense we may speak of a 'conflict or variance' between the rules of Law and the rules of Equity, in the language of section 25 of the Judicature Act, 1873." Applying that in a non-legal sense we should claim that the opinion of a jury might well be held to represent Equity, and that its intentions should over-rule the findings of the Law where there is variance. Geldart says that: "A Common Law right was practically, though not theoretically, nullified by the existence

of a counteracting equitable right." In language familiar to our readers we would apply this principle in the assertion that the legal system should be an aristocracy of Law serving a democracy of Equity.

in the assertion that the legal system should be aristocracy of Law serving a democracy of Equity.

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One of the facetiæ which were sound currency years ago was the story of the "successful man" who was asked "To what do you attribute your success in life?"—and who replied, "I made it a point to laugh heartily at the boss's jokes." If ever the time comes when Lady Astor is asked to account for the successful placing of a long family of legislative children, will she, we wonder, reply "I made it a point to find out all about the seamy side of my point to find out all about the seamy side of my point to find out all about the seamy side of my point to find out all about the seamy side of my point to have threatened Mr. Hayday that "I could go into some of the company he has kept that would not into some of the company he has kept that would not into some of the company he has kept that would not into some of the company he has kept that would not into some of the company he has kept that would not into some of the company he has kept that Wn. A. G. Gardiner, in a character sketch of her, recounts a similar incident as having occurred at Plymouth, where she publicly warned a man who had offended her that she knew enough to put him in prison. Not only that, but Mr. Gardiner hints that Mr. Bottomonly that be not political action were to be lost through a little lapse of that sort. We suggested at the time that they were invited there to be sized up for their political jobs, but was it also to be X-rayed for moral turpitude? Lady Astor will have to be more discret, or the world will soon begin to speculate whether those people who be a policy of stone casting.

### The Conference and Afterwards.

The official report of the proceedings at Swanwick will be found elsewhere. The first Resolution asserts what is the composition, character and object of The Social Credit Movement, and is the all-important one; the rest being more or less its corollaries. On this Resolution, therefore, the attention of our readers should be concentrated.

The Movement as now defined includes supporters of Social Credit principles all over the world. It is probably an under-estimate to say that they number between two and three thousand—the majority being resident in Great Britain. Assuming, for the purpose of argument that there are two thousand in Great Britain, we have to consider the fact that only about two hundred and forty have responded to the manifestos of last year, which invited them to cooperate in an organisation for concerted propaganda. These respondents subscribed between them about £120 for that object. That is a significant and encouraging fact. But another fact is that from various quarters in the Movement donations have hitherto been forthcoming sufficient to defray the losses incurred in maintaining the existence of THE NEW AGE. Now the latter sum is very much larger than the former, and it is only natural that those members of the Movement who are keen on concerted public propaganda should raise the question whether the continued existence of THE NEW AGE is worth the expenditure of so large a proportion of the total donations. It is true that this question has not been raised explicitly, nor do we even suggest that it has occurred to anyone in this form; but it must necessarily so emerge as a result of the developments now proceeding, and will have to be considered by every person who has the interests of the Movement at heart. At this juncture it is most important to bring under review a fact which is likely to be forgotten; that fact is that for every £1 given as a subsidy to THE NEW AGE, by what we may call the inner supporters of the Movement, £3 to £4 is collected by THE NEW AGE as sales revenue from the outer supporters. Therefore, if any new line of activity causes a diversion of that £1 to its own support, and thus makes the continuance of THE NEW AGE an impossibility, it will almost entirely dissipate the £3 to £4 which at present comes into the service of the Movement. Any idea that by closing down a journal you can pick up its old revenues for any new purpose is falsified by all journalistic experience. It sheds its money as a wounded man sheds his blood. we will add this further consideration. Supposing that the Movement had been at the commencement of its activities, and that it had evidence that if it put down money to establish a weekly journal which would support its principles, it could rely upon getting back anything from two-thirds to three-quarters of the money from the general public; we suggest that practically all its members would regard that as the most remunerative method of propaganda posthe most remunerative method of propaganda possible, and would make its accomplishment their dominant consideration. Well, the Social Credit movement has its journal, and we have said these things lest familiarity should breed contempt. It is not a small thing that the voice of the Movement should sound every week in the cars of Press. should sound every week in the ears of Press, political and industrialist leaders of opinion in all the Continents of the world. We ask every reader to reflect deeply upon these considerations. Further funds are immediately necessary for THE NEW AGE, and an appeal would have been made some month or more ago but for the feeling that it would be advisable to wait for the Conference to meet first. The

appeal will be published shortly in THE NEW AGE, and upon the response vital issues will turn.

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 widest diversity of action free from restrictive regulations. It, as it were, legislated to preserve the facilities of the market place from ket-place for every stall-holder. It refrained from naming a subscription for direct membership precisely upon the ground that poor people entering the market-place should not necessarily have to spend money to get in which they would prefer to spend at one or other of the stalls. Thus, every member of the Movement may fully patronise the "New Age" stall, the "Concerted Propaganda" stall, the "Broadsheet" stall or any other stall to stall or any other stall to stall the stall or any other stall to stall or any other stall or any other stall to stall or any other stall or stall, or any other, or all together, or none at all, without being excluded from the market-place of the Movement. Then again, it is surely best that money should be speat according to the michos of the donors. should be spent according to the wishes of the donors. If all their donations were lodged, without specific instructions, with the Social Credit Movement as such, this would invested to the structure of the str this would invest the few persons constituting the General Purposes Committee with the power of allocating them to various objects as they thought fit. To the extent that donors still place that responsibility on them, they will, of course, carry it out to the best of their judgment, and in doing so they will be guided by the course, the course of their judgment, and in doing so they will be guided by the course of the by the governing considerations of Resolution II., Section III. which states that "it is advisable" that "existing publications devoted to Social Credit principles. ciples . . . shall be supported by the Movement." If, therefore, any donor disagrees with that recommendation he will either subscribe direct to the particular organization be forced. particular organisation he favours, or, if he sends money to the Treasurer of the Movement, he will earmark it organisation and the mark it, or any portion of it, for that purpose, and the Treasurer will see that his wishes are complied with.
In short the General Purposes Committee of the Movement as completed in the Italy and the Italy and It Movement as such is a clearing-house, not a bank. It is, in conjunction with The New Age, an advertising agent for coordinate of the coord agent for every kind of activity which may spring up among its members. In fact, we hope that in course of time the comparatively small revenues needed for these liaison purposes will be spontaneously accorded by the organisations which not under its auspices. On by the organisations which act under its auspices. On the other hand, it is oy the organisations which act under its auspices. On the other hand, if they do not think it is worth while doing, they will not do it. It is for them to judge, and no central body or official will dismiss them or excommunicate them for doing what they want to in their own way.

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 share holders. They are cumbersome, slow, deadening and are a denial of initiative. When Wellington was asked how he had marshalf. holders. They are cumbersome, slow, deadington and are a denial of initiative. When Wellington in Spain, he replied: "I'll tell you; their plans of campaign were like magnificent sets of harness. and very beautiful, very useful even, till they break, and then you're done for. My plans are made of them gives, I tie a knot in it, whip up rope; if one of them gives, I tie a knot in it, exactly my horse, and push on again." This simile because fits the events the last few months. fits the events the last few months. Just because there was a poor response from individuals in London and (we believe) as from the london and (we b there was a poor response from individuals in Lolf don and (we believe) Manchester, to the appeal to join the organisation, its plans of action all apparently broke down. Two leaks flooded This should not have happened. Given first fooded the collected, and 240 subscribers at least the organisers lected, and 240 subscribers, at least the organisers could have tried an experiment in some likely area just as a national advertiser tries out his campaign could have tried an experiment in some likely area just as a national advertiser tries out his campaign on a definite district before risking an appeal on the chosen lines to the whole country. As it is, half the money is spent and nothing done.

Meanwhile, ironically enough, the delinquent people of chester have been recently carrying out a propaganda

campaign, as important in its character as anything that has been accomplished yet. Astounding! Where the writ of "National Organisation" did not run, there was initiative—and action: where it did run, there was a folding of the arms in expectation Que Messieurs les Organisateurs commencent. Naturally, a failure of this sort induces irritation, and there is a general sweeping round of telescopes to find a scapegoat. There is talk of obstruction, when in very truth the "obstructors" are probably too intent on their own jobs to have any consciousness of how their actions will appear to others. Finally, it is a sure sign of something wrong with any general plan when it causes differences among those who are being depended upon to carry it out. Hence the Conference showed its wisdom by reverting to the loose and tentative sort of constitution under which all kinds of initiative have expressed themselves in the past. The new ship has watertight compartments—they do not communicate with each other—they are not "organised" into one compartment; so we can laugh at a few leaks. The details of administration of the state of ministration may have an unbusinesslike look, but no business will survive distrust and antagonism among its members. Trust underlies all co-operative efficiency.

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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. Gibson other views in his 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 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 ideal of the interval the idea that activity in the Movement will be in any way hampered by its adopting what we may call an investigation of the lines now 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 more irrespective of any external 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 approach to the second of t tutes 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 a mess for such and such a mess. 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 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 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 a 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 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 them. Therefore, they will be tempted to resist the pressure irrespective of their own convictions. Probably in the end you will find you 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 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 Manager to suld be the great officiently. 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 the matter up. It is a journal which teaches teachers: it is not suitable for public consumption. Nevertheless, a good deal of for public consumption. Nevertheless, a good deal of what it teaches ultimately reaches the public as 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.

### Towards a New Order.

By C. M. Grieve.

According to the Ancient Bards, the presence of Awen is to be realised "by habituating oneself to the holy life, with all love towards God and man, all justice and mercy, all generosity, all endurance, and all peace, by practising the good disciplinary arts and sciences, by avoiding pride, cruelty, uncleanness, killing, stealing, covetousness, and all injustice; by avoiding all things that corrupt and quench the light of Awen where it exists and which prevent its participation where it is present."

An adequate annotation of that injunction would take volumes of exposition: but the well-disposed reader will have little difficulty in understanding the general drift of it in the light of what was said last week, and, if he so desires, shaping his personal conduct and ordering his life in accordance with it.

The maximum promotion of Awen is the object of Human Genius: and the essential practical concommitants of that activity are all stated or implied in the passage quoted.

Apart from factors external to themselves which have circumscribed or corrupted their influence, the absence from human arts except in exceedingly rare cases of a sufficiently broad intuition of the pre-requisites of Awen is enough to account for their failure to "leaven the lump" and exert any effective influence outside a very small minority of man-

With all its imperfections and anomalies the comparatively tremendous circulation and influence of the Bible as against any other book—and, indeed, as against all the classics of literature combined—is easily understandable. The portions of it which have given it its unique power expressly adopted the relationships laid down in this definition. They realised Amer, in a law and the second relationships laid down in this definition. ised Awen in a by no means continuously complete but yet unprecedently full degree—appreciating and employing the great majority of the essential factors—and the comparatively tramendous circulation tors—and the comparatively tremendous circulation and influence of the Biblion and influence of the Bib and influence of the Bible amply evidences the power of realised Awen. It is obvious to any modern reader that the Bible is far from being the clearest and most effective even and the truths that inand most effective expression of the truths that inspire it at its best. Alien influences prevail in it and corrupt and confuse it to an extent which readily accounts for no small part of that availability of Christianity to those processes of syncretism which have made Christ in the modern world a mere eponym, for a conception almost diametrically anti-thetical to that which, but for these warping processes, should have prevailed.

There is no sign of any new product of human genius conveying a fuller measure of Awen than is to be found so dispersedly and yet notably in the Bible, and particularly in the New Testament. And yet the causes for the limitation and subversion of the powers of Christianity are obvious to a great many men and women, and, with the causes, the consequences. Conversely it is a lack of Awen—the prevalence of the antithesis of the elements essential to the realisation of Awen—that accounts for the tremendous production, distribution, and influence in the modern world of literature and journalism of all kinds, for the most part ephemeral, and, in the aggregate, perpetuating rather than otherwise the absence of Awen from the life of the great masses of the people. It is natural that the newspaper Press should have become a mighty factor in modern warfare: that it should be sinking continuation ally to a lower and lower level of expression—a diseducative force and a counteragent to all the good disciplinary arts and sciences; and that it should court and convey all that tends to corrupt and quench the light of Awen "where it exists and to prevent its participation where it is present."

The well-disposed minority of mankind must set before it as its first objective the overthrow of these obstructive forces which interpose themselves so monumentally between humanity and the light.

Towards this end they already possess a sufficient understanding of human psychology and of the causes of the frustration and diversion of spiritual power amongst mankind in the past: with the programme of the New Economics they have a weapon with which to overcome some of the most obstinate forces that have opposed themselves to the progress of mankind and the reconciliation of God and Man: but it is essential that with all the knowledge that is available and all the new social, economic, psychic and physical forces that can be applied towards the control of these applied towards this end in the modern world, those who would range themselves on the side of light should not be content to be illuminated by any chance ray of the Sun of Truth, but should seek to realise Awen by adopting the attitude indicated in all its fulness.

It is a tremendous thought that the expressive minority of humanity possesses to-day resources of expression, stores of knowledge, and an effective appreciation of the psychology to which they must address themselves: but that with all these (sufficient to liberate spiritual forces far more stupendous than any adumbrated in the New Testament) for

the want of Awen, their impulses achieve nothing, their influence is stultified at its source.

How much of human literature discloses as its motive the promotion of Awen, and, to that end, has emanated from the disposition described? Only an emanated from the disposition described? Only an infinitesimal fraction so far: which in itself accounts in great measurement. in great measure for the ever-widening gulf between the masses and the arts, the fact that all the arts have so far only been able to influence a tiny minority of mankind, and that civilisation to-day is threatened to such an extent by its own "sub-men, as Lothrop Stoddart calls them.

# The Arts in Utopia.

By Haydn Mackey.

A step forward can only be taken when a sufficient purchase, leverage, has been obtained from behind. Gothic building arose from a poorly-instructed attempt to build in the Roman manner, and the Renaissance was merely a recent property of the renaissance to was merely a reverting, with greater knowledge, to origins again, after Gothic had proved a cul-de-sac. Gothic took many contributions and the Renaissanto origins again, after Gothic had proved a cul-de-sac. Gothic took many centuries from its Roman seed to reach full flower, and we have still some time to go before the Repairement before the Renaissance flower is to universally bloom in the Age of Plenty—for the Renaissance is only some five centuries old yet!—and so far its main effects seem to have been realistical as the effects seem to have been mechanical, physical, as the Gothic were institutional, constitutional.

Skill of hand will not form the state of the seeful arts skill of hand will not figure largely in the useful arts in an age of little-used hand-labour; an age of machine-produced power-made plenty (it will, of course, take a place in education and as a grame, a course, take a place in education, and as a game, a sport, and pastime with individuals); but what were once the art crofts. once the art crafts, such as building, will merely show the use of means controlled by the state of the use of means controlled by the asthetic sense which will be to a se asthetic sense which will be based and nourished on a sense, a faculty constitution and an arrival arr sense, a faculty expression, in distinction from an intellectual expression, in distinction control, intellectual expression, in distinction from al intellectual expression; a special faculty in control, instructing intellect, as with the Greeks. The Age of Plenty will owe to the Renaissance the lead to its mechanics, physics by which it will substitute the mechanics, physics, by which it will substitute the machine for the human clause. machine for the human slave, in its building; a condition which will repeat some of the conditions necessary to the resurrection of sary to the resurrection of an art similarly rooted in the faculties, to that of the greatest Classic period the Periclean

The faculty controlling the plastic arts is sight. The eye has fixed, though unconscious, laws, some these without our control, and is attracted by

forms, colours, objects, and avoids others—will choose, without our volition, its resting-places and points of interest, and thus controls largely one of the sensual doors of our consciousness to the external world. Neither before nor since, so far as we can know the history of man's handiwork, has the faculty of sight been placed in such supreme command as in the work of the Greeks. As a result of the discoveries made from Penrose's elaborate measurements of the Parthenon, Fergusson remarks that the sensitiveness of vision of the Greeks was equivalent to a "new sense," the potentialities and limitations of which are to our duller perception not very apparent. It is unnecessary to enumerate here the evidence of that extraordinary vision on the part of the Greek builders—it is enough perhaps to remind the reader that the mechanical regularity of every stone is deflected or inclined in some slight degree—inflections calculated in minute fractions of inches and imperceptible to average sight; that the exigencies of light and shade control the modifications of the inter-columniation of the peristyle; that the seeming-to-sag effect of a long horizontal line controls the Doric stylobate, which consequently amounts to a vault, confined to a rise of about three inches in a span of two hundred feet; that as upright ascending lines appear to diverge, giving a top-heavy effect to the eye, the Doric temple is built as a truncated pyramid, for its columns, if prolonged, would meet in a point some mile and three-quarters to two miles above the earth! Let us try to roughly and very rapidly and disjointedly, skipping the centuries, trace trace over a vast period some of the effect and history of this faculty of sight, as one of the janitors of conscious intelligence. We see it in command with the Greeks—the exercise of a faculty spreading to the consciousness ideas of harmony, proportion, etc. And we find in the Greek work that the commanding faculty in the commanding that the interest of confaculty is not much concerned with the interest of contemporary life; its sculptures are remote, detached, conventional, and omitted in much of their building.

The Roman follows, and curbs the faculty in expression, limiting its authority by conscious and imposed ideas of temporal pomp, power, personality; and so, in another giant's stride, we reach Gothic. And now, what do we find? That the faculty of sight is but the drudge we find? drudge, not the master of art; that the unconscious laws of sight which were the basis of an æsthetic sense were now to be set aside for the mere recording of a conscious whim, or the chronicling of the industries and desires of the ruling spirit of boyish vigour. And so, with another mighty leap, we reach the Renaissance.

A re-birth of the Classic but with what a difference; the difference between spirit and matter; between East and West; the difference that the fierce faith is faith in an Omnipotent God had to make to an intellectual system of ethics, of conduct, action, based on the teaching of the faculties.

To travel thus over sculptured art, from the Athens of the fifth century B.C. to the Florence of the fifteenth century A.D., is to see the birth, marriage (a henpecked marriage for poor faculty), death, and partial resurrection of the faculty with intellect. That partial resurrection is of the Classic method.

Or again let the classic method.

Or, again, let us look very hastily at painting, from the point of view of sight as a jamitor of conscious understanding; for in painting we find that sight has been necessarily less an æsthetic commander and more a physical guide to consciousness than was possible with either sculpture or building. Modern painting and by "modern painting" and by "modern" in this necessarily so very compressed view I merely mean the painting of the last seven hundred years or so—begins as symbol. faculty of sight in formal arrangements is loosely wedded to an intellectual idea. Then in the place of the symbolic traditional Madonna and Child with St. Joseph Joseph, gradually begins to appear "Papa, mamma, and the baby." It is the awakening of intellect, the beginning of the discovery of man by man. And so

through the centuries we can trace the gradual extension of the consciousness of his surroundings to man by his painting. First, when intellect is in charge of his work, he depicts realistically man still keeping conventions, symbols for other objects; then realism is added to his representation of man's tools, handiwork, buildings, accessories; then to the fauna and flora of his cultivation, and later to a continually increasing sphere of more remote things till he reaches out for such intangibilities as sun-colour, atmosphere There has been a straining towards abstraction. We can see it tentatively in such painting as "Post-impressionist," "Futurist," "Cubist"; in fact, the whole body of the modernist-expressionist movements. It is as if already an effort to be much more strictly guided by a faculty rather than by intellect is growing. Art in our own time is a reaction against realism, the merely representational, the scientific demonstration of physical laws, and, if the signs are read aright, the tendency is to revert, with important psychological additions, to the logic of the (unconscious, super-conscious, or whatever we like to call it) faculty in command-i.e., the Classic method. Let us now consider a second aspect, viz., the

natural and material conditions in building in architecture. It must be but the most fleeting summary of The methods of building may be very roughly divided into two styles-arcuated and trabeated. Arcuated (very roughly) is the product of building with a large number of small parts to meet the necessity of spanning a space with nothing large enough of itself available; while trabeated is merely (again very-oh, so very-roughly) the spanning of the space with sufficient material in one piece to do it in the simplest possible manner. Is it necessary for me to say more to draw my conclusion on this aspect than that in the future, when material human labour is not regarded in itself as a virtue or unduly necessary; and abundant material, almost unlimited (within reason) as to size, is available in such materials as steel frames and reinforced concrete, the forms of trabeated building will be in vogue? For not only are they the mechanically most perfect and simple, they also have already advanced furthest æsthetically in conformity with the exercise of the faculty of sight. Again, the Classic is indicated. And now I come to the reason I referred to in the closing paragraph of my first article. The fundamental reason which accounts for the existence of the arcuated perpendicular and narrow, or the trabeated horizontal and broad styles of building at special periods in our history. And here I could not do better than recommend to my readers Mr. Lisle March Phillipps's book, "The Works of Man," in which he presents and ably develops in various ways an idea, part of which I can merely very rapidly hint at here thus: Architectural styles are symptomatic of the human life and human character of their periods, and certain definite deductions can be drawn therefrom. Medieval architecture is based on the idea of vertical expansion, Classical on the idea of lateral. The desire of the one is to rush up; of the other to spread. The salient trait in the architectural history of the last seven centuries has been the feud that has raged between these two principles. Historical evidence goes to prove that these principles coincide with definite cultures. The epoch of Gothic was the epoch of human boy-like energy, action; the era of the Crusades, romance, poetry, generally poor in thought as it was rich in energy. Vigorous energy is the main expression to be deduced from the vertical style. The Classic and the Renaissance periods have this in com-Classic and the Renaissance periods have this in common, that they aimed at "mental completeness," "enlargement of mind." Architecturally this is expressed in lateral expression. pressed in lateral expansion, "noble spaciousness.

The Age of Plenty will surely have as aim "enlargement of mind," "mental completeness," and will therefore require a "noble spaciousness" in its building. Again, the Classic is indicated.

### The Morals of Stabilisation.

The cry for Justice has ever come loudly both from those who have been striving to alter the present order and from those who were resisting their endeavours. Moral principles have been proclaimed in all sincerity as the justification both for the noblest and the vilest of conduct, for the most prudent and for the most fatuous of laws, and for the wisest as well as for the most short-sighted of programmes. To invoke morals as the basis of public or private life is to enter a narrow path which winds into jungle and morass. Some moralists make their way through with success; others, like the notorious St. Alphonsus of Liguori, produce from their casuistry what, in the eyes of onlookers, seems the veritable enemy of the principles assumed. Less skilful performers in ethical argument usually fail to perceive its dangerous quality. As an example of this I will cite the "Woman Teacher" for March 20. In the course of some critical remarks on various things said in THE NEW AGE on "Equal Pay for Equal Work," there occurs the following:—

"Another supporter of the movement (i.e., Social Credit), a University lecturer, said that in higher educational circles the *principle* of equal pay was accepted, but it was not applied practically, as it was an 'economic impossibility.' We are acquainted with these spineless people who 'believe in the principle, but. . . 'They do not believe in the principle.''

The writer is laying down the moral maxim that if you believe that something is just or right you should actively advocate it. Very well. Behold the consequences. Let us apply the maxim to the writer in the "Woman Teacher." I venture to propound this interrogatory.

Do you believe that inefficient teachers should be removed from the profession? If you do, why doesn't your paper advocate this with fervour? (As it does not). not.) If you don't, do you uphold the principle that children in the schools should continue to be crippled or stunted in mind by inefficient teachers? If you say that this is a superfluous question because inefficient teachers do not exist, I can only retort that they undoubtedly do.

This amusing case of a moralist being hoist with his own petard may introduce us to the danger of using moral principles as a basis for economic policy or proposals. I do not say, I would have you observe, that economic policy should not have regard to ethical considerations nor that ethical arguments should not be used in favour of a policy. In fact, I and many others have frequently used moral arguments to support the proposals for a Social Dividend and a proper Price What I do emphasise is the necessity of

knowing what you are about when you do such things. Now one of the chief arguments used by every school of people who wish to achieve the Stabilisation of Price-levels is that this is desirable because only so can justice be maintained between debtor and creditor. If a contract is made by Jones to repay Smith in six months or six years a principal sum of, say, £100, in consideration of receiving £100 now,

say, £100, in consideration of receiving £100 now, then the contract, they say, can only be justly fulfilled if the £100 repaid then will buy very nearly or exactly The superficial righteousness of this argument has drawn the support of large numbers of people. It tion would secure justice between debtors and tion would secure justice between debtors and creditors. There justice between debtors and the creditors are publications of the creditors. creditors. These conditions would exist if all the other factors and facts of economic life were as stable as they want them to be. Outside these conditions it does not require a professor of casuistry to demolish this argument of "Justice."

In the first place, when Smith (ex-hypothesi a saver and not a banker) lends Jones £ 100, he transfers purchasing a banker of chasing power not simply over a certain number of goods, but over a certain fraction of the community's wealth. By the time the loan is to be repaid the community's wealth is not likely to be the same as it was

at the beginning, nor even to have varied strictly in proportion to population. So that Smith, having enabled Jones to take part in the co-operative activity of the community, ought to be repaid purchasing power over the same fraction of the community's wealth, adjustment having been made, perhaps, for changes of population. If the wealth is greater than it was, Smith is defrauded if he gets only as much as he lent wif it is less than a strict the control with he lent; if it is less, then, getting what he parted with, he gets too much. (Of course, not holding with the present system of varying price levels, I cannot be charged with thus arguing for present injustice.)

In the second place, stabilisation, in all the schemes

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I know of, seems to me to involve a series of substantial injustices to other parties. For instance, it is legitimate to assume that, either through the opening of an unexpected source or volume of supply such as a bumper harvest somewhere, or through a technical advance in bringing about substantial cost-cutting (such as the substitution of water for coal as a source of energy) certain items in the weighted index used as the guide ferrated lines in the weighted as to the guide for stabilisation might be so reduced as to affect the level. Then the aim of the stabilisers would be to reduced the level to the would be to prevent the benefit being passed on to the public. For to keep the level where it was they would have either to increase the wage and salary cost for those goods or raise the prices of other goods by judicious inflation. In the former case, they are likely to, and ultimately will, favour one set of workers against the rest, for cost-cutting will not apply to all industries are all industries equally over any period; in either case they deny to people with fixed incomes the right to benefit

from society's increased prosperity. In the third place, stabilisation aims at the general good by the perpetration of a series of injustices to particular interests. For instance, a short wool clip may send up the price of clothing, or a successful strike put up the price of domestic fuel, while the prices of other items in the index remain the same. Then this policy will either put to the price of credit Then this policy will either put up the price of credit to all applicants, thereby squeezing out those who are financially (though not necessarily technically) the weakest, and cutting off the consumer's supply; or it will ration credit, with the same effect on supply; or it will order the reduction of costs, i.e., wages profits, and try to make people sell for a pound what profits, and try to make people sell for a pound what cost a guinea, as an alternative to shutting up shop; or it will single out particular industries for victimisation so as to offset the rise; and in all these cases except the last, it will save out the same treatment to except the last it will serve out the same treatment to those concerns and industries which have kept the virtuous path of attall virtuous path of stable prices as much as to those who, very likely through no fault of their own, have raised them.

It will be noticed that I have not raised the moral principles applicable to prices which a Social Creditor would raise and the Topices which a social creditor and the topices which a social creditor would raise and the topices which a social creditor would raise and the topices which a social creditor would raise and the topic social creditors. would raise, and that I have scrupulously avoided any discussion of the discussion of the question as to whether Stabilisation on the effected. All I have tried to show is that it is not morally defected. not morally defensible, or, at the least, that the moral arguments advanced for it are wholly inadequate.

### FOR SYD.

I would not have them set Over my head A tall stone to my praise When I am dead.

No high acclaim engraved In lettered gold; Whose sum of good might be More proudly told.

I would lie well content If at the end Men named me in their hearts Your friend!

A. NEWBERRY CHOYCE.

### The Social Credit Movement.

\_\_THE NEW AGE

Report of Proceedings at the Conference.

The Conference held at Swanwick, Derbyshire, during the week-end, March 27-29, was addressed by Mr. Arthur Kitson on "The Tyranny of Debt," and "The Immediate Future"; by Professional Conference of the Professional Co by Professor Soddy on "Real and Fictitious Loans"; by Mrs. F. Chambers and Miss Alison Neilans on "Social Credit from the Woman's Point of View." The addresses, which were of extraordinary interest, were followed by keen discussions. Mr. Kitson paid special attention to Anglo-American financial relations and the present condition of British and the British and the present condition of British and the British and th British industry. Professor Soddy illustrated his thesis with some very illuminating diagrams, which it is understood will be incorporated in his forthcoming book. The paper by Mrs. Chambers put the woman's point of view with such originality that arrangements are being made to publish extracts in The New Age.

At the business sessions Major A. E. Powell presided, and the following resolutions were passed:-

# 1. That this Conference of the Social Credit Movement

i. That the Social Credit Movement consists of all those persons who wish to associate themselves with the Social Credit principles enunciated by Major Douglas.

ii. That the Movement as such is a spiritual association and not susceptible of any organisation beyond a simple secretarial or liaison appointment, operating in close contact with the contact

contact with THE NEW AGE.

iii. That the Object is to direct attention towards all

problems of finance with a view to restoring to the Community the Control of its Credit, thus preparing the way
for economic freedom, the amelioration of social conditions,
and the sheliting of powerty. and the abolition of poverty.

2. That it is advisable:-

i. That all specific activities arising from the common objective should be carried out by ad hoc committees, to be formed as necessary from time to time, locally or centrally as

trally, as occasion may require.

ii. That concerted propaganda be conducted (a) through existing organisations so far as their platforms and Press may be available; and (b) through formation of separate societies, under such titles as are found suitable by the conduction of them. by the individuals organising them.

iii. That the existing publications devoted to the Social Credit principles, primarily The New AGE, and secondarily The Broadsheet, issued by the Economic Research Council, be supported by the Movement.

3. That a General Purposes Committee be appointed to arrange for General Conferences, to advise the Secretary and Treasurer, and to administer the funds of the Movement; the Committee to consist of Messrs. S. P. Abrams, F. Gardner, C. Marshall Hattersley, A. E. Powell, W. T. Symons, J. E. Tuke, W. H. Wakinshaw, and W. A. Willox, with power to co-opt, and to hold office till the next General Conference. Conference.

4. That Mr. W. A. Willox be appointed Secretary, and

Mr. J. E. Tuke Treasurer.

5. That as membership is not conditional upon a subscription, voluntary financial assistance is invited. Any subscription sent in may be earmarked if desired for any specific scription sent in may be earmarked if desired by the General Durpose. The funda will be administered by the necessary Purpose. The funds will be administered by the General Purposes. The funds will be administered by the cecessary expenses, as well as to make grants so far as possible for

The Conference, having heard certain correspondence which had passed between Major Douglas and the Leeds Group, requested Mr. S. P. Abrams to co-operate with him in arranging a conference at which Major Douglas should work out with adherents of the Movement practical objectives to carry out the principles he has laid down.

work out with adherents of the Movement practical objectives to carry out the principles he has laid down.

The Financial Statement of the retiring Treasurer, Mr. A. L. Gibson, was adopted. Dr. M. A. Moralt presented the report of the Economic Research Council, which was adopted. The Conference acclaimed its thanks to the organisers, especially Miss M. Alexander, Mr. W. H. Bolton, and Mr. A. L. Gibson. Messages of greeting and appreciation were sent to the Editors of The Ottawa Citizen and The Western Producer for their efforts to arouse the Canadian public to the significance of the Credit Question.

All communications for the Secretary or Treasurer may be addressed to them at THE NEW AGE Office, 70 High Holborn, London, W.C.I.

Donations are urgently needed for the general purposes of the Movement

of the Movement. W. A. WILLOX. Hon. Sec.

#### After careful meditation, And profound deliberation, On the various pretty projects which have just been shown, Not a scheme in agitation For the world's amelioration, Has a grain of common sense in it, except my own. (Thomas Love Peacock, Crotchet Castle.)

"Reversing the Gear."

By " Old and Crusted."

How light the touches are that kiss The music from the chords of life!

Boon Nature to the woman bows, She walks in earth's whole glory clad, And, chiefest far herself of shows, All others help her, and are glad; No splendour 'neath the sky's proud dome But serves for her familiar wear; The far-fetch'd diamond finds its home Flashing and smouldering in her hair; For her the seas their pearls reveal;
Art and strange lands her pomp supply With purple, chrome, and cochineal,
Ochre, and lapis lazuli;
The worm its golden woof presents,
Whatever runs, flies, dives, or delves,
All doff for her their ornaments,
Which suit her better then themselves. Which suit her better than themselves; And all, by this their power to give,
Proving her right to take, proclaim
Her beauty's clear prerogative
To profit so by Eden's blame. (Coventry Patmore, The Angel in the House.)

An aggressive life assurance company sent me recently a weird prospectus which, at first glance, I mistook for a patent enamel advertisement. I was about to toss it into the waste-paper basket when closer examination revealed some very alarming statistics illustrated by coloured discs divided into segments, showing the fate of an average group of 100 men starting out in life at the age of twentyfive. The letterpress began with the words, "The above chart needs no explanation." On the contrary, it calls for a most explicit explanation. An economic system which makes such a sorry tale possible is most certainly called upon to submit to a searching scrutiny. Let the figures speak for themselves. After twenty years the fate of the hundred is as follows:

"16 have died, 1 is wealthy, 3 are well-to-do, 65 live on their earnings, and 15 are no longer self-supporting."

Ten years later:

"20 have died, I is wealthy, 3 are well-to-do, 46 live on their earnings, and 30 are not self-supporting.

"36 have died, I is wealthy, 4 are well-to-do, 5 live on Finally, at the age of 65, their earnings, and 54 are not self-supporting.

If that is not about as damning an indictment of the conditions under which we live as could be drawn up by the most implacable Communist, then am I a "soused gurnet"! Just think of it. Of all those bright spirits starting out at twenty-five to solve the riddle of securing a fair share of food and clothing, shelter from the weather, and an odd spree or two, only one succeeds in becoming wealthy and four remain well-to-do after forty years' drudgery in a world packed full of good things, and quite capable of providing the whole hundred with a pleasant passage through this vale of tears to the fields of asphodel. The compiler of this nretty document goes on to inform us that the only way to guard against the horrible calamity of leaving no estate and our dependents penniless is to invest in something he describes as an Investment Bond, adding that "It is a recognised 'fact' that the safest and principal

source of saving should be by means of a suitable in-

He ought to have added " under the existing dispensation," which shows every sign of coming to an early and disastrous end. One would also like to retort that there are quite a number of intelligent men and women who dispute the "fact." The saving, or, to be more accurate, the accumulation has been done already; so instead of pinching

ourselves to secure an inadequate annuity of £320 after twenty years' bitter economy and a nett payment out of savings of £108 per annum, as is cunningly suggested by my enterprising friend, why not reverse the process and start at twenty-five with an assured annual income or National Dividend of £320? It is only a matter of bookkeeping, and we could employ the insurance companies to

I regret to say that this chart includes a most lugubrious reference to the financial condition of 100 widows, of whom 18 live on their incomes, 47 supplement incomes by working, and 35 are dependent. I am truly distressed for the 35, and in spite of the protests of those stern heroines who scorn preferential treatment let us hope that the new conditions will apply first of all to that majority of mankind in whose praise Coventry Patmore wrote "The Angel in the

And what is the case of the girls and young women?

At the recent Conference a very charming lady gave us a poignant account of her early experiences of life in London on 10s, a week. That she won through and wears the laurels of a great victory with grace and distinction was apparent to all who had the privilege of listening to her; but the black thought would intrude-what of those who went under in the struggle, and how many are threatened with shipwreck to-day for lack of that adequate income which has to be earned before it can be enjoyed? It may be possible to pay too big a price for independence and

# Question Time. DEBATE ON CREDIT CONTROL. Canadian House of Commons, March 4, 1925.

On the Motion. That, in the opinion of this House, it is not in the interests of the country at large that the privilege of issuing currency and of controlling financial credit should be granted to private corporations.

MR. WOODSWORTH'S SPEECH (Continued). As a matter of fact, even gold itself is not a fixed standard

to-day. As Mr. Keynes points out, although until the war gold more or less perfectly performed the functions of a regulator, it is itself regulated to-day. I would read to the House a paragraph from that very thought-provoking book of Mr. J. M. Keynes, Monetary Reform:

We have no ready-made standard. Experience has shown that in emergencies ministers of finance cannot be strapped down. And-most important of all-in the modern world of paper currency and bank credit there is no escape from a "managed" currency, whether we wish it or not; convertibility into gold will not alter the fact that the value of sold itself decords it or not; convertibility into gold will not alter the fact that the value of gold itself depends on the policy of the

One of Mr. Keynes' critics, Professor Gustav Cassel, in a paper read to the Institute of Bankers in London on June 11, 1924, makes certain far-reaching admissions. He

The gold standard can no longer be regarded as an absolutely objective standard outside every political discussion. cussion. The present value of gold is very much dependent upon the purchasing power of the dollar, and this value of gold.

Now, if money is the measure of all other commodities, that determines the what determines the measure of all other common of money itself? of money itself? What determines the purchasing power of any particular. We tried to of any particular coin such as the dollar? We tried to get some statement get some statement on this matter from Sir Frederick Williams Taylor day, on this matter from Sir Frederick Williams-Taylor during the inquiry before the Banking and Commerce committee two years ago. Sir Frederick did not appear to have any scientific or economic knowledge of the money situation; in fact, he himself said that he was simply a practical banker. I can understand that a practical electrician is quite capable of making ordinary repairs about a house; he can connect wires and do work of that kind. But when there is some fundamental problem confronting the city, such as electrolysis, brought about by say, the operation of the street railways, we are driven to call

in a scientist and try to get below the apparent difficulty in order to find out what the basic trouble really is. In other words, we must have some theory upon which to work. Let me read to the House some questions which I asked Sir Frederick during the investigation to which I have referred, together with the answers he made:

Q. What then determines the value of money itself?-A. The ability of the holder of that money to convert it into gold.

Q. Since we cannot convert it at the present time into gold, what determines its value?—A. It is accepted with confidence throughout the whole community and answers

Q. It is in part; that is as to whether it has value. But it does not decide as to what its particular value is. Has the quantity anything to do with it?—A. Has the quantity of the country of the quantity of the money anything to do with the value? Not if there is a sufficiency of gold behind it.

Q. But now that we are not on the gold standard, has the amount of money in circulation anything to do with its value?—A. That amount of money in circulation is in strict accordance with the requirements of the country under our very admirable currency laws.

Q. Then the amount has something to do with its value?—A. There is no excess of money in the community. Automatically the circulation of the banks is retired every day, beyond the requirements of the people who wish to carry money in their pockets.

Q. Do credit instruments such as cheques not act or function as money?-A. Yes.

Q, Then would you not say that at any given day there might be a very much larger amount of money in circulation than there had been the day previous?—A. It varies

Q. Then in accordance with the variation that would constantly, of course. lead to a change or a variation in the value?—A. According to what?

Q. According to the amount in circulation the value would be altered?-A. Not necessarily.

Q. Then if we doubled the amount, as referred to in the matter of Germany or Austria or any of the European countries, would not that affect its value?—A. Absolutely, because there they have fiat money, irredeemable.

Q. Then the quantity does affect the value?—A. The quantity affects the value in those circumstances, where there is no proper besis for the there is no proper basis for the money, which is not real money, but paper money.
Q. We have no gold basis to-day?—A. Yes. we have.

We have a very excellent basis.

Q. A gold basis?—A. We are not on a gold basis

Q. Well, on the basis on which we are, what determines strictly speaking at the moment. its value?—A. What determines the value of money is the confidence in that confidence in that currency by the people of the com-

munity passing it from hand to hand without question. Q. Supposing we should arbitrarily lessen the amount all kinds of money in circular lessen that affect of all kinds of money in circulation, would not that affect the prices of all kinds of commodities?—A. But we are not going to do anything commodities?—A. But not going to do anything of that kind, are we?

Q. But if I understand you aright you say the amount money in circulation. of money in circulation, taking all sections of the country, does fluctuate from time to time?—A. It fluctuates in strict accordance with the requirements of the trade of the country and for no other received.

Q. And you would not say that that has a relation to the price of commodities?—A. It has only this relation, that if the prices of says and the prices of says a that if the prices of commodities rise then more money is required.

Now, in contrast to these answers of Sir Frederick Williams-Taylor, I beg leave to give the quantitative theory as stated very concisely by Professor Taussig in his Principles of Foodonics

Double the quantity of money, and, other things being equal, prices will be twice as high as before and the value of money one-helf. Helps things being and, ciples of Economics: of money one-half. Halve the quantity of money, other things being equal, prices will be one-half of what they were before, and the value of money doubled. I do not profess to be a referred to the state of the sta

I do not profess to be a profound economist, Mr. Speaker; must go to the control of these I must go to the economists for their statements of these scientific facts. For their statements of money scientific facts; but if it is true that the quantity of money has a very decided of the scientific facts. has a very decided effect on the value or purchasing power of any particular right. of any particular piece of money, then I sav it is fundamental that someone mental that someone should control the quantity of money. How is that regulated the distribution of money. How is that regulated to-day? Well, with regard to gold, it depends very largely and the second mines. depends very largely upon the production of the gold mines.

If we discover a gold mines improved If we discover a new gold mine, or invent some improved

methods of production, gold is produced in larger quantities. That is when gold was the standard, the quantity was dependent upon natural resources and upon labour. In the case of paper money, the quantity is not dependent upon labour or upon natural resources, it is entirely dependent upon the printing press, as we saw in Europe during the war. This is under the control of the Government. The banks may actually issue all bills over the one and two dollar denominations, but at least the maximum amount of issue is controlled by the Government itself.

But what about this third kind of money? And this shows the importance of laying our foundations correctly. Is the third kind of money which I mentioned a few moments ago, that is, credit instruments, subject to the same law of money? Some of the economists say that it is. If that is so the results are very far-reaching. The issue of credit instruments is dependent upon the banks, and the banks alone. They have a practical monopoly of the control of credit. Then we have arrived at this position. Those who control the quantity of money in circulation, whether of gold, bank notes or credit, control the value of all other things, since all other things are measured in terms of money. Need I illustrate again that if we are using scales, and somebody is able to make the pound weight weigh either fourteen ounces or eighteen ounces instead of sixteen, he is able to control the value of all the groceries that pass over the scales at the other end. Mr. John A. Todd, an economist of recognised standing, makes this statement:

One thing is clear as the result of our war experience: There is no use trying to control a country's currency system unless you can include control of its credit system. No matter how strictly controlled the currency may be, if the credit system is allowed to expand ad lib it may produce inflation just as certainly as the most unlimited expansion of the currency, as, for example, Germany in recent months.

That was in 1923.

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As to the evil influences of inflation and deflation, I cannot do better than quote from the evidence given by Mr. Irving Fisher before the Banking and Commerce committee

two years ago. He said: The evil then is one of social injustice, of picking the pockets of some people, to the benefit of other people. It is the same kind of economic evil as robbery is, and in appear in the same kind of economic evil as robbery is one. appearing before a congressional committee, which is considering this same subject in Washington, and has a Bill before it to stabilise the dollar in accordance with a partial of the same subject in accordance with a partial of the same shall be same sha particular plan that I have in my book, which your chairman has referred to, Professor King, of the National Council of Economic International Research, who appeared of Economic International Research, who appeared to the National Research of Economic International Research as rough peared in favour of that Bill, said he had made a rough estimate of the actual amount of wealth which had been unjustly transferred through the change in the purchasing power of the dollar during the last few years, namely, the war and the after-war period, and he believed that it was not less, by any calculation that he could make, than forty billion dollars in the United States. Then, he said if there had been a forty billion dollar amounted to the dollar robbery, which would have amounted to the same thing, the people of the United States would have been considerably excited over it, but this picking of the Pockets had been considerably excited over it, but this picking of the Pockets has been so slyly done that all that the person who has lost can see is that in a vague way he can identify the class that has got what he has lost, and he naturally he naturally accuses that class of having intended to steal whereas as a matter of fact it is an inanimate object, the dollar, or the price level, which has done the stealing.

Now I come to the very practical question: Who in Canada to-day regulates the quantity of money? And I use this term regulates the quantity of money? term "money" in the sense that Mr. Reginald McKenna uses it: All currency in circulation among the public and all bank deposits drawable by cheque. I submit that the banks to-day very largely control the quantity of money. They do so either directly through the giving or withhold: holding of credit or in their control over government policy. We had a very interesting admission by Sir Frederick Williams. Taylor in regard to the policy of deflation. The hon. member for East Calgary (Mr. Irvine), quoting from an article which appeared in the Monetary Times, of January 7, 1921, under the caption "Leading Bankers forecasted Tightening of Credit," asked Sir Frederick:

Q. This is an excerpt: " With reference to current loans in Canada your directors have felt impelled for many months past in the bank's and in the country's best interests to follow the policy found essential in every other country, and keep within bounds our advances to merchants and manufacturers. This policy is in accordance with the views of the Dominion Government, and it has been followed more or less closely by all the Canadian banks. Naturally enough, exception has been taken in certain quarters to such restriction, but as a rule our customers have recognised the necessity of checking over-trading and further expansion in such times as we are now facing." That is an acknowledgement of the point that I had at issue, that the bankers had taken an active part in the deflation of credit, is it not?-A. That statement I think was quoted from my annual address to the shareholders in December.

Q. That is right?-A. And that is strictly in accordance with the facts.

(To be continued.)

#### LETTERS TO THE EDITOR. WHAT CAN WE DO?

Sir,-Obviously H.B.S.L. wrote her call to action before the recent conference at Swanwick. She was there. Like a practical Scot she asked the architects of the new order of "spiritual association" how much money they wanted for administration. (They had "invited" financial assistance.) They didn't know. There was to be no subscription—only voluntary contributions. Moreover, although they "would not decline £1,000 if it were offered," they didn't "want too much, only just sufficient to finance the care. "want too much, only just sufficient to finance the secre-tarial activities." One of the aforesaid architects doesn't believe in a register of members, yet he proposed that a shortage of funds should be met by an invitation to those "associated" to contribute "5s. or 2s. 6d. per head," according to the sum needed. The fact that although the amount of debt would be known, the number of heads would not, is one of those materialistic details beneath the notice of really "spiritual" associators.

I wonder if that kind of drivel has led H.B.S.L. to expect any "action" or "deed" from the new regime. She is apparently unsatisfied by "co-ordination of propaganda." apparently unsatisfied by co-ordinated propaganda Does that mean that in her opinion sufficient propaganda has been done, and that we are now able to "act so, were the sixty of us at Swanwick (who were there as the result of propaganda, and nothing else), the pick of the chosen people, and therefore equipped to execute any proposal for action? Would it be modest for anyone present to think so? Apart from the fact that less than one half of those present at the Conference were present at the session which decided the future administration of the Movement (the remainder were holding another meeting, deciding other plans), do the statements regarding the financing of the "spiritual association," already referred to, inspire one with the hope that such people are capable of "deeds": for example, "starting, or running a Bank"?

One would have thought, from experience of the quick and eager response of the people in our audiences to the

truth about Finance in its relations to society, that something more than the mere scratching of the surface with propaganda, which has, so far, taken place, would have unearthed men capable of doing things in this hard world of ours; and would have rallied a mass of people which would have constituted a moral force in support of action. As it is, those of us who know most intimately the executive capacity of those responsible for the new arrangements are content to leave them to construct Committees and Councils which may, or may not, exist; but which will assuredly have really splendid names.

"Spritual association" is the name for one of the most

indispensable and inspiring realities in life, but it should not be used as a label for what is essentially, in view of all the facts, simply flatulent futility.

[Mr. Symons, to whom, as "mover" of the constitution of the Social Credit Movement at the recent Conference, we referred Mr. Gibson's letter for comment, writes:-

"Mr. Gibson will allow me, I am sure, to point out a misapprehension that might arise from a hasty reading of his letter by those who were not present at the Conference. He refers to the sparse attendance at the special session called to discuss the recommendations of the Committee on Ways and Means; but it should be known that the two full sessions of the Conference allotted to business were wholly sessions of the Conference allotted to business were wholly occupied with determination of the constitution of the movement as set forth in the secretary's report appearing elsewhere in this week's New Age, and that a committee was appointed by the full Conference to make recommendaAPRIL 9, 1925

tions for giving effect to the constitution. The movement having been so constituted as to require no central body beyond a secretary and General Purposes Committee, a few of those present at the Conference felt that the real business was finished, and allowed themselves a break from the strenuous series of meetings, and spent a well-earned Sunday afternoon in the sunshine, a few, it was whispered, even in sleep! Whilst certain others, as Mr. Gibson mentions, were discussing different plans for a new develop-

ment of activities.
"Mr. Gibson's letter shows how easily misunderstandings arise, if insufficient opportunity is taken for discussion, and justifies the opinion that I urged upon the secretary of the Conference months ago, that the whole time of the Conference was needed for discussion of the constitution and plane. If the discussion of the constitution and plans. If that course had been adopted, so valuable a friend as Mr. Gibson would not be setting up straw men and knocking them down again, as he does in his letter. Such differences of opinion as ultimately remained at the end of the full and friendly exchange of views would consist only of those temperamental tendencies which can with advantage be compenhanted within

dencies which can, with advantage, be comprehended within any live movement, and turned to good account.

"Perhaps you will allow me an opportunity later to comment upon the philosophy inherent in the constitution as now determined. It seems to me to embody our basic principle, in according the impetus of all activity to the 'consciple, in according the impetus of all activity to the 'consciple, in according the impetus of all activity to the 'consciple, in according the impetus of all activity to the 'consciple, in according the impetus of all activity to the 'consciple, in according to the impetus of all activity to the 'consciple, in according to the impetus of all activity to the 'consciple." ciple, in according the impetus of all activity to the 'consumer '—in this case the individual adherent of the movement—and in rendering the central 'authority' nothing but the servant of the 'consumers.' Our own constitution should surely reflect the social credit principle.]

Sir,—Swanwick has rather shamed me; as an unsuccessful propagandist I have no right to crab the successful. Yet if I have been habitually up against a certain type of hearty, that type must at least such as a contract type must at least such as a contract type must be such as a contract type of the successful ty it I have been habitually up against a certain type of hearer, that type must at least exist; and is there any genuine record of experience "which ere it endeth suits but one"? Also Major Douglas's latest speech made me feel like the old man who exclaimed, "Hurry, hurry Tonal! The poat's awa'!" If I am to approach the public again I would like a hammer and some wood to make a raft of sorts. Certainly, as Mr. Kitson said at Swanwick, it is hardly pos-Certainly, as Mr. Kitson said at Swanwick, it is hardly possible to sit still and wait for the deluge; but this need not mean—and I don't think it means to Mr. Kitson—that concentration on merely verbal propaganda is necessarily the best way either to prevent or to prepare for it.

H. B. S. L.

#### CRITICISM.

Sir,-Let us clear the irrelevancies from this interesting controversy. Apart from their contentions on the point at issue, I have no complaints to make of the writings of Mr. M'Diarmid or Mr. Sorabji. I readily grant to each the merit which their judgments and opinions invariably call for, and I am perfectly aware that each more than satisfies any curious demand for proficiency as executants; indeed, I cherish a hope that some day I may hear Mr. Sorabji play his formidable pianoforte concerto. From their references to standards I am also satisfied that their criticisms are wrought out of the spirit, and not merely run off the end of

But there is a mass of criticism which can only be described by the later phrase, and the glaring fact is that it is "successful," it pays a good salary, is sought for, read, and adopted as the mental property of an astonishing number of people who are content to listen, look, and read. That mediocrity of appreciation is the raison different that—say mediocrity of appreciation is the raison d'être of that—say—mediocrity suggest that the major part of the trouble is that criticism only gains currency by literary value—not what is said but how it is said but and layiest of criticism what time the arts languish. (I how it is said—literature being the easiest and laziest of human appropriate the said of the band. I reiterate my human amusements.) On the other hand, I reiterate my

human amusements.) On the other hand, I have plea for the encouragement of practice.

When I read Mr. Sorabji's quotation from Dr. Coomarasindicated whether there was not a context which on earth can the passage should be read ironically. How appreciation and reverence? The greatest fool or the cleverest charlatan would swiftly climb to mastery in such a community. Every art is the extension of a system of a community. Every art is the extension of a system of technique and the very basis of adequate appreciation of an art (for what it is), is a knowledge of and practical familiarity more than evocation of the world "nice." Every practitioner is, from time to time, struck with amazement at the startling irrelevancy of the judgments of the mere appreciator who has is, from time to time, struck with amazement at the startling irrelevancy of the judgments of the mere appreciator who has been "cultivating" by listening or looking. A case in point is the current controversy, elsewhere, re St. Paul's, in which one party is estimating the merits of the building as a shape and the other party discussing it as a structure. Their differences will never be resolved.

Your critics, for some reason or other, argue that a wider practice of the arts would be the end of genius. How that conclusion is arrived at beats me, and Ernest Newman's opinion—even when mis-quoted—does not help in the least. All that I can see is that it would diminish the number of limp people who like a thing but don't know why. If there is anything to be learnt from the chargement of denius it is is anything to be learnt from the phenomenon of genius it is that it requires a favourable environment; and a small mediocrity amidst a mass of gaping "reverencers" is a less favourable environment than a wide mediocrity. Consequently Lam unable to force any point of my contention sequently I am unable to forgo any point of my contention that we require more encouragement for the latent will to do things, and that that is the first business of those who are concerned for the arts.

Sir,—Mr. Sorabji may be a musician, but he certainly is not a good music critic, whose first, last, and all-the-time concern should be to create "Stimmung," by which is meant, in this case, the mood or attitude of mind favourable to the reception, and inner realisation of both the music com-

reception and inner realisation of both the music commented upon and the comments themselves.

The tone of his letter in reply to "Faitcha" is annoying in its quasi-omniscient-pretentiousness, and makes even a third party feel semanted upon fortably like a naughty third party feel somewhat uncomfortably like a naughty

Dud musicians cannot be bullied into becoming real ones, and strings of cliché Yankee superlatives make fine art look

Only by knowing and teaching how to hear can writers on music justify their professional, as distinct from their journalistic position. journalistic, position.

# FEARS OF NATIONAL DIVIDENDS.

Sir,—Professor Soddy says in "Cartesian Economics":
"Ruskin pointed out . . . that the art of becoming rich
was to get more relatively than other people, so that those
with less may be available as the servants and employees
of those with more." It is just this desire in the more or of those with more." It is just this desire in the more or less comfortable classes to have more relatively than the labouring classes, so that those with less may be the easily obtained servents of the control of t obtained servants of those with more, that makes the most formidable stone-wall obstacle not merely to the acceptance but even to the consideration of the New Economics. Even if the objection is not expressed it is always at the back of the mind.

It is of no use for the New Economists to keep on saying that new wealth is going to be created, and that nobody will be any the poorer for its distribution. The classes mentioned above instinctively feel that they will lose position relatively and that the classes below them will no longer be so ready to perform the services required of them. "If everybody to perform the services required of them." to perform the services required of them. "If everybody has everything he wants, who is going to do the work of the world?" is the burden of the objection. I submit that it is absolutely necessary for the New Economists to meet this objection fairly squarely and convincingly if they wish this objection fairly, squarely, and convincingly if they wish to make converts in large numbers among those whom we are becoming accustomed to call the transfer. are becoming accustomed to call the bourgeois. ONE OF THEM.

We rather fancy that if our income and that of our charwoman were to be doubled or trebled in purchasing we doubt it. Certainly we might have to bid up to retain her services, but as we could afford to do so we should not mind that. Our correspondent argues as though we person in the country will be able to live like a fighting person in the country will be able to live like a fighting had, where does he get the idea that a large number of had, where does he get the idea that a large number of them would not work for hire under those circumstances the middle classes to improve their position as the reis in the lower class to improve their position as the analogity in both classes continue at work for this reason alone—apart from the uncertainty incomes and the interest to a large of the same and the same alone. TWe rather fancy that if our income and that of our parwoman were to be devited majority in both classes continue at work for this reason alone—apart from the unconscious momentum imparted to their habits by centuries of "suggestion" that work is a duty?—Ed. duty?-Ed.]

# "FOR WHAT ARE WE EDUCATING OUR CHILDREN?"

Sir,—I am surprised at the statements of N. F. Eiloart what in your issue of March 19. He seems to think that what happens in his district is applicable all over the country. Those who are closely associated with Labour know that conditions vary even in one district, but the general training as I have indicated in the articles which appeared is your columns. I cannot help it if your correspondent is your columns. I cannot help it if your correspondent is not aware that the Employers' Federation is concerned but the question. Not call the federation is concerned. the question. Not only are they deeply concerned, and they are fully aware that they are fully aware that the concerned they are fully aware that the concerned that they are fully aware that the concerned that they are fully aware that the concerned that they are fully aware they are fully aware to the fully aware that they are fully aware to the fully aware that they are fully a they are fully aware that phrases like "natural ebb flow" do not supply a colution of the relation of the rela flow" do not supply a solution of the problem. I confess

I do not understand the "blowing hot and cold" reference as the context of the articles reveals nothing of this nature.

Your correspondent suggests it would "be cruel not to teach a man to earn his daily food." Agreed. That, however, is nothing like what I said or even implied. My point is that, having wasted vast sums of money on this teaching, those so taught are not allowed to earn their bread, and the acquired shill is lost effort to the individual and society. acquired skill is lost effort to the individual and society.

N. F. Eiloart may not appreciate the reason for my extreme uneasiness. It is stated on excellent authority that last year one-fourth of the entire output of the world's shipping was laured at the Clark weight in reclaimed that 40,000 was launched on the Clyde, vet it is reckoned that 40,000 tradesmen formerly employed in the shinvards were out of work! These workers were all taught to earn their bread The process of educating for industry continues, and the inability of industry to utilise the supply thus afforded increases. As there are no clear signs that the public is alive to the true position, those who are alive to it have every justification for uneasiness.

AREMBY.

## MR. P. D. LEAKE'S ECONOMICS.

Sir,—The Committee on the National Debt, presided over by Lord Colwyn, recently received "evidence" from Mr. P. D. Leake on the subject of the capital levy.

Leaving aside completely the criticism of the Capital Levy

Leaving aside completely the criticism of the Capital Levy from the New Economic standpoint, it is possible to assess the value of Mr. Leake's "evidence" on the economic aspect of the matter by considering two connected statements made before the Committee.

The Press report (I am quoting from The Times) runs as follows: "Although it (a capital levy) would not actually destroy materials and commodities, it would greatly deteriorate their exchangeable value." This can only mean that a capital levy would cause a fall in prices, but the next sentence continues: "Its effect on credit would be disastrous, and it would react upon wage-earners and others with trous, and it would react upon wage-earners and others with

trous, and it would react upon wage-earners and others with small incomes by diminishing industry and employment and by further raising the prices of all current production."

The capital levy is held to inspire two results, mutually contradictory; it would lower prices, it would raise prices, and the situation illustrates admirably the confusion of and the situation illustrates admirably the confusion of thought on economic matters which exists among people regarded as "experts." A report based upon such "evidence" can hardly succeed in rising above the farcical.

K. O. G.

#### ST. PAUL'S.

Sir,—I wonder if, when Mr. Haydn Mackey sees a work of art, he has always to look up half a dozen "authorities" before he can feel whether it be good or bad. As I have already carefully explained, however, he would be wasting his time and the words them at me, even should his time and your space throwing them at me, even should they have ten times fourteen slightly ridiculous letters after their

I agree with your correspondent "Sprad," that a well-considered "vision" of the possible developments of our architecture, when our people shall have become really free, would be of great interest to readers of THE NEW AGE.

PHILIP T. KENWAY.

Sir,—How do the "pornographic" (unedifying?) exudations of the Press draw attention to the architecture of the Law Courte? Law Courts?

[K. B. mis-states what we said. The image was as of exudations through the walls of the Law Courts. The Press only commented on them. "Pornographic" is derived from the Greek word porne—a whore; it is used to refer to the suggestion of the obscene in writing or speaking.

ED.]

#### VALUE.

ASir,—I submit that Mr. R. Shaw (in THE NEW AGE of Money has market value and that modern money has none. "Market" is the wrong word to use. The market value of anything is what people will give for it. It is identical with "exchange" value.

with "exchange" value.

The word "use" would be better than market. value may properly be contrasted with exchange value.

A BOGGLER.

# Central London Group

There will not be a meeting this week.

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# "GOOD FRIDAY"

(and every day in every week)

From a block designed and cut by Haydn Mackey.

[Mr. Runciman, in a speech at the annual meeting of the United Kingdom Provident Institution, referred to the 15,000,000 little capitalists who had saved the stupendous total of £700,000,000,]

Themselves they could not save.

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