

THE NEW AGE

INCORPORATING "CREDIT POWER"

A WEEKLY REVIEW OF POLITICS, LITERATURE, AND ART

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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 Movement.

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 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 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.

One of the facetiae 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 critics' private lives." It is a curious circumstance that in the same issue of the *Daily News* as reports her to have threatened Mr. Hayday that "I could go into some of the company he has kept that would not reflect credit on himself or his party," Mr. 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. Bottomley's fate was brought about in part by Lady Astor's influence as a reprisal on him for an attack he had made on her. This makes one think with concern of the Labour politicians who were entertained by Lord Astor, and to hope they did not talk too freely over their wine. It would be unfortunate if one's freedom of 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 discreet, or the world will soon begin to speculate whether those people who support her in her political adventures, or write flattering articles of her, are doing so under conviction, or under fear of conviction. There is another objection, and that is that she is setting up a tendency to keep out of public life all those who share the customs and frailties of the public which they represent. A terrifying prospect—for the policy of those without sin would 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 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 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 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, 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 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 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 governing considerations of Resolution II., Section III. which states that "it is advisable" that "existing publications devoted to Social Credit principles shall be supported by the Movement." If, therefore, any donor disagrees with that recommendation he will either subscribe direct to the particular organisation he favours, or, if he sends money to the Treasurer of the Movement, he will earmark 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 such is a clearing-house, not a bank. It is, in conjunction with THE NEW AGE, an advertising 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 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 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 of campaign 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." This simile exactly fits the events the last few months. Just because there was a poor response from individuals in London and (we believe) Manchester, to the appeal to join the organisation, its plans of action all apparently broke down. Two leaks flooded the ship. This should not have happened. Given £116 collected, 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 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 Manchester 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 Organisateur 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 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. 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 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 Social 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 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 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 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 by 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 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 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 cost 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. Grievé.

II.

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 concomitants 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 mankind.

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 *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 tremendous circulation 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 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 antithetical 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 continually to a lower and lower level of expression—a dis-educative force and a counteragent to all the good disciplinary arts and sciences; and that it should 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 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 infinitesimal fraction so far: which in itself accounts 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 Stoddard calls them.

The Arts in Utopia.

By Haydn Mackey.

II.

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 reverting, with greater knowledge, to 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 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 mechanical, physical, as the Gothic were institutional, constitutional. Obviously 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 game, sport, and pastime with individuals); but what were once the art crafts, such as building, will merely show the use of means controlled by the æsthetic sense; an æsthetic sense which will be based and nourished on a sense, a faculty expression, in distinction from an 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 machine for the human slave, in its building; a condition which will repeat some of the conditions necessary to the resurrection of an art similarly rooted in the Periclean.

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

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 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 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, 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 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 hen-pecked marriage for poor faculty), death, and partial resurrection of the faculty with intellect. That partial resurrection is of the Classic method.

Or, again, let us look very hastily at painting, from the point of view of sight as a janitor 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—by "modern" in this necessarily so very command by I merely mean the painting of the last seven hundred years or so—begins as symbol. The 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, 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 "values." 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 glances. 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 common, that they aimed at "mental completeness," "enlargement of mind." Architecturally this is expressed 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 on-lookers, 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.) 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 System. 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, then the contract, they say, can only be justly fulfilled if the £100 repaid then will buy very nearly or exactly what £100 will buy now.

The superficial righteousness of this argument has drawn the support of large numbers of people. It cannot be denied that in certain conditions stabilisation would secure justice between debtors and 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 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; 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 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 for stabilisation might be so reduced as to affect the level. Then the aim of the stabilisers 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 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 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 or 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 serve out the same treatment to those concerns and industries which have kept the 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 that I have scrupulously avoided any discussion of the question as to whether Stabilisation can be effected. All I have tried to show is that it is not morally defensible, or, at the least, that the moral arguments advanced for it are wholly inadequate.

P. Q.

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.

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 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 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 states:—

- That the Social Credit Movement consists of all those persons who wish to associate themselves with the Social Credit principles enunciated by Major Douglas.
- 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 NEW AGE.
- 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 abolition of poverty.

2. That it is advisable:—

- 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 occasion may require.
- 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 individuals organising them.
- 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.

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 purpose. The funds will be administered by the General Purposes Committee to defray secretarial and other necessary expenses, as well as to make grants so far as possible for specific activities.

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.

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.1.
Donations are urgently needed for the general purposes of the Movement.

W. A. WILLOX.
Hon. Sec.

"Reversing the Gear."

By "Old and Crusted."

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*.)

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 wool presents,
Whatever runs, flies, dives, or delves,
All doff for her their ornaments,
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 twenty-five. 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, 1 is wealthy, 3 are well-to-do, 46 live on their earnings, and 30 are not self-supporting."

Finally, at the age of 65,
"36 have died, 1 is wealthy, 4 are well-to-do, 5 live on 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 implacable Communist, then am I a "soused garnet"! 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 pretty 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 insurance policy."

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



“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.