# THE

INCORPORATING "CREDIT POWER"

A WEEKLY REVIEW OF POLITICS, LITERATURE, AND ART

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NOTES OF THE WEEK.

The constitution of the Coal Commission has not sent settled.

The constitution of the Coal Commission has not samuel. been settled yet. The name of Sir Herbert Samuel is mentioned by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman by the Observer as a possible chairman whose "Isoan by the Observer as a possible chairman by the Observer as a whose "keen and detached mind would be invaluable." 'et cetera. Well, if the Gentiles of the coal to fall the role of the more appropriate to fill the role of litigants, what more appropriate than that they should refer their dispute to the judgment of a law. ment of a Jew? The writer in the Observer just quoted, speaking of the outbursts of anti-Semitism in Vienna days of the outbursts of anti-Semitism days of the outbursts of the outburst of the outburs in Vienna, hopes that they will be repressed with population of that city is Jewish, and continues:

But Vienna band. He adds that about a tenth of the population of that city is Jewish, and continues:

But Vienna band with the Jews

But Vienna is not only concerned with the Jews among its own citizens. It main problems are financial in the financial world. Any repetition of the past week's would do Austria grave injury."

In these times, when it is becoming a commonly last say in contract that the "financial world" has the last say in every economic controversy (and there-fore, of necessity, every political struggle—politics the merely than a controversy it is, to say the least, indiscreet of the Observer to identify the Semitism in its implications than anything the simplications than the simplications are simplications than anything the simplications than anything the simplications that the simplications are simplications are simplications. Hakenkreuzlers have done in Vienna. For it is not cial''y Vienna whose "main problems are finanthe civilised world which is not financial in both problem and structure. So to suggest that such problems are such control of the origin and structure. So to suggest that such Jews is very much like a solved without the aid of the Jews is very much like saying that they persist by were inclined to instigate a policy of Jew-baiting we than lask for no batter research in support of it were inclined to instigate a policy of Jew-baiting we could ask for no better reasoning in support of it could cure Vienna's troubles, they could cure those and if it should turn out that the chairmanship of we shall hope that it will be accepted by Dr. Samuel rather than Mr. Justice Samuel.

Mr. Philip Gee, acting on behalf of the coalowners, is sending round a circular letter in which he suggests that the most valuable work that can be done at the present time is for the recipients to distribute certain leaflets of which he encloses tribute certain leaflets deal variously with Company of the company tribute certain leaflets of which he encloses specimens. These leaflets deal variously with Communism, the Councils of Action and the Minority munism, the Councils of Action and the Minority Movement. One of them quotes past utterances of labour leaders, and another, recent dicta of "the labour leaders, and another, recent dicta of their control of the Unions." A good many of their quotations and arguments are ineffective. For quotations and arguments are ineffective from a instance, the following passage is extracted from a instance, the following passage is extracted from a speech made by Mr. J. H. Thomas on August 13, 1920, speech made by Mr. J. H. Thomas on August 13, 1920, when moving a resolution at the Labour Conference when moving the "Council of Action," of which he was a member:—

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"It is because I believe that giving effect to this resolution does not mean a mere strike that I ask you men a member: to be under no misapprehension—it is nothing of the kind. If this resolution is to be given effect, it means a challenge to the whole constitution of the country.

This is very unkind, when Mr. Thomas has made such handsome amends since. Mr. Cramp is also dragged in. He is indicted with having said this at Yarmouth on August 29, 1920:

Yarmouth of Action is unconstitutional and in-

"The Council of Action is unconstitutional and intended to be so. If a similar crisis arises it will be unconstitutional again."

"Like Gallacher, I am not interested in Parliament.

I do not believe that Parliament can do anything for the workers. Capitalism has got to be smashed as it is smashed in Russia."

Mr. Oswald Mosley is quoted to this effect from his lecture on Revolution by Reason at the I.L.P. Summer School on the 11th of this month:

"The State Bank would give Socialism a stranglehold over industrial capitalism. . . It would give a Socialist Government supreme authority over finance."

Mr. Ramsay MacDonald is made to contradict him-

self between August 3 and 6.

"It (the Government) had simply handed over the appearance, at any rate, of victory to the very forces that

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sane, well-considered, thoroughly well-examined Socialism felt to be probably its biggest enemy.

"This extraordinary manifestation of the unity of industrial will was a thing drawn forth by the circumstances of the case, and was justified amply, and should be welcomed unstintedly, because it was a first line, a magnificent, solid, first line of defence that the miners and trade unionists put up."

Which is the real Mr. MacDonald the leaflet does not suggest.

The general tenor of these leaflets is that the workers are coming to ignore Parliament and to rely on the direct exercise of their power in the industrial field to bring satisfaction of their demands. Yes, but what evidence has Parliament shown that it has any plan, and any courage to carry it out? One would think that the institution of the franchise was only thought of last night, and that the wicked "Reds" were up at five this morning trying to stampede the population into violent action before the papers came out with the news that the ballotbox had been discovered. Good gracious!—as if people had not been voting and suffering for generations—as if they had not been multiplying and multiplying the means of feeding themselves during the last century, and waifing all the time for a dividend in terms of breakfast. What has Parliament been doing all that time? What has been its attitude—without distinction of Party—to the food-seekers, but this—"A little more patience, please"!—"It is always darkest just before dawn"!?

And that inverted Bowl we call the Sky, Whereunder crawling coop'd we live and die Lift not your hands to It for help—for It As impotently rolls as you or I

Let any student of affairs review the main questions of policy on which this country has taken action since the war, and ask himself how many of them have been even debated in the House. The Anglo-American debt-funding compact, the "Restoration" of Austria, Hungary and Czechoslovakia, the Dawes Plan, our own Deflation measures, the embargo on our foreign loans, the resumption of the Gold Standard; all these things, which affected ir mediately the fundamental conditions of our economic existence, took place without Parliament's once having claimed its right to hear and to pronounce upon the reasons for them. And what has been the outcome of this impotence and cowardice? That this country as a whole has been committed to engage-ments of all sorts which, whatever they may be, are promises made that the British people will henceforth live at a Poor Law scale of comfort. It would appear that Parliament only exercises its right of debate When everything worth debating is already settled. whether £45 million should be given away went to sleep while some external person or body decreed that the sum should be for million afterdecreed that the sum should be £1 million, afterwards waking up to decide how to apportion the money. Proportions of well-being and security as between one section of the people and another—ah, yes, the Chamber will become an ocean of oratorical chests heaving under hurricanes of eloquence. But quantity of well-being and security for the community as a whole—hush! they're settling that in Threadneedle Street! We call upon Mr. J. M. Keynes to tell the coal cyrose who are so solicitous Keynes to tell the coal owners who are so solicitous for the prestige of Parliament that this is true.

In his pamphlet The Economic Consequences of Mr. Churchill (which ought to have been entitled The Economic Consequences of the Treasury Committee on the Currency who Instructed Mr. Churchill) he has successfully argued that the depression of wages is being brought about by credit restriction.

Now, since Parliament has no power to control the flow of credit, it should be clear that the present wage disputes have arisen independently of Parliament, and, more important still, must be solved independently of Parliament still, must be solved independently of Parliament—unless Parliament shall claim and secure new powers over financial policy. This brings us to Mr. Cook and other "direct-action" leaders. He and they are quite right to ignore Parliament while Parliament ignores right to ignore Parliament while Parliament ignores its prime responsibilities in the above direction. But, on the same reasoning, they are quite wrong to expect to get forward by "smashing the capitalist. For look again—the depression of wages by credit restriction; what does this man? Credit always restriction; what does this mean? Credit always flows out from the banking system via the Capitalist. The Capitalist, as an employer and wage-payer, is in practice no more than an agent of the banks. talk of smashing the Capitalist because he is trying to cut wages all round is to talk too late; the financiers have already smashed him by restricting his credit, or at least smashed him is respect if he his credit, or at least smashed him in prospect if he cannot reduce his warmand him in prospect if he cannot reduce his wage-bill. Happily aggressive terms like this are not met with so frequently in Labour circles to-day as they were in the period from which the compilers of the characteristics. which the compilers of the above leaflets have chosen their extracts. The policy of the above leaflets have Action which the compilers of the above leaflets have chosen their extracts. The policy behind Councils of Action is little more than one of defence against aggression from above. That is a right policy. Whether Trade Union movement knows it or not, it is a sumers' policy as well as a Wage-earners' policy. It says that there is a point below which the shall ping-power of the majority of British citizens shall ping-power of the majority of British citizens shall not be pressed. And when the shall have been a point below which the shall not be pressed. not be pressed. And when looked at from this point of view, is there are the first point the state of the sta of view, is there any manufacturer who sells in the home market or any rate illustrations and the sells in th home market, or any retailer at all, to whose interests such a policy can be said if no such a policy can be said to be a danger? And if no danger, then why come a danger? And if no because danger, then why give way to perturbation because organised Labour may be taking measures to stand by it when it is challenged? Before Douglas first published his analysis of the credit system it could have been reasonably objected that this attitude on have been reasonably objected that this attitude on the part of Labour and the part of Labour, when one could prove by reference to revenue and profits that its minimum claim could not possibly the could not poss could not possibly be afforded by industry, amounted to no less than a deliberate destruction of productive activity and art to be afforded. of productive activity and enterprise. But that test will not suffice now. No man who has given any study to the credit question in who has given any study to the credit question is going to be cozened into counting up what money happens to be available within the industrial system. within the industrial system; all his calculations be to do with what amount of fresh money created and brought into the industrial system. And so our advice to the leaders of the industrial labour movement is to speak to the capitalists in something like the following terms:—

"We are sorry to be involved in a conflict with you tit it is your foult." but it is your fault that this is the case, and not ou We have decided that We have decided that wages have gone down quite enough.

We are not going to suffer We are not going to suffer any further reductions you reply after we have been beaten in a general strike. You that that case you will be between the Devil and the deep sea. On the one hand you cannot get credits until you red. deep sea. On the one hand, you cannot get credits unler you reduce our wages, and so lower your costs sufficients to get orders. On the other, if you attempt to bring othe down in that way, we shall stop working. As we sand situation down in that way, we shall stop working. As we see not situation, you are suffering from a succession of the number of the shocks. You sustain these without a protest in you goin that you will be able to transmit them to us. that you will be able to transmit them to us. not abandon that hope for the future. We are not to be the find should be the fin to be the final shock-absorbers of the industrial system any longer. If we were convinced that the shocks since necessary or inevitable we might meet you in a how most equitably to distribute them. But we girl for the shock shocks any longer. how most equitable we might meet you in a discretion when the series of finance, have discretioned that the series of finance, have discretioned that the discretion in a discretion in a discretion in a discretion with the series of finance, have discretioned that the discretion in a di secrets of finance, have discovered a prima facied suspecting that the shocks could have been avoided you made the same discovered aprima acquired. you made the same discovery? Or are you acque you not yet thought of investigating the source and only the shocks? with the case and the answer to it if any? Or have in not yet thought of investigating the source and not the shocks? In the last case had you better Council about such an investigation? You do not like our reason of Action. How if you should discover that

why they have come into existence is because you have not formed Councils of Action of your own—not to facilitate the transmission of the shocks, but to reverse their direcknow that the downward progress of a financial burden means an actual shortage of necessary things in a man's home. You would not willingly allow this if you knew how to stop it. Well, you can stop it. Instead of accepting the burden was acceptable the game sort of accion as ing the burden you can take the same sort of action as we are taking, and hand it back to those who seek to saddle you with it. Our Councils of Action are not directed against you, but against those who have made you their agent. It is true that up till very recently we have called you tyrants, but we did not then recognise that you were visiting on the recognise that you were visiting on us impositions which you had yourselves inherited. What we now ask you to do is to repudiate the inheritance in the control of the master and man. inheritance in the names of both of us—master and man. If you refuse, then we must continue to repudiate it at the point where we first feel it—which means war between us natural allies, provoked and maintained by our common enemy. And while we fight, this enemy will be financing foreign enterprises and helping them to supplant us in our old markets. Luckily the coal subsidy gives you time for reflection. It is for you to decide what you will do when the time correct for its total control to the time correct for the control to the time correct for the control to the time correct for the correct for t the time comes for its withdrawal. There are only two courses open to you; to acquiesce in the withdrawal, which means that you will have to be catspaws once more and or to challenge the alleged necessity for the withdrawal, which which means that the preparations we are making to resist you will be so much additional bargaining power for both of us. And when we speak of "bargaining" we use too strong a word. If the thing which we conjointly aim at is demonstrably possible, it is ours without any arrangement. any argument—for what persons, and what forces can be broadly be broadly argument. be brought against the whole community? It is for you now to be designed as a superson of the now to examine this thing; for you to study for yourselves the programme this thing; for you to study for yourselves the proposition which has been before us, that there can be government on the same series and low be generous profits for you, high wages for us, and low prices for us all, at one and the same time—and that the scheme can be set going immediately. You risk nothing by looking into it, while you are faced with a violent upheaval if you do not. And if, having, according to your own independent judgment, arrived at the opinion that the proposition is sound, you hesitate to trust to your long the proposition is sound, you hesitate to trust to your long the proposition is sound, you hesitate to trust to your long to your Judgment alone, by all means consult the experts of the financial system—but let us first appoint each our own representation. representatives to meet together and frame a questionnaire be addressed to the financiers, and take steps to have both the questions. both the questions and the answers printed and circulated for the information of everyone who is interested to have them."

The first essential feature about such an approach as this at this should be to emphasise that industrial Labour, while while arming for its own protection, is ready to ally itself with Capital. The second should be that the condition of condition of such an alliance is entirely disconnected from any of such an alliance is entirely disconnected much from any political aim. It should not suggest (much less intend) less intend) a State Bank, or imply that a "Socialist Government", should be the "supreme authority over finance",—matters which were quite legitimately discussed by the contraction of the occasion occasion. mately discussed by Mr. Mosley on the occasion of his lecture before the I.L.P., but which would be out of place as terms for an industrial settlement in present circumstance. the present circumstances. On the contrary, so far as the labour length of the politics at all, it as the labour leaders referred to politics at all, it should be to should be to assert that the scheme hinted at could be consistently launched by any Government. The value of such value of such an announcement of terms would lie action, but since they did not demand any specific action, but simply gave a specific direction to further attempts to find a way out of the trouble. In fact, labour leaders were interested to know, and what the labour leaders were interested to know, and what they desired the Capitalists to help them to elicit, Is then the main simply the answer to this question: Is there any means whereby new credits can be issued without raising the price-level of retail commodities? Whole are derivative questions of course, but the final solution what is the true answer to that final solution upon what is the true answer to that question. Our readers know that the answer is a home to the Yes'; but the task is to get the truth home to those who flounder about under the impression that it is "No." Until that happens, it is

useless for the public to hear arguments as to the implications of the "Yes." But once the "Yes' is forced from the sealed lips of the "financial advisers to Mr. Churchill" by an insistent Capital-Labour demand for "Yes-or No-and a reasoned proof if No," it will need very little else than Mr. McKenna's testimony as to the nature and origin of credit to reveal the hitherto unsuspected path to industrial and social restoration. In the ordinary way we should feel our time wasted in passing advice of any sort, but now that everyone is at his wit's end—which means that everyone is tottering on the brink of his intuitions—the truth of Social Credit may the sooner break into his consciousness. "Lord, I believe; help thou mine unbelief" prayed the gaoler in the old story. So with economic salvation. "Too good to be true," speaks the "wit"; but what of the spirit sharpened by physical repressions from generation to generation—does it not comprehend that a persistence of the present system is too bad to be true, and is it not urging men everywhere to cry out "Who will make me believe this new truth?"!

Mr. Garvin's article in this week's Observer is chiefly devoted to the international debt question. He points out that America is committed to a policy under which she will receive repayments from Europe which will rise to the prodigious total of £90 millions per annum, and that this process is planned to go on for the next sixty years. He is not cheerful about the immediate consequences, and the only consolation he offers is that our great-grandchildren will probably not put up with this legacy we are leaving them. He can keep it to himself. Always this "Posterity." Have we sinned, or our parents, that we should be plagued with such an affliction? In the name of Posterity we have eaten grass on our we should be plagued with such an affliction? In the name of Posterity we have eaten grzss on our bellies. For the sake of Posterity we have turned loaves into millstones. A hundred years ago other lunatics did the same things for us who are their lunatics did the same things for us who are their leaten as they produced they would not have been as they produced they would not have bequeathed us a debt. Posterity—the financiers' Mrs. Harris; it is the best for everybody if we act on the assumption that there "ain't no sich person." The American debt, proceeds Mr. Garvin, can only be met by corresponding taxation in Europe. met by corresponding taxation in Europe. There will be less profits, less wages, less money for social reform as well as for private enterprise. These things "cannot be prevented." At the same time "the millions of democracy do not understand." Hence "industrial unrest is kept alive." Not only that, but "friction is set up among the Allies," while "Asia, excusably misreading the case, is led towards "Asia, excusably misreading the case, is led towards chaos by the spectacle of white disintegration." In chaos by the spectacle of white disintegration." In another passage he hints that the feeling in Europe for America will be "permanently at zero" in consequence of the debt problem. Looking back, he sequence of the British Government was profoundly says that the British Government was profoundly right when it suggested an all-round cancellation of right when it suggested an all-round cancellation of the suggests that debt. But America would not. He suggests that debt. But America would not. He suggests that future British statesmen will have to strive to create future British country, France, Germany, Belgium between this country, France, Germany, Belgium and Italy "a system of economic co-operation bound and Italy "a system of economic to-operation bound to extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the colonial sphere in tropical Africa at the extend to the ext least." Mr. Garvin appears to believe that not only shall we all be able to go on living somehow under the compulsion of the American debt repayments, but that these will in the long on the more than the compulsion of the American debt repayments, but that these will in the long run "do more than the League of Nations to promote the unity, the power and the wealth of Europe." His article could have been written in a short sentence:—"Everything seems to show that we shall all be pushed over the precipice, but somehow or other we shall not go the precipice, but somehow or other we shall not go over." Well, it is something for the Observer to have faith, just as it is something for THE NEW AGE to be occupied with the task which is going to justify the Observer's faith. In the meantime we should

remark that Europe will not suffer at all from the effects of paying her debts. In so far as she actually will succeed in paying she will have antecedently earned the necessary dollars or dollar securities by selling goods to America or to other countries in payment of goods which they have sent to America. In that way, American manufacturers will do the suffering. The danger does not lie there; it lies in the action which will be taken by American industrialists to prevent the repayment of the debt, and in the counter-action taken by European industrialists to repay it. It is in this light that the Prince of Wales's visit to the Argentine must be viewed. We dealt with the strategical aspects of his tour at the time he began it; and all our comments have their economic parallels. It is almost at the week the Prince of Wales. parallels. It is almost as though the Prince of Wales had heard the American bankers tell their clients not to fear Europe's payments, as they did recently, because the goods representing those payments would go to "neutral countries." For behold he is busy making friends with the big-wigs of one of the most important "neutrals" with the object—almost explicitly described in the London Press—of developing the trade between them and ourselves at America's expense. There is no doubt that his visit America's expense. There is no doubt that his visit will have some pretty tangible results; so much so that we should not wonder if somebody in New York did not agitate for a new reading of the Monroe Doctrine apropos of his activities.

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Following the breaking off of the negotiations of the British and French financial experts, M. Caillaux published in the *Ere Nouvelle* an attack on Sir Otto Niemeyer, the principal British expert in the debt negotiations, who accompanied Mr. Churchill to Paris a few months ago. It suggested that in making excessive demands upon the French people Sir Otto is thinking more of the interests of the financiers than of the British people. This week M. Caillaux comes to London to discuss the question with Mr. Churchill. The difference between Mr. Niemeyer's demand of £20,000,000 a year and France's offer of £9,000,000 a year is sufficiently large to occasion some disquiet as to the outcome of the renewed negotiations. The Matin declares that if M. Caillaux offers more than the £0,000,000, he "will be stoned in France," while the Figaro asserts that a payment of £10,000,000 a year would "ruin of trying "to set the whole of Europe to a term of hard labour." Of course, our independent settlement of our own debt question with America is once more of our own debt question with America is once more brought into the indictment, and we are told that we must not plead our commitments in that direction as a justification of our call on France—for we did not a justification of our call on France—for we did not consult her when we undertook them. This is an unassailable argument, and we do not remember seeing any honest attempt to answer it, the "replies" calculations of "how much France can pay." The calculations of "how much France can pay." The Daily News quotes it, but lets it alone, merely stating that if M. Caillaux dare not offer more than £9,000,000, "it is equally true that Mr. Churchill would not dare to face a British Parliament with the would not dare to face a British Parliament with the acceptance of a derisory offer." This is entirely to assent to the "derisory offer," he would not have opposition worth the name. What for instance did opposition worth the name. What, for instance, did Parliament do when the British nation was pledged by these same advisers to pay America at such a ruinous rate? Nothing. It has grumbled since, but we do not require Members of Parliament at £600 a year to curse in an empty stable; we elect them to look after the horse. The Daily News continues: "Public opinion in this country has definitely crystallized on this question—there has been no such unanimity of conviction on any issue since the war."

Passing over the precise definition of what constitutes "public opinion" (about 45,000,000 citizens are taking no notice of the question at all) we should say that this very unanimity was prima facie evidence that the conviction was wrong. Our readers will remark the close correspondence between the industrial problem at home and this international problem, and will see that the same advice that we have offered the trade unions applies to France. France in this case is to be the shock-absorber—if she allows it; But she is resorting to "Councils of Action" and "Defence Corps" in the shape of submarines and aeroplanes. She has already told us that we are the catspaws of America. She has, further, hinted that we should be allied with her and other European countries in resistent with the shape of submarines and aeroplanes. countries in resistance to America, and not be content to act as a shock-transmitter—a Wall Street bailiff. So the problem for Britain is exactly the same as the problem for her industrialists. And the solution of both problems is one solution—the adoption Social Credit finance. And the obstacle—what does it amount to when the nature of the whole problem is properly analysed?—it is nothing but an obstacle of our cay analysed?—it is nothing but an obstacle of our own imagination. Whence comes the power by which a Samuel may "mercilessly explore" the affairs of our coal industry and risk a civil war, or a Niemeyer the affairs of friendly nations and risk a European war, but the power we impute to them through ignorance. Directly we distrust their purpose we have destroyed their power.

# The Veil of Finance.

It will be useful to notice a very natural question which will occur to anyone who has not given much attention to the fundamentals of economics. The question will be this: "How is it that international trade has continued so long without breaking down?" The answer is that the break-down has been delayed by the process of lending the surplus i.e., by overseas investments. To go back to the last phase of our illustration—the divided island. The two groups on separate islands were there presented as being at the same stage of civilisation both producing unsellable surpluses by similar methods. But what if one of the islands happened to be what we shall call a backward island an island on which the shall call a backward island and shall call a backward island. island on which there had been no industrial development? To consider this, we will re-unite our divided island, and suppose that the original islanders happen to divided the islanders happen to discover a second island of the sort described, the inhabitants of which grow corn by primitive means, and live very frugally. We will call their island New Island, and the original island Old Island. Now, the banker on Old Island gets to hear that the soil on New Island is much more fortile the fertile than that at home. So he calls together the ploughmakers and addresses them in this fashion:

"Gentlemen: You are at present in this position. You possess £1,500 of value in a factory and ploughs, there is no demand for them on this ideal in any way there is no demand for them on this island in any way approaching that figure. But I have a scheme to put forward. It has to do with New Island. I am informed that the soil there is a scheme to give the soil there is a scheme to give the soil there is a scheme to put that the soil there is a scheme to put that the soil there is a scheme to put that the soil there is a scheme to put the s that the soil there is so rich that corn could be grown with only a half it is so rich that corn could be grown to with only a half the labour and ploughs than we have to use here. I propose to enable you to supply the New Islanders with ploughs. Islanders with ploughs. They have no money to pay for them; but that them; but that is a small matter. I shall go over there and fix up a form and fix up a foreign loan of £1,500. I shall have some share forms printed—300 of them of £5 each. These will be called New Island Government Bonds. They will pledge the New Islanders to pay back the principal interest just as in the case of the Debenture shares I have told you about. As soon as they agree to borrow money I shall create a credit for £1,500 and issue it to them, mark you; but to you as and when you export to them, mark you; but to you as and when you export ploughs up to that value to them. Thus you will recover by your overseas trading the £1,500 costs you owe me which you cannot recover by sales at home."

his is agreed to Lot

This is agreed to. Let us now stop to review the finances of Old Island immediately before the issue

of this export credit. At that moment the corngrowers have their £1,500 clear profit. It will be remembered that they borrowed £500 originally, sold their corn for £2,000, and repaid their loan, thus having £1,500 left. Seeing that the ploughmakers are now going to be financed again by the banker, there is no need for the corngrowers to invest the vest their profit with them. We will suppose they are going to use £500 of it to prepare the next harvest (as we assumed before), but are keeping the other £1,000 on deposit with the banker. As to the plough-makers, they owe the banker 1,500, they have no money, nor is there any on the island but the corngrowers' £1,500. At this juncture the new credit of £1,500 is issued. It is paid by the banker to the plough-makers, and they, in their turn, send ploughs to New Island to that cost. (We are ignoring the question of profit.) If we now suppose ignoring the question of profit.) If we now suppose the plough-makers to devote this £1,500 to repaying their first loan, they are now seen to be free of debt. (They do not have to pay any of it out in current wages because, by assumption, the ploughs are the old surplus and not current production.) So much as concerns them. The New Islanders have got the ploughs and formally owe £1,500 to the Old Islanders, although for the moment they really owe it to the banker, who holds the New Island Government Bonds to that amount. Next we come to the banker. Assuming him to follow modern banking procedure he will not be content to tie his money up largely in bonds; it is his policy to keep money as "fluid" as posssible, "in case it is wanted by his clients"! (Readers must here pretend not to know that banks can create money at will.\*) So he takes steps to float the New Island Bonds—to get the investment worked to absorb them—that is, he Wants steps to noat the New Island that is, he wants investment market to absorb them—that is, he wants to get the Old Islanders to pay him back his money and take the Bonds in exchange. Now the Only possible in the Bonds in exchange. only possible investors are the corngrowers, who have £1,000 free to spend outside their business. To them the banker goes, and he unloads Bonds on them to that value. The other £500 worth he has to keep, and they figure in his books as a bank investment. Next he applies the £1,000 to cancelling part of his expect loop, and that money is celling part of his export loan, and that money is cancelled like the other, and goes out of existence.

So now we can tabulate the position:

The banker holds £500 value of Bonds. The corngrowers hold £1,000 value of Bonds.
The ploughmakers hold nothing, but owe nothing.

The corngrowers have £500 in hand for their

business.

The New Islanders owe £1,500 to the Old Islanders.

So far, not so bad. And if the exportation of another lot of ploughs were to be financed in the But now we have to consider the question of the they use their ploughs on their rich soil to such good of that they get harvests of twice the quantity of corn day they get harvests of twice the quantity of corn per plough used (which is a convenient way of measure plough used (which is a convenient to of measuring their success) than it is possible to raise on Old Island. What will this mean? That will be chartened to the control of the chartened to the char it will be cheaper to import corn from New Island than to grow it on Old Island.

Let us consider the meaning of "cheaper" in this sense. Leaving the question of money alone, it here means that more corn can be imported from

New Island per plough exported than could be grown in Old Island per plough used; that for, say, 20 ploughs sent abroad the Old Islanders could get more corn than if they used the 20 ploughs at home. That is a healthy position, or might be so but for one fact, and that is (as was pointed out in our first chapter) that the Old Islanders' economic policy is to consume as little corn as possible. But on the other hand their banker's financial policy is to see that the New Islanders repay their loan (with interest); and this repayment must be received as corn from New Island—for the simple reason that that is all the New Islanders are producing. So a problem arises: if corn is to come into Old Island, and the islanders are to eat no more than before, less of it must be grown at home. But if that hap-pens fewer islanders will be wanted in the home corngrowing industry—let us now call it by its name
—Agriculture. This, in itself, need not necessarily be a bad thing, but again it must be remembered that the Old Islanders had agreed with their banker that nobody should draw a money income unless he did some work. So, unless they alter this rule, the importation is going to be a bad thing—it is going to deprive either all the farmers and farm labourers of a part of their income or some of them of all their income—probably the latter. Thus the social evils of poverty and destitution will raise their heads there. This is familiar ground to everybody, and we need not alaborate the argument. But what is we need not elaborate the argument. But what is not so familiar is the reactions of this situation in the purely financial region of stock and share values. Let us use a few simple figures. The cornvalues. Let us use a few simple figures. The corngrowers on Old Island used £500 for their production. Let us assume that the quantity of cornbeing produced and consumed is normally 200 quarters at 50s. a quarter. Now let us assume that the New Islanders are in a position to send 200 the New Islanders are in a position to send 200 quarters across to Old Island. (This is a very quarters across to Old Island. (This is a very large quantity proportionate to the New Island large quantity proportionate to the New Island large quantity proportionate to the New Island debt, but the principle is not affected by our taking it as our figure.) Suddenly there would appear on Old Island a corn importer, and he would be financed by the banker. The lowest price of corn at home being too. A guarter he could import the New home being too. home being 50s. a quarter, he could import the New Islanders' corn at anything less—but let us say 40s. a quarter. We'll imagine him to offer them that price. He signs a contract, and the banker creates a credit for Ground puts it at the disposal creates a credit for £400 and puts it at the disposal of the importer. The corn comes in, and the importer offers it to the Old Islanders at just a little margin below too a source. He disposes of the porter offers it to the Old Islanders at just a little margin below 50s.—say, 49s. He disposes of the whole quantity, gets £490, repays the bank, and has a surplus of £90. But where has the £490 come from? It comes out of the £500 which the home corngrowers have been paying out for services in preparing their own harvest. So, by the time they reap their corn—which has cost them home corngrowers have been paying out for ser vices in preparing their own harvest. So, by the vices in preparing their own harvest. So, by the time they reap their corn—which has cost them \$\frac{5}{500}\$—the islanders have only \$\frac{1}{5}\$ out of cultivaliant home corngrowing. Land will go out of cultivaliant home corngrowing. Land will go out of cultivaliant home corngrowing. And with work, income. Home corngrowing and with work, income. The saving some services while they are turning round to find live on these while they are turning round to find live on these while they are turning round to find some new job to work at? But to be "lived on," some new job to work at? But to be "lived on," some new job to work at? But to be "lived on," some new job to work at? These savings must be in the form Bonds must be turned ings are in Bonds. So the Bonds must be turned ings are in Bonds is \$10 in the hands of the money on the island is \$10 in the hands of the money on the island is \$10 in the hands of the money. Therefore, the maximum market price of the got. Therefore, the maximum market price of the islanders generally, and £90 which the importer has got. Therefore, the maximum market price of the Bonds is £100. (It may be less, if the people who have the money are not keen on buying the Bonds.) Have the money are not keen on buying the Bonds. (But surely the banker will create and issue "But surely the banker will create and issue exchange for the Bonds—that is only fair, seeing exchange for the Bonds—that is only fair, seeing that he took away and destroyed, money to that amount when he 'floated' them?' That is a

We are not ignoring the objection that the banks' freedom to create credit is limited by the amount of legal tender banks by the Government. The distinction between the Government is false in the sense that the representation of the banks; the truth is the representation of the banks. Government is false in the sense that the reverse; the hards and whatever reverse; the banks are the Government, and whatever under the advice or the decrees of the real, the financial Government.

natural question. But the banker will do nothing of the kind. He may lend some new credit to the Bond-holders, but even so, the amount he will lend will be less than the market price, i.e., less than £100. (You cannot go and borrow more money on a security to-day than you could sell it for, can you?) So our corngrowers lose a cool £900. Reflect back on the origin of their money, and you will see that as soon as they invested it they lost it. They thought that it would remain intact and produce interest for them, whereas, in the nature of things, the crash we have described was inevitable. Their investment was destined to put them out of a And the very circumstance that destroyed their job destroyed the value of their Bonds. The lesson to remember is that there are savings, and savings. Savings of money, as money, kept on current account (or even in stockings) are a gain. But when money is once parted with in exchange for something which is not money (even if it be the giltest of gilt-edged securities) the power to command that sum of money has been lost, and whether you can eyer re-exchange your non-money securities into money, and the amount of money you may be able to get back, these things are entirely dependent upon what amounts of new credit may be in circulation at future dates: and the power of deciding those amounts lies exclusively in the hands of the controllers of the credit system, and not those of the actual "savers." In practice the loss is not so dramatic as we have shown; but the principle of loss is at work all the time, and is showing itself in this direction or that from day to day.

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VILLANELLE. By D. R. Guttery.

So, Rose, your love you change, the we Were by fond ties so sweetly bound. Knowing your heart so light to be I, too, another love have found.
Now nevermore I'll yield the key Of all my heart to such as you,
And, fickle shepherdess, will see
Who first this broken faith will rue.

Now, while regret my heart doth move To curse the loss of all your charms, You, whose pastime 'tis to love, Languish in another's arms. Never to any wind that blows Was vane so quick to pay its due, Yet shall we see, my wayward Rose. Who first this broken faith will rue.

What of all your pledges now? All the tears you shed at parting? Was so untrue the tender vow? So whole the heart you said was smarting? Lord, how false can beauty be! How curst the youth that trusts in you!
But, giddy maid, we soon shall see
Who first this broken faith will rue.

He, who finds you now all gold, Never love like mine can bear. And she is-who my heart doth hold-Than you more tender, true and fair.

So keep with care your latest love,
For nevermore I'll turn to you, And soon, my wayward one, we'll prove Who first this broken faith will rue. -After PHILIPPE DESPORTES (1545 1606).

Readers who are anxious to make THE NEW AGE agents or book-stall managers if they will distribute to be interested. If so we shall be pleased to supply should reach us at the latest by Monday mornings, so that the necessary extra copies of that week's issue so that the necessary extra copies of that week's issue Mew Age, 70, High Holborn, London, W.C.I.

# What's Wrong with the World?

I.—DEAN INGE.
Divine perfection, we have sinned, 'tis true: We play the fool and punishment is due. But oh, take pity! There are pains too strong For our poor mortal flesh to suffer long:
Good men are blind with tears from Dayton to

Hongkong. Say then, what blasphemy did we commit That needs Damnation's self to punish it? What moved Thee, when already we were curst, To send a plague prodigiously the worst-At this sad moment of the world's career To put the Publicizing Parson here?

How Fleet-street winks, and sneaks him into fame! How dubious chemists join to bless his name! Hear him declare "I come to cure the soul By the neat practices of Birth Control. Mankind was ever stupid: men have sought To rein their passions and direct their thought; Be wiser; let your sensual natures free And God shall praise your infertility."
(St. Paul's? St. Paul's? Is there no virtue found In that once awful and constraining sound? Not even his patron and paymaster sting The complicated conscience of Dean Inge?) But hear him further. Hear him now propose The perfect explanation of our woes. "All men my equals? Why, there may be some; But only friends; not persons from a slum. Those men are ugly, ignorant of Greek; Their minds are dull, their manners far to seek. They work; they get their wages by the week; The Empire totters, and I feel distressed, When men are seen who wear no undervest. We Christians-within-reason may think meet To wash a few, but no such dirty, feet.
The wrath of God descends upon them.

Hi! Don't touch them! They're contagious! Let them

God has decreed, for all whom He holds dear, A pulpit, and three thousand pounds a year, Wines old but plentiful, food plain but choice, A mournful visage and a mincing voice."
So in the creed he'll introduce new features, Think well of God, abominate God's creatures; Affix queer titles to the universe-Perfect, unchanging, daily worse and worse; And boast himself (then follow him who list!) The true, the neo-neoplatonist.

Unfair and scurrilous? But oh, believe, If I seem bitter, bitterly I grieve. Think, when despair has touched the heart enough, The soul grows primitive, the tongue turns rough. I saw a land whose citizens were blest; For all were free to wonder, reign, and rest; Each man so master of himself that Fate Came as a bride, modest, immaculate-Each moment was a quick new pulse of bliss; Men thought "What glory shall I forge from this?"

And were there priests? There were, by heaven Those beings whose nativity was Love. If men saw mysteries every step they trod, If men saw beauty, and if men saw God; If men were fire celestial and so shone

With love, they lightened all they looked upon, If men rejoiced in men and flowers and beasts, If men areas are the second second to the second secon If men were seraphim—such men were priests.
Too bright, too blest! The cold world closes round.
My wits were loose. My legs had lost the ground.
Derision warns me "Never soar so high:
Be calm, be temperate when you neckey." Be calm, be temperate, when you prophesy.
Then God forgive me for this dream; but more
Those who have killed the dream and left me poor.
THETA.

## A New Proposal for Guild Organisation.

AUGUST 27, 1925

By Philippe Mairet.

It is essential to the conception of the Threefold Commonwealth that the political and the economic lives should be clearly separated one from the other. In the present social crisis nothing is stranger nor more characteristic than the fact that people do not readily see the urgent necessity for this. Politics and economic than the fact that people do not readily see the urgent necessity for this. and economics are entirely different in their origins and essence, different in their historic roots, and never, probably in the world's history, so strangely confused. confused and mixed together as they now are. If we ask why these two things, which God has put asunder, have been by man most unlawfully joined together. gether, we may find the answer in recent history. It is not long since President Wilson, in an unbiassed and very well-informed criticism of the development of democracy in the United States, showed how completely the organisation of the economic life has there outgrown the power of politics and jurisprudence. His conclusions hold good for Europe; since the development of the development the development of steam power and modern technical productions for the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of steam power and modern technical productions are the development of cal production, life has been entirely changed by the formation of the great companies and the financial combines that have grown up with them. These bodies, with their secret councils and purely economic interest. interests, were quite unforeseen by the ages from which were quite unforeseen by the ages from which were quite unforeseen by the ages from the of law poliwhich we have inherited our instruments of law, politics, and culture. They are strong enough to use law and politics and culture in their own interest. It is a natural result that whereas is pre-industrial ages a natural result that, whereas in pre-industrial ages the economic powers held their charters and rights to exist from the political, and the political—in theory, at all events—held its rights from the spiritual powers, the order is now exactly reversed—Economic powers, the order is now exactly reversed—Economic powers of the world we find this to be the fact. But it remains unforgivable that able that so many thinkers and theorists have accepted it as the everlasting truth about human society which about human about human truth about human about human truth about human abo society, which it certainly is not. Our very idealism, which is Societies which is all which is Socialist, and our Socialism, which is all more or less Mark and our Socialism, which is all more or less Marxian, is based upon the assumption that economic power is the supreme power, and that a just and according to the supreme power, and that a Just and equitable system of economy is all that is needed to give birth to a new life and culture. Distribute the life like will be tribute the loaves and fishes and all else will be added unto loaves and fishes and all else will be added unto you! and yet, when we try to represent this new and in! this new and just economic system, we must perforce fall back upon the system and just economic, idea. fall back upon a political, and not an economic, idea. We have possible political, and not an economic of We have nothing to suggest but the organisation of for the common, or the National or the proletarian to the same thing the political management of production. ownership of the means of production" boil down to the same thing—the political management of protion. And political management kills production. The attempt to run the economic life politicindustrialists and financiers into political life is believe politics. Few people any longer really killing politics. Few people any longer really believe in Barria. believe in Parliaments, because they are run by rings economic interests. And the most determined their faith in the idea Socialists can now hardly keep their faith in the idea running factories by democratic committees.

Steiner's Threefold Commonwealth has been aturally pletely condemns this idea of democratic economics. let it is in truth a defence of democracy. Steiner declares the truth a defence of democracy.

Politics: for the democratic idea to be the essence of true politics; for the political life is that in which every adult human being has equal rights and duties; it is founded exists to define and vindicate them; ever founded exists to define and vindicate them; it is founded upon that aspect of society in which every one is the same. But While the same.

Imeness of the political life is thus expressive of the exists in virtue

merely having attained a reasonable age, is entitled, or even in duty bound, to form an opinion upon public policy. Humanity itself gives a man rights and duties as a citizen. But humanity alone does not entitle anyone to an opinion upon agriculture or to a share in the control of any industry whatever. Only special knowledge and experience create rights in the economic sphere. Whilst the political life proceeds from what we have in common, the economic life is made up of what we cannot possibly have in common-namely, specialised skill and capacity in different functions

For this reason politics and economics need different organisation. In life, they are mutually corrective. Their amalgamation is really impossible, for the one will inevitably swallow up the other. Now that the economic life has obtained control of the political—which is the Nemesis of the unified State—we are threatened with a terrible reaction, when the life economic will be oppressed by the political. This is the mechanically necessary result. It may be that everywhere, as in Russia, something of this disaster must be experienced before the lesson can be learned. But no healthy equilibrium can ever be attained until the life political and the life economic are secured against each other.

Readers of THE NEW AGE know well enough how dangerous the Parliamentary system is under the dangerous the Parliamentary system is under the influence of the rulers of our economic life. But others, not so well informed, may perhaps ask, "What, exactly, is meant by the separation of the economic and political spheres? They are already separate in appearance. If there is undue influence of the one over the other, what further and completer separation do you propose?" Now, quite apart from the backstairs, the fact is that finance is too openly and visibly organising itself into the life of politics. Much might be said about this, but it would not be to our present purpose. Certainly, it is true that the human Commonwealth is Three-fold already, in fact. Human society is eternally fold already, in fact. Human society is eternally threefold in fact. The mischief is that we have begun to think of it as a unity, and if this thought is long continued, as it already has been, there will be an actual coalescence into chaos. The idea that be an actual coalescence into chaos. The idea that human society could be expressed by the Unity-bate is a social insanity. The appearance of this idea ought to alarm us for the health of the State, idea ought to alarm us for the health of the State, idea ought to alarm us for the health of the State, idea ought to alarm us for the health of the State, idea ought as a man's having the idea that he was just as much as a man's having the idea that he was further "separation" that we would propose, further "separation in thought. For the real therefore, is a separation in thought. For the real value of a work like Steiner's Threefold Commonwealth is that it is founded upon thinking in accordance with the realities of life instead of upon operations with abstractions.

What we need is not so much to propose new

What we need is not so much to propose new organisations—though this is also necessary in its time and place—as to understand the primordial ideas which always find expression in the three main types of human association. This is not a reactionary thought. Such thought about human realities can alone transferre society and at the realities can alone transfigure society, and, at the present crisis, it would give birth to social new forms, different from any which have ever been. To forms, different from any which have ever been. To show how it would work upon society, revolutionising the economic life as well as the political, an instance can easily be given. For as soon as the demand was felt, that politics must really be politics—must truly define and realise Universal politics—must truly define and realise Universal Human Right—it would become clear why modern economic life is felt to be an intolerable burden to the workers. The free discussion of human rights as such would speedily reveal the truth that labour as such would speedily reveal the truth that labour is not a commodity. Labour is human life in action; it produces commodities, indeed, but cannot genuinely exchange itself for them. If anyone thinks that this is merely a verbal difference I am

sameness of the political life is thus expressive of the of their differences. Every man or woman, by

sorry to say that it is only an evidence of the prevailing inability to think upon these subjects in accordance with reality.

The difference between labour, performed as a social function duly recognised and recompensed, and selling one's labour in the open market at its market price, is a vitally important difference in Human Right; hardly short of the difference between honourable service and slavery. In any State where equality found its due expression in a Parliament of Rights, this truth would inevitably become a truism.

Steiner makes some carefully guarded suggestions as to the form which this renewed economic life must take. He is not advocating a Utopian scheme, but knowledge of vital principles gives him a degree of prophetic ability to foresee some things which are necessary and possible; and they are of considerable interest to students of THE NEW AGE economics. He does not advocate the total abolition of Capitalism. He is well aware that, without some form of private capitalism, there can be no free enterprising activity in a State. But all the workers in an enterprise should have a living relation to its success or failure. Steiner also suggests associations of both producers and consumers, to define the common needs and to fix prices. These are things which must arise out of the self-organisation of a sound productive system. To prevent the tyranny of capital, Steiner requires "wear out" at a certain speed, representative of the speed at which capital commodities themselves become outworn. He tentatively proposes that all money might be called in, and reissued at a lower rate from time to time in order to effect this. rate from time to time, in order to effect this. Not being familiar with THE NEW AGE economics, he was unaware that this necessary objective can only be scientifically brought about by subsidising the consumption of needed production, at the expense of the communal Credit. I believe he would have been more than interested to be a production of the communal credit. more than interested to know that it is now quite easily possible so to "water" the capital without "watering" the currency. Slight, and merely suggestive, as are Steiner's remarks upon finance, he understood that the financial organisation is the arterial system of the economic life; and that as the arterial system of the economic life; and that, as the political life must produce a Parliament, regulating the common life of right, so the economic life must produce, through the higher associations of its producers and consumers, a credit system, with Banks, to regulate the economic life in its own economic

Way.

While modern thought is dominated by the conception of the Unity-State, it is impossible for the dominated upon its own true life of economics to be organised upon its own true principles, in its own way. For if the economic forces capture and dominate the State, they prepare revolution. If the State dominates economics, as the Socialists will have it, poverty is the result. Without the collateral liberation of the spiritual and poliout the collateral liberation of the spiritual and political lives, the life of economics cannot be saved from

The idea of the Unity-State, and the endeavour to force all three departments of life into one central administration. administration, does not tend towards social unity. By being obliged to co-habit, the three lives only become more divorced in spirit, and lose touch with in the dogmas of the Unity-State, the Threefold oris the only means by which it could find its true of life itself, plays a part in each of the three divishould experience an activity which is independent By being oblined does not tend towards social unity. should experience an activity which is independent and real. Then the unity of the Commonwealth would be in himself, in every individual. Here only is the true Centre and Unity of human association, and not in the State. The State is an intellectual

# From Dostoevsky's "Notebooks."

Translated by S. S. Koteliansky.

### A VARIANT OF A PASSAGE IN "THE DEVILS." \*

"Will no one in the whole planet, having done with God and believing in self-will, dare to assert the whole of his self-will in its most complete manifestation? It is like this are though a poor man on festation? It is like this, as though a poor man on suddenly receiving an inheritance should get frightened and not done tened and not dare approach his millions, considering himself unworthy of it. I want to assert, even if I am the only one who am the only one who dares, yet I will assert.

"Assert then!"

"I have done with God, and therefore I myself am obliged to become God. I must shoot myself."

"Can that indeed be the reason? You see, you are saying that I always agree with you. I can't are frain from saying that these problems are unprofitable to me. Why must you shoot yourself?"

"Because the most complete manifestation of my self-will is the taking of my own life. I will enact the most complete manifestation."

the most complete manifestation."
"You had better kill some one else." "That would mean the lowest manifestation of y self-will and the lowest manifestation of want my self-will,—and that is like you. But I want the highest,—and that is like me. I am bound to do it."

"You are bound? You did not make it clear, did

"In order to assert myself completely. There is no higher idea to me than the idea that there is no God. If there is none, I do not see how mankind will go on living if it is not reborn in a different different manking. will go on living, if it is not reborn in a different will go on living, if it is not reborn in a Man has form and body. History is on my side. always invented God in order to make it possible always invented God in order to make it possible invent God, I know that He does not exist, and I do not want to lie in my turn. I alone on earth and in the limit of the limit in the limit in the limit is not to lie in my turn. I alone on earth and in the limit is not want to lie in my turn. not want to lie in my turn. I alone on earth and in the history of the not want to lie in my turn. I alone on earth and in the history of the universe do not want to inverse God, I will not submit. If He is not, then tainly am God, for then there is none higher on my side. I occupy and succeed to the former place of God, and therefore I must kill myself, if cannot be without God, nor can I be God myself, as annot be without God, nor can I be God myself. I am not going to manifest my fullest self-will. I am not going to manifest my fullest self-will. I will myself. Let them learn."

"Who is to learn?"

"Who is to learn?"

"All, all shall learn. There is nothing hidden which shall not be revealed; it is He who said so be And he pointed to the image of the Saviour, fore which a lamp was burning

fore which a lamp was burning.

"In Him then you believe? You have even a lamp burning?"

"In Him? Listen, exactly in the same degree ve.
I not believe in the former God, as He did believe.
There was a day on earth and in the middle of the earth stood three crosses. One on the cross believe. earth stood three crosses. One on the cross believed so much that he said to the other for his believed day thou shalt be with me in Paradise. day thou shalt be with me in Paradise, out passed, both died—and found neither paradise, out resurrection. What was said on the cross turned the a lie. That a lie. That man was the highest product of earth. The whole place the highest product is it. earth. The whole planet with all that there worther, with all that has been and will be, is not single word of that man! Never before nor racket never will there be anything like him this mitther. single word of that man! Never before nor racte never will there be anything like him, this mil there be anything like him, this mil there be anything like him, and so nor happened, if the laws of nature did not spare in him, and caused even him to tell a lie, to believe the a lie and to die for a lie,—then the whole planet III.

\* From the Manuscrit of The Davile, part III. \* From the Manuscript of "The Devils,", Part III.

on a lie and on mockery. Therefore the very law of the planet is a lie, and the whole of life is the Devil's farce, if there were a Devil. And if so, wherefore live? Answer if you are a man, if you are an honest man, if you are a man, if you are an honest man, if you are serious and great. Suppose I alone say that I am God; but if I am God, I wish to be like the former God, I wish to judge the planet, to alter the revolting lie of its law, and if that is impossible, then to destroy it! But since I do not know how to alter it and appeal destroy it then I. know how to alter it, and cannot destroy it, then I, God, wish to destroy myself. Enough, it is time!"

[Let me be the one who does not lie against all!

August 27, 1925

To invent a God for the fools and to deceive them all their lives long in order to ride on their backs and in order that my seat may be soft to sit on,—I do

not want that.]

"But are you alone an atheist? Are you the only

One But are you alone an atheist? Are you the only one who has realised that there is no God? Are you alone a suicide?"

I alone. I alone have realised it, only myself. I do not understand how one can realise that there is no God and not kill himself instantly. Only a wretch who is not worthy of being a man could realise that the worthy of being a man could realise One. that there is no God, and not kill himself. One can't conserve to God, and not kill himself. can't consent to ten or fifteen years of life in order to be consent to ten or fifteen years of life in order to be annihilated afterwards. And, besides, all those fifteen years to be aware that there is no God, and to go on inventing Him for fools! To realise that oneself at there is no God, and not to realise that oneself God, is impossible. And once having realised, manifest the attribute! My attribute is self-will—will. That is the action which I can assert my will. That is the only way in which I can assert my protest and my unsubmissiveness. My attribute is self-will."

# Readers and Writers.

THE MAKING OF A POET. Talking with a noble old scholar the other night, remarked that a noble old scholar the other night, remarked that the day was coming for Tennyson to eturn to find the day was coming for Tennyson to return to favour, and to be enjoyed without prejutorian lighted up with joy and surprise at this statement by a contornal state of the Sitwells and other ment by a contemporary of the Sitwells and other post-Dada contemporary of the Sitwells and other post-Dada sentimentalists. Imagine my surprise, be well brought he replied: "Yes; your children will be well brought up if you can bring Tennyson and trouble with Tennyson was that he knew too much about the brain."

Now I think that the tribute to Tennyson's mental quipment was necessary, for underneath the brain that peraureate's sombrero of vanity was a brain that perhaps had more unhelped vitality than the much adulated more unhelped vitality than the much that Browning's greater achievement was due not to being more penetrative than Tennyson, but merely to his whole organism—the had a powerful spinal force and this was always a powerful animal force, and this was always chief motor of his activity. Hence we should him a post of his activity. The was a rather than of intellectual insight. He is thus more the conventional poet insight. He is thus more the conventional poet insight. him a poet of feeling, of sense, rather than of lectual incident the convencreates his world by sympathy rather than by soliloguy in the "Pine the Bark" Soliloquy in the "Ring and the Book'".

Tennyson, however, was more variously moved, wided has however, was more variously moved, and so divided between unreconciled impulses, and so allowed between unreconciled impulses, and so the larger coherence which doomed between unreconciled impulses, and alone is capable attain that larger coherence which all the capable attains that larger coherence which all the capable attains that larger coherence which all the capable attains attains the capable attains the capable attains the capable atta alone is capable of perfect epic expression. But with all this capable of perfect epic expression. But was epic poet inception, we must recognise that he was an discount of the poet inception of the poet ince epic poet, impelled at his finest moments by a ranean sun or as Homer. Browning was not like his Browning and Gothic, warm; and that. Browning was not like broke it up into the vivid hues of human sentiment.

He was the poet of gesture and accident; always, in short, the dramatist.

This difference between the two men may perhaps best be seen by an examination of their craftsmanship. Here is a typical piece of Tennyson's best fabric; and one feels that it definitely places him in the Homer, Dante group. Had he been able to keep that power always burning—had it been an atmosphere, rather than an effort—he would have been all that his contemporary idolaters claimed him to be. This passage is quoted merely to show his method—the unconscious man—at its best.

He spoke, and one among his gentlewomen Display'd a splendid silk of foreign loom, Where like a shoaling sea the lovely blue. Play'd into green, and thicker down the front With involve than the greend with drops of down. With jewels than the sward with drops of dew, When all night long a cloud clings to the hill, And with the dawn ascending lets the day Strike where it clung: so thickly shone the gems.

But that fine quality could not be sustained. Again and again a languor creeps into his work, and on analysis it is found to be indicative of some cenon analysis it is found to be indicative of some central tiredness of soul that prohibits the final precision which carries from unity of detail to unity of construction. Tennyson really is a poet of superb fragments. Those fragments have a chastity, a rigour of style to be compared with the Iliad. But we get the lapses of nervous vitality that destroyed him, or rather left him, thus debilitated, a prey to vanity, the lapses of nervous vitality that destroyed him, or rather left him, thus debilitated, a prey to vanity, pessimism, and rhetoric. So the "Idylls of the King," which might have been a great poem, are Athenian fragments—placed in Hyde Park. There is a line in his "Vision of Sin" which might well be used as a prayer on his behalf—"Give him new nerves with old experience."

What struck me with surprise at the remark of the old scholar was the fact that here was a wise man perpetuating the fallacy that the poet is a sort of inspired dullard. Was he right in maintaining that too much knowledge is a dangerous thing for the too much knowledge is a dangerous thing for the poet? The answer depends upon our conception of the nature of revelation. It must be agreed that true poetry is the result of revelation; but revelation is the result of what? It is the result of an apprenticeship to the craft of thought which begins at the birth of self-consciousness, and which ends only at death. The poet has to learn—a well-nigh impossible task—to develop certain powers within himself, which wordsworth categories as six: "first those of Observation and Description,—i.e., the ability to observe vation and Description,—i.e., the ability to observe with accuracy things as they are in themselves, and with fidelity to describe them, unmodified by any passion or feeling existing in the mind of the describer; whether the things depicted be actually present to the senses or have a place only in the describer; whether the things depicted be actually present to the senses or have a place only in the memory. This power, though indispensable to a Poet, is one which he employs only in submission to necessity, and never for a continuance of time; as its necessity, and never for a continuance of the mind exercise supposes all the higher qualities of the mind to be passive, and in a state of subjection to external to be passive, and in the same way as a translator or objects, much in the same way as Secondly, Sen engraver ought to be to his original. Secondly, Sen sibility—which, the more exquisite it is, the wider sibility—which, the more exquisite it is, the wider will be the range of the Poet's perceptions; and the more will be be incited to observe objects, both as sibility—which, the more exquisite vill be the range of the Poet's perceptions; and the will be the range of the Poet's perceptions; both as more will he be incited to observe objects, both as they exist in themselves and as re-acted upon by his own mind. Thirdly, Reflection—which makes the poet acquainted with the value of actions, images, poet acquainted with the value of actions, images, receiving their connection with each other. Fourthly, receiving their connection with each other. Fourthly, imagination and Fancy—to modify, to create, and Imagination and Fancy—to modify, which characters are composed out of materials supplied by obserters are composed out of materials supplied by observation; whether of the Poet's own heart and mind, vation; whether of the Poet's own heart and mind, and situations produced as are most impressive to the imagination, and most fitted to do justice to the

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characters, sentiments, and passions, which the Poet

undertakes to illustrate. And lastly, Judgment-to decide how and where, and in what degree, each of these faculties ought to be exerted; so that the less shall not be sacrificed to the greater; nor the greater, slighting the less, arrogate, to its own injury, more than its due. By judgment, also, is determined what are the laws and appropriate graces of every species of composition."

That reads somewhat strange and formal to our generation, for whom the arts of poetry and novelwriting are means of amateur self-expression, to be taken up, or dropped, as the casualty of mood and moment suggests. If we re-animate by sedulous thought each of the terminologies employed by Wordsworth, we can remind ourselves of the unflagging discipline to which the poet must submit himself before he can attain the quiet intensity which is the only human condition that can be pregnant with revelation.

RICHARD CHURCH.

#### Reviews.

Schooling. By Paul Selver. (Jarrolds. 7s. 6d.)

Mr. Selver chronicles a new master's first term at a low grade "Grammar School" in Kent. The vulgar and ignorant staff form a depressing picture, only relieved by the amused detachment of Mr. Osten and the author's humorous observation. Food, however, appears to occupy too much of his attention. Leonard is an uninteresting cypher, and merely bears the weight of the narrative in which the intriguing personality of Vic Osten makes occasional appearances. An idealised Selver, he is so superior to the other members of the staff that his presence at such an establishment is unconvincing. He contributes to the Mistral, the editor of which, Mr. Tillyard, is "the greatest of all journalists." Leonard is introduced to "James Anthony Cross, or, rather, H. E. Bassett—HEB," Eli Peck, and Sid Hope the content that their remarks are disappeared by and Sid Hope, the cartoonist, but their remarks are disappointing. Except for the art criticism, the sample contents of the *Mistral* are likewise flat, and lack the authentic touch of Cursitor Street. Messrs. Jarrolds are to be congratulated on the appearance of this 7s. 6d. series, the best at present produced.

The Last Years of Rodin. By Marcelle Tirel. (A. M. Philpot. 7s. 6d.)

Mme. Tirel became secretary to Rodin in 1906. She has the mind of a dressmaker, and reveals more of herself than of her master in a preface. Mlle. Judith Cladel describes her lecturing of Rodin as the yapping of a pug dog after a lion, but she was faithful and disinterested, and hated the greedy relatives and pushing officials who beset the sculptor in his declining years. Unfortunately, it is impossible from her disconnected account to understand the intrigues over Rodin's works. Rodin's works; only fragments emerge between the enormous gaps in what she knows or thinks essential. There are three interesting photographs of the great man, and the book is much better produced than is usual with this kind of stuff.

Proteus, or the Future of Intelligence. By Vernon Lee, Litt.D. (Kegan Paul. 2s. 6d.)

What is Intelligence? Knowledge is acquired by experience, wisdom consists in applying it, and intelligence is the application of experience and intuition to common affairs, as distinct from intelligence and intuition to common affairs, as distinct from intellect, which is reasoning power applied to special cutting intellect, which is reasoning power applied as distinct from intellect, which is reasoning power applied to special subjects. Intelligence is sense, more, however, sense—it is an objective appreciation of character and therefore that while knowledge, wisdom, and intellect are as Vernon Lee thinks, as individually, and its constitution as Vernon Lee thinks, as individually, and its constitution varies according to taste, for our estimates of qualities are disciplify and intelligence in the state of quality on a quality on dissimilar, and intelligence in particular is a quality on which those least qualified to judge presume to air opinion. Vernon Lee forgets Tolstoy when declaring that none of the prophets of disaster, except Mr. Wells, foretold the war. printed the Saturday Review comment: "A concise, suggestive piece of work"; but it appears to be diffuse and humorous.

## LETTERS TO THE EDITOR.

THE WEIGHING OF THE SERAPHIM.

Sir,—The answer to Mr. Philip T. Kenway's question appearing in your issue of August 13 is obvious: Mr. Mitrinovic's dicta appeared in The New Age because it is THE NEW AGE. Like Mr. Montgomery, I seemed to detect a hand of "M. M. Cosmoi "in the writing in question, and uttered instant welcome to the return of such a feature. Its publication indicated to the return of such a feature. Its publication indicated to me that a very important person connected with The New Age, viz., the Editor, lives in the spirit of "the spacious days of Mr. Orage and A. E. R., and is concerned to secure its expression at the cost of experiment

Mr. Sonovabic, in a very clever and entertaining manner, has matched intellect (in the form of wit) against intellect. But there is a quality in the mind of Mr. Mitrinovic which he has thought to break a real of inhe has thought to brush aside, viz., the sublimation of intellect and the tellect and the plane of enhanced vision consequent upon this In the this. In the middle stream of mysticism—that in which the enlightened and daring intellect endeavours to interpret the noumena of life to the noumena of life to the general intellect—the difficulties of expression are enormous; hence the apparent obscurantism of the dicta in question. There is, however, another aspect of the matter, which is that a mind moving in an extraormal (in this instance, superportant) dimension will expression. normal (in this instance, supernormal) dimension will express life in a correspondingly different life. press life in a correspondingly different language, the symbols of such language being by of such language being by no means forced (one might almost say "forged"), but purely natural to the things expressed. In such a dimension Mr. Mitrinovic doubtless moves and knows all he says

One further suggestion: a new language (the equivalent ere of a new plane of here of a new plane of perception) is not understood by being torn at, as it were, with tooth and claw. No symbologist would proceed in this way. Instead, if the tellectual statement of a thing be in glyphs—as that most spiritual metaphysic is bound to be—the attitude most likely to produce beneficial results would be that of alternate likely to produce beneficial results would be that of alternate meditation and research with meditation and research; with, one might add, more meditation than research. In the control of t tion than research; with, one might add, more meaned tion than research. In other words, there may be a revealed science as distinct from the control of the science as distinct from natural science, requiring as a first condition of its understanding condition of its understanding a mind much more passive than active.

In fine, while I do not profess yet to have understood. The Weighing of the Samuel State of the Samuel Sta "The Weighing of the Seraphim in Men," I plead for a recognition of the fact the state of the fact the second in Men," I plead for the fact the fact the second in Men," I plead for the fact the second in Men, "I plead for the fact the second in Men," I plead for the fact the second in Men, "I plead for the fact the second in Men," I plead for the fact the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead for the second in Men, "I plead for the second in Men," I plead for the second in Men, "I plead recognition of the fact that its author has something tell us, and in that particular way, and need anything more be said to those who affirm the right of the individual to create vision? W. E. WALKER. to create vision?

Sir,—I am obliged to confess the same difficulty as Mr. Anderton in regard to the writings of Mr. Ewing and by Mitrinovic After all its ideas to be conveyed the Mitrinovic After all if ideas are to be conveyed the language, then the reader must be "en rapport writer in reference to the use of words; and I submit use neither of the gentlemen referred to is using language justly. There is no doubt that Mr. Ewing means learn, thing which I am persuaded it is worth our while to but is there no more familiar phraseology which will convey his significant. But is there no more familiar phraseology which will cond, his significance of such towards. his significance of such terms as Absolute, Truth, Good, Beauty, Divine Being, and God? Do these concepts of us a new perspective or and the concepts of us a new perspective of the concepts of us a new perspective, or are they no more than evidences of Mr. Ewing's impersion in the more than evidences of Mr. Ewing's impersion in the more than evidences of the most of the mos of us a new perspective, or are they no more than evidences of Mr. Ewing's immersion in metaphysics? Most of the will have had such a disillusioning after footling with the "Absolutes" that unless Mr. Ewing can bring his thesis within the compass of practical intelligence we shall now, within the compass of practical intelligence we shall very soon be bored stiff. What are these absolutes, the true of a fact, and we know a thing to be good, just as But know smoothness and length in reference to things. Truth and Good, etc., without terms of reference are ducts of over-reasoning and no less empty than Smoothness and Length. All of which is commonplace. within the compass of practical intelligence we shall soon be bored stiff

Mr. Mitrinovic's article suggests a possibility writer is using our phonetic system of writing as a peters for system. Conceding that the ubiquitous capital letters for intended, and not merely defective orthography, what, instituted the system of the sy system. Conceding that the ubiquitous capital what, instincted, and not merely defective orthography, as agained instance, is the special distinction of "Oneness" or better still, "singularity." Are we required to be susceptible to visual impressions as well as (or minds of) the ideas expressed by the words; to see with be help as eye and think with the eye's mind? If we can be and the strength of the ideas of the second will put our best efforts forward, as may there is a contract of the system. thus far then we will put our best efforts forward, and there is a good deal of this mystery writing about be able to pick up a few threads as to the intention AUGER. FRED H. AUGER.

Sir, Perhaps the origin of the "fog" which envelops THE NEW AGE lies in conflicting assumptions. The existence of an objective world is an assumption which stands empirical tests so well that it has become axiomatic in the West. We are apt to forget that it is not a self-evident proposition, but one which requires, either instinctively or consciously, a most adventurous act of faith. There is overwhelming subjective evidence for subjectivity. It is not hypothesised, but is the stuff of hypotheses. An entirely objective world and entirely subjective reality are two equally valid and mutually destructive assumptions, but the implications of both can apparently be held by the same individual by popping from one to the other in a fog. Sub-Jective reality which denies the existence of an objective world is usually qualified by the admission that objectivity exists but ought not to exist. Hence the desired "end of the world "—a view which corresponds to an apocalyptic version of the doctrine of Jesus of Nazareth, but contradicts another view. Lord Shaftesbury and Dr. Barnes are arguing about this. It is impossible to present or comment on conflicting assumptions without bias. Mr. Montgomery suggests, in the form of a question, that the agnostic is an ignoramus. Yes; if he is not on the Gnostic's list as a thing that "is" he is ignored, so he is "ignoramus".

that is to say rejected as "non-existent." Fortunately, the magic does not work, it leaks out that something or other (in this case "the" ignoramus) does exist but ought not to

What assumption or combination of assumptions does THE NEW AGE advocate?

[None. In these regions we are "anxious agnostics holding the ring, and on the watch in case any of the gladiators of the gladiators. gladiators drops something valuable during the strugglein which event we shall appropriate it to our own purposes.

Sir,—It is to be gathered from recent correspondence that a certain person, D. Mitrinovic, has heaved a brick through the open the opaque minds of some of your readers, and this is only fitting fitting and proper in a paper bearing its particular title. Your contributor has in a measure thrown the architect's outfit at these all outfit at those who cannot even use a set-square; hence all this trouble. In the noise made, his critics have overlooked the forward the fact that he answers a question that was put forward by Pilot that he answers a question that was put to the by Pilate—this is not the least of his contributions to the sphere of the rudely sphere of intellect. It is uncomfortable to be rudely awakened awakened, and I confess that it has given me considerable enjoyment to find that as a counterpoise to your gritty but realistic confidence of the realistic confidence of th realistic economics there is still room for other matters of thought thought. Mr. D. Mitrinovic, in his attempt to weigh the seraphing in the seraphing in the seraphing to think seraphim in man, has at least given us something to think about: he is about; he is some thousands of years ahead of his time, in the same the same way that the teachers of exoteric religions are some thousands the teachers of exoteric religions are some thousands of years behind the present day. Some years ago I should have been proud to have written the parody. Contributed the present day with the parody. philosophy is only very elementary, in which I understand that water wets and fire burns, and that the world is a little house in which the world in a little house in which the world in the wor house in which there is room for all mankind to dwell in unity, I stand back and smile. Wireless telegraphy and easy communications and smile. easy communication between nations are bringing us to realise this as a fact, and in "World Affairs" M. M. Cosmoi at least gave me the A B C of cosmogony.

CHRISTOPHER GAY.

Sir,—Stand by Mitrinovic, and never mind if he does whiles flee awa' to heaven and leave us all sitting. The once soaring D. to heaven and leave us too often, of late once soaring Pegasus of The New Age has too often, of late years, seemed egasus of The New Age has too often, of late years, seemed to have something the matter with its wings. It is a pity could be a pity on the second to have something the matter with its wings. It is a pity anyhow to criticise any contributor too severely but there have can find a better man to put in his place; but there have been others far more in need of this in-dulgence there. At the control of the co dulgence than Mitrinovic. H. B. S. L.

"THOSE CARTOONS."

Dear Sir, Those cartoons! How dramatic they are!
They intelligible! How full of thought and poignant feeling! They are the reaction and comment of a sincere artist thinker it. and thinker living in the bitter conditions of our chaotic times: they do not portray Utopia, nor orginate in it, nor same mind a sample of 'the Arts in Utopia' "which the same mind can visualise.

They proclaim the urgency of our cause, convey paragraphs at a glance, and if it is at any time desirable that because support to acquire the popular support be obtained for a movement to acquire the the control of Social Companies of the control of Social Companies of the control of Social Companies of Soc they would be obtained for a movement to acquire they would be they would be arresting and valuable. If to feel intensely possibly the common and vulgar (the mass of humanity)

will understand a hand that is cunning on their behalf, that paints the stupidity and injustice of a system that oppresses them as the terrible grotesque thing it is.

They are shocking, sir! Shocking! and that is their virtue. In them is the ache of the hopeless and harassed poor, who live in the squalor that the present financial system has produced; in them is the agony of the mutilated who groan on the battlefields to which that system ruthlessly and inevitably brings nations; in them the perverted and painful things it has produced by its usury move, sinister and threatening to all that civilisation has achieved through labour and goodwill; and in them is symbolised the spirit of greed that underlies the system.

They are no light mockery, elegant and fastidious, graceful and entertaining, to charm the "intellectuals" with a sense of their own exquisite perception—Mr. Eiloart would prefer such no doubt—but the spirit that animates them is critical and humane for all their gruesomeness, and they evince great power of draughtsmanship adapted to and conditioned by the nature of the subject matter and the medium. Those designs from blocks cut by Mr. Mackey in particular are fine.

May we who do appreciate his disinterested service to the cause thank him for them.

WALTER E. SPRADBERY.

Sir,—I should have thought it unnecessary to have to point out that I have attempted no "sample" of the arts of Utopia. Quite the reverse. I am not living in Utopia, alas! My apology for such cartoons of mine as you have thought fit to publish, appeared in a letter in your issue of December 4, 1924.

"N. F. Eiloart" is now given space in your columns to merely shout, without any argument or stated reason. Thus, hear him: "And those cartoons, sir! How common they are! How vulgar! How badly drawn! And how little they represent the real spirit animating either side portrayed."

Well: "How," "how," "how"?

Should cartoons be "common"? (Belonging to all, ready to be of service.) "Vulgar"? (Pertaining to the multitude, vernacular.) On what knowledge, principle, or critical ability is the drawing adjudged as bad? (Is it still true that "a man must serve his time to every trade save true that "a man must serve his time to every trade save censure; critics all are ready-made?")

Perhaps an explanation will be forthcoming.
his last "how." It should be interesting.
Eiloart" quite sure he has gathered what the cartoons

Any urchin can throw a stone and run away. Perhaps I should have merely replied in the intelligent manner your correspondent employs, thus: Yah! Boo!! Rotten!!!

SCIENCE AND THEOLOGY.

Sir,—In reply to Mr. Neil Montgomery, I only received my copy of The New Age containing Mr. Mitrinovic's article after my letter had been written and posted Hence my silence. As others have taken the matter up I am conmy silence. As others have taken the matter up, I am conmy suence. As others have taken the matter up, I am content to leave it in their hands. If Mr. Montgomery will look again, he will find I made no suggestion of an "Index Expurgatorius"—I value absolute freedom of expression too much for that

The superiority of Mr. Montgomery's attitude is rather amusing, and will remind readers of The New Age of the attitude of the High Priests of Finance when one dares to attitude of the High Priests of Finance when one dares to criticise their dogmas. He is, I think, unfortunate in coupling "agnosticism" with adolescence. Adolescence is the period when human beings are most prone to mysticism and to the acceptance of religious ideas. Mr. Stanley Hall and to the acceptance of religious ideas. Mr. Stanley Hall analyses the matter thoroughly in his book "Adolescence," analyses the matter thoroughly in his book. Adolescence, and Professor Starbuck in a smaller volume, "The Psychology of Religion." Indeed, Mr. Chapman Cohen, who has made a life long study of these made as life long study of the same as life long st who has made a life-long study of these questions, states in his book, "Religion and Sex," One outstanding feature of this more scientific enquiry into the nature of conversion has been to deposit that it is almost avoid reature of this more scientific enquiry into the flattic conversion has been to demonstrate that it is almost exclusively a character of the conversion of t conversion has been to demonstrate that it is almost excit-sively a phenomenon of puberty and adolescence. The statistics of religious revivals show this plainly, and the Church has always made special efforts to imbue people's minds with religious ideas during adolescence, when they are most likely to accept them. May I remind Mr. Mont-are most likely to accept them. "Yery frequently takes gomery that "Adolescent Insanity" very frequently takes the form of Religious Mania?

In reply to Mr. Ewing, I would point out that my protest was against using words which have a generally-accepted

meaning, giving them a different one, and then arguing from that basis. I am quite ready to accept the definition of God as "The Supreme Being: The Creator and Preserver of the World," but not as Truth, Love, or Wisdom, which have entirely different meanings. Nor can I see how such a God displays these qualities. Where does the Love come in when He "creates" one form of life to prey upon another: when humans cannot live without destroying other forms of life, etc., etc.

"The tiger through the jungle stalks his prey: Hawk swoops on robin: robin worm doth slay, Plant, insect, beast, all is one whirl of fray: From dawn of sentient life, no shelter In the universal welter."\*

As against Dickens' view I would submit that it is to those who have studied facts that we owe any growth in our knowledge of life and the universe. Galileo and Newton, Hutton and Lyell, Lamark and Darwin advanced human knowledge more than any theologian, and in the teeth of the strongest opposition from religionists.

ROGER ANDERTON.

\* "The Song of Life." H. Orsmond Anderton.

#### SOUNDLESS MUSIC.

Sir,-Mr Mackey's interest in my "moonshine" would be more convincingly shown if he came to see it, but as he prefers to ask me questions at a distance, I hope you will allow me to reply.

I note that the passage I supposed corrupt was after all intended to convey the obvious truth that Michael Angelo was unable to express his concept of God except by imitating

(i.) I had been to the cinema and seen stunts, but I don't think the method suitable, as colour at the cinema is altogether unsatisfactory and the method by which the stunts" are prepared is exceedingly laborious.

(ii.) The name "synchromy" I'm quite willing to accept. (iii.) My scale system is simply this: On the analogy of European sound-music, I divide the semi-circle into twelve semi-tones of 15 degrees each, and for colour I divide the spectrum similarly into twelve. There are no primaries. I set no limits to the art, though no doubt they exist. Nor do I bother about numerical vibrations. My scales allow me to compose. Some other composer may find scales that enable him to compose better. I hope so. Still, here is at

Now, as to time. I claim that extension in time is just as essential to painting and sculpture as to sound music and to literature. A painting or sculpture is built up from the first touch to the last, as a sonata or an essay. The difference is that at present the painter presents to the public the finale only, or if he presents every touch he puts on the canvas he is compelled to show them, not in orderly sequence, but together, as appear the notes of a musician's score.

As to the last question, Why don't I stick to sound? I don't stick to sound simply because I'm a painter. I prefer to appeal to the mind through the eye. The reason seems enough for me, whether Mr. Mackey sees it or no.

W. N. HILLS.

10 Essex-road, Leyton, E.10.

# DEBTS AND SERVICES.

Sir,—The phrase, "Debts must be paid in goods or not at all," occurs in your leading article, but are not debts some-intention of those who are already well off in goods to annex This, it seems to me, is what the American financiers want Japan is just over the way, and how convenient for Wall eventualities. Therefore England must not be allowed to tunity for working them off. She is in danger of becoming foreign power."

Debts must be paid in goods or not at times paid in goods or not at times paid in goods or not at times paid in goods or not at the services of as many of their fellow creatures as possible? Of England. They have nothing for her to do just now, but Street to have England like a dog on a leash ready for pay off her debts just yet, but must await a suitable opportant Lord Grey called "the conscript appendage of a Sayonara.

["Goods" obviously included services in the context of to "services" in the latter part of his letter, they would and paid for.—ED.]

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