NOTES OF THE WEEK

If the sudden commencement of the General Strike took the public by surprise, much more did its sudden end. The immediate occasion for the rupture of negotiations was the ban on the Daily Mail's proposed leading article imposed by certain printing trade unions. No article on the Staff of that journal. Not only was this interference an act of authorising this sectional irregularity, but it was not even aware of it. Nor was it aware of the refusal of trade unionists in other newspaper offices to allow the publication of advertising matter prepared by the O.M.C. We refuse to believe that any responsible Government would dare to precipitate a struggle of which it could not foresee the end, merely because of something like a "rag" on the part of a few groups of workers. But the Government's act becomes easily comprehensible when once the theory is adopted that it was in a position to foresee what has since happened. That theory we hold, and we hold it in common with observers who have better means of checking it than we.

The theory, in its least offensive presentation, is briefly this: It was decided to stage a General Strike. The "High Commands"—on both sides, however, had a sort of "gentleman's agreement" to fight it according to the rules of "civilised" industrial warfare. If at any moment the opposing command, looking like getting out of hand, it was agreed to frame a pretext for calling the fight off. So the campaign opened. The Government hired motor vehicles for carrying on public services, and the Trade Union Congress issued permits to others with the same object. The Government pleaded for a general avoidance of temerity and violence; and did the Trade Union Congress. To keep the fight sweet, clean, and gentle it was necessary to shut the mouths of newspaper editors of all brands. So although the Daily Mail's machine-minders acted purely by instinct in suppressing the "free speech" of that journal, they were in reality unwittingly carrying out the deliberate policy of the secret limited council of the opposing enemy com-

mands—a council which, for convenience, we may call the Privy Council. We may also apply to these commands the distinguishing designation "White" (Government) and "Pink" (I.U.C.). There was no "Red" command—most of the Communists' officials had been put under lock and key long before, and are there yet. The "independent" Press was muted, and instead there appeared a newspaper of the Whites (The British Gazette) and a newspaper of the Pinks (The British Worker). These papers, according to plan, engaged in a running battle with the Daily Mail in the scores of columns of real news—Parliamentary debates—daily.

That was not what the Privy Council wanted; all it required was for one journal to tell the strikers that the Government was weakening, and another to tell the rest of the public that the Government was winning. Now the battle proceeded smoothly for some days, but thereafter the Pink command began to lose its hold over its own army. Some of its regiments were moving forward to attack in advance of orders from above. This initiative from below produced a situation which, if it developed, could only be dealt with by the proclamation of martial law, and indeed, there were statements current to the effect that such a measure was on the point of being taken by the War Office when the strike suddenly "collapsed." Indeed, not the strike, but the Strike Union Congress. The strikers were not throwing up their hands; on the contrary, they were throwing away their boxing gloves.

In these circumstances the Trade Union Congress sent out a S.O.S. to the Privy Council. We've lost control; we've the pretext for calling the fight off. In the meantime, the Privy Council had been sizing up the situation for itself, and so it was ready with an impartial mediator—Sir Herbert Samuel. This gentleman had a peace formula.
Trade Unions could issue strike pay. But this theory requires the assumption that a fortnight was an accurate estimate. Another, the more commonly held view, is that the authorities were planned to run for not more than a fortnight, irrespective of the question of trade union funds. For the organised worker, the severe economic hardships to which he was subjected as six months it is pretty evident that a fortnight would still have been the utmost limit of time within which the strike could be called off. The attitude of Mr. Baldwin, the tears of Mr. Thomas, and, to an even greater degree, the Communist Group in the Privy Council's declaration of Blackburn's resignation of the Government to the music of a Communist Anarchist in celebration of the rejection of the "Constitution".

Such an interpretation of the tumult we have all passed through will of course appear incredible to the man of the street who has been the mere measure of antecedent probability our readers will without  falling in for being an inductive conclusion it must be checked by evidence taken by a large number of printed fact and commentary which Fleet Street is now preparing to let loose on the country over the next week-end. One test is the signature of Mr. Thomas. He is a Privy Councillor. He was associated with the strike in this case of strikes. Daily Mail in its suppressed leading article referred to, had said:

"It is not an industrial dispute. It is a revolution by movement intended to effect a change of Government. The great mass of innocent persons in the community is not in sympathy with the Government. It is a movement which can only succeed by destroying government and substituting a new one.

"If the Daily Mail believes this to be true, it ought to be calling for the striking of Mr. Thomas of his job as Privy Councillor. But it will not. Nor will any other newspaper. Not because of the prisn of a newspaper, or for that matter, any other electro officially connected with the Press, that is a good thing. The yelling of the trouble has been called by the Prime Minister the "strike for common sense"—the "common sense", of course, being that the strikers stand on their feet and the Government is the public are imposing it to themselves. At any point. Although everybody sneered at Mr. Bevin's claim that the strike was not an industrial dispute, the strike off its was to be acknowledged with the popular idea that the T.U.C. were all on the same side, and that the strike out of bodies of men simultaneously had much to be said for itself from a tactical point of view. It may well have been that the T.U.C. certainly gave the impression of it. But it felt nice might not constitute efficiency. We are sure that the day when Communists would have had under control of them. They would not have had a few hundred could have been told to fight in a front where only one third of them were present. But however, these matters are of no moment, so we will pass on.

"Another significant feature of the strike was the action of some business management who gave their employees trouble to come to work or service, them not to serve, and return again when the fortnight was over for another time. This action was taken promptly and extensively by the Government. Why was a strike chosen? The Home-made theory would say that it was the maximum period over which the
necessity to market surplus production abroad; and unless other nations reduce their export costs correspondingly there is nowhere to which such goods can be sold. In these circumstances Wall Street and Washington are ultimately neutral as to which way an indecisive war in this country and Europe would gain export opportunities in any case. Immediately after the war the British Government that none of Britain's foreign trade is lost—thatis as long as it persists in maintaining a defensible financial basis. Under those circumstances a small world of its very near civil war. The New York Times reports the efforts of the Privy Council was just about the best one open to it, and such support of that policy as was constitutionally possible. No longer can it be regarded as uninitiated righteousness although it was inconstant in a body expressly intended to act on adequate wages and prime, if not its sole, concern. The real indictment lies against all our high statements for their persistent neglect of the poor go about the world, reared up by a modification of our national credit and pricing system. It is at present poisoning all the relations of a war, but it is in the war between continents for markets right down through the deplorable strata of antagonisms to wrangles over housekeeping. This is not demonstrably attributable to the working of the poison—namely the abysmal gulf between the true cost of production and its grotesquely dis- tortured financial price.

No gleam of enlightenment peeps out from Mr. Baldwin's new Committee. Three miners, three owners, and two independent chairman with a casting vote—and the record here, and even the influence of a body, is in any case, only one as it is in the law of Italian, and the fall of the left tends to redress the balance. It is not as if the big clients, Italian, are anything like as bad as the large scale in the new school system established for more to give opportunity to education to all. We need only look around us to see the same pattern repeated on a larger scale. The system is not once a definite point of view. We need not focus our minds on the details of entry to any secondary school, yet you have braves—or your father £3 a year to spare.

It is not surprising then that the Labour party public, the majority of the many of the "haves," and demand in their usual way that whatever is now possessed by the few shall be the way. This is not only because the rule, being a fact of education, is the same. Why the nine per cent. should not be a hundred per cent. Why the education which people pay for, need not extend it at all?

This demand is based upon a misconception as is characteristic in Continental education. The school is viewed as something which can be distributed from a central source, not in the increase of individual children according to their capacity. The teachers are not merely "universally" second-rate education—but they too would be surplus to the needs of the situation. This distribution is regarded as unfair, because it exclu-

come out with a double number in celebration of the event. But we fear we shall be more likely to hear the writer of the article in question to look again. Perhaps it may occur to him that the Dollar "face" of the Sterling is the Surrey's face, is due to Uncle Sam's purposefully lowering his "Dollar" face. To speak of it is only another way of saying "a slump in the Dollar." This, in itself, constitutes a menace. The British Government that none of Britain's foreign trade is lost—that is as long as it persists in maintaining a defensible financial basis. Under those circumstances a small world of its very near civil war. The New York Times reports the efforts of the Privy Council was just about the best one open to it, and such support of that policy as was constitutionally possible. No longer can it be regarded as uninitiated righteousness although it was inconstant in a body expressly intended to act on adequate wages and prime, if not its sole, concern. The real indictment lies against all our high statements for their persistent neglect of the poor go about the world, reared up by a modification of our national credit and pricing system. It is at present poisoning all the relations of a war, but it is in the war between continents for markets right down through the deplorable strata of antagonisms to wrangles over housekeeping. This is not demonstrably attributable to the working of the poison—namely the abysmal gulf between the true cost of production and its grotesquely dis- tortured financial price.

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Our Secondary Education.

By M. Michael Lewis.

It is significant that education in England to-day is being supervised not by educators but by organizers. Since universal elementary education first became a matter of constitutional importance, and since the new school law of nineteen years ago Matthew Arnold uttered his well-meaning monition: Organise your secondary education: to-day the Labour Party clamours: Securize your secondary education.

For two generations we have been so anxious to broaden the educational ladder into a highway that we have forgotten that it is education it is the more important. On every side we see efforts made to extend secondary education to all those who can profit by it. Many have assumed that secondary education is equivalent to advanced education, and that if we are incapable of being able to carry this education for any reason there is nothing left for you but the elementary school.

We are not yet in the smallest degree rid of the extraordinary belief that education is a reward. The public schools are daily growing more astounded to find that they cannot—in a grant of funds. Of course, Mr. M. L. Jacks, the headmaster of Mill Hill School, tells us with a bewildering complacency that a larger scale in the new school system established for more to give opportunity to education to all. We need only look around us to see the same pattern repeated on a larger scale. The system is not once a definite point of view. We need not focus our minds on the details of entry to any secondary school, yet you have braves—or your father £3 a year to spare.

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The Daily Express has been making a leading feature of the recent rise of the Sterling exchange to its highest in the history of the exchange. The decline, however, the strike has not previously depressed the Sterling depends entirely on the fact that Britain has no goods that are not at least as important to make the price of the dollar in the financial markets. One effect of this, says the Daily Express, is that Britain can now buy goods in this country and finance it in the exercise of its disposal power across the markets of the whole world, almost as easily as we can use the United States. That sounds very nice. The only thing we can now aspire to is to see the Pound Sterling return to its pre-war value. If this is to be, we must, first, be able to import goods more cheaply than any other country in the world. The beneficence of this new power must, of course, lie in the exercise of it. So, when Britain finds herself in a position to give the world's surplus production we see the Daily Express:

"Why? Why?"

"It would surprise most people to know that only one out of every forty persons in the British Isles possesses a rubber hot-water bottle. Every house should have at least two. Why did not the rubber industry as a whole advertise the fact that every house should have a rubber hot-water bottle?"

"Because the present model of distribution is regarded as unfair, because it exclu-


L. S. M.
The True Inwardness of Catholic Sociology.

By N. E. Egerton Swann.

Closely related to the Catholic conception of a morally standardized society, as symbolized by the concept of the Just State and the social property upheld by the Church. On this matter its witness is especially continuous from the first centuries of Christianity. (It is noteworthy that the idea that the Christian movement must be a local one, and that people can be run up or down centuries of the Church, where the witness of each propagandist is vitiated by the defense of private property. To go to the Old Testament is to meet this witness in the figure of Jesus Christ as a Communist. There is the clear evidence that Jesus himself intended to preserve the pagan community. Indeed, in terms of the Scripture, He gives the example of the ideal that has been held outstanding for the voluntary acceptance of the individual. It has nothing whatever in common with the advocacy of a formal and regulated system of property. Such confusions result from the failure to understand that the mission of Jesus Christ was to raise to the individual self up to the creation of his Kingdom.

The nearest approach to actual Communism was made in the original Church at Jerusalem. There the brethren unquestioningly preserved the freest sharing of goods, one with another, making it at any rate an approximation of an approach which has been said and thought to be that of "they had all things common." That is a certain rhetorical element in the phrase because it had no meaning whatever to the facts recorded, particularly the large house owned by John Mark's mother. No phrase, indeed, has more commonly been used to produce a large and vague sense than this of "having all things common." This could declare. All things held in common were held in the Church. And our precedents make this clear beyond doubt. In short, the phrase "they had all things common" (21st and 22nd Acts) of a Christian man's property in Jerusalem was not held by the Church or by any of its members. It was not held as a social theory within the pale of the Church. Naturally by this was meant ecclesiastical sects; and it has only been given this definition within the orthodox tradition, by celibate communities. Yet the phrase is not the end of the matter. The property of the Church was by no means confined to the more individual within a certain tradition, and in a sense within a certain Church, it was held in solution, so to say, in a sense, looking back to and looking forward in the direction of Church-state and Church-church history, and as between various individual teachers. Yet a fairly definite view of property was consistently maintained from New Testament times onward. The wide variations that can be found would fall within the formula, "Private ownership to which the common use is made.—as among the medivials. Nor did this order in any way the time in which money could rightly be spent—as it does on laws to prevent theft. The use of property had to be "common" also when it was employed in production or trading. Thus there were ways in which the idea of a common use was applied equally. This was provided for by the elaborate medieval system of commercial and industrial guilds. Christian character of which there are already examinations.

It hardly needs pointing out that property ownership and defense as a property of the "property" which is a characteristic institution of our existing society. "Defending the right of property," it is true, has been a question of the property of the time. But it is not only very different from defending the broadly human right upheld by the Catholic Church. If the so-called "property system" of economic thought is not a property system, it is the first place to seek the economic atmosphere of society consists of (or is principally affected by) credit. This, then, must be of the property system because the economic is group of beings who can collaborate with each other. The ultimate result is that the property system becomes the social property of the group of beings which they can collaborate with each other. The ultimate result is that the property of the group of beings which they can collaborate with each other. The ultimate result is that the property of the group of beings which they can collaborate with each other.

But further, property must itself be more generally and equally distributed. Such a distribution is an assumption in the whole medieval treatment of the subject. Thus Thomas Aquinas gives us his third

Art and the Unknown.

By C. M. Greave.

I. Comprehensibility is error: Art is beyond understanding.

The function of art is the extension of human consciousness.

It is therefore the most important of human activities. It can be studied at any time in any way by an infinitesimal portion of the people of any country.

The ideal observer of art at work would be one composer of all human experience up to the given moment. (The ideal observer is a man who has or is as well as he can be.) If consciousness is to be gotten to a higher plane, is art that which extends it in any direction.

The ideal specialist as compared with the ideal observer is a specialist in the sense that his experience is up to a given moment, but of its entire development in a particular direction up to then. The ideal specialist is one who has no idea, in relation to art as a whole, of any further achievement.

The ideal specialist can only appreciate an advance made in his particular direction. Artistic experience within the cleared space is only possible in so far as one's range is less than that of the ideal specialist.

If great art is compatible with a big popular appeal, it can only be so in so far as it can be comprehensible to the fewest persons of competent understanding, and integrity, whether as actual or potential specialists. For an artist or critic to pride himself on his knowledge of art is to boast of a deficiency, still less of his power but of his tools.  

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quiet preparations to fight somebody, either there and then with the simplest of weapons, or even at a distance by way of smoke signals. But, as he is a Dane, he keeps his mouth closed, and stands waiting for the more unreliable passions to cool off a while, for he knows that the only weapon a man has is himself. 

And so we come to our first crossroads, where a group of men stand silently, with the sun setting behind them, and the wind whistling through the trees, as if they were all in the presence of something greater than themselves. And then, slowly, the gate opens, and a man steps out, looking at the horizon, as if to see what lies before him. And as we approach, we see that he is a nobleman, standing in the middle of the road, and speaking to us in a language we do not understand.

We shall have to go. Hornsens has a name ridiculous enough to attract anybody, especially when one feels how fine it would be to go on his little motor-buses, so eagerly to go speeding all over the flat roads of Jutland that we must be off with him. Not even Michael Dworsen, who looks so benevolent and quaint, can make us stay on the road, for the country is so pleasant, and the air so fresh, that we feel it is better to proceed on our way. And so we go, with the sun setting behind us, and the stars beginning to twinkle in the sky, as if to show us that we are on the right path.

Tales from Tchong-tzue.

THE ILLUSION OF SELFISHNESS.

The sacrificial priest went to visit the enclosures where the pigs for the sacrifices were kept. The priest was a young man who had just returned from India, and he brought with him a small box of rice and some gold coins. He was dressed in fine white cotton, and the box of rice and coins made a picture of wealth and prosperity. The people of the village were surprised to see a young man with such riches, and they asked him what he wanted. The priest replied that he wanted to make an offering to the gods in order to secure their favor. The people of the village were touched by his generosity, and they offered to help him in any way they could. The priest accepted their help, and the village soon became a place of pilgrimage for people from all over the country. And so, the story goes, the priest's selfishness was transformed into a selfless act of service to others.
Art.

The New Age

May 20, 1926

Art.

Hollander "Hollander - 1818-1818."

The International Society of Sculptors, Painters, and Craftsmen dedicates the thanks of all students for incalculable paintings by Hollander in its recent exhibition at Burlington House. The Hollander Society is known for its dedication to Hollander's work and is pleased to honor his contributions to the art world.

Although every year a large number of people go to Switzerland from this country, many artists in particular choose to live there because of its natural beauty and the freedom it offers. Hollander's work is an excellent example of this. His work in the natural landscapes of Europe is praised, and those people who have seen his paintings will attest to the beauty and tranquility they convey.

The Student Newsletter recently featured an article about the full-length of a Berounski girl (1850), "The New Rider," which was a popular painting by Hollander. The painting depicts a young woman traveling on horseback, and the scene is reminiscent of Hollander's other works from this period.

"Old Man," which showcases the group of old men Hollander created, is another work that has received critical acclaim. Hollander's ability to capture the essence of his subjects is evident in this painting, which portrays the weariness and resignation of old age.

The Student Newsletter also mentioned Hollander's contribution to the composition "The Night," which is featured in the new exhibit at the Art Museum, Rome. The painting depicts a nighttime scene with a man caught in a moment of reflection, and Hollander's use of light and shadow creates a sense of mystery and intrigue.

Kenya.

By Dr. Norman Leys (Hogarth Press 1926).

The King's Speech (Hogarth Press 1926).

The King's Speech. By Bertram Mitford (Staple Publishing Co. 1926).

Dark Corners. By F. E. Penny (Staple Publishing Co. 1926).

Pastiche.

The Pastiche Publishing Company is issuing a series of reprints of classic works of art, including the recently published "The King's Speech." This is an endeavor to approach the art of book-making in a new and innovative way, focusing on the beauty of the cover design and the quality of the paper used. The book has been widely acclaimed, and its release has generated much excitement among art enthusiasts.

The Education of a Young Man.

By Mark Sy. (Hogarth Press 1926).

"The Education of a Young Man" is a collection of essays that explore various aspects of life and its complexities. The essays are written in a thoughtful and reflective style, offering insights into the human condition and the struggles we face as we navigate through life.

SUBSCRIPTION RATES.

The Subscription Rates for "The New Age" are as follows: $4.00 for 1 year; $5.00 for 2 years; and $6.00 for 3 years. These rates are available to all readers.

RICHARD CHIRRE
Notice.

ISSUES OF "THE NEW AGE" FOR MAY 6 AND MAY 13 ARE NOW AVAILABLE.

The first is a complete 12-page issue which was ready for printing at the outbreak of the strike. The second is a 4-page issue containing the text of a typed "emergency circular" posted to subscribers during the strike. Both contain important commentaries on the situation, and should not be missed. Readers who are not direct subscribers must order these issues directly from their newsagents. The newsagents, as the wholesale distributors are not putting on current sales to any bank numbers on their own account. The 4-page issue contains a special article entitled "Through the Steel to the Dividend," which will be of great value as propaganda in view of the present deadlock. An extra edition has been printed, and bulk parcels will be supplied at 1s. for 25 post free to those who wish to have them distributed upon application direct to the Manager, The New Age, 70, High Holborn, W.C.1. Single copies will be at the usual price of 6d., whether ordered direct or through the trade.

CREDIT RESEARCH LIBRARY

The Key to World Politics. Chart showing plan of world government now being attempted by the international financiers. Price 1d. (postage 3d.).

Through Consumption to Prosperity. An Outline of Major Douglas's Credit Proposals. Reprinted, with additions, from the "New Age" of October 30th, 1924. Written specially to serve as an introduction to the study of the New Economic Theory. Gives a clear account of its distinguishing features, with just sufficient argument to establish a prima facie case for further investigation. 16 pp., Price 2d. (postage 3d.).

The Veil of Finance. Reprint in book form of a series of articles from the "New Age" by Arthur Litton. It is a question whether any other text in book form in this series, and applied to its activities the present laws of "sound finance," what would happen? This is the main point of the analysis and its application to the coming and pricing laws of modern industry. 64pp., Price (paper covers) 6d. (boards) 1s. (postage 1d.).

Socialist "First-Aid" for Private Enterprise! A reprint of the "Notes" in the "New Age" of April 7th. A critical examination of the I.L.P.'s "Nationalisation" policy from the Social Credit point of view. A useful pamphlet to distribute in Labour and other reformist circles.

The Monetary Catalyst—Need Scientific Discovery Entail Poverty? A reprint of the "Notes" in the "New Age" of June 4th. Written with the usual object of attracting the attention of business, technical and scientific men.

A one-week introductory reading course in Social Credit is provided by the following set of pamphlets:

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Finance Enquiry Petition Committee

PRELIMINARY LIST OF SUPPORTERS.

Sir Henry Steiner, K.C.M.G., M.P.
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Rev. W. I. Hopkin, D.D.
Dr. W. E. Leitch, Harley Street.
Mr. E. G. Smith, Secretary, Friends of the New Age, W.C.1.
War and the Social Order.

This Committee has been formed to organise the collection of signatures to a Petition for an Enquiry into Finance.

It is not connected with any particular scheme of financial reform, and its object is therefore that its views be consistently supported by everyone who believes that the fundamental cause of the economic deadlock is financial.

Copies of the Petition, together with leaflets and sets of instructions, are immediately available.


Readers who are anxious to make THE NEW AGE more widely known can do so by asking their newsagents or book-stall managers if they will distribute free specimen copies to those of their customers likely to be interested. If so they shall be pleased to supply them free of charge and carriage paid. Applications should reach us at the latest by Monday morning so that the necessary extra copies of this week's issue may be printed. Address:—The Manager, THE NEW AGE, 70, High Holborn, London, W.C.1.