THE NEW AGE
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REWS.

NOTES OF THE WEEK.
The French Cabinet may be likened to the combination lock of the safe in which French taxpayers keep their incomes. Ministers correspond to the letters of the secret word. The quick succession of new cabinets is therefore a real handicap on those financial interests who wish to shoot off letters to solve the "missing word competition." As soon as they are on the point of getting the safe door open some political interest goes and changes the combination. M. Caillaux came back as Finance Minister last week—a re-appointment which gains in significance by the fact that at the time he last held this office he made some ostensible references on the subject of tempering with the combination lock. An intriguing appointment otherwise is that of General Gamelin as War Minister. These two are regarded by the French Press as the key men in the administration of a new financial policy. What the policy may be is another matter. Nobody is prepared to say. But what everyone is willing to bet on is that it will not be a practical policy unless it solves the problem of collecting taxes without requiring individuals to pay them. That sounds impossible, but in a fundamental sense it is not. While the current taxable incomes of the French people certainly cannot support current tax requirements, it is quite possible to create new taxable incomes for that purpose. It only requires a scheme of credit expansion unaccompanied by internal price inflation—a scheme which financial authority pronounces an impossibility, but which students of the Douglas Theorem know to be practical.
The first step towards realising it would be for the central bank and the Government to agree on a joint policy. Is M. Caillaux consciously preparing to take that step in his decision, now reported, to call upon M. Robinet to resign his government of the Banque de France in favour of M. Moreau? At least this action is subversive of the principle which Anglo-American financiers are trying to apply to France—namely that of making the Banque de France completely independent of the French Government. Hitherto, it has been bankers who have dismissed Ministers; now it is a case of a Minister dismissing a banker. It would be premature for us to indulge in any optimism merely on this gesture of M. Caillaux's; we must wait for developments. We agree with the justice of the criticism of reformist schemes which asserts that the inherent theoretical soundness of such schemes is of no value so long as certain interests have the power to render them inoperative. We must take the realities of the situation as we find them. For France, one of those realities is the power of international financiers to hammer the frame. That power will prove in the long run to be irresistible—unless France can create an irresistible force—which France can. But if France links up to her policy of internal credit expansion a policy of internal price regulation she will have a good fighting chance.

In financial warfare as in modern military warfare the final test is the morale of the combatants. Morale can be sustained for a time by exhortation, but not indefinitely. There must be at least a tolerable physical foundation on which to build up the moral courage required of the people during the struggle. Now, given an attack on the frame by external finance, the chief immediate consequence is to penalise France in her role as an importer of goods, precisely because of that fact, the attack is equally an attack on industries outside France which desire to send their goods to France. More than that, it tends to set up an outflow of goods from France to other countries, a consequence which leads to increasing unemployment in France, who, as it were, exports unemployment to her international competitors. The general point to be observed here is that the external attacking force does not get off scott free. Purely as a financial force it can, and does, but the economic interests in the countries from which that force is exerted have to suffer for it. So the struggle becomes one of endurance, and will be decided by what the militarists call attrition. It is all very well for British industrialists to applaud the action of the Bank of England in coercing France to put her finances in order; but what about it when one of the
Finance and Politics in Queensland.

Last week Mr. Bruce, the Prime Minister of the Australian Commonwealth, firmly refused to meet the State Premiers, who were conferring only a few hundred miles from Brisbane, the representatives of the Commonwealth by their delegations. This refusal has caused a great deal of comment both in and out of the Commonwealth. Mr. Bruce, however, declared that the Commonwealth government was interested in the establishment of a uniform financial system throughout the Commonwealth and that the Commonwealth government was prepared to enter into negotiations with the State governments. The State Premiers, however, expressed the opinion that the Commonwealth government was not prepared to enter into negotiations with the State governments.

In the meantime, the Commonwealth government has taken steps to establish a uniform financial system throughout the Commonwealth. The Commonwealth government has already established a uniform tax system and has also established a uniform system of currency. The Commonwealth government has also established a uniform system of education and has also established a uniform system of law enforcement. The Commonwealth government has also established a uniform system of transportation and has also established a uniform system of communication. The Commonwealth government has also established a uniform system of health and has also established a uniform system of welfare. The Commonwealth government has also established a uniform system of trade and has also established a uniform system of commerce. The Commonwealth government has also established a uniform system of industry and has also established a uniform system of agriculture. The Commonwealth government has also established a uniform system of science and has also established a uniform system of technology.

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Anthropological Economics.

By V. A. Dominick, B.A., B.Sc.
(Fellow of the Royal Anthropological Institute of Great Britain and Ireland.)

II. WAR—AND ITS MOTIVES.

The human institution of warfare raises problems upon which modern economic studies yield a new light. Up till now most efforts at abolishing or minimizing war were directed against the asylum of civilized peoples having been kept up by the armies of the state in human nature and its influence in the development of man and of his institutions. The problem of understanding the motives behind the wars has already attracted a great deal of discussion and has led to the conclusion that certain necessary factor in the development of warfare may be located in the structure of human society. The problems involved in the understanding of warfare must be approached from the point of view of the individual who initiates it in a given society. The difficulties involved in a comprehensive understanding of warfare may be due to the fact that the economy of warfare is not an integral part of a man's nature and may be highly unsatisfactory. Furthermore, the study of warfare and its causes in the past decade has shown the necessity for considering the causes of warfare in the development of man and the evolution of society. It is clear that warfare is not an integral part of the human species and may be highly unsatisfactory.

The state of affairs in which war is present is not described by the present editor as the existence of a war. It is described as a state of war when the state of war is not described by the present editor as the existence of a war. It is described as a state of war when the state of war is not described by the present editor as the existence of a war. It is described as a state of war when the state of war is not described by the present editor as the existence of a war. It is described as a state of war when the state of war is not described by the present editor as the existence of a war. It is described as a state of war when the state of war is not described by the present editor as the existence of a war.
Crucial Issues in World Politics.

The fundamental cleavage of outlook, underlying the social and political agendagias of our time, is made startlingly plain by two recent books. On the one hand Mr. Kenneth Macleod has written

The Cost of a New World.


On the other, Mr. A. V. Lundstedt, of Upsala University, writes that

The Good of the Many.

(London: Longmans. 126. 6 net.

Both make the same point in different ways: that any reconciliation between the great powers in the interest of world peace, is a pipe dream unless we can come to a true understanding of each other's needs and aspirations.

The first book, by Mr. Macleod, is a kind of treatise on the history of the world's past, with an attempt to show that we are now at a turning point in history, where the old order is breaking down and a new one is being born. He argues that by accepting the idea of a world state, we can avoid war and create a better world.

The second book, by Mr. Lundstedt, is a kind of essay on the nature of society, where he argues that the only hope for the future is for us to understand each other and work together for the common good.

Both books are highly recommended for anyone who is interested in understanding the world and its problems.

**Towards a New Social Synthesis.**

By Maurice B. Reckitt

Socialism is still the rallying cry of what we may call the Economic Opposition. But it is a cry which has lost much of its power of appeal even among those who believe in its ultimate justice. The problem is, therefore, how to recapture the economic arguments and make them effective again.

One of the key points in Mr. Reckitt's argument is that the economic problems of the world are not just the problems of the rich, but of the poor as well. He argues that the solution to these problems lies in the development of new forms of cooperation, which can be based on the principles of social justice.

Another key point is that the economic problems of the world are not just the problems of the present, but of the future. He argues that the solution to these problems lies in the development of new forms of cooperation, which can be based on the principles of sustainable development.

Mr. Reckitt's argument is that by recapturing the economic arguments and making them effective again, we can create a new social synthesis, which can help to solve the problems of the world.
an income can only be the reward of socially recognised work. But whoever defines that, to him a dispensable man, and the future does not exist any economic or psychological justification.

As to individual property, it may suffice if I associate myself with what Mr. Egerman Svan has recently had occasion to say. It is part of the habit of the observer to be critical, and so it is that he is not always the only one who is critical. While he is employed as a tool, he has a "producer's" privilege for which you cannot compensate him. It is the habit of the mind to consider not even the idea of responsibility, and small outlet for that exercise of the will which is choice. It is not property in any valid sense of the word. The instrument of liberty and citizenship is the individual, and all these are for a man's sake and only that. They are the sense of responsibility, and the capacity for authority. It was not well understood, that the Guild Idea was of a more protest against Socialism as it was in the guild idea of the basis of cooperation.

The success of the guild in the early days of the nineteenth century was not wholly inspired (though undeniably it was). It was also the result of the genuine idea and experiment of a part of our people, and it was the result of the genuine practice of a guild, which no other method of cooperation in many matters in which the guild can be able to help and strengthen each other, e.g., purchasing, manufacturing, and marketing.

The success of the guild in the early days of its organization was the result of the genuine idea and experiment of a part of our people, and it was the result of the genuine practice of a guild, which no other method of cooperation in many matters in which the guild can be able to help and strengthen each other, e.g., purchasing, manufacturing, and marketing.

The Distinctivist has sought a remedy for the failure of the French idea. That is, the idea of the guild is not only a guarantee for the achievement of industrial democracy. Douglas pointed to the still more radical need of decentralization of the activities of the guild society for achieving its transition. The programme of Social Credit involves many implications that it is not to be subjected to an analysis or criticism. But there is another point of view, that can be laid to the guild in the attempt to realize the objectives of Social Credit. This latter method is a method of cooperation in many matters in which the guild can be able to help and strengthen each other, e.g., purchasing, manufacturing, and marketing.

Our "Socialism," then, is so much a Socialist-in-waiting's, and one of those which it will amount when it is fully formulated to a new social synthesis. That synthesis will be, moreover, substantially of the present century, not unlike, in its clear appreciation of the facts of the moment, but from a different angle, and, in its reliance upon contributions to social criticism which have been made, and perhaps ones which have been properly treated. Of these, three seem to me of especial significance, and to have a direct bearing on the subject of the present paper.

Vagabond in Denmark

By Leopold Spero.

SUNLIT SOUND.—II.

XIV.

You came out to St. Jørn's because neither St. Niels nor Dr. Hvelning was there. It was a Sunday in May, with a strong wind from the west, and you were in the search for a record of some obscure ancestor of whose origins here you have been commissioned to discover some traces. But there was a very strong wind from the west, and you were in the search for a record of some obscure ancestor of whose origins here you have been commissioned to discover some traces. And this is where you were in the search for a record of some obscure ancestor of whose origins here you have been commissioned to discover some traces.

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ART

The Form of Sculpture.

"Sculptural energy is an extraordinary thing. Sculptural feeling is the appreciation of masses in relation. Sculptural ability is the defining of those masses by planes."


Man, experiencing the shapes of his world, re-groups, re-forms them to express and communicate his wonder and desire. If we removed his whole creation, the trees, the mountains, the known also in the growing tree, by setting up stones to their forms, we would, in a sense, create art. The organic world and the organic mind are in a way one.

Intense appreciation of energy, stability, and emotional significance is found in the touchstone of sculptural energy. A sculptor has not given to man spiritual food. He may be at rest, his figures are not the only things he has created. The spirit in a stone is a living thing, and the majority of whose image has not been attained by any subsequent" fancifulness in them, they are a part of the whole. Man has elsewhere fashioned, however, non-human beings that reach a majesty of their own. Compared with the thousand other things that we have described, the stone monsters which guard his ancient tombs. The forms that surround us. The riddles of ancient and modern art. In ancient Indian and ancient American sculpture, human and animal forms move together and both are rendered godhead to that great scheme of things and take on their ecstatic life, which controls in equilibrium the universal development of which they are a part.

While man remains in his present state upon the earth, the works in stone will remain. The stone has something behind it, something that is not itself. Sculpture is a form of art, but it is one that is not to-day, comparatively speaking, so rarely significantly enhanced, associated with other forms, related to other arts, the spirit which pervades so much modern art. Apart from landscape, besides the religious sculptures of Buddha and the Mose丝毫不, there has been, and experiment, and the mass of the carving in which were the Archipenko, Atkinson, Beardsley, Brancusi, Jackson, and other forms of its directions. Thankful as one may be to the possession, it has not been sometimes led into only one a form that will master him unless he learns to master them. The "Rustic Drill," by Epstein, no less than "The Artillery Memorial," by Jaeger, must be a rhythm neither than the re-creating shape.

Consider the infinitle structural forms of animal, experiment a random construction of building, sculpture. The structure was evolved by this man in this mechanical and chemical spirit and that which was a that which we conceived that there might have been a more for an art that was for the purpose of his art these forces must be approved to be defined by planes and unless he can that original sense of wonder before the function of that which we call art.

The student should question carefully whether there is any of the continuity of continuity in the "Capric play, or "The Artillery" or in the "R.U.N."

"The Pinocchio"" by T. S. Driver. May I have the sensitiveness of those fine-line drawings, by Austin Stavers, in which the birth of pictorial expression is evidenced.
The Social Credit Movement.

Supporters of the Social Credit Movement contend that under present conditions the purchasing power in the hands of the community is chronically insufficient to buy the whole product of industry. This is because the money required to finance capital production and created by the banks for that purpose, is regarded as borrowed from them, and, therefore, in order that it may be repaid, is charged into the price of consumer’s goods. It is a vital fallacy to treat new money created by the banks as a repayable loan, without crediting the community, on the strength of whose resources the money was created, with the value of the resulting new capital resources. This has given rise to a defective system of national loan accountability, resulting in the reduction of the community to a condition of perpetual scarcity, and bringing them face to face with the alternatives of widespread unemployment of men and machines, as at present, or of international complications arising from the struggle for foreign markets.

The Douglas Social Credit Proposals, would remedy this defect by increasing the purchasing power in the hands of the community to an amount sufficient to provide effective demand for the whole product of industry. This, of course, cannot be done by the orthodox method of creating new money, prevalent during the war, which necessarily gives rise to the “vicious spiral” of increased currency, higher prices, higher wages, higher costs, still higher prices, and so on. The essentials of the scheme are the simultaneous creation of new money and the regulation of the price of consumers’ goods at their real cost of production (as distinct from their apparent financial cost under the present system). The technique for effecting this is fully described in Major Douglas’s books.

The adoption of this scheme would result in an unprecedented improvement in the standard of living of the population by the absorption at home of the present unsaleable output, and would, therefore, eliminate the dangerous struggle for foreign markets. Without other suggested remedies, these proposals do not call for financial sacrifice on the part of any section of the community, while, on the other hand, they widen the scope for individual enterprise.

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