THE NEW AGE
INCORPORATING "CREDIT POWER"
A WEEKLY REVIEW OF POLITICS, LITERATURE, AND ART


SIXPENCE

NOTES OF THE WEEK.

The Observer is anxious about the new coinage said to be in contemplation. “Too close a watch,” it says, “cannot be set against the alterations to which the Mint has shown itself liable in the past. There can be no tolerance for anything which comes short of the highest technical and artistic skill. The credit of a community is particularly bound up in its coins and in its stamps—noble as much as its architecture. And these are as much objects of public taste as much as they are of an index of its quality.”

There is a typical example of misplaced emphasis. There is nothing to be said against the idea presented here, as an idea, but everything to be said against its being translated into the forefront of the queue of public questions. Let us have a handsome shilling, handsome in all its parts, but let us remember first that a shilling is a shilling, not a coin; that it is a prime consideration when one thinks in terms of the “credit of a community.”

The Observer’s Correspondent in Paris announces that M. Poincaré is “very certain of a vote of confidence from the Chamber when he comes before it. He has to say that his policy is known.” He had better have written a vote of sympathy. All the world loves a lover, and none more than the French. So when yet one more of them risks his life to save the languishing prince and win her to his bed, even the ranks of Tuscany, loveliest of all the provinces, will cheer. We approve of this because it is that we are dealing with a situation of which few people can tell whether it is a fairy tale or history.

In its frantic search for shillings (artistic or otherwise) the Office of Works is pouncing down on the existing clubs using the Royal Parks. It is demanding the resignations of all these clubs which are not subsidised by business organisations. Centre pitches look like following corner sites in becoming the monopoly of the banks and their staffs. Probably the test matches of the future will be between the Federal Reserve Board and the Bank of England.

The advertisers of the Turvey Treatment for alcoholism are dogged (alas!) week after week their announcements appear in the Observer. “The tired brain or overworked system are alternatively whipped and darkened by alcohol...” What more the consumer comes to regard what was once an occasional luxury as a necessity, as the only means of recovering what he or she thinks is a normal state of well-being.”

That is plausible enough so far as it goes. But it is not so much the tired brain as the tired brain that resorts to the drug. Under the benign influence of alcohol the sensitive cognisant of the industrial machine becomes a living soul. As the proprietor of the Turvey Treatment themselves put it: “A glow of well-being pervades the system, and the mind works with unceasing and pleasant elasticity—for alcohol never fails” (their italics). Alcohol in short, the antiseptic and antidote to the financial system. The addict can say—after the pattern of the old philosophical tag: “I think, therefore I drink.”

And while I drink, I AM.” In their respective planes the saloon bar, the spiritualiste mania, and the common table are alike in this, that they rekindle in the communicant a realization of his own importance in the stupendous and imperceptible scheme of things. The effective cure for alcoholism is not the Turvey Treatment, which is merely a “revivifying tonic, building up the wasted tissues and invigorating the whole nervous system.” It is to precipitate into the man’s present experience the visions he seeks through drink; to bring him face to face with that which he sees darkly in the glass of beer. Give him economic security for himself, assure him of economic security for his children and then, as a result of this, will he (if he drink at all) drink at all, moderately, to bring a supplement to the happiness he has, and not immediately grasp at a substitute for the happiness he has not. The economic death of countless generations of his kind has by now made possible for him a distribution of wealth almost beyond his computa-
The New Age. July 29, 1926

The Jewish Question.

We are concluding the correspondence on "The Jewish Question" in this issue. Excluding one letter (which only expressed agreement with Major Douglas), all the correspondence has been passed over. The conclusion to be drawn is that if we have tried to stir up anti-Semitic enthusiasm, we have succeeded. This reflection should allay Mr. Abram's fears. It should be obvious that in referring to the Jewish question, we are not desiring to stir up a conflict between British and Jewish interests, but have been purely concerned with the question of what is the best way of providing security for the lives of the Jews in the world. We have found no response to our letters, and have been unable to open any new communications with Mr. Abram. Contrary to our expectations, the letters we have received have been from people who are fully aware of the situation and who are prepared to accept the facts as they are. We, therefore, have no doubt that the most important factor in the problem is the education of the public on this subject, and we shall continue to work in this direction.

For we have a piece of land, and a careful analysis of the soil convinces us that it has the potential for the growth of the most desirable crops. However, we must be careful that the land is not used in a way that is incompatible with the principles that we have set forth. The challenge here is to find a way to balance the needs of the community and the needs of the individual.

The political and economic situation in this country is complex. We must be aware of the current events and take action accordingly. The crisis in the Middle East has brought to the forefront the importance of international cooperation. We must work towards a lasting peace and the development of a stable region.

The economic situation is also complicated. The Great Depression has affected the country, and we must find ways to address this issue.

The social situation in the country is also changing. The rise of the middle class has brought about new challenges. We must find ways to address these issues and ensure that the progress made by the middle class is not undone.

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old policy, and thus establish the new. At any rate the Jew is, as we believe, in a stronger position than the Gentile to take that step. Will he? We shall watch for any sign of his action, throw our lot with his, or without it. The honour is open to men of all races.

In discussing Jews as Jews we are leaving open the question of how to treat Jews from all countries and all interests. But we cannot talk about the Jews as Jews. These are problems that the Jews have been and are discussing for decades. We are not the ones to make the world safe for things that they are struggling to make safe for themselves. We do not want to see the Jews as Jews, but as human beings, equal to all others.

A Heretic's Word-Book.

V.

PRIDE.—The vice that makes a person with something important to any keep quiet.

PURITANISM.—The belief that self-denial is entitled to us, combined with wholly unwarranted faith in the belief that people who hold Puritan convictions are destined for glory and the permanently religious.

REPUBLIC.—A revolt against despotism which destroys despots and establishes their free-labor systems. It is the supreme expression of the American spirit in action.

REPUBLICANISM.—A system of government that provides for the free trade of goods and services, and for the freedom of speech, press, and assembly.

REPEAL.—An irresistible temptation felt upon seeing a man in a suit.

REPEAL.—A county under the impulse to murder; over-taxed with anger, it is a brute that restrains himself from murder.

SCHOOL.—A means provided by providence for the working-class classes to teach children's books without faster than they can buy cloth.

Sculpture.—The process of making a woman who will not change.

SEX-ABILITY.—Women: they are not men.

SUNDAY.—In England at least, which is the upper-class nation, the middle-class is on parade on the lower-class in church.

In America a day's work. The American people spend their time feeling miserable because they failed to earn more last week, and desperate because they may earn more next.

THEOLOGY.—Infinite talk.

TROUSERS.—Female garment symbolizing defiance.

UTOPIA.—An ideal which nice children are taught to desire in order to avoid fear it might come true.

VIRTUAL.—The quantum of vice we are prepared to tolerate without losing sight of the fact that we are dealing with the taxes on property.

WOMAN.—A shipwreck of all the philosophies perpetually demonstrating that the ability to manage surpasses the capacity to understand. That is no doubt why women go on so well with millions.

A. N.

RHymes FROM THE SPANISH OF BECQUEREL.

Rima XXIII.

For one look: I would give my world.
For one touch: I would kill for one look.
For one kiss: I do not know.
What I would give to have both!

Rima XXX.

On her eyelids there trembled a tear.
On my lips hung a pensive sigh.
Carefully she mended her tears and kissed me.
And killed me.

Now our ways.

But sometimes, remembering all,
"Why did I not speak?" questioned I,
And be his life, and love, and kiss her with a kiss.
Of unaccountable height.

A. Newberry Choise.

RUPERT CROPP-COOKER.

Anthropological Economics.

By V. A. Denman, B. Litt., B.Sc.

III.—REVOLUTION.—ITS CAUSE AND CURSE.

The difficulty which gives rise to this emotional state of mind is that of seeing how it is that individualities and classes of individuals can combine to form the elements of a community. The reason why the prevalent assumption that the economic and social problems of the modern world are of secondary importance is so persistent and obvious is because the modern world is so predominantly determined by the economic and social factors. Money has been the commodity, the means of production, the measure of wealth, and the medium of exchange. The modern world is essentially a money world.

That is the significance of the fact that all issues of money (credit) as "loans." We have seen that the modern world is essentially a money world. Money is the currency, the medium of exchange, and the measure of wealth. The modern world is essentially a money world.

The inherent defect in the money systems of the modern world is therefore largely due to the fact that statesmen and economists have adhered to the assumption of the treacherous change which took place with the invention of "loan credit," a necessary ingredient of the industrial revolution of the last century. The inherent error of administration lies in the lack of control over the public short of purchasing power, as it was otherwise known and regulated by the War Finance Act. This was a result of the intervention of purchasing power from abroad and the centralization of wealth. It is the widespread ignorance of the historical and technical reason why the wealth they produce, travel the air and do not create the atmosphere of emotional stress which creates the atmosphere of emotional stress which makes Nursey responsible for this to the anthropologist that the section of the community who have the advantage of being connected with the going short of goods far below the standard which the industry could afford is not so much an industry than the wealth. The economic mind is essentially a practical instrument whose structure is essentially a practical instrument. The structural or economical is the mind of the civilised man.

The problem of scarcity has been the economic problem. The fear of scarcity is deep rooted in the human mind. It is the problem of the civilised man. It is the problem of the human mind. It is the problem of the human mind. It is the problem of the human mind.
The True Inwardness of Catholic Sociology.

VI.

The medieval Church, held that, while anything might be made by the power of its own virtue, anything was in principle possible.

The medieval Church held that, in principle, anything was possible. It was not that the Church was weak and had to rely on human prayers. Rather, it was that the Church believed in the power of faith and the ability of the faithful to achieve the impossible through prayer and dedication. The Church did not believe in the possibility of things that were impossible in the natural world, but it did believe in the possibility of things that were beyond the natural world. The Church believed that the divine was capable of doing anything.

The Church also believed in the power of the Church to achieve the impossible. The Church believed that the Church could achieve anything that was possible. The Church believed that the Church could achieve anything that was possible through prayer, dedication, and faith. The Church believed that the Church could achieve anything that was possible through prayer, dedication, and faith, even if it was beyond the natural world.

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Drama

Distinguished Villa : Little

"Distinguished Villa" is of psychological rather than of artistic interest. It is likely to run for some time, mainly if its interpretation is correct, to the annoyance of women. It ought to be advertised for "men only," and men ought to be taken there in large numbers, especially the well-men of the poetic imagination of women. The author of "Distinguished Villa" is none other than the charming dame Kate O'Brien, whose previous book, "Doris Long," proved to be rather a hit in the field of masculine imagination. According to the superbly masculine imagination, it is worth going to see, and I hope they are false in reality.

This is the same as a sort of beating. Altogether there are three women, altogether, which is reason enough to see them at any time. So far as I can see, the play is not so much about the women. Natty Hermon, dappled, dapper, forcing himself to pretend at nobility, did not mix

Thereafter, as the shadows

Of twilight deepening, going forth, I sped
A glance I should not have given in the day;
Yet, knowing that no one is forbidden to see
A hint of yearning with the breath.

From the greenest grass to the most untried

Of Winter that had wasted at my door,

of my own life, nor was there a hope of

1. Look at the meaning of "Distinguished Villa." It is not the most direct or obvious reference, but it makes sense in the context of the play being advertised.

2. "Doris Long" is another work by Kate O'Brien, mentioned as a similar success with the opposite sex.

3. The play is held to be masculine in its depiction of the women, who are seen as less than ideal or acceptable.

4. The mention of "the poetic imagination of women" suggests a critical view of how women are portrayed in art.

5. The play seems to be marketed to the male audience, as it is described as suitable for "men only."
Of Christianity for Prime Ministers.
Mr. Baldwin replies in a letter to the public, as he has always done, that it is the greatest—perhaps the greatest—ambition of all, a fellow human being may turn his back on this world and the things of this world, and go off and live in a monastery and do good works. He has certainly done it this time, and in the course of his letter he quotes from the New Testament in order to support his views. He does not quote from the Old Testament because he says that the Old Testament is not a religious book, but a book of history and prophecy. He says that the New Testament is more directly concerned with religious matters, and therefore it is more important to quote from it. He says that the Church of England is the Church of the New Testament, and therefore that the Church of England is more important than the Church of Rome, which he says is the Church of the Old Testament.

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Caricatures by "Cyrano."

VI.—LORD READING.