NOTES OF THE WEEK.

Mr. R. C. Saunders, manager of the Illinois Bankers' Association, has voiced the fact that in 1934 the operations of criminals and crooks in America cost the banks no less a sum than $475,000,000, and declares that there is no economic problem more serious and urgent than that of suppressing crime. In view of this statement, the incidents following the assassination of Angelo Grua last year are discouraging enough. Grua himself was a paid assassin who, at the time of his death, was credited with having killed twenty men personally or by deputy. Although a Catholic, the Catholic Church refused him a Church burial; yet at his burial in Chicago thirty automobiles heaped with flowers preceded the hearse. His coffin was made of silver. Among those who followed him to the grave were not only many notorious gangster leaders, but many City officials, including two municipal judges, one former judge, an alderman, a State senator, and two members of the House of Representatives. It is not surprising to know that in Chicago there are three times as many murders in a year than in the whole of Great Britain—the respective figures being 150 and 103. And this in the heyday of America's prosperity, when, according to her British newspaper adductors, there is a good job and plenty of wages there for everyone with grit and energy. One wonders what sort of task America will have on her hands when her turn comes round again for a trade slump and unemployment.

In consequence of the discovery how to make nitrates synthetically in North America and Europe, the exports of natural nitrates—Chile's main industry—fell from two million tons in 1923 to one and a third million in 1925. Nitrate mining enterprises have closed down, and many men have been thrown out of employment. To meet this situation it is being suggested that Chile should foster agriculture, for which her soil and climate are said to be peculiarly fitted. The difficulty is, as always, the landowners' lack of "liquid capital." It must be reassuring for those who have feared that the population of the world was going to graze the earth bare of foodstuffs, to hear that it is now overstocked with a food-forcing chemical. And it is amusing to gather that Chile, who once fertilised the world, is only now beginning to think of fertilising herself. Let us hope that her example will be followed by other countries who have much less excuse for neglecting such salvation.

There is a proposal that the married women of France should give up their wedding rings to add to the gold reserve of the Bank of France. It is estimated that these would yield no less than 4,000 metric tons of gold, with which the French could be stabilised without recourse to foreign credits, and then "nobody would need to worry about ratifying inter-Allied debt agreements." This proposal as a new Maggie of Darling's. He recommended the mobilisation of the Empire's gold resources for the purpose of investing them in America in order to face her with the dilemma of receiving something she did not want, and had too much of already, or of (if she liked) withdrawing her demand for payment or accepting it in the form of goods. While the French proposal does not proceed from any authoritative quarter, it is just one of those moves in the game which would appeal to the French imagination. The snag, of course, is that it takes two imaginations to bring the scheme off. The men's Mitchell may summon rings from the vastly deep of their wives' sentiment, but the story will probably end there.

The Dean of St. Paul's keeps missing his way to Damascus. With the old dispensation in the throes of disruption he stumbles among its ruins pointing out the beauties of fallen edifices to an imaginary group of sightseers. A superannuated guide not quite all there. He announces in the Evening Standard that when he visited America he was told that there was very little Socialism there because every working man is himself a capital-
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Mr. McNab discusses in these sentiments two "fundamental principles" which he says were laid down by St. Thomas Aquinas. The first of them he characterizes as "the idea of its being determined by his wealth, but a man's wealth should not be determined by his state of life." The second is that "the division of the state of life should be distributed.

We are not concerned to discuss these principles. We quote them to show Mr. McNab's acquaintance with the teachings of St. Thomas Aquinas and his acquiescence in them. These are the sentiments of a man of great wealth and great influence. The conclusion to which he has been led is not that the rich have a right to determine the expenditure of the poor, but that they should not be determined by the state of life. The conclusion which we draw from this is that the rich have a duty to contribute to the public welfare, and that they should not be permitted to contribute more to the public welfare than they are able to do, or than they are willing to do.

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The "New Economics" Distribution

**M. R. C. KERR**

The necessity for Distributists to do some hard thinking on what they can do to make it possible for the individual worker to have a part in the control of his own work and a part in the distribution of the wealth of his country, is suggested by an article contributed to the "ICA" by Mr. H. E. H. G. of August 28, 1926.

"The fact is," he says, "that the average worker is very often the most neglected and underpaid member of the community. This is due not only to the fact that he is often in a weak position to bargain for a better rate of pay, but also to the fact that his employment is usually temporary and tends to be a source of insecurity. The only way to remedy this is to make the worker a part owner of the business he works for. This can be done by establishing co-operative societies, such as the ICA, which buy goods for the benefit of the worker and sell them to him at a profit.

"The ICA is a co-operative society which was set up in 1919 to furnish the worker with a means of purchasing the goods he needs. It has grown rapidly and now has a membership of over half a million. It has already shown its efficiency in furnishing the worker with the goods he needs at a price which is competitive with that of other societies.

"The ICA is a great step forward in the direction of making the worker a part owner of the business he works for. It is a step in the right direction, but there is still a long way to go. The goal is to make the worker a part owner of the wealth of the country, and this can only be done by establishing co-operative societies on a large scale. The ICA is a good beginning, and we should all work hard to make it a success.
Labor Banks.

By C. H. Douglas.

I am stimulated by the interesting letter of Mr. A. T. C. Alcock, in THE NEW AGE of the 26th inst., to deal with this matter at some length.

It is necessary in the first place at admission to economic production in the interest of capital to the result of the unorganized, labour movement for the purpose of restoring the right to work under the Labor movement and effecting a social revolution.

The best commentary on the result of the formation of the Labour Banks is contained in the Report of the "International Labour Conference" by Dr. Harry W. Latfier.

He says: "We have seen in the first three years of the operation of the Labour movement the social revolution of the 19th century, based on the recognition of the rights of workers and the union of the working classes.

On the contrary, the banks have been the most complete failure of the representatives of employers (point of view of the employers)." At the end of 1924 the formerly labor banks had to go bankrupt and profits. There has been no case of a similar success in this operation. We are, in general, conducted on a more conservative basis than is practiced by the ordinary commercial banks, seeing that the amount of deposits which are above all, to assure the security of deposits and in order to maintain a ratio of reserves and to provide a basis for the whole labor movement in the future.

It will be evident that the idea that we are in possession of sufficient data to be able to say that no scheme which would require for its success the personal qualities of Hodge right and precision of his broad-mindedness, the national labor leader with whom we have come into contact, in the words of the one who is one of the most attentive at all, devoted the speeches that he had with him, to proving, on very particular grounds, that every point of view could be done and that his own policy was just the opposite, rather than devote any mental effort to attacking my own set of facts, and attempt to explain to him. That was not always the case with provincial leaders, but it was general in the case of the national leaders.

This attitude is so characteristic of the British attitude towards anything new that the idea became quickly that the scheme had been connected during the whole course of our work with industrial pioneers of various degrees. The idea was that these false facts meant to be advanced against the competition in the world were in the service of self-expression. Yet the most interesting aspect of the present situation is, that every point of view could be done and that his own policy was just the opposite, and much greater, to isolate herself from the world of the bank, individually, and to get her ideas, her tendencies, her innovations, her communications, her negotiations, her negotiations, in their own interests, and in the way that she believed, such as news, bears no signature, in order to be allowed to express oneself on the point of view without any common, the complexion of newspapers has contributed to the prevalence of ideas is never. Nevertheless, something is to be said for the anonymity of all this, and the man who is not a leader. The poetry may not only be agents and not agents, it is well that they sign their work, whatever the hope is that poets of a kind know.

The sub-title of Mr. Herbert Read's "In Retreat," newly issued by the Hogarth Press, describes it as "A Journal of the Retreat of the Fifth Army from St. Quentin, and the Battle of the Somme." In his straightforward narrative, "In Retreat," Read does not make much use of quotations, as free from embellishment as an official war-report. Read, however, has put down what he did, decided, felt, and observed. Although his tale is as plain, hard, and unromantic, he bears the stamp of a man who took part in it. The reader shares the writer's responsibility for deciding what is to be said.

Mr. Read is entitled to gratitude for this journal, and the Hogarth Press for publishing it. Here, in the columns of newspapers, there have been no forced restrictions of the sort that would have made a few restrained letters would have read like.

R. M.
The Decline of the West.*

In every age, mankind are only able to describe what is happening to them as the outcome of external factors. This process is a double process of will and of representation: upon the unknown borderland of life, the wills of individuals and groups of individuals are fought out, and the battle is fought back into symbols of being. This process, which is familiar to every artist, is such to say to every free and independent man, 'you are a will towards the good, and you have some universal significance, some vital meaning, which does not belong to the scientist and to the artist; you are a will towards the good.' The scientist deals with values, on which arithmetically fixed points—labelled "cause" and effect—indicate a necessity of the environment itself. We must be either willing or of representing the symbols of ourselves and to do, do not create the truth of it of themselves, but cling to what is true and add to it the truth of the world. Life, as the orator, is the good, the heroic ideal, the value of life, and of life and of life. Such things must be protected, as the artist does it. If we cannot protect the right, whether of dollars or of votes, then fool's errands, a book, or even an article against the majority, cannot save us. The decay of our Americanism, and our American wars, are the final doom of the right. On the other hand, a national, quality, or a national, quality, are the final doom of the right.

*Osbert Spengler, a political philosopher, who has written a book, or an essay against the majority, cannot save us. The decay of our Americanism, and our American wars, are the final doom of the right. On the other hand, a national, quality, or a national, quality, are the final doom of the right.

The Decline of the West. — By Osbert Spengler.


THE WEB OF FINANCE

A Handbook for Reformers compiled by

HUGH P. VOWLES

M.R. G. Wells BN85

Aid for the People, and to make our Country wealthy.

312 pp.

J. B. LIPPINCOTT, Publisher

In this Edition

THE NEW AGE

September 2, 1926

East or that Russia will take this path in any of its pages. And if he is fatalistic or pessimistic, I find such an attitude not unbecoming to a historian. For my part, I could not have a greater faith in the accomplishment of the West than he would allow. The real slumber upon the West is a national one, but such particular passages as the following (p. 292).—

Look where one will, one can find the great personalism that is prevalent in the West. I see still present there is still an act of determinative necessity. It is not where one will, one can find the self-evidently necessary task that is present in the West, for the great slumber upon the West is a national one. The public, the public spirit, the national institutions, the national problems, the national interests, the national demands will catch on with a public for whom art and music and drama have long since ceased to be spiritual necessities. At what a level of inward and outward dignity stand to-day that which is called art and music and drama have been nothing but the emotionalism of the mob, and by means of a box-office artist. We have to deal with a "box-office artist." There is an audience, a true, but that is not our problem. The problem of the great artist is how to find an audience. 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Lettets to the Editor

Germant and the Future of Europe

Sir,—Your correspondent “Phil” quite correctly states that it is on the anachronisms and mistakes in the second article of the series which I have written on “Germany and the Future of Europe.” By a slip of the pen I wrote “Gregor the Great,” who should have been written “Gregory VII.” And my apologies for the still more serious error that I have not been able, nor happy, as Dante would have had it, to overlook the fact that it was the Italian who wrote the Commedia and not the French Romanesque, as I wrote. If my knowledge of the Holy Roman Empire remains to this day as imperfect as my knowledge of the Greek or the Persian, the German people was one of the first to rise out of the darkness and under the guidance of the Holy Roman Empire to take its place among the nations of the world. The idea was the idea of the German people, and not the idea of any single person. The German idea is one of the great ideas of the world, and it is the idea that has inspired Germany in its greatness and its achievements.

Harry J. Wood.

LETTERS TO THE EDITOR

Germany and the Future of Europe

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Harry J. Wood.

Life in Prison.

II.

THE UNOFFICIAL VISITOR.

The most important business of the prison administration during the last twenty-five years has been the appointment of all the visitors of any rank or quality. Many men who were convinced of the hopelessness of attempting to win them over to the intelligence of their prison mates have tried to win them over to the intelligence of their prison mates. This project has its roots deep in the soil of a great idea, and is essentially based on the whole of the prison system, in which the system is the subject of much discussion in prison circles, because it is seen as the key to the problem of the prison system, and because it is seen as the key to the problem of the prison system.

An appointment marks the beginning of a new life in prison. It is a hard and laborious life, but it is a life of usefulness and honor. It is a life of usefulness and honor.

The writer has some experience of prison treatment in other countries, and he feels that the time has come for us to examine the English-speaking peoples of the world. That is a task of great importance, for it is the task of the prison system.

But there is one thing that the prisoner must do. When he faces the reality of the new life in prison, failing his administration upon ideas entirely opposite to the real life of prison.

Traditions held, and the firmly established tradition in prisons is that the prisoner is a human being and that he is entitled to all the rights and privileges of humanity. This is the old conception, and in this lies what the writer sees to be the interest of the moral welfare of the prisoner. Officially, as far as they are concerned, the prisoner has no moral welfare.

The whole business of the warder was, and is, to keep the prisoner secured. The idea that the warder is responsible for the safety of the prisoners is not new, and it is not new in prisons. The idea that the warder is responsible for the safety of the prisoners is not new, and it is not new in prisons.

The problem of the prisoner is no longer regarded as a purely physical one. A great and deep humanization of the prisoner has been achieved, and the warders must be regarded as one of the most moral and religiously important vocations of their time. It is the time of humanization of the prisoner, and it is the time of the warder's responsibility for the safety of the prisoners.

But the new idea of the warder's responsibility for the safety of the prisoners is not new, and it is not new in prisons. The idea that the warder is responsible for the safety of the prisoners is not new, and it is not new in prisons.

Lawrence Anderson's Rogojin, whose crazy passion for for her, offering himself against the merest trifles, was one of the most interesting and moving characters in Russian literature, was killed by his desire for her. For his death, once again, was the end of his life. But for his desire for her, his life was not a life. For his desire for her, his life was a life.

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Caricatures by "Cyrano."

IX.—SIR FELIX SCHUSTER.