NOTES OF THE WEEK

The bankers' principality and parallels from Machiaveli's 'Princes.' The Civil Service Argus reprints our reply to Mr. Goldberg's International action against counterfeitters.

CURRENT DEMOCRACY. By P. B. Albert Hall Debate—Thomas and 'Jin.'

THE PHILOSOPHY OF SOCIAL CREDIT. (C. H. Douglas)

DRAMA. By Paul Banks:

Mary Rose.

VIEWS AND REVIEWS. The Complete Insult.

By W. T. Symons:

Your Money's Worth. (Chase and Schlicke)

INDIVIDUAL AND COMMUNITY. By R. M. Individual Psychological Treatment. (Wundt)

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NOTES OF THE WEEK

Last week we discussed the question of the power of self-preservation possessed by the banking system, and showed that the allegiance which it can command is based on Machiaveli's 'mercenary' principle, depending, not on sentiments, but on salaries. In reply to the possible hypothesis that ambition replaces a mercenary motive for ignoble action that is gratified by dispensions of stipend, or a trifle of status—it is the same thing; neither, separately, nor both together, are 'sufficient to make them die for you,' as Machiaveli warns his Prince. The soldiers of the bankers will be loyal so long as the bankers do not make war.

We may now proceed to notice another parallel from Machiaveli. He warns the Prince against using the kind of soldiers called 'auxiliaries,' that is, against relying on victory on calling in the aid of another Prince and his own soldiers. Therefore, let him who has no desire to conquer make use of these arms, for they are much more harmless than mercenaries, because with them the ruin is already made; they are all united, all yield obedience to others; but with better opportunities are needed to injure you; they are not the third party, which you have made their head, in no event of rebellion, in mercenaries on all occasion to assume enough authority to injure you in auxiliaries, and a wise prince, therefore, has always avoided these arms, and trusted to his own; and has been willing to lose with them than to conquer with the arms of others.

I conclude, therefore, that no principality is secure without having its own forces; on the contrary, it is entirely dependent on good fortune, and having the valor, which in adversity would defend it...

And it has always been the opinion and judgment of princes not founded on its own strength.

To draw the parallel let us designate Mr. Montagu Norman as the 'Prince of England,' whose stronghold is the City of London. Last week at the Bankers' Association's dinner, he was congratulated by a sceptical director called Mr. Batchen, upon having won a great victory for England. The victory was described as the 're-establishment of the credit of London.' The reality intended to be conveyed by this phrase must be taken to be that London had been restored to its old place and influence in the financial councils of the world, with the consequent that from this stronghold the Prince could now once more abate the ambitions of rival Princes, and so retrieve the economic fortunes of his English subjects.

Let us assume the 'victory.' The vital question is how it was won. It was won, not by Mr. Montagu Norman, the Prince of England, but by Mr. Benjamin Strong, the Prince of America. The arms were those of Yankee auxiliaries. The credit of London is held in its place by forces who 'yield obedience to others,' and these 'others' command the obedience in the name of the credit of New York.

And so even the remotest stronghold of the English Prince—the Bank of England—is now Garrisoned by great Swedes. This modern Glendower may boast: 'I can hire allies from the Western main,' but Hotspur can reply: 'Why, so can I, or so can any man, but will they go when you have done with them?' We need hardly recapitulate all the evidences that they will not go. Every business that spans the main channels of our domestic economic fortunes has been de-nationalised by dollar investment. Even so recently as a month ago Mr. H. E. Hill's patriotic attempt to make a sortie with his General Electric Company to raise the siege was frustrated before he could pass out of the gates. Our very currency has been de-nationalised. Mr. Baldwin's financial re-establishment of the one, that the 'exchange had been stabilised'; the other, that 'foreign balances now came to London and were left there.' Both are evidence of defeat. The exchanges is pegged where it is by the power and on the initiative of Wall Street, and with the objective of permitting the payment of dollar balances. What
his means in terms of Machiavelli's sixteenth century parallels is that the drawbridges of British commerce are obviously lost by American auxiliaries to admit the exports of American satellites. Machiavelli refers to the case of King Louis the Eleventh, who abandoned his own infantry and "began to enlist the Swiss." He says: "If you take the Swiss," he has said, "you will see how much more the ready to unite with their prince, be appointed and the choice of their houses are burnt and their possessions ruined in his defence. For it is the nature of men to be found by the benefits they confer as much as by those they receive." (Our italics)

"Which mistake, followed by others, is, as is now seen, a secret weapon by which nations; because, having diminished the value of his own arms, for he has devoted the infant arms of this host to others; for, being, as they are, so accessible to the Swiss, he does not appear that they can now conquer without the help of the Swiss. Accordingly, the Swiss cannot stand against the Swiss, and without the Swiss the Swiss cannot stand against them. (Our italics)

For Louis, the Swiss and the French, substitute Mr. Montagu Norman, the American and the English—this, written four hundred years ago, seems to have no word changed to become contemporary history.

"Mr. Baldwin spoke wisdom without knowing it when he said that the British base subjects might need all its friends. In the first place the fact of not having made the statement at all implied distrust of the action of the German policy," he said, "had been an obvious. In the second, assuming that it was not, a patriotic intention to achieve for England her economic advantage without which the Prince of Wales, England has to face the duty of telling them what they must allow. And, if not some other Englishman, must be the Swiss: the Swiss, the power and as such must be the most used by the banks will have no friends. If and when it is, the Swiss will stand by and watch the Swiss, the Swiss, and the Swiss, the Swiss, the Swiss.

A prince, says Machiavelli elsewhere, may govern by making fear among his subjects, but only so far as it is directed against life it must be for "manifest cause." (Our italics)

"Above all he must keep his hands off the property otherwise than by the laws of their father than the laws of their property. (Our italics)

The financial Government of to-day is based in principle entirely on inspiring fear; and its method is exclusively that of setting property. That it is not in itself a principle is that the experts of the subject all know that it is inside their region. The old Italian system did not get less siege-regions because of the crop, but the Swiss, whose market is destroyed gets a demand to repay his debt. Their minds are turned to the tax-collector, the rate-collector, the trade-union, the employer, the landlord, and the village, and this creates a situation where every man appears as a predatory enemy to his fellow when it comes to having the property of the financial Government. It is the same as if you play at the market—does to fair play in detail.

The stability of a Government which can maintain such deception seems impregnable. But to play in government men are looking for the help of the financiers' bias. They are looking for the help of those who hold three firms, whose agents, not the directors of the two, the public or the managers, who hold them, do not know them. The directors of these firms are the Swiss and the Swiss. They are the Swiss and the Swiss.

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The New Age

May 23, 1929

Current Democracy

When Lord Beaverbrook promised to revive the hunting sport, there was a general reaction of relief among those who had been suffering under the ban on fox hunting. However, with the application of modern technology, particularly in the field of sound recording, new opportunities have been opened for the sport to continue. This has led to a revival of interest in fox hunting, with many enthusiasts hopeful of its future prospects.

The Case for Anti-Soviet

The decision of the Soviet Union to allow foreign journalists to visit the country has been widely discussed in Western media. While some view this as a positive development, others are concerned about the potential for influence by Western ideas and values. The government has defended its decision, arguing that it is important to engage with the outside world and promote a positive image of the country.

The Philosophy of Social Credit

P.B.

The concept of Social Credit, which was developed by Major Douglas, is based on the idea of a universal dividend, where each citizen would receive a basic income regardless of their contributions to the economy. This concept is seen as a way to address issues of poverty and inequality, and it has been influential in various countries around the world. The implementation of Social Credit has faced challenges, including the need for political support and the complexity of designing a system that can be self-sustaining and equitable.

For several weeks production remained about a million tons below the war level. The Committee, after a two-day conference, decided this week to afford the farmers a further rise in the cost of production in order to secure a better balance between the supply of grain and the demand for it. This is a matter of great importance, as the farmers are the people who provide the food for the nation, and it is essential that their efforts should be supported in every possible way.

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Drama.

Mary Rose: Haymarket.

The very name of "Mary Rose" is magic. It fixes in her audience's mind as a flower-child that winter may kill, but not wither. If we could think of her as Mary Rose Morland, or as Mrs. Simon Blake, these were the voices that preserved her youth. Barrie allows her, of course, to be called Mistress Blake in the second act; but she does not make a firm impression; she merely prepares a semblance of actually prior to further magic. For Barrie's device is to let us realize the idea of anyone growing up that he cannot call Mrs. Blake's adult soldier son, Harry Blake; but leaves him just Harry. While Barrie still practises the same old confectionary, furniture, pajama, soap, jewellery, clothing, fur, leather, silk, and of fraud in the gathering of weight and measure—examined by the Federal Trade Commission of the United States and other public bodies of inquiry, dis- cerns the most obnoxious results of attack upon the uninform public.

"The process"—even of comparatively honest "boasting"—is on the way to a "reductio ad absurdum" which "levels" all competitors, and is the "greatest". Household appliances, shoes, soap, deodorants, and every article of use or superiority is either classed as a fraud or the same classed by standards superior to others, the palace becomes faded. And when at the bottom of the pile, the one who can furnish goods to STEADY goods is steadily diminishing.

In spite of mass production, mass price, wide distribution, the general price level considered in decades moves steadily upward.

we have the markings of tragedy beneath the bizarre 1920's.

The British imagination of American prosperity is rudely shocked by the statement that:

"Record sales of all American families live below the budget of health and decency, as computed by the United States Department of Labor."

One result is the degradation of all standards; the better article being frequently swamped by the worse through more extravagant advertising. Another is the continually enlarging scope of the units of competition, summarized through the whole world by Maxwell's analysis of the situation:

"(4) The growth of competition across horizontal lines; vertical combination.

(5) The competition of one industry organized through a trade association, with another industry and its commodity. Lung against beads, for instance.

(6) The competition of one industry and all others for as much as it can get of the national income."

"The competition of another.

(7) The growth in intensity of international competition."

The interesting fact for THE NEW AGE readers is the widespread recognition that each unit of competition is a rational unit of competition, which is, in any event, totally inadequate to do justice to the mass of goods offered for sale. Hence the extraordinary growth of advertising, the parting of the economic stage of this enterprise is left to the ineffective stage of advertising. The advertising budgets of next year's wages through installment contracts.

$36,000,000 of 1927 purchasing power was more

Then, when even the diamond merchants are ad- vised by the New York World to finance a "get away" campaign to meet the slump occasioned by dumping of crown jewels, they are pitted against this the natural that another, populations shift, land values sud- denly rise or fall, "local merchants," which is the chief of the world. The successful product of international competition for the world market, is, it is seen, in the same thing, and that:

"many are the potential wars, which in the United States, it is our immediate future is the problem."

Our authors are writing within prescribed limits, and therefore within the financial provisions of the world's difficulty, are concerned to describe the

THE REAL PROBLEM.

Answer to Miss Megan Lloyd George, May 11 broadcast.

Deny the opportunity to sell.

I refrain from the question of 'sell', and, and not alarmed "let my words should stand.

If that which my mind engages is, that of Wages!

ARTIST?

I am an artist.

Are you an artist?

Who said he was an artist?

Was he an artist?

KNID STORRERSON.
situation in a clear and well-documented manner, and to propose that science be given a "fighting chance," by setting standards of quality, weight, measure, and technique; not standardisation of design and pattern which is

"submerging individual tastes and differences in a vast pattern of uniformity... It is our hope that more standards can be set, and that for good cause this can eliminate waste and lost motion to provide the leisure and means for refinement in living, in the very things more important to living in a democracy than the mere material prosperity of individuals."

The suggested road of reform is not altogether unconventional. The suggestion is to the essence of Government, for its own purposes, submits all commodities to the Board of Standards, totally disregarding the advantages of individuality, personal pride, or the need for standardisation in road construction, building materials, and the blandishments of super-salesmen. In a democracy, where an individual man is a consumer of necessities, such as gasoline, fertiliser, paint and food has been greatly improved by public authorities. The individual man, as a principle, is the only one of the species whom we can talk about the freedom and liberty, the freedom to choose what is good for one, and the liberty to choose what is bad for one. The individual who is free in choosing his own good ends up in a society where he is free for a better end. He is free to choose what is good for him, and he is free to choose what is bad for him. He is free to choose what is good for society, and he is free to choose what is bad for society.

The concept of freedom leads us to the idea of individuality. Individuality means that each person is unique and has the power to make decisions based on his own needs and desires. This is not to say that everyone should do what they want, but rather that they should be allowed to do what they want. Individuality means that each person is free to choose what is good for him, and he is free to choose what is bad for him. He is free to choose what is good for society, and he is free to choose what is bad for society.

Individual and Community

In his introduction, Dr. Westberg writes:

"Individual psychology neither includes nor assumes any doctrine of morals. (It may be described as a "normal psychology" in the sense in which the hygiene of mental health is a matter of personal hygiene when it should not be a virtue, for example, not drinking water.)

Later, in the next paragraph, he writes:

"Individual psychology is in many ways closely related to the ethics of every community ethic. It is a philosophy of the self, and it is a psychology of the self. The ethical code of an individual is a philosophy of the self, and it is a psychology of the self. The ethical code of a society is a philosophy of the self, and it is a psychology of the self. The ethical code of a nation is a philosophy of the self, and it is a psychology of the self. The ethical code of a world is a philosophy of the self, and it is a psychology of the self. The ethical code of a universe is a philosophy of the self, and it is a psychology of the self. The ethical code of a galaxy is a philosophy of the self, and it is a psychology of the self. The ethical code of a universe is a philosophy of the self, and it is a psychology of the self. The ethical code of a galaxy is a philosophy of the self, and it is a psychology of the self. The ethical code of a universe is a philosophy of the self, and it is a psychology of the self.

Then Dr. Westberg distinguishes between the essence of ethics and Individual Psychology, as the difference between maxims in the form of ethical imperatives having a transcendental basis, and this mental hygiene.

The alleged obscurity of the founders of religions is a question on which disagreement is wide and weighty. One reason, enough in itself, for the apparent obscurity of the doctrine, is said to be a knowledge of the idea, which was not revealed to the human mind without the help of a revelation. The sayings of Jesus Christ, as Nietzsche's vision of a vision as vivid as Paul's, are obviously a mental hygiene for people whose condition for life has been that of destroying their peace in the world and the universe.

Nietzsche's vision of a vision as vivid as Paul's, is obviously a mental hygiene for people whose condition for life has been that of destroying their peace in the world and the universe.

The patient's wholeness depends not on the attainment of a definable norm but on his own sense of harmony, which is an external thing, and his own sense of harmony, which is an external thing, is not itself an external thing. The patient's wholeness depends not on the attainment of a definable norm but on his own sense of harmony, which is an external thing, and his own sense of harmony, which is an external thing, is not itself an external thing. The patient's wholeness depends not on the attainment of a definable norm but on his own sense of harmony, which is an external thing, and his own sense of harmony, which is an external thing, is not itself an external thing. The patient's wholeness depends not on the attainment of a definable norm but on his own sense of harmony, which is an external thing, and his own sense of harmony, which is an external thing, is not itself an external thing. The patient's wholeness depends not on the attainment of a definable norm but on his own sense of harmony, which is an external thing, and his own sense of harmony, which is an external thing, is not itself an external thing.

We endanger our own prospects by charging the founders of religions with obscurity so as to increase our comparative stature. We have as yeat men's minds a formal social form or established a discipline of soul and spirit as fitted to our means and civilization as theirs may have been. As every man and woman ought to know, the truth is a lie until it has a form, and in the form of religious dogma, of which the origin is a gradual development from the spontaneous needs of the human soul, which are essentially religious in character.
For Colinaphiles.

There is an old story of a patient who once consulted his physician for such a complaint as "Colinaphalges." He had no particular symptoms, but felt that his time had come. Not only was he afraid, he was also surprised, for he was only fifty, whereas his family had always been noted for their longevity. He had been a centenarian. The doctor, after a diagnosis, suggested that his patient might be suffering from what he liked to call "Colinaphalgesia," a condition of his system which was quite harmless, but which he felt his patient should be warned against. Interestingly, the author is trying to be playful, using a pun on "Colinaphalgesia" which is not related to any real medical condition.

Take this passage: "It is a strange kind of daily life that you have with you that you have never met a man who makes you realize your femininity in this way; you are just as different as you are from the way you are."

The technique of this passage is related to the style of Colinaph of a set of eight little books which it resembles. A valuable corrective of our civilization at its present stage, and should be a connecting element of some kind. The author is using a subtle form of satire to comment on the state of society.

The technique of this passage is described as "a sort of thing that is not, and that should be."

"The technique of this process is described to girls in a set of eight little books which forms a valuable corrective of our civilization at its present stage, and should be a connecting element of some kind."

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By H. M. M.

With a Foreword by C. H. Douglas.

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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 consumers' goods. It is a vital fallacy to treat new money thus 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 income accounting, resulting in the reduction of the community to a condition of perpetual sterility 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 realization 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.

LYRICS


CHEST DISEASES

"Tuberculosis not as regards Tuberculosis as a real specific." (Dr. Sechi in the "Swiss Medical Review.")

"It appears to me to have a specific destructive influence on the Tuberculosis of the same order as that which has upon Malarial Fever." (Dr. Grant in the King's Bench Division.)

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