

THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

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NOTES OF THE WEEK.

The short article by Mrs. Megroz published last week under the title "Progressive Birth Control," has evoked two letters.* One is from Mr. W. T. Symons, and is as follows:

Sir,—Is there to be no editorial restraint upon the manner in which contentious subjects are discussed in THE NEW AGE? The dreadful subject of Abortion may need to be faced, as one of the saddest phenomena of a world out of joint, but I protest against NEW AGE readers being subjected to the rank offensiveness and stupidity of such an argument as appears this week under the heading, "Progressive Birth Control."

The attempt to give the desired legalisation of abortion a scientific turn by describing it as "progressive" and "the next logical step" should be followed, on this reasoning, by a justification of infanticide—children are a nuisance—and then the next "logical step," the justification of murder, would not seem too abrupt.

What have the protagonists of Abundance, and of (as Major Douglas claims) the economic basis of the Incarnation, to do with such blasphemous irresponsibility? There could be nothing more incongruous, sir, with the whole purport of your own editorial writing, with its denial of the "logic" of scarcity, and all the other "logic" by which the financial system denies life.

W. T. SYMONS.

The other is from Mr. Kaikhosru Sorabji, and is as follows:

Dear Sir,—Mrs. Megroz is in error when she states in her excellent remarks on progressive birth control that no reformer has had sufficient courage to demand the legalisation of abortion. A large number of distinguished medical men and social workers are demanding it, and a session was devoted to it at the recent World League of Sex Reform Congress held in September this year at the Wigmore Hall. Several prominent English doctors and social workers, too, have come out with a strong plea for legalised abortion. It is, so Miss Stella Browne said when reading a paper on the subject before the British Society for the Study of Sex Psychology some time ago, now legal in Russia and Czechoslovakia.

The argument, that Mrs. Megroz very rightly ridicules, that is always urged against all such things, i.e., that they are "against nature," is so pointless and silly that it is hardly worth noticing—except that it is perhaps desirable

*A later letter appears elsewhere.

to point out that practically the entire structure of a civilisation is "against nature" too!

KAIKHOSRU SORABJI.

On the question of the propriety of our publishing this article, it has to be remembered that readers of THE NEW AGE are not part and parcel of the ordinary public but in various degrees leaders of public opinion. Being students of economics they ought, in our judgment, to be made aware of the fact that such views as are put forward in the article are being seriously advocated by certain social reformers—and women at that!—because those views derive their force from the omission to take into account certain economic factors which completely invalidate them. Those economic factors are known to, and only to, readers of THE NEW AGE, who therefore are alone qualified to expose the fundamental fallacy behind Mrs. Megroz's "logic." Such allied doctrines as the sterilisation of the unfit, birth-restriction and emigration having been frequently discussed in the Press, it is very difficult to decide on what principle notice of the "abortion" doctrine should be excluded.

It is true that its mere mention, let alone Mrs. Megroz's frank and brutal presentation of it, is calculated to make the most rigid "intellectual" squirm. It has had this effect on Mr. Symons, and we suspect that even Mr. Sorabji would admit that the idea is repugnant. But the question that we have to ask ourselves is where the balance of good lies as between publicity or suppression. Looking back on the policy of suppression applied to the Social Credit proposals, and knowing how much it has stimulated our propaganda to be able to point out the fact that they were boycotted, we feel that the greater wisdom lies in publicity, the more so in this particular case, because, as we have said, the "public" of THE NEW AGE possesses special knowledge and special discrimination.

In our opinion Mrs. Megroz's article constitutes the most biting satire on the existing financial system that has yet been innocently written. We

say "innocently" advisedly because when we received her article a few weeks ago we told her that though we would publish it we disagreed with her conclusions, and should say so; and she replied that she was "very sorry" that we dissented. We have to assume, therefore, that her arguments are something more than mere sensation-hunting, and are a serious attempt to overcome psychological resistance to the adoption of her proposals.

Mr. Symons asks what this portent has to do with "protagonists of Abundance." We should say that it had everything to do with them, because they are able to do what no other body of people can do, which is to show that the entire reasoning of the abortionists is based on a false postulate, namely, that economic scarcity is a law of nature. Social Credit advocates can establish the fact that this scarcity results from an interference with nature. We consider that the same influences which have been potent enough to cause the emergence of an abortionist cult in this country are potent enough to forward its doctrine. So it is no use ignoring it; we must have it out in the daylight where it can be illumined from all directions in a natural setting.

Mr. Sorabji's information and remarks reinforce this argument, for they show that, however "stupid" the reasoning and however "offensive" the conclusions, both are adopted by people who are ordinarily intelligent and inoffensive. Mr. Symons rightly urges that the logic, pursued to the end, will cover infanticide and murder. But, while infanticide is not legalised, war is; and acts of warfare with modern arms comprehend the killing of children indiscriminately with adults. The abortionists can plausibly argue that a civilisation which tolerates the taking of life in some emergencies has no logical reason, much less a moral one, for refusing to contemplate the suppression of new life in other emergencies. They can plead that abortion is a direct method of alleviating poverty; and the plea is bound to have its effect on people who are unaware of the true cause of poverty. It will create in them the feeling that, perhaps, after all, they ought to distrust their outraged instinct, since it thus appears to be an obstacle to the attainment of a human objective.

The believer in Social Credit is able to extricate such people from this dilemma by showing that science is on the side of their instincts, and that their sensibilities have a foundation of common-sense. A good many of our readers may reasonably question the policy of dignifying the abortionist proposals by taking any notice of them. With that view we are in sympathy. Our own reason in noticing them on this occasion is that they are the latest addition to that overflowing family of pseudo-scientific trivialities which bears the name of "progressive reform." The looks and manners of the children have their own degrees of obnoxiousness, but our chief indictment is against their prolific mother, the credit-policy of this and other countries. The abortion-doctrine is the latest "exhibit" brought into Court in justification of her arraignment, and, as an exhibit, it must be included in the schedule.

This family of doctrines may be categorised as the *sabotage of life*. It is born of the same parentage as is the sabotage of production. The "logic" of the one is the "logic" of the other. The decisions of banks to lend money to farmers on the condition that they sow less wheat constitute the seed-bed of abortionist and allied notions. These tares will continue to flourish, whatever we think about them, until the coming of the fundamental change in financial policy which is advocated in these pages. It is not so much the danger of any wide resort to abortionist practices, following conceivable legislation, that need concern us; but it is

the present misapplication of such an enormous quantity of mental energy on the part of public-spirited individuals upon the inventing and debating of such trivial expedients.

A few months spent on systematic study of Social Credit would save years of energy now running to waste. If these people would only make themselves acquainted with the way in which the economic system works, and must work, under its present direction by the credit-monopoly, they would realise the impotence of their remedies. Mrs. Megroz, for example, justifies her peculiar prescription by the assumption that the fewer the people who are alive the more tolerable life will be for them in an economic sense. That assumption has no validity; and the fact is demonstrable to anybody who will examine the evidence. So the "courage" which she exhibits and seeks to inspire in others in the acceptance and dissemination of this obnoxious method of "progress" is of no avail. The allied methods, whose common objective is to limit the size of the population, are subject to the same condemnation. It must be pointed out that the familiar phrase, "the pressure of population on the means of subsistence" describes a phenomenon capable of two interpretations. These can be best indicated by reference to such a thing as an elastic stocking. Is the wearer's leg pressing on the stocking or the stocking on his leg? In this particular case it does not matter which answer you choose to give, because the pressure itself is the objective. But it would matter a great deal if the wearer wanted to lessen or remove the pressure, as everybody would realise if someone suggested that he should take a course of fasting to reduce the size of his leg. As an economic fact, the body of humanity could go on shrinking indefinitely without ever arriving at the point of relief. The elasticity of the credit and costing system is such that it would strangle a knitting-needle, let alone a man or woman. It is so devised that, as a population declines, its *avenue of access* to the means of subsistence automatically grows narrower. The avenue is guarded by the banking system; and the pressure does not consist in a scramble to share an insufficient supply of wealth, but to share an insufficient supply of purchasing power. As an example of the process consider the tube railways. During the slack hours when the number of passengers is low the number of coaches to a train is reduced, and there is just as much "pressure of the population on the rolling stock" as during the busy morning and evening. Within reason of course nobody objects to the principle, for he knows that the maximum provision of accommodation under all circumstances would be at the expense of the "rolling-stock" of the bankers, which is *money*, and is costless. If you saw an excursion train on the point of leaving for some place where blackberries grew, and observed that a crowd of children were fighting to get in, and that eventually some were left behind, you would not infer that there were too many children for the blackberries at the other end. Similarly, then, when you see men, women and children struggling to get wages, or other forms of income, and observe ever so many cases of failure, you are not entitled to attribute the struggle to a shortage of goods. It is ordinary common-sense, if you have to form an opinion by way of inference, to locate the obstacle where the competition is. Where that is should be obvious. Everywhere you can see people struggling to obtain money; but where can you see people with money in their pockets struggling to get someone to sell them something? Show us the industrial organisation of the country working at maximum pressure, and the retail shopkeepers of the country locking out customers and their money; because they have "sold out until to-morrow";

then, and not until then, will we take any account of the theory of "pressure on subsistence." Today, said Major Douglas to the Government Committee at Ottawa, there is, practically speaking, nothing that you want which industry is not able to supply you "if you put your money on the counter." There is only one reason why producers do not produce on the maximum scale, and it is because they are afraid of not selling the products. On that fear Lord Melchett bases his system of rationalisation which consists in organising a limitation of output. It is not in the least surprising, when this fear-complex is manifest under the name of "scientific progress" in the economic field, that Mrs. Megroz should pay it similar respect in the social field. Certainly penurious women fear to bring children into the world; yet equally certainly the remedy does not lie in the suppression of the children, but in the elimination of the fear. Mrs. Megroz's "logic" is in exact register with Lord Melchett's—they are both seeking to apply the principle of abortionism on their respective planes.

Family limitation is not even a palliative. Its power of alleviating poverty decreases as its practice extends. The amount of wages paid by industry is based on an estimate of the cost of the consumption requirements of the average family. The Cost of Living bonus is adjusted according to fluctuations in retail prices so that the quantity of consumable goods purchasable remains the same under all price-conditions. The bonus simply stabilises the purchasing-power of the basic wage, and the basic wage is supposed to support the average family. Those parents who keep their family below the average gain something, while those who exceed it lose something. But if family-limitation were so extensively practised as to cause a perceptible decrease in the average number, it would reduce the aforesaid estimate of consumption requirements, and afford an opportunity for the authorities to readjust the basic wage accordingly. Would they do it? The Malthusians assume the contrary. They say that because a small family lives in more comfort than a large family, therefore a community of small families will enjoy the same standard of comfort as the exceptional small family does now. But they overlook the fact that the extra comfort of the small family is due to the existence of large families. The infertile are, as it were, parasites on the fertile.

The proposals of the Malthusians depend for their validity on the assumption that the total purchasing-power distributed to wage-earners will remain the same after their families have been reduced. The assumption is unwarranted. In the first place so long as there are more people seeking jobs than there are jobs for them, hirers of labour will be able to beat down the price of it. A worker who, because he has no family, can afford to work for low wages, will do so sooner than not get any at all. In the second place, admitting the fact that a large proportion of the workers are organised in Trade Unions which bargain on their behalf, it has to be remarked as a matter of observation that Trade Union officials are much more concerned to avoid strikes and lock-outs than they are to drive a hard bargain—and particularly so when they achieve social eminence through Parliament. Mr. J. H. Thomas is a notorious case. In the third place, conceiving that family limitation in the course of a generation could reduce the adult population of present unemployment and establish a co-equality between men and jobs; the achievement of that end would be frustrated by the industrial engineers, who are able to dispense with workers twice as fast as Malthusianism could cut down the supply. We wish

that every reformer would stop and reflect for a moment or two on the fact that these engineers enabled the industrial system to lock out four or five million of our best men for the four years, 1914-18, and yet to supply everything that the population at home and the armies abroad needed for maintaining life. Nor, in doing it, did they lessen their capacity to continue indefinitely; on the contrary, this capacity was greater in 1918 than in 1914.

Since industry has the power to compel the acceptance of minimum wages, and therefore to divert to itself all the benefit of family limitation, the obvious thing for advocates of limitation to do is to suspend their propaganda until they have ascertained why industry exercises this power, and seen how to overcome the obstacle. If they will study the Social Credit analysis they will see that there is an alternative way to reach the ultimate ideal which we presume them to hold, namely, that every married couple shall be able to contemplate the advent of children without anxiety as to ways and means of supporting them.

Babies in these days are only too often an economic burden. Babies born with a silver spoon in their mouths are not. The Social Credit proposals include the provision of silver spoons. They will invest each child with a claim on purchasing power—a claim which is his or hers by virtue of citizenship. Such children will bring, as it were, an economic inheritance into the world with them. They will be welcome little strangers who virtually begin paying for their board and lodging in the cradle. Such is one of the implications of the National Dividend, which is going to underpin the whole social structure in such wise that even in its lowest part people can live in comfort. There is no miracle about it: it will be simply the result of a scientific monetisation of productivity.

There is overwhelming evidence that the present system of monetisation is unscientific as well as wantonly inhumane. Take as an instance Covent Garden Market. Some years ago, in conversation with an ex-police-inspector, we were told how he had on occasions seen cartload after cartload of cabbages being taken away in the dead of night to be dumped. There was nothing the matter with them except perhaps a small external bruise or blemish which a penknife would cut away. The next instance we heard of was from another informant, and related to the year 1925. In that year there was a glut of tomatoes. The consequence was that the Westminster City Council were asked to send their dustcarts to take away the surplus. There was little the matter with them but their enormous number, and what blemishes they may have had were probably attributable to the fact that the storage was congested. These "surpluses" are never called by that designation by Covent Garden dealers: they refer to them as "refuse." And now again this year there is a glut of both tomatoes and oranges. Every conceivable place of storage is bunged up with them. The Canary Islands are sending huge consignments of tomatoes as well as bananas, while the crop of oranges from Valencia is so great that Covent Garden is cabling out frantically: "Delay shipments." One firm in the market is receiving three times the quantity of oranges that it received from the same source last winter.

Naturally the trade buyers for retail distribution, having got wind of the situation, are holding off from the market waiting for the inevitable fall in prices. As a measure of the general fall, there was one class of product which dropped to half its selling

value in three days. As a result certain of the importers have received actually less money for consignments than they had advanced to the growers early in the season. Still the stuff comes pouring into the docks and everybody is at his wit's end to know what to do with it. There were rumours last week of a decision to send for the Westminster Council's dust-carts once more; and we think it practically certain that during the night of last Saturday or Sunday ton after ton of edible produce was being taken along to its burial-ground through streets flanked by needy households. To crown the irony we must add that the Westminster Council—probably the most affluent in the country—receives 55s. a ton from the Covent Garden firms for carting away this "refuse."

In the face of an example like this, which is only exceptional in that it is localised, and is really typical of industrial sabotage in general, nobody has a right to talk about there being "too many mouths to feed" unless he is quite certain that this waste and destruction are irremediable. We have already remarked that Lord Melchett's rationalisation of production corresponds to abortion; and with regard to the above example of the rationalisation of distribution, it can be described as corresponding to infanticide. Why make goods for the dump-heap? says Lord Melchett. And why bear children for starvation? says Mrs. Megroz. Their reasoning is sound, but as it proceeds from a wrong assumption their conclusions are unsound.

About Things.

I am informed that the December issue of *The Realist* will contain an article by the Editor of this journal, Mr. Brenton, entitled "The Snowden Committee and the Financial Problem." No restrictive conditions were imposed by the editorial board concerning the subject matter of the article; and in fact it was left open to Mr. Brenton to write, if he chose, a purely expository essay on Major Douglas's credit-theorem. I mention this fact because in the past there have been so many obstacles put in the way of the public discussion of Social Credit that any exception to the rule is a significant event. It is most appropriate that the embargo should have been lifted in the case of *The Realist*, because that journal adopted the watchword "Scientific Humanism" when it was founded in April last; and if ever there was a scientific problem in which the humanities were inextricably involved it is surely the economic problem. Moreover, if ever there was a solution to the problem which made the humanities the basis of its objective and technique, surely that solution is Major Douglas's. One very important reason why the Social Credit idea seems so fantastic at first apprehension is because, of all the sciences, that which we call economics has been by far the most perversely inhumane; and people in general have grown so habituated to this phenomenon that any proposal in which can be detected one touch of nature makes the whole world grin. The most certain guarantee, said Mr. Churchill, that a financial proposal is sound is that it is unpleasant. In so saying he was embodying in one sentence the attitudes of all the notorious economic medicine-men in our history. No wonder economics is the "dismal science." Not so many generations ago, it was considered necessary, when erecting an important building, to ensure its stability by bricking up a living person in its foundations. The same superstition has marked the building of the economic structure, and continues to do so to-day. In every other

* "The Realist," Macmillan. 2s. monthly.

domain of science the "materialistic" expert laughs at these cruel rites, but in economics the "spiritual" expert dare not give them up. The doctrine that people will not behave well if they feed well may be science, but it is not humane. The Social-Credit doctrine that the better they feed the better they will behave may equally well be science, and if it is, it embodies the principle of "scientific humanism." So, as I have said, readers of *The Realist*—who are presumably subscribers to the principle—are an appropriate audience to which the Social-Credit analysis may be presented.

But the appropriate person to present it is Major Douglas. Considering the prestige that *The Realist* derives from the constitution of its editorial board, several members of which have achieved high reputations in the arts and sciences, its readers will naturally expect that when a new and important subject is submitted to them it shall, if possible, be expounded by the highest authority on it. This is one reason why Mr. Brenton has not written an essay on Social Credit. Another reason is that readers of *The Realist* do not belong to any one school of thought. Probably only a minority of them take any interest at all in economics. Therefore it seemed wiser to make the Snowden Committee the text of the article, and to explain in a general way what are the main lines of inquiry which demand its attention, also to show why they are of practical importance.

The article, accordingly, exposes some of the self-evident anomalies of the present financial system. Mr. Brenton begins with an analysis of the process by which Britain's debt to America was built up, selecting as an illustration the hypothetical purchase of a single shell from America. He thereby arrives at the conclusion that Britain's "borrowings in dollars" have put dollars into circulation in America, and points out that if the financial "laws" under which this has happened are really laws as a physicist would interpret the term, Britain's repayment of the debt must reverse the consequences and cause dollars to disappear from circulation in America. This, of course, leads to the questions (a) why lenders should lose money by getting their loans back, and (b) why, if repayment injures them, they persist in demanding repayment. He then provides material for answering both questions by discussing the hostile attitude of American manufacturers towards imports, in spite of the fact that, as he points out, debt-settlement can only be effected in the end by imports.

Another section of the article describes how bankers finance the restriction of production. Subsequently other anomalies in the working of the system are briefly reviewed, all of them pointing to the conclusion that the economic problem is a marketing problem, and that if the principles of finance under which they occur are to be regarded as immutable, the whole world, even if merged into a single economic and political unit, would have to seek a market outside of the world. At this point the idea of increasing the volume of domestic consumption naturally comes into the picture.

The concluding section of the article discusses how this may be done. Mr. Brenton straightens out the complications created by the numerous proposals of financial reformers by showing that in principle there are only two schools.

- (1) Those who advocate the expansion of bankers' loan-credit alone.
- (2) Those who accept the expansion of this loan-credit, but affirm the necessity also of preventing the

use of it for re-investment by people who receive it as income. After an examination of these ideas in which their inadequacy is suggested, Mr. Brenton concludes his article with a very brief allusion to Major Douglas's proposals, which, he says, are designed to perfect the practical efficiency of the other two, by securing an emission of gratuitous credit to provide supplementary revenue to industry on behalf of consumers on condition of delivery of all the available commodities to them. After pointing out that the guarantee of a market for maximum consumable production must evoke the willing support and co-operation of producers and consumers alike, Mr. Brenton says that the only question is whether the proposals are technically sound. Can they be made to work by a sympathetic community? There has as yet been "no authoritative answer."

The appointment of the Snowden Commission affords the occasion for the answers to be given. The question is whether the terms of reference will exclude the opportunity for its submission and investigation. If they do the Inquiry will be futile.

The above passage ends the article. I think that its publication will do good because instead of trying to prove the soundness of Major Douglas's proposals—which would interest only those who already take interest in economic subjects—it tries, and I think succeeds, in showing that the question of their soundness or otherwise is of vital importance to every individual.

HERBERT RIVERS.

Current Political Economy.

Mr. George Walworth* has written one of those sixpenny pamphlets which it is a pleasure to read. He is presenting an idea, which he does in a manner that allows the reader to realise that the brief and clear exposition is backed by a wealth of detailed knowledge and careful thought. He is not one of those economists who have kept their noses in books of statistics until all that they smell turns musty. His pamphlet on agriculture indicates as human a valuation of the men and women engaged in it and affected by it as of the financial disabilities and incomplete organisation of the industry. As he says, the townsman who dreams of the country confines his imagination to a fine day in spring or summer. The countryman who dreams of the city does not realise that those who live there are nearly all slaves of a routine incapable of enjoying city life, or slaves of poverty deprived of all opportunity for enjoyment. But nobody who has tasted city can bear unmitigated country; and it is no wonder that the youth of the city, cannot bear it either. Unless something is done on the human side for the country folk, on a far grander scale than dreamed of as yet, to bring them the human amenities, and unless labour in agriculture is remunerated at a rate which will purchase the amenities, the land is doomed to be starved of the quality of labour required for efficient work of any kind.

In spite of the English farmer having a market on the spot bigger than his capacity to produce, for one reason or another he grumbles, gets into debt, goes bankrupt, and at the best pleads that the only labour he can employ is the sort that can be had for thirty-two shillings a week. The village blacksmith has been saved by the motor-car, which calls on him for petrol, garage, or repairs. The village doctor has been saved by the Insurance Act, which collects for him the bills that were hitherto unpaid. The village lawyer appears to have been saved by the number of times the farms

* "Agriculture—Industry's Poor Relation." By George Walworth, M.A., Dip. Agric. Ernest Benn, Ltd. 6d.

change hands. But the village parson, the farmers, and the labourers sometimes appear to have no prospect of salvation. Lately, however, the farmers have begun serious protest against the enormous differences between the price of commodities ex-farm and in the monopoly-controlled markets. They have begun to agitate for the construction of farmer-controlled markets, and have even considered ways and means of obtaining the necessary capital. Mr. Walworth has seen a simple, practical avenue that certainly ought to be made use of. As he says, the C.W.S. has already a considerable distributing organisation. It is not run primarily for profit, although generally it sells at about the same prices as the multiple shop, to distribute later a profit to purchasers in proportion to money spent. Nevertheless if agreement were possible between the C.W.S. and the farmers for the transfer of the whole product all the farmers wish to achieve could, with common-sense on both sides, be effected. The C.W.S. has already a sufficient market, provided it seriously organise the distribution of high-class agricultural produce while still in prime condition, not at the maximum possible price, but at the minimum. Agreement could save the farmers the enormous capital expenditure required to put up central markets in competition to the present monopolies. Mr. Walworth's suggestion is worthy a wider public than it is likely to reach through Benn's sixpenny Self and Society series, however popular this may be. Mr. Walworth does not mention the credit aspects of the relationship between distribution and production generally; but he recognises the importance of distribution as a neglected function of the economic system. In any event, there is no reason why the farmer should sink deeper in the mire merely because the industrialist has not faith and courage to demand of the bankers a useful function with only a reasonable share of control.

BEN WILSON.

Pastiche.

"AS CLEAR AS MUD."

(Vide Mr. Snowden's Speech to Labour Congress.)

When a Minister of State
To his people doth orate,
And his eloquence comes pouring o'er his hearers like a flood,
It's really much too funny,
If his subject should be "MONEY,"
To hear him say he hopes he's made it all "as clear as mud."

We need not be myopic
Upon any other topic,
Whether "Einstein," "Freud," or "Pigou," or "bacilli
in the blood,"
But on "getting reparations,"
"Paying debts to other nations,"
Well! he hopes you see us doing this, at least, as clear as mud.

If the "High Finance" idea
Once begins to get quite clear
To any proletarian, just nip it in the bud.
Quote figures by the mile,
With a most disarming smile,
And say to him, "Now, Henry, isn't that as clear as mud?"

PHILIP CARLYLE.

A Meeting of the M.M. Club will take place on Wednesday, December 4th at 6.15 p.m. in Room 22, Kingsway Hall. Mr. C. H. Chomley will give an Address, Mr. J. E. Tuke will take the Chair.

Making Banks "Public Service Corporations."

By C. F. DITMAR, Oakland, Cal., U.S.A.

Compared with the rest of the world, America has developed an outstanding per-capita market, as revealed in her tabulations of production and distribution.

The background for this development has grown out of the constitutional guarantee against tariff barriers, as between jurisdictional sub-divisions (States and territories). Free trade has provided the setting for the world's premier market of the present period.

A second great factor—one that fits into this setting of free trade, like a hand in a glove—springs also from the Constitution; viz., the country's medium of exchange for measuring values.

The development of the U.S. banking system, under the Federal Reserve Act, is undoubtedly the nation's outstanding achievement in the field of economics, and, probably, in its ultimate form, will prove to be a really monumental milestone in the progress of the world.

Under the Federal Reserve Act, the nation's bank credit (aggregating the total liability of the various banks to their depositors) has increased to fifty-six billion dollars, amounting to over \$1,000 of bank credit for every dollar of actual gold held in the banks!

The stimulating effects of so tremendous a volume of medium of exchange are everywhere evident. The American appreciates the benefit, but, characteristically Yankee-like, he is beginning to inquire into its processes of production (creation) and distribution, and also its cost!

In this connection should be noted a recent up-growth, indigenous to this country, which is the Public Service Corporation.

And now that bank credit has virtually established itself as the nation's practically exclusive medium of exchange, it is being proposed that the creation of bank credit take precedence over all other forms of "public service," as being the most sovereign of all!

In a New York speech after his election, President Hoover said that Public Service Corporations must have "glass pockets."

Rates to customers (of public service corporations) are fixed on the basis of costs. And when this rule is applied to the creation of bank credit, some interesting things may happen to what we call the "interest" rates on "money."

There is a school of thought in the U.S. which insists that this service cost, incident to a country's medium of exchange, has in the last analysis an inseparable relationship with processes of taxation. This school goes so far as to maintain that the "service" of providing a community's "money" is incomparably the most urgent of all "public service"—so much so that the cost, in toto, might well be absorbed as a community burden.

This same school of thought insists that with the passing of the "private cost" or "interest-bearing" practice, as it relates to a nation's primary or official "money," will eventually go also the other parasitic forms of income, such as private rent on land and absentee profit; and that wages alone will remain to constitute the sole and exclusive distributing agency for consumer credit.

Production then will never outrun purchasing power.

This will tend, moreover, to buy more and more of any given product, because mass-production, answering to the insatiable demand of mounting mass-consumption, insured by inexhaustible purchasing power, will reach heights utterly incredible from our present point of view.

Henry Ford's isolated demonstration that rising wages can go on rising, in the very face of increasing production costs, will become a universal rule that merely expresses a basic and fixed principle in the realm of economics.

"Freud and Mankind."

Translated from an Article by Arnold Zweig in the *Psychoanalytical Movement*.

Freud's influence on the world has been of the nature of some gigantic phenomenon such as a large-scale earthquake. Before Freud mankind had only regarded that side of their planet which was, as it were, turned to the sun. They made great and wonderful discoveries in thought and science. But there was another side to their planet; a side given over to the asylum-doctor, to the criminal-judge, to the implacable teacher.

Step by step, patiently, Freud listened to this side of human behaviour. The world-war came, but already for two decades he had been at work on a method of healing. Freud did not ease his work by using pleasant terms. Instead of "libido" he might, for instance, have used the vaguer word "spirit."

The success of his methods in curing present-day Europeans and Americans is now acknowledged. For him, what formerly poets called the "soul," is a billiard-game of representations, associations, volitions, and ideas; and one can now scientifically "plot out" the energy behind such emotions as Fear, Lust, Horror, Doubt, Power-desire, Sacrifice.

A bridge has been built across from present-day man to pre-historic man; and the mysterious and animist imaginations of past worlds are linked up with the active souls of children born in 1929.

Judges to-day can interpret crime as the bursting out of repressions on the part of grown-ups who have still remained childish. The works of literary writers are examined sharply as to the accuracy of their interpretation of human beings, actions, etc.

The habits of every-day life have suddenly new meanings. Greed is no longer only greed; jealousy, no more just jealousy. Inquisitiveness, gossip, miserliness, wastefulness, interference, aloofness, the unexpected failures of certain people in certain situations or the surprising springing-up of creative force in other circumstances; all these have now a discoverable world-principle behind them.

Thousands of young folk are growing up with a degree of clear-sightedness hitherto unimagined. And the life of people in relation to society can now arrange itself in a manner that the church (growing weaker and weaker through the centuries as a result of selling itself to the State) has failed to achieve.

Large-scale politics can be analysed as movements of groups, unwilling to grow up and take responsibility; and wishful still to be governed by some mighty Father. But this "Pull into the Past" will be rectified by the ripening of individuals and individual groups.

For man no longer sees himself as chaos, but as a well of strength, by which he can reach reasonable ends. He is no longer hysterically frightened of the dark places in himself. He doesn't need a god to guide him, or to flee into a spiritual world which becomes more and more remote and mysterious in proportion to the fears of his own unreason. Mire can no longer dirty him, or death horrify him. For the one and the other are manifestations of instincts, yearnings, fears, redemptions, which can be ruled and ordered. They have been built up by man himself.

This is the briefest survey of changes in our world-picture made by a man named Sigmund Freud.

Drama.

The Ardrossan and Saltcoats Players: Lyric, Hammersmith.

In sport it is the custom for amateurs to fancy themselves a cut above professionals, whatever their comparative proficiency at the game. In the arts it is the custom for the professionals to look down on the amateurs, since proficiency, except in the art of healing, is the only standard. "There is always an air of professionalism," said Colonel Pickering to Professor Henry Higgins, "about anything done supremely well." There are at least three classes of amateur actors. The first, craving only for limelight and admiration, reproduces popular successes badly, to the annoyance of its bored but tolerant relations. Another class consists of born actors who, whether on or off the stage, pose, mimic, and generally give their companions a show. The third includes those who want to see produced plays of merit which the professional theatre ceaselessly excuses itself for not producing.

Out of the mixture of these motives has sprung up a very live amateur theatre, and everybody interested should go to see the Scottish cream of it. By this time the Ardrossan and Saltcoats Players may regard themselves as professionals, but they are actually a picked sample of the modern amateur theatre. Their carrying off the Lord Howard de Walden Cup qualified them to compete in America for the Belasco Cup, which they also won. After a tour in the States they have been engaged, through the showman courage and initiative of Sir Nigel Playfair, for a season at the Lyric, Hammersmith. At the end of their first play I was angry. The right work for the local amateur theatre is to alternate between the recognised drama of the world, which the local home of "London Success with full West End Company" would never produce there, and plays composed by local dramatists dealing with local life, dialect, and character, which would otherwise not be produced at all. Thus mankind community of understanding is developed, while individuality, both of person and locality, is re-created, which is the basis of a true folk culture. If these Scots had come to London via New York to perform so wretched a Cockney play, they were merely advertising the futilities of the amateur theatre at its worst. What with "The Infinite Shoeblack," "Doorsteps," and other pieces, I begin to fear that this dream of the starving girl in rags who is picked up on the snowy doorstep, and who turns out a beautiful lady of culture, is part of the Scottish folk mythology—the Scottish version of Cinderella. If the Scots, however, must have the myth every time and at any price, they might at least abandon the St. John's Wood Cockney version in favour of a home-spun one. "Doorsteps" has only one merit in all; it is very short. Next the team gave Mr. G. W. Shirley's "A Nicht wi' Burns," a series of songs threaded together with a few Scottish idioms which suggested a plot. In the music-hall the piece would have been called a "song-scena," and the acting was more reminiscent of the provincial stage conventions than of the Golden Lion at Dumfries. In Scotland, however, there are two religions. The adherents of one give worship to Burns and lip-worship to Saint Paul; the others give lip-worship to Robbie Burns and follow Saint Paul. As the songs were well chosen and pleasantly sung, and as anything goes in the theatre that smacks of religion, the piece was enjoyable entertainment. Finally, as the mainstay of the programme came Barrie's "The Old Lady Shows Her Medals." It is, of course, Barrie, which is to say, a variation on the Peter Pan and Mary Rose theme. But it is also more. Behind the Scottish sentiment there is a current of realism, and the tragedy is genuine. There is Barrie's miraculous

stage craftsmanship, his uncanny capacity, several times exemplified—in the letters, the cakes, and the bed, for instance, as well as the final scene—for perfect preparation of the dramatic moment which the audience then consummates out of its own imagination. Possibly nowhere has Barrie more nearly approached genius than in this play. The acting of the whole team is all good. In the Cockney charwoman one forgives the frequent Scottish vowels for the reason that the play as a whole is purely Scot in character and sentiment. As for the Scottish immaculate mother and the adopted soldier son, there is at present no better acting on the West End stage. The person who before Isabel Jamieson's Mother Dowey and Jack Lambert's Kenneth Dowey does not forget that he is in a theatre needs to be fitted with a new imagination. The old spinster who couldn't stand the war being "everybody's but hers," and who adopted a soldier of her own name, without his knowing it, sending him parcels and pretending to receive letters from him by altering envelopes taken from the waste-paper baskets on her office charring errands, comes to life. From her first meeting with the canny soldier-son to the final folding of the soldier's clothes the acting of these two parts was raised by sincerity to magnificence. These performances confirm what the Irish and many other teams have shown: that acting springs from the folk and must deal with the eternal character of men and women. By comparison the acting in "patent-leather" comedy is simply marionette and mannequin.

Third Time Lucky: Ambassadors.

Relativity and Pirandello have something to answer for. Dozens of plays have since been composed either on the theme that characters in life are controlled by what authors write in books, or that time, space, and events all overlap, while literature simply reflects the folds. Up to now psychoanalytical literature has had a monopoly of this responsibility. Mr. Arnold Ridley in "Third Time Lucky" has treated the theme in relation to a penny blood. Vincent Scratton, errand-boy, had stolen threepence postage to make the threepence he already had enough to buy a revolver. The Rector of Stoke Fernie, lending Vincent the threepence necessary to clear the young man's character, took in pawn not only the revolver, but the penny blood. Although he told Vincent that nothing ever happens as recorded in penny bloods, and certainly not to such people as they were, suddenly, after a confession from the clergyman's ward about a love-affair, letters, and blackmail, the rector found himself living the events of the dog-eared story-book. Unfortunately the events also belonged to fifty dog-eared plays. It was part of the fun that the rector, in spite of having played rigger for his college, should behave in every blood-curdling situation with less gumption and guts than Master Vincent himself would have shown; and also part of the fun that the rector should, in spite of his village idiocy, succeed where Deadwood Dick himself would have failed. Finally, when the rector, aged thirty-eight and looking forty-eight, married his ward aged twenty-one—it must be confessed that she looked older too—everybody was pleased in spite of the incredibility and impossibility in Stoke Fernie of such a match.

Mr. Arnold Ridley's "Keepers of Youth" was a sincere piece of work, and very good character-portraiture. It was also a failure. "Third Time Lucky" is no doubt his revenge on the tasteless public. Judged by the sustained hilarity of the audience it is a certain success. For me it would have been more enjoyable if I could have lost my reason on the way to the theatre. Unfortunately the incongruities and inconsistencies tolerated by the author in the first two acts for the sake of the really

funny third were too much for me. When the curtain rose the rector was a conventional stage comedy parson who, if he ever came to London, surely dined at Slater's. In a little while he appeared to be turning into a live person, with a human boyhood behind him and blood in his veins. For the sake of the humour of the second act, however, he suddenly became totally impossible, ten degrees more inept than the parson of the pier-concert party. His ward was a young person without human traits or distinction from beginning to end, the sort of person that nobody would want to marry, or to know at all. If it be replied that this does not matter in farce, which depends entirely on child-cerebration in adult situations, the answer is that the first two acts of a farce ought not to begin as if they were comedy. Second, the infantile thinking has to be done by a genuine silly-ass, and not by a compromise between a silly-ass and a sensible, responsible clergyman destined to marry the heroine and go on with his duties. The play contains evidence, in spite of many very clever lines, of careless writing, as, for example, the reference to the parson's running in the second act, and in the third act to the injured ankle—of which there was no sign—with which he must have done the running. The third act actually contains the line: "Believe me, I was never more serious in my life." The performances of Miss Louie Tinsley as Mrs. Scratton, the garrulous mother of Master Vincent, of Mr. Frank Bertram as William Meggitt, burglar, and of Miss Margaret Damer as one of the wealthy patrons of the parson were excellent. The other parts gave no scope for acting, even the parson's rejecting everything Mr. Hugh E. Wright tried to put into it beyond the clergyman mannerisms known to the schoolboy mimic.

PAUL BANKS.

Music.

Klari Lenart. Wigmore: November 15.

This clever and interesting young Hungarian violinist is the first of her sex I have heard who can really draw a satisfactory, firm, strong tone from her instrument, as opposed to the whining wail that is the normal thing with women violinists. There is also a vigorous and forceful musical personality behind all she does. I was only able to hear her in two numbers, but both were the most important for forming a judgment of her powers—a solo sonata in G minor, the latter one of the suspected the determined and purposeful way Mlle. Veracini and a Bach Sonata, one of the toughest things in the violin repertory, even if she is not yet technically equal to all its severe demands—with a resultant harshness of tone and a good deal of uncertain intonation. In the Veracini she was hampered by the singularly indifferent, unflexible, and rough-and-ready, playing of her accompanist, who lagged deplorably, and showed quite a phenomenal lack of response to his partner. Miss Lenart would be wise on a future occasion to secure the services of the admirable coadjutor whom I once heard with her in private.

Halle Orchestra. Queen's: November 15.

The core of the programme was the great Brahms second piano concerto played by Backhaus, who is a memory of my small boyhood's days, since when I have not heard him in the flesh. There is the same superlative brilliance and cleanness of technique; the same (or more) elegance, distinguished style, easy and quasi-nonchalant grace with which monstrous things are accomplished. The musicianship is of high and fine quality, but of great intellectual power and sweep there is no trace. The playing was completely lacking in any breadth or

stateliness of style such as this huge and very grand work requires. Withal a very interesting and attractive performance.

Frida and Hans Kindler. 5GB: November 17.

These two splendid artists took part in the evening chamber concert broadcast from Daventry. Hans Kindler is one of the three greatest living 'cellists, and once again one realises that it is only the greatest artists of the instrument who can eschew the easy temptation of the beef-suet tone to which the instrument lends itself with such horrible facility in the hands of the lesser fry. What a joy to hear this clean, clear, noble tone—warm and glowing in colour, like a rare old sherry—allied with such artistry and musicianship. And what a partner Mr. Kindler had in his sister, Frida Kindler! What delicious, fine clarity, like cut crystal! What serene and masterful musicianship—a style at once polished and broad and powerful. It is always a matter for me of amazed indignation that this brilliant artist, one of the only two living women pianists who are *not* young women who play upon (or with) the piano, nor yet merely *women* pianists; but *pianists*, should have so disgracefully few opportunities of displaying her splendid gifts. Frida Kindler is all the time an *artist* who makes no attempt at the distasteful and unpleasant sympathy-catching devices of her inferiors. She has indeed no need of recourse to those base vulgar. Unfortunately our audiences look for this vulgar trickery much more than artistic merit, hence the popularity of those vermiform females of whom we have so much too much, and the fact that by dint of any and every dishonest and unscrupulous device of "tuft-hunting," social wriggling, nobbling, and log-rolling, they get their names bruited about as household words, while artists such as Frida Kindler, the sole of whose shoe it were too great an honour for them to be allowed to wipe, remain comparatively unknown except among a small number of true music lovers and authentic *cognoscenti*. It is a state of affairs whose every-day prevalence, so far from reconciling one to its existence, only serves to irritate and disgust one the more, providing one retains elementary notions of human decency and justice—the which it were better to bury deep in the earth if one proposes to take an active part in the world of music and musicians with any profit or advantage to oneself.

L.S.O. Rachmaninoff. November 18.

The centre of attraction in this programme was Rachmaninoff in the first English performance of his Fourth Piano Concerto. It is a strange but most interesting and fascinating work. There is a curious terse abruptness and almost disconcerting directness that remind one not a little of the greater Sibelius. The prevailing sombre colouring suggests still further the affinity of feeling. It is a much more orchestral concerto than the others, the piano part being of less unquestioned and complete paramountcy than it is in, say, the second—or still more in the greater third, in which the piano writing is of far greater richness and elaborateness. On the other hand, there is an immense gain in harmonic flexibility. Rachmaninoff, though anything rather than an outright *sans-culottes* "modernist," has absorbed and transmuted into his own very personal harmonic utterance many things that have been in the case of another world these latter years; and as in the case of another other consummate master of "old-fashioned" methods—very different ones naturally—Puccini in "Turandot." The result is not only exceedingly interesting but thoroughly convincing. Indeed it is the expansion and subtle modification of the essentially and typically personal methods of the composer that it is so fascinating and interesting to watch, especially in the case of a musical mind as

The Screen Play.

Drifters.

When Hollywood makes a thoroughly bad and completely banal film, which is nowadays almost its sole occupation, it proceeds to "tell the world" in pidgin-English superlatives. Our own producers are as a rule less flamboyant. "Drifters," which was privately shown to the critics and the trade last week, is described as "the epic story of the fishing drifters that brave the wild waters of the North Sea." This modest phrase is applied to a masterpiece, of which the British film industry is entitled to be proud. Epic is the *mot juste*; here are real life and arresting atmosphere, and after the flood of screamies with which English audiences have lately been debauched, "Drifters" is as refreshing as a breath from the North Sea which it depicts. Credit for the direction and editing of this masterpiece belongs to John Grierson, who will, I hope, although not with excessive optimism, soon be given the opportunity of showing on a larger canvas that we still have English film directors who have not been driven out to foreign studios by the apathy or miserliness of the British industry. I understand that this film will soon be available to the general public, and I recommend my readers to take the first opportunity of seeing it.

Debauching the Film.

As a professional duty, I have in recent months made it my business to see a considerable number of "talkies"—an experience which has almost completely knocked on the head the very faint hope that I once entertained of the artistic possibilities of this medium. Hollywood has not only debauched the film, but deliberately plunged it back to the level of twenty years ago. Indeed, many of the most lavishly-mounted new films compare very unfavourably with some of Hollywood's own pre-war products. Regarded from the artistic standpoint, these spectacular "talkies" are, of course, beneath contempt, but they are not even good entertainment. About half of them deal with the threadbare story of the young couple whose idea of bliss is to secure a profitable engagement at a Broadway theatre, and to spice this hackneyed theme there is added an equally hackneyed flavour of bootlegging. The "talkies" which are not cut to this pattern are photo-plays, in which the whole art of the film has been sacrificed in order that the audience may hear the rasp of American accents.

This craze for sound at all costs, as though it were something extremely desirable in itself, is presumably symptomatic of an age which so adores noise that conversation is considered incomplete in many circles unless it takes place to the continuous accompaniment of a wireless loud-speaker. Even if a film is mercifully free from dialogue, its makers insist on canned music or unrealistic sound accompaniments; the resources of engineering and acoustics are strained so that when we see a door shut on the screen we shall also hear a flat noise such as no door ever makes when it shuts.

But the debauch has gone further. Partly because the makers of films are not quite sure which way the cat is going to jump, and in part because only a minority of picture theatres are as yet fitted with sound apparatus, it has become the fashion to make both a talking and a silent version of the same film. The inevitable result is that neither is as good as it might be, since both are hybrids. Another result, which is in part also due to the fact that many films have not had dialogue added to them until they were half finished, is that some of the few reasonably good "talkies," and at least one very good one ("High Treason") are better in silent form, although this is regarded as only a by-product. I make film producers a present of this

distinguished as Rachmaninoff's. I say this with a full realisation of what I am saying, for an intimate knowledge of practically all Rachmaninoff's music down to his latest work—this concerto—convinces me that he is a composer of significance and power. He has written, too, numbers of superb songs, of course completely unknown here, besides large orchestral and choral works and a wonderful setting of the Greek Mass, or, to give it its proper title, the Divine Liturgy of St. John Chrysostom. To judge Rachmaninoff, to think of him merely as the composer of the C sharp minor abomination, is as inept as to think, as I said a week or two ago, of Sibelius as the composer just of the "Valse Triste," or Elgar of "Salut d'Amour." All Byron is not comprised within "Maid of Athens"!!

The composer's playing of the solo part was magnificent. He belongs, as a pianist, to the highest rank, and his art has a distinction, a fineness, a richness, subtlety, a sheer beauty of texture and musicianship that are of the rarest. But of the playing of the orchestra, under Mr. Albert Coates, moderation is not possible. A more ragged, rough-and-ready, coarse, clumsy, clod-hopper, and boor-like performance of a fine and interesting score it is, I hope, not going to be my misfortune to hear for a long while. Mr. Coates seemed completely unable to keep together with the pianist, although the latter's lead was of the clearest and his rhythm absolutely clear cut. Of the ill-manners in presenting in this frowsy, casual fashion a new work not only in the presence, but with the actual participation of the distinguished composer, it is superfluous to speak, but one would have imagined that the L.S.O., who are a self-contained and self-governing body (badly in need of a full-size Mussolini) could be relied on to secure a conductor, between whom and the very great artist he is accompanying there was less horrible discrepancy than between Mr. Albert Coates and Rachmaninoff. The appalling mishandling of a Haydn Symphony (No. 10) before had all too well filled one with dire apprehensions of what was to come: this, indeed, in itself was a very complete anthology of Mr. Coates's faults, his false emphasis, his meaningless and exaggerated *sforzandi*, his dead, heavy, lumpish, clumsy, rhythms, his coarseness and crudity of phrasing, the general ragged and shaggy unkemptness of his performances. The delicate texture of the Haydn Symphony ill brooked this treatment, and the effect is better imagined than described. And why is there a whole L.S.O. season without a single concert conducted by Beecham? After the Rachmaninoff I was in no mood to hear what was going to happen to the rest of the programme, so I fled. One may question both the expediency and the wisdom of the action of the L.S.O. in the 50 per cent. to 75 per cent. increase in the price of the tickets for their concerts this season, more especially given their very dull and commonplace programmes as compared with the far more interesting ones of the Philharmonic and the Hallé Orchestra, the B.B.C. Symphony Concerts, and the Courtauld Orchestral Concerts, prices for all of which are at the usual rate.

KAIKHOSRU SORABJI.

"Economic stability is a matter of concrete things, not of balances written on paper, and called 'wealth.'"—Notes of the Week.

Personal incomes may be equal to costs in the long run, but they never meet each other on the way. Between them stands the banking machine.—Incomes and Prices.

The first basic premise of the philosophy of Social Credit would seem to be: That the phenomena of the physical universe as translated to consciousness through the five senses must be taken for granted as absolute reality.—Economic Philosophy.

discovery, in the certainty that they will completely disregard its lessons.

From the above commination service, I except one film which I have already commended in these columns, the "Fox Movietone Follies." But that stands in a class by itself, and is to be judged from the standpoint of revue rather than that of a stage play. That its makers succeeded in getting the atmosphere of revue on to the screen, while everyone else who has tried to do the same has failed dismally, is not its least merit.

DAVID OCKHAM.

Reviews.

The Nature of Life. Juta and Co., Cape Town and Johannesburg.

This 62-page pamphlet contains the discussion before the British Association at Cape Town this year of the motive principle of life, reprinted from the *Cape Times* as revised by the authors. More or less abridged, the presidential address of General Smuts and the commentary speeches by Professors Hogben, Haldane, Wildon Carr, Eddington, and others, are bound together in handy form, along with General Smuts's reply. A series of articles on the discussion appeared in *THE NEW AGE* in August. The only complaint to be made against the pamphlet, since abridgment accompanied by author revision is an asset, is that the price of three shillings is three times too high, especially as the type used for the original newspaper report probably served for the most part for the pamphlet.

R. M.

The Causal and the Casual in History. By John Buchan, M.A., LL.D., M.P. (Cambridge University Press. 2s.)

The theme of Mr. Buchan's 1929 Rede Lecture is that history is neither an art nor a science, but the inconsequent story of a world, which though blown by hurricanes without a tremor, is often blown out of shape by baby-puffs. If there had been no famine in 1788, says Mr. Buchan, there might have been no French Revolution. If Marlborough had not lost the favour of the Queen, through her listening more to one feminine persuader than to another, there might have been no France. Had Charles not turned back at Derby the history of England since then might have been different. If Napoleon had not once scratched his nervously itching face he might have fallen long before Waterloo. If a Turkish steamer had not laid mines which frightened the British navy in the Dardanelles, the European war might have been over in 1916. What is the use, asks Mr. Buchan, of fashioning conceptions of history, rationalist, philosophical, or of any other kind, when obviously the causes of great upheavals are minute accidents. The moral intended to be drawn is that history is not a science, since accidents are not categorisable as causes; and that, while there is an art, it is not history. But history is still as interesting if it be given a class to itself, without any worry about homelessness in being neither art nor science. There is no reason why any man engaged in a branch of study should feel himself belittled the moment somebody says it is not a science. Let the historian have more courage than the doctor; let him call himself historian, thus not repeating the doctor's mistake of throwing away half his usefulness through anxiety to be called a scientist. We do not stop using oil because a flying spark may explode a reservoir full; nor drop chemistry because there are mysterious agents which appear to do nothing in themselves, but whose presence facilitates reaction in other elements. The science advances by our learning to control them. Mr. Buchan quotes with approval that the metaphors of physics cannot be applied to human affairs. Actually the metaphors of sociology come more and more to be applied to physics, while the metaphors of physics may be more useful in human affairs when we have learned to apply more of them without need for over-simplification. The test of a science is, as Mr. Buchan claims, the recognition of principles of causation; but the test of perception of causation is calculation, which is to say, prophecy; and prophecy has to be attempted in social affairs on the basis of facts partly historical, partly sociological, and partly psychological. All study of history whose orientation is the desire to prophesy is surely scientific; but if the student wishes to recreate history, to fashion it into significant patterns, his work may be artistic or philosophical according to the object he has in view; artistic if his purpose be to dramatise history, philosophic if it be to find his own place in the universe. There is room in history for all these pursuits, and difficulty arises only when the follower

of one permissible scheme pretends that he is following another. Mr. Buchan does not dwell much on this aspect. His lecture is clear, interesting, and pleasant reading; but in after effects it is unsatisfying. The importance of the occasion warranted something more positive. In one place, incidentally, Mr. Buchan commits an act unforgivable in a man with M.P. after his name. Preparing an analogy, he remarks, "I learn from the newspapers that there is a hopeful movement on foot towards what is called the 'rationalising' of industry." Why should an M.P. learn such a thing from the newspapers, posing during the confession as the inhabitant of a world of scholarship which receives news of the business world only by news or post? A. N.

A Primer of Hinduism. By D. S. Sarma. (Macmillan and Co.)

This small book of 150 pages contains much that should be of interest at the present time. Those who are interested in religions will be glad to hear what an Indian has to say of the various Eastern creeds, instead of having to rely on the versions which have been put forth by Western students. The general reader will be, perhaps, surprised to find that the "poor heathens," for whose version he from time to time subscribes his shilling, is far better provided for than is civilised Europe. Indeed, any one who is occupied in directing the trend of modern thought will find very much that may help him. The book was written for an Eastern public, and it is a pity that on being transplanted to the West none of the Eastern soil was brought with it. The addition of a few pages of appendix giving the literal meaning of some of the names would have much increased its value. Also the correct representation of the Sanskrit alphabet may for a while tend to hide the identity of otherwise well-known names. M.B., Oxon.

Illusion: 1915. By H. M. Tomlinson. (Heinemann. 1s.)

This miniature war book begins with a prettily mannered description of a French chateau; then, out of the June sunshine, emerges the War as it was in 1915. This is the kind of writing that suits Mr. Tomlinson's style. His longer work lacks body, but in a fragment of thirty odd pages his charm of manner holds the reader's best attention. M. J.

LETTERS TO THE EDITOR.

SNOWDEN INQUIRY.

Sir,—Will you kindly insert a small correction in your paper? You published a letter over my signature in your last issue. The Vigilance Committee took no responsibility for this letter, but recommended that it should be sent to the papers on my responsibility only. M. TALBOT GRACE.

"PROGRESSIVE BIRTH CONTROL."

Sir,—If statistics were produced, it would be found that illegal operations on free lovers outnumber those on wives and prostitutes by hundreds to one. It is our morality that kills babies.

The marriage system, although (a) originally introduced by men to legalise the sale of a daughter, and (b) having its justification in rational ethics in that it brings the economic shock of reproduction to bear upon the responsible male, has been seized upon by girls as (c) a conspiracy whereby they may all obtain an exorbitant price (i.e., life-long keep) in return for their one economic asset.

It is most noticeable that married girls condemn the free lover, who does not join in the conspiracy, far more fiercely than they do the prostitute, who at least agrees with them that love should be expensive.

It is the condemnation of the married girls that drives the free lover to the abortionist.

But under Social Credit, girls will have more than one economic asset. They will have two—the second, of course, being the National Industrial Dividend. Then the whole scene will change like blessed magic.

The N.I.D. is bound to soften the attitude of married girls towards free lovers, and therefore to abolish abortion almost completely.

(d) Elderly people and (e) priests are both strongly in favour of marriage for reasons all their own, but I do not think that the influence of these groups would be sufficiently strong to drive a free lover to the abortionist if the support of the married girls were withdrawn.

We Social Crediters waste our publicity media on the barren algebra of a plus b. It is such poor fun. Why not brief counsel for some imaginary enemy that admits our economics, but wishes to fight us on the moral plane?

He would have an interesting case. ROLAND BERRILL.

"THE CONFESSION OF THE KIBBO KIFT"

By JOHN HARGRAVE (Duckworth, 7/6 net)

should be read by all students of Social Credit who wish to understand the outlook and position of a movement which, basing its activities upon the New Economic teaching, has already attracted widespread attention both in this country and abroad.

The Monograph Address of the K.K. is
BM/KIFT, LONDON, W.C.1.

CHEST DISEASES

"Umckaloabo acts as regards Tuberculosis as a real specific."
(Dr. Secheyay in the "Swiss Medical Review.")

"It appears to me to have a specific destructive influence on the Tubercle Bacilli in the same way that Quinine has upon Malaria."
(Dr. Grun in the King's Bench Division.)

If you are suffering from any disease of the chest or lungs—spasmodic or cardiac asthma excluded—ask your doctor about Umckaloabo, or send a postcard for particulars of it to Chas. H. Stevens, 204-206, Worple Road, Wimbledon, London, S.W.20, who will post same to you **Free of Charge.**

Readers, especially T.B.'s., will see in the above few lines more wonderful news than is to be found in many volumes on the same subject.

A consecutive introductory reading course in Social Credit is provided by the following sets of pamphlets:—

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Through Consumption to Prosperity (2d.).
The Monetary Catalyst (1d.).
Post free, 6d. the set.

SET B.

Comprising:—

Set "A" above.
The Veil of Finance (6d.).
Post free, 1s. the set.

CREDIT RESEARCH LIBRARY, 70, High Holborn, W.C.1

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 loan accountancy, 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.

CREDIT RESEARCH LIBRARY

Books and Pamphlets on Social Credit.

- ADAMS, W.
Real Wealth and Financial Poverty. 7s. 6d.
- BRENTON, ARTHUR.
Social Credit in Summary. 1d.
The Key to World Politics. 1d.
Through Consumption to Prosperity. 2d.
The Veil of Finance. 6d.
- COLBOURNE, M.
Unemployment or War. 12s. 6d. (Procured from New York to order.)
- DOUGLAS, C. H.
Economic Democracy. 6s.
Credit Power and Democracy. 7s. 6d.
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These Present Discontents: The Labour Party and Social Credit. 1s.
The Engineering of Distribution. 6d.
Canada's Bankers and Canada's Credit (Reprint of Major Douglas's Evidence at the Government Enquiry in Ottawa). 2s. 6d.
The World After Washington. 6d.
- DUNN, E. M.
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Social Credit Chart. 1d.
- H. M. M.
An Outline of Social Credit. 6d.
- HATTERSLEY, C. MARSHALL.
This Age of Plenty. 3s. 6d. and 6s.
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The Deadlock in Finance. 5s.
- SHORT, N. DUDLEY.
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- TUKE, J. E.
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Critical and Constructive Works on Finance, Economics, and Politics.

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Cartesian Economics. 6d.
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Instructional Works on Finance and Economics.

- BARKER, D. A.
Cash and Credit. 3s.
- COUSENS, HILDERIC (Editor).
Pros and Cons. A Guide to the Controversies of the Day. 3s.
- HILTON, J. P.
Britain's First Municipal Savings Bank. 1s. 6d.

Address: 70, High Holborn, London, W.C.1.

THE PLAN OF ACTION OF THE ECONOMIC PARTY

The Plan of Action of the Economic Party is built upon the One Principle as set forth in the Groundwork: That the economic security of the individual can and must be established.

¶ Taking a great sweep in time, the making of the British People has passed through three stages. (1) Hunting and tilling. (2) Agriculture and handskilled labour. (3) Mechanical mass production. The introduction and use of power-driven machinery is the outstanding fact in our history. Within a hundred years it has brought about the change from field to factory.

¶ We have now entered the Age of the Automatic Machine. The Labour-Saving Revolution is upon us, throwing the "hands" out of the factory while at the same time speeding up the production of goods and services. We live in a mechanised age, suffer parliamentarism, and are ruled by an international financial monopoly, with the following two-fold topsyturvy result:—

- a. Unheard of ability to produce goods and services by machinery and automatic machinery using less and less human labour.
- b. Widespread poverty and distress, chronic trade depression, a standing army of out-of-work people on a tax-paid "dole," and dwindling export markets abroad.

¶ The political parties, taking in turn the working of the parliamentary machine, are found to be helpless in the face of economic reality, under the thumb of a financial policy over which they have no control, and prevented from taking any effective economic action.

It is therefore necessary to forge the politics of a mathematically sound Economic State apart from the politics of the parties, and free from the trammels of an outworn parliamentarism dependent upon the Mass Vote.

¶ The politics of the new economics is the attempt to bridge the gap between an out-of-date and unworkable finance-mechanism of distribution and the setting up of the Producer-Consumer State in which the equation of consumption to production shall be maintained. This process will pass through three main stages:—

- a. Economic analysis and solution.
- b. Widespread propaganda leading to action.
- c. The enactment of **The Economic Charter of the British People** as a legal instrument establishing the principles and administrative organisation of the Economic State.

The first stage has been accomplished. We are passing into the second stage.

¶ In order to kindle a new spirit of regional rebirth in these islands, able to take up and put into action the necessary economic adjustment, the overhanging mind-gloom, which is the outcome of artificial poverty enforced upon us by the scarcity policy of the international financial combine, must be dispelled. The dumb urge of the British people must be given a voice. This can be done by finding the right set of words. Formulae, therefore, are of the greatest importance. The politico-economic plan of action must go into and join with the temper, or spirit, of the people. It is necessary to bring again the "direct feeling for things"—the common

sense—of our earliest forefathers. In this way we shall find the mass wave-length of feeling which will cast out fear and carry the new economics into action upon its emotional flow. Colour, Sound, Shape and Movement must all come into play. This is the psychological aspect of the politics of the new economics which cannot be ignored.

¶ The political needs of the new economics call upon us to:—

1. Forge and weld the Economic Party as an efficient propaganda instrument to prepare the hearts and minds of the people for the re-organisation of social economics on the basis of the Exact Price.
2. Keep in touch with, and swing into line, all individuals and groups in general agreement with the Groundwork, making intellectual and emotional linkages with the Industrialist - Producers, the Wage-Earners, and Surplus Labour.
3. Give voice to one Great National Demand to buy the goods produced.
4. Take full advantage of the growing lack of faith in the present parliamentary system, and point out the helplessness of politicians and the uselessness of ballot-box democracy.
5. Turn to account any and every happening, however small or great, plant the idea of economic change, and move towards economic control in the name of the British people backed by the faith of the great masses, including all classes, in the One Principle of economic security.
6. **DRAW UP THE ARTICLES OF THE ECONOMIC CHARTER OF THE BRITISH PEOPLE ESTABLISHING THE PRINCIPLES AND THE ADMINISTRATIVE ORGANISATION OF THE ECONOMIC STATE.**
7. The Economic Charter must eventually be placed on the Statute Book as the Economic Charter Act of 19—.

In these seven points we sum up the Plan of Action of the Economic Party in accordance with the needs of the moment and call on every patriotic citizen to co-operate with us in breaking once and for all the stranglehold of foreign financial domination.

Towards the Economic Runnymede!

For King and Country, against International Finance!

(Signed) **PHILIP T. KENWAY,**
(General Secretary.)

C. J. HUNT,
Organising Secretary.

FRANCIS A. REED,
(Treasurer.)

A. F. G. COOPER.

Issued on behalf of the Economic Party, and approved by the Central Committee, November 13th, 1929.

THE ECONOMIC PARTY,
10 Fetter Lane, London, E.C.4