

THE NEW AGE

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NOTES OF THE WEEK.

The Economic League on Douglas.

"Notes for Speakers" is a publication issued by the Economic League, Millbank House, 2, Wood Street, London, S.W.1, fortnightly, the terms being an annual subscription of 10s. It consists of octavo leaves, printed on one side only, and wired together at the corner. The issue No. 219, dated November 18, 1932, is devoted entirely (8 pp.) to a criticism of "The Douglas Scheme of Social Credit." A correspondent in Newcastle, who sends us a copy, says that "a goodly number of copies have been distributed to persons of importance" locally by the League. Presumably they have been distributed gratis; and on that presumption we suggest that readers should certainly be able to get this particular issue separately from the League's headquarters by tendering 6d. for it.

We ought to warn them, however, that the production is only worth the money as entertainment. As technical criticism it is worthless. Making every allowance for bias on our part we cannot imagine any recipient of it getting a notion where and how Major Douglas is wrong. The author selects passages from Major Douglas's books, from "The Nation's Credit," and, lastly and mainly, from the Macmillan Committee's volume of Evidence. They are not unfairly chosen on the whole: in fact they are such as assemble as a basis of argument. The author's method of criticism is that of suggesting that Major Douglas was discomfited by certain questions put to him by members of the Macmillan Committee. Thus, in regard to one question, he prefaces Major Douglas's answer with the sentence: "To which Major Douglas was constrained to reply . . ." Other phrases used are: "On his own admission . . ." "He would not face the possibility that his theory was wrong, and replied: 'I do not want to answer. I do not think it a necessary state of affairs frankly.'"—The Douglas case "trails off into vague and non-

committal answers as it is subjected to examination and cross-examination."—"He (Major Douglas) ex-
tricated himself from one difficulty by saying . . ."
—"Major Douglas himself admits that . . ."
In not one instance does the author explain what sort of exposure Major Douglas was dodging: he merely takes up an attitude equivalent to hinting: "Ah; if only he had been frank and intelligible he would have been found out." That is not arguing: it is betting—or rather tipping, which is a safer pastime. "Put your shirt on Norman" is the substance of his commentary—a piece of advice which might interest the punter if Norman had left him a shirt to put on anything.

Major Douglas did not go before the Macmillan Committee to argue for a "scheme" but to submit a set of principles on which consumption could be maintained in equilibrium with production on any dimensional scale desired within the physical limits of productive capacity. The examination he invited, and was entitled to expect, was on the validity of the principles. To test them it is obvious that they must be considered as operating in a closed area, i.e., in an area absolutely self-contained and self-dependent both as regards goods and money. The area is best conceived of as the whole world, which of course fulfils the required conditions. The objection that you cannot run the world as one area is irrelevant. It is political, not technical. The area is irrelevant. It is political, not technical. The fundamental issue is this: Supposing a credit-authority to have the political power to run the world (a) would a technique based on Major Douglas's principles achieve the above object? and (b) would the present technique of the bankers do so? That is to say, how would each system fare when worked under the best conceivable auspices—those representing a world of people willing to carry out the directions of the credit-authority.

To pose the issue thus is to suggest the explanation why Major Douglas's reaction to his examination by the Macmillan Committee appears, to certain people, to have been evasive or equivocal. They were at cross purposes; and Major Douglas knew it, whether the Committee did or not. The nature of the cross-purposes is conveniently illustrated by the

concluding passage in the "Notes for Speakers." The author says:

"There is, however, one very remarkable omission from Major Douglas's scheme. He appears to ignore the export trade. . . . And if he takes the view that a large proportion of our export trade must be abandoned, what compensating benefit does he offer to the producers for that trade? It is obvious that no stimulation of the home market will enable it to absorb more than a small proportion of those goods—cotton goods, for example—that are manufactured especially for the export trade."

What "scheme" the author refers to we are not clear. But we want to relate what he says to the fundamental issue between the two sets of principles just referred to. He is virtually affirming the proposition that the economic system cannot work within a closed area as defined—in other words, that a unified world-State run under the principles of orthodox finance would crock up because of the impossibility of exporting anything and of compensating the world for the retention of its own wealth.

Precisely. And does that not make it inevitable that any principles for running the economic system must "ignore exports" if they are to be effective?

What is "Action"?

One is getting accustomed nowadays to hear the sentiment: "The time for talking is past: it is now the time for action." Now, since talking does not exclude action, nor action talking, this formula needs to be interpreted. It can be re-stated thus: "The time for persuasion is past: it is now time for compulsion." Let us relate this to the subject of Social Credit. We have hitherto been (a) propounding an objective and (b) affirming a method. We have been endeavouring to persuade people (a) to realise the desirability of an objective and (b) to recognise the efficacy of a method. The first involves an appeal to feeling, and the second to an appeal to reason. The field for persuasion in the first case is a large one, but in the second case a small one. Out of a thousand people who may desire the objective there will probably not be more than one who desires to study, or is capable of understanding, the method.

Now some element of reason—some calculating on the part of the self-regarding propensities—must naturally enter into the transmutation of a blind impulse into an intelligent desire for the things which Social Credit promises. On the other hand, no element of feeling need enter, nor does, into the reasoning necessary to grasp the method. Feeling enters into the motive for studying it—and that feeling may be indifferent or hostile to the objective as well as favourable to it. There are people to whom the understanding of the method is an end in itself. It satisfies their intellectual curiosity and flatters their self-esteem. There are others who study it in the hope of finding flaws in the reasoning. There are still others whose motive is to gather material for discrediting the method in the minds of simple people who desire the objective. And there have been some who took up the study in order to earn bribes for keeping their mouths shut about it. But—excluding cases of hired opposition to Social Credit—the indifferent or hostile students will generally be those who are dominated by sublimated self-regarding propensities, expressing themselves in the will to power, in contradiction to the will to property and security expressed by the normal self-regarding propensities of ordinary people. To such the Social Credit objective is repugnant, and no reasoning can make them like what they are congenitally unable to like. If they acquiesce in a Social Credit policy it will only be under force majeure of some description or other.

Numerically they are weaker than the body of competent advocates of Social Credit—for remem-

ber that we are here considering only those who have studied the Social Credit method. But they are the nucleus of a larger body who share their repugnance to our objective without having studied the method. Again, there are a larger body still who have not heard of the subject, but who, when they do, will discover that they, too, dislike the objective. So the more widely the educative campaign for Social Credit extends, the more numerous will be the opposition. In a fair field of debate the Social Credit advocates could hold their own in an appeal to public opinion. But the banks, the Press, and the wireless come in behind the counter-appeal. Besides suppressing or distorting the case for Social Credit they are ready to go still further and use the weapon of intimidation by processes already legalised or by processes which they would get legalised when necessary. By patronage and publicity they can make any fool's name a wise name, and can exploit wise names to overawe the public into acquiescence with any intimidatory measures they take to combat Social-Credit propaganda and Social-Credit experiments.

So, undoubtedly, "the time for talking is past." But in a certain sense it always was. For the bankers have been able all the time to cheat us of the object which we were hoping to reach by talking—namely, to increase the number of declared supporters of Social Credit to an extent sufficient to make it "practical politics," as the saying goes. The "talking" policy has up to now been that of private individual persuasion. It is possible to propound the theory that public mass persuasion would have been more effective. But does the massing of persuaders and persuaded introduce the principle of compulsion which distinguishes "action" from "talking"? Supposing the public of this country gave their approval to the Social Credit objective, would they have the technical knowledge to detect substitutes which would certainly be offered to back and, even so, would they have the courage to back their approval with acts compelling the bankers to give them what they wanted? The Social Credit idea is not copyright, nor is it legally protected against colourable imitations. Any fraudulent publicist can wrap anything he likes in the Social Credit wrapper, and probably all but a minute fraction of the public would be taken in by the trick. They could be cheated even over such a simple policy as that of "Kicking the bankers out," for what would happen would simply be that bankers in uniform were superseded by bankers in mufti. And, even otherwise, it is one thing to see through the trick, but another to dislodge the tricksters. "Action" to this end in real practice involves risk to every individual taking part in it. It would matter nothing to Mr. John Smith of Clapham whether twenty, or twenty thousand, of his fellow-citizens approved of Social Credit if he had to decide whether to risk his job for the sake of his and their opinion. Of course, in his single case, twenty thousand sympathisers could provide him with an independent living more easily than twenty. But on that basis any concerted action important enough to be effective would be too expensive to be undertaken: the bankers would see to that.

The nearest approach to "action" on the part of credit reform was Mr. Barker's printing and distributing exemplary municipal currency notes in Kingston. The element of "compulsion" was incipient: it lay in the fact that this was a gesture intended to stir up the municipality to compete in the money business with the banking monopoly. It embodied propaganda directed to induce an action which, if it could be developed far enough, would exercise the same constraint on the banks as successful new competition in any line of business exercises on an old monopoly. Accordingly, as soon as

Mr. Barker's enterprise became known, Scotland Yard got busy, and two detectives arrived on the scene to make enquiries. Mr. Barker explained that he was using these notes only as *propagandist exhibits*, not as *instruments of action*; and it is undoubtedly because of that vital distinction that the Treasury have not instigated proceedings—at least up to the present time. This episode shows that the banking interests are ready to intervene directly credit-reformers even prepare to step over the line which divides "talking" from "action." It does not follow that "action" should not be contemplated, but it does follow that its nature, together with time, place and circumstance, should be carefully considered so as to ensure that if action is taken it shall succeed, or if not, that its failure can be utilised for achieving a later success. It is an admittedly difficult problem; and is so chiefly because the bankers possess so many means of blocking action without appearing, to the public, to have taken any counter-action. The result is that its failure is popularly attributed to the stupidity of the "actionists" and the inherent unsoundness of their action. Supposing that it were possible in respect of Mr. Barker's idea, to manoeuvre the bankers into disclosing their direct-action methods for crabbing a scheme of municipal currency-control or credit-control, there would be grounds for credit reformers to unite in advocating such a scheme.

Municipal Credit and the Waera Experiment.

As it is, however, no-one can guarantee this. In fact we have information which goes to suggest that municipal enterprise in the above direction is likely to be encouraged, if not promoted, by interests opposed to Social Credit. We have not verified it, but every student will see that the information is antecedently credible. For advocates of any reform which stops short of adopting both the master-principles of Social Credit are likely to be swamped at any time by hordes of bankster allies—in very much the same way as Mr. Lansbury's Labour Opposition is likely to be augmented by, and absorbed in, a body of Liberal Free-Trade secessionists from the Conservative Protectionist Government. We hear that certain "progressive" societies, with big names behind them, are adopting as their slogan the same sentiment as heads this section of our "Notes"—"The time for talking is over: the time for action is come." And in pursuing enquiries into the technique and history of the Waera currency scheme in Germany. (We may state parenthetically that the last we heard of the scheme was that the Reichsbank intervened and got it stopped). The curious feature about it is that certain individuals associated with the above societies have been pursuing these enquiries in London *bona fides* that they frankly give and ask the above information, but it seems strange that these big people behind the societies should encourage these enquirers to go where the information is at best second-hand when they, the big people, are perfectly well placed for getting it first hand from Berlin—probably from the Reichsbank itself. Or, without going even to that trouble, there is Dr. Eisler here in this country, who is without a doubt personally acquainted with some of them, and who most certainly possesses all the information about the Waera experiment that they can require. In fact, shown his own scheme, in one aspect, can be shown to be a centralised projection of that experiment on an international scale. The banking monopoly do not object to the principles of the Waera scheme: what they do not like is *local appli-*

cations of the principles; for these imply *local control*, which tends to be *lay control*. To the financial expert this is heresy, for it is a breach of their axiomatic principle that credit policy must be free from political (i.e., lay) interference. The high priests of finance insist on consecrating all money, and hold that to traffic in unconsecrated money is equivalent to having dealings with the devil. They do not mind so much who prints or otherwise performs the mechanical task of bringing credit-tokens into existence; but before the tokens are used the priests must consecrate them by blessing the proposed use.

Not only has information been asked for by inquirers from Social Credit supporters, but also opinions as to the efficacy of the Waera plan and its adaptability to the purposes of a credit-reformist policy of action in this country. The object of this, we suppose, is to ascertain whether Social Credit supporters are willing to unite with others in pushing the plan, or some variant of it. The answer that has been given—which we support—is that Douglas advocates and supporters would not collectively identify themselves with any plan which ignored a principle that Douglas had shown to be essential—particularly if that plan were offered as a national policy. It is one thing for Douglas supporters severally, in their several localities, to encourage municipalities to ask for, or help themselves to, a "bit on account" (which is what municipal banking on Mr. Barker's lines amounts to), but it is another thing for them collectively to sponsor a national demand of such modest character. They realise that a localised agitation for a limited object is useful as a peg on which to hang local educative propaganda, but that if and when those localised agitations are merged into one, national, official credit-reform programme, the limited object is not enough—it is then a question of demanding everything or nothing. "Kingston currency for Kingston" is a useful watchword and helps to create the sort of atmosphere in which the Douglas advocate can pursue his own policy. But if on the basis of that watchword some organisation arose, assumed plenipotentiary powers to negotiate with the banking interests, and contented itself with demanding: "Municipal credit for every municipality," every advocate of Social Credit would repudiate it. It would fit in beautifully with the Eisler dual-currency idea; and apart from that, and even supposing for the sake of argument that all credit were dispensed by municipalities, you would have in England a parallel situation to that now existing in the world, namely municipalities with their central banks competing in the English market just as countries are competing in the world market. There is no consolation in the reflection that there would probably be a sort of Bank For Inter-Municipal Settlements to co-ordinate the activities of these little central banks. We have got close co-ordination already on the international scale, with results that groan for themselves. No; there could only be just settlements between the municipalities when there were just prices within them. The Douglas advocate demands that the credit-authority (whether municipal or any other) shall have power to adopt the principle of price-regulation as well as that of credit-control. Granted that, then, while undoubtedly the administration of credit-policy would be decentralised, the delimitation of credit-areas to such small dimensions as those of single municipalities would be seen to be inconvenient and unnecessary. That is to say, the present agitation for municipal control embodies an interim demonstration of a political right which, however, when finally conceded, need not be literally exercised.

In the meantime, as we have said, the agitation creates a congenial atmosphere for Social Credit pro-

it the leisure hours of the whole forty years, but received lessons in it from one of the angels. By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy Elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabala. No one, however, dared to write it down till Schimeon ben Jochai, who lived at the time of the destruction of the second Temple. After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called Z H R, "Zohar," Splendour, which is the grand storehouse of Kabalism."

The history of kabalistic origins, however, is almost wholly fiction, and there is no evidence worth having on the subject. No one knows the history of the Kabala.

The mysticism of the Mishna (the tenets of the oral law of the Jewish rabbis developed and laid down before the third century) and also that of the Talmud (the Jewish civil and canonical law, consisting of the combined Mishna, or text, and the Gemara, or commentary—and sometimes referring to the Gemara alone) must be carefully distinguished from that of the Kabala. Both the *Mishna* and the *Talmud* are without doubt of very considerable antiquity. The body of writings known as the Kabala appears to be of much later origin; much more modern.

According to certain authorities the whole tradition of the K. depends upon a single dogma of magic: that the Visible is for us a proportional measure of the Invisible. In fact the kabalistic doctrine proceeds from the known to the unknown by analogy.

Medieval magic was deeply indebted to kabalistic combinations of the divine names for the terms of its rituals, and from the kabalistic teachings derived its belief in a resident virtue in sacred names and numbers.

The kabalistic system of "hiding the slipper" (the so-called Truth) is very frequently anagrammatic—as for example the spelling of words backwards (the old school-boy game: *trap—part; bog—gob*) and also all kinds of other ways of mixing things up, and making new words of mystic meaning; just like the old square-word game:—

H E A R T
E M B E R
A B U S E
R E S I N
T R E N D

In kabalism, also, words are arranged in squares in such a way as to be read vertically or otherwise. Words are joined together and re-divided, and the initial and final letters of certain words are formed into separate words. Every letter of a word is reduced to its numerical value (note this idea of a word having a numerical value! the word "confidence" is given a very high numerical "value" by the Banker Kabalists), and then the word is explained by another of the same quantity. Every letter of a word is also taken to be an initial of an abbreviation of it.

The twenty-two letters of the alphabet (Hebrew) are divided into two halves, and one half placed over the other, and the two letters which thus become associated are interchanged. Thus *a* becomes *l*, *b*, *m*, and so on. This cipher alphabet is called *abm* from the first interchanged pairs. (No connection with the word album, which is from the Latin.)

In kabalism the commutation of the twenty-two letters of the alphabet is effected by the last letter of the alphabet taking the place of the first, the last but one the place of the second, and so forth.

Using our own alphabet as an example:—
A B C D E F G H I J K L M
Z Y X W V U T S R Q P O N

—this we could call the *azby* cipher.
The numerical value of each of the twenty-two Hebrew letters of the alphabet runs as follows, beginning with A:—
1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70 80 90 100 200 300 400.
(Of course the Hebrew alphabet is arranged differently from our own, and reads from right to left of the page; thus, you open a book written in Hebrew at what we should call the last page and read from the top right to the left of the first line.)

It has been said that the kabala formed an important part of Masonic traditions; and certainly the kabalistic system

or systems have been absorbed by, and mixed up with, many forms of Christian mysticism. For example:—

The Kabalistic Trinity:—
The Holy Oblation (CHRISTOS) 1,480
Heavenly City of the Bride (IESOVS) 888
Total 2,368 IESOVS
CHRISTOS.

The above three numbers are said (by occultists) to be "the three great canonical numbers of antiquity."

It is said (by the Christian kabalistic mystics) that Messiah Christos transmitted the Kabala, and that he personified the planetary system.

Pythagoras said "God created the world by Numbers." ALABAK.
So also did Plato (see Question 71).

Events of the Week.

(Compiled by M. A. Phillips.)

November 25.

Great Britain threatens default on American debt. France acts similarly.
£ falls to \$3.24.
Government economy committee on local expenditure recommends "saving" of £40 M. per annum.

November 26.

War debts: Britain tells U.S.A. she cannot pay. U.S. insists on payment on December 15. £ now \$3.21.
France refuses to pay.
Local authorities raise objections to Ray Committee report on local expenditure economies.
Farm bankruptcies: 1930, 359; 1931, 500; 1932, 580.
Norman Davis (U.S.A. disarmament and economic expert) visits France and Germany.

November 28.

Cabinet alarmed at debts position—panic meeting yesterday—"Treasury" officials stand by.
Persian Government annuls Anglo-Persian oil concessions (D'Arcy contract).

November 29.

War debts: Mr. Norman visits Downing Street and the Treasury. Later Treasury officials called to the Bank of England for "consultation."
£ falls to \$3.18.
More bandit raids in London.
Stoke-on-Trent P.A.C. decide not to administer Means Test.
Mr. Bennett, Canadian P.M., to visit London.
de Valera leaves Geneva for Ireland.

November 30.

£ falls to \$3.15.
Bankers' Industrial Development Co. finance new big steel merger (Stewarts and Lloyds).
Conservative revolt against Transport Bill grows.
Banditry increasing in England.
New international oil price conference called.
Anglo-Persian Oil Co. pass interim ordinary dividend.

December 1.

£ rises to \$3.19.
British Government securities also rise.
British Note to U.S.A. again requesting moratorium extension cabled.
Anti-British demonstrations in Persia.
Conversion schemes conclude with £670 M. turnover in money market.
MacDonald goes to Geneva (Disarmament Conference).

December 2.

British Note to U.S.A. on debt question published in full detail.
£ rises still further (\$3.23).

Notice.

All communications requiring the Editor's attention should be addressed directly to him as follows:

Mr. Arthur Brenton,
20, Rectory Road,
Barnes, S.W.13.

Renewals of subscriptions and orders for literature should be sent, as usual, to 70, High Holborn.

The Films.

How He Lied to Her Husband: Academy.

I don't know why it should have been thought worth while to revive Shaw's first film, except as an object of derision. In this picture, as in "Arms and the Man," the dramatist not only proves the entire unfitness of his plays for the screen, but also demonstrates that his dialogue is singularly out-moded and lacking in either wit or humour as recorded through the medium of celluloid. When "How He Lied to Her Husband" was in process of manufacture at Elstree two years ago, its producers congratulated themselves and the public on having secured a play "from the pen of the greatest literary genius the world has ever known." As I recorded at the time, one had also the recollection of such quite capable practitioners as Shakespeare, Dante, Homer, and the author of the Book of Job.

Red Dust: Empire.

Judging by its most recent samples, Hollywood seems to have struck a bad patch. This picture is machine-made from start to finish, and in every detail—in dialogue, situations, and theme. The dialogue would, as a matter of fact, have been more endurable if Jean Harlow had been saddled with fewer wisecracks of the would-be hard-boiled type; such pseudo-cynicism is what Hollywood fondly imagines to be sophisticated. Miss Harlow is partnered by Clark Gable, who is here shown for the greater part with several day's growth of beard, presumably on the principle that as women filmgoers are believed to favour heroes the antithesis of Adonis, the heroes should accentuate their lack of facial beauty. For the rest, "Red Dust" shows us Mr. Gable virtuously resolving to abandon illicit love (or not to enter on it—the situation is in this respect not too clear), Miss Harlow as another lady of easy virtue and heart of gold who has drifted more or less East of Singapore, and the White Man's Burden, as represented by ill-treating the native labour that provides him with his profits and his luxuries. If we must have whores on the screen, let them ply their trade in London or Paris or New York, and not on rubber plantations or in Far Eastern cities.

Barbarina: Academy.

No such altogether charming picture has been seen in London for a long time as this eighteenth century German costume piece. Productions of the kind, whether on the stage or the screen, are apt to be self-conscious, but "Barbarina" has spontaneity, and does really recreate the atmosphere of Sans Souci. It is deliberately stylised throughout on the ballet formula, but this method of treatment is entirely in keeping with the atmosphere of the period, and harmonises with a very pleasing and appropriate musical accompaniment. Except for the flattish lighting of a few sequences, and the slowness of some others, the film is technically excellent; I especially commend a triple mix in which an angry girl endeavouring to make herself heard through a glass door gives place first to the quacking of ducks and then to the laughter of the ballet girls, and another sequence in which a patterned platoon of grenadiers is succeeded by a tulip bed. As *Barbarina*, Lil Dagover is delightful, and is admirably supported by Otto Gebühr and Hans Stüwe as the King and Baron von Cocceji, respectively.

The technique of this picture is that of the silent film, and it should have been produced either with the minimum of dialogue or with none. The English titles are abominable. In no single instance are they a faithful rendering of the German; more than once they are misplaced, so that they have no reference to the picture they are supposed to accompany; and they are both stilted and largely in pigeon English. Two anachronisms are particularly inexcusable—the use of "methinks" in the eighteenth century, and the employment of "scribe" for "secretary." It is regrettable that the Academy, which has not only set so high a standard in its films but also attracts the most cultured screen audience in England, should be so ill-served by its translators; its presentation of other foreign pictures has been similarly marred. One is accustomed to the bad translation of foreign novels into English, but there is no reason why the precedent should be taken over by that section of the film industry that specialises in the presentation of outstanding pictures.

Current Films.

"Sleepless Nights," already reviewed, and "Big City Blues" are at the Regal. This theatre has not yet presented "Blessed Event"; the announcement of the change in the programme was made too late for me to mention it last week. "What Price Hollywood" and "Once in a

Lifetime" will be at Tussaud's and the Stoll, respectively, until Sunday. In both these pictures, the American film industry laughs at itself; there will perhaps be some hope for British pictures when Elstree also laughs at itself.

DAVID OCKHAM.

The Stock Exchange Tote.

The banking system is like the Tote. The banks run the machine, the Stock Exchange operates it, and investors feed it. The vital difference is that the bankers can secure the victory of any horse they please. They tip the selected horse to their friends the big punters; thus the big money goes on to that horse. This shortens its price to somewhere about even money. Small punters who happen to back it—unaware of what is going on—are disappointed, on the declaration of the result, to receive, say, 2s. 1d. back including their 2s. stake, showing a paltry 4 per cent. return for their investment. To them the bet involves a real risk of the loss of a stake which they cannot afford to lose. On the other hand the big punters, with their stakes of, say, £1,000 at a time, returning them, say, £40 at a time, are quite satisfied with the arrangement. They, who can afford to lose, can't lose.

On an actual racecourse small punters can watch the indicator before betting, and put their small stakes on the horse carrying the big money. But if they all did this, the price would fall until the return would be too insignificant to make betting worth while. But the indicator of the bankers' Tote does not show the figures until after the race. Nor is that the whole story: for the figures are never given definitely. What the little punters hear is that the money on the winner has been "subscribed several times over," or "oversubscribed in five minutes from the opening of the lists," and other expressions of that sort.

The biggest ramp of all, however, concerns the nature of the big money of the big punters. It is not the same sort of money as the little punters bring to the course. That of money is real cash. The big money is imitation cash. It is manufactured on the course by the Tote Syndicate, and is passed across, like the joker, to the big punters. Thus, when the race is over, the big punters retain their imitation cash, and collect their winnings in real cash. And then they go down to their house satisfied, thanking God that they are not as other men, gamblers, and wasters of their earnings—while the fleeced little punters bow their heads over the rails, crying: "Lord, be merciful to me a sinner." J. G.

Reviews.

The Economic History of England, Vol. II, and Vol. III.
By E. Lipson, M.A. (A. and C. Black, Ltd.)
Volume I. of this work, dealing with The Middle Ages, and now in its fifth edition, was published some years ago. Volume II. deals with The Age of Mercantilism, in three main chapters, down to the Corn Laws. Volume III. also deals with The Age of Mercantilism, bringing the history to Trade Unionism and the Relief of the Poor.
Both of these volumes, together with Volume I., are of the greatest value to the serious student of economic history. S. R.

The Junior Outline of History. By I. O. Evans. (Denis Archer, 7s. 6d. net.)
This book is dedicated "To H. G. Wells, the Man who made history interesting," and is published by permission of Mr. H. G. Wells. The book is fully illustrated, many of the illustrations being the same as those appearing in Mr. Wells's "Outline of History."
The facts stated are the accepted facts of history, and they are stated clearly and simply.
But—and this is the point that so few people seem able to understand—the facts of history (for instance, "In 1738 John Kay, of Lancashire, invented a shuttle," or "Iron was discovered about three thousand years ago") are merely the alphabetical signs of history, and all these facts following one after the other in a time-sequence mean no more than the ciphers—
abcdefghijklmnopqrstuvwxyz

—until they are given a meaning. The interpretation of the facts of history depends, almost entirely, upon the attitude of mind, the mental approach, of the interpreter. And this "attitude" depends upon the psycho-physical make-up of the interpreter.

Mr. Wells takes the *abc* of history and threads these facts beads upon his own particular outlook-thread. Mr. Evans,

following the example of his master, threads them (for children) in the same pattern.

If L. Trotsky wrote an Outline of History—how very different it would be from Mr. Wells's! And yet he would use the same *abc* of facts. The whole course of history, its inner driving force, and the meaning of events, would be different. How different, again, if Mahatma Gandhi wrote an Outline of History—totally different! Yet he would take up and use exactly the same set of facts. In his history John Kay would invent a shuttle in 1738, and iron would be discovered about three thousand years ago—but with what a vast difference; with such a difference that the "shuttle" and the "iron" would be made to fit the pattern of a different history—a Gandhi history.

The facts, the "dry" facts (and they are dry, very dry—dry-as-dust) we know. They are not, for the most part, in question (that is one reason why they are so "dry"). But which of all the differing history-patterns is the right one? The one that is most easily accepted by the general public, or the one that forms an impregnable logic-tight sequence of reasoning? (Such an Outline of History has not yet been written).

Mr. Wells certainly "made history interesting," but it does not follow that he has put forward a correct reading of history. What made Mr. Wells's "Outline" interesting was this: he took the known, dry facts of history and threaded them upon his own thread-of-personality. Everywhere, in every sentence, the Wellsian idiom, the Wellsian word-rhythm, runs.

It was his personal outlook that made history interesting. And it happens that Mr. Wells is an outstanding "average" man-in-the-street. He is never far in advance of the outlook of his own day. Not far. Just far enough to be a little thrilling—but never fearful. So his "Outline" brought together, sorted out, and put into an average pattern the vast jumble of facts that had appeared many times (in utter confusion) in such works as "The Harmsworth History of the World" (published 1907), and other crude attempts of the same sort.

The "Outline" "caught on," and was enormously popular, because it was history told by a first-rate story-teller, and told from a particular angle, outlook, attitude of mind—an attitude that was the average attitude (especially amongst the teaching profession). Beyond that, of course, the "Outline" began at the "beginning," and—quite astonishing!—came right up to the present day. That was a new thing in history, story-telling, or in history fact-recording. Most histories began in the middle and left off with Queen Victoria (if they got as far as that).

The Wellsian angle, attitude, outlook, is evolutionary. It sees everything from the point-of-view of one who has "got off the earth," and is looking down upon this planet and the little scramble of life—"the fuss in the mud"—that is (or appears to be, from that position of intellectual projection) the development of mankind. It sees everything shaping, falling asunder, re-shaping, but all the time shifting and drifting in one general direction—the World State. It interprets the facts of history from that point of view, and it is a very special point of view. That is the thread upon which the facts of history have been threaded. It has become, inevitably, a fervid propaganda: the propaganda of the Open Conspiracy.

It is, however, the propaganda of the onlooker, and because of that it has become the gospel of arrested action. The Wellsian Onlooker, keeping an open eye on the planet earth, sees this, that, and the other taking place—the cooling rocks, the "tiny scraps of living jelly" floating in the warm seas, the first printing press in use, the first glider gliding, the First World War, the rise of Communism, and of Fascism . . . and, dimly, as yet, the idea of Social Credit beginning to take hold of people's minds here and there.

That is the attitude, that is the feeling of the Wellsian outlook on life. It is an outlook—it looks out upon life. Then it tells what it has seen. Mr. Wells himself can tell what he has seen with a magnificent sweep of words.

The position can be summed up in a sentence: *the Wellsian Onlooker makes history interesting, but he does not make history.*

That position is a very difficult one at a time like the present, when it is impossible for anyone to stand aside as an onlooker—when, indeed, no one can avoid being pushed or drawn into action on this side or on that. And it is this difficulty that makes itself known to Mr. Wells himself, ever and again, and urges him towards some sort of grouping, some sort of "Liberal Fascist" as a reality of flesh-and-blood, and no longer as a novelist's dream.

Well, that is the psychological background, the special attitude of mind, against which Mr. Evans has written his "Junior Outline of History," and he has made a very workmanlike and straightforward job of it.

Mr. Evans, we know, has been interested in Social Credit, and it is especially interesting to see how these ideas have seeped into this book. For example:—

"Why is there a 'crisis,' and why do we have to go short in the midst of plenty?" (Foreword, p. xiii.) Under the following heading, we read (p. 215):—

"(e) *Socialism*. . . .
"There are many other different form of Socialism . . . and *Social Credit* takes the view that it does not much matter who *owns* the industries if they can be controlled by the community through the banks" (The italics are Mr. Evans's.)

On p. 216, we read:—
". . . The machines work so well that they could produce more than enough for everybody, but our money system is so faulty that many people still have to go short even of the necessities of life. Then, too, the machines produce as much as many workmen, so there is less need for human labour. But instead of letting us reduce hours of work and give everyone an easier time, our faulty money system means that some have to toil as hard as ever, while others go short because their work is not required. They are unable to buy the goods the machines produce, and so the owners have to find a 'market' overseas for the goods that cannot be sold in the land where they are made."

Further, on p. 252:—
". . . Though the rulers and business men are making great efforts to overcome the crisis, they have not yet been able to find a method of giving to the people the means of buying the goods our machines can produce in such abundance, and so we have to go short in the midst of plenty."

On p. 254, under the heading:—
"The Money System—
"Such a conflict (the next World War) could easily be produced by the out-of-date money system, which keeps us from taking advantage of our wonderful machinery. . . . The problem before us is difficult, and differs from that of any bygone age; but on the other hand, we have advantages that no past age has ever possessed. We have unlimited machine power to produce all we need, we have scientific knowledge and method, we have the great ideals educated than ever before, and we have the great ideals of democracy and co-operation and world-brotherhood, the ideals of the Kingdom of Heaven taught by Christ. We have already solved the problem of producing enough for all; that of distributing the goods to those who need them may not be any more difficult. . . .
"The recent financial crisis has made the people realise that the trouble lies in our methods of banking, and seek a means of trying to improve them."

Well, anyhow, that is a great advance—an important change in the Wellsian attitude. Mr. Evans's "Junior Outline of History" for boys and girls is nearer the objective truth of our modern world, and the world that is to be, than Mr. Wells's adult "Outline." Social Credit has come seeping in to correct, adjust, and re-direct the Open Conspiracy in his quest for New Worlds for Old, and Men Like Gods.

But we must remember that, although Mr. Wells has given the author permission to base this "Junior Outline" on the original "Outline," "he is" (writes Mr. Evans in the Foreword) "not responsible for what I have written—indeed, I am not certain whether he will agree with it."
No matter. The boys and girls who read this book will come to know that the problem of production has been solved, that we are living in poverty in the midst of plenty, that the problem before mankind is the problem of distribution—and that this is a money problem.

These boys and girls will know more than the grown-ups who read Mr. Wells's "Outline." S. R.

HONEY FOR HOGS AND WHALES.

"Why not use dark honey instead of imported syrup on the oats and corn to feed the farm animals? Brazil is dumping coffee into the ocean to help its price. Let us dump honey into cows, hogs, and hens. And, not to be funny, but the grim historian records that when Alexander the Great died they embalmed his body in honey. Now, our local undertaker charges \$35 extra for embalming. Well, \$35 of honey would embalm a whale and do a floating job of it."—*Gleanings in Bee Culture*, November, 1932.

Pastiche.

WHAT IS A FLOUNCE?

Pardon, my dear sir, the style of Mr. Justice—well, you know who I mean—at his silly-season gambols. I really have something I want to get off my chest—but as everybody else has performed a similar evitational feat years ago, it's not going to be easy to make you listen. But the truth is that all the world, and the folk who peruse naught but Miss Stein most of all, rejoice when, in a room by themselves, they can really get down to "Should a Chiropodist Tell?" and "Are Love-Letters Written in 1932?" Miss Platinum Blonde says "Yes."

We all know the tale of Burlington House; how the greatest "very clever, but not quite . . ." of all, once enquired "Where is Manchester?" Some of us immediately deduce that the gentleman in question was too clever . . . for the Victorians, of course . . . and, if I may say so, waffle, about "crucifixions," and the like. The rest of us shiver, lose our tempers slightly, and accept our hostess's offer of a little more plum tart.

But let us consider. . . .
I was walking about in a fog the other day. It was somewhere in Camden Town. I remember that I had just crossed the canal which, even in Camden Town, men name after Regent's Park, when there erupted from a nearby fact-in that neighbourhood—two girls.

"Oh, I went to see his people, last Sunday it was, and they live in such a stinking house—all flounces and furbelows. . . ." A giggle died away in the slimy pall which lay in the direction of the Tube Station.

Yes, sir, "stinking" was what the lady (pardon me—of course, there are no ladies under forty—how silly of me! so easy to remember, too)—as I say, "stinking" was what the girl said.

A tram flashed past in a flutter of electric blue. I confess that I like trams; this one came as a curious relief breaking through the tons-heavy load that buries one alive in a "London Particular." Like a great lighted galleon, as someone has said; of course, there were really two almost uninterrupted fleets of galleons passing me—but there was something about this one unit of the armada. . . . Even nowadays many men, yea even "City Business Men," believe in omens and messages and similar "bunk," as they will call it. . . . But I do not. . . .

"Take a rest cure
"Away from the stress of modern conditions
"On Britain's Riviera"
advised the tram

And then it came to me, this great thought that comes to all of us. Thus:—What exactly is a Rest Cure? What is the Stress of Modern Conditions? Where is Britain's Riviera? Then, What is a Flounce? And, good lord, What is a Furbelow?

Is it a rest cure to play tennis and bridge instead of playing business and bridge? to travel fifty miles by motor-coach instead of ten by tube?
Then, for the majority of us, are Modern Conditions more stressful than Ancient Conditions? Is it more strain for our much-discussed friend the "operative" to operate eight hours a day or to work eighteen or thereabouts, as we were taught at school used to be the rule?

It is interesting that the Riviera is no longer explanatorily forced to the conclusion that that other much-discussed gentleman, the Man in the Street, knows in what part of the island the Riviera is. But, let me whisper it, does he know WHAT the Riviera is?
And tell me, candidly, do you know what is the exact nature of a furbelow?

There is one remark which every seller of houses hears ad nauseam. The prospective purchaser's wife squeezes into the fashionable *papier mâché* Tudor dining room and remarks: "Why, there's not room to swing a cat in here."
Such proverbial idioms tend to have fashion-sequences of their own. Duke Humphrey's dinner, for instance, is long forgotten, and the once popular cat-belling is almost so.

I wonder if the residents of our Tudor colonies visualise a Tabby being rotated in mid-air by its tail. . . . I wonder. . . . But then can the nouveaux Eliabethans visualise anything? . . . I wonder . . . by my halidom, I do.

Vote for Protection and give your man a job," says the canvasser.
"But my food will cost me more," says the elector, with the air of a small-part actor going slightly gaga. Or, at any rate, it always comes out in the end. . . .

Of course, the thing is that these clichés are so safe. Under the stress of modern conditions the one thing that must, at all costs, be avoided is thought. This is almost a platitude. Indeed, I think I shall not be far wrong when I say it is a cliché. And like the cat-swingers, very few of those who delight in employing it really appreciate the devastating truth of their words.

It is, I suppose largely the result of the mechanisation. In an age which affects to ridicule convention, convention is, as never before, the order of the day. One of the most widely worshipped of the current conventions is, of course, the convention of being different. It is so easy to act the sheep . . . so astonishingly hard, when one tries it, to think . . . let us rather take to our flannels and play tennis . . . or let us fall at the feet of Miss Platinum Blonde. . . .

The popular magazine Press inculcates so easy an example. It's a matter of bread and butter to the proprietors of the red and yellow-covered "Snappy," and the yellow and red-covered "Pretty" that women—no, girls—should be round and language should be strictly without tears. . . .

Perhaps the real basis of the contemporary inexactitude about life and literature—that eternally unsatisfied craving for literary dope, for silly-season questions, and girls in bathing costumes, is, in itself a question. The question which, as the editor of the "Sloppy" would put it, is written over the portals of the Temple of Youth—what's the good?

And really we can't blame some people—most people—for making the inquiry.

No sir, Miss Blonde, although she has been married three times in Hollywood and once, in the old times, 'way back in Los Angeles, and our Manchester correspondent are not good enough.

By the way, where is Los Angeles? and exactly where is Hollywood? . . . and Manchester?

No, but speaking seriously, here is a story. A citizen of the Great Windy City of Chicago came to an English public school. A baseball fan, it was his first game of football. . . . Glorious moment, he had the ball. A voice, a commanding and luscious voice, the voice of the games master, rang clear and loud in the Welkin. (What is a Welkin? A young Whelk? No, of course, it's a mountain.)

"Shoot," said the voice.
So the citizen shot . . . he shot the goalkeeper.
Which only shows you. R. F. AICKMAN.

MEETING FIXTURES.

Under the auspices of the Glasgow Douglas Credit Association, a public meeting will be held in the Christian Institute, Bothwell Street, Glasgow, on Tuesday, December 20, at 8 p.m. Speaker: Ex-Baillie P. McDevitt, J.P. Subject: "Empire Development and the Douglas Credit Proposals." All interested invited to attend. Questions welcomed. Collection.

Under the auspices of the Glasgow Douglas Credit Association, a public meeting will be held in the Christian Institute, Bothwell Street, Glasgow, on Tuesday, December 13, at 8 p.m. Speaker: W. Finlay. Subject: "The American Conquest of Great Britain." All interested invited to attend. Questions welcomed. Collection.

On Tuesday, December 13, Mr. L. D. Byrne will address the Leisure Society at 269, Gray's Inn-road (King's Cross end), on "Social Credit Progress in Southampton." The meeting, to which all are welcome, will start at 7.30 p.m. promptly.

Maxims Concerning Patriotism.

[Extracted from the writings of George Berkeley, D.D. (Bishop of Cloyne), 1685-1753.]
A man who hath no sense of conscience: Would you make such a one guardian to your child? If not, why guardian to the State?

Ibycus is a carking, griping, close-fisted fellow. It is odds that Ibycus is not a patriot.

A patriot is one who heartily wisheth the public prosperity, and does not only wish, but also study and endeavour to promote it.

Gamesters, fops, rakes, bullies, stockjobbers: Alas! What patriots!

The patriot aims at his private good in the public. The knave makes the public subservient to his private interest. The former considers himself part of the whole, the latter considers himself as the whole.

A patriot will never barter the public money for his private gain.

Ferments of the worst kind succeed to perfect inaction.

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