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EDITED BY ARTHUR BRENTON

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THE NEW AGE

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NOTES OF THE WEEK.

"The Triumph of the Cross."

This is the title of the leading article that appeared in *The Times* on the day before Good Friday, namely, Thursday, April 13. The article could easily have been the product of three men, Montagu Norman, Pierpont Morgan and the Archbishop of Canterbury, and probably was actually composed by one of them. The same can be said of another article which *The Times* published under the title of "The Christmas Message" on Christmas Eve, Saturday, December 24, 1932. It will be remembered that both Norman and the Archbishop are on the representative Committee whose function is to watch that *The Times* does not fall into bad hands (!) It will also be remembered that the Archbishop and Morgan have been intimate companions for a long time, as witness their yachting cruise to Palestine. It should be borne in mind also that Morgan comes of a pious stock. Someone showed us a book the other day written by an American journalist in which was quoted a passage from the Will of the elder Morgan—the father of the present Morgan. In it the testator, with a wealth of sticky pietistic language, attributed the success of his work in the world to the guidance of God, and declared his confidence that, as concerned the voyage across the Styx, the name of his soul would not get entered on the wrong Bill of Lading. No doubt he felt, as do so many of his kind, that a man who has "arrived," as the Yanks say, in this world, cannot fail to "arrive" in the world to come—that he travels through without changing.

Those who are disposed to deprecate this apparent note of flippancy about sacred things, will, we hope, realise that we are conscious of speaking in a frame of reference where sacred and profane principles overlap. The background, here, is not Christianity, but a falsification of it, as we shall presently argue on the evidence of the passages which we have extracted from *The Times's* articles. This background is what we may call Corsair Christianity. Every man and woman who has grasped Social Credit completely has undergone a process of re-

generation by which he or she comprehends something which may be called the Canon of Social Righteousness. For them, henceforth, that canon will be the test of truth in every system of moral and spiritual philosophy. Where any such system conflicts with the canon, they will hold its philosophy either to be false, or to have been falsely interpreted by its teachers. There are many forms in which the conflict may become manifest to those who have "received" the Canon, the spirit of which shines in its purest form out of that saying of Christ that *the Sabbath was made for man*, particularly when it is considered in the context of the incident which evoked it—the plucking of ears of corn by the disciples on the Sabbath.

With this saying in mind—one which will command the approval of thoughtful men and women of all religious faiths and none—we can proceed to examine the teaching of *The Times*. Our first exhibit comes from the Christmas Message. (Italics are ours in this, and all subsequent, quotations.)

"The first preachers of Christianity . . . made scarcely a reference to the detailed teaching of Christ, or to incidents, other than the Crucifixion and Resurrection, of His earthly life."

The intention of this statement was not very clear to us at the time, but it became abundantly clear in the Easter Message. The writer (whom we propose to refer to hereinafter variously as Mr. Norman, or Mr. Morgan, according to which of them seems the more likely to have inspired the passages we shall quote) places marked emphasis in both Messages on the necessity, as he declares it, of our relying, for a true judgment of the real meaning of Christianity, upon what the earliest preachers of it chose to emphasise. In the above passage Mr. Norman nudges us to notice that these preachers placed major emphasis on *what happened to Christ*, and practically ignored *the teaching of Christ*. We are not concerned with whether his statement is true—that is a matter for competent theological experts to decide. What interests us is that, embodied in the "detailed teaching" which he impliedly invites the faithful to ignore, is of course that saying of Christ which we have chosen as embodying the Canon of Social

Righteousness. Students of the Gospels will call to mind many other teachings and incidents which identify Christ with this Canon, as for example the parable of the lilies—those leisured flowers in bright raiment. In fact it was this spirit in Christ's teaching which led to the Crucifixion, although the formal indictment at the Trial concerned itself with Christ's assumption of divine authority. The Crucifixion was in appearance the punishment of blasphemy, but it was also, if not altogether, the punishment of sedition. This has a bearing on what will be quoted later from the Easter Message.

Meanwhile, we have a second exhibit from the Christmas Message.

"Throughout the civilised world to-day many people are looking vaguely for some human saviour, for a *Leader of unique gifts who will suddenly provide a solution for problems hitherto unsolved*. Such a dream has no chance of fulfilment. The present maladies of the world are *too deep and too complex* for any sudden remedy to end them all in a moment."

[The rest of the passage in which this quotation occurs says that we must rest our faith that these maladies will eventually be ended upon our belief in the "Saviour who is divine."]

Here Mr. Norman is almost explicitly naming Major Douglas and the Social Credit Analysis and Proposals. It is undoubtedly Mr. Norman speaking, for the quotation almost textually reproduces his famous Confession of Impotence at the Black Bankers' dinner. No doubt this was put in purposely to suggest to Black Bishops and others that the claims made by Major Douglas and his "preachers"—early and contemporary—are technically invalid, and that therefore any pressure exercised to get his proposals adopted politically wrong even to the degree of sedition. What is sedition in the eyes of the Black Bankers will of course be blasphemy in the eyes of the Black Bishops. Readers may have noticed a remark made by Mr. Keynes at Dublin (in a speech which we referred to last week) that: "No man has the right to gamble with the resources of a people by going blindly into technical changes imperfectly understood." This is as much as to say: Douglas has no right to attempt a job that Norman says is impossible.

We come now to the Easter Message. Here is the first exhibit.

"Good Friday . . . urges, with a truth which bitter experience has made unquestionable, that eager and strenuous concern for material things alone can bring no peace either to a world or an individual soul. It insists that true riches and true happiness have to be sought along a road other than that which we supposed would bring us to prosperity. It does not promise that, if we are wholeheartedly Christian, we shall be able to mould circumstances to our liking. But we shall try to mould them to God's liking, and that effort, even if it fails to change the circumstances, infallibly will change ourselves. It will give us a part in the one victory that matters—the victory of Good Friday, the triumph of the Cross."

Concern "for material things alone" becomes eager and strenuous exactly to the degree to which material things are scarce. It is therefore tacitly assumed here that material scarcity is a law of nature, and, so, the will of God. Hence any declaration that material abundance is attainable becomes blasphemous, and any steps taken to attain it seditious. All we need remark is that in the presence of this Black Theism all good men are White Atheists, whatever be their nominal affiliations to religion. And if the Church brings her authority and organisation behind this complex of deceitful sophistries she will be faced with the united opposition of the best minds among

believers and unbelievers alike. The Canon of Social Righteousness is firmly rooted in the humanities. The Freethought Movement, insofar as its leadership is concerned, is also firmly rooted in the same soil—witness the fact that many of the ablest exponents of Freethought are able exponents of Social Credit, and that the *Freethinker* was the first paper which gave publicity to the writings of Major Douglas's followers.

The sinister import of Mr. Norman's exegesis assumes more definite shape in the next passage:—

"It seems natural to contrast the tragedy of Good Friday with the victory of Easter. That was not the view of the early Christians. . . . Such a view has no resemblance to that found in the New Testament. There the Passion is regarded as central; each detail of the story is set down with scrupulous care, and the Resurrection is given less space, as being not the contradiction of the Passion but its consequence. . . . So far from wishing his converts to forget the Cross or to speak of it with horror, St. Paul would have them glory in it. *It was on the Cross, and not in spite of the Cross, that Jesus conquered.* . . . *The Cross, rather than the empty sepulchre, was to become the Christian sign of triumph.* We shall exult in it as the pledge of our forgiveness."

Soon afterwards comes unmistakable evidence that Mr. Norman has composed this Higher Criticism as selling talk for High Finance. Here is the lesson which Christendom is invited to draw from the story of the Cross:—

"But it is far more to discern that *endurance of tribulation is itself the victory*. No miracle, but the inevitable operation of God's law, will bring about the Resurrection of all that is good. That becomes certain when the battle on the Cross has been fought and won, and in that battle we have our part to-day, being, in the Pauline phrase, 'crucified with Christ.'"

"To dedicate to such ends whatever of influence we possess, to endure through the darkest days with serene courage, *to think little of our own needs and much of our neighbours*," etc., etc. . . .

"For after nineteen centuries the Cross remains the sign of victory, and in this Sign we shall conquer."

We unhesitatingly stigmatise this as the Devil's advocacy. After our first reading of the article we wondered whether any correspondence from Churchmen would appear in *The Times*. Nothing appeared during the following week, nor presumably, will have since. This does not prove that nobody wrote to protest, but on the other hand it is pretty sure evidence that nobody of any significant status in the Church has written to praise Mr. Norman's effort as an expositor.

Merely as technical exposition it is an incompetent piece of work. It excludes material evidence, and reasons falsely from the evidence it includes. For example, what force is there in an argument for the primacy of the Crucifixion over the Resurrection based simply upon a comparison of the amount of space devoted respectively to each by early Christian writers? The Crucifixion was a public spectacle witnessed by a concourse of people. The Resurrection occurred in the dead of the night without a soul present. How, then, should not the historians, merely as reporters, have much more to tell about the Crucifixion? Nobody more than Mr. Norman ought to appreciate the fact that things done in the dark can be vastly more important than things done in daylight, and that what people hear least about affects them most.

Again, the allusion to St. Paul omits any supporting citation. We will repair the omission, and we will invite Mr. Norman's fellow guardian of the soul

of *The Times*, the Archbishop of Canterbury, to explain the following declaration of the Apostle:

"If Christ be not raised . . ."
If not—then what? Mr. Norman's case would require the text to conclude with some such words as: "Then it does not particularly matter." But the text concludes:—

"*your faith is vain: ye are yet in your sins. Then they also who are fallen asleep in Christ are perished.*"*

The story of the journey to Emmaus† makes it clear that the disciples regarded the Crucifixion as tragedy, and not victory. "We trusted," mourned the two travellers, "that this had been he who should redeem Israel." For them it was the empty sepulchre rather than the Cross which was to be the assurance of triumph. No Resurrection no Redemption.

When Mr. Norman declares that "endurance of tribulation is itself the victory," it is as if St. Paul had declared to his listeners that their endurance of the experience that they were yet in their sins, and their fortitude under the knowledge that their departed friends had perished, were the things that really mattered—that if there were a resurrection of courage in themselves to support the burden of their unredeemed sins the resurrection of a redeemer of sins outside of themselves was not really necessary. Logically, of course, the latter resurrection would tend to frustrate the former—and accordingly it is not surprising that the spirit in which the article in *The Times* is written (as anyone will sense if he read it attentively and connectedly) suggests a psychological resistance to the fact that the Resurrection is recorded in the Gospels. It is almost as if the persons inspiring the article felt that it would have eased their task of regulating the moral conduct of the people had the writers of the Gospel story ended it with Christ in the sepulchre, and left behind them the warning that only the self-regeneration of mankind could bring about a Resurrection. But they did not.

They recorded that a Saviour had appeared—that His death sealed a divine contract to cancel the debts of mankind—and that His resurrection was the guarantee of His power to fulfil the contract. The terms "Death" and "Fulfillment of Contract" have mutually irreconcilable significances on all planes of experience and thought. Whatever the contract, and whoever the contracting parties, Fulfilment depends on Life. Even to this day the Christian Church has gone into mourning on Good Friday, and broken out into rejoicing on Easter Sunday.

We will leave this aspect of the subject and deal with its counterpart in economic life. Mr. Norman is saying that we must all endure tribulation. That tribulation is, comprehensively, the impact on human progress and freedom of unredeemed debt. So we must all tolerate the persistence of this debt whatever the consequences. If we do, then we win a "victory." Well, we have tolerated it since 1920; and the trophies of the "victory" are to be seen in the form of progressively increasing poverty, crime, bankruptcy, and suicide.

During the same period the star of the Social-Credit Analysis has risen, and we who have beheld it know that Debt has been redeemed. We know that the existence of Debt, with the cruel consequences thereof, is not real, but only apparent. We know further that the appearance of Debt proceeds from a flaw in the traditional master-principle of accounting costs. We know, lastly, that a flawless master-principle can be substituted—easily and quickly in a technical sense, and harmlessly in a sociological sense. But we are faced by a Priesthood of Sacrifice who decline to let us make this

* 1 Cor. 15, 19.

† Luke, 24.

known. They are doing nothing less than suppressing the news of the Economic Resurrection. "No miracle," declares *The Times*, "but the inevitable operation of God's law, will bring about the Resurrection of all that is good." That means in paraphrase: No new system of accountancy, but the slow evolution of life under the old system, will restore prosperity.

They further suggest that references to an early economic resurrection are immoral. They cannot or will not see that the law which they defend is not destroyed by the change we advocate, but fulfilled. Once upon a time the process of personal consumption was a handicap on the system of building up means of production, and was thus a risk. This risk was automatically reflected in figures of debt. To-day the process of building up means of production is a handicap upon personal consumption; and this handicap on consumption is holding up the use of the means of production, and obstructing the process of building them up. To-day the risk lies, not in consumption, but in abstention from it.

The economic deadlock has been brought about because communities still follow the guidance of financial calculations which tell them to go slow with consumption whereas the realities of economic development now require them to go fast. It is false to suggest, as *The Times* does, that people must look for easement in a change within themselves—the "changed heart," the "thinking less of themselves and more of their neighbours." (Who are their "neighbours"? The answer can be shown to be the bankers.) That is precisely what they must not do. The instinct to acquire economic necessities and cultural luxuries has not hastened, but has rather delayed, the declension of orderly economic life into chaos. Not human nature as such, but its allegiance to an obsolete cost-calculus has brought about the disaster. The only problem concerning human nature is this: Can it be induced to transfer its allegiance from the obsolete to the perfected cost-calculus? To ask the question is to answer it. For allegiance to the old calculus has required people's renunciation of the things they want, and have always wanted, whereas allegiance to the new calculus requires their acceptance of such things.

The Social-Credit calculus automatically registers in terms of figures a truth as to facts which every normal human being wishes to believe. Let the people's accustomed mentors say: "Believe on this calculus, and obey its directions, and ye shall be saved," and universal obedience is to be won immediately. No-one but a degenerate would withhold his devotion and co-operation. The master-commandment of the Social-Credit system is that the motive power on which it relies for its efficient and beneficent operation is precisely *human nature as we all know it*. And therefore anyone who challenges that system must challenge its design—he must assert that it is technically unsound, and will therefore fail in spite of all the human devotion and co-operation it can call to its aid. If not, if he glosses over the technical aspect of the subject, and insinuates that the obstacle to the Economic Resurrection is a defect in human nature, then he is logically obliged to show that this defect is such that it paralyses man's will to co-operate, or his competence to co-operate, in a Social-Credit system.

If the challenger fails to establish this—as we submit he must, for the foregoing reasons—and yet resists the new system, then the inescapable conclusion is that he is resistant for reasons of a personal character—psychological reasons—that what is wrong is not "human" nature, but his inhuman nature.

There is no break in the chain of causation between the entering of wrong figures in account-books and the manifestations of unsocial behaviour in persons. Human nature is the nexus between an

error on the technological plane and its logical expression on the sociological plane. Human nature is the agent of transformation and transmission; and if the moral phenomena ultimately transmitted are evil, it is not because human nature is evil, but because it has transformed a wrong principle into its inevitable characteristic results. That is to say, it has *shown up* an antecedent error. The possessor of a photographic camera understands very well that if he grossly under-exposes a film, or (and we speak advisedly here) if he makes two exposures on the same film, it is no use his blaming the developer for the sort of negative he lifts from the bath. Much more certainly, then, when the banker dips the filmed figures of the accounting-system in the bath of human nature, he gets the negative he deserves. And that negative convicts him of incompetence. It is not to be wondered at that he cries for the moon, as when Mr. Norman tries to make himself believe that the human developer will render visible a picture to his liking ("mould circumstances to God's (*sic*) liking"). He is in a dilemma. He is bound to bring his policy under the test of human reactions to it (for a financial policy has got to be tried out in the economic and sociological testing-grounds), but he is equally bound to dispute or hush up the results of the test. What he wants is parallel to something known as a reversal process in photography, where the operator employs a device which consists in making the originally-exposed film re-expose itself with the result that the original image is reversed—the highest lights becoming the deepest shadows, and the intermediate scale of light-values being likewise turned upside down. This is what Mr. Norman is unwittingly asking for when he exhorts people to "change themselves" rather than to "change circumstances." It is as if he were saying: "Look here, I have given the Devil a sitting: but be good fellows and develop me out a picture of God." It is impossible. The properties of human nature will not, because they cannot, fake the films of Finance. What goes in the film comes out in the print.

This truth is exemplified in the case of the man to whom we referred last week, who chose to take his own life rather than claim his unemployment benefit. What was the chain of causation which led to this tragic event? It began, so far as this man was concerned, with the official presentation and interpretation of figures representing the financial position of the national insurance fund. The fund was "insolvent"—continued insolvency would bring "disaster"—every penny drawn from it was a nail in the coffin of the community. The effect of all this on the man's mind was to impress him with the conviction that to draw his dole was to impoverish his fellows. In the words used by *The Times* he said to himself: "I must think little of my own needs, and much of my neighbours." And his conscience constrained him to make the last sacrifice—to be (again in the words of *The Times* and in the express meaning of their context)—"crucified with Christ."

Applying our analogy from photography, the national accountancy-film was under-exposed. The result was that while the high-lights of the community's liabilities came out distinctly as the film developed in the bath of this man's reflectiveness, the shape and measure of their compensating national assets were absent from the revealed image. So he concluded that the exercise of his legal rights could only deprive his neighbours of the means of discharging their liabilities. He could not bring himself to stand for that, so he died instead. He was condemned to death by figures, and expiated in his person their concealment of his economic inheritance. The core of the economic problem, Major Douglas once declared, is Cost. And while the flaw in the existing principle of accounting cost persists

the tragedy of Calvary will be enacted daily. It is not a Cross of Gold on which mankind is crucified, but a Cross of Cost. Were the oceans of the earth turned into molten gold to-morrow the illusion of scarcity would still drive men to despair and death.

Whatever the bankers may think of the sinister phenomena attendant on their policy most other people are disturbed by them. Even the Macmillan Committee, who should logically welcome them as signs of humanity's struggle to fulfil the duties laid on it and its acceptance of the penalties for failure, thought it inadvisable to publish Major Douglas's graph of suicides and bankruptcies. "Crucifixion with Christ" sounds well enough as a principle, but when its applications are plotted out and graphed in a "crucifixion-curve" even the arch-propounders of the principle must feel doubtful of the propriety of their imagery, and particularly so when the lethal lists are examined with the view of identifying the crucified, name by name. For these propounders have been talking, through the medium of *The Times*, about "we," who "have our part to play" in the "battle of the Cross," about "we" who shall "conquer in this Sign," and about "we" who shall "exult" in the "triumph of the Cross"—yet not one of these players, conquerors, exulters and triumphers appears among the casualties of the Cross. It would seem that the part they are playing is after the American model during the Great War—keeping out of the fighting and mortgaging the victory. To that historic reproach: "We fought at Arras and you were not there," the up-to-date reply would probably be: "No; but we financed the battle, and here is our bill to prove it." No, no; the Strakosch idiom was a cool enough piece of arrogance in his chosen frame of reference when he classed bankers and engineers together as "we engineers," but for financial schemers to insinuate themselves into the category of suicides and bankrupts as "we crucified" is such a barefaced travesty of the situation that one is inclined to wonder whether their power-mania has not begun to affect their sanity. *Quem Deus vult perdere, prius dementat.*

There is one tragic figure who moved nearer their orbit of action than most others. We allude to the late Mr. Justice McCardie. When he permitted himself in his own Court to attack Lord Justice Scrutton we wrote and published an article on the episode. It appeared in our issue of June 2, 1932, and was entitled "Sociology and the Law." In it we tried to show that both he and Lord Justice Scrutton were in the right, or wrong, according to the scope of the frame of reference in which the subject of the controversy was considered. Mr. Justice McCardie was, by common testimony, a man of pronounced humanitarian instincts, and this manifested itself in his disposition to correct anomalies and hardships arising out of statute-law by the application of case-law. He repaired what he considered to be the errors of omission and commission in the Legislature by *ad hoc* judgments in his Court. Thus in the case of the woman who killed her eighth baby because she could not feed the other seven, the statute required a penalty because of her deed. Mr. Justice McCardie remitted the penalty because of her motive. This case, we made the text of a section of our article referred to wherein we brought arguments to show that in strict logic this woman was fulfilling a law of finance—briefly, that in killing her child she was stopping a leak in the financial resources of the State, for the State would have had to keep the child since the mother could not. If economy was imperative (and "economy," not "wise spending," was the rampant financial admonition at the time) we pointed out that Mr. Justice McCardie had an answer to legal purists who pointed out the mischievous consequences of his lenience. "We cannot let it be understood," they might say, "that every woman who can't keep her

children may destroy them with impunity." Well, it depends on what the alternative is. If the glut of children can be billeted on taxpayers and rate-payers, so that the balance of the Budget is not endangered, the purists are right. But if not and the State has to borrow from the bank for the children's maintenance there is a clash between the humanities and finance, in which, as it paradoxically appears, the cold legal purists find themselves standing for the humanities, and the humanistic judge standing for the inhuman logic of finance. Such was the substance of what we wrote. We sent a copy of *THE NEW AGE* to Mr. Justice McCardie, and received from him a note in which he warmly expressed his appreciation of the article. Whatever else it did it afforded him some comfort at a time when he was estranged from his colleagues, for at least it showed him that there was, in our view, even if he did not see it, a criterion of judgment under which his "laxity" could be reconciled with strict administration of a code of law—albeit one not suspected as operating within the code which the Bench consciously administer.

Unhappily it did not save him from his premature end. He has resolved his inner conflict just as did the humbler citizen before him, by pronouncing his final judgment and carrying out his own sentence of death. To both of them, as to the majority of men, the illusion of scarcity made the earth appear

... a fatal mother,
With sadder than the Niobe womb,
And in the hollow of her-breasts a tomb."

These reflections, and the occasion of them, emphasise the futility of trusting to any existing political or religious organisation for help in attaining the Social Credit objective. The more powerful any such organisation is the more certain that *The Times* will be its oracle. The absent-mindedness of Parliament, deplored by Lord Hewart, is equally manifest in Conferences, Convocations and other assemblages of religious dignitaries. The silence of the Church in the face of *The Times's* lead to Christendom may denote approval, or the fear to express disapproval. In either case it has become the temple of the money changers. The New Testament speaks somewhere of how God visited the Gentiles to choose out from them a people for His Name. It may yet be written in the Testament of the Economic Resurrection that God visited the Infidels to choose out from them a people for His Purpose. There may be some readers who feel that we have travelled outside our proper function in mounting the pulpit. Well, one usurpation provokes another, and if the Church tolerates Montagu Norman in a surplice the ritual of religious service becomes the ritual of secular debate—debate in which, as the Irishman would say, anyone may join. And if he is allowed to clothe financial policy in the imagery of the Gospels then those who allow it cannot complain if we, too, contend with him for the right to use such imagery. The idioms and narratives of the Gospels, in spite of the secularising of civilisation, still touch the deepest chords in human feeling, and it would be beyond endurance for us to stand by in a conflict of profound philosophies such as are here involved, and see them degraded to the playing of music on Nero's fiddle.

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.

God and Mammon.*

This is a very great book. It is, quite definitely, the history of the rise of Money-power in the world, from the days of Louis XIV. to the present time, as drawn from the records. But the story is as exciting as any book of adventure could be. For the author has seen the real meaning behind the events—the struggle of the Unity against dismemberment—and the King by the Grace of God Father of his Kingdom retains, as it were, his identity all through the book, whether he be Louis XIV. or George V., and we are following the ups and downs—mostly "downs," alas!—of this struggle with an ever-increasing pack of wolves.

Many students of Social Credit want an answer to the question: What are the Ethics and Morals, say, even the Religion, of Social Credit? For they feel that though it is the purely technical question of accountancy which actually produces our present troubles, and though these are removable, it is rather an open question what the effect on the world in general of this release will be. Shall we all become slackers and parasites, or shall we find that the need for some kind of self-expression and activity which is inherent in man drives us to do better than we know.

The answer which Mr. McNair Wilson reaches is that the difference between the healthy and the decadent state lies in the honour which is paid to Rights or Duties, and that the only true basis for Privilege is Service.

The Pair which, according to him, have been wrestling all these years are the Kingship, representative of Service, and Money-power of Privileges and Gains: and the evidence of his contention which he draws from the history will provide food for much thought.

In these days of doles we may, perhaps, be inclined to judge the future with some bias, and it is interesting to note, as bearing on this, that the very competent group of people, scientific, medical, and industrial, who have for the past five years been exploring the possibilities of a Pioneer Health Centre, have found beyond doubt that the working classes were unwilling to be beholden to others for the valuable help they were receiving, and much preferred to be able to pay for it. Since this class is probably the largest in the land, it gives some reason to hope that the general assumption that all prefer a dole, is wrong, and that it will be only the "better" classes who will go under.

M. B. OXON.

Forthcoming Meetings.

North-East Area.

The North-East Area are arranging a series of meetings in the district during the week May 14 to 20, which will be addressed by Mr. G. Hickling, of Coventry. The arrangements, so far, are as follows:—

May 14. Members conference at Headquarters at 3 p.m.
Open-air meeting Town Moor at 8 p.m.

- .. 15. Sunderland and South Hylton.
- .. 16. Newcastle.
- .. 17. Gateshead.
- .. 18. Hebburn.
- .. 19. Felling.
- .. 21. Cramlington and Stanley.

Correspondence to: North-East Area Headquarters, 4, Blandford-street, Newcastle-upon-Tyne.

Blackburn.

The Blackburn D.S.C. Association holds a weekly lecture and discussion meeting with the object of creating a group of efficient speakers. It takes place at the Friends' Meeting House, King-street, Blackburn. Dates and other particulars from Hon. Sec. T. Carysforth, 14, Mincing-lane, Blackburn.

* "Monarchy and Money Power." By R. McNair Wilson. (Eyre and Spottiswoode. pp. 250.)

"Threatened From Within."

I have before me a leaflet published by the Imperial Legion, 132, Victoria Street, London, S.W.1. This new Corps was formed on March 3, 1933, and is composed of "loyalists for King and Empire." It is in reality a re-formation of men who have served in the Legion of Frontiersmen, or in the Imperial Overseas Legion of Frontiersmen, and may be looked upon as a kind of "merger" of those two groupings under a new name.

The leaflet explains that "the Imperial Legion has been created for the purpose of welding together the loyalist manhood of Britain for the advancement of Imperial interests in time of peace and as an additional safeguard to the nation when threatened with war. It aspires to build a mighty Corps that shall be as a bulwark against *internal subversive influences directed against the security of the State*. The changed conditions of the times indicate that the nation is more likely to be *threatened from within* rather than without." (My italics.)

As a corps of what one might call Men Scouts, the old Legion of Frontiersmen was unique. It drew together some of the toughest rough-riders, frontiersmen and real scouts; and in the early days of the "boy scout" idea, many scoutmasters unearthed and used a hundred and one useful tips and dodges to be found in *The Frontiersman's Pocket-Book*; one of the finest handbooks on real scoutcraft (as used by the military scout and the "sour-dough" pioneer) ever compiled. That is by-the-way.

It can be shown, quite conclusively, I think, that the only internal subversive influence directed against the security of the State is the International Credit Monopoly. More and more thinking people begin to recognise that the changed conditions of the times indicate that the nation is "threatened from within" by the Bankers' Combine.

All other manifestations of subversion, whatsoever, whether by Communist or Fascist elements, are—like war itself—the rash produced by the disease; and no amount of "loyalty" can cure the disease by attempting to suppress the rash.

The Imperial Legion must fail in its purpose of "welding together the loyalist manhood of Britain" unless it explicitly reveals and attacks the Arch-Subverts manipulating the National Credit in their own interests.

The Imperial Legion must either do this or become (unknowingly and in all good faith—alas!) "an additional safeguard" to the Bank of England now threatened with the revolt of "the loyalist manhood of Britain" against those "changed conditions of the times" under which we are forced, individually and as a nation, to suffer needless financial poverty surrounded on every side by stupendous Real Wealth. If the Imperial Legion takes up this position of aiding and abetting the Money Power—and, in its present state of psychological development, one rather wonders how it can help doing so—it becomes, itself, "a subversive influence directed against the security of the State."

Is it too much to hope that the Commandant-General of the Legion, the Chief Staff Officer, Commissioner, Chaplain-General, Hon. Legal Adviser, and Advisory Council, will make a careful study of the economic analysis and proposals of Major C. H. Douglas?

Across the top of the leaflet from which the above quotations are made we read the slogan:—

"REGENERATION OF BRITAIN."

And the last words of the leaflet read: "In the highest interests of the State, the Imperial Legion brings unswerving loyalty into effective action as one means of National Regeneration."

If that "unswerving loyalty" includes a loyalty to the present economic-financial system, its policy, technique, and personnel, and if the "highest in-

terests of the State" are not based upon the economic security of each individual citizen, there will be a still more rapid slide towards National Degeneration and Decay, aggravated by deluded patriotism in the service of the most subtly subversive "influence" the world has ever known.

This is the inevitable ultimatum presented, not only to the Imperial Legion, but to all such patriotic Associations, by "the changed conditions of the times":—

1. It stands either as a bulwark *against* the internal subversive influence of the Money Power, and *for* the establishment of a Sane Economic System, or—

2. It stands against the loyalist (and the loyalist) manhood of Britain as a bulwark of the International Credit Monopoly.

Now, which is it? There is no midway position. This is written in the hope that these words may reach and begin to ferment within the minds of individual Frontiersmen, so that the Imperial Legion may be "threatened from within" by the logical reasoning of the Douglas Analysis and Proposals.

In the aforementioned leaflet we read:

"... no Corps in the world can show so many war medals and decorations for valour, and no Corps has been formed for a more noble purpose... It is a military Corps... self-supporting, self-governing, free, voluntary and unpaid. Discipline is strict; not the discipline of the Army Act, but the more enduring discipline based on pride in the Corps, in its officers and in its leadership... Twenty-five per cent. of its members have held the King's Commission, and another twenty-five per cent. have been Warrant and Non-commissioned Officers... The training is the same as for Regular Cavalry."

Such a Corps—"self-governing, free, voluntary, and unpaid," showing a willing discipline under direct leadership—is, one imagines, in a strong position to give a lead to all other Associations of ex-officers and men in the highest interests of the State at a time when the State is threatened from within by the insidious and treasonable machinations of the Financial Combine.

Owing to the fact that "unswerving loyalty" implies a blind determination to keep everything as it is, and to fight with pigheaded zeal to maintain at "all costs" (A + B) a state of affairs that cannot be maintained, Corps of the kind here outlined inevitably throw in their energies on the side of the Money Power—mistakenly and without knowing it. That is why there is very little hope of effective action against the financial subversion of the State coming officially from such Corps, and why it is necessary to develop a disciplined Corps, using an unarmed military technique—a Corps welding together the loyalist and loyalest manhood of Britain, sworn to maintain an unswerving loyalty to the fundamental principles that must govern a Sane Economic System. J. H.

Forthcoming Meetings.

Gateshead.

Gateshead Social Credit Group. The first annual meeting was held on Tuesday, April 25. A membership of one hundred was reported. Fortnightly meetings have been held since last November. Special propaganda meetings have been held in addition. During the summer open-air meetings will be held at least once weekly. Organisation is now on a satisfactory basis. Publicity and propaganda, socials, and literature committees are doing good work. A study circle is held weekly. The Group is co-operating with the local Greenshirts, who are growing in numbers. It is intended to hold a holiday camp at Edmondbyers, in North West Durham, from July 29 to August 12. Full particulars from the Hon. Secretary, Fred Tail, 27, Windy Nook Road, Gateshead.

Cleckheaton.

West Riding Douglas Social Credit Association. Half-yearly meeting, Saturday, May 20, at 3 p.m., Central Co-operative Library, Cheapside, Cleckheaton. Reports, Central Secretariat, Northern Counties Conference, etc. All definite Douglasites invited. Inquiries to J. J. Taylor, Clarendon House, Cleckheaton, Yorks.

Men, Machines, and Moscow.

"Sabotage" is easy in the modern power plant, but it is difficult to detect because it can happen by accident! The greater the output capacity the more easily can this happen; for the designer, having in the first place been required to keep down the financial costs, has been obliged to reduce his physical factors of safety. In fixing scantlings, therefore, he has been forced to sail close to the wind, and on the very frontiers of his elastic limits. In consequence of this his centrifugal forces, his steam and blade speeds, his bearing and conductor temperatures, etc., are all near their critical values. In these circumstances the slightest mischance will bring disaster.

Bribery and espionage can flourish in circumstances like these where even the safety of the safety factors is affected by the same necessity for keeping down the costs. Costs must always be kept down, and what is lost in the profit of the factory may be regained on the upkeep and maintenance of the plant, *once it is outside the guarantee period*. Thus the lego-financial "general conditions" of contract framed by lawyers for obscurity are in perpetual conflict with the "special conditions" dictated by nature's laws in intelligible English drawn up by engineers.

With the advent of machinery came the *intervention* of the financier into industry; willing to provide the able craftsman with the means to extend the exercise of his skill on *payment for his services*. These words are by Major Douglas (*Economic Democracy*, Second Edition, 1921, page 43, para. 3), but the italics are mine, and the emphasis is intended to call the attention of the engineering profession (most particularly in the power engineering branches) to the fact that the financier is not only an intervener, but a vain pretender. It comes about that the technical staffs of impersonal industrial concerns are induced to work miracles of power-reproduction, distribution, transformation, and exchange, without understanding that they themselves are definite components in a system hostile to their intellectual expansion and personal development. The function of a power engineer is to give orders, not to take them either from impersonal (therefore irresponsible) "Boards" or "Cabinets," or from dilettante diplomats.

Politics and power engineering won't mix. And the reason is simple. Power engineering is an intrinsically honest art with the definite objective of rendering nature's forces available for beneficial use. In pursuit of this objective the engineer dare not deceive either himself or his neighbour. Truth and honesty are *necessities* in the power station, not *virtues*. The power plant designer relies absolutely on natural laws, *discovered*, not *enacted*; and, contrary to popular belief, he does not obey those laws, he illustrates them. The arts of machinery design, and the crafts of mechanical and electrical technique, are therefore essentially honest, and training therein must inevitably produce a definite type of individual to whom deception and finesse are anathema.

Hence it would seem but sober truth to say that the engineer turned politician (in the ordinary sense) is a dangerous degenerate type, whereas an engineer turned statesman, on the new principles revealed in *Economic Democracy*, is a natural development in the direction of moral progress. Natural honesty of the engineering type is a quality which is defective in that it causes him to accept without hesitation the statements made by financiers in the name of science on the "laws" of their branch of science. So the engineering type becomes a tool for international power-manipulators.

The lesson of the Moscow Trial stands out clearly, irrespective of the truth or otherwise of the charges of military espionage and machine-wrecking which

were brought against the British engineers. It is that the factors in financial policy and technique which impose on specialists functions for which they are not trained and which they have no desire to fulfil need to be eliminated. Leaving all questions of illegality aside, it is no business of the engineer to be an intelligence officer to the high-strategists of international business-competition, much less a pawn in the game of market-snatching. Commercialism and militarism are to-day interlocked so closely that it is impossible for anyone to collect commercial intelligence without automatically collecting potential, if not actual, military intelligence. Every plant that serves a peace-purpose can be adapted to serve a war-purpose. So if there *must* be intelligence agents at least let them be functionaries who know the job and want to do it. Let there be no more breaches of the engineers' neutrality.

There are parallel abuses elsewhere. It is not the function of industry to be the sole paymaster of its employees, much less to be the collector of insurance premiums from them. Nor is it the function of school teachers to hawk savings-certificates in the class-rooms. Again, at Sandhurst, students are being trained in accountancy—as if the main function of a naval officer was to be a naval auditor. These and many other anomalies are all examples of the sly recruitment of useful specialists into the mischievous service of the bankers.

The Moscow Trial will have been a useful event if it focusses the minds of engineers and other technicians on the fundamental causes of such troubles and the urgency of their removal.

"POWER ENGINEER."

Discount and Dividend.

By A. M. Coleman.

The subject of Social Credit falls naturally into two divisions—the analysis of the economic system and the remedy for the flaw discovered therein.

The key to the analysis is the A + B theorem—unto the orthodox foolishness, and unto students only too often a stumbling block.

The remedy proposed falls under two heads—a price discount on consumable products and a national dividend to all citizens.

The question of the relationship of the remedy to the analysis is raised by the statement, in the appendix to a recent pamphlet entitled "The Abolition of Poverty," that "The Just Price is the fraction $\frac{A}{A+B}$..." To what extent, if at all, is this true?

The Just Price of any consumable product is found by multiplying its money-cost by a fraction known as the Douglas price-factor. This price-factor is not derived from the A + B analysis; it follows logically from the contention that the actual cost of the total production over any considerable period is the total consumption during that period. The price-factor is usually expressed by the fraction

$\frac{C}{P}$, where C represents total consumption under the three headings of ultimate products consumed, plus capital depreciation, plus exports, and P represents total production under the three corresponding headings of ultimate products produced, plus capital appreciation, plus imports; both C and P being measured in the same units and over the same period of time.

Now it would be quite possible to demonstrate that the actual cost of any product is $\frac{C}{P}$ times its money cost, even if the A + B theorem had never been formulated. Nevertheless, the sale of goods, etc., to consumers at the actual cost, or Just Price, is proposed as one part of the remedy for the

shortage of purchasing power which the $A + B$ analysis shows to be inherent in the present system of cost-accounting.

The fraction $\frac{A}{A+B}$ represents the ratio of total incomes to total industrial costs, and it will be seen that, however small B may be, the fraction $\frac{A}{A+B}$ is necessarily and always a proper fraction.

On the other hand, an examination of the factors given above will show that, under exceptional conditions and for comparatively short periods, it is quite possible for the fraction $\frac{C}{P}$ to be an improper fraction.

Obviously, then, $\frac{A}{A+B}$ cannot equate with $\frac{C}{P}$ under all conditions. Can it, or does it, do so normally? And is there any relation between these and the proposed National Dividend?

This Dividend will be paid from a fund which may be regarded as the financial assessment of the increasing ability of a community to produce wealth owing to the march of scientific research and invention expressed in the growth of mechanical equipment and process—a comprehensive ability to which no one in particular but everybody in general is heir; a communal legacy.

There are three main factors in modern production; capital (including land), labour, and this legacy. In a highly industrialised community not only is this legacy the most important of the three, but its relative importance is increasing. Ultimately, dividend payments will have to be adjusted, relatively to direct labour payments, so as to reflect this importance.

Consider an industrially primitive community starting out to exploit its resources and equip itself for the production of wealth on a large scale.

To begin with, labour costs would predominate, machine costs being very small; so that the fraction $\frac{A}{A+B}$ would be not far from unity. Assuming exports to equal imports in value, the fraction $\frac{C}{P}$ would

also be not far from unity to commence with. But if the community were determined to produce only just enough consumable products to support a low standard of life, and to concentrate the whole of its remaining energy on the development of capital equipment, the fraction $\frac{C}{P}$ would soon become smaller. Also, with the growth of mechanisation, B payments would increase relatively to A payments, so that the fraction $\frac{A}{A+B}$ would become smaller.

Moreover, the industrial development would soon provide a small fund from which a dividend could be paid, if desirable. For some while, no doubt, this fund would simply be used for providing pensions for old and disabled persons, everyone else being fully employed.

So matters might proceed for some while; both fractions, $\frac{C}{P}$ and $\frac{A}{A+B}$, becoming smaller and smaller as the development of mechanised production proceeded.

Now let us jump to the time when this strenuous phase is passing. Consumption and the standard of living would be rising; production would be highly mechanised and machines displacing human labour. At this stage, the National Dividend would assume an important role in the distribution of incomes, and the fraction $\frac{A}{A+B}$ would continue to shrink. But, as mechanised production attained a very high state of development, there would probably supervene a

period in which an intelligent and educated people would incline to rest content with productive organisation and to turn their attention far more to the arts and graces of life and to scientific research of a non-industrial character. Under such conditions, capital appreciation would not exceed capital depreciation by any considerable amount, the plant of industry being maintained in a high state of efficiency, but not increased or developed to any great extent. This would cause the fraction $\frac{C}{P}$ to increase and to approach unity once more, while the $\frac{A}{A+B}$ fraction would still remain very small and tend to become rather smaller still.

In other words, one would expect to find that the Social Credit characteristics of a highly mechanised and widely leisured society would be a large national dividend but a small price discount.

There would appear then to be a fairly close relationship between the rate of dividend and the reciprocal of the fraction $\frac{A}{A+B}$. The growth of

mechanised production means the growth of B payments relatively to A payments, and therefore the increase of $A + B$ relatively to A ; i.e., the decrease of $\frac{A}{A+B}$. But the growth of mechanised production also increases the source from which national dividends can be paid, so that there would be a fairly close correspondence between the increase in dividend and the decrease in $\frac{A}{A+B}$.

But there appears to be no constant relationship whatever between $\frac{A}{A+B}$ and $\frac{C}{P}$. One would expect to find the decrease in both fractions roughly keeping step during the early, and possibly the middle, stages of the industrialisation of an undeveloped community. But during the later stages, and especially in the case of an art and beauty loving people, one would look for a continued decrease in $\frac{C}{P}$ accompanied by a rise toward unity in the $\frac{A}{A+B}$ price-factor.

The Green Shirts.

NOTES FROM THE GENERAL SECRETARY.

On April 12, a London Green Shirt Section attended the Labour Protest Meeting in the Albert Hall, "against the European Menace to Democracy." (Fascism, not the Money Power.) Since the Green Shirts claim to represent Man the Consumer, it is right and proper that they should be seen and heard on all occasions.

The Section now active in Leeds was, to begin with, a Social Credit Study Group. The Leeds Section lost no time in holding its first open-air meeting. The Section Leader is already in uniform. Other street meetings are being arranged.

A propaganda squad from London visited Nottingham during the week-end, April 22-23, and held several meetings in the district. We expect to hear of Green Shirt developments here before long.

Mr. Hilderik Cousens lectured at London Headquarters on April 25, on "The Historical Development of England," leading up to the present economic impasse and the urgent need of Social Credit.

On the same evening, Mr. John Hargrave addressed a public meeting, organised by the Battersea Green Shirts, on "The Coming Conflict between the People and Finance." He took as a text for his address the following paragraph from *The Times* of April 20, 1933:—

IN SEARCH OF WARMTH.

"Six men and a woman, charged at Bow Street Police Court yesterday with causing an obstruction in Exeter Street, Strand, were stated to have stood together over a grating at the back of the Strand Palace Hotel to get the

warmth arising from the kitchens . . . It was stated that the police had had trouble because of the number of 'down-and-outs' who congregated at this spot at night time. The Magistrate dismissed the charge with a caution."

"The Next Step towards Social Credit" was the general title of an address given by Mr. Hargrave to the Chesham (Bucks) Social Credit Study Group, on April 27. A lively discussion followed.

The Chairman, a local Labour J.P., told (in conversation afterwards) how, in 1922, or thereabouts, when he was addressing an open-air meeting in Chesham, two young Green Shirts of the Kibbo Kift, in the crowd, "heckled" him so effectively that he invited them to "step up and take the platform." This they did without a moment's hesitation, and delivered a convincing address on Social Credit on the spot.

The Gateshead Green Shirt Section is working in harmony with the Social Credit Study Groups in the district. We hear that there are nearly 500 members of such groups on Tyneside, and amongst them many interested in the Green Shirt movement. Mr. Hargrave hopes to have the opportunity of again visiting Tyneside during this summer.

Enquiries regarding the Green Shirt organisation have lately been received from: Greenhithe (Kent), Coventry, Blackpool, Leeds, Derby, York, Dudley, South Africa, and New Zealand.

Green Shirts in various parts of the country are still in urgent need of demonstration banners bearing the "Issue the National Dividend!" slogan. The materials for each banner (5 ft. wide by 4 ft. deep) cost 10s. It now appears that we can find plenty of banner-makers, but that materials are lacking. H. T. W.

The Films.

With Williamson Beneath the Sea: Polytechnic.

Sound has spoilt most travel films for me; the continuous explanatory comment is largely superfluous; the American accents of the commentators and their terrible attempts at elementary humour distract my attention from the picture; and many of the sequences are so obviously posed, where they are not faked. "Beneath the Sea" is an honourable exception; it is quite one of the best nature and travel records made for the cinema, and I can give it no higher praise than to include it within that select class to which "Stella Polaris" belongs. It is actually two pictures in one, the first showing the life and scenery at the bed of a tropical ocean, and the second devoted to diving for the treasure of sunken ships. I am not sure whether it will still be showing at the Polytechnic by the time this issue appears, but it is about to be released for general exhibition, and should on no account be missed.

42nd Street: Regal.

This is the best back-stage film ever made. By itself, that is not high enough praise, since so many back-stage pictures, on which the screen relied so largely during the early days of the talkie, were the reverse of good, while "42nd Street" is good when judged by any standard. It holds the spectator's interest from the beginning; is witty, fast-moving, and excellently acted, edited, and directed; and is in addition excellent cinema. One of its specially noteworthy features is that while in most films of the kind the stage traffic or variety turns have obviously just been introduced for their own sake, are dull, and belong to animated photography and not to the cinema, the "vaudeville acts" here are so good (and made with such skill and knowledge of the proper use of the camera) that on more than one occasion I found myself wanting to applaud as though I were watching real people in a real music hall. The direction is by Lloyd Bacon, whom I am inclined to credit for much of the high standard of the acting by the leading players; Warner Baxter has certainly never given such a forcible and convincing impersonation, and Bébé Daniels is quite unusually good. An admirable performance is also contributed by Ruby Keeler, in her first considerable role, which I hope will be the forerunner of many others. Miss Keeler is introduced to the British public as the wife of Al Jolson—which is a handicap or an asset according to your point of view—but a young woman of such unusually pleasing personality and acting ability needs no extraneous recommendation.

I commend "42nd Street" as exceptionally good entertainment, and as representing the best type of picture of which American producers have the undisputed monopoly.

Topaze, Fast Workers: Empire.

Here are two American films that should be seen for the sake of some really outstanding acting. The first is based

on the play by Marcel Pagnol that failed to attract the public when it was presented in London some time ago. The film version is more in the nature of good theatre than good cinema, but the stagecraft is of the best, and Benn Levy and Ben Hecht have made an excellent job out of the dialogue. The picture has numerous production defects that might easily have been avoided; some of the scenes that demand very fast playing are taken too slowly; the average age of the schoolboys is too low; and although the action takes place in Paris, the cinema signs, public notices, and advertisements are in English. Or rather in American, as for instance, "Stegg Academy," which is neither English nor French. But with all its faults—and it is not a particularly good film—"Topaze" demands to be seen on account of John Barrymore. His is the perfection of character acting, and the virtuosity of his performance even excels that in "A Bill of Divorcement." As Coco, Myrna Loy surprised me pleasantly after her Becky Sharp in last year's atrocious talkie of "Vanity Fair."

The theme of "Fast Workers," which is based on the American stage play "Rivets," is that of a lady of uneasy vice who falls to the ground between two fools—fools in the sense that one idealises her, while the other apparently falls violently in love with her in spite of his knowledge of her real character. (I say, apparently, because the point is by no means made clear.) A good alternative title for the picture—which owes a distinct debt to "Two Seconds"—would be, "He was her man, but she done him wrong." As the lady in the case, Mae Clarke is excellent; I understand she has been "promoted to stellar rank" on the score of this performance, and she certainly deserves the elevation. She is a young woman who acts with her brain, and I am not prepared to give the director the credit for all the many telling touches in her impersonation. The two men are played by Robert Armstrong and John Gilbert; the first is just right, and Mr. Gilbert, whose farewell performance this is—at least so far as the Metro-Goldwyn-Mayer studios are concerned—appears to somewhat greater advantage than he has at any time since the screen began to talk. This is a film that deals with real people and real emotions, but it would have risen to greater heights if the situations and characters had not been taken from stock. It is time that Hollywood should break the moulds of the prostitute who pretends to virtue, and the simple masculine soul who blindly accepts the deception until the last reel or two.

News Reel.

"Vilma Banky's real name is Banky Vilma."—Contributed by Universal Pictures' publicity department. "Flesh" is at the Stoll until Sunday. It would be a better picture if the treatment of the story were more convincing, but it shows that in Wallace Beery Hollywood has one of the very few actors who can really be compared with Jannings.

"Morgenrot," a German naval picture made by Gunter Stapenhorst, who also produced "Emil und die Detektive," begins its first presentation in England at the Academy tomorrow. At the time of writing it has not yet been seen by the critics, but it is known to have scored a great success on the Continent.

Metro-Goldwyn-Mayer inform me, officially, that Greta Garbo is definitely returning to their studios. This announcement disposes of numerous and conflicting rumours, to some of which point was given by the fact that Miss Garbo's name is not included in the very much all-star cast list of "Dinner at Eight." I hear from the same studios that they are about to make the first full-length Mickey Mouse film, in which this deservedly popular character will appear in the company of flesh and blood players, including Jimmy Durante. This will apparently involve some interesting technical innovations. DAVID OCKHAM

Forthcoming Meetings.

Glasgow.

Glasgow Douglas Credit Association.—A further series of meetings will be held at Headquarters, 160, Bath Street, Glasgow, each meeting commencing at 8 p.m. The next meeting will take place on Tuesday, May 9, the speaker being Wm. Finlay. His address will be on "The Approaching Crisis. Will it take the form of Fascism and War, or Communism and Revolution, or . . . ? Classes will be run at Headquarters each week in conjunction with these meetings.

Brighton.

Lectures by Major C. F. J. Galloway, B.Sc., on successive Fridays, April 28, May 5, 12 and 19, at 8 p.m. at the Y.M.C.A., Steine House, Brighton. Admission free. Leading Brighton Councillors of all parties will be respective chairmen.

The Plight of Modern Culture

By Eric Montgomery.

I.

"Educated: Eton College; Balliol College, Oxford. . . Mainly self-educated." Mr. Sacherevell Sitwell in *Who's Who*.

During the past half-century probably more public money has been spent by the principal nations of the world on education than on any other social service. In the British Isles comparatively vast sums have been lavished on the erection and maintenance of schools, and it has consequently been a conspicuous achievement of Parliament to herd large numbers of children into these institutions and to keep them there as long as possible in the naive and bland hopes of inculcating a sense of social responsibility in the young mind. So-called higher education has been promoted in the same way. Scholarships and local government grants have been increased to enable a numerically greater proportion of the community than hitherto to enjoy the benefits of University instruction and later of post-graduate research. In reviewing this tendency one cannot escape the question, has it been justified by results? Has the general cultural level of the community risen? Is society as a whole more intelligent to-day than it was fifty years ago? Do individuals as such take a greater interest in the affairs of the nation than their forebears of the previous generation? The negative answer which one is tempted to give in reply to such queries is depressing, but in the present state of things it seems inevitable. Its explanation lies in the fact that whereas popular ideas on the social necessity of universal education have changed, methods of teaching and of imparting knowledge have remained substantially unaltered. It is still considered of supreme importance for a pupil in a public or secondary school to know the name of the highest mountain in Mexico and how to solve an algebraic quadratic equation, while at the Universities the student will find equally esteemed a knowledge of Homeric textual glosses or the history of contingent remainders in the law of real property. If the purpose of child and adult education is to fit individuals to undertake work of definite social value, then it is conspicuously failing; for even the relatively few whom the organised instruments of propaganda, such as the newspaper, the cinema, and the radio, leave in the possession of an unfettered private judgment, are generally speaking encouraged to exercise their imaginations on intellectual futilities and to pursue sources of information which can have not the slightest practical bearing on contemporary problems of life.

This purposeless character of our public education constitutes a damning indictment of modern civilisation, and this indictment is preferred by Mr. Alderton Pink in his latest book, "If The Blind Lead," a brilliantly written essay whose author exposes the confusion of contemporary cultural ideals and submits that if our culture is to survive it must be surveyed in a rational perspective and directed in accordance with a conscious purpose.

In a previous work which was reviewed in this journal some time ago Mr. Pink made, in his own words, "a reasoned attack on the basic assumptions of democratic thought." He had little difficulty in proving that the ideal of an educated democracy is an illusory one, and I hoped that when he should come to consider constructive proposals of social government he would give due weight to those advanced by the new school of economic thinkers in the *New Age*. Though he makes no specific reference to these proposals, his analysis of the methods of our educational system is so thorough that it is difficult to believe that they could have escaped his attention. Indeed, he is at pains to explain how the system fails to satisfy popular needs largely by reason of the respect paid to effete traditionalism and antiquated courses of study. The individual product is therefore not properly fitted to consider the peculiar problems of his age, in spite of the mental training which the fashionable teaching is supposed to afford him.

Every age has its peculiar problems, and every age seeks the special knowledge required for the solution of its problems. A couple of generations ago the most urgent questions in the field of speculation were being posed by the biologists and physicists; and in this field inquiry into the principles of evolution and into the nature of the physical universe still remains the most fruitful form of thought. During the same period the technologists were turning the new physical knowledge to practical account: the great demand was for facts and for experimental

"If The Blind Lead." By M. Alderton Pink. (Ernest Benn. 8s. 6d. net.)

† See "A Realist Looks at Democracy" (1931), reviewed in the *NEW AGE*, June 11, 1931.

knowledge that would help in the making of machines. We now have the machines. *The practical problems of greatest moment for us to-day are those which the physical scientists and the technologists have created: they have to do with the distribution of wealth and the control of social relationships. The knowledge most pressingly required, therefore, is that which bears on social, political, and economic organisation. It has become a matter of life and death that we should be able to control the industrial civilisation that we have brought into being. We have reached a point at which advance in technology is of secondary importance.*"

It cannot be denied that the type of knowledge demanded here is most sparingly disseminated by our academic bodies.

It is an unfortunate feature of contemporary education that the teaching of the present should be so largely dominated by the learning of the past. In particular, there are two influences which have long outworn their utility, but which academic authority continues to regard with steadfast devotion. These influences which are closely interconnected may be termed classical idealogy and religious dogma, and they are the products respectively of the Ancient World and the Middle Ages. The seemingly excessive attention which is paid to the classics in schools and universities generally is usually defended on the ground that the study of the history, literature, and philosophy of a dead culture provides an unrivalled "training of the mind," though why it should excel in this respect, for example, the study of modern languages or economics it is not easy to see. This is not to deny, of course, that the roots of a living culture are in the past, and that a certain knowledge of the culture of ancient Greece and Rome is essential to understand the development of political thought in the Western world. Unfortunately, the time devoted to classical learning in our academic institutions, and the praise bestowed upon apt pupils for proficiency therein, cannot be justified in the light of contemporary needs. The doctrine that work should be rewarded whether or not it is productive in an economic sense, whereas enforced leisure or idleness (as it is sometimes called) should be punished, constitutes one of the most pernicious beliefs which classical ideals have inspired in the human mind. It is consequently little wonder that our bankers and financiers should be staunch supporters of the humanities—Leaf, Bradbury, Fisher, Niemeyer, Leith-Ross, to take a few cases at random, were all at one time distinguished for their classical scholarship. It is clear, however, that the classical scholar wishes to mould the lives of his fellow human beings according to the theories of a different epoch and a different civilisation from his own, and the modern world has no practical use for him. As Mr. Pink says, "the system of learning for which he stands is an effete tradition. It is made to have a semblance of life because it is so fully guarded by vested interests and is so intimately linked with established institutions. In its long-protracted parade of unreality it resembles the Holy Roman Empire. Can we any longer afford to let it absorb so much of our time and effort?"

(To be continued)

Events of the Week.

(Compiled by M. A. Phillips.)

- April 13.
 Moscow trial: One Briton pleads guilty.
 G.P.O. profit for 1932, £10½ M.
 Goering made Prussian Prime Minister.
 Japan gives six months' notice of lapse of trade treaty with Great Britain.
 Roosevelt seeking powers for a moratorium.
 British car exports up.
 Government accept principle of central responsibility for unemployed.
 Lever Bros. 1932 profit of £6 M. Ordinary dividend 15 per cent. (1931, 10 per cent.).
 Bryant and May, 1932 profit, £150,000 bonus to British Match Corporation reserve, 25 per cent. dividend on Ordinary shares.
 Meyer resigns from governorship of the Federal Reserve Board. Mr. W. Stewart (economic adviser to the Bank of England, 1928-30) succeeds him.
- April 14.
 Macdonald (Briton on trial in Moscow) withdraws his plea of "Guilty."
 Premier states no agreements or pledge with U.S.A. on his visit.
 Trade agreements settled between this country, Norway, Germany, and Denmark. Others with Sweden and Argentine probable.
- April 15.
 Means Test to be stiffened.
 Premier off to U.S.A.

CARTOON.

Drawing made and submitted in 1931 by a member of the original "Legion of Unemployed."



When Saw We Thee Anhungered?

Chamberlain's anti-Hitler speech: German Government protests. Jewish boycott of German goods stated to be effective.
 French Socialists vote for Army credits.
 Metropolitan police to have faster cars; revolver practice for officers.
 Roosevelt's plan to control all U.S. industry on War constitutional model—Henry Morgenthau (late of Federal Farm Board) to be Chief of Farm Credit Association! Changes in U.S. Constitution foreshadowed.
 £ equals 3.43 dollars.

I.L.P. (452 branches) Conference opens to-day at Derby.
 April 17.
 Von Papen, Goering, Mussolini, Dollfuss (and Mosley) meet in Rome.
 I.L.P. Conference decide (83-79) to approach Communist International with view to continued action against the capitalist class.
 Argentine exchange credit (£10M.): possibility of precedent for World Economic Conference.
 Trade Treaty with Russia ends to-day.
 Moscow trial: Macdonald again pleads guilty.

April 18.

Japanese troops now well established in China proper.
Cuban "reign of terror" maintained.
French Social Democrats vote against further coalition with Radicals.
Strikers and police in conflict in Barcelona.
Scottsboro' re-trial postponed.
Baltic and International Marine Congress (representing Danish, German, British, Netherlands, Swedish, and Norwegian shipowners) recommends international levy of ships to be scrapped because of "redundant tonnage."
Death of Fred Hall, miners' leader.
B.B.C. Orchestra policy: centralisation of culture.
Rise in silver price on rumour of Roosevelt's bimetallism proposals.

April 19.

Cuts contemplated in U.S. Army.
German Traffic Credit Bank: directors all arrested.
German artists tabooed in New York.
£ equals 3.49 dollars: dollar falling.
Canadian trade, positive balance of £13 M. in 1932 (compare deficit of £429,000 in 1931).
Japanese troops approaching Peking.
Bank of England buys £4½ M. gold. Stock now £184 M., and note issue nearly 50 per cent.
I.L.P. Conference: United front proposals with Communist Party splits I.L.P.
Moscow trial: Imprisonment for two Metro-Vickers engineers; no death sentences; embargo on Anglo-Russian trade by British authorities by Royal Proclamation.

April 20.

Metro-Vickers to carry on with Russian contracts.
U.S.A. definitely abandons gold standard on account of trade disadvantage of sterling. American-exchange rate: Dollar falls—now £ equals 3.76 dollars. Further jump in silver prices; gold shares slump.
New Zealand trade returns 1932 show marked improvement.
Danish Government sterling loan (£1 M.) announced.
Birth control knowledge suggested for unemployed.
N.U.W.M. approaches T.U.C. for united front against unemployment.

The ANNUAL PUBLIC MEETING

of the

NATIONAL ANTI-VACCINATION LEAGUE

will be held at 3 p.m. on THURSDAY, MAY 11th, at CAXTON HALL, WESTMINSTER, S.W.1. The League's President, Lady ISABEL MARGESSON, will take the Chair, and other speakers will include Mr. TOM GROVES, M.P., Major R. F. E. AUSTIN, M.R.C.S., L.R.C.P., and Mr. H. G. CHANCELLOR.

All interested are invited.

Questions answered.

The ANNUAL CONVERSAZIONE

will take place at the same place from 7.30 to 10.30 p.m. The favourite violinist, Mr. Harold Fairhurst, will play, and other professionals will also give their services. Dr. M. BEDDOW BAYLY, M.R.C.S., L.R.C.P., will speak on the Foundations of Anti-Vaccination Belief. Tickets (free) can be obtained from *The Secretary of the National Anti-Vaccination League, 25, Denison House, 296, Vauxhall Bridge Road, London, S.W.1.*

Refreshments.

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