THE NEW AGE
A WEEKLY REVIEW OF POLITICS,
LITERATURE AND ART

EDITED BY ARTHUR BRENTON

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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 hardly have been the product of three men, Montagu Norman, Pierpoint 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 (1). 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 owns a paper 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 the will, with a wealth of stilted 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 depurate this apparent note of Bapiancy about sacred things, will, we hope, realize 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' articles. This background is what we may call Corinian 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. (Stakes 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 hereafter 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 emphasize. In the above passage Mr. Norman urges 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 "detail-taught" which he implicitly 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 Gospel will call to mind many other teachings and incidents which identify Christ with this Canon, for example the parable of the talents—their loss, a heavier loss, and the return of the found talent. In fact it was this spirit in Christ's teaching which led to the Crucifixion, although the formal implication of guilt in the Canon's assumption of divine authority. The Crucifixion was in appearance the punishment of blasphemy, but it was more the punishment of the non-guilt-situation. This has a bearing on what will be quoted later from the Easter Message.

We have a second extract from the Christmas Message.

"Throughout the civilized world to-day many people are looking with great hope for some human, for a Leader of the human race who will provide a solution for problems which are so complicated that neither the Church nor the state nor the individual can deal with them. But the solution of the problems of the world is not only too deep and too complex for any sudden remedy to end the war in a moment.

[The rest of the passage in which this quotation occurs says that we must rest our faith in the message that these problems can be eventually put to an end by the creation of a world in which the Saviour is king.]

Mr. Norman suggests an example of this, saying that the present war is not the first war which has tried to break the peace. He suggests that if we look to the future, we may find that peace is the only way to solve the problems of the world.

Good Friday urges, with a truth which bitter experience has made unquestionable, that in the world's great and pressing problems, 'nothing alone can ever be a single solution.' Certainly it is true that even in the face of the greatest disasters we must not despair, but we must be prepared to face them with courage and faith.

Concern for material things alone means nothing to the Church. It is concerned with the spiritual needs of the people. The Church is not interested in the material things alone but in the people who need help. It is interested in the spiritual needs of the people, whether they are rich or poor, whether they are rich or poor, whether they are rich or poor.

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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 normal phenomena ultimately transmitted are evil, it is not because human nature is evil, but because it has transformed a wrong principle into its instrument. As it is, it has shown up an antecedent error. The possessor of a photographic camera understands very well that the position of the lens and aperture (advice here) make him take pictures of a scene, and the film and development dealt with these is the sort of negative film he gets the negative he deserves. And that negative convicts him of incompentence. It is not the lens, or the film, or the development, or the photograph that is in question, as when Mr. Norman tries to make himself believe that the human developer will render visible a production of a camera, which is not the same as the photograph. The element of love in God's (sic) likeness). He is a dilettante. He is bound to a rule by the 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-ground, but he should find himself, to discover the results of the test. What he wants is parallel to something known as a reversal process in photography, which employs the same process in 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 and shade, likewise turned upside down. This is what Mr. Norman is unwittingly doing, when he exerts pressure to "change themselves" rather than the atmosphere. It is as if he were saying: "Look here, I have got them in the Devil's sittin' up: but be good fellows and develop me out of this mess." The properties of human nature will not, because of the absence of an intellect, not take the films of Finance. What goes in, comes out reversed.

This truth is exemplified in the case of the man to whom we referred last week, who chose to take his life in the same town and in the same way.

So he concluded that the exercise of his legal rights could only deprive his neighbours of any means of discharging their liabilities. He could not build the wall, or carry his goods to the market, or spend his money, or take his life. He was condemned to death by figures, and exequated on his son the conscientious of his economic inheritance. The economic order of Douglass, 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 nooks to cold, to narrow the illusion of scarcity would still drive men to despair and death. Whatever the bankers may think of the similarly passed-on and the accumulation and the acceptance of the penalties of failure, it is quite conceivable that the public, even if it be not the crucified, is a good measure for the crucifying of those who are not crucified. The public is crucified, not because it affects him, but because it affects the crucified, named by name. For these preponderant elements, talking through the medium of The Times, show that the public who have in part to play in the "battle of the Cross," "are the men who shall conquer in this Sign," and about whom it is said: "You shall be exalted in the 'triumph of the Cross'—yet not one of these players, conquerors, exulters of the triumphers appears amongst us at the Cross.

It would seem that the part they are playing is after the American model during the Great War, of keeping up the interest and evidencing the victory. To that historic reproach: "We fought at Aras and you were not there," the up-to-date response would probably be: "We fought at Aras and you were not there, and here is our bill to prove it." No, the Strakosch idiom was a cool enough fact in the middle of the Civil War, when the "classed bankers and engineers together as well as engineers," but for financial schemes to come through, if we "class the bankers and engineers together as engineers," and bankers and engineers as we "crucify"—is such a bare-faced travesty of the situation that one is inclined to wonder what their power means or what effect it has on their sanity. Queen Victoria will endure, princes demand. The virtue of a tragic figure who resembles a Multiple transitory. We allude to the late Mr. Justice Mccarthy. When he permitted himself his attack on Lord Justice Sumption in a Press article, we wrote and published an essay in the Times. It appeared in our issue of June 2, 1912, and was entitled "Society and the Law."

We were pleased to show both he and Lord Justice Sumption were in the right, or wrong, according to the case. We were not concerned with the moral or religious aspects; the controversy was considered. Mr. Justice Mccarthy, by common testimony, a man of profound knowledge of constitutional and international law, is manifestly in error when he is disposed to correct anomalies and harasment in the statute law by the application of the canons of common law. His reputation has been marred by the errors of omission and commission in the late case by his decision in the Court of Appeal in the case of the woman who was acquitted of the charge of the baby's death. In the case of the woman, a woman in her eighties, the baby's death was caused by her neglect of the baby, not by any negligence of the baby. Mr. Justice Mccarthy acquitted the baby because of the negative evidence. This case, we are told, is an example of the way our courts work. The decision in the case was the subject of comment in The Times. "There is no way of showing that in this strict logic this woman was fulfilling her duties of love of law—briefly, that in some cases child was an irresponsible source of the financial ruin of the State, for the State would have to sell to keep the child. The moral economy was in a state of crisis because the economy was in a state of crisis. It is a fact that the money of human labour was beyond our control to stand by in a conflict of profound philosophy. We are here involved, for we can see them dedicated to the playing of music on Nero's fiddle.

God and Mammon.

This is a very great book. It is, quite definitely, the history of the rise of Money-governing the world from the days of Louis XIV, to the present time, as drawn from the records. But the story as it is presented as an account in the book is not necessarily the whole story. Many readers of Social Credit want an answer to the question: What are the ethics and morals of Social Credit? A second question is: Does Social Credit resolve the whole problem of realising and controlling the value of money in the United States? We feel that these two questions are rather an open question than a closed one in the world in general, and that it is for us to try to answer them. Shall we all, in the end, and that is in answer to the first question, accept Social Credit or believe in Privileges & Service?

The Pair which, according to him, have been wrestling with these three years ago, have been the money-power of Privileges & Service. The two, and only two, who have been in the process of wrestling, are the most interesting to note, as bearing on this, that the very competent group of people who have been wrestling with the money-power of Privileges & Service, is probably the largest in the land, it gives some reason to hope that the general assumption of which it is composed is that better classes will go under.

M. D. OXON.

Forthcoming Meetings.

North-East Area.

The North-East Area are arranging a series of meetings in the next few weeks at various places. The details are addressed by Mr. G. H. H. and Mr. I. H. of Coventry. The meetings, so far as known, are as follows:

May 17.

Greengate, Newcastle.

Greengate, North Shields.

Greengate, South Shields.

Greengate, Sunderland.

Greengate, Chester-le-Street.

Greengate, Durham.

Greengate, Morpeth.

Greengate, Alnwick.

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**Men, Machines, and Moscow.**

"Sabotage" is easy in the modern power plant, but it is difficult to detect because it can happen by accident. To detect the cause is more easily done. To prevent it may not be so easy.

It is in the interest of the Nation to keep the power plant running smoothly. It is in the interest of the individual to keep the power plant running smoothly.

I. It stands either as a bulwark against the internal forces that are seeking a return to the International Capitalist Monopoly, or as a bulwark against the establishment of a new and more realistic Social Economic System.

2. The power against the (in the loyalist) manhood of Britain as a bulwark of the International Capital Monopoly.

3. The policy of making the British aiding its military efforts is always under threat. The British are a nation of the highest moral and intellectual ideals. They are a nation that is always ready to defend its own rights and interests. They are a nation that is always ready to fight for the common good.

II. The advent of machinery has increased the efficiency of the power plant industry. The power plant is a bulwark against the external forces that are seeking a return to the International Capitalist Monopoly.

III. The power plant is a bulwark against the external forces that are seeking a return to the International Capitalist Monopoly. The power plant is a bulwark against the external forces that are seeking a return to the International Capitalist Monopoly.

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

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

On the other hand, an examination of the factors given above will show that under conditions of high cost and low output, and for comparatively short periods, it is quite possible for the fraction \( \frac{A}{A+B} \) to be an improper fraction.

Obviously, then, \( \frac{A+B}{A+B} \) cannot equal \( \frac{A}{A+B} \) under all conditions. Can it, or does it, do so normally? And is there any relation between these and the proposition that the fraction \( \frac{A+B}{A+B} \) is necessarily and always a proper fraction?

This Dividend will be paid from a fund which is regarded as the financial assessment of the increasing Fairy of Aces printing, producing wealth owing to the margin of scientific research and invention expressed in the growth of mechanical equipment and process—a comprehensive ability to produce goods, but no one in particular but everybody is general in his or her; considered a legacy.

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

Consider an industrially primitive community starting out to exploit its resources and equip itself according to its desire on a large scale.

To begin with, labour, as Eustace would compute, machine costs being very small, so that the fraction \( \frac{A+B}{A+B} \) would not be far from unity. Assuming exports to equal imports in value, the fraction \( \frac{A}{A+B} \) would also be far from unity to commence with. But if the community was able to produce only the most essential products, and had a low standard of life, and to concentrate the whole of its remaining capital in the development of capital equipment, the fraction \( \frac{A}{A+B} \) soon became very small. Also, with the growth of mechanization, B payments would increase relatively at \( A \) 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 this fund were not enough to raise the standard of living, this fund would simply be used for providing pensions for old and disabled persons, everyone else being employed.

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

Let us jump to the time when this strenuous phase is past. Consumption and the standard of living will be rising; production will be highly efficient; the cost of labour will be falling. At this stage, the National Dividend would have an important role in the distribution of incomes, and the fraction \( \frac{A}{A+B} \) would continue to shrink. But, as mechanized production attained a very high state of development, there would probably supervene a period in which an intelligent and educated people would incline to rent content with progressive organisation and to turn their attention far more to the arts and the sciences of life to the industrial arts. Under such conditions, capital appreciation would not exceed capital depreciation by any considerable amount, the plant of industry being maintained at a level of the previous year. This would cause the fraction \( \frac{A}{A+B} \) to increase and to approach unity once more, while the fraction \( \frac{A}{A+B} \) would remain very small and tend to become smaller. Still, in other words, it would be expected to find that the Social Credit character of a highly mechanized and widely leisureed society would be a large national dividend which the community would have to distribute.

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 mechanized production means the growth of B payments relatively to A payments, and therefore the increase of \( \frac{A}{A+B} \) to \( \frac{A}{A+B} \), and the decrease of \( \frac{A}{A+B} \). But the growth of mechanized 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 \( \frac{A}{A+B} \). One would expect to find the decrease in both fractions roughly keeping step with an eventual, and possibly many years' growth of the industrial growth of an undeveloped community. But during the later stages, when the machine has replaced the working people, one would look for a continued decrease in \( \frac{A}{A+B} \) accompanied by a rise toward unity in the price factor.

The Green Shirts.

NOTES FROM THE GENERAL SECRETARY.

On April 15, a London Green Shirts sheet attended the Labour Protest Meeting in the Albert Hall, "against the European Movement," by Eustace. ("The Green Shirts," May 2, 1933.) Since the Green Shirts claims to represent the working men of the capital and to be the property that they should be heard and be heard on all occasions.

The Section now active in Leeds was, to begin with, a Social Credit Study Group. The Leeds Section lost its meeting in holding its annual meeting at the Union Hall on Saturday, May 3, it is already in uniform. Other street meetings are being arranged.

A propaganda squad from London visited Nottingham during the week-end of May 12, to improve the industrial development of the district. We expect to hear of Green Shirts developments in the next edition.

Mr. Hildreth's message from London headquarters, delivered on April 25, on "the present economic imperialism and the urgent need of Social Credit.

On the same evening, Mr. John Hargrave addressed the Bromley branch of the Keith Balfour, in the presence of a large meeting of the people present. He has a number of points to make, but will?... (see next week's Green Shirts for details.)

The Coming Conflict between the People and Finance. The Green Shirts address the following points from the Times of April 18, 1933.

In SEARCH OF WARMTH.

"Six men and a woman, charged at New Street Police Court yesterday with causing an obstruction in East London, were sentenced to have stood night watch at the bailiffs' office, and were allowed to get on the way back, and from the kitchen. It was stated that the police had no trouble because of the number of "downsizers" who congregated at this spot at night time. Their attention was drawn to the charge with a caution."
The Plight of Modern Culture
By Eric Montgomery.

"Educated: Exton College; Balills College, Oxford... Mainly self-educated." Mr. Smithers Swilson in Who's Who.

During the past half century the public has been educated by the principal nations of the world on the value of knowledge and the importance of the arts. But in the past half century, the public has been educated by the principal nations of the world on the value of knowledge and the importance of the arts.

The educational system has been based on the principle that knowledge is power. The educational system has been based on the principle that knowledge is power.

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The Breakdown of the Employment System. 1d.
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