NOTES OF THE WEEK.

We can well believe the report that Mr. Lloyd George is surrounded by some of the cleverest men in England. The cunning of his policy is undeniable; and it is all directed to the one great aim of keeping Mr. Lloyd George Prime Minister. But for the Miners’ strike, it is certain that nothing could have saved Mr. Lloyd George’s Government from death by exposure during the coming winter. All his promises would have come home to roost; and the fruit of his resolution to make a new heaven and earth in England would have been found to be the worst winter for Labour and the general consumer that this country has experienced since the hungry ‘forties. The experiences are still due, since nothing whatever is really being done to avert them; but Mr. Lloyd George’s responsibility is being slowly but surely transferred from his back to that of the Miners. No strike would not have suited the policy of Mr. Lloyd George’s clever advisers. The settlement of the strike a day or two after it had begun would have been very little better; the scapegoat would not have been fatted to the degree required by its prospective burden of Government guilt. But a week or a fortnight’s strike would be amply sufficient to bear all the blame of whatever the winter may bring forth. If the rest of the nation cannot, Mr. Lloyd George can face the winter with a cheerful political heart; his sins, which were many, have all been washed away by the Miners’ Federation.

For this among other and better reasons we have wished from the first that the present ruinous strike should be compromised at the earliest possible moment. It is no use pretending that there is any principle at stake in it; it is not only a mere wage-strife, but it runs counter to all the expressed opinions of its chief leaders. Did not both Mr. Smillie and Mr. Hodges say long ago that the vicious circle had to be broken, that it was not wages that had to be raised, but the cost of living that had to be reduced? Yet here they are pursuing a wage-policy after having dropped the demand for a reduction in the cost of living. It is impossible to accept their contention that between now and a few months ago the vicious circle was broken, and is no longer either a circle or vicious. It is the same geometrical figure to-day as yesterday; and precisely the same effects are to be anticipated from it. Either the increase in wages which the Miners are now demanding will, if granted, be added to the present cost of living; or it will have to be earned by increased exertions on the part of the Miners. There is no escape from one or other of these effects so long as the Miners’ Federation continues to accept without question the premises carefully laid down by the Government’s financial advisers. If Output remains the only assumed source of wage-payment, then either the Price of Output to the consumer must be increased, or the Output itself must be increased. Mr. Brace and all the rest of them seem to see no alternative even themselves; for in the same tone as that of their masters they profess to be suffering anxiety on account of the fall in Output. Let only their demand be conceded unconditionally, to save their faces with their rank and file, and they are prepared to co-operate to the fullest possible extent with the owners in nigger-driving the hewers (for that is what their offer amounts to) to increase output. What is to be done with such leaders—who have nothing better to offer their men than an increase in the Cost of Living or, in the alternative, increased expenditure of energy? We can only suggest that while such men continue to direct the policy of Labour, Labour will fail as it always has failed.

By a coincidence which, if not designed, must be regarded as miraculous, all the professors of economics are on the stump in support of the current capitalist propaganda in favour of increased Output. We do these things better in England than they did them in Prussia, where the professors had to be organised in the sight and hearing of all men. In England, it is a whisper that brings the professors clicking heels to attention; often, indeed, their intelligence is so alert and their ears so pricked in the direction of their masters’ voice that not even a whisper is necessary; a sign, a word, a look is quite sufficient. For instance, in regard to Increased Production, concentration upon Output, individual Payment by individual Results—all of them current propagandist lies in the employment of the Capitalist class—we find them all being eagerly taken up and supported from all the kennels of the professorial pack. They must know perfectly well that an unspecified Increased Production is of no earthly use to the masses of the nation; they must know perfectly well that Output is only a fraction of Production, the rest being Credit; and they must know perfectly well that the separation of the work of one individual from the work of another in an associated or
common enterprise is impossible. Either they know these things or they are more professorial than we imagine. Yet the knowledge has not prevented them from joining in with the basest penny-a-liners employed by the servile Press to promulgate and propagate the lies by which our civilisation is being brought rapidly to the level of barbarism. The worst recent example known to us is that of Professor Edwin Cannan, whose letter last week in the "Times" touched, we hope, the very bottom of Oxford professorial mentality. The capitalist propaganda of the moment is in favour of Payment by Results; and this is what Professor Cannan said: "To pay individuals according to their individual output is reasonable; but to pay them according to the aggregate produce of an undetermined mass of natural resources, machinery, and labour, is really quite out of the question." Anybody not blinded by prejudice can see that the truth of the matter is precisely the reverse of the professor's statement; that, whereas, in an associated work, the total product is easily calculated, the individual contribution, payment according to that sum would still be most inequitable, for the simple reason that the product of associated work is much more than the sum of the individual contributions, but not of the simple addition of individuals, but of their multiplication into each other. Like the rest of them, Professor Cannan is in economic matters a Robinson Crusoe when dealing with Labour. Every worker is to get just what he does for himself, as if nobody else were on the island. On the other hand, the unimaginable increase of production due to association is all to be allocated to the entrepreneur class that pays Professor Cannan his salary. The whole surplus of association over individualism is to be reserved for the master-class.

We have frequently asked in relation to the cry for Increased Production—of what is more to be produced? It has clearly no beneficial effect on the cost, let us hope, of produce issued in respect of such commodities, but of their production were directed to those commodities that enter into the general Cost of Living, the Cost of Living, other things being equal, would tend to fall. But an increased production, not of such commodities, but of cars or more pianos. Truly enough, if increased production due to association is all to be attributed to the lack of ideas of the Labour Party. But not only is Dr. Addison the responsible representative of the responsible Government, but his duty is to supply the public with the official Labour Party one clear mind on the subject to invite them to supply him with an "elixir." We can see how it is, however, with the "clever" men who run the Ministry that they are cleverly designed to take whatever wind there is in the Labour sails. Labour demands work or maintenance, with a decided preference for work of any description. The Government responds with proposals to construct roads and will no doubt, if pushed, continue through the whole programme of the Labour Party: reclamation of foreshores, afforestation, extracting sunlight from cucumbers and tunnelling to the moon. Why not? It all makes work. And though it is true that the distribution of spending power involved in this increased production of Work will only have the effect of putting up the Cost of Living for us all, it is not to be expected that the Government, having "solved" the problem of unemployment, is going to trouble about that. We do not see anybody to whom we can turn for help. There does not appear to be either in Parliament or in the Labour Party one clear mind on the subject to
whom the real solution of the problem of Unemployment can be offered in the slightest hope of comprehension. It is complacently assumed on all sides that the problem is fundamentally insoluble; and thus nothing but tinker- ing expedients will be forthcoming.

We are not disposed to exaggerate the importance of the "fracas" in Whitehall last Monday, when a number of unemployed came into violent conflict with the police. As a symptom, nevertheless, of the potentiality of temper of the unemployed classes, it is extremely significant. Official Labour; it is clear, is more afraid of a strike than the Government itself; and for the very good reason that it knows, better than the Government, the prospective temper of the rank and file. It must not be forgotten that among the present working-classes are millions of men in whom the trench mood is not so very deeply buried under the orderly conventions of peaceful life. Once let the air become electric, and infallibly we shall see the resurrection of the recently interred moods, with manifestations that have never before been witnessed in this country. Already we are ankle-deep in revolution; and if in other respects we are not expected by the governing classes, we may be certain that in still others it will by no means elapse according to programme. Unemployment, that is but a word to the governing classes, is a bitter reality to the class that must endure it. The Cost of Living, that is only a subject of "Punch"-like jests to the wealthy, is a daily nightmare to the majority of the population. Between these two real threats, the masses will find themselves driven to desperation; and at a critical moment some wild party will appear and give the signal for a plunge into the abyss. The tragedy would be great enough if there were no way of avoiding it. It would be great enough if it were honourably incurred in the pursuit of some great aim. But not only does a means of avoiding it exist, but that means is neglected from motives of the most shameful intellectual cowardice. We have undertaken to bring down the price of Coal, for instance, to one quarter of what it is, and other commodities in their turn by the same proportion, without prejudicing the present or prospective position of any of the three great parties to industry: Capital, Labour and the Community as Consumer. A serious expert Inquiry would soon decide whether we are off our heads with a swarm of bees in our bonnet. If it were so decided, the nation would soon be rid of us. On the other hand, until the solution is given to the Labour problem, we must needs persist in our belief that either nobody really wants the problem solved or the only party we propose to prejudice, namely, Finance, is taking excellent care to keep our Scheme in Coventry.

Lord Weir has managed to get his opinions reported all over the Press, though, without reflection upon Colney Hatch, we must pronounce them mad. In what corner of his brain, does Lord Weir do his thinking to arrive at such conclusions as he offered to the Glasgow Chamber of Commerce? With the problem of Unemployment looming before the country—and unemployment, we ought to explain, means lack of "work"—Lord Weir suggests that the hours of the working-day should be increased to ten, that Payment by Results should be generally established, and that the Trade Unions should withdraw all the restrictions designed to keep their members employed. No doubt Lord Weir has some other purpose in view than the problem itself. Perhaps it is for a new post in the Government that he has drawn up his thesis; in which event, to judge by the case of Dr. Addison and others, he has passed with honours. To public intelligence and even to Labour intelligence, however, his proposals offer all the insult of which Lord Weir is capable.

World Affairs.

Nobody will think it strange if in our survey of world affairs we devote a considerable amount of attention to the Jews. Nevertheless it is trite to say that people of about 13 or 14 millions all told, and scattered over the face of the world, should be the subject not only of a problem—the Arabs may be that; the Armenians may be that—but of one of the five or six chief problems of world-psychoLOGY. What mystery and what power are in the Jewish people to be investigated in the world's limelight, at the back of the stage, in the wings, and, in fact, everywhere simultaneously and always? Little of importance in world-history from its first very record has occurred without the participation of the Jews in one rôle or another; usually, indeed, in the double rôle of partisans on both sides. From the first and greatest tragedy of all, when out of the Jewish race came Christ and His Betrayer, the Jews have usually been able to provide both the upper and the nether millstones for the grinding of the human race: an exalting nationalism, however extreme, on the one side and a degraded realism on the other. Their lean, their search, we may say, is to polarise to produce these opposite effects; and wherever they are present and in every province of human life it works to the same end. In our own day and under the industrial régime of capitalism we see it in the contrast of the Swaythlings and Rothschilds with the Trotskys; Finance as the upper and Marx as the lower millstone. But it is equally apparent to the penetrating observer in the working contrast (as distinct from the Aryan concept of the working compromise) between, shall we say, Bergson with his regressive glorification of a sub-intellectual intuition, and Judaised Nietzscheanism, made in Germany and America by Jews, with its no less regressive glorification of a will to power beyond but not inclusive of the intellect. Everywhere the Jewish mentality creates problems; and on this account the Jewish race presents itself as a problem of problems.

We have asked the question, What is their mystery and the source of their power? We believe the answer is not to be found in the current explanations of racial origins, but must be sought in mythology, interpreted in the light of psycho-analysis. The ordinary theories are insufficient to explain the observed phenomena of the race; they do not even begin to account either for the profound prejudices and idées fixes of the Jewish people, or for the remarkable persistence of the presence of Jewish mentality by every other race of mankind. Certain types of national idées fixes or mental characteristics may be sufficiently "explained" by considerations drawn from comparatively recent history, geography, and other known circumstances. We can more or less account, for example, for the characteristics of the Gipsies, for the characteristics of the Japanese; and equally well, at the same time, for the tribal and racial reactions they provoke. In short, we can give a "reason," relatively satisfying, both for the peculiarities of such peoples and races, and for the attitude assumed by the rest of the world in regard to them. But, in the case of the Jews, no ordinary explanation appears even plausible as regards either themselves or the world's attitude to them. Nor is their own account of themselves any more rationally intelligible than the world's account of them. It is inadequate to say that they regard themselves as a divinely Chosen people, God's people in a unique sense; what do they mean by it? Again, it is inadequate to assert that they are the evil genius of Capitalism and as such the universal antagonist of civilised life; for they do this apportionment specifically to non-capitalist races and nations, in which, nevertheless, the reaction to the Jew has been similar to that
of modern capitalist epochs and communities? There is nothing for it, therefore, but myth; and in the following notes we propose explicitly to rest our analysis on mythological foundations. Our justification must be found, if at all, in the light that is shed on the facts and the practical aspects of the Jewish problem.

In our speculations upon anthropogenesis, we have outlined as the probable course of human development a series of racial stages of transformation. Mankind, we believe, has been coming to birth through the process of history—which, in fact, that process of birth in time. The Black, the Red, and the Yellow races are, we believe, embryological forms of the fully developed Man, the White race, who is, therefore, in the literal sense, the "first-born" of the Human race. It is not necessary to suppose with the evolutionists, however, that each of these transformations was effected by strictly "natural" means. Neither Darwinism nor post-Darwinism is the last word on the subject of human evolution. For when mythology has been properly interpreted as symbolic or intuitive pre-historic, an epitome of events preceding the observation of reason, it may, and we believe it will, appear that over each of the racial transformations some kind of intelligence presided either in the form of a Great Man or Manu, or as a creative impulse within the developing race itself. Whether Moses, for example, was a Manu or, as we should say perhaps to-day, a Movement of ideas, is of comparatively little importance. Each of the races in embryological succession may have been, so to speak, egocentrically developed and bred under the tutelage of what mythology describes as Culture-heroes, race-builders, Manuus or what not. Or, again, these figures may represent movements, revolutions inspired by the common mind of developing Mankind, which seized upon this or that people of each succeeding race, more or less promising ground for the development of the next racial stage. The extraordinary intuitions of pre-historic races may possibly be accounted for in this way, as also the extraordinary phenomena of migration and the so-called migratory instincts. Whatever the actual instrument may have been, whether it was a super-human Manu from without or a no less super-human impulse from within, it can at any rate scarcely be doubted, on the mythological and historical evidence at our command, that in each of the embryological races in succession one branch or another was inspired to develop, and create out of itself its own successor, and in consequence to regard itself as "Chosen," and as entrusted with a "Mission" during the eugenetic process. With this probability in mind, let us turn to the mythology of the Jews as recorded in their traditions and chiefly in the Old Testament. The outstanding facts of the narrative are somewhat as follows. They were a Chosen people, conscious of a Mission. Under the leadership of Moses they made their exodus from Egypt, and, after crossing the Red Sea and the Desert, arrived at the River Jordan, where Moses left them. Under the leadership of Joshua they crossed the Jordan and entered into the Promised Land. What does all this mean or have it, indeed, any meaning at all? We are far from thinking, of course, that it has no meaning; but, on the other hand, the actual and the symbolic facts are so cunningly interwoven that the narrative must appear to be a little better than nonsense. Without for the present attempting a detailed analysis of the interwoven factors, we shall take it for granted that "these are allegories," as the "New Testament" writers assert; and that, under the symbols of Moses, Egypt, the Exodus, the Red Sea, the Desert, the River Jordan, Joshua, and the Promised Land is to be found the veridical history of the Jewish race in the order, more or less exact, of its spiritual unfolding. Assuming, once again, that we have the symbols more or less correctly interpreted (and an immense amount of work has arrived at a reasonable agreement concerning them), the plain facts of the case appear to be that from the coloured race of "Egypt" a particular people, the Jews or Israel, was "chosen" for the "mission" of becoming White; that this tremendous eugenic task necessitated "exodus" from "Egypt" (in other words, segregation from the inferior race), the crossing of the Red Sea, the Desert and the Jordan (all, no doubt, symbolic of actual physiological or psychological sublimations and transformations); and, finally, temporary isolation in the Promised Land under the Divine rule in preparation for their rôle as the inheritors of the ruling race of the kingdom of the world. In short, the real facts underlying the symbolic mythology appear to be that "Israel," or the Jewish branch of a coloured race, was "chosen" or chose itself to be the "first-born" of all the post-embryological races; that is to say, to become, in our sense of the word, the first Aryans.

A good many interesting questions could be asked at this point; and we might even succeed in suggesting answers if space and time allowed. For instance, why did not "Moses" cross the Jordan and enter the Promised Land? Were his failure and death premonitory of the fate of the Jews, who, we believe, will never know, failed to become completely Aryan, even though they succeeded in crossing Jordan? The death of Moses on the eve of the completion of his mission appears to us to be one of the most significant and tragic events in the history of the Jewish people. Perchance their "chosen" character, their Divine inspiration, died with him; and rests now on Nebo's lonely mountain on this side Jordan's wave. Again, who was Joshua? Was he, as the name indicates, a pre-figure in the Jewish consciousness of Jesus—the shadow cast of the ideal that actually led the Jews into the Promised Land? Leaving aside such questions, there can be little doubt, we believe, that under the symbols of the mythological history the Jewish people can be clearly discerned as making one of the sublimest spiritual efforts of the human race, the effort to get itself born into conscious existence and to create out of its own stuff, under Divine inspiration, a visible Messiah, a God and justifying Saviour of the embryological travails of the ages. It is as a bridge between the East that was, and the West that was to be, that the Jewish race must be regarded. Where exodus from Egypt was an exodus from the East, from the unconsciousness of Man. Significantly, moreover, its locus was Egypt, the centre of the cult of animal consciousness and of animal apotheosis. May we be apparently flippant, and suggest that Israel's exodus was the escape and delivery of Tarzan from the apes; that the Jewish people were Tarzan and Egypt the jungles? From a more sober point of view, the significance of A-Braham must not be missed, since in the profoundest doctrinal sense the Jewish religion of Jehovah was a departure from Eastern Brahmanism, a "bridge over" from the Collective Impersonal Deity to the Individual and Personal Deity. As a movement of human consciousness, from whatever point of view we consider it—anthropologically, doctrinally, mysteriously or historically—the actual achievement of the Jewish people cannot be too highly valued. In their most lyrical super-conscious moods, Israel's sweet singers and prophets did not exaggerate the services rendered to the human race when Israel "came out of Egypt," emerged as the "first-born" from the collective unconscious of Mankind and inaugurated a general search for the Messiah, the God on earth. That tremendous fact has set a seal upon Israel that has marked it out to itself and the rest of the world as a unique people, "God's" first chosen. And all the subsequent tragical history of the Jews has not been able to efface that mark or to rob the race of its original inspiration.

M. M. COSMO.
A Practical Scheme
FOR THE
Establishment of Economic and Industrial Democracy.

THE (MINING) SCHEME.

[The following explanatory Scheme, drawn up for special application to the Mining Industry, is designed to enable a transition to be effected from the present state of industrial chaos to a state of economic democracy, with the minimum amount of friction and the maximum results in the general well-being. An explanatory commentary on the Scheme, clause by clause, appears below.]

DRAFT SCHEME.

I.

1. For the purposes of efficient operation each geological mining area shall be considered as autonomous administratively.

2. In each of these areas a branch of a Bank, to be formed by the M.F.G.B., shall be established, hereinafter referred to as the Producers' Bank. The Government shall recognize this Bank as an integral part of the mining industry regarded as a producer of wealth, and representing its credit. It shall ensure its affiliation with the Clearing House.

3. The shareholders of the Bank shall consist of all persons engaged in the Mining Industry, ex-officio, whose accounts are kept by the Bank. Each shareholder shall be entitled to one vote at a shareholders' meeting.

4. The Bank as such shall pay no dividend.

5. The capital already invested in the Mining properties and plant shall be entitled to a fixed return of, say, 6 per cent., and, together with all fresh capital, shall continue to carry with it all the ordinary privileges of capital administration other than Price-fixing.

6. The Boards of Directors shall make all payments of wages and salaries direct to the Producers' Bank in bulk.

7. In the case of a reduction in cost of working, one half of such reduction shall be dealt with in the National Credit Account, one quarter shall be credited to the Colliery owners, and one quarter to the Producers' Bank.

8. From the setting to work of the Producers' Bank all subsequent expenditure on capital account shall be financed jointly by the Colliery owners and the Producers' Bank, in the ratio which the total dividends bear to the total wages and salaries. The benefits of such financing done by the Producers' Bank shall accrue to the depositors.

II.

1. The Government shall require from the Colliery owners a quarterly (shall-yearly) statement properly kept and audited of the cost of production, including all dividends and bonuses.

2. On the basis of this ascertained Cost, the Government shall give by statute the Price of domestic coal to be regulated at a percentage of the ascertained Cost.

3. This Price of domestic coal shall bear the same ratio to Cost as the total National Consumption of all descriptions of commodities does to the total National Production of Credit, i.e.,

\[ \text{Cost} : \text{Price} : : \text{Production} : \text{Consumption} \]

\[ \text{Price per ton} = \text{Cost per ton} \times \text{Cost value of Total Consumption} \]

Money value of Total Production.

[Total National Consumption includes Capital depreciation and Exports. Total National Production includes Capital appreciation and Imports.]

4. Industrial coal shall be debited to users at Cost plus an agreed percentage.

5. The Price of coal for export shall be fixed from day to day in relation to the world-market and in the general interest.

6. The Government shall reimburse to the Colliery owners the difference between their total Cost incurred and their total Price received, by means of Treasury Notes, such notes being debited, as now, to the National Credit Account.

COMMENTARY

II. (6) The Government shall reimburse to the Colliery owners the difference between their total Cost incurred and their total Price received, by means of Treasury Notes, such notes being debited, as now, to the National Credit Account.

It is clear that the Colliery Owners must recover their costs (including any Clause II(b) dividends, etc.—that is to say, their inducements to employ their capital); it is also clear that, under the operation of the ratio of Price to Cost in the case of domestic coal, all these costs will not be recovered in the total selling-price. Their account so far with the nation stands thus: Cost incurred equals the estimate as indicated in II (1). Price received equals (a) a fraction (4) of the cost of the domestic coal produced and delivered, plus (b) Cost price with percentage on industrial coal produced and sold; plus (c) market price of coal exported. Their income, in fact, is derived from three sources: the domestic consumer, the industrial consumer, and the foreign market; and it is the sum of these prices that has to be set off against the total Costs incurred.

In general, we must suppose, the yield in Price will be less than the Cost incurred; in other words, the Colliery owners will, so far, appear to be out of pocket in the whole transaction. The clause states that any difference up to them by a Credit (either in the form of Treasury Notes or credit convertible into currency) out of the National Credit Account. What, in fact, they do not recover of their total Costs in Price will be reimbursed to them by a draft on the National Credit Account represented at present by the Treasury.

The principles underlying the proposal are probably clear by now; but two minor objections may arise. It may be said that the Treasury draft herein proposed necessarily involves a large inflation of credit; and, secondly, it will possibly be urged that such a Treasury draft is no more than a State subsidy, in short a benevolent allowance at the expense of the tax-payer for the users of domestic coal. Neither objection, however, is valid. The former is disposed of by two considerations: first, that every penny of the Cost incurred has already been disbursed by the Colliery directors; in other words, that no inflation of credit is involved, since already of these prices has already been provided against by means of the ratio in Clause II (a). There is no inflation of credit advanced has been "spent"; and second, that even if an inflation of credit should appear to occur, the only evil of an inflated currency, namely, a rise in prices, has already been provided against by means of the rise in prices, has already been provided against by means of the ratio in Clause II (b). There is no inflation of credit in the form of an abundance of money provided that prices are not allowed to rise; on the contrary, an abundance of money together with cheap goods is what we all want. Hitherto, however, the more money in currency, the dearer goods have become; with the natural consequence that people have come to regard an "inflation of credit" or the increase of purchasing power with just suspicion. What "inflation of credit" may be said to be involved in the scheme cannot possibly affect Prices—except by reducing them; since Prices, under the Scheme, are fixed not by the relation of Money to Goods, but by the relation of credit consumed to credit produced. Instead of being a function of Money, Price would be a function of Production. The more the Production in relation to the Consumption the lower the Price, quite regardless of the amount of money in currency.

The objection that the Treasury draft suggested in the present Clause is a State-dole at the expense of the tax-payer can easily be disposed of. Real Credit, as we have said, is a communal creation, the proper financial representative of which, in its totality, is the National Credit Account or the Treasury. The Cost incurred in the production of coal is, therefore, incurred as an account of the National Credit; and it represents a debt owed to the industry by the community at large. Only part of
the coal produced, however, is consumed, as we say, unproductively, that is, domestically as an ultimate product (always remembering that this ultimate consumption, nevertheless, is the sole aim of production and National Credit generally); while the other part is consumed productively, that is, it contributes an asset to the National Credit. Setting out the accounts as they stand in this connection, we see that the community owes to the Mining Industry the Costs incurred in the production of coal against which is set the value of the coal to the community. Not only, therefore, does the community owe money to the industry, but it has the wherewithal to pay it; and the wherewithal consists, in the first place, of the price actually paid for the coal, and, in the second place, of the enhanced Real Credit produced by means of Coal. The community is thus not faced to make up the difference between Cost and Price; since that difference already exists in the form of the enhanced Real Credit resulting from the production of Coal. The community, through the National Credit Account, simply pays over to the Mining Industry the credit balance already created. In a word, it gives Financial Credit in recognition of Real Credit produced. The difference between such a Draft of recognition and a State-dole paid out of taxes is obvious. A State-dole is a transfer of purchasing power from one set of citizens to another set, without regard to the creation of credit. The National Credit is paid over to the Mining Industry, and, after paying for the coal consumed by means of Price, gives financial credit for the surplus Real Credit, and thus discharges its total debt.

It has not been the purpose of the foregoing commentary to defend the Scheme against criticism, good, bad or indifferent, but to explain its general meaning in order that its critics (if there are any) may be in no doubt what the Scheme involves. Such questions as, no doubt, remain to be answered we propose to consider in a subsequent series, in which we hope to be able again to consider the Scheme clause by clause. Questions are invited and should be numbered according to the Clause of the Scheme to which they refer.

One further note in conclusion. A complete understanding of the principles underlying the Scheme or even a complete understanding of the construction of the Scheme itself is by no means necessary to its efficient operation. How many of those who operate the enormous complexity of modern machinery completely understand the Science of Mechanics or the Principles of Engineering? How many bankers, daily engaged in finance, completely understand either economics in general or the principles of Real and Financial Credit? What is needed, on the one hand, is a sufficient number of people to understand the Scheme and to put it into operation; and, on the other hand, the approval by the community at large of its results in practice. The results are certain if the Scheme be once adopted. But far, no Executive of any Trade Union, Employers' Association, or Government Department has sufficiently considered the Scheme to pass a judgment on its merits. Sooner or later, however, the time will come when such a Scheme will be all that stands between Chaos and Order in industry. For it is impossible that the present system should continue and it is no less incredible that any of the ordinary Socialist proposals can be realised without a "revolution" that would itself defeat their avowed object. Our desire is to carry on; and to carry forward while still carrying on.

Readers and Writers.

The "outlets" hitherto provided for the creative abilities of the "nurseries of the nation" appear to be still "inadequate"; and a new magazine, "The Oxford and Cambridge Miscellany," under the joint and several editorship of Messrs. Herbert Baxter and Alan Porter of Oxford, and Messrs. L. de G. Sieverking and Alec Macdonald of Cambridge (Blackwell, 6s. net), has now made its appearance. Several of the contributors to the Miscellany are no longer, even if they ever were, members of either University; but nine out of ten are resident undergraduates still wearing their youth. In "Coterie" and the "Queen's College Miscellany" we have already seen what each of the Universities can do by itself; and the result, in what I hope is now our common opinion, cannot be regarded as very promising for the future either of the nation or, still less, of the European race and the world. Vastly more "chaos" will be necessary to the birth of a new dancing star than is visible in the diminutive anarchism of these nursery journals. Cleverness and talent are manifest upon every page, in every article and poem; there is none of the conventional stupidity; but the intellectual and spiritual background, the collective consciousness of the whole, is impossibly poor. It is the spirit derived from the source to which it is returned. It does not tax one set of citizens in order to transfer their purchasing-power to another set of citizens; no taxation, in fact, is involved in it at all. The National Credit Account, through the instrument of the Treasury, recognises the fact that Real Credit has been produced by the Mining Industry, and, after paying for the coal consumed by means of Price, gives financial credit for the surplus Real Credit, and thus discharges its total debt.

Of the score and more pieces of which this "Miscellany" is composed, only four call for serious attention, and these rather as exercises than as literary "output." Mr. Richword's prose sketch, "Grey Pastures," is a good specimen of earnest work; but it utterly disappoints the prefatory axiom. "The Bull that is the sign of Life," he quotes from Turner, and at once our mind is alert for the note of massive greatness. But it turns out to be a story of seduction; and reminds me of what a critic said of Mr. Knoblock's recent play, "Tiger! Tiger!" It should have been, he said, "Puss! Puss!" Why self these writers belittle things so? Turner and Blake are giants who lived habitually in a state of ecstasy planes above the ordinary level of consciousness. And to apply their phrases to commonplace life is to do them a grievous wrong. Mr. Richword might have quoted Antony Hope or even Tennyson; but in quoting Turner he is guilty of pretence. Mr. C. H. B. Kitchen's "Night Piece" is ingenious, but over-ingenious for the subject—the last night's leave of some officers during the war. The tragedy of such an event was unspoken; and in places Mr. Kitchen has almost realised it; but the flickering of the successive scenes breaks up the effect of unity, and in the end no single impression is left on the mind.

Attention is directed to Mr. Robert Nichols' fragmentary Invocation, intended for a Dr. Faustus play, less for its accomplishment according its promisingly ambitious spirit. It is clear that Mr. Nichols is prepared to think on the grand scale; he has gone to one of the world-mysteries for his subject; and he has a respectable idea of the forces with which he would need to come in contact. His vocabulary, however, is not yet equal to his ambition. The Gold-Mine for Writers in Search of Power is now opened, and Madame Blavatsky's "Secret Doctrine" is a gold-mine for writers in search of a powerful vocabulary. Finally, I recommend Mr. Edmund Blunden's "The Lost Leader." For two-thirds of its course this genre sketch of a boy is excellent; and then, with the apparent inevitability of our days, its promise fades away and ends in farce. Tragedy becomes melodrama;
comedy becomes farce; thus it is at Oxford and Cambridge at present.

... I am really sorry to learn that “Art and Letters” has been compelled to suspend publication; for it was undoubtedly the best of the minor literary quarterly. Whether its directors will now carry out their original threat to preach the extinction of the human race in the event of “Art and Letters” failing to find a public, I do not know; but the loss of such a magazine is symptomatic of the general subsidence of culture under resurgent commercialism. As befits a magazine that is annoyingly partial in every sense; for the most part Katherine Mansfield, Mr. T. S. Eliot, and Sacheverell Sitwell almost achieve beauty in their contributions to the issues before me. It is as if they wrote, if not up, at least on a level with their beginnings of culture in America.

... Two recent issues of “The Chapbook” (1s. 6d.), a monthly Miscellany, substituted for the quarterly “Art and Drama” and published in “The Poetry Bookshop” (at 35, Devonshire Street, W.C.1), are devoted respectively to a Bibliography of Modern Poetry and “Some Contemporary American Poets.” It is a pity that the English “Bibliography” did not declare itself in as modest terms as Mr. Fletcher’s “Some Contemporary American Poets” is better; and in addition there are excellent reproductions of drawings by John, Lewis, Wadsworth, Guevara, Epstein, B. Coria, Ginner and Dobson. It will be many a day, I fear, before as good a magazine sees the light again. Our new poor are born dying, and our new rich are born dead.

... “The Right to Strike” (which, by the time that this article appears, will be in the evening bill at the Lyric) has been much discussed, not on its merits as a play but as an attempt at political thinking. Having seen “You Never Can Tell” so recently, I am reminded of the jibe that the only place where a certain range of opinion would be regarded as “advanced” is the theatre. For there is nothing in “The Right to Strike” that has not been shrieked by Mr. Garvin and the Northcliffe Press for years; the only thing that is not discussed in the play is Socialism. “But I can prove to her,” said Mrs. Claudon, “that Socialism is a falsity.” “It is by proving that, Mrs. Claudon,” that I have lost all my young disciples,” replied McComas. Mr. Ernest Hutchinson will not lose his young disciples in the same way; if I may judge by the extraordinary way in which the audience applauded contradiictory principles, I must conclude that nothing is proved by the play—which is probably why everybody says that Mr. Ernest Hutchinson is impartial. Whatever he may be, he is not a playwright; there is not a memorable phrase in his dialogue, not a character in the cast, nothing but the hackneyed emotional effects of melodrama.

But if there is nothing proven by the play, there is something assumed; Capitalism (by which is meant the supply and control of public necessities for private profit) is assumed to be the only conceivable system of the supply and control of public necessities. It is the capitalist, represented by the Railway Chairman, who declines to discuss Socialism; it is the capitalist who is left in control at the end, when the Christian religion is invoked as a more satisfactory method of settling differences between Trade Unions. What has really happened is that one Trade Union, that of the doctors, has fought another Trade Union, that of the railwaymen; the doctors, calling themselves the “community,” declared “a strike to end strikes,” and not only refused medical attendance to “the community,” but actively worked to break the strike, not by bringing pressure to bear on the capitalist, but by “blacklegging” the railwaymen. The assumption was not that the capitalist control of the railways, which had issued in the strike, was wrong, but that the men were wrong in using their common law right of withholding their labour; and the railwaymen, who boasted truly of belonging to “the strongest Trade Union in the country” (did they not hold “the community” up to ransom at the passage of the Insurance Act?), proved that the men were wrong by doing exactly the same thing.

The simple fact is that the men are not only not responsible to the community, but are vigorously and definitely denied any share in responsibility. A railway is established by Act of Parliament, which gives to a group of capitalists certain monopolistic rights, including, for example, the compulsory purchase of land, in return for certain more or less clearly specified services. If those capitalists, for whatever reason, fail to perform those services, action obviously should be taken against them. When a man, for example, suffers loss by delay in transit, he proceeds against the railway company; it never occurs to him to hold the railway workers responsible for the delay. The railway company manages the railway, its responsibility for the service is acknowledged; when it has so mismanaged the railway that a strike occurs, the men are supposed to be responsible for the service. Really, the community ought to appoint a commission of enquiry into the mismanagement of a railway whenever a strike occurs, or, better still, to control communal services communally. But no; the cry of “the community is being held up to ransom” is never raised on behalf of the community, but only on behalf of the capitalist control of communal services.
On the other hand, who gave the doctors, "the strongest Trade Union in the country," the right to do as they pleased, except by voluntary agreement? After all, there are forty thousand of them, and if we go by ideas, as revealed in their practice as well as in this play, they differ in no way from the organised working classes—or, rather, they do, and that for the worse. I believe that a doctor still takes the Hippocratic oath of service; but whether that is so or not, his union is constituted under an Act of Parliament which binds him to render medical service whenever and wherever required. That point is made in the play. He is as much responsible to the community for his service as the Capitalist railway company is for its service: the Trade Union is different in theory to that of the working-men's unions by that very fact of responsibility for the service enjoined by the community and accepted by him. A strike of doctors would, in the usual terms of controversy, be treachery to the community (that it might, in the main, be a benefit, is a speculation to which I have, on my part, not been even glanced at. Christianity, the peace-maker, was invoked to induce Dr. Wrigley to use his surgical skill to save the life of the strike-leader's wife—but it was not invoked to induce the Capitalist to ensure a more equitable distribution of the national income. The teaching of the play apparently is that all the virtues of the Christian life are to be delivered up to the Capitalists, the peace-maker, was never stated, while interpretations are peeled off a symbol like the Capitalist journalism are used) at the conference is a work of art, "The Right to Strike" is as negligible as any other. The public would have laughed at this invocation of Christianity, the peace-maker, was never stated, while interpretations are peeled off a symbol like the Capitalist journalism are used) at the conference is a work of art, "The Right to Strike" is as negligible as any other.

**Silberer.**

Perhaps the most significant psycho-analytic book that has yet appeared in English is Silberer's "Problems of Mysticism and its Symbolism." Taking a hermetic parable he first demonstrates the Freudian interpretation to be found in it. Then in a short study of Alchemy, Hermetics and Rosicrucianism he demonstrates the accuracy of, and justification for, this interpretation. The very conception of privacy or profit is unfitted to perform the function. But Christianity requires its expression in social structure as well as in individual conduct; we cannot suppose that a Christian community is possible in Hell or is capable of yielding allegiance to the Devil. Expressed in Biblical terms, that is what the preaching of Christianity within the limits of the Capitalist system implies. The Christian does not believe that the Universe is controlled by "economic laws," or that it was created and is manipulated for the private profit of his God. The very conception of privacy or profit is absurd in this context and a better instructed public would have laughed at this invocation of Christianity. Instead of which, Dr. Wrigley was as much applauded when he denounced his "right" to strike as when he announced it; and I believe that an English audience is really capable of understanding, and is willing to hear the most significant without any regard for its ultimate effects or meaning. They seem to be impressed by simple energy, whether of action or vituperation; when the presence of the Socialist "professional agitator" (all the clichés of Capitalist journalism are used) at the conference is objected to on the ground, the objection is stated to be the communistic sort, while interpretations are peeled off a symbol like the Capitalist journalism are used) at the conference is a work of art, "The Right to Strike" is as negligible as any other.

**Retrograde Aspect.**


If we wish to see how he arrives at this, we must go back to the problem of the neurotic. The neurotic is introverted, thrown into himself, by difficulty with either external or internal (psychical) circumstances; and as he has not introverted but has been introverted, he does not realise what has happened and regresses, follows down the retrograde aspects of Silberer’s table. In this state he has been studied by psycho-analysts. These psycho-analysts have noted all that has happened to him with the intense accuracy of the, for example, Freudians, and have attempted to apply the results of these findings to all unconscious activities universally, to arts, to myths, to religions, to the teachings of various mystic schools. They have of course found the retrograde phenomena there also. Other Jung and Silberer, have not been content to push aside the artists’ and the mystics’ own statement of the case in the unconscious manner of the Freudians; and they have consequently discovered the analogic phenomena. And the outcome is a confirmation of the saying, demon eats devil, the whole problem is over, him, to find the positive to which every neurosis is the negative.

Silberer is extremely good in his demonstration of this, and exemplifies it in a discussion of introversion. This he says may be of three types, the introversion of the mystic, and the speculator mind (mystic); the introversion of the schizophrenic (dementia praecox). The last two lead to a narrowing, the first to an expansion of consciousness. There is little to be added to this. I should like to mention a fourth type that leads to schizophrenia, and that is the wilful introversion, more in the nature of a resistance to treatment, sometimes found in hysterical (ego-centric extrovert) cases, that, if kept up long enough, may develop, as I said, into a condition of true schizophrenia. We might also note at this point the meaning behind the term lunatic, which is not moonstruck but motherstruck. The objectifying of the Alchemistic Luna into the actual moon has led to the popular fear of sleeping in moonshine.

Now with regard to the natural philosophical interpretation, Silberer, confining himself to Alchemy, puts forward the hypothesis that the Alchemists attacking chemistry with speculative minds, were themselves attacked by the archetypes that came into their conjectures unawares, so to speak. Well, this may be so, but it is also conceivable that the true Alchemists took advantage of an interest in chemistry, as advantage has been taken of other interests before and since, for their analogistic suggestion that will at all events bear consideration. It must be remembered that such matters have been in a state of both suppression and repression; quite rightly while we remain so objective-minded as to ruin all psychological symbols.

Let us now see to where Silberer’s speculations point the way. The only answer we can give is analysis not in the sense of Freudian reduction, but in the sense of Yoga contemplation. Freudian analysis is the basest preparation for the true work, which is a rebuilding that the individual must perform for himself or not at all. Here again Silberer makes the inestimable suggestion “whether the resolution of conflicts, with evasion of the process in the outer world, cannot he accomplished subjectively, by battles with symbols (personifications) and in symbols, thus amounting to an abbreviation of the process.” Here again I cannot do better than leave the matter to the reader’s discretion and speculation. He will find all that is requisite for his study in the quotation just given. That and a general direction to Hindu psychology should be sufficient. It is indicated in Patanjali that renunciation, or disinterestedness, should be attempted first at the emotional and intellectual levels. This is Silberer’s suggestion in only slightly different language.

The conclusion of the book is a little disappointing. For Silberer draws comparisons between the Alchemi-

cal work of transmutation and masonic ceremonial, with the intention of indicating between the lines, so it seems to me, that in the masonic procedure is to be found a counterpart to Alchemy, or the resolution of conflicts. Well, we can only make two observations about this. When symbols become objectified in ceremonies, they are ruined, their day is done. And the other observation is that a matter must be judged by its results, which in the case of masonry are psychologically negligible. This is not the fault of masons, but the natural result of our first observation. So it follows that the old bottles are best left empty, while a watch should be kept for the appearance of a new framework entirely. This is psychologically bound to appear as soon as the tide rises high enough. I am sorry to inflict such a mixture of metaphors upon the reader. All I wish to convey is the idea that there is a dynamic urge in the psyche that needs new forms for its right expression; so that Silberer’s attempt to rehabilitate the old need not be emulated. But this is a minor point in comparison with the service his book renders to psycho-analysis, a service that I, at any rate, would wish to see rated even higher than that performed by Jung or any other psycho-analyst who has yet written on the subject. I hope that his works will become very much better known in England than they are at present.

J. A. M. Alcock.

The War Diary of a Square Peg.*

Not being one of those who thoroughly enjoyed the war, or who firmly and obstinately believe that the war has done good, I was almost bound to be interested and immensely amused by the quiet sardonic humour and merciless honesty with which Dr. Mügge described his experiences as a soldier in the British Army. He had grown tired of war books when I picked up this volume.

Two only had I enjoyed heartily: Barbusse’s “Au feu!” and Siegfried Sassoon’s “Counter Attack,” a work of such profound insight and understanding that there is one poem in it that I am still unable to read through, so intense and so vivid is the image it presents of the worst horrors that one saw out there. Knowing Dr. Mügge only as a solemnist philologist, I was a little startled at first by the tone of banter with which he opens; very soon, however, the richness of his pleasantness and the accuracy of his observation make no other alternative, I partake of his mood of scathing merriment, and thoroughly enjoyed the book to the end. “Tommie as she is spoke,” or the “slanguage” of the boys, is here reproduced with interesting philological elucidation that elevates the pathetic babble of our men almost to the dignity of a great European tongue, while a running commentary upon their actions and mentality completes a picture which is in every respect as truthful as its treatment is good-natured. It cannot be said that Dr. Mügge’s attitude towards the men’s “superiors” is equably generous. “The position of the military mind in the history of human brain development is best indicated,” says the learned sergeant, “by the fact that boys between the ages of four to twelve are particularly fond of playing at soldiers” (p. 86). This is an interesting comment that throws some light perhaps on the blunders of the staff during the war. “I object to the god-like distance of the officers towards the men,” says Dr. Mügge (p. 26), “and this semi-divinity business is un-English” (p. 24). Oh, is it? But I know what he means. He is criticising an error of organisation which, however, is not confined to the Army. Owing to the existence of a fatuously pompous rich “upper” class in our midst, the differentiation between man and man has not followed the or-

* By Maximilian A. Mügge. (George Routledge and Sons, Ltd. 1920.)
dinary hierarchical rules based upon genuine superiority, but has been effected by arbitrary cleavage. There is no difference except in banking account between a rich industrial and his foreman; the only way to make a difference is to create it. This is done by cleavage. Hence we have to-day the absurd anomaly of a community—nay, an Empire—bound together, if you please, on the principle of cleavage! How it lasts one cannot imagine. It is the same in the Army. Even the use of the proper name for aspirations and the deeper purse, there is little to differentiate the officer from his men, and consequently a deep cleft or chasm has to be dug between them, so that there shall be no mistake.

The non-commissioned officers also come in for some sharp criticism. "The language of some of the N.C.O.'s in the square is abominable. For filth and vulgarity it is unequalled. They bully the boys. One of my neighbours in the ranks actually burst into tears between them, so that there will be no mistake.

According to the same sheets that tell us our soldiers will go home—tell this lie.

Anyhow, I have diligently searched for the Man who does not suspect sadism in the attitude of numbers of our people in the ranks actually burst into tears among a lot of verbiage "cemented" with one or two pints; if I hurled it at a man straight away, lie would go back. I have not found him. He does not seem to exist. But Jim in my hut, who has been through the Boer War and the War of 1914, has no scruples in phrasing his absolute certainty less diplomatically. Says Jim: "There ain't such a bally fool!"

This is a book to be read by soldier and civilian alike. It is sometimes unpleasant reading, particularly if romance is your mood; but it is always entertaining and delightfully malicious.

ANTHONY M. LUDOVICI.

Views and Reviews.

PSYCHIC RESEARCH—II.

I return to this subject for no other reason than that it fascinates me, and rouses in me an apparently illimitable number of questions. I referred in my last article to the difficulty of delimiting the subject-matter of psychic research; it seems to me impossible to investigate satisfactorily "super-normal" phenomena until we have determined what are "normal" phenomena, impossible even to understand what is meant by "survival" of the "soul" or "personality" until we have determined the origin, nature, conditions of the "soul" or "personality." Instead of psychic research limiting itself to a small section of human activity, it seems to me that it must take all human nature for its province, that the science of the soul must be a synthesis of the sciences. There is, to me, at least, something puerile in such articles as that of Mr. Arthur Hill in this number, entitled "Further Evidence of Supernormal and Possibly Discarnate Agency," with "spirits" giving their names symbolically, for instance, tapping on the table to represent the name "Tapp." If there is one thing more certain than another, it is that most civilised people think in words; and communication between mind and mind, as far as the "spirits" of Glastonbury Abbey had no such difficulty in writing, through the hand of Mr. John Alleyn, the fascinating details about themselves and their lives given in "The Gate of Remembrance."

But, as I have said so often, the question for us is not, primarily, the survival of the soul, but the nature of the soul. There is no problem of survival unless we assume that there is a soul capable of existing apart from the body; and the whole question turns on that assumption. Psychic research can make no progress until it regards that assumption as its chief field of investigation, until it determines whether the assumption is justifiable or necessary in view of the facts. We are not confronted, in real life, with any dichotomy of soul and body; on the contrary, unity is the characteristic of a living organism, as Dr. Haldane is always telling us, and that unity is not the simple unity of an ego, but the complex unity of a series of inter-connected normals which, as he says, can only be normal so long as the organism is a unity. "Normal structures, normal environment, and normal activity, are clearly bound up together . . . . this unity of structure, environment, and activity, is just life. On the other hand, he says, "if we attempt to take the organism to pieces, or separate it from its environment, either in thought or in deed, it simply disappears from our mental vision. A living organism made up of matter and energy is like matter and energy made up of pure time and space; it conveys to us no meaning which we can make use of in interpreting the facts."

* "The Psychic Research Quarterly." Vol. I, No. 1. (Kegan Paul. 30s. 6d. net.)
I have not the space, nor the competence, to deal with these "normals" in detail; but I may quote Dr. Haldane's conclusion from his study of the physiology of breathing. "The experimental study of the physiology of the heart and the discovery of its function is not the business of the normals, the maintenance of which furnishes the interpretation of a mass of what would otherwise be isolated and unintelligible observations. We have first of all the normal alveolar CO₂ pressure. This turns out to be directly subordinate to the normal regulation of the hydrogen ion concentration of the blood, the normal reaction of the respiratory centre to hydrogen ion concentration, and the normal regulation of the capacity of the blood for carrying CO₂... These normals represent, not structure in the ordinary physical sense, but the active maintenance of composition. We may call this living structure, since we know all living structure is actively maintained composition, the atoms and molecules entering into which are never the same from moment to moment, according to the physical and chemical interpretations." I may add that these normals are regulated with an almost incredible delicacy; for example, a rise of 0.2 per cent. in the alveolar CO₂ percentage increases the resting breathing by 100 per cent., while a fall of 0.2 per cent. produces apnea. The hydrogen ion concentration is so delicately regulated that an increase in it can only be detected electrometrically when it is of sufficient extent to produce very gross changes in the breathing.

The point I want to make is that the conception of living structure as actively maintained composition seems to me to put out of court the theory of the "soul" or anything else) disappears; and the identity or correspondence of the unity of the ego, consequently, is not that of the oneness of the spiritualists which is dispersed into multiple phenomena, but the co-ordination of a certain number of incessantly renascent states, having for their support the vague sense of our bodies. "This unity does not pass from above to below, but from below to above; the unity of the ego is not an initial but a terminal point." The identity or correspondence of the unity of the ego with the organism is again demonstrated in Ribot's work. Dr. Boris Sidis' theory of "moment-consciousness," leading up to "the synthetic moment of self-consciousness," also demonstrates the practically insuperable difficulty of attributing survival to a synthesis apart from its preliminary and constituent conditions and elements. The possibility of demonstrating the persistence of a complete mind by study of one of its dissociated groups of elements in a manner which is not parent to me; and I think that "The Psychic Research Quarterly" would do better work if it concentrated its attention on the definition of the 'soul' and left the question of survival for later consideration.

**Review.**

Saul. By Corinne Lowe. (Constable. 9s.) The study of genius ranges more widely when it is recognised as a spirit, not as an accomplishment; and the lack of literary standards among American novelists throws open to them almost the whole field of human endeavour for research. "Saul" is a study of a genius in the dressmaking trade, of an American Jew, born in Galicia, who works his way up from slavery to the sewing machine to the point where he can describe himself on his card as "Furniski, Creator," the author's knowledge of the dressmaking trade is equalised only by her ability in transcribing the peculiar jargon spoken by these immigrants; for example: "Wanta to us,' he said, still with warded hefig and wadding palm. 'Woudn't Forzhorn know ut if there was? Ain't he got his brother Abe over in Powrus dis vera minute? Wouldn't he be cabling back tunics, tunics, tunics? No, Mr. Polly Pepper, they may be wearing tunics in the Boyce-Rosenbaum's acquaintance with photographs labelled 'Seen in the Bois,' said the Beil, 'but in the Beil, Saul, left him with his native pronunciation—but here in Central Park it's gonna be ruffles. Yuh know how it is, Saul—yuh know a style that takes in Powrus in the spring don't get tuh America till fall.' With a table of equivalent values at hand, the passage is easily intelligible. But we have rather more difficulty in recognising the authentic genius in Saul. His ruthless ness, and his unconsciousness of it, are quite in the picture; but Miss Lowe reconciles him to his wife at the end, makes him accept the 'dogma that "Love means trying to understand" other people's giving. True, he concludes: "Oh, Channah, isn't it wonderful just us two together—working out things"; but if her inspiration ever failed or conflicted with his, how long would his "love" last? If Miss Lowe would deal as fairly with his genius as she has done with his activities, she could write a considerable work; but at the end of "Saul" we know a lot, perhaps more than is good for us, about the dressmaking trade, but singularly little about Saul. He does not explain himself; men and women have to tell him what he is doing at— and the sentimental conclusion baffles understanding. Love is the enemy of genius—and when Saul discovers that in the case of Channah (as he had done in the case of Faith Severance), we shall get another novel with tragicomical possibilities. Genius without philosophy is mere devilry.
Pastiche.

GODSEARCH.
(To J. A. F.)

He was to me those days
Spirit at Goodness that my lips could praise,
Spirit that ran
Thro' every clayey splendour that was man-

Wondrously dim,
Seated sublime among his Seraphim! . . .

My soul rose up
To slake its hungers at His mystic cup,
And found its peace
Amid the quietudes that never cease
Their piteous clamourings at His golden gate. . .

Such was my fate.

He was to me those days
Spirit of Mercy that my heart could praise;
Their piteous clamourings at His golden gate. . .

To slake its hungers at His mystic cup,
My soul rose
Amid the quietudes that never cease
Such was my fate.

Raising the golden sheaves upon our lands:
And found its peace
What if the earth
Moaned sadly at the Godhead's innocent mirth?
He was a Child
And digged his grave i' the grassy green,
And laid him there that looked so brave?

And who digged his grassy grave
And laid him that was worthiest
In every writhing anguish of the world;
So lipped I, till the Godhead moved, and ran,
And dwelt in—Man. . . .
Such was my vision, friend, and all the skies
Could open up no ghastlier Paradise!

These laws around me that have never ceased—
Beast preying upon beast, and Man on beast!”

Such is my vision, friend, and all the skies
Can open up no ghastlier Paradise!

Now I'll to bed, and sleep. . . . What hours it seems
Since . . . . God! be merciful unto my dreams!

BERTRAM HIGGINS.

NOTE.

If one could exhibit in a row, in chronological order, and, in one glance, embrace all the paintings executed in Europe from the days of the Byzantines until to-day, one would be very surprised to find how every painter, for about three centuries—that is to say, from the cinquecento until the beginning of the modern French school (which may be fixed about the nineteenth century)—has kept to this most absurd dictum of Michelangelo's: "I maintain that painting seems to me to be best when it nearest approaches relief." In other words, sculpture. During all that period, in fact, Western painters, Italian and foreign, but mainly Italian, worked, if one reflects carefully, only in chiaroscuro. With the exception of a few Venetians, one finds in them no sensibility for the innumerable variations of light and tone, no love for or study of colour. Poor or five colours, always identical in their gradations, sufficient to imitate the subjects in relief, and that was all.

The exquisite, airy, joyful, clear, rich and magnificent colour of the Byzantines (I am principally thinking of the superb mosaics in the vestibule of St. Mark's at Venice), and in some of Giotto's paintings in the Orogagna, and of Beato Angelico and Masaccio, became, in the days of the so-called renaissance, monotonous, poor, dark, heavy, muddy and insignificant.

It is only during the last fifty years or so that one is beginning to feel and to see light again. And not only light. After that galley-slave style of painting we have returned to the passionate love and to the innate comprehension of nature and of her infinite magnificence.

FROM "SCOPERTE E MASSACRI," BY ARDENGIO SOFFICI.

(Florence : Vallenti. 1919.)

Translated by Arundell del Re.

MY LOVE'S COLD.

O my Love's cold on the green hill,
O my Love sleepeth under a stone!
Of my Love that did no ill
Womanly I make my moon;
I am dead since my Love's gone.

O who was 't struck my Love down,
And who digged his grassy grave
Hastily i' the earth so brown
And laid him there that look ed so brave?

I know not who struck him down
And digged his grave i' the grassy green,
But I do rend my tressed hair,
That was so seemly to be seen.

I know not who did pierce his breast,
His bonny breast with iron cold,
And laid him that was worthiest
Unto his sleeping in the mould:

But I do rive my tressed hair,
And weep that it be not white;
For then I'd soon be lying there
Under the green with my delight,
And reck not of the day and night.

RUTH PITTER.

All communications relative to The New Age should be addressed to The New Age, 38, Cursitor Street, E.C.4.

Published by the Proprietors, The New Age (A. R. Orage), 38, Cursitor Street, H.C.4, and printed for them by Bonner & Co., The Chancery Lane Press, 1, 2, and 3, Rolls Passage, E.C.4.