One of these days the statement contained in the King’s Speech that unemployment is irremediable by legislation will either appear to be barbarous nonsense or be demonstrated to have been prophetic wisdom. In a certain sense it is perfectly true that the legislature, being, as it is, the instrument of the dominant economic powers, cannot ‘remedy’ but only ‘alleviate,’ the ills induced by those very powers; and again, in a different sense from that, perhaps, intended in the King’s Speech, it is also true that only ‘the co-operation of capital and labour in a spirit of mutual trust and confidence’ can ensure a complete solution of the problem. Nevertheless it sounds rather roi fainéant in these gloomy days of the worst unemployment ever known, to be told by the sovereign responsible authority that the social disease is incurable by parliamentary wisdom and must be cured, if at all, by the private exertions of the joint and several industrial interests. The fillip thereby given to the Communist Left is unmistakable, and we have no doubt whatever that Lenin will quote the King’s Speech as evidence in favour of Bolshevism. If parliamentary government by its own confession is unable to cure the major disease of the ‘capitalist’ system, what is there left, the Communists will ask, but revolutionary measures of an anti-constitutional character? For it is intolerable that society should continue complacently to endure an evil like unemployment without making an effort to deal with it; and sooner or later, if fair means cannot be discovered, foul means are certain to be adopted. That there exists a means neither wholly parliamentary on the one hand nor, on the other, revolutionary in the Communist sense, our readers will permit us to affirm. We affirm, in fact, that the evil of unemployment is curable without surgery and that the method is within easy reach. But a via media of this kind implies the co-operation of capital and labour as well as parliamentary action; and it is precisely this integral policy that appears for the moment to be impracticable.

“Labour” undoubtedly shares most of the economic fallacies of “Capital” and is, in fact, indistinguishable from it in point of theory. Look, for example, at the opening sentence of Labour’s latest Manifesto on the subject of the German indemnity. It runs as follows: “The causes of the industrial depression through which this country is passing lie, for the most part, abroad.” Is there any “capitalist” who would not subscribe to this opinion? And since the fundamental assumption of Labour is identical with that of Capital, can the respective conclusions be expected to differ in any radical sense? For our part we utterly deny that the causes of our present industrial depression “lie abroad.” The statement simply will not bear a moment’s unprejudiced thought. For we have to suppose that, being able to supply the world with goods, we cannot supply ourselves with goods because the world is unable to take off the surplus! What would be said of a smallholder who could not consume his own produce because he could not sell it? Or of a manufacturer who could not supply himself with commodities of his own manufacture because he could not supply other people? The prevalent notion of both Labour and Capital that the satisfaction of foreign demand is the necessary condition of satisfying home demand is one of the craziest that has ever entered the human mind. We have a plant, an ability and a sufficient supply of raw material to enable us, ex hypothesi, to export goods abroad to almost any amount; the country is bulging with potential production. And yet, with all this superabundance of ability to produce goods, we cannot produce the fraction we need for ourselves, because we have no foreign market for the mere surplus over our own needs. It ought to be plain that there is something wrong in a state of affairs that requires Robinson Crusoe to starve in the midst of plenty because he cannot “export” the surplus; and the thing that is wrong ought equally plainly to be seen: it is the inadequacy of the distribution of purchasing power at home.

Mr. Clynes and his colleagues have not taken and apparently do not intend to take the trouble to understand our proposals for the distribution of credit at home; but, with characteristic subservience to the ruling powers, they have mightily engaged themselves with the proposal to export Credit. On the face of it, it would appear to be not only as easy but quite as legitimate to distribute Credit (or purchasing power) to the impoverished members of our own community as to the impoverished members of foreign communities; and it is no less obvious that the effect upon our industrial system of the one operation would be similar in some respects and superior in others to the effect of the other. For the declared object of the Credit Export schemes approved by Mr. Clynes is simply to enable
foreign countries to buy goods from England "on credit," that is to say, on a promise to pay in the future; and it can scarcely be maintained that if an investment in foreign I.O.U.'s is a sound proposition, an investment in domestic I.O.U.'s is any less sound. There stands in the way, moreover, the same obstacle to both propositions—the refusal of the banks to guarantee the credits. We are informed that our banks are not disposed to accept the risks of exported credit; they demand that the Government shall take the risks, leaving to the banks and the exporters only the possible profits. In other words, it is upon our national credit that export credits are to be made, if they are made at all. But since the whole scheme of export credits is to depend upon our national credit, and not upon that of the banks, will Mr. Clynes inform us why the same national credit should not be employed to distribute credits here at home? If the nation is going to "lend" power to our own consumers in the certainty that the community would be repaid in the appreciation of value, it is upon our national credit should not be employed to distribute credits here at home? If the nation is going to "lend" power to our own consumers in the certainty that the community would be repaid in the appreciation of value, it is upon our national credit, and not upon that of the banks, that the Government should control them! But it is not a case of being paid in the future, would it not be equally feasible and even less speculative to "lend" purchasing power to foreign consumers on the chance of being paid in the future, would it not be equally feasible and even less speculative to "lend" purchasing power to our own consumers in the certainty that the community would be repaid in the appreciation of value, thereby brought about? We suggest to Mr. Clynes that if impoverished foreign communities are a good investment for our national credit, our own community is a better; and that, in short, if export credits are desirable in any degree, the distribution of credit at home is a thousand times more so.

One of the few speeches of importance contributed to the debate on unemployment was made by Mr. Myers, the Labour Member for Spen Valley. Like ourselves, he traces the prevalent depression (which, we take this opportunity of repeating, is not a "passing" phase, but only the beginning of the trouble) to our financial system. The disposal by a few people of the mobilised financial credit of the whole community enables them to direct industry in precisely the same way that "mobilisation" of an army creates the instrument for a military dictatorship. It is all very well to say, as some of our readers do, that the ultimate source of the power exercised by the banks is the individual deposits, and that without the depositor a bank is powerless. Without individual men an army cannot be formed; but exactly as an army differs from a discrete collection of individuals by its corporate character, so the incorporated deposits of a bank differ from the deposits taken separately. Mr. Myers appears to have realised the difference between financial credit as mobilised and led by the banks and financial credit in its individually distributed and unorganised form; and he was able to quote very appositely, the opinion of a "Banker," writing in the "Times," in support of his conclusion. "The power of our bankers," said the banker, "is even greater than that of Ministers, and increases year by year, for the reason that our industries and commerce are built upon bank credit. With the continual amalgamation of our banks it is no exaggeration to say that the whole of our industry and commercial life are under the control and at the mercy of probably less than fifty men." That is exactly our contention and we are indebted to Mr. Myers for bringing his authority to public notice; but then, unfortunately, Mr. Myers continues in a strain with which we are only too familiar. If the "banker's" indictment is true, he says, "drastic action on the part of the Government is called for." In other words, if it is true that the banks are more powerful than the Government, the Government should control them! But it is not a question of the banks and the Minister being more powerful than Ministers; it is a fact. There is not a Minister or a Government that could remain in office twenty-four hours without the consent of the fewer than fifty men who form the General Staff of the mobilised financial power. And to invite a Government that is the creature of the financial power to take "drastic action" against its own creator and preserver is to invite it to invite its own destruction. No such drastic action on the part of the Government can or need be expected. The means of combating the financial dictatorship exist, and we could tell Mr. Myers what they are; but the Government are not a principal in them.

There is no doubt that the financial dictatorship is beginning to feel the need of "propaganda"; and we would advise our readers to examine carefully every reference to finance contained in the papers of the day. It must be remembered that practically every journal, even including the "Daily Herald," is more or less under the control of private finance, and, hence, that nothing is likely to appear in popular print without a propagandist origin. Self-contradictions, obvious ignorance and confusions worse confounded are, of course, to be expected, since the object of the propaganda is not truth but prejudice; and thus it may happen that the most ill-instructed of journals will be found to be of the greatest value to the fewer than fifty men (most of them aliens) who have determined to plunge this country into another world-war. The "Glasgow Herald" is the latest of the kept journals to come under our notice; and its recent references to the "specious nonsense" said to be current concerning the connection between finance and unemployment indicate, as the depths to which propaganda will descend. It is a complete fallacy, says the "Glasgow Herald," that "the restriction of credit can be a radical cause of unemployment." The real cause, it appears, is "the high cost of production" and this means that "there is not a sufficient margin of Production over Consumption." The "specious nonsense" said to be current (we wish it were!) that links unemployment with credit-control, is heavenly wisdom by the side of the poisonous lie that asserts that our Production affords an insufficient margin over our Consumption to maintain our population in liberal comfort. We are in a position to produce for the whole world, according to the same propagandist authority; our Productive capacity, in short, so far exceeds our Consumptive needs, that we could supply the world as well as ourselves. And yet the "Glasgow Herald," along with the other agents of the "fifty," declares that the reason we are "poor" is that "there is not a sufficient margin of Production over Consumption." If it were worth while to point out the fallacy contained in the assertion, we could advise that the confusion is between Productivity and Production or development and Output. Truly enough, our actual Output does not provide a wide margin over our actual Consumption; but the reason for that is to be found, not in an inability to produce, but in our failure, under the control of our "fifty," to distribute the effective demand for "output."
unemployment existing in this country to-day." As a reply to the "Glasgow Herald" there is nothing further to be said; the contradiction has come straight from the horse's mouth; the manufacturers themselves complain that the banks' restriction of credit is in great part responsible for unemployment. But the Manufacturers are wrong in supposing that "cheap money and extended credit facilities" are, taken by themselves, a cure for the ills they are suffering. Every issue of credit to the producer, an issue of purchasing credit is made to the consumer equivalent to the prospectively increased production brought about by the first issue of credit, the consequence can only be that the producer is left without customers; in other words, that he finds himself without a market. The argument is really too simple for words, and even the simplest words tend to make a mystery of it. It can be far more easily thought than expressed. A credit issue made to producers takes away from the purchasing power in the hands of the consumers; and when, therefore, the producer has his goods ready for market, he finds that the consumers are unable to buy them, because the producer has already deprived them of purchasing power.

The extensively signed petition praying for "an immediate means of arbitration or mediation between ourselves and the people of Ireland" would probably obtain the signatures of 99 per cent. of both peoples; but it would nevertheless, in our judgment, go unanswered. People do not quarrel and destroy each other, and wars are not made because the masses are quarrelsome or warlike or desire each other's destruction. Wars are brought about by the collision of dominant and directive interests—paramountly in these days by the clash of financial interests—and peoples are nowadays driven to war with each other as the only alternative to their separate starvation. The tragical case of Ireland will never be understood, and equally certainly it will never be settled, so long as people continue to believe that the dispute concerns only England and Ireland or is an affair of religion or race or even nationalism. Ireland, we have good reason for affirming, is merely one unfortunate pawn in the tremendous conflict of interests already engaged in war. Just as in chess, though the object of each side is to mate the king, a single pawn may be the field of battle of both sides, so in the present phase of the coming world-war, Ireland is the crucial pawn. The challenge to Great Britain's naval supremacy which economic circumstances have compelled America to make cannot possibly, we believe, be compromised upon any other plane than that of domestic financial reform. So long as both countries are forced to export their "surplus" production as the only means of providing "work" for their respective populations, so long will rivalry in the forcible instruments of foreign policy (armies, navies and air force) be inevitable; and for as long as this rivalry continues to be "necessary," not only is compromise between the leading antagonists impossible, but every piece and pawn within the reach of either party is liable to capture and subjection. Neither Sinn Fein nor our own "Black and Tans" have, we are sure, the smallest comprehension of the rôles assigned to them by the less than fifty men who control the financial system of both of this country and America. They are quite unaware that they are murdering one another in order to keep both the American and British masses in subjection to a handful of financiers. Yet so it is; and we hazard the forecast that the so-called "Irish problem" will ultimately be found to be identical with the problem of the relations between Great Britain and America.

World Affairs.

The use of power in the moral world, in humanity, implies, in the sphere of consciousness, though not in the abyss of the unconscious, the sanction of a purpose, of an objective, good, spiritual purpose. The system of valuation of Humanity, to state an obvious and intuitive verity, is built up and maintained by humanity's absolute and universal awareness that a Universal Value exists, that an Absolute Norm of moral action exists. The existence and the value of the Whole is correlative and equivalent with the existence and value of Parts; and contrariwise; and the functional and organic interdependence of the Parts of the Whole among themselves, and of the Whole in relation to all and each of the Parts, is the norm of all life. Conscience is the name of moral consciousness, of the awareness of unity, interdependence, functionalism in the human or spiritual world; and Humanity knows, in the refined and ennobled sphere of awakened sense, of conscience, of consciousness itself, that the Law, the inviolable Norm, holds good and is sovereign for the history and politics of nations equally positively as for the social or individual work of moral units, of individuals. The unconscious of the British race may act in history and through statesmanship in a dark and instinctive and physical way; as if the Empire of India had to be kept related to Europe and to Europe it would be kept merely because the biological power of Great Britain was able and was driven to subject the Indian continent. The Imperialist unconscious of the British race may act and "think" industrially, economically, politically; but the racial unconscious, always and everywhere has been and will be more governed and led by Providence in a trans-rational way than bewitched and driven by Destiny in a sub-rational, entirely blind way. Thus the technique and machinery of Imperialism entails not only force but the misuse of force, violence, injustice also; not only reason and practical mindedness, but cunning and diplomacy also. Conscience and consciousness in the higher sphere of the racial mind, however, are never, never extinguished, never really absent. The British conscience, in this higher sphere, is aware of the Universal Norm, of the Whole and of Humanity, of the Absolute Valuation. For this reason British consciousness justifies the holding of the Indian Empire by Albion-England not on the grounds of the power-body of England, the physicality of England, that is, on the grounds of Albion; but on the elevated grounds of England, of Civilisation, of the Western function, of the organisation of the kingdom. This ought to be so because it is so in all reality. It is so. The British man knows, not in a rational and conscious way, but in a higher, supra-rational, supra-conscious way, that he is chosen by the world's guidance, by Man's Providence, to bring the Western principle to Asia, to bring the Western dispensation within the reach of the Whole, by conquering, by transforming, by lifting up the East.

It is imperative that Western humanity, speaking in a pan-human and functional sense, should lift up, transform and conquer the Eastern hemisphere of the Kingdom, the great and fundamental hemisphere of the Father's glory and guidance. We know that the primary polarity of the world, both in the racial and in the telluric sense, is the tension and the correlativity of the East and the West reflecting on our planetary home the transcendental and eternal polarity of the Propator and the Logos, of the Potential and the Actual, of the Unconscious and the Conscious. We know that the Southern belt which joins the two hemispheres, namely, Islam, is a negative synthetic tendency to bridge over the gulf between the East and the West, a tendency most powerful and dreadful in its potentialities. The Northern belt joining the hemispheres
PRINCIPALITY METAPHYSICA: A COMMENTARY.

BEFORE THE SYNTHESIS OF THE KINGDOM IS POSSIBLE, IT IS NECESSARY TO CREATE A NEW CONSCIOUSNESS, A NATION, A CIVILISATION, A LANGUAGE, A SYSTEM OF LIFE, A KINGDOM, A SOCIETY, A WORLD.

1. **The Western Achievement and Essence.**
   - The Western values must be accepted, not rejected.
   - The Western achievement and essence must be brought into the East and they must break up at first, kill and shake at first and afterwards give resurrection.
   - The Western achievement and essence must be accomplished before the perfection of the Synthesis.

2. **The Synthesis of the Kingdom.**
   - The Synthesis of the Kingdom is a different, self-contained, separate function from the purely Logico, Western, Aryan action of the West proper.
   - This dispensational and world-redemptive function of the Synthesis of the Kingdom is to realise or initiate the higher plane of the world's consciousness, the plane of Sophia or the Holy Ghost.

3. **The Middle Kingdom.**
   - Russia can convert the world to pan-human religion, to the Mystery and Gnosis of the Divine Threefoldness only by creating anew for herself an imperial physicality, a Body of Power subjected to the service of the Western function of the Logico Man.

4. **The Threefoldness of the Kingdom.**
   - The Threefoldness is a correlative, a completion of the Son, a correlative, a completion of the Father, a correlative, a completion of the Holy Trinity.

5. **The Antithesis.**
   - Antithetic values are negative and partial only; we know that the. Northern bridge and belt uniting and dividing the East and the West is the Imperium of Russian mankind, an Imperium temporarily eclipsed and withdrawn into the world of super-consciousness.

6. **The Death and Disappearance of the Material World.**
   - The death and disappearance of the Material World is but the prelude to the resurrection of the World of Ideas born from that physical cosmos, since in the material world the Ideas have not reached perfection.
   - The ideas will, therefore, using the experience of the Material World, create an organisation and a language which will be fully realised in a Metaphysical Convention.

7. **The Work of the Antithesis.**
   - The work of the Antithesis must be accomplished before the perfection of the Synthesis can be revealed.
   - The work of the Antithesis must be accomplished before the perfection of the Synthesis can be revealed.
   - The Western achievement and essence must be brought into the East and they must break up at first, kill and shake at first, give resurrection and new life, polarisation to the depths, the divine and terrible depths of the East.

8. **The Eastern Hemisphere.**
   - The Eastern hemisphere with her Oceanic Empire, what other Aryan and European nation could keep that immense land?

9. **The Work of the Antithesis.**
   - The work of the Antithesis must be accomplished before the perfection of the Synthesis can be revealed.

10. **The Potential.**
    - The Potential never ceases creating.
    - The Potential is ever increasing by all actualisations.
    - The Potential is ever increasing by all actualisations.

11. **The Material World.**
    - The Material World will be responsible for all the consequences of its former existence on the posterior worlds.

12. **The Experience of the Material World.**
    - The experience of the Material World, the experience of the Material World, will bring the Potential to re-create it.
    - With this external cause of re-creation works the internal cause of desire, which is increased by all actualisations.
    - The Potential is ever increasing by all actualisations.
    - The Potential is ever increasing by all actualisations.

13. **The Work of the Antithesis.**
    - The work of the Antithesis must be accomplished before the perfection of the Synthesis can be revealed.

14. **The Civilization of Mankind.**
    - The Civilization of Mankind on the Plane of the Pleroma, of Loka Samgraha, of the Kingdom of the Father, of the Father and Son, is a correlative, a completion of the great, the great, the great, the Great British Aryan.
    - The Civilization of Mankind on the Plane of the Pleroma, of Loka Samgraha, of the Kingdom of the Father, of the Father and Son, is a correlative, a completion of the great, the great, the great, the Great British Aryan.

15. **The Creation of a Man.**
    - The Creation of a Man the Potential brings the results of the Potential which is among the Civilisation of Mankind.
    - The Creation of a Man the Potential brings the results of the Potential which is among the Civilisation of Mankind.

16. **The Potential.**
    - The Potential retains all the experience of desire, all the experience of desire, which is increased by all actualisations.
    - The Potential retains all the experience of desire, all the experience of desire, which is increased by all actualisations.

17. **The Work of the Antithesis.**
    - The work of the Antithesis must be accomplished before the perfection of the Synthesis can be revealed.
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18. **The Civilization of Mankind.**
    - The Civilization of Mankind on the Plane of the Pleroma, of Loka Samgraha, of the Kingdom of the Father, of the Father and Son, is a correlative, a completion of the great, the great, the great, the Great British Aryan.
    - The Civilization of Mankind on the Plane of the Pleroma, of Loka Samgraha, of the Kingdom of the Father, of the Father and Son, is a correlative, a completion of the great, the great, the great, the Great British Aryan.
new existences that have actualised during its sleep. Thus it will remain in essence the same: its original Potential remains as its basis, and therefore all beings that have crystallised in it will be born anew in it, since it is its Potential that has internally demanded and caused re-creation; but the courses of each being will have to be different, since the external circumstances will be different.

Thus the resurrected world will have a new series of activities go through to express more profoundly what is in its own Potential, and to help, in common with the new worlds, to express the larger Potential which is behind them all. And we conceive this process as being infinitely repeated, in ever enlarging units: the group of worlds behaving in the next avatar as that one world did by itself; and so on.

36. Every being reappears in and with its world, again and again, in new circumstances.

Thus re-incarnation of separate beings takes place in the successive universes. As Samuel Butler saw, all the previous experiences in past incarnations go to make more and more rapid and complex the process of physical evolution, so that beings store in their bodies all the memories of their infinite past.

37. There exists for each being a permanent Abstraction, which is its true imperishable essence: a plan of that being which life makes real again and again in varying circumstances.

What then remains of each being from incarnation to incarnation? A plan which is a germ. Thus in the seed of the tree there is the plan of the future tree. But any one tree never completely fulfills that plan, because the plan is susceptible of development. That plan should be represented as a group of lines, of directions of desire, which at the foot of a tree are close pressed together; and as you follow each fibre, it diverges, sub-divides and expands, and all fibres do so. And yet if at any height of the tree a horizontal plane be driven across the whole: there you have the plan of the tree; and if the plane be cut across at several different heights, the several plans of the tree thus obtained will be developments, the higher of the lower ones. Such a type-plan of a being I call its abstraction: it is the only permanent thing we can abstract from the being. And it is such a plan as, remaining essentially the same, is developed from stage to stage; and the living realisation of it being thus ever different and yet similar and even identical.

38. There exists a plan of all the Abstractions, which is Destiny, but the Potential is for ever coming into the Plan with new creations.

If we consider one world as one being, the process described under (37) is also realised in it; and also in a group of worlds. Thus we get to a dynamic conception of Destiny, as a sort of scheme in three dimensions, as a plan of directions going from the past into the future. As being develops, the lines of directions diverge one from the other, and branch out into subdivisions.

Besides this development of existing beings, the Potential perpetually brings into existence new beings, which may be conceived as getting room for their existence in the widening gaps of Potential between the diverging lines; and also new beings come into the Actual during the sleep periods of the already actualised beings (34 and 35).

Thus, from knowing the sum total of the Abstractions at one possible moment, it would be possible to deduce the general course of events in the future, to see the direction of the development of any particular being; but it would remain impossible to foresee whether, at any particular time, any particular event would happen, because of the new creations of the Potential which will take place between the widening lines of the plan, and to which all beings will have to adapt themselves.

39. In Destiny, the will, or desire, of each being is completely accomplished.

This is the necessary consequence of the principles from (23) to (26). All desires that exist are accomplished. Sometimes they are satisfied in the perfection of expression; sometimes they fall in sleep or in death in that same normal course of expression; sometimes they reach their perfection and disappear in a fighting stage.

A desire which finds itself in unfavourable circumstances (that is, among inimical beings) will express itself fully in the attempt to realise itself in spite of them; against them. It will find in the struggle the same intensification of pleasure which it normally would look for in ordinary expression—and often higher pleasure. Therefore, though apparently baffled to the sight of the outside world, in itself it will be satisfied, and disappear, either in sleep or in subdivided death, in its perfection.

The perception of this fact is complicated by the grouping of desires in men. A man whose desire seems denied him, really has generally lost that desire, perfected as it was in struggle; but the other desires in the man mechanically go on keeping up the former activity, useless now, and apparently a failure. A man is a failure, not because his desire has not been satisfied, but because he has lost it. But other inferior desires in him, his laziness, his love of comfort, his fear of original effort, are trying to exploit at the expense of the world the situation created by the existence and then the loss of the first desire: those other desires are ineffectually trying to live on as though the first had not disappeared. And even so, they are only fulfilling the law that all desire accomplishes its aim and realises itself in destiny.

40. Destiny is the will of the Total being, which is one: the one striving towards Self-Consciousness, and for ever, as its self-consciousness has its infinitude for object, and the Potential grows with the growth of the Actual.

The One Potential at the basis of all beings makes them all members of one Being.

We can then conceive Destiny as the Abstraction of that One Total Being: a tableau of all the wills of all the beings with the necessary willed consequences and reactions of their attempt at self-knowledge by expression. Destiny is the realisation of Will; and there is no antimony between destiny and liberty.

And destiny grows, even as being grows, out of the Potential. And no end is possible, because, as seen under (2), the Potential is increased by every actualisation.

The effort towards self-consciousness of the ultimate first Potential produces individual beings; it groups those individual beings, as they reach perfection individually, into worlds which then behave as individuals, and reach perfection, and are then caught up as parts of a group of worlds, which in turn becomes one individual, and so on for ever.

But in that ever widening complication of falls and resurrections, each being remains, with ever larger and different duties; and this destiny, which is the realisation of its will, has its law in it.

V. ETHICS.

The duty of man is to be at once the discoverer and the creator of Being, by reaching full self-consciousness.

41. To understand the will of the total being, and to understand that his own will is identical with it.

42. To feel, in pleasure, the development of the Total Being, and to bear, in pain, his own share of the suffering of creation.

43. To act: to express in his languages the Total Being: that is, on man's plane, to resolve the desire given him into ideas:

To carry out the Moral Conventions;

And to lay the foundations of the Metaphysical Convention.
Our Generation.

The Herefordshire War Pensions Committee have suddenly leapt into the van of progress; and like all idealists they are not afraid of appearing cruel. But their severity towards this generation is the measure of their love, which must be sublime, for the future man—"the undiscovered in the farthest seas." They have passed a resolution "against the issue of treatment allowances in respect of children of tuberculous pensioners and pensioners suffering from neurasthenia, amounting to mild insanity, if the children are born during a prolonged period of treatment allowances." Justice, it will be observed, is here tempered with mercy. The Herefordshire War Pensions Committee do not propose to execute the death penalty on these children, however much they deserve it in being born in such circumstances; all that is to be done is to deprive them of the opportunity of living, and if they starve to death, that is their misfortune, the nation's good luck, and, moreover, an economy for the Herefordshire War Pensions Committee. It may appear unjust that men who have been tractored tuberculosis and neurasthenia in fighting for their country should be compelled to see their children public-spiritedly eliminated because their parents carry about with them a permanent reminder of their patriotism. It will appear diabolical. But let us return to the philosophical justification of the Committee, uttered by Dr. Blomfield. "The Hereford resolution," he says, "is in harmony with what may be reasonably expected in the future. Medical men and the general public are beginning to realise that the really logical line to take is to preserve the soundest and leave Nature to kill off the weakest." Nature, how many crimes are committed in thy name! What is Dr. Blomfield's "nature"? First, it is the calamity of men who are suffering a fate far more cruel than mere death, and are suffering it for their country; secondly, it is the meanness, incompetence and tragic insensibility of that country itself, which is willing, now that it has proved, it never notices the far more fundamental transgressions of those who deny Christianity, openly, deliberately, even unconsciously. It is the meanness, incompetence and tragic insensibility of that country itself, which is willing, now that it has proved, it never notices the far more fundamental transgressions of those who deny Christianity, openly, deliberately, even unconsciously.

The worst evil of a general apathy, and especially of a general apathy in unjust conditions, is that it distorts all virile spirits, it poisons and corrodes them. When justice is helpless and aged it arouses scorn in them, and they prefer violence and licence. But when justice is so far gone that it will not listen to their wrongs, then they feel they have a right to break a law which is itself an abrogation of law. There is no doubt that some of the most spirited youths in the country must be agents in the increasing wave of crime, of which so much has recently been heard. The opinion of a prison missionary, reported in the Press, should be weighed carefully. "Many of the youths of to-day," he says, "were the juveniles of the war days, and they were earning wages far in excess of what they can earn now. This has made many of them dissatisfied with existing conditions and unwilling to work for normal wages. Others who cannot obtain work become desperate and lawless." Some of them, only eighteen or nineteen, after having passed through the war by over-rating their age, are now left "without work or the knowledge of a trade." To call Mr. Inge a pagan is to flatter him extravagantly; he has none of the virtues of a pagan, he has merely the self-preserving prejudices of the upper middle classes. A simple human being, an "average sensual man," would be more humane in his public utterances, if he had sufficient love of notoriety to make them, than the Dean of St. Paul's. One is driven to the conclusion that the Church does not know what Christianity is, nor the public what common humanity is. Not only our souls, but our very instincts are deadened. There may be, for all I know, clergymen upon the Herefordshire War Pensions Committee. It is certain that Dean Inge should be upon it.

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Music.

Mr. Koussevitzki is obviously a great conductor. This was clear from the first at the concert in the Queen's Hall when he conducted Scriabin's "Poème de l'Extase" among other things, Beethoven's Fifth Symphony and Scriabin's "Poème de l'Extase." Yet the performance, through no fault of Mr. Koussevitzki, was a cruel and incomprehensible trial for the ear; a unique trial which lies behind the ear and receives the tone. We cannot explain the mystery otherwise than by hazarding a theory which, although it does not justify the fatality of the occasion, does not accuse any of the performers. The quarter is with the instruments of the Albert Hall (a hall so eminently suitable for a circus, or for Olympic games) was squeezed into the relatively small space of the Queen's Hall, and what at the Albert Hall is an unpleasant, dispersed tone, becomes an undigested, mumbling noise of brass, of wood and of catgut. Each of them reduced to its crude, natural element; each and all of them infernal in brass-ness, wood-ness, and catgut-ness! With whom lies the responsibility of releasing the potencies of the Albert Hall Orchestra in the confined area of the Albert Hall? Probably no one foresaw what this displacement would be. Judging by the reception accorded, the public was unaware that anything was amiss and crooked, but yet we would hope that it was the power and magnetism of Mr. Koussevitzki himself which triumphed and drew the applause. It ought not to be possible that a savage and blatant sound should be tolerated, even by the benevolent multitude.

The power which is Mr. Koussevitzki's obvious distinction is not purely temperamental. There is extraordinary combination behind his power and skill, for the principle of his interpretations is a strange and personal one. He must possess a mystical sense of musical values; a sense inborn, and derived from the religious genius of his people. How otherwise explain his courage in opposing the established tradition of interpretation of such a work as the Fifth Symphony? What is rarest to find amongst conductors, even the cleverest and most cunning, is a sense for the absolute unity of the work, for its ultimate message. Mr. Koussevitzki, to his greater honour, cannot be honoured with the praise bestowed on normal conductors. He is prophet and reader of signs more than he is a master of his orchestra.

Miss Dorothy Silk. It is not often that one has the good fortune to hear a whole programme kept on such a high level of performance as was the case at Miss Dorothy Silk's concert on February 5. Miss Silk's singing of the Schütz cantata and the Bach aria "Comfort Sweet, my Jesu comes" was beautiful in tone and execution. Miss Silk was assisted by Dr. Louis Calvert, H. A. Saintsbury, and Ambrose Manning (whom I have not seen for years) allured me; and, like all assurances, disappointed in reality. It is usual to say that the poetry of "The Tempest" cannot be realised on the stage—"I do not believe it!"—but it certainly cannot be realised if people will not imagine and act it. It is useless to try to make a setting do duty for acting; Shakespeare's poetry is human, not scenic, poetry, and an Ariel who walks on her heels and a Miranda who talks like her mother, scenes apparently suggested by the advertisements of popular watering-places, do not begin to express human poetry. The scene "Before Prospero's Cell" obviously wanted a pier to be complete; and the backcloth showing the breakers that never broke was a constant eyesore to me. The Valley of Rocks at Lynton has been recognised by another critic; but the absurdity of the first scene, "On a ship at sea," with people popping in and out of doorways that look like bathing-boxes, has no justification whatever. It is nothing like a ship, it does not suggest immediacy nor terror, and the acting is appalingly commonplace. It would pass as a hotel scene in a farce—but in "The Tempest"! The tableau showing the ship under water was too realistic by half; the rippling gauze curtain in front certainly made it seem as though we were looking through water, but when we looked the masts and rigging seemed to be above water, while the hull was invisible. Either the ship was completely under water or she was not; if she was, then the hull would be as visible as the rigging; if she was not, then the full-length gauze curtain was unnecessary. If we must have realism, let it be consistent realism.

But the scenery would not matter if the actors knew what they were doing; I enjoy psychical blindness to scenery when there is acting toward. The Phoenix, for example, could never produce "The Tempest," but its productions; and I find no difficulty in imagining that the curtained alcove is a hall of justice, or a grotto, or the hold of a ship, or anything else, when the actors get going; as Baughan said in the "Daily News": "Acting is the only realism of the stage." But at the Aldwych most of the actors play in a well-known, almost traditional, style, the West End Shakespearean, a rococo pociourantism to poetic meaning (only a human pheasant can say that). They display profusely their
indifference to everything but the social amenities; Shakespearean acting means work (for, like most poets, Shakespeare expressed passions), and work is unbecoming to the players of housemaids and the frequenters of drawing-rooms. Passions? O, spare my eggshell china! But although "Don't make a scene" is a necessary condition of social intercourse, it has no relevance to stage playing; and people who have never seen anything more dramatic than the dismissal of a drunken cook or an importunate parlour-maid have no understanding of the expression of human feeling. Not even acquaintance with the latest precious imbecilities of minor poetry avails for the education in real feeling that poetic drama requires.

Stevenson said of such people that one had only to look at their faces to see that they had never been in love, or in hate, or in any other high passion. But not only their faces, their speech bewrayeth them. Miss Joyce Carey, for example, has nothing but clear enunciation to recommend her; her cadences are conversational, and all that the musician means by timbre, weight, modulation, and feeling is unknown to her. Hers is a prose voice, because hers is a prose mind; she thinks that she has only to say the words and that she will be Miranda. But although Miranda's self-conscious absurdity in substance is difficult to believe, it is real love that prompts her to speak from her heart and make her proposal. Miss Carey put about as much feeling into her scenes with Ferdinand as if she were ordering tea. I saw her as Ophelia with Henry Baynton recently, and it is clear that her idea of a Shakespearean heroine is based on nothing more real than that silly picture, "The Soul's Awakening." Certainly her soul will have to awaken if she wants to play Shakespeare, but not to this ineptitude. As for Ariel —but, no, she is beneath criticism.

I have particularly pleasant memories of hearing Mr. Fisher White read Caliban years ago with the British Empire Shakespeare Society; and Mr. Louis Calvert was a sore disappointment in consequence. He refused to believe that Caliban was a monster; he played him as a lout who was very sorry for himself, a hobble-de-hoy who apparently had been taught not only language but eloquence by Prospero. But he did not "know how to curse"; Mr. Calvert's exhibition would have passed in a drawing-room with no more than much effervescence. Mr. Calvert really behaved in the scene of curst; it was only Prospero's superior magic that saved him from all that Caliban wished him; but there was no more venom in Mr. Calvert's Caliban than there is in a bottle of lemonade, and certainly not so much effervescence. Mr. Calvert's exposition of Caliban is the vision of a youth trained by his imagination run away with him, or even begin to function; he played with what is called a sure sense of reality. "What's this place? Not Caliban's isle; it's the Aldwych Theatre. Who are you? Not Prospero, but Henry Ainley," and so forth. A very disappointing exhibition.

Mr. Ambrose Manning was frequently drunk as Stephano, twice in each sentence, to be exact, at the beginning and at the end; but in the middle as sober as Pussysfoot would have us be. However, he made very funny business, which most people perhaps did not see through so clearly as I did. But a production of "The Tempest" that depends upon its clowns for its acting is a necessary condition of social intercourse, it has no relevance to stage playing; and people who have never seen anything more dramatic than the dismissal of a drunken cook or an importunate parlour-maid have no understanding of the expression of human feeling. Not even acquaintance with the latest precious imbecilities of minor poetry avails for the education in real feeling that poetic drama requires.

...
Readers and Writers.

I was looking the other day at a bibliography, prepared in America, of works on National Guilds or Guild Socialism. It ran into four large pages of close type. I confess that I was horrified. So much said and so little done; in the beginning was the word, and at the end also, nothing but words! Is the same unhappy fate to attend every new idea? Must all our little Babes in the Wood be buried in leaves? It is certainly the danger for psycho-analysis. Only a few years ago I could encourage young students of psycho-analysis by observing that they might still hope to cover the whole of the literature on the subject; it had not got beyond a good dozen books. The same might be said of even the dead mass and weight of it. Literally hundreds, if not thousands, of books have now been published on the subject; and a skilled guide is necessary to enable one to pick one's way through it. Even then I doubt whether the journey is as profitable as it was to read Freud and Jung alone, and afterwards to think about it. For it can safely be remarked of psycho-analysis, as of guild socialism, that the earlier expositions left nothing to be filled up but the blanks. The latter material is a radial but not a radical development of the primitive...

The foregoing is an ungracious preface to the announcement of a reprint in pamphlet form of "H. M. M.'s" recent articles in these pages on "The Cure for High Prices." (New Age Press. 3d.) The question of Credit, however, is not likely soon to be overwhelmed by answers; and the amount of literature worth reading on the subject is still small enough to be read in a week or two. I am sometimes asked for a brief bibliography on the subject. The following list contains, I think, all that is essential: "Currency and Credit," by A. G. Hawtrey (Longmans, 15s.—an excellent work from the orthodox point of view; a "Fraudulent Standard," by Arthur Kitson (Kitson, Stamford, 7s. 6d.)—a destructive analysis of the existing financial system; the "Evolution of the Money Market," by Ellis T. Powell ("Financial News," 15s.)—an exhaustive history, without ideas, of the development of finance in England; and, finally, the two books of Major Douglas (and Orage), "Economic Democracy," "Credit-Power and Democracy" (Cecil Palmer, 5s. and 7s. 6d. respectively), and his pamphlet "These Present Discontents" (New Age Press, 6d.). These and "H. M. M.'s" pamphlet above mentioned are all that need be read, at any rate for the present.

A correspondent has kindly sent me the following quotation from Fabre's "Life of the Caterpillar" with the design of holding ourselves up to the mirror of insect-nature. The Gnostics used to say that the vast majority of us are just "processions of fate," with free-will, but without the will to exercise it; and, upon my soul, they appear to me to be right. The calculability of human events is staggering in view of our proud claim to freedom of will; and it is all the more depressing from the fact that the foreseen and calculable events are usually painful. No Empire or nation has ever come to grief for want of good advice, but always from not having taken it. The Sibylline Books are a recurring Scripture. With eyes wide open to what awaits it, every nation, however, drifts on; and it is lucky for the clairvoyant counsellor if he is not put to silence in a more or less summary form. Here is what Fabre has to say of us.

"From the first circuit of the edge of the tub the rail of silk has been laid in position and is soon turned into a narrow ribbon by the procession... Will they, after many attempts, have no equilibrium of their closed circuit, which keeps them on a road without a turning? Will they make up their minds to swerve to this side or that, which is the only method of reaching the green branch yonder, quite near, not two feet off?..."
I thought that they would, and I was wrong. That they should remain up there, hard pressed by hunger and lack of cover, when nothing prevented them from going away, seems incredible. The circular procession begins on the 30th of January about midday. They are bound to have an appetite after they should remain up there, hard pressed by hunger and a faint gleam of intelligence which the tribulations of a ten hours’ walk. The branch stands green and tempting not a hand-breadth away. To reach it they need but go down; and the poor, wretched, foolish slaves of their ribbon that they are, cannot make a ten hours’ walk. The branch stands green and tempting not a hand-breadth away. To reach it they need but go down; and the poor, wretched, foolish slaves of their ribbon that they are, cannot make a ten hours’ walk. The branch stands green and tempting not a hand-breadth away. To reach it they need but go down; and the poor, wretched, foolish slaves of their ribbon that they are, cannot make a

Inexplore powers of the mind. The section of the second volume of Dr. Hollander’s work, under the general title of “Unexplored Powers of the Mind,” will probably be of more general interest than the historical and anatomical prolegomena. The “mind” seems so much easier to understand than the body that everybody, including women, is a metaphysician of sorts; indeed, animism, the positing of spiritual powers as the causes of phenomena, is the savage’s contribution to science. But the history of hypnotism and mesmerism (and Dr. Hollander pursues his historical method here as everywhere) is so full of immediate interest, has its appeal not only to the lover of wonders, but to the practical physician, as well as the psychologist and metaphysician, that interest in the subject is not susceptible of reproof. The subject has the charm of antiquity; probably before medicine was, hypnotism is; “hypnotism and suggestion are as ancient as mankind,” says Dr. Hollander in a permissible days of Celsus who cured by the mere apposition of the hands; and throughout history, men such as Paracelsus, Valentine Greatrakes, Gassner, the Prince of Hohenlohe, and so on, have used the same method with apparently similar results. The efficacy of the King’s touch for scrofula was long believed; Cromwell is reported to have tried whether he had the gift, while Dr. Johnson himself was touched for this disease. The miracles of Lourdes, the cures effected by the power of suggestion (whatever that may be), or hypnotism, or mesmerism, the last being a form of exorcism and the laying on of hands is certainly as old as Cleopatra’s Needle. There were “charlatans” in the days of Celsus who cured by the mere apposition of the hands; and throughout history, men such as Paracelsus, Valentine Greatrakes, Gassner, the Prince of Hohenlohe, and so on, have used the same method with apparently similar results. The efficacy of the King’s touch for scrofula was long believed; Cromwell is reported to have tried whether he had the gift, while Dr. Johnson himself was touched for this disease. The miracles of Lourdes, the cures effected by the power of suggestion (whatever that may be), or hypnotism, or mesmerism, the last being a form of exorcism and the laying on of hands is certainly as old as Cleopatra’s Needle. There were “charlatans” in the days of Celsus who cured by the mere apposition of

I believe in Life as a separation from centres in the sea of divine essence projected by the Logos into the Universe; in the subdivision of these centres into more restricted centres in which consciousness is gradually developed in that centre of reason which would advise them to abandon it. Experience and reflection are not in their province. They learn nothing and it takes casual circumstances to bring them back to the nest.”

A correspondent, who shall be nameless, has sent me the following “Cred,” drawn up with great care, it will be seen, to represent an actual “frame of mind.”

“CRED.

I believe that anything that is can ever cease to be. (Krishna.)

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I believe in the Soul as abstract Being of which the Body is the aspect. (Besant.)

I believe that this life is a stage of existence, and that there have been and will be other stages. I believe that young souls must receive the comparatively simple lessons of desire and passion before beginning the more complicated study of mentality. I believe in Karma, the Law of the Universe; that what a man sows he reaps, that every action has its reward, being quickened or retarded in its course according to the direction and nature of the forces with which it is connected. I believe in Justice; I believe that nothing is ever lost. I believe that Christ, Buddha, Krishna, and other great souls have passed many stages of being, and earned the title of Elder Brother of Mankind. I believe in the inalienable right of man to life, liberty and the pursuit of happiness. (Declaration of Independence.)

R. H. C.

Views and Reviews.

* In Search of the Soul, and the Mechanism of Thought, Emotion, and Conduct. By Bernard Hollander, M.D. (Kegan Paul. 2 vols. £2 2s. net.)
Braidism, hypnotism by fixation of attention and eye-strain; but the fact that animals can be hypnotised confirms the opinion that “suggestion,” whatever it may be, is, is not necessary to hypnotism—although it seems to be frequently a most potent factor. Jung’s diagnosis with the old lady who “fell asleep before ever I said or did anything, passed into somnambulism and showed every form of hypnosis you could possibly desire”—and after half an hour was awakened with difficulty, and exclaimed: “I am well, I am all right, you have cured me” (“Analytical Psychology,” p. 240) has another connotation—but it serves to show that auto-suggestion can dispense with operative suggestion; and suggests very strongly that “suggestion” itself is not a cause but a consequence of the stimulation of a more vital power.

I am, indeed, disposed to challenge “suggestion” as a distinct “power,” in spite of Dr. Hollander’s extensive use of it in practice. He says himself that “external suggestions act on us more readily when they are in harmony with our internal ones, that is, when they are in harmony with those auto-suggestions which conform with our natural character. . . . Thus a man with settled moral principles will successfully resist the suggestions of crime and immorality”; conversely, the natural criminal will resist the suggestions of virtue. The failure to make even an entranced person tell the secrets of Freemasonry has been recorded again and again, or to make the convinced teetotaller drink even eyestrain; but the fact that animals can be hypnotised confirms the opinion that “suggestion,” whatever it may be, cannot be satisfactorily established except between people without a common language; the story of the Tower of Babel suggesting very strongly that, even if thought be transmissible by other means than the senses, the transmissibility is not a primitive power, “suggestion,” whatever else it may be, cannot be presumed to be a “mental” power, sound signals working over established reflexes. Dr. Hollander seems to incline to belief in the transmission of thought (and the literature of mesmerism has many references to it); but he furnishes strong negative evidence against it when he says: “No man who has seen these beautiful manifestations can suppose that the state of the subject is a mere reflection of the operator’s mind. For while the latter is tranquil, the former may be heaving with emotion; on the other hand, accidental emotions in the operator are not communicated to the subject, who may be acting some passion or feeling to the life, while the operator is convulsed with laughter, and yet he [the subject] is not thereby affected at all.” “Suggestion,” at most, seems to be a stimulus by sound of a limited number of reflexes below the level of self-consciousness; and by itself, affords no ground for believing that “mind” is an entity, or a force capable of producing effects on the brain or nervous system.

Review.

The Meaning of National Guilds. By M. B. Reckitt and C. E. Bechofer. Second and Revised Edition. (Cecil Palmer. 7s. 6d. net.)

It is significant that the authors of this, the second most popular work the Guild Movement has produced, should have found it necessary to make more drastic changes in the second edition than revision usually implies. In their own words, “the enlargement of Guild policy and speculation beyond the industrial issues upon which it was at first mainly concentrated” made this alteration a necessity. But by embarking on matters beyond the scope of the original work, which was clearly centred upon “industrial issues,” they have somewhat impaired its unity. Two chapters dealing with dead controversies have been wisely omitted, and discussion of the policy and problems of 1917 has been replaced in the final chapter by a review of the developments in Guild theory and practice since that date, including Bolshevism, theories of the State, the functional idea, the co-operative movement, the Building Guild movement, and, neither last nor least, Major Douglas’s Credit Proposals. This chapter alone contains ample matter for an additional volume, and it is a pity that the authors could not have given us one, rather than have attempted to bring their former work up to date. For the “enlargement” of Guild theory involves nothing less than a change in its centre of gravity, and such a change cannot be adequately presented in a few concluding pages. The authors are not blind to the magnitude of the prospect opened up by Major Douglas, and believe that “to estimate its precise value and its implications in Guild policy is an obligation laid upon Guildsmen which will require from them detailed study.” But they ignore those implications when, at the conclusion, they make “Industry as an honourable craft and a social service” the sum of their aspirations. The conception of consumer-control throws the older doctrine into a new perspective and fits ill into the background of a picture in which the Guild still occupies the centre of the canvas.

One error in the exposition of the Mining Scheme must be noted. It is stated that “no individual profits would accrue as such to the workers; these would go back into the industry to provide the new capital required.” It is only fair to say that this was written before the publication of our explanatory commentary. Messrs. Reckitt and Bechofer are probably now aware, like the rest of our readers, that individual dividends to the depositors are essential to the scheme. Otherwise the new matter is in itself valuable.
LETTER TO THE EDITOR.

DRAMA.

Sirs,—I do not think Mr. Hope is quite fair to the actors at the Everyman Theatre. It is true that the clothes directions to the young twin include (inter alia) a brown frock coat, which at the time the play was put on the market cannot be bought up by those who need them, for that way lies disaster. But we can give credit and distribution is a matter of price. How are prices constituted at present? Out of three elements: wages and salaries, and profits, the one would absorb the other and there would be no distributive problem at all. Can "overhead charges" be left out of Price? This raises the crucial question of Credit. When a manufacturer wishes to produce, let us say, hats, he must first make the standard of American housing decent, there is need of more labour and capital than can be found upon their environment to improve it. They forget that when people have of their own a surplus of credits, they may be empowers to expand credit at home to support production, but over product; and the democratisation of economic power is on the way to achievement. Moreover, the goods can be delivered by those who need them; there will be more "need for action" of credit, while the people goes bootless. "The process penalises no one but the present manufacturers of credit, who are the financiers and the almost completely amalgamated banking monopoly which they control."—Kurt Eysen in the "Church Socialist.

The American producer who advocates borrowing money from the American people and lending it to foreign countries in order that they may buy his goods at prices supported by an unlimited dispensation of Federal Reserve credit, and then demands high tariffs to keep foreigners from selling to American consumers, is consistent in his own contradiction. His concern for the future of Europe is extremely oblique. And he is only twice as myopic as the stewards of credit, namely, the bankers, who say: "We cannot continue to expand credit at home to support prices, for that way lies disaster. But we can give credit to foreign countries and you shall find profitable markets abroad for this ruinous surplus of American goods. They forget, if they ever knew, that when people have of their own a surplus of credits, they may be empowers to expand credit at home to support production, but over product; and the democratisation of economic power is on the way to achievement. Moreover, the goods can be delivered by those who need them; there will be more "need for action" of credit, while the people goes bootless. "The process penalises no one but the present manufacturers of credit, who are the financiers and the almost completely amalgamated banking monopoly which they control."—Kurt Eysen in the "Church Socialist.

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