NOTES OF THE WEEK.

The number of unemployed registered last week at the Labour Exchanges was 14 millions; and to these must be added the three-quarters of a million workers now on short time. Even these figures, however, are an under-estimate of the seriousness of the present social disease, for, in spite of doles, the Labour Exchanges are still not attractive enough to recruit every fit subject. The question for civilisation and not merely for England is what our effective governing classes propose to do about it. Mr. Arthur Kitson, whom we are glad to be able to regard as a partner in our attempt to disseminate the true principles of financial and social economics before it is too late, writing in the "Times Trade Supplement" last week, declared that the Government's confession of inability to cure unemployment unfitted them for office. The complete remedy, he said, is childishly simple; and it can only be either indifference or unwillingness on the part of responsible people that prevents its adoption. But if that is, as it seems to be, the case, we may be certain that the disease will not permit this attitude to be maintained. In the absence of the cure, one of two courses will shortly be imperative: either the distractions of an external war, the locus of which is already, we affirm, being prepared; or something approximating to the "heavy civil war" suggested by the Moscow International. Events of this kind, being largely "unconscious" in the psycho-analytic sense, are not merely speculative, nor are their nominal agents their real authors. They belong to the world of psychology and obey strict psychological laws. Unemployment at a certain intensity produces a dissatisfaction which is reflected in "revolt" on the one side, and in an increasing "militarism" on the other side. At a higher degree of intensity, the "revolt" becomes articulate and simultaneously the Government thinks of war. With another turn of the screw the choice between war without and war within becomes inevitable; and, in the case of our own country, the decision may be said to have been already made.

It is astonishing how many people are still hoping for the miracle that trade will recover of its own accord or, at the very most, with private exertions upon conventional lines. The example and experience of America, however, are not encouraging; and still less can reason discover any ground for such optimism. Not only is no revival expected in America until "the autumn"—that is to say, until it occurs—but all the best American observers assert, what is perfectly true so long as distribution does not begin at home, that the American revival must wait upon the resuscitation of foreign and chiefly European purchasing-power. How is this to be effected in the present and immediately prospective state of Europe? Where in Europe is there the sign of a market adequate to the absorption of the increasing potential surplus of America, to say nothing of similar surpluses from England and Japan? The conditions of revival, here and elsewhere, are simple in the extreme; and everybody really knows what they are, though few people will take the trouble to draw the practical conclusion. Trade depends, as even our Press is beginning to say, upon the co-existence of a wide diffusion of purchasing-power and an expanding productive power; and it is therefore absurd to expect a revival in advance of one of the necessary conditions—namely, the diffusion of purchasing-power. But, once again, how is this to be effected under the present system which requires that the diffusion shall not take place just when it is most necessary? For we have the producing power already, and all that is needed to set it to work is the distribution of purchasing-power. But if the distribution of purchasing-power can only take place after the producing machine has been set to work, it will be seen that the present deadlock must continue. As a rough practical measure of "trade"—we mean, of course, peaceful trade—the sum of the distributed wages, salaries, and dividends may be said to define the area of the retail market. Cash, in general, is the measure of Consumption in general. It follows that the state of trade varies with the amount of Cash distributed, chiefly in the form of wages, salaries, and dividends (including in dividends the so-called "doles" to the unemployed and other such pensions); and hence that the period of revival will date and can only date from a large increase in the distribution of Cash. Since nothing is being done to bring about this necessary increase in the purchasing-power of the consumer, the prospects of a trade revival are, to say the least, shadowy. Our judgment, indeed, is that things will go from bad to worse....
at by the "City" is that "our predominant need is to stimulate enterprise and create fresh borrowing." This conclusion, it will be seen, tacitly admits the contention which, for the rest, has never been challenged outside the most ignorant circles, namely, that the "City" controls Business, Money governs Goods; for what would be the point in deciding to "stimulate enterprise" if, in fact, the "City" had not the necessary power? Furthermore, as the returns show, the "City" is now in a better position to "create fresh borrowing" of its own; it was a year ago; the ratio of cash to loans was 10 per cent. in March, 1920, whereas to-day it is 14 or 15 per cent. Altogether, therefore, the "City" is now disposed to "stimulate enterprise" by the reversal of the means recently employed to depress enterprise—by reducing the Bank Rate and cheapening money. But will this procedure, we ask, effect a radical change in the situation? If "dear money" was initiated for the purpose, and had the effect, of reducing prices at the cost of lower wages, "cheap money" may confidently be expected to raise prices at the expense, it goes without saying, of the consumer. The first consequence of "fresh borrowing," in fact, will be an inflation of the currency, and the second a corresponding rise in prices; and how that is going to "stimulate enterprise" we fail to see. In the second place, it is, of course, possible that the "fresh borrowing" may be on account of Production, since bank loans are naturally never issued on account of mere Consumption. And how a stimulus applied to an already plethoraic Production will effect an increase in Consumption, we are again at a loss to conceive. We suspect, in short, that the design of the "City" is only nominally the welfare of business. In reality, the object of the cheapening of money is to maintain the present dividends of the Banks at all costs. * * *

According to Sir John Findlay, who has been writing a series of articles in the "Times," New Zealand is at this moment engaged in "evolving an elaborate scheme" for the establishment of "enlightened reciprocity" between industrial groups by virtue of which each industry will restrict its "exactions" within the aim of the common good. In particular, Sir John Findlay says, the primary means to be employed are the "economy of waste in production" with a view to making all productive agencies as efficient as possible. An "ambitious" programme indeed, and one that may be said to be creditable to the intention of New Zealand statesmen; nevertheless, we must affirm that it completely misses the outstanding fact of the present situation which is that the "productive agencies" of the world are not suffering from inefficiency, but from a relative excess of efficiency! That superficial observers of the current situation are led to conclude that what is wrong with "Capitalism" is its insufficiency of Production, and, hence, that the proper remedy is more efficient Production and the "economy of waste," we have too much evidence to doubt. Practically everybody, including the Socialists and Labour people first and foremost, arraigns "Capitalism" for its failure to produce. But, in fact, as everybody who thinks twice must agree, the outstanding merit and chief feature of "Capitalism" is precisely its astonishing, its marvellous, its almost incredible capacity of the industry to pay them—a proposition that tacitly ignores the whole factor of "Development" and restricts the wage-rates to actual "Output." Again, agreement has been reached regarding the division of the "surplus" after Costs have been discharged and minimum Wages and Profits have been paid—at the expense, it goes without saying, of the consumer. Even with these concessions or, rather, betrayals, however, the situation has not been stabilised; nor can it be until a much more radical compromise has been effected. * * *

At Pontypridd last week Mr. Hodges put forward a suggestion the terms of which have a familiar ring for us. The coal trade should be treated as a national asset, he said; and coal should be sold below cost and the difference made up by a Government grant, paid to the Miners and Owners alike; and this procedure should be continued "until such time as the industry was thoroughly restored." We have had occasion to warn our American friends against the danger of adopting only a fragment of our organic Scheme for the communal control of Credit. American Labour will discover that the setting up of Labour banks without a simultaneous and corresponding regulation of prices will have the effect of raising prices indistinguishably from the effect brought about by the existing banks. Labour credit-issues without price-regulation are only an additional "inflation" of currency. Similarly, our Canadian friends have fallen into the error of confusing the communal control of credit with the nationalisation of systems; and they Distinct to learn that the substitution of a political for a financial dictatorship is no improvement in the absence, like-
wise, of price-regulation. Mr. Hodges’ error, however, is far greater than that of our American and Canadian friends; for not only has he taken a mere fragment of the Scheme, but he has maul’d it in his mind to such an extent that it is barely plain to Mr. Hodges’ suggestion, in almost all respects, the contrary of what the Scheme proposes and implies. He talks, for instance, of a Government gratuity or subsidy, where the Scheme has in view an issue of financial credit equivalent to the real credits of the victorious side in the recent European Civil War.

In return for such a specified rate of delivery, Germany would point out that the straw for the bricks should next urge that the importation of raw materials be guaranteed in Germany’s access to the necessary raw materials. Could the Allies deny the means of their own satisfaction? The world would judge accordingly. All that would then need to be set a work delivering the goods. There is not the least reason to doubt that an export-value of 1,000,000 per annum is easily within the potentiality of the German productive system. More than a thousand millions of value is sabotaged by one means or another in each of the three great producing countries of the world.

World Affairs.

That East is East and West is West and that they shall never meet is a shallow and sinister formula of the lower Imperialism which is more imperialist and patriotic than pan-human and imperial; a sinister doctrine which should nevertheless be transmuted and elevated into a part of that truth of which it is an exaggeration and precursor. East and West will meet, and in a great part they will meet through the agency of the empire of all seas and through the historic and conscious agency of the people whose power-body this evolutionary Empire is by the Providence of the Kingdom. For the People England, though they are pugnaciously and by Destiny the principal evolutionary vehicle of the world and the pleroma of human existence, are one of the races of humanity; one of the organs of the Universal Man; and though England is an evolutionary element of the world, not an historical element primarily, the Universal Man is universal truly, truly one. So that the third dominant of which we have spoken, the primitive triple-unity, the historic, the creative, the evolutionary, the conscious, the unconscious, the self-directed, conscious organs of Man. Yet, by her insane war against the world, by her Promethean historic impetus, Germany destroyed European supremacy in the world and humiliated the civilisation of the rest. Thus the fruit of the German creation, of the highest historic act of the Teutonic kernel, is a fruit of destruction; but of such a far-reaching, world-wide destruction and annihilation that the new seed, new growth of the mature fruit will be one of universal, profound, evolutionary power and necessity, one of unconscious, anthropogenetic breath and infinity. Germany, though an historic nation, historic and not evolutionary, contributed a new and evolutionary element to the world, the present creative chaos of Europe and the world, contributed it in a negative, involuntary way. The dark and diabolical Germany of the Far East, Japan, prepares herself, keeps ready to act negatively in the world; to act with a power and omnipotence which is worthy of Asia. The world knows this and is in fear. An historical nation, Germany should be gratified the most ignorant opinion of the Allied countries, and put Germany morally “right” with the world. Next Germany would point out that the 11,300 millions of reparations was an under-estimate, erring on the side of generosity; and that the period of 42 years was too long for the Allies to wait for full repayment. In place of this suggestion, Germany would offer 15,000,000,000 to be “paid” to the Allies at the rate of 1,000 millions a year for 15 years. Next Germany would invite the Allies, before the world and world opinion, in all fairness to indicate the kind and amount of goods and services to be annually delivered up by Germany: just how much coal or dyes or ships or what not the Allies would expect annually during the ensuing 15 years. In return for such a specified rate of deliver, Germany would next urge that the straw for the bricks should be guaranteed in Germany’s access to the necessary raw materials. Could the Allies deny the means of their own satisfaction? The world would judge accordingly. All that would then need to be set a work delivering the goods. There is not the least reason to doubt that an export-value of 1,000,000 per annum is easily within the potentiality of the German productive system. More than a thousand millions of value is sabotaged by one means or another in each of the three great producing countries of the world.
to it, and its fulfilment and transcendence. Personality includes and transcends its own organism. Pleroma is more than the totally and harmony of the elements which make up its content. It is the connection of personality with its supra-personal and abysmal ground, with the Over-soul, the communion of the spirit with the Life Universal. The White race of mankind, the Aryan, Logico humanity, is the entelechy ground, with the Over-soul, the communion of the which make up the higher gnosis of Universal Humanity, of the Pieroma spirit with the Life Universal. The White race of spirits of the Semite, of the Mongol, of the Turanian, to it, and its fulfilment and transcendence. Personality Aryan, Awakened, that the rest of human races should become Logico, Aryan, Awakened, it is inevitable and defile that the rest of human races should become Logico, Aryan, Awakened, with the Over-soul, the communion of the abysmal humanities of the coloured races, the group-spirits of the Semite, of the Mongol, of the Turanian, of the Hamite, of the Redind can become initiated into the Promethean gnosis of the West, it is imperative and pan-human that the West itself should reach the higher gnosis of Universal Humanity, of the Pleroma of the Species. The centric ideal of the world, speaking in an absolute sense, is Aryandom, with its dispensation of reason, will, personality, and freedom. The peripheral ideal of the whole Race, however, speaking again with the Logico spirits of the West and the Aryan Synthesis, is Universal Humanity. The Aryan Man, the Nordic youth, the blonde newcomer, has to learn what his pan-human obligation is, not only to know what his pleromic right and power are. The coloured world will not be raised to the height of awareness and responsibility until the West, by a new Promethean impulse and daring, by a Christ impulse this time, lifts up its own level of existence into Supra-Aryandom, a New Aryandom, the Pan-human Aryandom. And never, never will the embryonic mankind reach a pan-human awareness and become truly born except by passing through the solar emancipation, through the Logico ecstasy of the West. The crisis of the human world is nothing less than the crisis infinite of the Geon itself, of the Earth-spirit itself, of our planetary abode in its incarnational effort to raise itself upon the Sophian or solar level of Pan-Humanity, of the Pleroma. For the human home is an earthly and deady abode, a planet of logic and of matter and of geometry. The infinite spirit of the Sun incarnated therefore in the Universal Man in order to put the earth through the flames of emancipation, of solar, Sophian life. The process of history and of the self-creation of Man is the incarnational travail and conatus of the Universal Humanity becoming actualised. The Aryan Man is the First Born, but not the Last, the pleromatic Man must become Aryandom, self-conscious. Where this peripheral elevation of the world and humanity takes place, the centric elevation will also take place; or inversely; for Man is an image of the Incrutable and self-contained One. * * *

The crisis precipitated by the cataclysm of Europe and the rise of the proletarian's supremacy in Russia is only the world-catharsis, the sublime dilemma of the Race arrived at the crux of the meeting of the lower and higher spirals of the anthropogenesis; a cosmic and necessary event, an instance or a diabolism of one race or another, of one class or another. Our &Epsilon; is the era incommensurable and ononian of the Coming of the Age of the Geon and of its awareness, of the Race, of human kind. It is the era of the incipent incarnation of the divine man, the Man-in-the-world in the order of the world and into the spirit and organism of every son of Man. It is the moment ineffably critical and all-importing of the meeting of the spirals of anthropogenesis, of the spiral of evolution and the spiral of history. The Promethean Man emerges now with the work of the Human Kingdom and its freedom; speaking anthropologically, the time has arrived when the whole of the world must become Pro-

methean in its tendency and valour, and when the Promethean race, the White stock, must become pan-human or self-crucified. The period of the consciousness, of the singleness of the Pleroma, of the Over-Soul. Upon the Aryan it is incumbent at last to understand his own religion and to raise himself into the awareness of the Periphery of Humanity; which is the bulk of the world, the non-Aryan civilisations and races; upon this bulk of the Kingdom, however, it is incumbent to realise the central and absolute position of the First Born, of the Truly Awake. England and her Imperium are in the position which indicates their function in the world. Bharata Varsha is the basis of the Aryan eternity and value in Humanity; we shall subsequently have to consider the immense debt which the Kingdom and all ages owe and will owe to the Indo-Aryan dispensation. England, on the other hand, is literally the completion and self-negation, falling-off, mortal ripeness of Aryandom. It is England and the British Empire that are responsible to the Loka Samgraha for the future of the holy land of the Aryan stock; for Ancient India was the first imperial and organising deed of the Nordic Man, the first act of his world-function as the shaping-force, the entelechy of History. What Rama was sent to begin that Lord Reading should be called to undo. India ought to be kept related to the British Empire. For Europe and Aryandom need that this should be so. The Imperium of the Oceanic Aryan ought to be true to its mission, as every humanity ought to be true to its own. M. M. Cosmoi.

Towards National Guilds.

PROFESSOR EDWIN CANNAN, of London University, distinguished himself during the war by charging the Government with profiteering in selling Treasury notes costing a penny a-piece for 51; and within the last few months he has added fresh laurels to his crown by advocating a return to the gold standard and writing in defence of the financial theories of forty years ago. His advocacy of the latter, appropriately enough, has been made in "Economica," the journal of the London School of Economics; for it is a well-known fact that the London School of Economics exists for the preservation and restoration of economic antiquities. Professor Cannan is indignant, in his invariable practical way, that people like Mr. Hartley Withers and Mr. McKenna, both of them practical financiers, should hold and express views concerning their business which it is not given to a professor to share. Mr. McKenna, in particular, may be reminded by the genial Withe that, in fact, banks do—whether, in fact, they create money, or only "lend" what is lent to them; and Mr. Hartley Withers, again, has had no small experience in the way things are actually done in the "City." But no, Professor Cannan will not have it that things are as the people who do them say they are; that Professor Cannan says are; and since Professor Cannan is a Professor of Political Economy and a lecturer at the London School of Economics, the conclusion to which we are bound to come is that Professor Cannan is wrong.

His thesis is that banks do not create money (or credit), but only lend it; and that their lending power is strictly limited by their borrowing power. A, B, and C lend or deposit money with a bank, and the bank proceeds to lend a proportion of its borrowings to its other customers. There is nothing mysterious about the business; and forty years ago the whole transaction was perfectly understood. William Ellis, in his bright little "Outlines of Social Economy," 1846, says that the banker receives and takes care of the money of his customers on the understanding that he is to be prepared to pay on demand whatever they may call for; and "Mrs. Fawcett and Jevons say just the same." Why this modern mystery-mongering, when
the bright little outlines of 1866 contain the truth, the whole truth, and nothing but the truth? Why, in fact, any Professors of Political Economy to-day at all, since the ignorance of yesterday is the light of to-day?

Mr. McKenna and Mr. Withers can more than take care, both of themselves and of Cannan to right of them, Cannan to wrong of them, will certainly not dismay them. Our own concern with Professor Cannan, however, is with the young minds that fall under his influence at the London School of Economics, to warn them against his intellectual atavism. Throw-backs notoriously occur most frequently in professorial minds; a certain London professor was recently said by an American colleague to be a perfect specimen of neolithic man; and in economic theory, no less than in mentality generally, nothing is more common than a "fixation" to an obsolete image. Let Professor Cannan's pupils beware.

Forty years ago he was probably one of the "school-children" for whom, he says, Ellis' bright little Outlines was "intended"; and it is more than probable that he has never got away from Ellis' brightness ever since. The "money" dealt of Bank Deposits, is bright little Ellis as fixed in the memory of the bright little fellow who read the bright little Outlines forty years ago.

But now to business. If one "lends" a bag to a friend, one can make him a loan for it. But "lending" in other words, does not imply the total disappearance and irrecoverability of the article lent. "Depositing" luggage at a cloak-room, again, does not (necessarily better be said!) imply the total dematerialisation of the articles deposited. Similarly, once again, the "lending" of money to a bank in the form of deposits ought not to imply the irrecoverability of the sums deposited, but, on the contrary, their safe custody; and this even though, in fact, the banks receive deposits for the purpose of lending them. That is perfectly clear, and Professor Cannan is so far right; but the crux of the little difficulty we now encounter, for which the bright little Outlines provide no illumination, is this: that if the banks only lend what they borrow, why could they not "repay" on demand all that they have borrowed? The first reply, no doubt, is that they have lent so much of what they have borrowed that a sudden and general demand for the repayment of their deposits would be impossible. Very well; but suppose they were to call in all their loans, would they then be in a position to repay? Ex hypothesi, according to Ellis and Cannan, the banks are in possession of all that had been "lent" to them; and they should therefore be in a position to "repay" their total deposits. But would they? Could they? Even Mr. McKenna realises that if all the depositors in our banks were to ask to-morrow for the repayment of their deposits—the State would totter—or print Treasury notes at a penny a-piece. The fact overlooked forty years ago by bright Ellis and to-day by Professor Cannan is that the "borrowing" and "lending" of the banks have only a metaphorical relation with borrowing and lending real articles. The "money" dealt of Bank Deposits, is bright little Ellis as fixed in the memory of the bright little fellow who read the bright little Outlines forty years ago.

We have been trying, while writing, to think of a simple illustration for the relation of cash to bank-credit; and the following has been suggested. In a village church there are ten reserved pews, the life-tenancy of each of which can be purchased for, let us say, £100. Of the ten life-tenants, however, only one is discovered to exist in the church at any time; nine are always absent, leaving nine pews always vacant. It occurs to the vicar, harassed by the high cost of living, that a source of revenue exists in the manipulation of these nine unused pews. If, on an average, only one pew is ever occupied at a time, would it not be possible to sell more life-tenancies than just the ten, on the calculation that the rest of the buyers would be similarly absentee? If of ten purchasers of pews, only one exercises his right, then it is clear that 100 purchasers could be given the privilege of occupying a pew, and that under these circumstances the actual accommodation would still be sufficient. Supposing, of course, that the average attendance were suddenly to rise, and more than one-tenth of the purchasers were to demand a seat, the vicar's trick would be discovered; but supposing that the average of one-tenth were never exceeded, it will be seen that the vicar could continue to "sell" 100 seats, although, in fact, he had only 10 to dispose of.

The relation of bankers' cash to bankers' loan credit is clearly illustrated by the foregoing bright exercise. The "cash" (or legal tender) corresponds to the ten seats, and the "loans" or credit-issues of the bank correspond to the vicar's sales of life-tenancies. Provided that a bank's depositors and borrowers do not demand, on the average, more than as much cash as the bank keeps within reach, the credits issued (or seats rather unlikely! On the supposition and the fact, however, that its depositors are not always asking for cash, but are content either to let their money rest or to deal with it by cheques—the bank, it will be seen, can authorise other persons to demand cash in the sure and certain calculation that their demands for cash can be satisfied. Absolutely all that a bank does when it accepts deposits is to undertake to repay those deposits on demand in cash or legal tender; and absolutely all that a bank does when it gives an overdraft or issues a loan is to authorise the borrower to demand legal tender in respect. In this respect, the lender or depositor is in precisely the same position as the borrower of the bank; both are entitled to cash on demand to the amount of their deposit or of their loan.

This leads us to a conclusion about the "creation of credit" by the banks which, while it is confirmed by the bankers themselves, Professor Cannan in his simplicity cannot accept; namely, that the banks do issue credit or make money, and just as much of it as they can undertake to "cash on demand." There is, in fact, no other limit to the credit (which, remember, becomes purchasable in the form of Treasury notes or legal tender) than the limits of its depositors' and borrowers' actual and possible demand for cash. Once let them be satisfied that the cash demands can be met—and the loans in the form of Treasury notes (i.e. legal tender or cash), has put into the hands of the banks a cash resource which would enable them, if they chose, to issue hundreds of times as much credit as they are actually issuing. Since the effect, however, would be to raise prices as high as Everest, and thus to kill 9 out of 10 of the possible customers of the industries so financed, the discreet gentlemen who conduct our nation for us kindly refrain. There is no doubt, however, about their power to complete our ruin.

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sold) are otherwise unlimited. In actual practice the proportion of cash to credit issues varies with the seasons from 1 to 5 to 1 to 20. In other words, the banks issue tickets for from 5 to 20 times as many as they could actually provide. What is not cash is credit, and even what is cash (unless it be gold) is credit.

NATIONAL GUILDMEN.

Our Generation.

A "FABIAN READER" writes criticising my condemnation of the Herefordshire War Pensions Committee. "Assuming," he says, "that prior to the issue of these instructions [to withhold allowances to the children of tuberculous and neurasthenic ex-soldiers] the Committee had instructed their charges in the use of tuberculous appliances, I see no reason strongly to protest against the decision. In any case it is to be preferred to the action of a Monmouthshire Board of Guardians who will relieve all 'won't-works,' 'ne'er-do-wells,' and others on a liberal flat allowance per head which directly encourages the propagation of the unfit, and is having the effect of adding unfit members to an already over-peopled area. Are you for the unrestricted propagation of the unfit, and are we to control credit to give permanent pensions to parasites? Have we not suffered enough from the parasites of the upper classes? "FABIAN READER" is reasonable, and if I could conceive that the present state of the world is permanent I should agree with him in every particular. If society must remain forever an agglomeration of wrongs which produces its yearly crop of diseased, then let us cut off the diseased by all means; there can be no doubt that we are not suffering enough from the parasites of the upper classes; "FABIAN READER" is reasonable, and if I could conceive that the present state of the world is permanent I should agree with him in every particular. If society must remain forever an agglomeration of wrongs which produces its yearly crop of diseased, then let us cut off the diseased by all means; there can be no doubt that we are not suffering enough from the parasites of the upper classes; the world is rich, but we are not. "FABIAN READER" is reasonable, and if I could conceive that the present state of the world is permanent I should agree with him in every particular. If society must remain forever an agglomeration of wrongs which produces its yearly crop of diseased, then let us cut off the diseased by all means; there can be no doubt that we are not suffering enough from the parasites of the upper classes; the world is rich, but we are not. There is no reason strongly to protest against the decision. In any case it is to be preferred to the action of a Monmouthshire Board of Guardians who will relieve all 'won't-works,' 'ne'er-do-wells,' and others on a liberal flat allowance per head which directly encourages the propagation of the unfit, and is having the effect of adding unfit members to an already over-peopled area. Are you for the unrestricted propagation of the unfit, and are we to control credit to give permanent pensions to parasites? Have we not suffered enough from the parasites of the upper classes?

Speaking of the Church of which he himself is a member, the writer says tragically and truly that it fails in the one thing which would make it a living Church, the accomplishment of the work of Incarnation. This is fundamentally the reason why, at present it is so blind to the spiritual sins, and so obsessed with the sensual transgressions of its members. "That there is a deep-seated disorder behind all this clerico-sexual scandal-mongering need not be disputed," he says. The Church has a complex about the flesh, because it has never dared to incarnate the spirit in flesh. The spirit also has therefore died; and the Church is now equally incompetent to judge of spiritual or sensual matters, which means of everything, for in man every action is partly spiritual. The author then makes a comment upon my recent criticism of the Church which I admit to be conclusive and damaging. "Who is to be condemned and who is to judge?" he asks. "No one, obviously, for all are guilty, the failure is organic and corporate with the whole of society." There it is. If we do not believe as a people in the doctrine of the Incarnation; if we do not embody ideas in action even in spheres where to everyone the desirability of their embodiment should be evident, how can we expect the Church, which our mistaken distinction between right and expedience licences to be impractical, to be any better? Unfortunately, Incarnation, conceived for ages as the sacrifice and suffering of a Heavenly Power, is regarded unconsciously by men as a way of suffering for them also, and not as the way to their salvation and happiness. Only a tragic error of this kind could prevent them from actualising ideas which would alleviate their misery. It is not merely a failure to believe that inhibits them; it is a failure to see what is immediately and clearly present to the eye of the Church. We are as far said Nietzsche—that is, what you know yourself to be; but we all prefer to remain what we believe ourselves to be. The Church is in the same closed circle as all of us; or, rather, all of us are in the same closed circle as the Church. We believe ourselves to be miserable; we are all therefore miserable. "Who would not be unhappy?" said Ivan Karamzoff. Who, indeed? It is so much easier than to be happy.

The reason why we have a 3% population has been discovered by Sir James Cantlie. In a lecture last week at the Institute of Hygiene he told the working classes that they "are not doing enough work to keep their hearts strong." It is a shocking thing if we cannot all get enough work when there is so much scope for it in devising tasks for the unemployed. The only conclusion is that if idleness weakens our hearts much more the doctors at any rate will have enough work to make them paragons of health. But people nowadays are idle not because there is no work for them, but because they dislike work, even useless work, when they see it. "The old-type workman," said Sir James, "spends only 150 foot-pounds of energy where the workman of to-day spends only 300 foot-pounds of energy where the workman of to-day spends only 150 foot-pounds. He is getting lazy and degenerate, and trade-union leaders are striking at the very heart of the nation by making men work less. The nation's heart is getting weak, too, it seems. It is the doctor's contention," said Sir James, "that they "are not doing enough work to keep their hearts strong." It is a shocking thing if we cannot all get enough work when there is so much scope for it in devising tasks for the unemployed. The only conclusion is that if idleness weakens our hearts much more the doctors at any rate will have enough work to make them paragons of health. But people nowadays are idle not because there is no work for them, but because they dislike work, even useless work, when they see it. "The old-type workman," said Sir James, "spends only 150 foot-pounds of energy where the workman of to-day spends only 300 foot-pounds of energy where the workman of to-day spends only 150 foot-pounds. He is getting lazy and degenerate, and trade-union leaders are striking at the very heart of the nation by making men work less. The nation's heart is getting weak, too, it seems. It is the doctor's contention," said Sir James, "that they "are not doing enough work to keep their hearts strong." It is a shocking thing if we cannot all get enough work when there is so much scope for it in devising tasks for the unemployed. The only conclusion is that if idleness weakens our hearts much more the doctors at any rate will have enough work to make them paragons of health. But people nowadays are idle not because there is no work for them, but because they dislike work, even useless work, when they see it. "The old-type workman," said Sir James, "spends only 150 foot-pounds of energy where the workman of to-day spends only 300 foot-pounds of energy where the workman of to-day spends only 150 foot-pounds. He is getting lazy and degenerate, and trade-union leaders are striking at the very heart of the nation by making men work less. The nation's heart is getting weak, too, it seems. It is the doctor's contention," said Sir James, "that they "are not doing enough work to keep their hearts strong." It is a shocking thing if we cannot all get enough work when there is so much scope for it in devising tasks for the unemployed. The only conclusion is that if idleness weakens our hearts much more the doctors at any rate will have enough work to make them paragons of health. But people nowadays are idle not because there is no work for them, but because they dislike work, even useless work, when they see it. "The old-type workman," said Sir James, "spends only 150 foot-pounds of energy where the workman of to-day spends only 300 foot-pounds of energy where the workman of to-day spends only 150 foot-pounds. He is getting lazy and degenerate, and trade-union leaders are striking at the very heart of the nation by making men work less. The nation's heart is getting weak, too, it seems.
workers and few men work in diversion is ours, and not merely the trade unions'. The health: their scars almost rank them among the "old-type." The slouching, heavy, and bowed forms of navvies and farm labourers are the patterns of what You can find health sometimes even in clerks and shopassistants (although they work only eight hours a day and have their Saturday afternoons off) if they have heavy eyes and a man has all his limbs and walks upright, however, you may well conscious of it he may be, that he is ill. He will be lucky if he lives until he is ninety. It is surely too late in the day, seriously, to pretend that work, under the sub-human conditions to which the mass of working men have to submit to-day, without fresh air, in the midst of ear-splitting noises and of grime, is healthy, and that the mere of it one gets the more healthy it is. Sir James Cantile is still in the grip of a superstition which the trade unions have found out. It does not occur to him that if hours of compulsory toll are shortened, men may still wish to exert their bodies in some way or another. But to believe that the work which the mass of men have to do is good for them in any way, and to blame them for wishing to do less, is stupid, and therefore immoral. Edward Moore.

Readers and Writers.

"La Connaissance" is a comparatively new French monthly magazine published in Paris; and the world will naturally look to it for the signs of the new dawn. Alas, they are not there, but, on the contrary, the new magazine appears to me to be just a little more French than it would have been before the war. The title itself is significant; and when the following subscription is added, it will be seen that the emphasis on "connaissance" is very deliberate. "On se laisse de tout, excepté de connaître," which, being interpreted, means, I suppose, that everything else has knowledge, but knowledge, however, in what sense—for the word has many shades of meaning? The general contents of the half a dozen issues of "La Connaissance" which have appeared and which I have seen make it reasonably certain that the editors mean by "connaissance" what we understand by intellectualism, that is to say, knowledge without the accompaniments of doing, being and feeling. May I elaborate this point a little in view of the importance of the subject? To my mind knowledge or knowing, in the full spiritual sense, is the integration under the hegemony of the intellect of the four aspects of human personality—knowing, being, feeling and acting. Any one of these aspects may be dominant, that is, in hegemony; and according as one or the other is, we have the four main classes of intellectuals: men of knowledge, men of power, men of heart, and men of action; the "philosopher, the saint, the artist, and the statesman." In the typical examples of each of these four possible groups of mankind, all the four aspects are present, but, as I have said before, in different degrees. They can be represented by the following series of figures: 4321; 3214; 2143; and 1432. Few individuals, however, arrive at integration in any one of these forms. What is much more common is hegemony in vacuo, or, at least, the tyranny of one or other of the four aspects existing independently without being, doing and feeling, or with these comparatively undeveloped; and then we have the "intellectual." Similarly, in the other cases, we have the "nice," the dilettante and the pushful "man of affairs." These are squares manqués, men of one aspect, fragments of men; and what I wish to say is that "La Connaissance" is engaged in the type of the "intellectual." Fragmentarism of this kind is the besetting sin of modern European culture; and, on the whole, it owes more to France and Germany than to any other European nation. The effect is to keep Europe divided spiritually; for while nothing is more certain than that integral men agree under whatever hegemony they exist, nothing is more inevitable than the hostility of fragments. Philosophers, saints, artists and statesmen agree and fit together like the squares they are; but war and discord are inevitable among intellectuals, moralists, dilettantes and politicians.

The series of hitherto unpublished letters of Stendhal which "La Connaissance" has discovered cannot be said to be of much interest. Stendhal had a powerful mind, but he was mainly on the plane of the commonplace; and few of his letters, old or new, are really worth the reading. "La Connaissance" has, however, dug up the reminiscences of de Maistre who was in St. Petersburg in the early years of last century; and these are fairly clearly claimed to be of interest. It is fresher to-day than in 1810. De Maistre observed of the Russian people that they were "restless"; their taste for novelty, particularly of sensations, was insatiable. At the same time, he said, they had no profound tradition and no real religion, with the consequence that at the first assault of Western Russian civilisation would vanish like smoke in a reactionary revolution. Without a solid tradition, religious and social, Russia, he said, would only assimilate the errors of Western Europe and having got drunk upon these, would proceed in the direction of "rienisme" or, as it was called later, nihilism. In the light of recent events, it will be seen how penetrating and long-sighted de Maistre was a hundred years ago. The errors of Europe, in particular, the fallacies contained in Marx, have exercised an overwhelming attraction for the Russian mind, with the consequence, foreseen by de Maistre, that Russian civilisation has vanished like smoke. That is not, of course, all there is to be said about it. The Russian Revolution has only just begun; and it will take full another hundred years to see the ripe fruit of it. It cannot be denied, however, that the immediate consequences have been such as de Maistre foresaw in 1810.

Early during the war Senor de Maetzu showed me a letter he had received from an English resident in Argentina. Briefly it was an appeal to Senor de Maetzu to use his great influence as a Spanish-American publicist to assure the Argentines that the German propaganda against England was false. In particular he wished Senor de Maetzu to affirm, of his own personal knowledge and experience in England, that a public school and university Englishman could not conceivably descend to lying either abroad or at home even for the good of his country. Senor de Maetzu, of course, smiled, as we all did, at the naiveté of his English correspondent. I do not know whether he replied to him. But of one thing I am sure, and it is that this naiveté is not in the least uncommon either in England or out of it. The "Spectator" somehow manages to convey the commonplace; and in the "New World," a monthly international review devoted to the propaganda of the League of Nations, at least one writer is as far from the truth as Argentina. Mr. Michael Temple writes on "English Justice" as follows: "Guilty persons do occasionally escape under our system. . . . . but the notion that a perfectly innocent person stands in any danger at all is the veriest moonshine. . . . . There is only one
M. M. Cosmoi's conception appears to me to be not circumstance that he did in fact commit the murder. Against such a conviction, based on chauvinistic prejudice, it would, of course, be useless to cite examples to the contrary. Propaganda of this kind, however, is not likely to advance the cause of the League of Nations.

I hope I shall be forgiven for mentioning here Mr. Belloc's recent work, "Europe and the Faith." It belongs to the department of my colleagues, "M. M. Cosmoi," and I am aware of my trespass. The subject, however, is closely related to the foregoing paragraph on de Maistre, who was also, be it observed, an ardent Roman Catholic, and I cannot resist the temptation to refer to it. Mr. Belloc's affirmation is commendably and characteristically explicit: "Europe is the Church, and the Church is Europe." The continuous framework of Europe is the Roman Empire, and the continuous doctrine or soul of Europe is the Roman Church. It follows that unless Europe return to the Faith, Europe will perish, since there is no other means than a return to nature by which Europe can be healed. I am much afraid that if Mr. Belloc is right, not only is Europe wrong, but irremediably wrong. For other nations, even of profound and fastidious taste, that "Europe" is capable of returning to the Faith as embodied in the Church. Mr. Belloc, however, appears to me to be wrong, and to be taking an exclusively Latin view of Europe. The Faith, in his sense of the word, has never included the whole of Europe; much of Northern Europe and practically the whole of Slavdom has either never been in the Church or, at any rate, never of it. And America, again, while culturally a province of Europe, like the British Dominions, is obviously excluded from Mr. Belloc's generalisation. A conception of Europe that excludes, roughly speaking, three-fourths of Europe cannot be said to be very liberal; and if Europe's salvation depends upon the Latin nations alone, I am afraid it is all up with us. "M. M. Cosmoi's" conception appears to me to be not only more comprehensive, but much more radical. The saving Faith is not that of the Church, but that of the historic Race.

R. H. C.

Music.

Signor Busoni is not only an interpretative artist; he is creative, and in this he resembles no other pianist we have heard as finely and as profoundly, and have as great a variety of "pianistic" effects; but Signor Busoni stands alone in being more than "pianistic." He creates a sound that is not limited by the characteristic attributes of his instrument, his medium. Art is what gives form to emotion, and a composer gives his emotion form, and presents it, by means of sound, pure and simple. If the intellectual perception of the interpretative artist out-balances his sensuous perception, the form will be presented without the inner flame of the emotion to illuminate it. But if the intellect merely stands behind the sensuous perception to steady it, then we receive both form and flame. Sensuous perception without intellect is chaos. The degree and the nature of the sensuous perception of the artist, determines what quality of life the sound shall possess. Signor Busoni's intellect holds steady the form, whilst his sensuous perception drives him down through it to that universal, basic ground, from which all true emotion springs; and it is there that he evokes the quality which he transmits to his instrument. He plays the piano "orchestrafully"; by which we do not mean that he tries to imitate other musical instruments on the piano. But his mind has seized their individual and essential meanings, and his spirit has welded all these meanings into one sound, so that every note he produces possesses the universality, the symbolic potency of an orchestra. He has made a profound study of over-tones, and seems even to have solved the problems connected with them. It may therefore be a relaxation for him to use a piano which has none, and this perhaps explains his choice of instrument at his recital on February 19. But it does not justify it.

Mr. Bertram Binyon. The special art of song-writing lies obviously in the ability of the composer to express through another medium emotions which the poet has already expressed. If he disturbs the rhythmic sweep of the poet, he does him a wrong. If he imitates the words on the instruments—a frequent occurrence—he becomes platitudinous at the poet's expense.

At his recital on February 16, Mr. Binyon sang three songs with string accompaniment by Mr. Eugene Goossens, two of which—"Melancholy" (words by John Fletcher) and "Philomel" (Richard Barnefield) can serve as examples of what songs should, and should not be.

In "Melancholy" one line gives the permanent or essential mood of the poem—

"Nothing's so dimly sweet as lovely melancholy." That is the only line in the poem which need be given to the instruments. The rest may be left to the singer, who is the vocal medium of the poet. Mr. Goossens uses four stringed instruments very beautifully, to weave a dim veil which shrouds the poem without obscuring it. The poem itself remains intact, untouched in shape and rhythm; only its essential mood has passed into music, and is expressed through two mediums instead of one. On the other hand, we think "Philomel" is an example of what a song ought not to be. Mr. Goossens does not capture here the essential mood, but merely seizes upon a number of phrases and shows how they can be said in music. With the result that his musical facility leads him into the platitudinous. Mr. Binyon sang with charm and distinction.

Miss Maud Allan. Miss Maud Allan's art can scarcely be described as "dancing"; it is intended, we think, to be a plastic interpretation of music; and we may be excused for referring to her here. She has subjected Chopin's music to many indignities, but we think she should do him a wrong. If he imitates the words on the instruments, he becomes platitudinous. Mr. Binyon sang with charm and distinction. Miss Maud Allan's art can scarcely be described as "dancing"; it is intended, we think, to be a plastic interpretation of music; and we may be excused for referring to her here. She has subjected Chopin's music to many indignities, but we think she should do him a wrong. If he imitates the words on the instruments, he becomes platitudinous. Mr. Binyon sang with charm and distinction.

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neither heightens nor deepens its tones, this is simply fappering, not acting. She has no idea of posturing, or playing for effect; her entry after Dubedat’s death was a commonplace masquerade, a mere mannequin would have done as well. Jennifer was supposed to be in a state of spiritual exaltation, inspired by love and the creed of beauty; one remembers how Miss McCarthy carried herself, and wishes that Miss Muriel Pratt would take a few lessons in deportment. And why have a train that rasps on the floor with a noise like shingle? The trouble with Miss Pratt as an actress is that she has not yet outgrown Miss Pratt; she will go on playing herself until a producer pulls her up and makes her try to imagine someone else—and then she will not know what he means. She has not yet developed the sense of character or the sense of the theatre; and her performances never throw any new light on a character. At times, indeed, her self-satisfaction becomes ridiculous, as, for example, when in “The Honeymoon” she walked round the room and sat down in what should have been the grand manner (as she claimed that it took her seven years to learn) but was not. I saw a repertory theatre type, and not an actress undergoing a training in repertory. I have seen her play Juliet, and in “The Honeymoon,” and Mrs. Dubedat; and I am wondering when I shall see a new gesture, hear a new inflection, feel that she is really acting with a creative intention.

Mr. Nicholas Hannen played Dubedat as a quite ordinary young bounder with a talent for drawing, except in the death scene. Neither he nor Miss Pratt made it possible to believe in his mystical apprehension of beauty or her worshipful love for him or it. The tone-values of their voices are wrong even for the expression of rhapsody; their lack the ecstatic sense that alone distinguishes the artistic from the Philistine temperament. Without that, Dubedat was a mere studio lounging and debater of moral problems, a sponger, and conscious hypocrite who believed no more in beauty than he did in honesty. But the “burning bush” touch suffices to show that Shaw thought that he probably had, if not a justification, at least a consolation for his moral depravity; he was a visionary, self-deluded, I think, but still a visionary, and that requires a subtler intensity than Mr. Hannen showed.

I have left myself very little space to mention the others, who made a far better show than I expected. Mr. Felix Aylmer could not easily be improved upon as Colin Ridgeon; and although Mr. George Hayes has not the almost brutal bluntness of Mr. William Farren (whose Sir Padre Balantine was a real Padre), he has come to be an acceptable figure. When Mr. Brember Wills has learned to maintain the lyrical note (the “tra-la-la” touch), his Sir Ralph Bloomfield Bonnington (Mr. Eric Lewis’s old part) will be a finished study; he drops into the sentiment mood too often, and instead of rhapsodizing his misquotations of Shakespeare on death, for example, merely recollects them prosaically. If I were the producer, I should like to try out Mr. Douglas Jefferyes in this part; not because his Cutler Walpole was unsatisfactory (it was, indeed, one of the satisfactory performances) but because it might help him to develop flexibility particularly of tone and manner. A well-marked character like B. B. compels an actor to do something; and I have not yet seen Mr. Jefferyes, even as Benvolio, play outside his normal self. How necessary it is to get this sense of the Not-Self, as the mystics call it, Miss Margaret Carter’s performance of Emmy showed. She played Mrs. Clendon like an amateur, as she also did Juliet’s mother; but Emmy is an ugly old devil, as Padgy Cullen called her, sufficiently far from Miss Carter’s normal self to make her project her imagination. It was a really good study of a low comedy type; and suggests that Miss Carter’s real ability is for character parts. Mr. Harold Scott played Dr. Blenkinsop with his usual nervous sniff,
and without the touch of pathos that Mr. Edmund Gurney got. He was obviously a young man pretending to be an elderly one that he did not even try to convey that idea of tiredness that Bleikinsop felt. Mr. Leslie Banks played three small parts, of which the best was the newspaper man. The ensemble playing was much better than usual; and Mr. Macdermott staged it very well in a simple style, the second and third act scenes being particularly pleasing in their simple effects. If only the actors could get the "feeling" of Shaw—

P.S.—I have just discovered that Herr Eduard Bernstein declares that Dubedut is a portrait of Dr. Edward E. Aveling and Mrs. Dubedut is a portrait of Eleanor Marx. The tragic end of the real "Jennifer" only emphasises Shaw's sentimental treatment of his theme.

Views and Reviews.

THE HUMAN AURA.*

If Dr. Walter Kilner had done no more than make the aura visible to people with normal eyesight, and thus bring the subject within the purview of science, his work would have been worthy of consideration. But he has done considerably more than that; we are no longer dependent on clairvoyance (whatever that may be) for our facts, nor on occultism (whatever that may be) for their interpretation, but the subject is open to scientific demonstration and experiment, and should be susceptible of a scientific explanation. It may be premised that Dr. Kilner is neither a clairvoyant nor an occultist; in these words, he describes briefly the origin of his discovery. "After reading about the action of the N-rays on phosphorescent sulphide of calcium, the writer was for a long time experimenting upon mechanical forces of certain bodily emanations; and had come to the conclusion, whether rightly or wrongly, that he had detected two forces besides heat that could act upon his needles, and that these forces were situated in the infra-red portion of the spectrum. There was a hitch in his experiments; and in the early part of 1908, he thought certain dyes might help him. After considering their different spectra and, as far as he could, ascertaining their properties, he made a trial of several, and fixed upon the coal tar dye 'Dicyanin' as the most likely to be useful. While waiting for this chemical, a thought flashed across his mind that the substance might make some portion of the effects of the above forces visible; and should this be the case, he expected to see the human aura. He had heard about that phenomenon; but until that moment, never had any intention of investigating it, as he believed it to be far beyond his natural powers."

I must refer readers to the book for a description of the technique used; it is admittedly crude, and improvised for the practical purposes of medical diagnosis. But the simple fact is that, after sensitising the eyes by gazing at daylight through a Dicyanin screen for a few seconds, the aura becomes visible, usually to the naked eye, but certainly through a light Dicyanin screen. The procedure raises a number of optical problems, to the consideration of which Dr. Kilner devotes a chapter. One marked effect of Dicyanin on the eyes is an improvement of the sight in prasbyopic people—the effect has never been noticed in emmetropia or myopia. The visibility of the aura depends on the ability to see rays not included in the ordinary visible spectrum; and clairvoyance itself becomes simply an optical problem—but that is another matter. For the benefit of those who accept the revelations of the occult, it should be mentioned that grey is the fundamental colour of the aura, that as intelligence increases, blue becomes the more prominent tint, and yellow, usually given by occultists as the colour of wisdom, is the colour of ill-health. The aura seen by Dr. Kilner is not visible after death.

That fact alone would suffice to distinguish it from the Od light described by Reichenbach, or the 'etheric double' of the Theosophists. But there are many differences that we can only hope that further research will determine the real nature of this aura; Dr. Kilner "feels positive that we are dealing with an ultra-violet phenomenon," and I should not like to contradict him. But another difference must be noted; Reichenbach's Od, the N-ray, Odyl, Monodoro, nerve force of Dr. Paul Joire, all exhibit polarity; Dr. Kilner finds it impossible to identify his aura with either electricity or magnetism. "Consider, first, the case of magnetism. The haze round a magnet possesses polarity which can be demonstrated by placing two horseshoe magnets close to each other in the same plane. On rotating one, it will be found that the haze between the magnets is brighter when dissimilar poles are in opposition and vice versa. Or the other hand, by no known means can magnetic polarity be shown to be a property of either aura. The outer aura is uninfluenced by a magnet; the inner is acted upon by either pole in precisely the same manner and seemingly with the same intensity, and no repulsive or attracting powers have been discovered yet. This alone is sufficient to demonstrate that auric and magnetic forces are not identical. Again, it would have been expected that if the auras were of electro-magnetic origin, they would have shown local and general disturbances or inequalities referable to the amount and distribution of surface electricity. That such do not occur has already been pointed out, and it has not been found possible to establish any relation between the natural surface electricity and the aura; in addition to which the nature of a communicated charge makes no apparent difference in the effects produced."

Radio-activity is considered only to be dismissed. "Radio-activity is due to the disruption of atoms, and is met with to any appreciable degree only in certain elements with the highest known atomic weights, which, if they occur at all in the human body, are present in the very minutest traces. Iron (Fe—55.9) is the element with the highest atomic weight which is at all plentiful in the body. It, however, is possessed in ordinary circumstances of none of the properties under consideration. It seems, therefore, impossible that the aura should be caused by the radio-activity of the elements which enter into the composition of the body, and the difficulties in accepting such an explanation of its origin become insuperable when it is considered that in life the aura is to some extent under voluntary control, while after death it disappears entirely."

Another difference must be mentioned. Dr. Hollander, like Reichenbach, finds absolute darkness necessary to the visibility of the light emanating from magnets; Dr. Kilner's aura is not visible in complete darkness, but requires a diffused light in which "the body of the person under examination should be just distinctly visible after the observer has become used to the dimness." As the N-rays will act on a photographic plate, and the aura has not yet been successfully photographed, it seems possible, at least, that Dr. Kilner's aura is not the N-ray emanation. On the other hand, it, as the N-rays are, is "intimately connected with and dependent upon the activities of the central nervous system, as the following examples will show:

1. The electric brush applied to the spine produces instantaneous enlargement of the aura, while applied to the median line in front it has no effect. . . . The same effect is produced by holding the brush close to the forehead.

2. Changes in the size and shape of the aura occur
as results of severe nervous disease, e.g., epilepsy, hysteria, hemiplegia, and when fully developed remain constant; while if due to a transient disturbance, such as sciatica, herpes zoster, etc., on recovery the aura gradually returns to its normal condition.

3. All kinds of impairment of mental powers automatically causes a diminution in size and distinctness of the aura, which is also narrower in the weak-minded. These facts afford support to the contention that the higher brain centres are intimately concerned with the output of auric force.

4. When a patient becomes faint the aura loses a good deal of its brightness and is reduced in size. The changes are probably the result of temporary nervous exhaustion." The aura also disappears as an effect of an electric charge, re-appearing much enlarged; while in the trajectory state of hypnosis, the inner aura disappeared, reappearing as the subject began to revive. I shall have to return to the subject in another article.

A. E. R.

Reviews.

England and the New Era. By Brougham Villiers. (Fisher Unwin. 12s. 6d. net.)

Mr. Brougham Villiers lays down an impossible condition for the creation of a new era; he insists in his first chapter that "the new world must be shaped by new minds," that "help is not likely to come from any man or group that had anything to do with shaping the events that led up to the disaster of 1914." The doctrine of the clean slate is always alluring; unfortunately, it is physically impossible to follow it. Even if we could throw up and place in power a completely unknown and untried set of politicians, the processes and powers at work behind the scenes would remain the same. We must get rid of the idea that the disaster of 1914 was a merely personal affair, instead of a systematic collision and convulsion. It is true that the war has given a powerful impulse to the spirit of national independence, but it is not so clear that Imperialism is collapsing as a consequence of this, and also because of the desperate financial position of the great States and the rapid advance of industrial democracy. On the contrary, the first-fruits of the war have been an increase of Imperialism with industrial democracy tricked at every turn. The desperate financial position has not, so far, induced retrenchment in anything but those processes of social improvement, such as health, housing, education, scientific research, etc., which industrial democracy demands. Imperialism flourishes at the expense of civilisation, it is true, but we doubt whether politics, per se, offers any hope of a change. Even "the new minds" must get themselves elected, and an electorate extended to include all the readers of "Home Chat" and "Comic Cuts" is not one to be impressed by the financial argument against Imperialism, which, after all, is Mr. Norman Angell's old propaganda revived. People who believe that they can get indemnities, and benefit by them (and it is safe to say that the mass of the electorate believes this) are not going to elect new minds or make a new era by means of politics. Mr. Brougham Villiers nowhere seems to understand that the extinction of the franchise has raised an immediate bulwark to what he calls "creative revolution"; politically, Labour has lost any since the last election, and the growth of the revolutionary spirit is an indication of the fact. People who are succeeding by constitutional means do not advocate violent means; the successful man has no need of threats.

But on his own lines Mr. Villiers states a programme. He puts Capital Levy or Taxation. He states a good case for the Capital Levy, so good that we imagine that the Capitalists have already thought of it. "The result would be," he says, "a curious hatch-potch of properties scattered about the country, over some of which the ownership of the State would be complete, of others in which the State would be part owner, and of large areas where it would have no control at all. There would probably be much friction between the two systems, and it might be necessary to round off many State properties by purchasing those near to them in order to make them workable." The new era, founded on the Capital Levy, will therefore be State Landlordism and Capitalism; either it will leave these properties to Capitalists, and live on rent, or it will employ labour, and work them, and live on profits. In the present state of affairs, when municipal properties such as tramways are being handed over to Boards chiefly composed of members of traction trusts, it is conceivable that in some cases the Capitalists might be willing to hand over property; what is quite certain, though, is that no "unfair competition" between the State and the Capitalist employer would be allowed. Another curious reaction may be noted; if the Capital Levy has the effects predicted, if a certain amount of debt and interest charges are abolished and industry waxes fat again and kicketh, the taxable capacity of the country will increase, and Imperialism, now tottering on the verge of bankruptcy, will be funded again. It seems a long way round to get to where we were in 1914, without having satisfied one of the demands for a radical reconstruction of society. We wonder whether Mr. Brougham Villiers has yet read "Credit-Power and Democracy?" Anyhow, his book is full of ideas that are not so clearly apropos as his optimism leads him to suppose.

International Labour Legislation. By H. J. W. Hetherington, M.A. (Methuen. 6s. net.)

This is a cautiously optimistic survey of the work of the International Labour Organisation provided for in the Peace Treaty. It records the results of the Washington Conference and the constitution of the International Labour Office; and an appendix gives the clauses of the Treaty relating to their organisation. The preamble to the latter opens: "Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based upon social justice."

How far the machinery set up is likely to promote that object may be judged by Mr. Hetherington's admission that it can quite certainly do little yet to alter profoundly the economic and industrial fabric of the world. The reader will be more struck by the limitations than by the accomplishment of the Conference; but on reflection its proceedings are seen to be far from futile. It represents a deliberate attempt to industrialise and standardise the production of the world in the interests of the existing system. "It is significant" (and perhaps in another sense than Mr. Hetherington intends) "that very early in the proceedings of its first assembly at Washington it came in sight of these problems of the adjustment of the flow of workers from one country to another, and of the distribution of raw materials among the industrial nations of the world."

When the Peace Treaty was signed, the idea of a world government was not in the minds of statesmen who were more struck by the limitations than by the accomplishment of the Conference; but on reflection its proceedings are seen to be far from futile. It represents a deliberate attempt to industrialise and standardise the production of the world in the interests of the existing system. "It is significant" (and perhaps in another sense than Mr. Hetherington intends) "that very early in the proceedings of its first assembly at Washington it came in sight of these problems of the adjustment of the flow of workers from one country to another, and of the distribution of raw materials among the industrial nations of the world."

The co-operation of "Labour" in this attempt is all to the advantage of the big interests. But its representation is carefully secured against power. "It would be useless for the Conference to pass enactments which did not command the support of the Government delegates." Nor, as we already know by experience, do Labour delegates themselves invariably advance the understanding of their own problems. It was the Italian Labour delegate at Washington who "contended that one important cause of unemployment was the unequal distribution of raw materials throughout the world." While such conceptions prevail Labour may sit in council with those who debate the pattern and weight of its chains, but it will do nothing to hasten the day of deliverance.
LETTER TO THE EDITOR.

PROVAPAGANDA.

SIR,—Will you allow me to invite all readers of The New Age living in Newcastle-on-Tyne and district who are interested in credit-reform to send me their names and addresses with a view to calling a meeting in Newcastle?

T. W. GRAHAM THOMPSON,
F ernedene, Stocksfield-on-Tyne.

PRESS CUTTINGS.

That the Government of a country which has had more than two centuries' experience in industrialism should have the temerity to admit that they know of no method by which the national industrial machine can be kept busy when myriads are persisting for lack of goods is one of the most disgraceful confessions any body of intelligent men could possibly make!

If it were true that, in spite of the enormous development in invention which has increased man's productive resources a thousandfold, poverty and starvation—the attendants of unemployment—are unavoidable, one could only pray, as the late Professor Huxley once said, that some of those who clogs and retards the wheels of years? My reply is, firstly, that answers to the problem of producing coal for everybody's use; secondly, that some friendly comet might speedily collide with our planet and put an end to all this misery!

Fortunately the problem is not only capable of solution, but is simple that future generations will read the writings of editors of the day and be the same amusement and astonishment as that with which schoolboys read the essays of a certain doctor of science of 35 years ago in which he sought to prove that no vessel built of steel or iron could possibly float! . . . .

One is naturally inclined to ask why, if the riddle is so easy, no answer has been given throughout all these years? My reply is, firstly, that answers to the problem have not been sought before, but that these can only become effective through their adoption by the Government, it rests with our rulers to say whether unemployment shall or shall not continue. Secondly, there is reason to believe that Governments are not, and have never been, particularly eager to find a remedy. Had they been really in earnest, one would have expected that every possible avenue which promised salvation would have been explored and that substantial rewards would have been offered to the discoverer of the great secret. If it pays private firms to offer prizes for inventions for overcoming certain technical difficulties encountered in their businesses, surely it would pay any Government to discover a panacea for the evils of trade depression. Yet since remedies have been offered and remain neglected, the inference is plain so far as Governments are concerned, either they do not wish to try them, or else they imagine the remedies may prove worse than the disease.

Let us state the problem in simple terms. The industrial world, in which agriculture and manufacture, is engaged in producing goods necessary for human existence and comfort and—thanks to inventions and discoveries—is able to produce goods of every description in such abundance and with such comparatively little effort that periodically the markets and warehouses are glutted and the channels of trade become so congested as to cause a slowing down of the whole machinery of production and the consequent wholesale discharge of operatives. Meanwhile, the vast masses of the population are in want of those very goods, the apparent over-production of which clamps and retards the wheels of industry. At all times wealth-producers find greater difficulty in disposing of goods than in producing them. The real problem is, therefore, to discover some method of selling goods as fast as they are created. It is in search of an answer to this problem that all nations are ransacking the earth for fresh markets. It is for this reason that international commercial competition has in the late years become so keen and so dangerous. Unless a correct solution is found and adopted the result will be endless future wars.

By an unbiased person the following truths will scarcely be questioned:

1. The employment of labour and capital is dependent upon (a) constant supplies of raw material; (b) the ability of the public to purchase commodities as fast as they are produced.
2. Any curtailment of consumption by the public below the rate of production (whether by reason of saving or for any other cause) must necessarily tend to check production and cause unemployment.
3. Since the public power to purchase goods depends chiefly upon the wages, salaries, and dividends paid in the process of producing commodities, any slackening in the rate of production must tend to reduce the effective demand for goods.—Arthur Kitson in the "Times" "Trade Supplement" (March 5).

In every business concern part of its activities are not directly productive. A part of the labour of the employees is devoted to development work. Now this preparation for the future is always engaging a very large part of the labour in a mine. For several weeks men may be engaged in opening up another "end." They work towards the coal face. As soon as it is seen they are taken off and set to the same development work elsewhere. The new seam is saved until the price rises, or till the profit on its sale would be higher than at the moment when it is made available for the hewer. Meanwhile, all the men engaged on development work are not producing coal; the men who labour on development work produce that which comes to the market. This development work is as much a part of "output" as the ton of coal in the consumer's cellar. The difference is that in producing coal he buys; in development work, he adds a "capital value" to the mine. Call it by whatever name we please it is a part of the miners' output and should rank in every calculation for wages if the miners' payment is to be at all affected by the extent of the product.—"A Pit Hand" in "Sales Promotion."

Major Douglas, of the Air Force, was not quite successful in his "Economic Democracy," for he is not a born writer, but this time, aided by the lucid pen of Mr. Orage, he has written a book which will have to be considered most carefully by all serious thinkers. Impossible here to deal with it as it deserves; we shall hope to treat it editorially when, and if, we understand the solution he puts forward to the capitalist system. His diagnosis is, we believe, correct. The real evil is financial credit which "corners" money and so controls production and distribution, thus carrying on a sabotage of supply, thereby controlling real credit which should be a communal right. This is the cause of inflation and high prices. The control of production through the control of credit; thus the solution is the democratisation of credit, not nationalisation, or Socialism, or any mere administrative adjustment of a Fabian or Geddes type. Mr. Douglas postulates that capitalism is doomed (not capital), and that we have left the gold standard for good, as Mr. Kitson has suggested. What then? He sees the real struggle to lie in the problem of who is to control the producer, as the present, or the consumer? If the latter, then what the world needs is a modified credit system controlled by the consumer in the interests not of the few but of the whole. We have in this little book an extraordinary suggestive diagnosis and prognosis. When we consider that a year ago the cry was super-production but that the same men are to-day curtailing production to keep up prices, this analysis of an impossible situation deserves the closest and widest scrutiny.

"English Review."

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