NOTES OF THE WEEK.

The constitution of the Coal Commission has not been settled yet. The name of Sir Herbert Samuel is mentioned by the Observer as a possible chairman whose "benefit and detached mind would be invaluable," et cetera. Well, if the Gentiles of the coal industry think so little of themselves as to be content that the whole of the Jews are to be represented by the Judgment of a Jew! The writer in the Observer just quoted, speaking of the outbursts of anti-Semitism in Vienna, hopes that they will be repressed with a firm hand. He adds that about a tenth of the population of that city is Jewish, and continues:

"But Vienna is not only concerned with the Jews among its own citizens. Its main problems are financial. They cannot be solved without the aid of Jewish power in the financial world. Any repetition of the past week's events would do Austria grave injury."

In these times, when it is becoming a commonly accepted truth that the "financial world" has the last word in any economic controversy (and therefore, of necessity, every political struggle—politics being merely the reflection of economics), it is to say the least, indiscernible to identify the "Old World" with Jewry. It is worse anti-Semitism in its implications than anything the Hasidic Hasidickers have done in Vienna. For it is not simply Vienna whose "main problems are financial" there is no "main problem" in any part of the civilized world which is not financial.

So to suggest that such a thing cannot be solved without the aid of the "benefit and detached mind" that they persist by the will of the Jews. All we can say is that if we could ask for no better reasoning in support of it than the Observer has thus published. If the Jews of their own coal industry, they could secure those and if it should turn out that the chairmanship of the Commission is offered to the gentleman named, we shall hope that it will be accepted by Dr. Samuel rather than by Justice Samuel.

Mr. Philip Gee, acting on behalf of the coal-owners, is sending round a circular letter in which he suggests that the most valuable work that can be done is the present time is for the recipients to distribute certain leaflets of which he encloses specimens. These leaflets deal variously with the Council of Action and the Minority Movement. One of them quotes past utterances of the Labour leaders, and another, recent dicta of the Labour leaders, and another, recent dicta of the "Reifs."

A third describes "how the Reds gain control of the Unions." A good many of them are unwise in their advice. For quotations and arguments are ineffective. For example, the following passage is extracted from one speech made by Mr. J. J. Thomas on August 13, 1920, when moving the resolution at the Labour Conference.

"It is a challenge to the whole conscience of the country."

This very unkind, when Mr. Thomas has made such handsome advances since. Mr. Crapo is also a member of the Conference. He is indicted with having said this at Yarmouth on August 29, 1920—

"The Council of Action is unconstitutional and illegal and with this in November 1918—

Mr. Oswald Mosley is quoted from his speech on Revolution by Reason at the L.E.P. Summer School on the 11th of this month.

"The State Bank would give Socialism a stronghold over industrial capitalism. . . . It would give a Socialist Government supreme authority over finance."

Mr. Ramsay MacDonald is made to contradict himself between August 3 and 6.

"It (the Government) has simply handed over the appearance, at any rate, of victory to the very forces that
In his pamphlet *The Economic Consequences of Mr. Churchill's Policy*, Keynes had argued that the artificial manipulation of interest rates and the encouragement of debt meant that the economy was being artificially stimulated. The result was that although the British were consuming more, the production of goods and services was not keeping pace. This led to a situation where the country was living beyond its means, and the only way to sustain this level of consumption was through increased debt. Keynes believed that this was unsustainable and that the country would soon suffer the consequences of its actions.

The example of the United States during the Great Depression is used to illustrate this point. In the 1930s, the US economy was in a severe recession, with high unemployment and low production. Keynes argues that the US government could have taken action to stimulate the economy, but instead chose to continue with its policy of budget surplus, which led to a further downturn.

Keynes's arguments were not well received initially, and his ideas were met with skepticism. However, with the onset of World War II, the need for an economic recovery became urgent, and Keynes's ideas were finally taken seriously. The government implemented Keynesian economic policies, and the economy began to recover.

Keynes's influence on economic policy has been significant, and his ideas continue to shape economic thought and practice today. His work has been influential in the development of modern macroeconomics, and his ideas have been used to guide economic policy in times of crisis. Keynes's legacy is a reminder of the importance of considering the long-term consequences of our actions and the need for flexible and dynamic economic policies.
The Veil of Finance

VI.

It will be useful to notice a very natural question which occurs to anyone who has not given much attention to this subject. The question will be this: "How is it that international finance has existed so long without any apparent change in the world?"

The answer is that the veil of finance has been preserved by the mystery and obscurity of the transactions. The veil is a sort of a protective cover that hides the financial operations from the public.

The veil is also preserved by the way in which the financial transactions are conducted. The transactions are conducted in a way that is not transparent to the public. The transactions are conducted in a way that is not easily understood by the public.

The veil is also preserved by the way in which the financial transactions are recorded. The transactions are recorded in a way that is not easily understood by the public. The transactions are recorded in a way that is not easily accessible to the public.

The veil is also preserved by the way in which the financial transactions are financed. The transactions are financed in a way that is not easily understood by the public. The transactions are financed in a way that is not easily accessible to the public.

The veil is also preserved by the way in which the financial transactions are regulated. The transactions are regulated in a way that is not easily understood by the public. The transactions are regulated in a way that is not easily accessible to the public.

The veil is also preserved by the way in which the financial transactions are taxed. The transactions are taxed in a way that is not easily understood by the public. The transactions are taxed in a way that is not easily accessible to the public.

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The veil is also preserved by the way in which the financial transactions are lent. The transactions are lent in a way that is not easily understood by the public. The transactions are lent in a way that is not easily accessible to the public.

The veil is also preserved by the way in which the financial transactions are borrowed. The transactions are borrowed in a way that is not easily understood by the public. The transactions are borrowed in a way that is not easily accessible to the public.

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What's Wrong with the World?

I.—DEAN INGE.

Divine perfection, we have sinned, 'tis true: We play the fool and punishment is due. What, more? Our vicious, willful feet— alas! To send a plague prologuously the worst— At this sad moment of the world's career To put the job to destruction. [

Say then, what blasphemy did we commit? That needs Damnation's self to punish it? Think we mean to poison or to curse? To stop our poor mortal flesh to suffer long? Good men are blind with tears from Daytona.

How Fleet-street winks, and sneaks him into fame! I call him Sir Robert—no, he was a wolf!— He дал my thoughts and direct their thought: Be wiser; let your sensual natures free And spurn the fruitage of the soil! [St. Paul's! St. Paul's! Is there no virtue found In that once awful and constraining sound?]

The complicated conscience of Dean Inge?] But hear him further. Hear him now: For our capital sins are twofold— We are not humble, nor are we content. Our minds are uglier, ignorant of God's will. They work; they get their wages by the week; The Empire toilers, and I feel distressed. When man is unrighteous, he is unrighteous. We Christians-in-rem REPULSE THE ECONOMIC, and under these names are called, "A New Proposal for Guild Organisation."

By Philip Maitre.

It is essential to the conception of the Threefold Commonwealth that the political and the economic activities of the individual be as completely separated as possible. In the present social and economic system, the individual is not only the product of his family and community, but also of his economic activities. Hence, the Threefold Commonwealth is essentially a system of three separate spheres of activity: political, economic, and cultural. Each sphere is governed by its own laws and principles, and the individual is free to choose which sphere he wishes to belong to. The individual is free to choose to live a political life, an economic life, or a cultural life, and the state should not interfere with his choice.

However, the individual cannot choose to be both political and economic. The political life is essentially a life of self-governance, where the individual is responsible for his own actions and decisions. The economic life is essentially a life of cooperation, where the individual is part of a larger community and is responsible for the actions of the community. The cultural life is essentially a life of self-expression, where the individual is free to express his own thoughts and feelings.

The Threefold Commonwealth is therefore a system where the individual is free to choose which sphere he wishes to belong to, and the state should not interfere with his choice. The state should only interfere when the individual's choice is harmful to himself or to others. The state should not interfere with the individual's choice of political, economic, or cultural life, but it should interfere when the individual's choice is harmful to himself or to others.

The Threefold Commonwealth is therefore a system where the individual is free to choose which sphere he wishes to belong to, and the state should only interfere when the individual's choice is harmful to himself or to others. The state should not interfere with the individual's choice of political, economic, or cultural life, but it should interfere when the individual's choice is harmful to himself or to others.
From Dostoevsky’s “Notebooks.”

Transl. by S. S. Koteliansky.

I.

A VARIATION ON PASSAGE IN “THE DEVILS.”

"Will no one in the whole planet, having done with God and believing in self-will, dare to take the whole of his self-will in its complete manifestation — in like manner as though a poor man were suddenly receiving an inheritance and should get impatient and not dare approach the bank to withdraw from it, lest he should not want it? I want to assist, even if I am the only one who dares, yet I will assist."  

Assist then!  

I have with God, and therefore I myself am obliged to become God. I must shoot! 

Can that indeed be the reason? You see, you are saying that I was indeed without God, you think that the most complete manifestation of my self-will is the life of my own. I will enact the most complete manifestation. 

You had better kill some one else.

That would mean the lowest manifestation of my self-will, and that is like me. I am bound to the highest, and that is like me. I am bound to do it. 

You are bound? You did not make it clear, did you?

In order to assert myself completely there is no higher idea to me than that there is no idea. I do not see how anything else is going to live on, like is not reborn. Man is a form and body; History is a side. I do not, as a result of my own will, wish to make a God of history, in order to make it the will of something else. But in order to make it so that the history of the universe does not want to exist, and that the gods will not exist, that is the whole thing, that is then there is no higher idea to me, I am bound to the highest idea. I am bound to do it.

You are bound? You did not make it clear, did you?

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LETTERS TO THE EDITOR.

THE WEIGHING OF THE SERAPHIM.

Sir,—The answer to Mr. Philip T. Kenney’s question appearing in your issue of August 13 is obvious. It is that the New Age is blind to the wealth of ideas contained in "The New Age". Lilo Mr. Montgomery, I seemed to detect a hand of "M. M. Com" in the writing of all the articles this month, and I believe it is the same hand that wrote "The New Age". Its publication indicated to me that a very important event in the history of the New Age is about to take place—indeed, it is the spirit of the "spacious days of Mr. Orage and A. E. F.

Mr. Novocline, in a very clever and entertaining manner, has shown the futility of the concept of "the rod of God" and the "two swords", as well as the absurdity of the idea that there is anything of the nature of a personal God who can rule and punish the world.

But there is a quality in the mind of Mr. M. M. Com which is continually evident, and it is the quality of the"spirit" of the New Age. This spirit is so strong as to make the individual a part of the whole, and it is this quality which makes the New Age a truly dynamic force in the world of today.

Mr. Montgomery makes the statement that the New Age is not a "tool of the mechanical". This is true, but it is also true that the New Age is not a "tool of the spiritual". It is a force which is working to bring about a new and better world, and it is in the nature of a spiritual force to be always changing and growing.

One further suggestion: a new language (the equivalent of "the new language") might be introduced to the world by a group of thinkers who are interested in the study of the new language. This would be a step towards the realization of the dream of a new language which is now being discussed by many of the New Age writers.

One of the most interesting aspects of the New Age is the fact that it is not a "tool of the mechanical". It is a force which is working to bring about a new and better world, and it is in the nature of a spiritual force to be always changing and growing.

In short, the New Age is a force which is working to bring about a new and better world, and it is in the nature of a spiritual force to be always changing and growing.

E. W. WALKER.

THE YEARS OF RODIN.

Sir,—I am obliged to confess the same difficulty as Mr. Anderson in regard to the writings of Mr. M. M. Com in your issue of August 13. I have no doubt that the statement is true, and I have no doubt that the writer of these articles is capable of producing something of the same kind.

It is true that the New Age is not a "tool of the mechanical". It is a force which is working to bring about a new and better world, and it is in the nature of a spiritual force to be always changing and growing.

E. W. WALKER.

PROTECTS, OR THE FUTURE OF INTELLIGENCE.

By Vernon Lee.

What is Intelligence? Knowledge is acquired by experience and education. Knowledge is the acquisition of information which is useful to the individual. Intelligence is the ability to use this information in a practical manner. It is the ability to think and reason and to use this ability to effectually respond to situations and problems.

The definition of Intelligence is not clear. It is often said to be a combination of various attributes, such as ability to learn, memory, problem-solving, and the ability to think critically.

One of the most important aspects of Intelligence is the ability to think critically. This is the ability to analyze information and to use this analysis to reach a conclusion. This is a skill that is necessary for many aspects of life, such as making decisions, solving problems, and communicating effectively.

The ability to think critically is also important for decision-making. When faced with a decision, it is important to consider all of the options and to analyze the potential outcomes. This allows for a more informed decision to be made.

Vernon Lee.

THOSE CARTOONS.

Dear Sir,—Those cartoons are really very dramatic! They will hold our attention. It is almost too bad that they are not put in the New Age in which you can make them visible to us. I hope that they will be published in the future.

E. W. WALKER.

SIR,—Perhaps the origin of the "foam" which envelops the New Age lies in the existence of an objective world in which an essential experience is possible. The West is apt to forget that it is not a self-evident property, but one which requires, either instinctively or consciously, a most adventurous act of faith. There is a real and objective world, which is not a product of human invention or speculation, but is a reality, independently of our knowledge or ignorance of it. It is the essence of truth that it is what we talk about, not what we imagine it to be.

Sir,—I think that the New Age is a force which is working to bring about a new and better world, and it is in the nature of a spiritual force to be always changing and growing.

E. W. WALKER.
meaning, giving them a different one, and then arguing from that basis. I am quite ready to accept the definition of God as "The Supreme Being: The Creator and Preserver of the world," but not as Truth, Love, or Wisdom, which have entirely different meanings. Nor can I see how such a God displays these qualities. Where does the Love come in when He "creates" one form of life to prey upon another; when humans cannot live without destroying other forms of life, etc., etc.

"The tiger through the jungle stalks his prey. Hawk sweeps on robin: robin worm doth IDr, Plant, insect, beast all it one whirl of prey. From dawn of sentient life, no shelter In the universal wild,"

As against Dickens' view I would submit that it is to those who have studied facts that we owe any growth in our knowledge of life and the universe. Galileo and Newton, Hutton and Lyell, Lamarck and Darwin advanced human knowledge more than any theologian, and in the teeth of the strongest opposition from religious men.

ROGER ANDERTON.

* "The Song of Life." T. Ormond Anderson.

SOUNDLESS MUSIC.

Sir,—Mr Mackley's interest in my "moonshine" would be more convincingly shown if he came to see it, but as he prefers to ask me questions at a distance, I hope you will allow me to reply.

I note that the passage I supposed corrupts was after all intended to convey the obvious truth that Michael Angelo was a man.

(i.) I had been to the cinema and seen Durham, but I don't think the method suitable, as colour at the cinema is seen at a distance, and by the method by which the cinema is prepared is exceedingly shallow.

(ii.) The name "synchrony" I'm quite willing to accept.

(iii.) My scale system is simply this: On the analogy of sound music, I divide the semi-circle into twelve segments of 1 degree and a minute for each, and fare Divide the scale into ten segments, of 1 degree each, for colour I divide the set no limits to the art, though no doubt they exist. I do differ about numerical variations. My scale allows enable him to compose better. I hope so. Still, here is at least a beginning.

Now, as to time. I claim that extension in time is just as essential to painting and sculpture as to sound music and first touch to the last, as a sonata or an essay. The difference is that at present the painter presents to the public the canvas he is compelled to show them, not in sequence, but together, as appear the notes of a musician's score.

To the last question. Why don't I stick to sound? I don't stick to sound, because I am a painter. I prefer to appeal to the mind through the eye. The reason seems enough, whether Mr. Mackley sees it or no.

W. N. HILLS.

10 Essex-road, Leyton, E.10.

DEBTS AND SERVICES.

Sir,—The phrase, "Debts must be paid in goods or not at all," occurs in your leading article, but are not debts of some duration of thens? Is it not usually the object and the services of the above well off in goods to annex? This, it seems to me, is what the American financiers want. Japen is just over the way, and how convenient for Wall Street to have England like a dog on a leash ready to pay her debts, just yet, but must await a suitable oppor- tunity. Lord Grey called "the concept appendage of a Saxolala."

"Goods" obviously included services in the context of to "service" in the latter part of his letter, they would and paid for.—Ed.

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