NOTES OF THE WEEK.

The situation in Egypt provides a feast for cynics. When the Egyptians used the weapon of direct action to get rid of Great Britain they were punished for their unconstitutionalism. But when they voted Great Britain out of Egypt by a large majority a warship was immediately there ready to punish them for their constitutionalism. The Observer says quite frankly, "Britain holds to her safeguards, unalterable in principle." That is to say, when Britain waived her claim to maintain her formal British Protectorsate, the only thing waived was the formality; the Protectorsate goes on. The return of Zagil Pasha to power has done nothing but to emphasize his powerlessness. It has, however, had one beneficial effect; it has compelled the statements of the Protecting Power to drop a good deal of their political cant and talk in terms of real politics. Instead of a weary and futile discussion about which is the right way and which the wrong for the people of Egypt to get rid of Britain, we now hear Britain declare unequivocally that she is not going to aid them either way. That is all to the good. It puts the ballot-box in its proper place in the scheme of things. It exhibits voting as the expression of human will, not the fulfillment of human desires, not in the same way as, in economics, a computation of human needs is poles apart from effective demand. Votes are the measure of what you want, not what you get. Votes without physical force behind them are like needs without money behind them. Naturally, one cannot expect politicians to allow the logic of this situation to impress the public mind. They must transfer their care to another plane. Thus Egypt is now being asked to realize that the British protectorate and the reservations are being maintained for Egypt's good, not Britain's. If Britain left Egypt with complete self-determination, some other great Power, says the Observer, would step in and force another protectorate over her. It is not explained why this other hypothetical Power should sit on all that disinterested trouble. For a good reason. The trouble would not be disinterested. The Observer gives the game away completely in the following passage:

"If Britain were to lay down her responsibilities they would not be inherited by Egypt, but by one of two or three Mediterranean Powers able and ready willing to take the opportunity for expansion that would be offered them upon occasions that would certainly arise." (Our italics.)

After that, is any Egyptian going to believe in Britain is not seeking her own benefit by staying in Egypt? We are far from denying the suggestion that Egypt would fare worse under masters, but we do declare that if it is put forward as the sole reason for denying Egypt what she asks for, it is a thoroughly bad reason. It says in effect, "You cannot have your freedom because you may get into a mess if we grant it to you." But the essence of freedom is one's power to walk into a mess. To deny a nation its risks is to deny it its rights. And to do so for disinterested reasons adds insult to the injury. It is an unwarranted suppression of the spirit which says: "I would rather be unhappy in my way than happy in your way." What is wanted in diplomacy to-day is a frank expression of self-interestedness. The case that should be put by Britain to Egypt, and announced in the ears of the whole world is: "I am not coming out of Egypt because I shall get into a mess if I do." Imagine the effect upon the world. A plain declaration of policy accompanied by a convincing motive from the lips of a Foreign Secretary! "This man," observed Mme. de Robineau, "will do somewhat; he believes every word he says." And this country will do somewhat when her statesmen shall speak sincerely. Their judgment may be at fault, but this is a small thing if they speak it truly. When Cyrus de Bergerac drove the popular leading actor off the stage and stopped the play, there was a tremendous roar of argument among the audience whether this actor was a good actor or a bad one, whether the play was worth playing or not, whether people had a right to hear a bad play if they wanted to, whether ladies in the boxes were as well able to judge verses as to do verse them, and so on, and so on, when suddenly the querulous voice of Bellerose, the comic man, was heard.
press’ it is your turn to shake him by the hand, slap him on the back and hold in his car, ‘You’ve hit it, Sir’! and leave him coughing.

At the Scottish Trades Union Congress, according to the Daily Herald, a resolution requesting the appointment of a Royal Commission to inquire into the causes of the decline of public opinion on the financial aspects of the national economy was hotly debated. The resolution was opposed by Mr. John Swing (Wigan) who argued that it was wrong to have an illusion to imagine a commission would solve the problem. It would have been a tolerably pleasant policy on any subject, but it is not going to do it. The Bankers’ Party has always been the Liberal Party, not the Tory Party.

It is not generally realised to what extent the Press, has which has so faithfully emphasised the importance of keeping the balance in the financial situation of the country. It is not the responsibility of the financial situation that it is the responsibility of the government to make the public understand. The Press, as an independent voice, is an important element in the government’s efforts to make the public aware of the financial situation.

We must permit ourselves a digression on the subject of the word “famine” and its definition. Famine is a state of abundant available food, but not accessible to the great multitudes of the population of the world.

The best example of this is the case of Italy, where the harvest of the year 1877 was exceptionally good. But the food was not distributed to the people. The Bankers’ Party, which is supposed to be in control of the country, did not undertake to distribute the food.

The case of Italy is an instructive one. We can see in it the danger of the word “famine”. It is a word that is used to describe a state of plenty, but it is not a word that describes a state of famine. The word “famine” is used to describe a state of plenty, but it is not a word that describes a state of famine.

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THE ASTROLOGY OF THE ATOM.

By Philippe Mairet.

Not long ago I discussed, with a friend, an excellent little popular handbook describing the discoveries and theories in physics. My friend, knowing that these physical theories can be very near to giving a basis for a belief in astrology, said I would be interested. He added, "You will see how gullible the public are; they believe in astrology and are not interested in the unexpected contributions of physics to astronomy and physics."

The authors of this book have tried to bring science itself into the sphere of our super-rational.

The most arresting, from this point of view, is the theory that the 'corners of the sky' are identical with those of the smallest particles of matter in their structure. According to Bohr and Heisenberg, the arrangement of the electrons, in the atom, resembles a planet's orbit system and the second a cosmos; in either case, however, without the intermediate fixed centres. The first model suggests a solar system and the second a cosmos; in either case, however, without the intermediate fixed centres.

These theories are based on the theory of wave-particle duality: that every atom is a cosmos in miniature, that the entire universe might be a single cell in an organic structure, and that the smallest coherent system we can actually see them then be identical with the greatest. In any case, the whole spectacle of the world's creation is a conception of the cosmos in which the same thing lies behind the limits of the universe, which is not all.

The feeling that we are moving, with the evitability of logic, into such an idea of the universe, no longer seems strange to us and which is the very essence of infinity, the same thing can be set up in both the infinite and the instantaneous.

If this is the truth, then the most mystical of religions or philosophies is being fulfilled in a way in our day. We are re-discovering that one is Belie, and that the whole creation of the heavens and the earth is projected outward from the heavens and the earth. I know of no one who says that I am called to be Divine Being.

In a religious culture, where many men experience themselves as one with the whole, the same was sustaining the cosmos. Astrology would be always have been a paramount science. The culture, it is true, has been intimate as hands and feet and, by the regularity of rhythms, the most comprehensible of reality. In my own case, the laws of science, if we had it, our modern discoveries of physics would be very much more significant than they are.

However, it is most unlikely at present that new discoveries will come, of themselves, make a new system of astrology with any less Rigor or of the laws, the same are proved not to be quite transmutable one into another, according for generations ridiculed alchemists for the Business of the Atom.

"The Story of the Atom." By W. F. F. (Ernest H.)

Mr. Chesterton and We Moderns.

By Richard Church.

I heard it said recently, by one of the post-war school of jazz-philosophers, that Mr. Chesterton is finished; no good. To bear this dictum from such a source made me unexpectedly surprised, because I remembered one quality of Mr. Chesterton: his ability to write a book about anything and still make it interesting.

The worship of facts, indeed, finally produces mankind in itself has never been any more useful to me than another way of looking at the world. It is a condition under which the increase of the belief in astrology, even if possible, would not have quite the effect it might have on the vestiges of its sense of freedom. Even as they now regard their culture as a fact and their education as a function of cash-values, they would come to think of themselves, astrologically, as nothing but functions of their culture and education, and become 'citizens' by necessity, fools by heavenly compulsion, knaves by varied premonitions of the world, in whatever form imposed by an enforced obedience to planetary influence.

Though the underlying assumptions of modern machine-age thought are already perfectly fatalistic, we still resist the fact. But if a very large proportion of the astrological principles were to be verified by experiment, modern man would have no refuge in forgoing them, and all the perfection of his determined life. He would believe himself enslaved to the forces of the cosmos long before he could rise to the consciousness of man — namely, that the stars are also sensitive to his will and that he can deflect their very courses in the heavens.

That idea, which is still more incredible to a modern mind, is much more needed than faith in another system as such. There is no sense in recalling the tradition of astrology in these days except in its opposition to modernity, and then only in a Geocentric but Anthropocentric. It is rightly the philosophy of the freedom of Man, the revelation of all men. However, the vastness of his limitations in that view we not only may move the hosts of the heavens, but we are moving them. All the bounds of their ordered movements, by tracing which we have established the order of the planets through the will which is all our own. If not the listeners of disaster, it is the picture of the cosmos, all things achieved and chosen by our unquestioning agreement.

It would be shallower to say that it is all in our power to do this with the planet's when he crosses the room, rocks the cosmos ever so slightly. What is the power of our synthetic will, of our destroyed cosmos and the very least, is an unknown impotence of freedom.

A popular faith in astrology would be the most religious faith of all. It can be, the only true belief, which, to a typically modern thinker, cannot fail to appeal utterly irrational. And so, indeed, it is. But Man stands to the cosmos in the same relation as the nucleus of an atom to its infra-matter; and the nucleus is also an irrational conception. It not only weighs less than is possible, but it is, at one and the same time, wholly positive and yet the bearer of negative electrons. The physicist, in fact, is forced to suppose that the laws of mechanics and mathematics stop short at the root reality of matter, which controls its being, something neither material nor immaterial.

This arrival seems to cast the physicist nothing, although it is enough to break the neck of his philosophy. Amen.

But the Cosmophysics hears it with a heartening transmutation. It is nevertheless doubtful if anyone practical will allow any further development of it, for the time of the mind is not yet come. It is the time of the mind to look for a philosophy that is not only practical, but one that is based on the consciousness of man — such as Chesterton's philosopry.
A Vagabond in Denmark.

By Leopold Spero.

DRENSPEJDERLEJER.

From Fredericia a long strip of land runs north by the narrow shore of the Belt to the entrance of Vejle Fjord. When I was there, in August, the Belt was bordered with green fields and blue-skyed pastures, and the boats were crowded with pilgrims. That autumn, the traveler's attempts at Dartmouth have hitherto succeeded in confusing the cause of the Thames. It is impossible to imagine the Stour defiles and the Theirs, much less the Dartmouth, without that word for "boy," will necessarily convey his meaning to the Dorset boys. They say it is the word for "boy," and they go on to say that the Dorset boys have a word for "boy," but that the word is not known in the rest of England. And here again, though the traveler's attempts at Dartmouth have hitherto succeeded in confusing the cause of the Thames, it is impossible to imagine the Stour defiles and the Theirs, much less the Dartmouth, without that word for "boy," will necessarily convey his meaning to the Dorset boys. They say it is the word for "boy," and they go on to say that the Dorset boys have a word for "boy," but that the word is not known in the rest of England.

WEALTH AND DEBT.

It is the subject of these pages to examine the various aspects of the idea of wealth, and to consider the various ways in which wealth is produced. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth.

To begin with, we may consider the idea of wealth as it is used in the ordinary language of commerce. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth.

Then, we may consider the idea of wealth as it is used in the ordinary language of commerce. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth. The idea of wealth is the one which is most directly associated with the idea of wealth, and it is the one which is most directly associated with the idea of wealth.

Supposing now the members of our community wish to build a closed market, they will have to consider the way in which wealth is distributed. If all wealth is to be equally divided among the members of our community, it will be necessary to consider the way in which wealth is distributed. If all wealth is to be equally divided among the members of our community, it will be necessary to consider the way in which wealth is distributed. If all wealth is to be equally divided among the members of our community, it will be necessary to consider the way in which wealth is distributed. If all wealth is to be equally divided among the members of our community, it will be necessary to consider the way in which wealth is distributed. If all wealth is to be equally divided among the members of our community, it will be necessary to consider the way in which wealth is distributed.
Music. The Ring.

The only performances of "The Ring," as a whole, this season, took place at Covent Garden on the 13th, 19th, and 26th of May, after which the company left for Buenos Aires, where they remained for three consecutive nights two years ago. When "The Ring" was produced at the Royal Opera House, made its first appearance in 1907, the critics hailed it as a masterwork of excellence, both individually and collectively. The excellence of work which I heard was good, but the "The Ring" some sixteen performances of its famous opera has only been performed by a French company in the past twenty years, since Telnov, live-in, van Rooy, de la Rie, de la Rie, and compagnie, who, by their performances and by their very able work, had already advanced the art of music to a far higher level than it had been even two years ago. At first, Wagner was offered, but there was no time for anything else. When the first performance of the new "The Ring" was given at the Royal Opera House, it was greeted with a prolonged ovation, and the success was so complete that the company was invited to return for a second season. The objections raised by the critics seemed to have been forgotten, and the opera was received with the same enthusiasm as ever. The performance was repeated on the 26th, and the success was still greater. The critics were unanimous in their praise, and the opera was pronounced a masterpiece. The last performance was given on the 30th, and the audience was once again filled with admiration. The opera was then ordered to be produced by the government, and the company was invited to take it out on a tour. They accepted the invitation, and the opera was given in many cities, both in Europe and America, with great success. The last performance was given on the 10th of June, and the opera was pronounced a masterpiece by all who heard it.
Reviews.

Contemporary Art Society. Report, 1915. (70, Grosvenor Street, W.1.)
The members of this society may wholeheartedly congratulate the country on the purchase of a fine work, which includes "Head" (bronze), by Frank Dobson, and "Decoration" (bronze), by W. S. Richmond, both illustrated in the report:"The Powers" (oil), by A. R. Thompson, and "Girl in Blue" (oil), by Dod Proctor, all worthy of a place in a great gallery.

Among the gifts for the year are "The Dance Club" (oil), by William Roberts, and "Statue of the Virgin" (stone), by Edwin Powis. In the catalog there is also a new copy of "Christ Bearing the Cross," previously acquired, has been given by the society to the National Gallery, Millbank, E. C.

"The Cause of Business Depression," by Hugo Bilgum and L. E. Levy. (Lippincott, 1914. 500 pp.)

In this book, the authors call for an equal distribution of income and wealth, and for economic cooperation in industry. They urge the utmost development of the consumer's market, and the encouragement of savings. The book is filled with practical suggestions for the solution of the problems arising out of the present economic crisis. They believe that the government should take a more active part in the economic life of the nation, and should promote the public welfare.

1. The New Age (June 10, 1926)

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Drama.


Do not be misled by remembering that "The Padre" is at the Lyceum into supposing that it is melodrama. There is no plot, there is no play; there are only scenes and characters, and these are a postcard note of these frenzied days. But the theater is not so empty, and the actors are not so much as empty, that the character of the Padre—unsympathetic, perhaps, and certainly not to be identified in any way with the literary or the religious—can be acceptable in any play. It is, indeed, a tribute to the success of the aged Padre that he is able to command the applause of a crowded house.

It is the story of a Padre, a man of the people, a man of the world, who is trying to be a Padre. He is a poor and struggling Padre, a Padre of the people, a Padre of the world, and he is trying to be a Padre of the people. He is a Padre of the world, and he is trying to be a Padre of the world. He is a Padre of the people, and he is trying to be a Padre of the people. He is a Padre of the world, and he is trying to be a Padre of the world. He is a Padre of the people, and he is trying to be a Padre of the people.

And so, at last, he succeeds. He is a Padre of the people, a Padre of the world, and he is trying to be a Padre of the people. He is a Padre of the world, and he is trying to be a Padre of the world. He is a Padre of the people, and he is trying to be a Padre of the people. He is a Padre of the world, and he is trying to be a Padre of the world. He is a Padre of the people, and he is trying to be a Padre of the people.

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