## NOTES OF THE WEEK

Last week saw a few low records in the value of the French franc. Having touched 1.65 to improve to 1.55, but this recovery is not to be regarded as indicating a change of sentiment in the City, which says the City Editor of the *Daily News*, is pessimistically "talking" francs down to still cheaper levels. It seems that in the general downward trend of the franc was due to the same journalistic sentiments, to sudden buying by dealers who wished to cover "forward" sales made by them at lower rates earlier in the week. The weakness extends to Belgian francs and Italian lire, a situation which the *Daily News* summarizes as follows:

"The Belgian exchanges are at present extremely sensitive; even relatively small purchases making a steady impression on the rate. Mere inquiries are enough to send the rate one franc one way or the other."

That comments of this sort can be truly spoken about these exchanges is a reminder of the dangers of allowing the money policy to be divorced from industrial policy. There is no longer any pretense that the value of the franc reflects the comparative economic stability of the French people relative to that of other countries. By all common-sense standards pounds should be at a discount against francs; for whereas this country production is largely paralysed, in France it is going on undiminished; and for every person idle in France there are 4,000 idle here—not counting the locked-out numbers.

The strike of subway workers in New York should shake the readers of British newspapers out of their slumber. True, it is a small strike, but the surprise is that there should be a strike at all. What is the matter with the fellows? Don't they have the secret of high wages? Last Saturday they were reinforced by power-house strikers, one-third of the staff walking out. The management, in reporting this, states that these men were immediately replaced. Whence? The yarn going about here is that everybody is in a job, and loves it so much that only the possession of a motor car tempts him to knock off an evening.

### CONTENTS

<table>
<thead>
<tr>
<th>NOTES OF THE WEEK</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>The French exchange. A strike in the Land of High Wages. The Boston, N.Y., catastrophe. The Eight Hours Bill. Mr. Chesterton on the two Mr. Baldwins. Through Savings to Prosperity (Editorial)</td>
<td>115</td>
</tr>
<tr>
<td>Financial Law and the Poor Law (Editorial)</td>
<td>115</td>
</tr>
<tr>
<td>The Board of Guardians Default Bill. The Economist's Bookshelf (Reviews)</td>
<td>116</td>
</tr>
<tr>
<td>Income Tax. The Art of Cookery Made Plain and Easy.</td>
<td>117</td>
</tr>
<tr>
<td>Towards a New Social Synthesis.—IV. By Maurice B. Reckitt.</td>
<td>117</td>
</tr>
<tr>
<td>The True Inwardness of Catholic Sociology.—IV. By N. E. Egerton Swan.</td>
<td>118</td>
</tr>
</tbody>
</table>

The destruction of the American naval arsenal at Dover, N.Y., puts Japan one notch ahead. It was, so it is confidently stated, struck by lightning. This is in the same explanation as was given to account some time ago for the simultaneous explosion of naval deposits in the United States situated miles apart. In between these anti-American "acts of God" (if we recall the sequence rightly) came the disaster to the Japanese navy by earthquake. Providence now appears to owe America the next shot. We shall see. The armistice-race between America and Japan is certainly at a deadlock; one near an earthquake which put Japan behind) one near an earthquake which put Japan behind) one near an earthquake which put Japan behind) one near an earthquake which put Japan behind) one near an earthquake which put Japan behind) one near an earthquake which put Japan behind) one near an earthquake which put Japan behind)

---

The Eight Hours Bill was passed a few days ago. Almost at once the Press commenced to mean the passing of the Eight Hours Act. Meanwhile there was a Nuremberg trial in the House of Lords and a Midsummer Night's Dream outside. Wagner and Shakespeare are the only Parliamentary Correspondents worth listening to in these times. Mr. Chesterton makes some pretty comments in the current issue of his journal on the puzzlement of the Labour members over the phenomenon of the two Mr. Baldwins. He says: "There is no Prime Minister; there are no Ministers; there is no Cabinet; in that doleful traditional conventional machinery. It is a doleful, traditional machine, an Assizes, and substitutes the only Parliament that exists for the industrial group; and even that only rules so long as the Bank is at the back of it."

Then follows (in another article) an appeal to Mr. Baldwin to ride the destruction of his party, and to
The British need money. They need it to buy the goods that they want to buy. They need it to pay their debts. They need it to live. Yet, for all this, they are not being given what they need. The government is not taking the necessary steps to provide them with the money they need. This is a matter of grave concern.

Through Savings to Prosperity.

Mr. Sharrock, Chairman of the Liverpool Board of Elder, Dempster and Co., Ltd., the West African shipping line, is a leading light in the present prosperity of the British people.

He says, "Through savings, we can achieve prosperity. We can save our money for the future. We can invest in our country's growth and development."

Mr. Sharrock also urges people to save their money in banks. He says, "Banks are safe places to keep your money. They will take care of it for you and give you interest on it."

Financial Law and the Poor Law.

The Board of Guardians (Defiant Bill) has passed its third reading by a majority of 152. The Bill will administer the Poor Law in West Ham, and no other Board of Guardians without getting the consent of Parliament Labour members, and Sir. Blandford Chamberlain, the Board's Chairman, will sign it on the ground that action is decided on it. Mr. Arthur Greenwood, who opposed the Bill, said that "the Board's nearest approach to electoral corruption" in West Ham.

Mr. Sharrock says, "I am sorry that in one ward in West Ham 7,956 people out of 16,000, or 56 per cent, have been declared that those who receive relief are in a hopeless state of mind that they have abandoned all hope of getting any more relief."

Mr. Sharrock also asserts that the government is being "too lenient" in its treatment of the homeless. He says, "I am a firm believer in the idea that we should help the poor but we should not be too lenient."

Mr. Sharrock also mentions the need for the government to "keep a close watch on all the banks and the money lenders. We should make sure that they are not taking advantage of the poor."

The government should also "improve the Poor Law and make sure that the Poor Law is not being abused."

Mr. Sharrock concludes, "I believe that we should do everything we can to help the poor. We should not be too lenient, but we should not be too hard. We should be firm but fair."
The Condition of England.

By Grant Madison Harvey.

I.—REFLECTIONS ON THE STRIKE.

The supreme problem and struggle of this age is to convince all men that they aremen; that they have souls; that they have rights, that they are entitled to the same substance as the highest crowned sovereign, the king. It is the great work of our generation. And in the present state of society, the way in which this work is to be done is by the industrial revolution, by the great strike, by the great upheaval, by the great struggle for the rights of man.

The strike is not only a political act, but also a moral and religious act. It is not only a battle for the soul of the working class, but also a battle for the soul of the world. It is not only a battle for the supremacy of labor, but also a battle for the supremacy of God. It is not only a battle for the abolition of capital, but also a battle for the establishment of the kingdom of God.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strike is not only a battle for the immediate and practical interests of the working class, but also a battle for the ultimate and eternal interests of the human race. It is not only a battle for the preservation of the present order, but also a battle for the establishment of the future order.

The strike is not only a battle for the rights of the working class, but also a battle for the rights of all mankind. It is not only a battle for the abolition of poverty, but also a battle for the establishment of prosperity.

The strik...
The True Inwardness of Catholic Sociology.

IV.

The Church’s unwavering defence (subject to such conditions as we have outlined) of private property has had two main roots. In large part it has been due to the intimate manner in which property is implied within the very nature of man. For the Church held, and holds, that the idea of private property is necessarily an indispensable corollary. Family life necessitates a division of labor, and this division of labor is the life of our poor know how the home is their recognized name for such scraps of property—a few pot covers and some odd pieces of furniture—and this, we are to regard as a home. A home worthy of the name is necessarily a home of some more generous measure of property. On this ground alone then a Christian must be judged and judged he is, as being entirely from the bonds of servitude. Similar statement is made in the form used for the instruction of communal ownership of the means of production must so far as we can see without the aid of the spirit in effect, explained away, and may as well be frankly abandoned altogether, or so stringently that the legitimate desire for ownership cannot be really satisfied within the limits. The Collectivist, at least, has a more decisive pass to the Communist. It will be gathered by the experiments in Communitarian within the orthodox communists. This has been true of all the attempts to make this” as sociologically and psychologically correct as possible. It has been the case since the dawn of history, and is ipso facto ruled out.

On the one hand there is a mode of thought which is also held that the idea of private property has often been indulged in and, indeed, has very often been used as an instrument to maintain non-Christian communities. The very term “private property” has been the object of a variety of definitions, some of which are so narrow that they would not be considered as defining the concept at all. The Church, in its traditional teaching, has always been opposed to the idea of private property, and its adherents have always been opposed to this idea. It is ipso facto ruled out.

The Three Conventions.

By C. M. Grieve.

The contrarieties and confusion of criticism and scholarship in all subjects is due to the lack of a standard—of a point of view—of a basis for writing about a particular subject. We are all too familiar with the tendency of certain individuals to write nothing else than to give fresh leases of life to ideas which have long been exploded. Intelligences will never be equalised in such a way as to render unnecessary the notion of popular sovereignty. If people do not write, if it goes down the track of popular sovereignty, if it is written that it is not the case, it is written that it is not the case. They are incompatible with a large anti-Catholic corpus, and with the associated principle of “Freedom of the Press” (in its generally accepted) result. They are incompatible with a large anti-Catholic corpus, and with the associated principle of “Freedom of the Press” (in its generally accepted) result.

However, there is another reason of a wider kind for the Catholic insistence on the right of property. It is, in a word, to be regarded as the indispensable guarantee of the liberty of the individual. And for freedom Catholicism (in so far as it is true to its deep, traditional roots) must stand, since this is evidently involved in that sacredness of personality, emphasised so strongly at the outset by some of the fundamental dogmas of Catholic theology. That (as regards the inherent logic of the Faith) freedom is a spiritual ideal does not admit of doubt. If, for instance, in the practical, however, in regard to this ideal is, it must be confessed, of a very mixed blessing.

The attitude of the Church on the whole towards slavery and towards servitude—defined in the enjoinders, but opposed in the Middle Ages—was one of charity and ambition. Eminent doctors, including Popes, and Cardinal de la Place, made no efforts to improve the lot of the human race as regards the conditions of servitude to human freedom. Thus the Council of Clonsk (A.D. 696) declared, “The highest pity and compassion for the poor and the destitute is due by every Christian from day to day.”

The greatest of all forms of slavery is human slavery. As human creature who has been formed in the image of God should only be free by natural right. This was held by the teachers of the Church in the Middle Ages, and it was only the Church who managed to make any effort to free the human race from the chains of servitude. Similar statements are made in the forms used for the instruction of the members of the Church.

The Goodness of Men and Women.

Both men and women are good and should be given the opportunity to develop their natural abilities. The Church did encourage women to cultivate their minds and to develop their intellectual faculties. But there is a heavy count on the other side. Thus although the Church itself was opposed to slavery and other ecclesiastical corporations were as a general rule unbelievably cruel to the workers, and very severely restricted in doing so, lest too great a devotion to religious uses should be depended upon to encourage the workers. The Church itself was not able to establish its own institutions of service. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.

The Disappearance of a Civilization will, of course, be nothing new in the history of the Church. Several hundred years before the Church were in France in the rejection of the secrets of the processes in the manufacture of cloth. The disappearance of these secrets by the past hundred years have, after centuries of progressive research and experimentation, met by many different Christian traditions not really concerned to explicitly the institution of servitude. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.

The Disappearance of a Civilization will, of course, be nothing new in the history of the Church. Several hundred years before the Church were in France in the rejection of the secrets of the processes in the manufacture of cloth. The disappearance of these secrets by the past hundred years have, after centuries of progressive research and experimentation, met by many different Christian traditions not really concerned to explicitly the institution of servitude. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.

The Disappearance of a Civilization will, of course, be nothing new in the history of the Church. Several hundred years before the Church were in France in the rejection of the secrets of the processes in the manufacture of cloth. The disappearance of these secrets by the past hundred years have, after centuries of progressive research and experimentation, met by many different Christian traditions not really concerned to explicitly the institution of servitude. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.

The Disappearance of a Civilization will, of course, be nothing new in the history of the Church. Several hundred years before the Church were in France in the rejection of the secrets of the processes in the manufacture of cloth. The disappearance of these secrets by the past hundred years have, after centuries of progressive research and experimentation, met by many different Christian traditions not really concerned to explicitly the institution of servitude. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.

The Disappearance of a Civilization will, of course, be nothing new in the history of the Church. Several hundred years before the Church were in France in the rejection of the secrets of the processes in the manufacture of cloth. The disappearance of these secrets by the past hundred years have, after centuries of progressive research and experimentation, met by many different Christian traditions not really concerned to explicitly the institution of servitude. This line of thought was taken by the outstanding masters of the Middle Ages. One of the most influential of these was Abelard, who, in his treatise on the nature of knowledge and powers possessed in various classes of civilisation, was much relied upon by philosophers and other intellectuals. He argued that the arts do not exist in all the various fields of knowledge and powers possessed in various classes of civilisation. Man must always be a slave to the arts.
A Vagabond in Denmark.

By Leopold Spoor.

XV.

MAGIC AMONG THE BEECHES.

It is a sham, the way they treat Fredericia. Even these school-girls, these funny little affairs, have a magic. There is a magic in the word "Danish," in the way the people speak it. And there is something about Denmark, now that it is so much a part of the great North Sea, and the ocean winds play upon the Thueringen Mountains and glisten upon the Jutland Waves, that makes one feel as if it were a land of wonder, of romance, of magic.

Ladies and gentlemen who go there to see the beechnuts and the honey and the picturesque castles think of Denmark as a land of romance, a land of magic. But they do not realize that it is also a land of work, and of industry, and of commerce. They do not realize that it is a land of great cities, of great industries, of great commerce. They do not realize that it is a land of progress, a land of development, a land of achievement.

But there is magic in Denmark, and there is magic in the way it is treated. There is magic in the way it is talked about, and in the way it is written about. There is magic in the way it is lived. And it is this magic that makes it so pleasant to visit, and so pleasant to live in.

The people are friendly, and the food is good, and the scenery is beautiful. And the magic of it all makes it a land of wonder, of romance, of magic.
is a question it would be highly indicative to attempt to answer. Some might suggest that they revolve around a certain well-known Sunday newspaper; others might argue that it is the "star" (7 or 8 stars?) or the Third International. All these arguments are futile, since the truth is that neither the newspaper nor the "star" nor the Third International represents the truth about the situation. The only valid argument is that the truth is the very opposite of what is being suggested. If we assume that a and b have not been replaced, it is not difficult to understand the situation, but it must be emphasized that the above arguments are simply a way of avoiding the issue. The truth is that the situation is far more complex than it appears on the surface. The question of what is happening is not easy to answer, especially since the truth is not easily accessible. It is not enough to look at the surface; one must delve deeper to understand the true nature of the situation. The best way to approach the problem is to consider all possible factors and to analyze the situation from every angle. In this way, one can come to a better understanding of the true nature of the situation.
Caricatures by "Cyrano."

I.—LORD ABERCONWAY.

II.—LORD KYLSANT.

III.—RT. HON. REGINALD MCKENNA.

IV.—SIR ALFRED MOND.