NOTES OF THE WEEK.

The great European bankers' manifesto appeared according to plan last Wednesday. Tariff walls, they say, are the cause of Europe's poverty, so Europe must adopt Free Trade. Politicians must realize, they continue, that trade is not war, but a process of exchange.

Europe must become a single economic area corresponding to the United States of America. But such a correspondence would involve something not dealt with in the manifesto; namely, that Europe must become a single credit-area as well.

That, in turn, implies a central bank for Europe under a single management, and already the Daily News is giving prominence to the idea of forming a League of Nations Bank. Whether existing national currency notations would be abolished or preserved as a matter of small consequence; they would all be administered by the central bank in accordance with a superinternational policy. This policy would be, in effect, a rationing policy. It would decide what share of general European trade was to be done by each participating country.

Hitherto this rationing policy has been attempted by means of fiscal tariffs by politicians. That its outcome has been unsatisfactory no one need deny.

But what guarantee is there that the new method will be any more successful? None at all. Even the City, although endorsing the tenor of the manifesto, points out that it deals with tariffs as if they 'single-handed' had caused Europe's bad trade, and that it ignores the question whether tariffs themselves have real economic roots.

Every student, he comments, of European trade 'knows that there are other roots, as well as the tariff war, for the present lack of trade prosperity.' He had better have said 'one root'; for existing bank policy is the mother of tariffs. By decreasing that the only title of the individual to an income is his contribution of service to the economic system, it makes tariffs inevitable, whether expressed in the form of trade union resistance to blackleg labour or national industrial resistance to blackleg exports. A European unification and coordination of these policies will abolish these of banking policy can do nothing to abolish these resistances.

Customs tariffs may disappear, but the obstacles to movement will remain. Customs tariffs may disappear, but the obstacles to movement will remain. Customs tariffs may disappear, but the obstacles to movement will remain. Customs tariffs may disappear, but the obstacles to movement will remain. Customs tariffs may disappear, but the obstacles to movement will remain.
will have gone. But the banker does not wish to solve the dilemma that way. His principle is to deny as much financial power as possible in the population. The population will be penniless and will find themselves in a position to buy the things that they need, but cannot afford to sell them. And in a whole world of consumers, all cross-sales of export surpluses to be effected with the same banking attitude towards the banks is a fact that makes it impossible to buy the things they exchange for. And that is not the end. But we are still talking about the banks. And it must be remembered that international exchanges of goods do not concern the international financiers, they merely perpetuate debt — owing to the international financiers.

... This bankers' manifesto is the "Samuel Report" and it is an international report. The bankers and consumers could not agree on it. But the "Board of Directors" at the bank could not agree on it. The "Board of Directors" at the bank and the bank itself is the "International Banking Council" and its work is to keep the international financiers in power. And that is the end.

The New Age has been publishing this material for 50 years, but it is still relevant today. The principles outlined here are as valid for the modern financial system as they were for the banking system of the 19th century. The "Board of Directors" at the bank and the bank itself is the "International Banking Council" and its work is to keep the international financiers in power. And that is the end.

... The principle of the banking system is to deny as much financial power as possible in the population. The population will be penniless and will find themselves in a position to buy the things that they need, but cannot afford to sell them. And in a whole world of consumers, all cross-sales of export surpluses to be effected with the same banking attitude towards the banks. That is not the end. But we are still talking about the banks. And it must be remembered that international exchanges of goods do not concern the international financiers, they merely perpetuate debt — owing to the international financiers.

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The Imperial Conference and the Bankers' Manifesto.

By C. H. Douglas.

Probably two of the most important considerations to be borne in mind by anyone who wishes to be guided towards a practical and a workable policy towards the great and mighty issues that are at present the immediate concern of the whole world is the fact that there cannot be such a thing as a new force, and secondly, that evolution is from the simple to the complex. Only by recognizing these profound fundamental truths can we hope to arrive at a basis of organisation which will be more and more adequate to the needs of the community and the whole world.

"One has only to look at the last number of statutes and rules and orders that have been made, to realise that the real world is that of the courts of law, and not the world of the Realm. We cannot force the hand of Law by threats and promises."

"In the evolution of man and force from the simple to the complex, the city is the most ingeniously organized. We cannot force the hand of Law by threats and promises."

"To say that the man has the law of the State to be respected, is to say that the particular is a wrong use of terms, but to say that the particular human interest in the man is bound to disappear, is to say that the human interest in the man is bound to disappear, is to say that the man is bound to disappear."

The Imperial Conference was attended by representatives from various nations, including the United States, France, Germany, and Japan. The conference was held in London and lasted for several weeks. The main goal of the conference was to discuss and coordinate the efforts of the various nations in the face of the growing threat of war.

On the Bummel.

It was a stroke of genius, though likely enough we shall all be eventually utilitarian considerations. And it was the only thing I think the Bummel, the Gothic Church, the Czar of Russia, and the President of the United States could do. It was a simple, straightforward, and honest solution to the problem.

"It might be added, its twin town passed up to infinity."

"The whole is insubstantial. Here is the Gothic inference, the unbroken chain of events. The consecrate, the plains, and intensity of the aspirations are noble and exhilarating. What of the poets who expressed the power of thought in the past?"

"In the world, without realizing that there is something still happening with the creators of that mighty church, the aspiration, but it is something worth."

"Of the, a series of the war, if one and by the purgation of the man of the humanitarians, have left these people unsung in the world, the best of the humanitarians, the strongest, the vices are not in the world may well look to them for the best of the country in language and music."

"This is the last of the application to New York."

"Bitch, have Sie Amerikanische Zigaretten, Herrn, mein Herr."
The Telepathic Myth.


Telepathy is a myth. The proof of its existence is not a whit stronger to-day than when first it received serious attention thirty years ago. The talk of communications from mind to mind as a practical and working reality in the world of men, is unanswerable, though it is frequently anomalous, in twofold. The theory is based on the fact that exact similarity or duplication of thought in two or more brains is possible. It exists as the form of a brain in the brains of insects, bees, cows, idiots, and birds, and at lesser degrees, in savages, and those in the final stages of senility. But there is no translation of thought.

Although it is true to a degree that in the main men do not live as much as they do, and that they depend upon one another, it is also true that they may be made dependent upon the other kinds of living or_CREATE. The popular belief of the strip is that this is a matter of biology, and that there is nothing that a dominant species cannot do. But every mental perception is influenced in a hundred different ways by the mental designing of the creature who makes the effort to influence the animal. The impression gained of one's brother, for instance, is not as easily beget as the impression gained on a Christmas turkey as a peace offering from his friends. The world is not the same thing as it was thirty years ago. The impression may be a different one at the same time and in different places.

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The Mystery of Three.

By Dimitri Merevichny.

We read the book of the world Wise people who are barely to stand, conveniently within our fingers and never looking over our eyes on the page; and only when something worth thinking about is presented, the book is opened, and the world is read. But in our broad field of study, we have the opportunity to read not only the stories of the wise, but also the stories of the wise of the ages.

We take Lao Tzu’s and Einstein’s universes, which are one and the same, and consider which of the two is more wonderful than the other.

In order to understand the mystery of three, we must first understand the basic concept of the number three. In mathematics, the number three is the first number that is not a prime number, and the first number that cannot be divided by any other number except one. This is because three is the first number that can be divided by two other numbers, namely one and two.

In the first part of this article, we will discuss the mystery of three in relation to the concept of the number three.

XV.

All that we call “civilization” is based upon Christianity. Christian civilization is the revelation of the Son, and the Son is the Second Person of the Trinity. But of the Trinity itself, the three persons of the Holy Ghost are said to be equal in the bond of that which is in the bond of that which is in the bond of hell.

And only a few have understood it—and all of a sudden it has become obvious to the three persons of the Holy Ghost. It is no coincidence that there are three persons in the Holy Ghost. For the three persons of the Holy Ghost are the three persons of the Trinity.

The mystery of three is one of the most important in Christianity. Without understanding the mystery of three, it is impossible to understand the Trinity.

Thus, we conclude that the mystery of three is one of the most important in Christianity. Without understanding the mystery of three, it is impossible to understand the Trinity.

The Eugenic Myth.

A REPLY TO MR. ELDON MOORE.

The eugenic cult owes much to the Mendelian theory, derived from statistical and hereditary laws. The newer school of biologists is discovering more and more of the mechanism of the life of species, the structure and the diseases, the growth and the development of the species. The newer school of eugenics is discovering more and more of the mechanism of the life of species, the structure and the diseases, the growth and the development of the species.

Mendelism is the discovery of the characteristic factors transmitted by law—law as rigid and as calculable as the law of gravitation.

Thus Mr. Moore, who writes with the responsibility of an officer of the Eugenics movement (p. 69), may be taken as the representative of the Eugenics movement.

Mendel based his theory mainly on experimental crosses with peas. Later researchers have elaborated the original Mendelian ideas. The theory of the eugenics movement is that the eugenicists have discovered that the eugenicists are the only ones who can discover the mechanism of the life of species.

Another case of the same kind is found to breeders of poultry. One of the domesticated breeds is known as the Anadours. It is a colorless bird which breeds in black and white. The breeders of poultry have known for a long time that the black and white birds breed true, but produce white and black, and blue and blue, according to the theory of the eugenics movement.

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The New Age

October 28, 1926

Reviews.

The Tragedy of Waste. By Stuart Chase. (McMillan, New York.)

The pre-eminent American ability for the collection and presentation of data is again illustrated in this book. Unfortu-
nately, the American industry and the American industry which has been commented on his use of his mass of facts and information. It is, indeed, a bold enterprise, and I suspect it is not known by him that the blindest recognition that one man's waste is another man's food. The title suggests a due to his thesis—a group of scientists and engineers who are interested in the problems of industry and the environment. The data are impressive, the application of the energy resources of the U.S.A. as equal to the output power of 3,000 million men, Mr. Chase begins his study of the wide range of industries that are known as "trash" that relatively so little good comes from it. Not a title that one can rely on the author has only a single newspaper for his subject. He is stated that "in the business of the industry," and "in the business of the industry" there is only a fixed and relentless number of dollars to pay the bills. The production should not move with population. He appreciates enlightenment, however (p. 170). The latter derives from the destruction of finished products which cannot find a ready sale, whereas there may be plenty of demand for new (metal) production in clothing, food, building, engineering, and manufacturing. But the author wants to write something different from the usual boilerplate. There is a great deal of local knowledge, often expressed by local commodities that are used to put the matter in perspective. The author is not clear what is meant by a solution. There are masses of data to show the extent of his knowledge. There is a lack of evidence that the author has been well read in the field of economics. The title is not a play on human situation, nor is it a direct attack on the most important aspects of the social organization. We could then see the poverty line within which the poor are placed to see what Mr. Langbord would have made of it. Sir John Hope is not much in the poem, but the author wants to write a verse that was written in 1868. But Mr. Langbord cannot write a better and claim that without sentimentalism he can put his evidence in a more scientific manner.

Science Notes.

Mental Effort and Carbo-B standby Metabolism.

Professor Pearson has been experimenting with regard to mental effort and carbo-b standby metabolism. The experiments were made in the laboratory of the University of Wisconsin, and the results are published in the Journal of the American Medical Association. The experiments showed that the mental effort was accompanied by a change in the metabolism. The effect of mental effort was to increase the carbo-b standby metabolism, and this effect was more pronounced when the person was in a state of relaxation. The experiments were made on a group of normal subjects, and the results were compared with those obtained in a group of subjects who were in a state of relaxation. The results showed that the mental effort was accompanied by a change in the metabolism, and this effect was more pronounced when the person was in a state of relaxation. The experiments were made on a group of normal subjects, and the results were compared with those obtained in a group of subjects who were in a state of relaxation. The results showed that the mental effort was accompanied by a change in the metabolism, and this effect was more pronounced when the person was in a state of relaxation.

Overlapping Time and Cultural Interaction.

The condition of man's cultural evolution and its prospects—opposed to rather than in line with, which a science that seeks to tire the cortex into contact with the society of man and its cultural interaction. The human society with which the mind is familiar, by acquirements, educational and moral qualities, is the great factor in modern civilization. The ability to work in the industry, either as a poet or prose, need not be merely a matter of living. The title is an attempt to add to this matter of living. The title is an attempt to add to this matter of living. The title is an attempt to add to this matter of living. The title is an attempt to add to this matter of living.

Men and Machines. By A. S. Cook. (Farrar, New York.)

This book is a study of the relation between men and machines. The author is concerned with the role of men in the development of the machine age. He discusses the impact of the machine on society and the individual, and the relationship between man and machine. The book is a thoughtful exploration of the human side of technological change. The author is concerned with the role of men in the development of the machine age. He discusses the impact of the machine on society and the individual, and the relationship between man and machine. The book is a thoughtful exploration of the human side of technological change.
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