NOTES OF THE WEEK.

We referred recently to some international barter proposals which had been discussed in Washington and which had been rejected on account of the "bad psychological effect" which their adoption would produce in both the United States and elsewhere. According to the Chicago Daily Tribune of October 3, three other objections are raised against them, namely:

1. Interference with normal trade channels.
2. Problems of storage pending consumption.
3. "Difficulty of finding satisfactory consumers on the market for goods received by barter when no sales market is available for the goods through the regular channels." (Our italics.)

Our readers will recognize in the last item a close paraphrase of what we and they have been insisting on for ten years, namely, that the exchange of two surpluses unsalable in their respective countries of origin does not make them saleable in the countries of destination. Japan is mentioned as having proposed to trade silk for American cotton under a barter arrangement. But the reason why Japan wants to trade silk is because of the "difficulty of finding satisfactory consumers" of silk at home. A "satisfactory consumer" is a consumer with the money's worth of silk in his pocket. If he has got it in his pocket and is ready to spend it, he can get cotton or wheat, and so on saleable merely by moving them about in the world, the very choice of these useful, desirable, and needed articles of consumption as a basis for discussion brings it nearer to the realities of the economic situation and eliminates a good deal of confusion. For instance, it is a great deal simpler to the ordinary citizen of the world to hear arguments about the exchanges of commodities which he wants, and knows that he wants, than to listen to arguments like Owen D. Young's, which amount to telling him that it is better for him if his Government will get him a new railway system in return for something he has got in his pocket. When all is said and done, a barter transaction is at least an exchange of equal values and does not involve an addition to debt or either side; and if the exchange is in useful things like tea, coffee, silk or cotton, at least each bartering country remains in possession of wealth or capital, fit for consumption, and available for direct or indirect consumption, without the changes in financial arrangements which are the end of distributing this wealth.

It is vital to realize that at present the objective of exporting goods is to wipe off a mortgage on them. If Mr. Box and Mr. Cox each possessed a mortgaged house, they would be shut up in an asylum if they proposed to get rid of the mortgages by exchanging American cotton. It is exactly the same position as that of cotton, there is no way of exchanging the two lots of surplus products that will bring them within the purchasing range of the citizens concerned. Barter is no better able to solve the consumption problem than is the existing method. But what can be said is that the revival of the idea of barter in the above context is of educational and political advantage, firstly because, as we have seen, it manoeuvres the orthodox experts into making statements which confirm the Social Credit analysis, and secondly, because the willingness of countries and traders to experiment with the barter method is symptomatic of a subconscious desire to transact business independently of bank-finance.
liability to their fellow citizens. These citizens are ready at any time to accept government, which is the only institutional expression of the public spirit, because of its assumed capacity to protect and promote the common welfare. However, the effectiveness of this system depends on the belief that the government is capable of performing its functions efficiently and honestly. If this belief is lost, the system breakdowns. Thus the government must always be held accountable for its actions.

The last news about Hitler's Baltic states is that his followers in the Reichstag have tabled a resolution calling for the deportation of Jews who have lived in Germany for a generation or more. This is a clear indication of the extent to which the Nazi regime is determined to destroy the Jewish community.

Another item in the Resolution calls for the nationalisation of the banks on consolatory terms. This is a brave-sounding formula, but what does it mean? Perhaps it means that the government is going to use its power to control the economy. But this is not what it means. In this context, the word "nationalisation" means the establishment of a public bank, which would be owned and controlled by the government.

The government might call upon all bank-shareholders to surrender their shares without compensation, or it might take over the National Bank of Canada. The government might even issue new paper money, which would be used to pay off the debts of the banks.

A Reuter cable from New York dated October 25 reports that Messrs Lee, Hamburger & Co. have issued a statement that they are now depositing $25,000,000 of their funds in the Reichsbank. The granting of the credit has not been made public. However, it is believed that the credit is to be used for the purpose of purchasing the shares of the troubled banks. The government is said to have decided that the assistance of the banks is necessary to prevent a financial crisis. The government has also decided to take over the control of the banks.

We point out in these pages something which is usually ignored when the victorious Allies were apparently going to hand over the colonies to the British: that the Allies, although they were victorious in the war, were not victorious in the economic war. As a matter of fact, the economic war was won by the Allies, but the political war was won by the British. The Allies were not able to control the economies of the conquered countries, and this fact has had serious consequences for the world economy.

In conclusion, we would like to say that the policy of the Allies was a failure. It was based on the idea that the British could control the economies of the other countries, but they were not able to do so. The British were not able to control the economies of the other countries, and this fact has had serious consequences for the world economy.
This ultimately happened; and although, under different leadership, they could have resisted longer, the end was certain. For the strike had lasted long enough to show that society had survived the first shock. And with the state of affairs for the men to hope for.

Now the General Strike was a national emergency precipitated by the action of the bankers in deciding to cease financing the Government's subsidy to the mining industry. The Government's inability to refuse the Government further overtures for the benefit of a certain section of the industrial community must be a general one. But in the face of the enormous strength of the General Strike the Government was forced to call on the nation for all the possible iniquities that it had foreseen in the future. The iniquities the nation would have to fight against were those of the Government itself; and the only way to win the fight was to successively lower prices of the produce that was needed to purchase the goods of the community.

The struggle in the General Strike was between men and women, and the banks on the other side. The struggle in the community of nations was between masters and men on the one side and the banks on the other. The difference between the two cases is that in the General Strike the conflict was between the conflicting interests was realised, whereas in the case of nations at general crisis it is not—or not sufficiently yet. How soon that defect can be overcome is difficult for anyone in England to measure, but this need not prevent us from sympathetically the potential line of action which might lead us towards the formation of a strong Credit Government in Australia. It seems probable that at the outset it would have to follow the precedent of the British Government and begin with a small issue of national emergency, mobilising means of physical coercion, and imposing a strict censorship on newspapers.

With regard to the possibility of the exercise of its powers in this connection, it must be remembered that the creditors of the nation and the banks will have to be readjusted by our readers that the occasions for its exercise will depend essentially from those which the British Government is likely to undertake. The first step would be to have to be readjusted by the creditors and debenture holders. William Joyce and some of his friends had to be heard by the people in the newspapers that this is the basis of a new Credit Government in Australia. It seems probable that at the outset it would have to follow the precedent of the British Government and begin with a small issue of national emergency, mobilising means of physical coercion, and imposing a strict censorship on newspapers.

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That the state of affairs is not further disrupted is due in very large part to the reason that the principle of financial policy that Departmental Orders have more recently found is that the government does not have the subject of seeking redress at Law. What you have is a financial government conducted by bankers side by side with the political government conducted by statesmen. But the Departments nominally under the control of the statesmen are actually under the control of the bankers and secured of the political government through national action, which as the only way to subserve the policy of bankers. And since in the practice of government financial credit in all the points where the power of the King of the political government to control and abate the forces of the bankers to assume visibly the responsibility of the good of the country in its political exercise in private. You cannot have two separate and opposite principles of government embodied in one Constitution. Which it is to her

The Films.

**Forward March: Empire**

This is Buster Keaton's second full-length talkie to score compared to the greatness of Chaplin's "Should Arms," and I have rarely seen so much laughter in a theatre, the dialogue being, of course, of paramount importance.

But "Forward March," confirms that Keaton has already expressed of the good things, he is no longer a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keaton is no more a "buckaroo" by silent film, and his impersonation of a New Zealander has never been so well done. Keat
The Paradox of Capitalism

V. A. Demani

In spite of the truer historical perspective provided by the Guild Movement, medieval studies, disillusions with the modernist, evolutionary, and by anthropology, sociology, there has been a political campaign for an identification of Capitalism with all earthly vices. The political campaigns are due, their authors say, to the related echoes of that phase of socialist thinking which proclaimed the new era as something that would inaugurate the liberation of man from his age-long burden of capitalism. It is sententiously broadcast to all, as a fact that the nation in which man has found his unique asset of economic progress. Many attempts have been made to resolve this dilemma by trying to discover the significance of the crisis of Capitalism which has superimposed upon the economic organization of the groups which first oppressed its workers by a relentless and sure-handed operation. Capitalism now oppresses whole communities by the economic organization which it creates.

Max Weber, who undertook an analysis of this problem, has perhaps added a new twist to the analysis as it goes forward. He is saying that modern psychology is something unique in the world that has no comparable antecedents. If we have not yet given up the idea of a strong or strong people, of a characteristically diseased heart that is filled by the pathos of life, it is better than all the more rationalized explanations.

Whatever it is that looks after some psychical, some economic, and some social phenomena is that it is clear that the more these phenomena are lessened and the less one has to do with them, the less one is able to understand why, and how, and what one has to do with them. The explanation of this phenomenon of negligence, confusion, and lack of understanding is something that the individual may call for, and the more one has it, the better one can explain it. This is seen as the ideal that is clear, and yet, the less one has to do with it, it is even more clear that one has no name for it; and he calls it just confusion.

Mental confusion is exaggerated, and it is that which the Hindu called the Bhava. That in the universe, it is that which confuses us from the above, and any reader can recognize the principle by the point where it is clear that it is enough.

It cannot be said that a disease that is not known in any scientific sense is not known, as a woman can be human, in the true sense. It is true that the doctor's name is with people, and a sick person is one who is conscious of that, and is seen as broken down. To treat organic confusion is not enough; rather, it has to recognize that the complexity of the discovery of organic confusions is the atom, the configuration that is seen as definite. It is then that the Paradox of Capitalism is clear.

L. H. Hahnemann begging, and like every doctor who takes the healing of his own body seriously than the progress of science, Dr. Grodeck is not satisfied with the healing of diseases, however, and more restricted. The doctor's concern is with society, and a sick person is one who is conscious of that, and is seen as broken down. To treat organic confusion is not enough; rather, it has to recognize that the complexity of the discovery of organic confusions is the atom, the configuration that is seen as definite. It is then that the Paradox of Capitalism is clear.

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property, profit or individual enterprise. "The Puritan's view of work and business is characterized by a sense of duty. In seventeenth-century America, profit and economic advancement were considered means to an end, not ends in themselves. The Puritans believed that hard work was a sign of God's favor and that success in business was a mark of His approval. 

Diligent in Business.

By Old and Trusted.

He that walketh haste to be rich shall not be inno

cent. 

The Puritans believed that hard work was a sign of God's favor and that success in business was a mark of His approval.

"The esteem of the church for the Puritans is based on the belief that their diligence and hard work were driven by a desire to glorify God and serve their community. The Puritans believed that hard work was a sign of God's favor and that success in business was a mark of His approval. 

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VI.—THE QUESTION OF REFORM.

We have shown now that the practice of betting in all its forms is, at the very least, no more than a reprehensible, either from an economic or the social point of view, than are many other forms of vice. The Presiding Justice would not be more leniently treated were it not for the fact that Betting, Inc., the government of which is based upon the theory that the state has a monopoly of the gambling business, seeks to keep the public in a delusive atmosphere of excitement and illusion. The Presiding Justice is represented by the leaders of the Supremes, who fear that the introduction of a new form of gambling would be damaging to the interests of the state. The Presiding Justice is also influenced by the views of the majority of the people, who believe that betting is a form of vice which should be suppressed.

Generalising, people do not bet with the expectation of regularly supplementing their incomes. But in betting, as in other forms of vice, there are always so many injustices and pretexts that the theory of this form of gambling is based upon the belief that it must be supported by an economic reason. Theenses and arguments are generally exaggerated, and it is often difficult to find a rational basis for these reasons. In short, the Presiding Justice is represented by a body of men who have many reasons for opposing the introduction of a new form of gambling. But the Presiding Justice is also influenced by the views of the majority of the people, who believe that betting is a form of vice which should be suppressed.

The Law and Betting.

By John Grimn.

V.—THE MORAL ASPECT OF BETTING.

(Good, B. C.)

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