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NOTES OF THE WEEK. 163
Following our "Notes" of July 14 on the subject of blackmail used as an instrument of government and the recruiting of the secret service from the ranks of sexual perverts, it will be useful to extend our survey to cover the cases of addicts of priapic pleasures who, though not legally made, would be ostracised by society or excluded from public reputation if they were exposed. Sir Charles Dilke was one of these, and there is not the slightest doubt that the legal action which culminated in his downfall could have been averted if the big man, so to speak, at the top of finance and politics had had use of the High Clique: in fact he was, by reason of his brilliance and independence, a potential danger to the green light with the word "Go," and the chariots of his reputation. What has this to do with blackmail? The answer is: A jolly lot. There could be a day, in which by virtue of their position, the advance of their influence among the public, the free exercise of their powers according to their judgment or consciences. The bankers are left, responsible for this state of affairs: but, to speak, the Front Bench, the members of which are protected by an unofficial Official Secrets Act under which a member with a secret is not only protected, as now, from exposure within his own country, but from exposure in any other. The process is not complete yet, but is proceeding.

When we come to the politics of international government—which is what international politics really amounts to—the national Front Bench Orders coalesce and administer an international Official Secrets Act under which a member with a secret is not only protected, as now, from exposure within his own country, but from exposure in any other. Consequently, one would expect that the personal choice of legists published in a paper called "Searchlight" (July issue) purporting to describe the political life of these international legislatures.

"Published by the National Secretary, Workers' International Relief, 33, Alfred Street, London, W.C. 3. 40 1s. monthly, one penny. The above-mentioned issue is No. 3 of the first volume."
The Mal-Distribution of Income.

The unevenness in the spread of incomes is an effect, not a cause. Taking token figures, you can have a community of ten people, two of whom get £3 a week, and the other eight £5 a week. Under the rule of such a system, a certain amount of capital (savings) must be continuously applied to maintain production. Let us assume the irreducible requirement for such maintenance to be £5 a week, and let us suppose that the two blocks of income are equally divided among them. In that case the rich would put up about £3.50 out of their £100, and the poor about £15 out of their £40. The consumption-income of the rich and the income-tax are thus determined, and they, and their combined consumption-income £50. Now, if the total price of consumption-goods exceeds £50, say it is £70, and the irreducible minimum is £20, no maintenance of production at a given level. To reduce it would therefore destroy the maintenance of consumption.

This is what the proposals of the advocates of equitable distribution of income lead to. They have shown how the proportion of total income of £140 would be equally divided and the amount spent on consumption would rise to £100, and £40. If, and there is no such output of consumables, the “redistributists” have to show that the present proportion of total income to £200, is in excess of the industrial requirements. Taking the above figures, they might show that the average output of consumables is so much, that, say, £20 would be enough to maintain their working. This they might do by proving that the average output of consumables is so much; this is the task of difficulty to anyone who looks round and observes what is going on in the world. That proved, the whole plan would be simply an illusion, a plant which would bring all the people to the point of difficulty of working. This plan would bring all the people to the point of difficulty.

Thus the rich would transfer investment income to the poor who would convert it to savings.

At the same time, this way of doing it is not the only way. The problem being to reduce the efficiency of the rich, and the remedy not to do it by compelling the rich to sell and get the goods, but by increasing the demand for them.

The same result could be achieved if the rich were to spend their money in such a way that they should spend themselves, it is not necessary that they should spend them. All that is necessary is that the rich should spend their money in such a way that it is to keep covert acts of the banks.

Consumption taxation is deplorable, or not, people like Mr. J. A. Hobson, who ascribe the economic impulse to mal-investment, or to the school of which Meszler, Foster and Catchings and Mr. W. Martin, who ascribe the impulse not to an initial mal-distribution of income as between...
things equal*) by the abstinance of the private investor. That which he abstains from buying there won’t keep; nor is there any reason why it should, because of Austerity’s power to replace it at a constantly decreasing cost as if it declines. Therefore, it should be consumed by others. It is a matter of destruction in either case, destruction by consumption or destruction by seem likely to the authority of the Brazilian coffee-crop. 

This, of course, is the physical reality; it is quite safe to distribute at any gain given time everything that is ready for consumption among those ready to consume it, and notably not among those called upon by the bankers’ terms and conditions to remain idle at £10 or £20. In each. Other words, there is a process of involuntary investment through prices on the part of the community, and relatively, a transfer of their voluntary supply into the hands of the poor, from the amount now being now spent with stockbrokers to be spent with shopkeepers instead, to convert the lossto—stop investing. Banks are aware, all three of these authorities have shied at this solution, presumably because while they have faced a problematic way to make it work in practice. The rich are not to be persuaded either to stop investing or to allow their investment funds to be handed over to a multitude of people who won’t invest them. As to coercion, their coeking body would have to coerce the bankers as well as its customers. It would at least have to usurp power comparable to that of the Soviet Government to do anything along this line.

By Hildegard Goering.

Economy, Not Economania.

One of the old English common law principles hold that acts which are done in order to restrain trade are unjust and illegal. It was the basis of the act which forbade the Stuarts from applying to Royal monopolies—those arising from agreement of tradesmen—by orders of the Lords of the Admiralty. The history of this principle of voluntary investment would be substantially unchanged if it were now applied through the mechanism of a court and the power of the coercive power of the voluntary payment of the consumer on the part of the consumer-investor would virtually subdue the consumer and put an end to the practice of paying in advance in a voluntary manner the price of a consumer’s goods. This would happen, not only in the case of voluntary disappearance of the amount that was voluntarily paid in advance, but also in the case of the voluntary payment of the amount that was voluntarily paid in advance in order to prevent it from being withdrawn from the market.

In conclusion, one can draw the general conclusion that the "equitable redistribution of income" of which the economists speak would leave the technical effects of the original investment unchanged. It would only be possible if there was no possibility of this kind of investment. And the possibility of this kind of investment is simply in the way of the market mechanism.

The true remedy for the whole situation is to increase the amount of voluntary investment. To do this, and to increase the amount of voluntary investment, it is necessary to prohibit private investment. The remedy is made by prohibiting the practice of making voluntary investments. The remedy is made by prohibiting the practice of making voluntary investments. The remedy is made by prohibiting the practice of making voluntary investments. The remedy is made by prohibiting the practice of making voluntary investments.

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Jewry and Civilisation.

By Francis Taylor.

Subjective Factors Enabling the Jews to Create and Expand the Capitalistic Spirit.

(a) Extreme intelectualism. Neither other people has valued the learned man so highly as the Jew who values a man by what he thinks, not by what he does. The Jew will possess intellectual capacity in proportion to his success, and will be more likely to occupy the intellectual than the manual class. He is organized for a life of mental activity, and he is conscious of his intellect as the basis of his existence.

(b) The Jew is a people of absolute quantity. The Jew is a people of absolute quantity. He is conscious of his right to existence, and he is conscious of his right to his future. He is conscious of his right to his property, and he is conscious of his right to his position.

(c) The Jew is a people of absolute justice. He is conscious of his right to justice, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

(d) The Jew is a people of absolute freedom. He is conscious of his right to freedom, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

(e) The Jew is a people of absolute possession. He is conscious of his right to possession, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

(f) The Jew is a people of absolute action. He is conscious of his right to action, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

(g) The Jew is a people of absolute development. He is conscious of his right to development, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

(h) The Jew is a people of absolute value. He is conscious of his right to value, and he is conscious of his right to his property. He is conscious of his right to his position, and he is conscious of his right to his future.

The Laws of Arithmetic.

A SUGGESTED VARIETY TERN.

You can ask: Why is it that you can add, subtract, multiply, and divide in arithmetic? Why is it that you can add, subtract, multiply, and divide in arithmetic? Why is it that you can add, subtract, multiply, and divide in arithmetic? Why is it that you can add, subtract, multiply, and divide in arithmetic?

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The New Age

August 4, 1932

British factories and workshops were kept in good employment, partly in the light of its prosperity that the industrialisation of other countries has produced the same conditions that have been discussed in this result from the Bank of England, which is the part of this prosperity that they have been discussing.

Money is the lifeblood of the economy and it is vital for the economic system to function efficiently. Money is the medium of exchange, the store of value, and the means of saving. It is the lifeblood of the economy, and when it is healthy, the economy is healthy. When money is scarce, the economy is struggling.

The Voluntary Prima materiva of Money

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The Voluntary Prima materiva of Money
Notes on the Barney Trial.

"[Brief Phrenological Reading of a man's head, from pretty ver y only." —Author's note. The man's head was that of Mr. Michael" —S. Stephen cut out of a newspaper. The author was not aware of his identity. We sent the picture only, and asked for a reading. —Ed.)

Supposing the contour is correct, the head shows more intelligence than emotionality, more lofty ideals than social feeling, more kindness than affection for people. The frontal lobes take up a large proportion of the cranium; therefore, it is through his with what man should earn a living. He is not a fair amount of push, and is mentally active, clear-headed, and well-intentioned, but needs more fighting capacity and self-confidence. The face attracts him, his mind is stored with information gained in going about. Home would have to be made very attractive for him to love it; he is not naturally a home-loving man, directed to children. See feelings in very moderate. One cannot imagine that ambition to find a family is cherished.

The social side of life needs cultivation; friendships should be made while young.

With all his fine ideals and intellectual powers, there appears (again provided the hypothesis is correct) some falling off in adherence to duty; kindliness might interfere with administration of justice. The head is not one of a ruler or administrator.

There is patience, consideration, and respect for those in authority, with plenty of determination on occasion.

This brain investigates, remembers places, recalls details, and appreciates. In speech he is not verbose, but accurate in the use of words, in spelling and writing. He is imaginative, probable, journalistic training, should prove a good reporter, or reviewer, or something he would interest.

He has in him more of a writer than an orator.

Reviews.

America: World Leader or World Led? By E. M. Patterson. (Sidgwick and Jackson, 3d. net.)

The author is Professor of Economics in the University of Pittsburgh, and President of the American Academy of Political and Social Science. This is the second volume of the Interdependence of Nations International Library. A few quotations from the last pages of the last chapter give the keynote of the whole.

To many the thought of a world economy is impossible of solution. Problems are stupendous and perhaps future generations will have to meet them. Yet, the Bank of International Settlements in time will be a world bank. It starts by controlling gold, by keeping key industries under its control. The result may be a world economy, with a world bank at the center. The whole idea is interesting and important.

In particular, the author is against any form of "economic nationalism" and all forms of economic government. He says, "It must be in terms of national loyalties. It must not be in terms of our own lives. We must be developed more in this world, and it is the whole world which should be developed.

The alternative is a terrible one. There is a growing economic insecurities among the nations' World Economy, which should not be taken lightly. The scheme to be developed by the Bank of International Settlements is a model of what should be developed. The result may be a world economy, with a world bank at the center. The whole idea is interesting and important.

A further quotation (from page 94) states Mr. Reilly's case:

"The whole argument for raising wages was that it was not only good for the worker, but also good for the employer. It is a question of the size of the worker and the employer's share. If the employer is willing to pay more, it will only do good. The worker will be better off, and the employer will be well off. Everyone will be better off.

"The effect of increasing wages will be to increase the cost of living. This is what we are trying to avoid. We are trying to keep the cost of living down. If wages are increased, the cost of living will go up. Everyone will be worse off."

Socialism. By Robert Richards, M.P. (Routledge & Kegan Paul, 26s. 6d. net.)

This is a short study of Socialism intended mainly as a guide to what is, of course, a voluminous subject. The method, and the way in which the book is written, are attractive. The book is well arranged and well written.

The book gives a clear and concise account of the various systems of Socialism, and the author is careful to keep his argument clear and straightforward.

The book is well arranged and well written. The author has succeeded in making Socialism an interesting and attractive subject. The book is a valuable addition to the literature on the subject.