

sure incentives to further progress and improvement. It is a long way from a club of working men in the latter end of the nineteenth century to our primordial ancestors of the caves and gravel-drift periods; but it is very clear that if tact, courage, and self-reliance (which is closely allied to the instinct of self-preservation) had then been wanting—if in the then fierce struggle with Nature's rude surroundings for a bare existence, and in the dangerous conflicts with the savage and powerful beasts, their contemporaries, they had relied upon or appealed to any power but their own thought and cunning, and the poor, miserable, insufficient stone weapons which they had rudely contrived—the human link in the chain of creation would doubtlessly have disappeared, in company with many other extinct forms, and we should not be here to-day to speculate upon what might have been, or to assist in extending civilisation in this new country but yesterday in the sole occupation of a savage and cannibal section of our common humanity.—WILLIAM PRATT.

Christchurch, Nov. 19, 1883.

Correspondence.

THE NATIONALISATION OF THE LAND.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—Will you kindly allow me to bring to the notice of your readers the following extract bearing on Land Nationalisation:—"It is well said, 'Land is the right basis of an Aristocracy,' whoever possesses the Land, he, more emphatically than any other is the Governor, Viceking of the people on the Land. The Land is *mother* of us all; nourishes, shelters, gladdens, lovingly enriches us all; in how many ways, from our first wakening to our last sleep on her blessed mother-bosom, does she, as with blessed mother-arms enfold us all. . . . Men talk of 'selling' Land. Land, it is true, like Epic poems and even higher things, in such a trading world, has to be presented in the market for what it will bring, and as we say be 'sold'; but the notion of 'selling' for certain bits of metal, the *liad* of Homer, how much more the *Land* of the World-Creator, is a ridiculous impossibility. We buy what is saleable of it; nothing more was ever buyable. Who can or could sell it to us? Properly speaking, the Land belongs to these two: to the Almighty God; and to all His Children of Men that have ever worked well on it, or that ever shall work well on it. No generation of man can or could, with never such solemnity and effort, sell Land on any other principle; it is not the property of any generation, we say, but that of all the past generations that have worked on it, and of all the future generations that shall work on it." This extract is not, as may be supposed, from the pen of a red-hot follower of Henry George—it is from a work called "Past and Present," written by a man honored by all Englishmen—his name is THOMAS CARLYLE.

I am, &c.,

E. T.

New Plymouth, November 10th, 1883.

DIFFERENT MASTERS.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—Having read with much satisfaction, the "Gems," in your Journal a few extracts occasionally may, perhaps, prove acceptable.

"What shall I do to obtain possession of Bhodi?" (Knowledge of eternal truth) was the question asked of a Buddhist teacher. "Keep the commandments."—"What are they?"—"Thou shalt abstain from murder, theft, adultery, and lying," answered the master.—Pali version, translated by Burnouf.

"Good master, what shall I do, that I may have eternal life?" a man asks of Jesus. "Keep the commandments."—"Which?"—"Thou shalt do no murder. Thou shalt not steal. Thou shalt not commit adultery. Thou shalt not bear false witness," etc.—Matthew, xix, 18.

When told that "Jesus Christ is our Redeemer"! I simply ask—but when cometh the redemption? Would not living up to these Divine injunctions exalt and purify humanity? Are they more Divine, when uttered by one person than another? If it is god-like to return *good for evil*, is the precept less important if uttered by an Indian philosopher, than given by the gentle Nazarine? Proof is being afforded that the Golden Rule was not original with Jesus,—that its birth-place was India, "the head-quarters of Heathendom," as our Christian preachers would try to convince us. The benighted Hindoos, taught the precept, "return good for evil," thousands of years before the advent of Christ—before Jehovah's command "An eye for an eye" and "a tooth for a tooth."

I am, &c.,

J. C. WILKES.

Auckland.

Patti says music belongs to heaven rather than earth. Well, Patti, remarks the Philadelphia Times, if the angels are going to charge us \$5 a seat every time they sing, we are sorry to have been so good, that's all!

Health Notes.

A German doctor recommends bread made with sea water as a wonderful remedy against scrofula and disorders resulting from insufficient nourishment. Sea water ought to stand twelve hours before being used for making dough, in order to free it from impurities. Bread made with it has no unpleasant taste.

It is stated in a letter to the Standard, on the authority of the late Dr. Goolden, that a powerful disinfectant can be made as follows: "Half-a-drachm of nitrate of lead dissolved in one pint or more of boiling water. Two drachms of common salt dissolved in a bucket of water. Pour the two solutions together, and let the sediment subside. A cloth dipped in this solution, and hung up in a room will sweeten a fœtid atmosphere instantaneously, or the solution thrown down a sink water closet, or drain, or over a heap of rubbish or manure, will produce a like result. Clothing worn by a patient with infectious disease, or bed linen, can be put at once into this solution without injury to the material, thus destroying the risk of infection for those persons who wash the clothing. Although it is a strong poison taken internally, it does not injure the skin. A room could be scrubbed with the solution, and would be sweetened at once by the process."

Miss Juliet Corson, in Harper's Bazaar, treats the bread question, as all other details of cookery, from a practical point of view. She says a good word for aerated bread, made of dough, into which carbonic acid gas is forced, and baked before the bubbles have a chance to escape. The main objection to fresh yeast bread for dyspeptics is that it is soft, and therefore too easily swollen, whereas the "stale" bread requires much mastication. If sufferers who have been avoiding new bread will take the same trouble in chewing it as they are compelled to do with the old, they will get all the advantage of their patience in the more palatable article. The fresh bread eater really takes his digestion with a much larger mass of spongy quality than the stale bread eater, and one which has not been as well broken up by the action of the saliva. If dyspeptics were careful to take the smallest mouthfuls at a time they would find even fresh bread more manageable, with sufficient chewing, than is supposed. In the choice of flours, that made from hard winter wheat is the richest in gluten; in Europe it is used for making the different varieties of macaroni; the brown bread of Europe is made from this wheat ground entire. Soft spring wheat yields a white flour rich in starch. Bran bread may be very irritating to some invalids, so "Graham bread" and the "whole-meal" fashion should only be adopted when it is proved to be satisfactory. The particles of bran may cause an irritation of the alimentary canal and produce diarrhæa. Undoubtedly this irritation or stimulus may be exactly what is needed by some constitutions.

THE GOD WE KNOW.

1. There is a yearning, drawing power,
Diffused all nature through;
In ev'ry place, through ev'ry hour,
In things both old and new.
2. The starry worlds, in systems join,
The dew-drops meet and mate,
The rills unite, the streams combine,
And all things gravitate.
3. The trees extend their giant arms
In love, towards the sun.
The flowers unfold their beautiful charms
To him, till day is done.
4. And heart seeks heart, with fervent beat,
In bird, and beast, and man;
They love, unite, and life repeat;
Through love all life began.
5. Love draws, love binds, and love creates,
Impels us to preserve,
Rules happy homes, and prosp'rous states,
Gives life, and health, and nerve.
6. And ever thus, throughout all time,
'Throughout th' eternal whole,
The universal force of Love,
Remains the moving soul.

Auckland.

A. Campbell.