of monopoly, i.e., the rights of wrong, and talk of his having got "the breed of a pure race"—not the moral breed, but the breed of the unseen and spiritual. Thus says Privilege to the worker, "You must eat the spiritual bread of life, and I will eat the material." There is nothing, all things considered, extraordinary in Privilege thus attempting to defraud the worker: this is the essence of his work in extolling the guller. The guller is a rascal, or something worse perhaps, but what is the gull? His gullibility says little for his intelligence, much for his ignorance.

That a small section of society, and that non-producing, should exercise such great power over that section which comprises the majority as to compel it to toil almost from the cradle to the grave so that it may satisfy the inordinate appetites of the indolent few, and gain for itself, but a bare subsistence, is astounding, and can only be accounted for by its slumbering ignorance. But from that sleep there are signs of awakening to-day, and those development may be said to be beginning to take in his own welfare. As yet, he is timid and mistrustful of his strength, and this is only natural after the generations of mental darkness which have enshrouded him. At last it is dawning upon him that he can never have more than a bare subsistence, but a bare subsistence, and this is only natural after the generations of mental darkness which have enshrouded him. At last it is dawning upon him that he can never have more than a bare subsistence, and this is only natural after the generations of mental darkness which have enshrouded him. At last it is dawning upon him that he can never have more than a bare subsistence.

The secret of the success of the privileged class is and has been its attachment to the affairs of this life. It finds its spiritual consolation in the grog-glass, and in the savoury products of the kitchen its material satisfaction. It eats, drinks, and is merry at the worker's expense. Go, ye workers, and do likewise. Cease your slave-labor, for the few; work for the many. Let each one for one certainty; satisfy your material needs first, and if you have any spiritual ones, other than liquor, satisfy them afterwards. But don't let your bellies keep you from the men, and raise yourselves from out of the ignoble position into which you have fallen. Freedom, not slavery, is alone consistent with the rightful dignity of man, and freedom will only be possible when the present system of social inequality has given place to a state of equality, wherein proletarians, poverty and priesthoods will have no existence.

H. A. BARKER.

THE TEN COMMANDMENTS.

Amongst the articles in the Pull Mall Gazette occur some that express and trouble about the ten commandments. These are always at the forefront. The character of this communication is that its material needs have been lacking in this world below, in that above, there being none to satisfy, no thought of food, clothing or anything essential to his well-being here will take from his mind. For his sake let us hope that this is true. But that he can participate in the joys "in the realm beyond the skies," it is necessary for him to prepare himself, or be prepared, that he may fitly dwell therein. This preparatory process is usually accomplished by a particular order of men, and while men are as they are, this dark order will have busy work to do.

Why so much time should be devoted to the consideration of the affairs of the next world, the theologies just alluded to can perhaps best explain. But whatever explanation may be given, it is here maintained that every description of next-worldism should, where it materially affects the welfare of the worker, be most determinedly warred against. Man's material needs, and their satisfaction, are his prime consideration. But despite the truth of this statement, supernaturalism has so much too great an extent of the human mind's attention from it. Puzzled with the subtle mystery of nature, in his perplexity man has lent ready ear to the crafty sophistry of delusionists. It is not alleged that there is much religion in that which is good and beautiful, but that mud hovels, rotten potatoes, and a promise of better things to come, fail and ought to fall to satisfy the mind and body of man. The self-righteous but most worldly-minded religionist argues that the most interesting movement, that has been so ordained, and is therefore right and moral. And it is with this plan, that social inequality is divinely ordained, the privileged class and their hirelings have closed up their lying thievish. For this divine (1) sanctification of robbery may be the last of all the ten commandments, and has completely outweighed the worker.

Hear some poor religious starving vigorously defending the rights of monopoly, i.e., the rights of wrong, and talk of his having got "the breed of a pure race"—not the moral breed, but the breed of the unseen and spiritual. Thus says Privilege to the worker, "You must eat the spiritual bread of life, and I will eat the material." There is nothing, all things considered, extraordinary in Privilege thus attempting to defraud the worker: this is the essence of his work in extolling the guller. The guller is a rascal, or something worse perhaps, but what is the gull? His gullibility says little for his intelligence, much for his ignorance.

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