

LOYD-GEORGE TALKS TO NONCONFORMISTS

Says They Have Never Had Fair Play From the Lords—The Upper Chamber a Packed Jury—Iniquities of the School System—The Chapel the Only Thing that Dared to Stand Up to the Castle—Great Gathering of Free Churchmen.

On Dec. 17, the Chancellor of the Exchequer addressed a great meeting of Free Churchmen in the Queen's Hall, London, Eng. He was among his own people, for he is first of all a Welshman and he is hardly less a Free Churchman of Free Churchmen, and as he said in his opening words, he spoke not as Chancellor, nor even as Cabinet Minister, but as a Free Churchman giving counsel and encouragement to his fellows in the gravest crisis that had ever befallen the Nonconformity of England.

On the platform almost every section of Free Church activity was represented. Dr. Clifford was speaking in Berkshire, but his message that "every Free Churchman should get into the forefront of the battle" called forth hardly less applause than his presence would have done. Supporting the Rev. J. H. Jowett, of Carr's Lane, Birmingham, who took the chair as president-elect of the Free Church Council, were Alderman Evan Spicer, Dr. Forsyth, Sir William Robertson Nicoll, Dr. Garvie, the Rev. George Cooper, the Rev. E. B. Meyer, Dr. Brown, the Rev. Charles Brown, Dr. Specker, of Berlin; the Rev. J. R. Wells, secretary of the Congregational Union; the Rev. J. E. Rattenbury, of the West London Mission; Sir J. Compton Rickett, M. P., and Mr. Allan Baker, M. P.

The Speech.
Mr. Lloyd-George, who met with a very cordial reception, the immense audience rising en masse and cheering loudly for several minutes, said: "I was not there as a member of a political party. He was there, like their chairman, as a quiet and retiring Free Churchman (laughter and cheers) but not a very silent one, to take counsel with his fellow members of the Free Churches as to what they ought to do in the gravest crisis which has befallen the Free Churches in their time or in his. (Cheers.)

"Why should this crisis," the Chancellor asked, "be peculiarly one which affects the Free Churches? It is perfectly true that as citizens of the Empire they are affected by all the great political questions which are in issue in this election; but it may be said that they are not more gravely or injuriously affected than any other section of the citizens of the country. Finance affects them as citizens, but why should it affect them as Free Churchmen? Free Trade affects them, but not as Nonconformists. The small loss to a Nonconformist is no smaller than to a Nonconformist on the church table, and I do not think that German horse flesh (laughter) would be more palatable to the church party than to the Nonconformist.

A Glorious Memory.
"Why, therefore, should this be a crisis affecting Nonconformity especially? It is because it raises graver and deeper and wider issues than either finance or trade. The Free Churchmen of this country once fought the greatest battle and won the noblest triumph ever achieved for religious liberty in a struggle over finance—over a question of supply. (Cheers.) It was their battle. They fought it for the freedom of conscience in a conflict which involved the right of the Commons to be the sole guardians of the supply of the kingdom. What situation has been reproduced. We fought not merely for the rights of supply, but also for the freedom of conscience in our schools.

"I do not propose to enter into an examination of all the grievances of the Free Churchmen. I would rather in the course of the time placed at my disposal proceed to a calm examination of the general situation as it affects Nonconformity in this land. What is our grievance? Our grievance is not merely the grievance of the school in England and Wales. It is not merely the grievance of the Church in Wales. Our grievance is this—that

our case, whatever it is, is examined by a prejudiced tribunal. (Cheers.) Whatever grievance Nonconformity may suffer from, whatever injustice it endures, whatever its claim, whatever its petition, it has got to bring it before a tribunal which is essentially biased, one-sided, prejudiced—that is our grievance. (Hear, hear.)

"Parliament is well called the High Court of Parliament. Why? It is the highest court in the land. It sits in judgment—not to administer laws—it sits in judgment on the law itself. It is the only tribunal that can do that, it examines the law. The law is brought before it. There is a petition from the subject against that law. Parliament sits in judgment to examine whether that law is a righteous and fair one. I say it is essential that so high a court, so exalted a tribunal, shall be free from any suspicion of bias or partiality or unfairness (cheers), and my contention as a Free Churchman is this, that the Lords are a biased court, sitting in permanent judgment upon the rights of millions of Free Churchmen who have not a shadow of a chance of getting equal justice from them. (Cheers.) I say that is a serious indictment against such a tribunal. Look at the machinery of the realm, as its law-making machinery must necessarily be—and I do not think it is a charge that ought to be brought without very substantial justification for it, and I propose to give the grounds upon which I justify it.

Best of Citizens.

"My contention is this: That if there is any class of the community that is entitled to a special claim in this respect, it is the Nonconformist. Look at it from a purely material point of view. The Nonconformists constitute some of the very best citizens of the land; the honest, industrious, thrifty, sober workmen, the most capable businessmen of the land. Supposing any statesman were to find that this land were overcrowded and that in order to enable us to gain a living here at all it was necessary to expatriate, say, five millions of the population. (A laugh.) Supposing such a thing were possible, no real statesman would begin with the Nonconformists. (Laughter.) I don't know what would happen to our friends, but I should imagine those Philistines who are not all uncircumcised. (Roars of laughter.)

"I do not think we would begin with the Nonconformists. I tell you why. What would happen? If you were to expel the Nonconformists, you would find most of the mines of this country would be closed down; you would unencultivated a great many of the factories would be closed; in fact, the business of this country would come to a standstill. It would be worse than it would be a year after tariff reform. These are the citizens who are the most essential to the prosperity, to the well-being, to the very life of this community. Surely, if there is a citizen who has a special claim to fair treatment at the hands of the greatest tribunal in the land it is the Free Churchman.

"But it is not merely that. Our free constitution, everything that is best in our law, in our jurisprudence, in our constitution, is attributable to the efforts and the sacrifices of the Nonconformists. Hume—no great historian to Nonconformity—admitted the English owe their free constitution to the struggles of the Puritans. (Hear, hear.) Freedom of conscience itself, the greatest triumph of civilization, was won in the country by the Free Churches, and if there is perfect freedom in this land, any man to enter any place of worship, it is because its doorposts and its lintels are sprinkled with the blood of Nonconformists. (Cheers.)

Claim for Fair Play.

"What do we claim? Fair play (Hear, hear.) Nothing more do we ask; nothing less will we take. (Cheers.) Do we get fair play as Non-

conformists? I here would appeal not merely to Nonconformists, but to any fair-minded Churchman. What defence has he got for his position in the villages in England and Wales? Eight thousand villages! One school—only one school possible. If you duplicate the schools you destroy education, and you double, of course, the burden on the community, whilst at the same time you diminish that portion of the efficiency of education. So, therefore, only one school is possible. Now, you might have imagined that in a case of that kind every Christian community would be prepared to make some sacrifice—to give something up to you in a brotherly, kindly, charitable, tolerant spirit—men of other faith—and arrange to have a common school, where all these little children can go in. We really don't think they would be contaminated. (Laughter.) "They might very well, at any rate in the villages, manage to pull together. Eight thousand of them! What happens? In these parishes the school is entirely in the hands of one church—practically managed by that church, teachers all belonging to that church, the avenue of promotion for teachers rigidly closed against every Nonconformist child, however bright he may be. I have been in a school of that kind myself—I was there ten years, and was very well treated by the clergyman of the parish, who kindly offered to make me a pupil teacher (laughter) on condition that I should leave the Baptist community and join the Church of England. It was offered to me in a kindly spirit, and if I had not accepted it I might have been a curate now. (Laughter.)

Very Worst Education.

"But it is really not religious education. It is the very worst education. (Cheers.) I cannot conceive a more degrading than a pagan philosophy to come to a child and say, 'I will offer you what is after all the only avenue to the profession for which you will offer you an honorable position in life if you will only sell the faith of your fathers.' (Shame!) That is religion! In the old days there might have been something to say for it. The school belonged to the church, and was built by the church—with the help of Nonconformist subscriptions, it is true—but at any rate, the responsibility for collecting them was upon the church. Still worse, the lawyer, as a rule, was a Churchman, and he took care that the deeds were properly drawn. (Laughter.)

"In those days the burden of maintaining the school was upon the church; the contribution from the Nonconformists was small, but today the schools are maintained by the rates, the teacher is paid exclusively out of them, the books are bought out of the rates, the very desks—which are there not merely for the day school, but for the Sunday school of the church as well—are bought out of the rates, the building is maintained out of the rates, and the very cost of cleaning is borne by the rates. In a monstrous case of that kind that all ratepayers, without distinction of faith, should not have the same share in the management of that school. (Cheers.)

The Budget Safe.

The Chancellor then dealt with the Education Bill, introduced after they had sought a mandate from the electorate and got it. There was a great deal of talk about the budget not having received the sanction of the electorate. (A voice: "It will.") "Oh, yes," said Mr. Lloyd-George, "it will. The budget is safe at any rate. (Cheers.) Why do they object to it? They have no objection to it except that they want to protect their poor people especially (laughter) and they want to be perfectly sure that we all want it. The moment they are sure of that point it will be through. (A voice: "So will they.") Yes; with a fairly long drop, I think. (Loud laughter.)

Bound to Be Prejudiced.

"But they are bound in the very nature of things to have a prejudice against Nonconformity. Let us frankly recognize it. Among themselves those who say they are not one of the contrary, I regard them as ordinary human beings (cheers) with just the ordinary prejudices of their class—social, theological—those who have got theology—(laughter)—political, just like any other persons. Now, I say they are bound to be prejudiced against Nonconformity. I see that Lord Curzon (Nonconformist) has been championing the hereditary principle and quoting a great agnostic writer in approval. He states that civilization has been the work of aristocracy. (Loud laughter.) "That is not the view of Nonconformity. We are of the humble belief that the Carpenter's Son of Nazareth had more to do with it. (Cheers.) That the Galilean fisherman had far more to do with what is best and noblest in our civilization. (Renewed cheers.) Let me say it with reverence, that the heaviest swell among them was purely an exciement, (Hear, hear.)

"But how does aristocracy regard the churches that preach that especially. Go through the villages. I have seen a good deal of it. I have done a good deal of motoring. What strikes me in the landscape is this. On one side you see the great baronial castle and the stately Elizabethan mansion, and in the village a little shop—a great laughter. I see you are not one of the paying full rates. You will find a little red brick building with a word on a board, either 'Methodist,' or 'Congregationalists,' or 'Baptist.' "Citadels of Independence.

"One thing may be certain about, and that is, that it is the only place in the village that will stand up to that castle. (Prolonged cheers.) All the men in the village who would decline to cringe—they are there. Those little unsightly sometimes—those little buildings, they are the sanctuaries and citadels of village independence. (Cheers.) Do you think the lords have them for that? (Laughter.) Why should they? Why, I believe in their hearts they put Primitive Methodists and poachers in the same category as people whom they would rather see living on the neighboring estate. They are there to fight for the rights of the people, and they do it. (Hear, hear.)

"The Times, I think, talks about the House of Lords as a jury. (A voice: "Packed!" and cheers.) All I say is if it is a jury we challenge the panel. (Loud and prolonged cheers.) It is a biased jury. It is not a fair jury. It is not properly summoned. It is not properly constituted. Nonconformity has no free access to it. It has no champions there. It has no hearing there. Judgment goes against it by default. We have the right to demand justice from the highest tribunal on those measures to this day. "Some of the bills they eventually carried after years of pressure are bills which you would not get a Tory now to deny the justice of—not one. Take the admission of Nonconformists to the universities. (Cheers.) There is no man so insane in this country as to get up and propose that you should reimpose those tests, and yet for years those tests were defended, those tests were maintained on grounds of high principle by the House of Lords. (Cheers.) You might have imagined that the moment these tests were removed the whole fabric of society would be underpinned. (Laughter.) The same thing applies to most of these cases.

One-Sided Assembly.

"Justice is impossible with the House of Lords as it is constituted at present (loud cheers) and with its present powers—and I will tell you why. It is too one-sided an assembly. It is drawn too much, as Lord Salisbury said, from one order. (Cheers.) If it were representative even that would be fatal, because even if you get a very Tory House of Commons, men who are thoroughly biased against Nonconformity, there is always one corrective. There is the knowledge that there are a million Nonconformists voters that have to be reckoned with—a very valuable corrective for bias, for prejudice, and for any desire to do injustice to Nonconformity. (Cheers.)

"But that does not apply to the House of Lords. On the contrary, they are not responsible to anyone except to their own class, and perhaps to their own party machine. (Cheers.) Look at its constitution. Who are its members? You have got, first of all, the bishops there—the leaders of one church or another—not a word to say about them. Some of them have behaved extraordinarily well (cheers). I mean for them (laughter), over the budget. Actually five out of twenty-six voted for a budget imposing taxes on the rich. Well, that is an extraordinary record (laughter), and let us frankly admit it. One archbishop actually voted for it. (Loud cheers) and the other, at any rate, had the grace to stay at home. (Laughter.) "They are representatives purely of one church. All the other great churches of the land are quite unrepresented—the Church of Scotland, the Free Churches, and the Catholic Church. You have four or five hundred laymen of the same church. You have only two or three Nonconformists there. I am not sure that there are as many, but you have ten times as many pagans, I believe. (Laughter.) But, at any rate, supposing you reverse the order of things, and instead of these being members of the Anglican community, supposing they had been members of the Free Churches—supposing instead of twenty-six laymen you had twenty-six of the chosen ministers of the Free Churches—the Archbishop of Westminster Park, for instance (loud laughter), and the Bishop of Birmingham (laughter). I see two more here who may come in (laughter). Do you think the Church of England, with 400 or 500 leading Nonconformist laymen there, would feel the same confidence in the hereditary principle (laughter and cheers) as they do at the present moment? Ah! What democrats they would make of them. (Laughter.)

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OVER A MILLION DOLLARS GIVEN FOR MEDICAL RESEARCH

Otto Beit, of London, England, Endows a Series of Fellowships—£250 Each for Thirty Fellows Yearly.

Mr. Otto Beit, of London, Eng., announces that he has given £250,000 for the endowment of a series of Medical Research Fellowships. Invested in trustee stocks, the money will produce an annual income of about £7,500, sufficient to provide endowments of £250 each for thirty fellows.

The scheme in some respects resembles that of the bequest of £250,000 by the late Mr. Harry Barnato. But whereas the Barnato bequest was devoted to an institution for the prevention and cure of cancer in connection with the Middlesex Hospital, the new Beit Fellowships may investigate anything in the whole field of medicine and the allied sciences.

In the letter to the Senate of the University of London in which he makes his generous proposal, and which was read at yesterday's meeting of the Senate, Mr. Otto Beit says: "My brother, the late Mr. Alfred Beit, in his lifetime and by his will provided a sum of together £5,000 for the purpose of creating and assisting the fund of the then proposed 'Institute of Medical Sciences.' The formation of this Institute, owing to a series of circumstances, having become impossible, the trustees of the fund were directed by an order of the High Court to return all moneys received for this purpose to the donors; and in consequence such part of the above sum as had already been paid was returned to my late brother's executors and by them paid over to me as his residuary legatee."

He proceeds to explain that after consideration he has increased his brother's bequest to the £250,000 above mentioned, which fund he names "The Beit Memorial Fellowships for Medical Research." To such research, in all its branches, the endowment is entirely devoted.

A sum of £250 a year for three years is to be granted with this object to any man or woman of European descent, graduate of any approved university within the British Empire, who is elected to a Fellowship. In exceptional cases the Trustees have the right to extend the Fellowship to a fourth year, but no more.

The fund is to be administered by a board of trustees, who in their turn will be assisted by an advisory board of medical men; and Fellows will be expected to devote their whole time to the objects of the research they undertake, not holding any other appointment except with the consent of the trustees.

The first trustees are to be: Viscount Milner, Lord Curzon of Kedleston, Mr. R. B. Haldane, K. C. M. P., The Principal of the University of London (ex-officio), Dr. H. A. Miles, Mr. Otto Beit, Mr. James Kingston Fowler, late Dean of the Faculty of Medicine, University of London, Mr. Boucherier F. Hawksley, solicitor.

The advisory board is constituted as follows: Sir T. Clifford Allbutt, Regius Professor of Physic, University of Cambridge, Dr. J. Rose Bradford, Professor of Medicine, University College Hospital Medical School, Dr. James Kingston Fowler, Dr. C. J. Martin, director of the Lister Institute of Preventive Medicine, Dr. William Osler, Regius Professor of Medicine, University of Oxford, Dr. E. H. Starling, Professor of Physiology, University College, London.

The temporary office of the fund is at Seymour House, Waterloo Place, S. W., and correspondence on the question of candidates is to be addressed to 35, Clarges street, Piccadilly. The project is elaborated already in the statutes, and the rules have been laid down, application forms for candidates prepared and a list of "recognized places of research" drawn up. These latter include several institutions in connection with the University of London, as well as the Cancer Research Laboratories of the Imperial Cancer Research Fund and of the Royal Free Hospital. The first election of Fellows will be made in March next.

THE UNIONIST TARIFF SCHEME

Mr. Austen Chamberlain Explains It—Indorses the Birmingham Post's Programme of a Tax on Foodstuffs.

Mr. Austen Chamberlain, M. P., at Greet, England, delivered the first of a series of addresses to his constituents in East Worcestershire. He said that if the people of this country wanted the budget they would have it, and if they wanted tariff reform they would have that. The House of Lords had never claimed to have the choice between the two policies. ("Yes they have.") A second chamber could lay no fresh charges on the people, all that it could do by the utter stretch of its power was to postpone charges being laid until the people had said whether they approved them or not. In every mood and tense, with every adjective and epithet of violence, the Lords were now being denounced up and down the country. They were entitled to ask those who denounced them to know, however, what they were going to put in its place. The Government were not trying to replace the present second chamber by a better one, they were seeking merely to reduce it to an absolute nullity and to make the House of Commons supreme, without appeal to the country. Their claim was that the will of the House of Commons was to prevail within a single Parliament, although the country had never been consulted, and although by-election after by-election might show that the Government and the majority of the day were losing the confidence of the country. If they once gave unfettered control to the House of Commons they would indeed have barred away their liberty. (Applause.)

The president of the board of trade who was carrying out, he must say, a remarkable campaign, alleged that there was no alternative to the budget. It was a little late in the day to say that. Anyone who had followed the work of the tariff commission knew that by import duties on our

imported goods not only could a great new revenue be raised but a security could be given to our industry, a stimulus to manufacturing at home, and a consequent stimulus to employment which would be of great advantage to the nation as a whole, and which was of foremost importance to those who were dependent upon daily employment for their daily bread. He would have thought that in the speeches of the leaders of the party to which he belonged there were perfectly clear indications as to what were the principles which would guide them. On the previous day he read a most interesting article in the Birmingham Daily Post, which developed what in his opinion were the main lines, the great principles, on which they should seek to proceed in this matter. The details must be matter of examination by the Government. Many of them were matters for negotiation with our foreign neighbors. The main lines and principles, however, were clear for those who wished to understand them. The president of the board of trade said tariff reform would not produce the money required. He had invented what must be called fantastic statistics both as to the revenue which might be received and the cost of collecting that revenue. They had only got to look at other countries which had tar-iffs in force in order to see that not only did they produce a great revenue, but that even while they produced that revenue they promoted home industry and increased the foreign trade.

The scheme outlined in the Birmingham Daily Post to which Mr. A. Chamberlain referred, was that there should be a tariff averaging 10 per cent or virtually all imports excepting what were deemed to be raw materials, and that the colonies should have a preference, but should not be able to send goods duty free. Foreign corn was to be taxed at 2s. a quarter, and flour at a higher rate. The idea of exempting maize and bacon was to be abandoned.

MR. BIRRELL ON THE PEERS

Why They Objected to the Land Tax—They Were Afraid of the Valuation—A New Clock Wanted.

Mr. Birrell addressed an enthusiastic gathering of Liberals at the Highbury Athenaeum, London, England, the other night. He said the House of Lords had taken upon themselves, for the first time—(A voice: "The last!")—to adopt the extreme course of rejecting the budget. "Is it?" asked Mr. Birrell, "because it imposes a super-tax upon incomes of over £5,000 a year? No, it is not the super-tax. Is it the income tax? No. Is it the increased duties payable by inheritors of accumulated wealth? No. And it is not whiskey, or tobacco. Is it the increased licensing duties upon great palaces? Well, considering how devoted the House of Lords is to the religious education of other people's children—(laughter)—it would be a scandal to suggest that they are the friends of the gild palaces. Well, the thing is it is formed. "They are now running up and down the country, cursing and swearing, and exhibiting how incapable they are of representing—I will not say you—but even themselves. (Laughter and applause.)

"At last," concluded Mr. Birrell, "the Lords' cup is full. They have chosen their own time. They could not wait for the swing of the pendulum. They smashed the clock. We shall have a new clock, a brand new clock, and their lordships must not complain if they do not occupy the same place in the clock." (Loud applause.)

THE WORLD'S DREAMERS;

JULES VERNE
By Rev. Thomas Gregory in New York American.

Jules Verne was one of the most remarkable men that the race has so far produced. He was in a class all by himself, like Leonardo da Vinci, like Shakespeare, like Napoleon, being so emphatically unique as to admit of no classification. Speaking of Shakespeare, it is in the great dramatist's most extraordinary creation, the "Tempest," that we have the best prototype of Verne. It would be quite right to call the brilliant Frenchman the Ariel of intellects. Like Shakespeare's fair spirit, Verne loved to "tread the bottom of the salt deep; to run upon the sharp wind of the north; to do business in the veins of the earth."

To his ethereal brain there were no barriers. To him belonged infinity and eternity, and in the limitless ocean of imagination he revelled as in his native element. In the midst of the weird and the dreamy, the fantastic and the strange, he was as solitary at home as the sailor upon the deck of his ship or the farmer upon his solid earth. Like the great Da Vinci, to whom he has often been likened, Jules Verne was a full-orbed man—great in sentiment and in judgment, in idealism and in plain, practical common sense; an ardent dreamer of dreams and seer of visions, and at the same time a hard-headed, plodding, painstaking philosopher and scientist.

He knew mathematics more thoroughly than the rank and file of the mathematicians; in chemistry he was better versed than the general run of chemists, and in geography he was more solidly at home than were the majority of the geographers.

But it was in the realm of the imagination that Verne was the real king, crowned by the grace of God and wielding the sceptre that no other hand had ever dared to touch!

From the beginning of the world

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By Rev. Thomas Gregory in New York American.

Jules Verne was one of the most remarkable men that the race has so far produced. He was in a class all by himself, like Leonardo da Vinci, like Shakespeare, like Napoleon, being so emphatically unique as to admit of no classification. Speaking of Shakespeare, it is in the great dramatist's most extraordinary creation, the "Tempest," that we have the best prototype of Verne. It would be quite right to call the brilliant Frenchman the Ariel of intellects. Like Shakespeare's fair spirit, Verne loved to "tread the bottom of the salt deep; to run upon the sharp wind of the north; to do business in the veins of the earth."

To his ethereal brain there were no barriers. To him belonged infinity and eternity, and in the limitless ocean of imagination he revelled as in his native element. In the midst of the weird and the dreamy, the fantastic and the strange, he was as solitary at home as the sailor upon the deck of his ship or the farmer upon his solid earth. Like the great Da Vinci, to whom he has often been likened, Jules Verne was a full-orbed man—great in sentiment and in judgment, in idealism and in plain, practical common sense; an ardent dreamer of dreams and seer of visions, and at the same time a hard-headed, plodding, painstaking philosopher and scientist.

He knew mathematics more thoroughly than the rank and file of the mathematicians; in chemistry he was better versed than the general run of chemists, and in geography he was more solidly at home than were the majority of the geographers.

But it was in the realm of the imagination that Verne was the real king, crowned by the grace of God and wielding the sceptre that no other hand had ever dared to touch!

From the beginning of the world