

THE FREETHOUGHT REVIEW.

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The Rev. Mr. Cameron, a clergyman of the English Church, responded to an invitation of the Wanganui Freethought Association to deliver an address on a subject to be selected by himself—presumably on one involving the Christian and Freethought positions. He objected, however, to the condition that there should be a discussion at the end of his discourse, and preferred to make his own arrangements. His subject was entitled "Truth Wins," and was elucidated in the advertisement by the following syllabus:—"The Spiritual Reveals the Natural—Course of the Natural explaining the Spiritual—The key to whole question—Christ and Darwin—The plan of thought and purpose—The Bible the most brilliant of books—Science and Religion twin Sisters, though long unknown to each other—Cosmogony of Scripture corresponds essentially with the Scientific—Biblical statements confirmed by modern investigation." It appears that the Bishop of Wellington was made acquainted with Mr. Cameron's intentions, for a gentle admonition was sent advising the champion of orthodoxy to confine himself to his parochial work. The recommendation has been taken as a command, and Mr. Cameron has withdrawn his announcement from the papers. It is apparent that the Bishop thinks Mr. Cameron is not a "likely" controversialist, or that the "verities" are best left undisturbed.

Mr. Cameron is an original thinker, and has discovered an universal solvent for the doubts of sceptics. In a letter to a paper, defining his position and announcing the discovery, he says, "Apply the principles of logic and pure mathematics, and you can positively assert that man, even from the works of Nature around him, can 'assert' that there 'is a God.' The Christian has, therefore the positive as regards a God, and the negative as regards a Christ, a Holy Spirit, an after life, and a resurrection." This remarkable electric thesis of negatives and positives is characterised at least by raciness and freshness. The idea of God being positive and Christ negative would hardly have suggested itself to the speculative Freethinker. It undoubtedly has the merit of being difficult to answer, and we know not whether the Christian or his antagonist will feel the more indebted to Mr. Cameron for his "mathematical" investigations. From the historical point of view, the terms would probably be reversed; we mean that the historical evidence is rather in favour of the existence of Jesus, who might have been more appropriately placed at the positive pole of Mr. Cameron's battery. Logically, the Christian's negative, according to Mr. Cameron, appears to be equivalent to a denial of Christ and the resurrection.

Evolution has lately been making converts in strange latitudes. The Rev. Mr. Fitchett, a Church of England clergyman at Dunedin, finds in the God of the Old Testament a being undergoing progressive development, until he emerges from a state of pupilage at the time of Christ, who thinks of him as a *Spirit*. Mr. Fitchett's sermon appears in our columns as reported in one of the Dunedin papers, and it is almost impossible, we think, to have the anthropomorphous conception of the Jewish people more graphically described. This tribal God seems from Mr. Fitchett's sketch to

have been something more than an anthropomorphous deity—a Pantheistic conception of Nature in her various moods. The evolution process went on, until at length "Hebrew thought had made long advances towards a purer and more spiritual conception of God than that formed by the primitive tribe." It is for orthodoxy to account for the imperfect revelation. If the alleged miraculous events of the Old Testament were but the equivalent of "a crude anthropomorphism," the antetypes have no meaning, and the "scheme of redemption" is deprived of the pillars on which it was supported. To affirm that 'God is a Spirit,' is to say the final word, Mr. Fitchett asserts, about the nature of God. But the word Spirit conveys no meaning without a number of attributes, and only suggests a new departure in evolution. The God of the Jews is a being, according to our authority, of the materialistic order, but gradually losing some of the grosser attributes of a crude man-like apprehension. Did it never occur that the Spirit idea was subject to the same law of development? But may we not be asking too much? The treatment of the "primitive tribe" and their anthropomorphous God is so bold and thorough that we may well pause until the reader has recovered breath.

The term "Liberal" in the United States is equivalent to that of Freethought and Freethinker, Secular and Secularist in England and the colonies. In fact it connotes nearly all that the word Freethought does in the idiom with which we are familiar. On one point we feel somewhat uncertain. The word does not seem to include the Spiritualistic *cultus*, if we may judge from the circumstance that in some collections, we have "Liberal Hymns" and "Spiritualistic Hymns," carefully distinguished by name and association from each other. In Sydney, it would appear, the term "Liberal" has been introduced from America by the Freethought party, and is in a fair way of being acclimatised. We hope it will not become a designation of the party in New Zealand, for the following reasons: The term Liberal is already the designation of one of the political parties in the Colony, and it would be impossible to appropriate it to the Freethought movement without creating confusion, and causing in all probability mischief. Freethinkers belong to all political parties, and, though one of their greatest objects is social amelioration by political means, there is no reason why they should not remain in the ranks where, each one judging for himself, they may think they can achieve the greatest good. In a word, Freethought, as such, has no connexion with political parties, and will do well to avoid their terminology. While thus thinking that the term "Liberal" is inappropriate in this Colony at least, we offer no objection to its use by our American brethren, where it may be "racy of the soil," and as expressive of a distinct line of thought and organisation as are the terms Republican and Democrat when applied to the great political combinations of the country.

The late Sir George Bowyer, who since his reception into the Roman Catholic Church was a very strong Ultramontane, addressed to the Duke of Sutherland a protest against the erection of a memorial to General Garibaldi at Stafford House. The letter, which was

written just two days before Sir George's sudden death, runs as follows:—"My dear Duke,—I am sorry to see you doing honor to Garibaldi. You gave him hospitality, but do you think he would have tolerated the existence of a duke? If he had the power he would have deprived you of your rank, and divided your property among the Radicals. He was a bitter atheist—as bad as Bradlaugh—a thorough Communist and Republican. When he commanded in Rome many good and unoffending priests were murdered with his sanction. He publicly defended political assassination. He derived great pecuniary profit from his political crimes—a large salary, and the payment of his own and his son's debts. His life was passed in conspiracy, violence, bloodshed, and blasphemy.—Yours, GEORGE BOWYER." This indictment is rather mixed. One point only requires to be noticed. It is said Garibaldi "publicly defended political assassination." If he did it was a grave fault, but we imagine it was more of a blunder than a crime. It would have been strange if the enthusiastic nature of Garibaldi had not led him to favor the "last resort" of the oppressed in the case, for instance, of the tyrant of Naples. Assassination is never justifiable, but the crimes of certain Italian rulers before 1859 made it a virtue in the eyes of millions of Italians. In a large sense it is true that "his life was passed in conspiracy, violence, bloodshed, and blasphemy,"—in the sense that each phase here given of his career contributes to the greatness of a very noble character. It may be said that Garibaldi *conspired* against tyrants; *violently* took possession of the Government of Naples, conveyed thither in an express train at the rate of forty miles an hour; *shed his blood* for the cause of the oppressed, and was rewarded with the never-dying gratitude of a nation; and *blasphemed* in denying the claims of superstition, priestcraft, and fraud. Who would desire a better or more enduring epitaph!

The clergy—stimulated doubtless by the advance of Freethought—are uniting to demand Bible instruction in the public schools. From the political point of view, it would be inexpedient to grant a request which would weaken the national character of the system, and cause sections of the community (minorities) to feel that the State was favoring the religion of the majority. Freethinkers, while sympathising with this view, have a decided objection to children receiving moral instruction from a book a large part of which is immoral in its tendency. The mythical part of religion, embodied in dogma, concerns them but little, being easily disposed of in argument—the best Bible scholars becoming not seldom the most advanced and accomplished Freethinkers. But when, for instance, a lustful, treacherous, and cruel character is held up for admiration as a successful man, one after "God's own heart," a lesson is imparted which, unless the child has gifts of reason to enable it to rise above the instruction, may impress the mind with the idea that an outward profession will sanctify a life of hypocrisy and badness. Believing all this, the duty of the Freethinker is clear, namely, to resist as far as his constitutional privileges will enable him to go, the introduction of a book of the kind into the public schools. And as this is the highest, it is the best ground that can be taken up. An expurgated Bible is sometimes advocated by Christians as a school-book. The onus is on them to produce such a work; but the irony of an expurgated revelation is too transparent to allow of the attempt in our time.

The question has been asked, "Can a Mason be consistently a member of a Freethought Association." In the United States no question has been more frequently or more earnestly discussed, and apparently is still far from being settled. The use made of the Bible in Masonic Ceremonies as well as in Masonic ritual has inclined some members of the Order to reply in the negative. On the other hand it is held that though Masonry is largely indebted to the Old Testament for its symbols, allegory, and forms, it is essentially a system of morality, universal in its adaptation to people of all races and creeds, almost universal in its acceptance. With the latter view we agree; otherwise it would have to be held that the ancient and memorable order was a theological sect, instead of finding its inspiration in the sentiment that has been its proudest boast—the brotherhood of man.

The House of Representatives passed in its recent session a Bill abolishing oaths and substituting therefor a simple form of affirmation. A Quaker member, Mr. Mason, was instrumental in inducing the House to take this forward step in juridical reform. The majority in favor of the principle was overwhelming, but this fact did not prevent the summary rejection of the Bill in the Legislative Council. The privilege of swearing was too valuable to be swept away with so little notice, and now we may expect the history of the Deceased Wife's Sister question repeated. The professors of Christianity do not appear to be conscious of the immorality of the formula which draws a distinction between "the truth" and "the whole truth." Equally obtuse are they to the logical dilemma of adjuring God to *help them*, and punishing them if *he* should fail to render his assistance. It is not surprising that Judge Higinbotham should ask for a revised Christianity as one of the wants of the age.

To Freethinkers as a class at present in the minority, the rejection of the School Elections Bill in the Legislative Council was welcome news. The cumulative system of voting for the Committees affords minorities the opportunity of returning members in proportion to their strength. This is fair both to majorities and minorities. The system, consecrated by time and usage, gave a majority the power to return every member; and it can easily be understood how unsparingly such a power would be exercised when Freethinkers had to be excluded. In the matter of education, the Freethought party cannot be too deeply interested. They must do battle in preserving the secular character of the system intact. Hence every change, whatever may be its ostensible object, should be closely scrutinised to discover its tendency as well as the motive of the author. The opposition to the educational system of the Colony is becoming every year more organised if not more formidable. We see the Anglican Church drawing up its forces in line with the Catholics, while murmurings of discontent are heard among the other sects. Are the friends of the existing secular system strong enough to withstand the combined attack of its enemies? We care nothing for existing combinations in the General Assembly. What verdict will the constituencies return when the appeal is made to them? That will depend largely on the prudence, intelligence, and organisation of the friends of a free, secular, and compulsory system of national education.

The announcement that Professor Beesley and Mr. Frederic Harrison are coming out to the colonies on a lecturing tour has a twofold interest. They are both profound thinkers, and Mr. Harrison is one of the greatest living masters of 'English pure and undefiled.' The special interest to Freethinkers is that both are Positivists, who recognise in Science the 'promise of the life that now is, and of that which is to come.' As apostles of the School of Humanity, they will dwell on the conditions on which the salvation of the race depends. Positivism has put on one side the Supernatural, and is emphatically the religion of History and Science. The doctrine of the school has found reception in some of the greatest brains of the age. This admits of no doubt when we mention the names of Auguste Comte, Comte, the late G. H. Lewes, the late Harriet Martineau, Congreve, John Morley, Harrison, and Tyndal. But what interests us equally to know is the progress the *cultus* is making among the people. Comte held that all advance must come from above. His appeal was (necessarily as we think) to the people in the upper mansions, who indeed were the only class likely to comprehend the doctrine until it found interpreters. We have noticed that an effort is being made in England to popularise and extend the influence of the Society. Is this the object of the two apostles who are coming amongst us? Whatever their aims may be, we cannot doubt that they are far above mere money-getting. Freethinkers will therefore give them a hearty greeting.

THE CHRISTIAN FATHERS :

Their own testimony, showing their qualifications as men capable of weighing evidence.

CLEMENT (A.D., CIRCA. 79.)

Reason given for a future resurrection:—"Let us consider that wonderful sign that takes place in Eastern lands—that is, in Arabia and the countries round about. There is a certain bird which is called a Phoenix. This is the only one of its kind, and lives 500 years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these, it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the 500th year was completed." (1st Epistle of Clement, chap. xxv).

[The same tale is mentioned by Tertullian (died A.D. 220) and Cyril of Jerusalem (died A.D. 380.)]

BARNABAS (COMPANION OF THE APOSTLES)

Deals with the directions of Moses as to clean and unclean animals. "'Thou shalt not eat the hyæna' . . . Wherefore? Because that animal annually changes its sex, and is at one time male and at another female. Moreover, he has rightly detested the weasel, . . . For this animal conceives by the mouth. Behold how well Moses has legislated." (Epistle of Barnabas, chap. x.).

"'And Abraham circumcised ten and eight and three hundred men of his household.' What then was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—ten by I, and eight by H. You have Jesus. And because the Cross was to express the grace by the T, he says also Three Hundred. He signifies, therefore, Jesus by two letters, and the Cross by one. . . . No one has been admitted by me to a more excellent piece of knowledge than this, but I know ye are worthy. (Ibid, chap. ix).

IGNATIUS (DIED A.D. 107.)

The star of Bethlehem. "A star shone forth in Heaven above all other stars, and the light of which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star. (Epistle to the Ephesians, chap. xix.).

ORIGEN (DIED A.D. 254.)

"I have this further to say to the Greeks who will not believe that our Saviour was born of a virgin: that the Creator of the world, if he pleases, can make every animal bring forth its young in the same wonderful manner. As, for instance, *the vultures propagate their kind in this uncommon way*, as the best writers of natural history do acquaint us." (Chap. xxxiii, quoted in Diegesis, p. 319.)

IRENÆUS (DIED A.D. 202.)

"John related the words of the Lord concerning the times of the Kingdom of God: the days would come when vines would grow, each with 10,000 shoots, and to each shoot 10,000 branches, and to each branch 10,000 twigs, and to each twig 10,000 clusters, and to each cluster 10,000 grapes, and each grape which is crushed will yield twenty-five measures of wine. And when one of the saints will reach after these clusters another will cry: 'I am a better cluster than thou; take me and praise the Lord because of me.' Likewise a grain of wheat will produce 10,000 ears, each ear 10,000 grains, each grain 10lbs of white flour. Other fruits, and seeds, and herbs in proportion. The whole brute creation, feeding on such things as the earth brings forth, will become sociable and peaceable together, and subject to man with all humility." (Quoted in Keim's "Jesus of Nazara," p. 45.)

ST. AUGUSTINE (DIED A.D. 430.)

"He himself, being at that time Bishop of Hippo Regius, had preached the Gospel of Our Lord and Saviour Jesus Christ to a whole nation of men and women that had no heads, but had their eyes in their bosoms; and in countries still more southerly he preached to a nation among whom each individual had but one eye, and that situate in the middle of the forehead. ("Syntagma," p. 33; quoted in "Diegesis," p. 257.)

CLEAR THE WAY.

Men of thought! be up and stirring
Night and day:

Sow the seed, withdraw the curtain,
Clear the way!

Men of action, aid and cheer them
As ye may!

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey!

Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say

What the unimagined glories
Of the day?

What the evil that shall perish
In its ray?

Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it type,
Aid it, for the hour is ripe;
And our earnest must not slacken
Into play,

Men of thought and men of action,
Clear the way.

Lo! a cloud's about to vanish
From the day;

And a brazen wrong to crumble
Into clay.

Lo! the Right's about to conquer,
Clear the way!

With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.

Men of thought and men of action,
Clear the way!

Charles Mackay.

Passing Notes.

It is stated in a telegram that Mrs. Besant will shortly leave London for America on a lecturing tour. She would meet with a hearty welcome in every English-speaking country in the world.

A commission was sent by Japan to give a report of the influence of Christianity upon morals in England. After eighteen months of enquiry the decision was that Christianity had less restraint over crime, and especially drunkenness, than Buddhism or the religion of Shinto, so the public religion of Japan will remain unchanged.

The test applied by Mr. Labouchere to Mr. Irving-Bishop, the Thought Reader, was that the *subject* who knew the number of the note, and whose thoughts were to be read, should be a man of undoubted honor. This very necessary condition quite upset Mr. Irving-Bishop, who took cover under the transparent subterfuge that the holder of the note might be Mr. Firth, M.P., or anyone else, but that the *subject* should be appointed by a committee. From this it will not be difficult to read the thought of the conjurer.

The Hon. J. C. Richmond, in a recent lecture in Wellington on Communism, contended that "Communism in its main idea was more humane and nearer to Christianity than any other system of freedom." There is some truth in this, but also a fallacy. The village communes were suited to an age of rude cultivation of the soil. Does that imply that they could exist in a time of steam and manufacturing activity? If Mr. Richmond is going back to the polity of bygone ages, let him, if he can, harmonise the conditions. Let him, for instance, apply village communism to London and its commercial system!

A new journal is to appear, entitled *The Present Day*, edited by Mr. George Jacob Holyoake. Its avowed object is "to discuss agitated questions without agitation, and to show that the foolish day has passed when men could be shocked into the truth by sensation or kicked into it by outrage." It takes for its motto the words of Cardinal Newman—"False ideas may be confuted by argument, but only by true ideas can they be expelled." [This programme looks very like a cheap and ungenerous manufacture of capital out of the imprisonment of Mr. Foote and his friends for blasphemy.—ED. F.R.]

A correspondence has been passing between the Secretary of the Wanganui Freethought Association and a Minister of one of the Churches. It was thought by the former that there would be no objection to its publication, as it was in no sense private in character, but discussed the objects of Freethought and Christianity, and the moral ends each is the best calculated to promote. It appears, however, that the reverend gentleman objects emphatically to the publication of his communications; and thus terminates the discussion. Why, in the name of common sense, should a religion claiming to have the hosts of heaven on its side, object to the light of day being shed on its reasons?

The Bright-Spicer Debate is a very sad affair. There was not only no attempt to answer the arguments put forward by Mr. Bright, but the Reverend Mr. Spicer went on declaiming about the audacity of arraying Science against Genesis—the question they had met to discuss. But worse than this, the clergyman was coarse and slanderous. The debate is the sorriest specimen of dialectics we have come across. Mr. Bright had nothing to answer at last. The following incident will illustrate the champion of Genesis. He asserted that Celsus lived about the middle of the seventh century. Mr. Bright pointed out he ought to have made him live 400 years earlier. Mr. Spicer replied that Mr. Bright had found him out in an error, but he was referring to the time when Origen replied to Celsus. Mr. Bright replied that they were nearly contemporaneous. Mr. Spicer was silent. Mr. Bright, though logical and well-informed, wants a little more cyclopean vigor. He seemed to sympathise with his opponent's weakness.

Figures were used by the Arabian Moors about 900, and were introduced into Spain in 1000, and into England in 1253.

Mr. Stout's recent visit to Melbourne will have the effect of establishing more intimate relations between the Freethinkers of the colonies.

A slight reference to the religious opinions of the late John Richard Green, by the Rev. Mr. Haweis in the *Contemporary Review*, would indicate that the brilliant historian had abandoned Christianity. It is not improbable a biography of the author of a "History of the English People" will shortly make its appearance.

The Freethinkers of Paris appeal to all Freethinkers of France to help them remove the remains of Diderot, their favorite philosopher, from his present unworthy sepulchre in the vaults of St. Roch, to erect a statue over his future tomb in some central part of Paris, and to celebrate his centenary in 1884.

Mr. Bradlaugh's great meetings in London show how much he has earned the confidence of the working classes. He is perhaps the most popular man in England at the present moment. His career has been distinguished by splendid courage, endurance, thoroughness, intellectual lucidity, and honesty.

The Rev. Mr. Green, M.H.R., has made the discovery that the Danube and Dnieper have been named from Dan, one of the Ten Lost Tribes. The name of the "Circle-squarers" has been given in England to people with crazes, such as the Anglo-Israelites and and the equally curious mortals who think that Bacon wrote the works of Will Shakespeare.

The Bible as a school book has been questioned on moral grounds in the Napier School Committee by one of its members, Mr. Carnell, who bravely contended, against much prejudice, that as a text-book it would be injurious to the morals of the children. Some mention was made of the sturdy Freethinker being boycotted for taking up such a position. The best reply to this is for the Freethinkers of Napier to organise.

Another Wesleyan Minister has joined the Church of England in the diocese of Dunedin. Has this going over any any connexion with the saying at Home that when a Methodist gets a gig, he begins to feel a desire to join the Church of England? Wesleyanism has quite as respectable a pedigree as any church we know, and its pastors should stick to their corporation until they become Freethinkers. The church of bluff King Hal has nothing in its history to recommend it, and much to be heartily ashamed of.

The 'Liberal,' of Sydney, contained in one of its recent numbers an attack on Mr. Bradlaugh for refusing in the 'National Reformer' an advertisement announcing a lecture by Mr. Charles Watts. The surrounding circumstances are not given. The attack is blunted by two considerations. The first is that announcements of Mr. Watts's lectures are published week by week in the 'National Reformer.' The second is that Mr. Watts is one of the editors of a paper that has treated Mrs. Besant in a very ungentlemanly manner. The "law of resentment" is still a living force in ethics.

The Rev. H. W. Beecher, in a sermon on "Poverty and the Gospel," has the following lament:—"A tendency of our times is towards infidelity among laboring men, particularly so among mechanics. In other words, the first result of a more intelligent education and a more prosperous condition of things among the laboring classes, is to repudiate churches. Of course there are a good many exceptions, and in some communities this will appear much less than in other parts. I have noticed that the working-men who come from Great Britain to this side are, to a very large extent, infidel. I notice this too in our socialistic movements, and in all the questions of political economy. The laboring classes who think are tending to think themselves away from the house of God, from Sunday, and are substituting arrangements of their own. It is fatal." [Yes, "fatal" to theology and the supernatural, but full of promise for humanity. When "laboring men" begin to think for themselves, the true millenium is about to dawn, Mr. Beecher.]

Ernest Renan describes the maxim "Do unto others," &c., as "rather worldly wisdom." Philosophically, it is egoism in the abstract, and ultraism in the concrete.

The Trafalgar Square demonstration to protest against the exclusion of Mr. Bradlaugh from the House of Commons on the 6th August was one of the grandest of the kind ever held, the crowd of sympathisers being estimated at from 30,000 to 40,000 men. A clergyman of the Church of England, the Rev. S. D. Headlam, was voted to the chair. Mr. Bradlaugh made a most eloquent and impassioned speech. The law is on his side, and the Liberal feeling of the country is coming over to his side also.

Progress.

Organisation is equally necessary for the wide extension of the Freethought movement, and for the protection of individual Freethinkers. The time is not far distant when the different Freethought Associations of this Colony will be linked together in a federal union, with its annual conference composed of delegates from all parts of New Zealand. Organisation means strength and power for attaining results: wherever therefore a few Freethinkers are congregated, there they should form themselves into an association, hold meetings, and establish relations with other associations. By this means they will soon become powerful to command respect for freedom of thought, while they will find on their side the enthusiasm that is stimulated by work and effort.

The Freethinkers of Napier, who are strong in numbers, are about to form themselves into an Association, and hope to begin under favorable auspices. We wish them good speed.

In Patea a few very earnest and devoted Freethinkers have mooted the question of organising. There are perhaps more Freethinkers in the Patea district than in any population of the same extent in New Zealand.

The Wanganui Freethought Association has been in existence only four months, and has made very rapid advances. It commenced with a membership of fifteen, and has gone on increasing until it has a roll of about eighty. The meetings have been well attended, and the interest not only sustained but increasing.

Persecution sometimes has its uses, though we cannot recommend it. There have been large accessions of members to the National Secular Society of which Mr. Bradlaugh is President, mainly in consequence of his unjust and illegal exclusion from the House of Commons.

FREETHOUGHT IN WANGANUI.

It is an interesting sign of the times that simultaneously in several parts of New Zealand Freethought societies have been organized. And in taking a brief retrospect of the Wanganui Freethought Association it is gratifying to find that it has made such satisfactory progress. During the few months of its existence there has been a steady increase of membership, a more settled appreciativeness on the part of the audiences, and we believe that the greater part of the work has been fairly accomplished. Freethought, however, in every essential particular, has been scrupulously kept in view—no creed has been formulated, no mental trammel has been placed upon anyone. And it must here be noted that the Association has been fortunate in possessing the services of a gentleman of ability and influence, who has ever stepped forward with first-class lectures and carried its meetings to a successful issue. Other members, too, have propounded the principles of Freethought with earnestness and intelligence, and the satisfactory result has been that we have had short lectures, essays and discussions upon a variety of subjects—science, philosophy, theology and history receiving alternate consideration. And the most pleasing feature in all this is that a free platform has been upheld. In every instance of an address or paper, criticism has been invited, and every opportunity given for free and fair discussion. We seek the truth and we afford the means to obtain it. And a review of the work of the Association would be incomplete, moreover, if we did not record the fact that the resident clergymen of the town have been courteously invited to address the large and attentive audiences that assemble every Sunday evening, upon any subject they might choose. It appears, however, that they are not at all anxious to

obliterate the dangerous errors of Freethinkers, and consequently the well-meant invitation has received no response. If a good shepherd hath lost one sheep, he will leave the ninety and nine and seek the lost one, and return with it safely to the fold. Unfortunately, they did not know everything down in Judea. Parscus cannot see the moral of the story now-a-days! It must also be acknowledged that the orchestra gives pleasure and variety to the proceedings; and we are very pleased to hear that an efficient choir is to be organized.

Whilst congratulating ourselves upon the satisfactory progress the Wanganui Freethought Association has made, however, we must not forget that a great deal remains to be accomplished. In a small community like ours, it undoubtedly requires no little courage to oppose those "twin sisters," bigotry and Phariseism, always so powerful. Let every Freethinker in our midst do his duty by becoming an active or passive member; and thereby strengthen and encourage those who are striving to rid the world of hypocrisy and superstition. The one desire is to firmly establish a temple where freedom and intelligence shall not be interdicted; an organisation where the guiding aim and principle shall be: "Let us all be free. Free to accept the truth as we perceive it; free to believe, free to reject. Nothing but the right to know and utter the truth." And so long as a few good friends adhere to this liberal line of action, so long, we believe, will the Association be able to maintain a respectable and acknowledged position. *Verb sup.*

Y.

CANTERBURY FREETHOUGHT ASSOCIATION.

We have much pleasure in publishing the following report of the annual meeting in connection with the above Association, kindly forwarded by the Corresponding Secretary of that body, who writes:—

ELECTION OF OFFICERS.

On Sunday, September 2nd, the annual election of officers took place as follows:—W. Pratt, President and Treasurer; J. Webber, Vice-President; F. C. Hall, Honorary Secretary; B. Button, Musical Director; J. M. Thompson, Choir Master; J. F. Morris, Librarian; and a Business Committee of twelve members.

THE LYCEUM

For children in connection with the Association, under the very able superintendence of the Misses Button and the Honorary Secretary, has had an average attendance of sixty during the past month, and has been made both instructive and attractive to the children.

ANNIVERSARY.

On Sunday, 16th September, the second anniversary was commemorated by a tea which, from the large attendance, taxed the resources of the caterers to the utmost, and passed off very successfully. After tea there was an exhibition of the Magic Lantern by one of the members, and from seven to nine o'clock short addresses were delivered by various members upon Freethought and Progress. The Hall was very effectively decorated with evergreens, flowers, and mottoes, in doing which some of our members had devoted a good deal of time and trouble.

HERESY.

Probably every shade of religious opinion has, in its turn, been condemned as heretical. As a rule, heresy is, to each man, just that which he thinks erroneous; and the heresy of one sect is the orthodoxy of another. A dismal, disgraceful, and disgusting history it has been. Any opinion which the so-called and self-called Catholic Church pronounced heretical, was regarded as worse than any vice, than any crime. It signified not how just, how pure, how benevolent a man might be: if he were tainted with heresy, the most ferocious scoundrel on the face of the earth, provided he were Orthodox, was more acceptable to God than he.

Happily the progress of civilisation has been such that now, in most countries, heretics are allowed to live. But still, men of almost all schools condemn each other's opinions as heretical; and still it is believed by many that, although man has ceased to punish heresy, God will punish it with a tremendous penalty; still, too, many an error, or alleged error, in religious opinion, is considered by not a few more serious than any immorality, and a drunkard of Evangelical views is supposed to have a better chance of salvation

than the most sober man who doubts the Mosaic authorship of the Pentateuch, or the Evangelical purport of Solomon's Song.

A man is not good for much unless there be something of the heretic in him; unless he has a mind so independent, honest, and courageous as to think for himself, and also to choose his own opinions. And to the man who would not be a heretic, our advice is, Sir, give up your right of private judgment, give up your mental freedom, give up your intellect and moral manhood, shut your eyes, open your mouth, and take and swallow whatever priests and other parsons may give you. Heresy! Why, the Apostle Paul distinctly and deliberately commands us to be heretics; for what else is the meaning of his words when he says, "Prove all things—hold fast that which is good!"

We cannot prove all things, we cannot prove anything, unless we be at perfect liberty to prove an opinion concerning it; and the forming of an opinion is heresy. Heresy is a neutral word; it may be the choice of what is good, it may be choice of what is bad. We hope that we are no less desirous than other men of avoiding the evil choice, the heresy in a bad sense; but we believe that the best way of avoiding it will, in the long run, prove to be the free and honest exercise of individual minds upon all religious questions.—Rev. Hugh Stowell Brown.

THEISM.

The following is a resumé of a paper on Theism, which was read at a meeting of the Wanganui Freethought Association on July 22:—

The affirmation of Theism is, that the ultimate cause and proper explanation of the universe is the existence of an intelligent Being, having attributes analogous to our own. The first argument in favour of Theism is the general consensus of mankind. Whatever men have universally accepted as true must be true; men have universally believed that the universe is the product of a living mind; therefore, it must be true. The value of this argument is that it throws the burden of disproof on atheists. Unless unanswerable evidence for atheism and against theism can be produced, it is more probable that the general belief is right than that the exceptional disbelief is so.

The second argument is that from Causality. Inasmuch as something *is*, something must always *have been*; and this eternal existence must be the cause of whatever else is. We cannot escape the necessity of thinking an eternal First Cause.

The third argument is that from Design. We are obliged by the constitution of our mind to trace up the adaptations of means to ends everywhere visible in nature to a mind like our own in kind, though infinitely transcending it in the degree of wisdom and power. The universe reveals at all points thought and forethought,—purpose and plan; and we are compelled to postulate the existence of a great Being, whose handiwork it is. This necessity is not removed by lengthening the chain of natural causes.

The fourth argument is the metaphysical. The idea of the Infinite and Absolute is a necessary idea of our reason; therefore its existence is necessary. Man himself cannot be the highest being in the universe, since he can think of a higher. Our highest ideal cannot be devoid of reality.

The fifth argument is the moral or practical. We are organised with the distinct purpose of becoming good, wise and blessed; therefore, we must be the creatures of a wise and holy Creator. Our nature demands an object of infinite love and adoration. If there be no God our nature is an anomaly, and we must be the most unblest of all creatures. Further, we are blessed or cursed by conscience, which marks an eternal distinction between right and wrong, and demands obedience to the right. The dictates of conscience have a majesty and urgency which can belong only to a supreme moral personal will. To regard the moral law as a mere abstract idea would bring the moral imperative to ruins, and reduce mankind to rational and moral despair.

The combined force of these arguments in favor of Theism is such as to make absolute atheism all but incredible, and to give to the belief in God the highest degree of rational probability. In view of these arguments, we may firmly plant our feet on this foundation: "God is, and is the rewarder of them that diligently seek Him."

REPLY.

We have been favored with the following reply to the above by a member of the Wanganui Freethought Association:—

The affirmation of Theism sets out by destroying its Supreme Being. Man is conditioned by finite attributes. A Being with "analogous" attributes to man is therefore not infinite.

First Argument.—Neither the major nor the minor premiss of the syllogism is true. Men at one time universally accepted the theory that the sun went round the earth. Nor have men universally believed that the universe is the product of a living mind; the aborigines of Australia, among others, to wit. The burden of disproof, therefore, is not thrown on atheists until at least the two first propositions of the syllogism are established. But they are false.

Second Argument.—The last sentence begs the whole question. The Argument is confused, and may mean anything, and therefore may exclude a First Cause, thus: "The universe is something. Something must always have been. Therefore the Universe

must always have been." Hence, God or the First Cause is got rid of by the Theist's own argument.

Third Argument.—Design in evolution shows for one adaptation myriads of misses, and seldom if ever perfect adaptation. The "Great Being," therefore, is deficient in forethought or power. To postulate such a Being need not be seriously objected to. He would not be of much account if he did exist. But as the Being himself would show "purpose and plan," by the same argument he would require another Being to make him, and so on *ad infinitum*. The design argument therefore leads to a whole Pantheon of Gods creating each other in an endless chain.

Fourth Argument.—Here again we have the major proposition destitute of proof. The atheist does not think of a higher being. Nor can the finite mind have any just idea of infinity. Ideals are often imaginary, and at best are but a shadowy substance out of which to shapen gods. But the argument fails for want of the *universal* thought; and this is sufficient reply.

Fifth Argument.—This argument appears to be more rhetorical than logical. If the "purpose" is that mankind should become "good, wise, and blessed," a "wise and holy Creator" cannot have the power to fulfil the purpose while millions are perishing through not being good, wise, or blessed. And thus we have wisdom and holiness out of all proportion to power. The attributes destroy one another. The existence of moral evil contradicts either the benevolence or the omnipotence. Conscience has no standard of right and wrong, but varies according to tendency and environment. Here it may be observed that if the Designer is reflected in the design, he must be a compound of good and evil as these qualities exist—in other words, the theistical moral argument leads to the conception of a Demon-Deity.

Finally, "the combined force" of the arguments in favor of Theism is the equivalent of several minus quantities, showing no positive advance towards the proof of the existence of the Being shadowed forth. It may be added that the Atheist does not deny the existence of God. He simply has no conception of the thing expressed by the word. It is for the Theist to demonstrate the existence of what he wants to prove. His efforts above will indicate how far he is from satisfying the demand.

Notes & Queries.

INTRODUCTORY.

The conductors of this Journal have resolved upon a department under the above head. It is necessary for us to explain the purposes it is intended to serve. It no doubt often happens that many wish to be enlightened on some point or other, yet have not the time nor opportunity, perhaps, to obtain the desired information. And, on the other hand, it is also as certain that an equal number are not able to give an answer at once to any particular inquiry. This being the case, the purpose intended to be served is to bring these two classes—those who want to know, and those who do know—together, by the simple procedure of a note with the query clearly stated, and by a note giving the required answer. Scientific, literary, and historical questions we expect to be the most prominent, though the line need not be rigidly drawn at these. In local history, for instance, there is an immense amount of good historical material which is treasured up by mere tradition, and which tends to die out gradually. And upon other subjects, many persons not gifted with the power of doing much in the way of expressing their notions may be able, in a short paragraph, to put forward a really original and seminal idea, which, falling haply on good soil, will produce abundantly.

QUERIES.

1.—In the course of his lecture before the Wanganui Freethought Association, on "Theistic and Anti-Theistic Theories," Mr. G. Grant quoted from D'Holbach's (?) "System of Nature" to the effect that that writer *denies* the divine existence. I have carefully read that work—especially Chapters 4 and 5, Part II., wherein he so ably examines the proofs of existence of the divinity as given by Descartes, Malebranche, Clark, Newton, &c.—And I have been unable to discover anything so unphilosophical.—Y.

2.—Can any of your readers briefly state the distinctive teachings of Mohammedanism respecting a future existence? I recently read that the Koran refuses all hope of reaching heaven to the female portion of mankind!—EXQUIRER.

3.—Some years ago Charles Southwell came to New Zealand. I have been informed that this once able and fearless worker in the Freethought movement in England joined the Wesleyans of this Colony, became a preacher, and also edited a paper in connection with that body. Any particulars will greatly oblige.—A FREETHINKER.

4.—What is Odylism?—TYO.

5.—Dr. William B. Carpenter, who has considered Mesmerism, Spiritualism, etc., historically and scientifically, over forty years, is said to have at last acknowledged the truth of the phenomena. If this is a fact, can any of your readers give Dr. Carpenter's reasons.—T.

THE SALVATION ARMY IN CHRISTCHURCH.

[FROM A CORRESPONDENT.]

Christchurch, Sept. 12.

I daresay some account of the doings of the Salvationists here will interest your readers. You are aware, a few months ago a small party of Salvationist officers arrived in Dunedin, and from their own point of view a successful footing has been obtained there. It was not to be expected that Christchurch, with its clerical and sanctimonious associations, would escape the notice of the Hallelujah Brigade; accordingly, a few skirmishers were detached for this duty. The Gaiety Theatre, after a brief financial parley, surrendered; and now a section of the Army "hold the fort" in Cathedral Square. It was not long before its adherents were requisitioned for a big drum and brazen instruments and uniforms, and now a number of smartly-dressed recruits, and Hallelujah Lasses in dark blue dresses and poke bonnets, testify to the liberality of the deluded ones.

This Salvation mania may be regarded as a mild form of the epidemic which swept over Europe during the sixteenth, seventeenth, and part of the eighteenth centuries, which was signalised by the burning of witches and heretics, such merciless and atrocious cruelties having only been rendered possible from the great mass of the people being thoroughly imbued with a belief in the existence of devils and demons by their catechists and teachers.

The Salvationist leaders of the present day are similarly obtaining a fictitious and transitory influence by terrorising over the minds of morbidly inclined people by conjouring up vivid pictures of a personal devil roaming about seeking for victims, and a material hell with its quenchless fire, it being represented that the only escape is plenty of knee drill, a complete surrender of the reasoning faculties by which a childlike faith in the redeeming blood of a cruelly murdered immortal is alone possible, and the miraculous sacrifice conceived and accepted as a logical, consistent, and natural event, essential to salvation, combined with liberal contributions to enable the "officers" to promulgate, advertise, and spread through the land such "glad tidings" of "peace and joy."

When the promoters of the "Blood and Fire" doctrines first commenced their missionary labours, they received a good deal of petting and patronage from high church dignitaries, it being said that good work was being done in spreading a knowledge of gospel truths among a large section of the population quite outside the pale of religion; and the generality of the clergy, knowing how intelligent criticism is extending and freeing men's minds from the trammals of creeds and dogmas, were disposed to regard with satisfaction and complacency the prospect of upraising a new multitude of devotees as a formidable counterpoise and barrier to the freethought and secular tendencies of the age. But a change in their views is already perceptible; they now find their congregations thinning, and the offertories falling off, in favour of the more exciting scenes and discourses of the rival expounders of their own doctrines, and it will be a curious commentary upon their previous encouragement and support, if, as is very probable, a pulpit crusade is commenced before long, denouncing the immorality and blasphemy of these salvationist and hallelujah meetings.

It suited the policy of General Grab-all to begin his propaganda with the low multitude as a good advertising medium for drawing funds from other classes, and appears to have admirably answered the purpose; but now the rag-tag and bob-tail may hang on to his skirts and receive a certain amount of encouragement and toleration, being useful for public demonstrations by which the adherence of a paying class has been secured—and it is a perception of this fact that is bringing about a revulsion in the public mind.

Col. Ingersoll pithily represents the new faith and the old when he says:—"I believe in the new firm of 'Health and Heresy,' rather than the old partnership of 'Disease and Divinity,' doing business at the old sign of the 'Skull and Crossbones.'"

Gems.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

Life is not so short but that there is always time enough for courtesy. Self-command is the main elegance.—Emerson.

Do not unto another what thou wouldst not have another do unto thee; this is the whole law, the rest is but commentary.—HILLET.

Wishing, dreaming, intending, murmuring, and repining, are all idle and profitless employments. The only manly occupation is to keep doing.

Major Tucker, the leader of the Salvation Army in India, was put in prison because the commissioner was profoundly grieved that the people were addressed as sinners.

It is one of the most curious of moral facts that a stupid man, although he would indignantly reject the idea of his own stupidity, is always suspicious of the orthodoxy in his own belief of a man whom he feels to be intellectually cleverer than himself.—Saturday Review.

In heaven, we are told, there is more joy over one sinner that repenteth than over ninety-and-nine who haven't gone astray. It is just the other way here below. There is more joy over one righteous man who goes astray than over ninety-and-nine thousand sinners who have kept at it all their lives.—Boston Transcript.

A member of the Paris Ecole Pratique d'Acclimation has discovered a species of spider on the African coast the firm and long web of which resembles yellow silk very closely, and is said to be almost as good as the product of real silk worms. The syndicate of the Lyons silk merchants has closely investigated the matter, and the result is reported as highly favorable. There seems to be no difficulty in the way of acclimatising the new silk producer in France.

The Saturday Review says:—"Mr. Palmer has some amusing stories to tell us illustrative of the popular Russian view of English religion. Thus a Russian employed as doorkeeper at an English chapel, on being asked how soon the service would be over, replied, 'I think it will soon be over, for a long time since they sat down to sleep.' Again a Russian lady pitied the English, as being worse off than any other class of religionists; 'even the Lutherans have Luther, and the Calvinists have Calvin, though they don't know how to use them,' but the English have no saint to help them, so they must certainly go to a bad place."

Oblivion is infinitely preferable to the Christian theory of a future state, for, if we become insensible to happiness, we are also beyond pain. Death will be an eternal, dreamless, unconscious rest. According to Christian teachings, on the other hand, ninety-nine of every hundred human beings are consigned to a never-ending torture of indescribable horror. If my wife, if my children and friends, are doomed to endless torment, there can be no heaven or happiness to me; all the crowns of glory, all the golden harps, all the songs of heaven's hosts, could not bring me a single hour of happiness, much less the eternity of enjoyment that is promised to the faithful.—Dr. Arter, in "The Bible: Is it of Divine Origin?"

The Constantinople correspondent of the New York Tribune writes:—"One hears a great deal in America about religion that has no trade-mark of good deeds. But the full capability of the race in this respect can only be seen under Eastern skies. Here, you can see a man who thinks no more before committing robbery than before picking a ripe plum from the tree—a man who can kill a neighbour with as clear a conscience as he can wish him good morning,—a man who can tell to a hair the number of blows with a club that will kill, and the number that will merely stun, and who understands how to pad a club with sand so that it will kill without breaking the skin; and you will find the same man talking to you about love to God and about diligence in prayer, producing conscientious scruples about eating his mutton unless it has been butchered in a peculiar way, groaning in spirit when by accident he kills a flea, and calling a servant to remove a bedbug from his wrist, lest his own less skilled fingers might mangle the gentle insect."

NEW ZEALAND CHRISTMAS CARDS.

NOW READY FOR SENDING HOME BY MAIL.

BEAUTIFULLY DESIGNED, AND PRINTED IN COLORS BY
MEANS OF CHROMO-LITHOGRAPHY.TO BE OBTAINED FROM THE PRINCIPAL BOOK-
SELLERS THROUGHOUT THE COLONY, OR FROM
THE PUBLISHER, WANGANUI.*Price: 6d., 9d., and 1s. each, including postage.*

MR. A. D. WILLIS has much pleasure in submitting to the public of New Zealand his series of CHRISTMAS CARDS, executed at his Caxton Printing Works, Wanganui. In order to secure fidelity of design and taste in execution, the services of one of the most skilful and experienced artists from the Home country have been secured, and the result of his labors is a collection of scenes which Mr. Willis has the utmost confidence and satisfaction in placing before the public. These scenes embrace views of special interest, showing out to advantage those glimpses of mountain, lake, and glen, which, from the hands of a capable artist, are so well worth preservation; and other views reproduce the flora of New Zealand, in all the peculiar grandeur and charm of foliage and flower. Every scene has been executed from sketches actually taken by the artist in the bush, and the aspect of the snow-clad mountains and the effect of sun and shade are the results of his own personal observation. That the work has been ably and conscientiously carried out in every department of chromo-lithography, and every process of coloring, will be obvious from an examination of the cards; and the publisher can confidently point to them as proofs that artistic work of this kind can be produced in New Zealand equal to the very best of the imported cards. The main object of the publisher in issuing a series involving such an expenditure of skill, labor, and time, has been to supply the special want long felt by residents of the Colony who may wish to send to their friends on the other side of the world pictorial illustrations which shall convey an adequate idea and a tasteful realisation of the land we live in. Both in the strict fidelity to nature of the designs, and in the rich and suitable coloring, it is believed that this object has been fully attained. Several of the views have been submitted to skilled judges and experts, as well as to persons familiar with the scenes represented. They have excited the warmest admiration, and called forth expressions of surprise that work of such a kind can be produced in New Zealand on such a scale of finish and completeness. From the list of views which will be found below it will be seen how wonderfully varied they are in their sources and designs.

TREES, FERNS, ETC.

POROPORO—With its tapering leaf and striking flower.

TUTU—The tints of the drooping flowers being reproduced in all their beautiful shades.

NIKAU PALM—Most celebrated of the New Zealand flora, the majesty and grace of the spreading leaves being beautifully depicted.

KARAKA—In this the transition tints of the berries, from olive green to a bright orange, are well shown.

TAWA—Shewing the pretty purple berries on which the New Zealand pigeon generally feeds.

TITOKI—The New Zealand raspberry, whose handsome clusters of berries make this tree remarkable.

HOULI—The white open petals, with a faint yellow centre, are worthy of note.

PONGA FERN.—One of the finest of New Zealand tree ferns, the canopy of arching fronds constituting an effective picture.

KAREAO—The peculiar shape of the leaf and the bright scarlet berries of the Supplejack are here represented.

MOCK ORANGE—Shewing the contrast of the tiny white flowers and the rich orange berries.

KARAMU—With the clusters of bright berries on vividly green foliage.

BLACK MAIRIE—The spear-like leaves and variously-tinted berries of this well-known timber tree are shown to advantage.

WHEREO-WHEREO—The drooping leaves and berries of this parasitic plant are well represented.

POHUTUKAWA—The gorgeous appearance of these flowers has been well caught by the artist, who has here reproduced one of the most brilliant glimpses of scarlet in the N.Z. bush.

VIEWS.

RUAPEHU—From the Wanganui side. The view is surrounded by a cluster of ti-tree flowers and foliage.

MITRE PEAK—Milford Sound.

RANGITOTO ISLAND—At entrance to Auckland harbor.

MOUNT EGMONT—A belt of cloud surrounding the snow-clad cone.

MOUNT COOK—From the Canterbury side, with mountain torrent issuing from its base.

LAKE MANAPOURI—With snow-clad mountains in the back-ground.

LAKE ROTORUA—At evening, with the shadows lengthening in the placid lake.

AGENTS FOR THE SALE OF THE FREETHOUGHT
REVIEW.

Foxton ...	J. H. Conn	Wellington ...	W. Mackay
Palmerston North ...	H. Graff	Masterion ...	T. E. Price
Feilding ...	W. Carthow	Napier... ..	R. T. Smytho
Kennedy's ...	M. T. Blackburn	New Plymouth ...	J. Gilmour
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Patea ...	Jas. Kenworthy	Auckland ...	A. Campbell
Dunedin ...	Jos. Braithwaite		

Those willing to undertake the agency for places not named are requested to communicate at once with the publisher.

ACKNOWLEDGMENT.

We have been requested by the Secretary of the Wanganui Freethought Association to acknowledge with thanks the receipt of a case of Freethought literature; also, a small parcel by Post, from "Blue Pencil."

TO CORRESPONDENTS.

Mr. Tregear's valuable paper is too late for our present number, but will appear in our next.

ANSWERS TO CORRESPONDENTS.

J.R.—The literal meaning of the word Atheist is "without God." Agnostic means "without knowledge" (of God.)

S.—The chronology of Archbishop Assher was accepted by most Christian authorities until Geology disturbed the reckoning. The theories of the Apologists since started are legion.

The Freethought Review.

WANGANUI, N.Z., OCTOBER 1, 1883.

OUR FIRST NUMBER.

IN introducing to the circle of its future readers the first number of THE FREETHOUGHT REVIEW, we desire to state in terms distinct and explanatory the ends and principles it is intended to serve. In the first place, it is believed there is room for a periodical without encroaching on the ground taken up by other publications devoted to the spread of Freethought principles, which shall openly and without reserve discuss questions affecting society, as well as the problems in religion and politics on the solution of which the social conditions themselves depend. Our aim, first and foremost, is the happiness of mankind in this life. Whatever, in our opinion, may tend to hinder the advance toward this ideal, it will be our duty to assail. For superstition and prejudices, as we feel no reverence, we shall show no regard. Antiquity has its interest and its lessons, but implants no desire that history should repeat itself. Man has long enough preyed on man, making this earth a pandemonium. Moral sanctions have been conveyed in rewards and punishments, the interpreters of the supernatural declaring that society would fall to pieces the moment the future state was withdrawn from the thoughts of men. We reject the doctrine, and it will be our duty to discuss and examine the foundations on which it rests. If the evidence is weak, inconsequent, inconsistent, opposed to reason, and the result of ignorance and faith, enquiry will undermine the superstructure, and it will fall. It will therefore be one of the aims of the REVIEW to contribute its quota towards the critical investigation being carried on by Freethinkers into the testimony on which the religious, moral, and political systems of the ancient times have been handed down and enforced in laws. It is no less meritorious and right to pull down error than to build up moral systems founded on truth. And it is not for anyone to object on the ground of consequences. The disintegrating forces of Nature are as essential to progress as are the forces which combine in new forms adapted to human interests. Think for a moment what the result would be if in the physical world Nature ceased to resolve organic bodies into their original elements! There could then be no place for improvement amid universal stagnation. And it

would be just the same morally and religiously. The destructive work of Freethought hence has its value hardly less marked than what it claims to perform on the constructive side. One thing it could not do if it would—it could not injure Truth. Let no one then be afraid, for to show fear in this is unphilosophic and absurd. Our friends, we hope, will understand from what we have already written that we suggest a wide latitude for the exercise of the analytic faculty. The iconoclast or image breaker has his use, and must be allowed to exercise his vocation within wide limits.

But has not Freethought a positive reason for its existence? Its distinctive teaching in ethics might we think be fairly summed up in the familiar aphorism—"virtue is its own reward." Obedience to conscience is the highest moral injunction, transcending all creeds. Religious dogma covers over and obscures this sublime lesson, and people wonder that formalised religious instruction does not make them better than they are. The wonder rather is that it does not make them worse. Need surprise be felt at the prevalence of larrikinism! We have only to go to those model religious institutions, the Universities, on public occasions, to see one of the results of religious teaching. The riotous, destructive, and utterly selfish conduct of the young gentlemen who have been so religiously cared for in all the "foundations," is a pretty commentary on the influences that are said to be so potent in moulding the disposition. Follow the majority of even the best of these men into Parliament, and judge of their fine feeling for the rights of individuals who may happen to oppose their prejudices. Nay, let us step up into a higher region, and measure the selfishness and class hatreds which fill the bosoms of the Bishops who have a voice in making the laws. Freethinkers can enter upon their positive duties with light hearts, knowing that the results of their teaching cannot be worse, and can easily be better, than the fruits produced by the supernatural tree. It will be our duty from time to time to illustrate the positive side of the Freethought system, founded as it is in moral principles illumined by knowledge and science.

The most effective method of diffusing Freethought principles is by means of association and organisation. Principally through the courage and energy of friends in Dunedin, the Freethought movement has spread or is spreading to every town of importance in the colony. The ice having been broken in the South, Freethinkers have been emboldened to unite and assert their opinions without fear of persecution. The movement is but in its infancy; it is destined to become a great power for good; though we cannot suppose that it will not have to face a long and determined war, carried on with bitterness on the part of the enemy, and not always according to the rules observed by civilised belligerents. What matter, so long as the cause is good. For ourselves we hope to be able to render material assistance in making the organisation more perfect, in establishing links of communication between Freethinkers, and above all in keeping before them those vital principles of action and conduct by which the movement must be governed. We shall have to ask the assistance of our friends everywhere in forwarding the work we have undertaken. THE FREETHOUGHT REVIEW, to be successful, must attract both pecuniary and literary support—the former in a wide circle of subscribers and advertisements, and the latter in articles and news from secretaries of societies, and from friends who have something to say to others on the questions that relate to our social life. And now we hopefully launch our barque on the tide, believing that it will receive its share of favouring breezes, and be able to weather the storms which must be expected.

THE FUTURE.

In America, the land of equality, they have "Bonanza Kings," Railway Kings, and millionaires of 'other persuasions,' who have become the aristocracy of the Republic. How do these men in a short lifetime acquire their enormous wealth? By their skill, or their industry, or powers of organisation, or the steady labor of masses of men drilled to obey with mathematical precision their commanders—or through all these forces

combined? Whatever the governing force, the laborers may with perfect truth exclaim: '*Sic vos non vobis*'—we labor not for ourselves! We have taken an illustration from America, but in every civilised country may be found the same conditions; similar illustrations of the few appropriators of the first fruits, the many condemned to be satisfied with the gleanings. Socialists—earnest philanthropists—observing the phenomena, hope for the remedy in an equal or equitable apportionment of what is created by labor. The drones would be exterminated, having no useful functions to perform. The working bees would have returned to them their stores of honey, according to their wants and interests. The social economy of the bee would be the social economy of the industrial human hive, minus the great army of drones. The theory is simple, apparently just, has a working analogy in the animal kingdom to recommend it, with its phases in the history of the human race. But is civilisation the building and filling of store houses and nothing more? Would men paint pictures at so much per square foot of canvas? Would the doctor receive the remuneration of the baker, and feel enthusiasm in the art of healing, having no hope of preferment? Such questions might be multiplied without limit. The enjoyment of life is the best part of life; but the industrial system which requires men to work to live and live to work, is not far removed from slavery.

Yet socialism has many forms, and may show a brighter side. A community moderately endowed by its industry with the means that express comfort, in which poverty shall have no place, and misfortune and sickness find adequate and immediate relief, has an air of rustic happiness in which Goldsmith would have found an elysium. To what are we all aspiring? It is not everyone who can play the harp, or sing hymns to Jahveh in some future sphere. Those who lack the musical talent must find the sum of their happiness on the earth, and the problem is to discover that political and social state which will at the same time place within the reach of all the means of enjoying life, and yet not deprive humanity of the services (with the stimulus leading to them) of its more gifted members. Bonanza Kings are not logically the alternative of socialism if a *tertium quid* can be imagined. But socialism has not been defined, or rather it has had so many definitions that it may be 'distributed' over the whole field. In practical politics socialism may be detected at every step in our legislation. What is it but socialism to collect money unequally by a property tax, and distribute it equally in the education of all? What restriction indeed is there on the spread of socialism when the temptation is so strong to make Government undertake everything which has not been undertaken by individuals?

But still socialism in its extreme form would be avoided so long as individual liberty were not abridged by denying the right to accumulate, enjoy, and bequeath freely, wealth or property. Not necessarily all kinds of property. There are certain things that may be excluded from the power of wealth to acquire, without advancing in consequence towards socialism in the absolute form we are contemplating. The Post Office is maintained by the whole community to carry the letters of the community. In the same way the Government, instead of alienating to individuals the right to draw rents from the soil, may draw the rents itself. The land having no value apart from the uses to which it may be devoted, individualism is not weakened so long as the tenants may reap where they have sown, and have the right of property in the profits. There is a somewhat marked distinction between killing individual enterprise, and framing an equitable system by which enterprise will be opened to a greater number. The future of the 'greatest number' may even now be faintly discerned. In one direction a modified State socialism may continue to make rapid advances. In another, individualism may be strengthened, and the right of individual property maintained. In each advancing at equal pace, will probably be found the complementary parts of the higher civilisation. But what profound considerations the subject begins to suggest when we think of how much has to be done before the relations between the duties of the State and the rights of the individual can be reconciled!

Reviews.

Materialism: By C. W. RICHMOND, one of the Judges of the Supreme Court of New Zealand. Wellington: Lyon and Blair.

This is an elaborate attempt to prove that the hypothesis of the Materialist is insufficient to account for Mind. "The first cause of the Materialist is matter in motion—nothing more—and I ask again is such a cause of things conceivably adequate to the production of the known effects?" Is this a fair statement of the question? What recent exponent of the Materialistic theory has spoken of a first cause, or of such cause as matter in motion merely? But the essayist qualifies almost to the extent of self-contradiction, and, noticing Professor Clifford's theory of Mind-stuff, says: "No theory which disperses sentiment and intellect amongst the atoms composing our bodily frame can account for that conscious unity which is the most intimate of our convictions. Mind as it exists in the atoms is supposed to be something less than human: that being so, the summation, or fusion of their immediate intellectual forces, or even the bringing of these forces to a focus, were any such process imaginable, do not give us the required effects in the production of human consciousness." There is a pretty little fallacy mixed up in this statement. If instead of the words "less than the human," we substitute "potentially containing the human," we have the atomic theory more accurately stated; and now it will be less difficult to arrive at the "conscious unity" by the evolutionary process. Mr. Richmond uses metaphysical terms which the materialist rejects. What is meant by "creative power," or, "at the beginning a cause adequate"? Referring to his own illustration, can he find the "cause adequate" of water, in oxygen and hydrogen, without the chemical synthesis or analysis? If the atoms potentially are endued with properties out of which mind may be evolved, we see no more difficulty in "conscience unity" than in the identity of a tree. But Materialism has been almost unmaterIALIZED by the "brilliant induction" of Darwin. Experiment has not revealed atoms, or discovered their properties, but it is moving in that direction in trying to find out some more hidden property in the gases than any yet brought to the test. In the meantime the Materialist has taken up new ground, and even changed his name, in consequence of the light thrown on Nature by Evolution. Mr. Richmond glows with enthusiasm in his description of the Darwinian hypothesis, yet, strange to say, concentrates his attack on the well-worn "matter" of the Materialist, overlooking the legitimate product of Darwinism, the Monistic theory of the Universe, in which neither Matter nor Spirit has place. The oneness of the Universe, of Spinoza, involves a potency equal to every form, to all the phenomena, and what we term Thought is one of the presentations. It appears more difficult to conceive the evolution of the higher from lower forms of life, than the spontaneous generation of life from the "sentient atoms." Having apparently granted the former, Mr. Richmond logically has no need to stumble at the latter.

Natural Religion: By the author of *Ecce Homo*. London: Macmillan & Co., 1882. Second Edition.

The brilliant author of this the latest sensation in the religious world has undergone a rather marked development since he elicited the admiration of Mr Gladstone for *Ecce Homo*. Lord Shaftsbury's judgment was sounder than the great statesman's when he expressed, in rather strong terms, his opinion that that work was the most dangerous and "the vilest ever vomited out of the mouth of hell." He meant that the author, denied under a gloss of words, the godhead of Christ. Mr Gladstone thought differently, and he was wrong. In the work which is now exciting so much attention, the author gets rid of supernaturalism, and finds a Natural Religion and a Natural Christianity, corresponding in its nature to the worship of Art or Science, and analagous to what is called Culture. The word Religion, he thinks, is a better term than Culture, and expresses more fitly the Higher life—a life purely human and this-worldly. The author does not appear

to differ much from the views held by the Positivists, finding one of the highest objects of worship in Humanity. "We have remarked in short," he says, "that both the Old Testament and the New lose that appearance of obsolescence which ecclesiastical formalism has given them, and stand out as true sacred books and classics of mankind, so soon as in the former Nature is written for God, and in the latter Humanity for Christ." (Page 246). This is clear enough to dispel any haze that may have gathered round his definitions in other parts of the work. The author's idea is that the Hebrew conception of religion in the Old Testament underwent a continual development, and he deplors the fact that Christianity has, for several centuries, forgotten the lesson and, instead of looking forward, has been looking back. The faith having become stereotyped, the world is moving away from Christianity, when the latter should have kept pace with the world, and remained the teacher. The book is full of rich thought, and will make its impression on minds capable of receiving impressions.

Science and Religion: By MR JUSTICE HIGINBOTHAM. Dunedin: Joseph Braithwaite.

This attempt to reconcile Science and Religion is made by throwing overboard the dogmas of Christianity. A reconstruction of the Christian system is sought in the ethical teachings of Jesus, all creeds and confessions being rejected. "If," says the author, "we except the first articles in the earliest and the least exacting creed, the Apostles' creed, which is a superfluous repetition, we shall find scarcely anything in the creeds and standards, increasing as they multiply in the number and oppressiveness of their arbitrary dogmas, that is not an unauthorised addition to the primitive simple doctrines." The fall of Adam and "the doctrine of hereditary guilt are not so much as mentioned once by the founder of Christianity." The laity, who have become indifferent to the creeds and systems, are "the only instrument by which reform can be effected." The progress of Science has made the old beliefs about God and Religion inadequate to the intellectual wants of the age. Science and Religion would be united by placing the latter on a free basis without creeds, articles, and standards. The new religion is to be found in the "profound philosophy, and also in the sublimest life, of Jesus of Nazareth, the Light of the World." The lecturer fairly represents the intelligent lay mind in the Protestant Churches, and as the lecture was delivered under the auspices of a Presbyterian clergyman in an orthodox church, it may also represent the opinions of a small section of the clergy. That part of the Christian testimony with which Science is in collision, such as the Resurrection, is ignored, though it is as much the "primitive simple doctrine" as the maxims contained in the Sermon on the Mount. The orthodox clergy may well reply, 'You effect your reconciliation by rejecting all that the church deems vital in the teachings of Christ and the Apostles.' Mr Higinbotham would find some difficulty in his rejoinder. We have no doubt the lecture is calculated to widen the 'purpose' of the age. Men are more influenced by sentiment than logic.

Deacon Jones was happy, indeed, when he was told that his daughters, dear girls, had gone to the revival. Their mother didn't tell him that it was a revival of "Pinafore."—Transcript.

A witness who had been called to give evidence as to the defendant's character, testified that he had always moved in good society. "What do you mean by good society?" asked the Court. "Society in which it is fashionable to speak evil," promptly answered the witness.

As in walking it is your great care not to run your foot upon a nail, or to tread awry and strain your leg, so let it be in all the affairs of human life, not to hurt your mind or offend your judgment. And this rule, if carefully observed in all your deportment, will be a mighty security to you in all your undertakings.—Epictetus.

Correspondence.

THE FREETHOUGHT MOVEMENT.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—The announcement of the starting of a journal as indicated, as a vehicle for the expression and publication of the opinions of advanced thinkers, and the encouragement already received, is very gratifying evidence of the progress of liberal views, and the venture should command the support of all truly liberal minds throughout the Colony. Wanganui having taken the lead in the North Island in the successful organisation of a Freethought Association, is, in this new venture in the ranks of literature, affording additional evidence of enterprise and spirit that well merits a long and prosperous career.

I send herewith P.O.O. for annual subscription for six copies, and shall do my utmost to extend its circulation in this part of the colony.

I am, &c.,

WILLIAM PRATT,
President and Corresponding Secretary of
the Canterbury Freethought Association.

Christchurch, September, 17th 1883.

THE FREETHOUGHT REVIEW.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR—Those in favor of progress throughout the whole of New Zealand must rejoice at the contemplated issue of your Freethought Journal. A paper of the kind is calculated to supply a want that is felt by all advanced thinkers, and your first number will be looked upon as marking an epoch that in the history of Progression will be long remembered. I learn you purpose giving it the title of the "Freethought Review." Under this heading you will no doubt publish some account of the various Freethought Associations that are formed in the large towns of this colony. By this means our strength (intellectual and otherwise) will become known to each other. This and other information (easily obtained) will have a most salutary effect in promoting the cause, strengthening its present adherence, and the public generally will have an opportunity of knowing, through its columns, the liberal and tolerant spirit of Freethought Organisations. I trust your extensive undertaking will receive the support of all liberal minded men and women throughout New Zealand. Kindly place my name on the list of your subscribers.

I am, &c.,

J. J. BUCKRELL,
Secretary Wanganui Freethought Association.

Wanganui, September, 11th 1883.

CONSCIENCE AND DUTY.

A Wellington correspondent sends us the following:—

"Have a word to say about your prospectus, and which is not meant to be in any way ill-natured. You say you will have 'no creed but conscience.' Now I would ask you, whose conscience is to be your creed? Because it seems to me that the individual conscience is indefinitely elastic, nothing appearing too unjust to it when self-interest is concerned. If you take the collective conscience, you will find it just as accommodating.

"You say your standard of Faith will be to 'advocate the Right and True.' Now it does not seem to me that there is anything specially Freethinking about this; it does not seem that you have improved upon the text 'Do unto others as you would be done by,' and its practical illustration, the story of the good Samaritan.

"You can put me down as a subscriber, when I will look for an answer to this."

[Our Christian friend, in misapprehending conscience, falls into a rather obvious error. What "appears" "unjust" to conscience, so far from being a part of conscience, is opposed to it, and is a testimony to the validity of its moral authority. Moreover, if the term "elastic conscience" is anything more than cant or slang, it is a self-contradiction. When through self-interest something is done which the conscience disapproves, the conscience is not stretched but violated. To the query, "Whose conscience" we accept as the moral standard in the place of creeds—we reply, each individual conscience, as the highest moral tribunal to which its possessor can appeal. It may be rudimentary, crude, and uncultivated, yet its sanction to the individual is not thereby weakened. Knowledge is the only means by which the ideal conscience may be approached. Christians appropriate the injunction "Do unto others," though it dates beyond the Christian era, and the thought is not specially Semitic. Nor is it perfect as a moral guide. The persecutor, for instance, was not prevented from perpetrating acts of cruelty on the heretic, since he could not conceive himself a heretic, and therefore could not apply the precept. The Grand Inquisitor might himself say that if he were a heretic, he ought to be burned, and that he was doing to another in burning him, as he would be "done by," if he were in that other's position. As a precept it is devious, and means no more than that one shall not do that which he believes to be wrong. The consciousness of right and wrong is the direct incentive, "do unto others" the indirect, to act uprightly.

Both are fallible, and require the same kind of enlightenment. We therefore think the terms questioned appropriate and valid, though we did not intend them to be exhaustive in marking the distinctions between Freethought and Christianity.]

Science Notes.

Professor Huxley has been elected President of the Royal Society in place of the late Mr. Spottiswoode.

Several interesting additions have been made to the Assyrian collections of the British Museum, including some curious early Babylonian contract tablets, dating from B.C. 2700. They are from the mounds of Tel Sifr, in Southern Babylonia, and each tablet is in duplicate. One is smaller than the other, and contains within it a bull's head about 4 in in length and depth and 2 in wide, carved and chased with great skill and finish out of some hard white wood resembling ivory, which suggests a comparison with that found at Mycenæ by Dr. Schliemann.

By the evaporation of ethylene in vacuo, Messrs. Wroblewski and Olszewski have obtained very low temperatures—as low as 136 below the centigrade zero, or 213 below Fahrenheit's zero. By this means they succeeded in freezing absolute alcohol at—130.5 C., equivalent to—203 F. It forms a white solid after passing through a viscous state at—129 C. Its solidification thus resembles oils and fats. They also easily obtained liquid oxygen and nitrogen, both of them being colorless and transparent. It will not be long before these difficult operations are brought within the pale of lecture experiments.

Dr. G. Decaisne has submitted to the Society of Public Medicine the results of some interesting observations concerning the effects due to the use of tobacco among boys. Thirty-eight youths were placed in his charge, whose ages varied from 9 to 15, and who were in the habit of smoking, though the abuse of tobacco varied in each case. The effects, of course, varied, but were very emphatic with twenty-seven out of the thirty-seven boys. With twenty-two patients there was a distinct disturbance of the circulation, bruit at the carotids, palpitation of the heart, deficiencies of digestion, sluggishness of the intellect, and a craving, more or less pronounced, for alcoholic stimulants. In thirteen instances there was an intermittent pulse. Analysis of the blood showed in eight cases a notable falling off in the normal number of red corpuscles. Twelve boys suffered frequently from bleeding of the nose. Ten complained of agitated sleep and constant nightmare. Four boys had ulcerated mouths, and one of the children became the victim of pulmonary phthisis—a fact which Dr. Decaisne attributed to the great deterioration of the blood, produced by prolonged and excessive use of tobacco. Treatment with iron and quinine gave no satisfactory result, and it seems tolerably evident that the most effective, if not the only cure, is to at once forswear the habit, which to children in any case is undoubtedly pernicious.—Lancet.

L'Astronomie says:—On a beautiful summer's night, August, 22nd, 1704, Jerome and Lefrançois de Lalande noticed a star in Aquarius, which they estimated of the 7½ magnitude. Six years later they thought it of the 8 magnitude. In appearance it resembles a star which is not exactly in the focus of the telescope. Herschel had observed it in September, 1782, and recorded it as an admirable planetary nebula, very brilliant, small, and elliptical. Lord Rosse and Lassell perceived that it was surrounded by a ring, which gives it somewhat the appearance of Saturn. The spectroscopic observations of Huggins indicate that it is a gaseous mass, in which nitrogen and hydrogen predominate. Most of the other planetary and annular nebulae give similar results. In 1871 and 1872 Brunnow, the Irish Astronomer-Royal, measured its parallax and concluded that its distance is more than 40,000 times as great as that of the sun, and its diameter is probably greater than that of the entire solar system. This would make its volume more than 338,896,800,000,000,000 times as great as that of the earth. We have thus before our eyes a new system, which is probably undergoing the process of condensation through which our sun and its attendant planets passed hundreds of millions of years ago.

THE PHILOSOPHY OF SECULARISM.

Real life—that is, an original relation to man and to the universe, worship of one's own ideal, consecration by one's own love—has for ages been postponed by despairing hearts to another world, and thither where their hearts were their treasures followed. But that waking grows dim. The future is all unsure. Lost opportunities are lost for ever. He who throws away his life upon dogmas or dreams is as one who throws life away in dissipation. Let every heart arise and claim its full measure of existence!

The weakest will is strong enough to select its right elements and organize its fair life, if it be only free—free to concentrate itself each instant upon the nearest need of life—the essential condition of every farther step. It is the single, simple will, intent each moment on its truest and best, which finds those moments ever weaving the general life into beauty, and virtue into joy.—Moncure D. Conway.

ATHEISTS.

Prof. Tyndal, in alluding to Atheists, says:—

"It may comfort some to know that there are among us many whom the gladiators of the pulpit would call Atheists and Materialists, whose lives, nevertheless, as tested by any accessible standard of morality, would contrast more than favorably with the lives of those who seek to stamp them with this offensive brand. When I say offensive, I refer simply to the intention of those who use such terms, and not because Atheism and Materialism, when compared with many of the notions ventilated in the columns of religious newspapers, have any particular offensiveness to me. If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I would seek him in the band of Atheists to which I refer. I have known some of the most pronounced among them, not only in life, but in death; seen them approaching, with open eyes, the inexorable goal, with no dread of a hangman's whip, with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their latest deeds."

AN ANGLICAN CLERGYMAN ON THE OLD TESTAMENT.

The Reverend A. R. Fitchett, in a sermon preached in All Saints Church Dunedin, on Sunday the 26th August, replied to a lecture of Judge Higinbotham's on "Science and Religion," and made the following observations (reported in the Dunedin Star), on the averment that—"The Churches were committed to anthropomorphic conceptions of God inconsistent with the teachings of Modern Science":—

ANTHROPOMORPHISM.

The Churches were charged with maintaining anthropomorphic views of the Deity, and so with presenting to the people as the object of worship a different God to the God revealed in nature and known through science. Anthropomorphism is the attributing of a human form to God—human parts and passions—the conceiving of the Deity as like ourselves. The lecturer himself explained why such conceptions were natural in the early stages of the race's mental development, and admitted that they were inevitable. Before the advent of modern science this planet appeared to be the principal body in the universe—sun, moon, and stars were mere appendages for its convenience; man was conceived as the chief object of the Divine care, the sole intelligent creature of the Divine government. God reigned over the kingdoms of men as an Oriental monarch over the satraps who governed his provinces—King of Kings, irresponsible, arbitrary in his action, varying in his plans, capable of being deflected from His purpose by human entreaty. God in short, was mainly conceived as a magnified man, and in the childhood of the race it was natural so to conceive him.

THE OLD TESTAMENT.

Anthropomorphic conceptions undoubtedly pervade the Hebrew Scriptures. The Old Testament is the record of religious development in a particular people. At the beginning of Jewish history Jehovah is a tribe God—the God of Abraham, Isaac, and Jacob. He is a God amongst other and rival gods—greater than they, but it was long before the Jewish mind was cleared of the notion that the gods of other tribes and other regions had a real existence. As the tutelary deity of the clan, Jehovah was enshrined or tabernacled in a dwelling. At Salem was his tabernacle, and his dwelling in Zion. In the holy place of the Temple the lid of the Ark was Jehovah's throne; the cherubic figures on either side were the attendants on his state; the table of the shewbread was spread before him every week, in keeping with the idea of his residence there. The phenomena of the natural world the Jew referred to the direct action of Deity. The thunder was Jehovah's voice, the lightning His arrows. He looks upon the earth and it trembles; He touches the hills and they smoke—that was the Hebrew explanation of the earthquake and the volcano. It is tolerably certain

that this crude anthropomorphism was refined into poetry as mental development proceeded. The old phraseology was retained, but was accepted as figurative. Thus in Psalm 104 we have: "Who layeth the beams of his chambers in the waters," i.e., in the watery firmament overhead; "who maketh the clouds His chariot, and walketh upon the wings of the wind." Probably the intelligent Hebrew no more believed that God built chambers in the sky than he believed that the wind had wings. Both expressions were understood as poetry. In the more elevated utterances of the prophets anthropomorphism is condemned and repudiated: "Canst thou by searching find out God?" "To whom will ye liken God? or what likeness will ye compare unto Him?" "God is not man that he should lie, nor the son of man that he should repent." Even before the advent of Christ Hebrew thought had made long advances towards a purer and more spiritual conception of God than that formed by the primitive tribe.

ANTHROPOMORPHISM ENDS WITH JESUS CHRIST.

The consummation of this progress came in the teaching of Jesus Christ. "God is a spirit." That is the final word about the nature of God. Beyond it we have not got; cannot hope to get. God is a spirit; God dwelleth not in temples made with hands; is not localised either in "this mountain" or in the shrine of the "holy place" at Jerusalem. These utterances supersede for ever the anthropomorphism of the Old Testament. That the ancient Jew conceived of God as possessing corporeal parts and human passions as being domiciled in a building, as subject to change—"repenting him" and being "grieved at the heart,"—as entreating to be "let alone" that he may carry out his original purpose unhindered by human importunity—that these were men's thoughts of God thirty centuries ago is nothing to us. Ours is not the theology of the Old Testament, but of the New.

THE LATER REVELATION.

Since the truth was enunciated that God is a spirit we have learned much. Not, indeed, respecting the ultimate nature of God—on that subject the final word has been spoken—but respecting the methods of God's action. This is the contribution to theology which has been made by modern science. We have learned that the Creator Spirit, still at work, works in methods absolutely fixed and unvarying. The changeless "laws of nature" are merely the modes in which we observe the creative and sustaining power of God to work. All modern science is a commentary on the New Testament text which affirms that God is the "Father of Lights," with whom is no variableness, neither shadow of turning. Unquestionably the most deeply-rooted conviction in the educated lay mind of to-day is that of the reign of law, the uniformity of Nature, the unbroken continuity which links effect with cause in all natural phenomena. Does the teaching given in the churches conflict with that conviction? We have seen that Jesus Christ finally dismissed the older anthropomorphism by enunciating the truth that "God is a spirit." Have we, notwithstanding, gone back to ideas proper only to the childhood of the race? Is the God of the churches a different God to the God of the University class room. That is the question remaining now to be answered.

RELIGION V. FREETHOUGHT.

The principal business of the day with great nations is to destroy one another. Millions of men have been killed in the name of religion.—Every nation is groaning under the burthen of debt incurred in carrying on wars against other Christian nations. The world is covered with forts to keep Christians from killing Christians, and every sea is covered with iron monsters made to blow Christian brains into froth. Verily, it is sweet to see brethren dwell together in unity. There must be some other way to civilize and humanize man. We have tried creed and dogma and superstition, and they have failed miserably. Let us try liberty. We need Freethought, men of moral courage. We need have no fear of being ridiculed. On every hand the people are advancing. The men of science—exploring the heavens and the earth and the gloomy caverns, peopled with the demons of the past—are the angels of to-day. Science digs a clod from the earth and makes it into some great giant that turns with tireless arms the countless wheels of toil.—Col. R. G. Ingersoll.

DECADENCE OF THE SUPERNATURAL.

"The universal idea of the interposition of a personal agency in the most common concerns of every-day life, and the most ordinary natural processes inherited by the European, has become gradually discarded. As science, by successive efforts, explains the sequence and changes in natural phenomena, so mysterious to ignorance, the idea of personal agency becomes gradually eliminated, and driven further beyond the region of direct observation and experience. And, as it escapes ordinary attention, the idea of a supernaturalism gradually fades from the recollection, and ceases materially to influence conduct."—Westminster Review.

The lover of truth, since he observes it in matters of no consequence, will observe it still more in matters of consequence; for inasmuch as he who is cautious of falsehood for its own sake, will surely be cautious of it as being disgraceful; and such a man is praiseworthy.—ARISTOTLE.

FUNERAL SERVICE.

We have been asked to publish a Service appropriate to be read at the grave of a Freethinker. The following Service was written by the late Austin Holyoake :—

We this day consign to the earth the body of our departed friend ; for him life's fitful dream is over, with its toils, and sufferings, and disappointments. He derived his being from the bountiful mother of all ; he returns to her capacious bosom to again mingle with the elements. He basked in life's sunshine for his allotted time, and has passed into the shadow of death, where sorrow and pain are unknown. Nobly he performed life's duties on the stage of earth : the impenetrable curtain of futurity has fallen, and we see him no more. But he leaves to his sorrowing relatives and friends a legacy in the remembrance of his virtues, his services, his honor, and truth. He fought the good fight of Free Inquiry, and triumphed over prejudice and the results of misdirected education. His voyage through life was not always on tranquil seas, but his strong judgment steered him clear of the rocks and quicksands of ignorance, and for years he rested placidly in the haven of self-knowledge. He had long been free from the fears and misgivings of superstitious belief. He worked out for himself the problem of life, and no man was the keeper of his conscience. His religion was of this world—the service of humanity his highest aspiration. He recognised no authority but that of Nature ; adopted no methods but those of science and philosophy ; and respected in practice no rule but that of conscience, illustrated by the common sense of mankind. He valued the lessons of the past, but disowned tradition as a ground of belief, whether miracles and supernaturalism be claimed or not claimed on its side. No sacred Scripture or ancient Church formed the basis of his faith. By his example, he vindicated the right to think and to act upon conscientious conviction. By a career so noble, who shall say that his domestic affections were impaired, or that his love for those near and dear to him was weakened ? On the contrary, his independent method of thought tended to develop those sentiments which have their source in human nature—which impel and ennoble all morality—which are grounded upon intelligent personal conviction, and which manifest themselves in worthy and heroic actions, especially in the promotion of truth, justice, and love. For worship of the unknown, he substituted duty ; for prayer, Work ; and the record of his life bears testimony to his purity of heart, and the bereaved ones know but too well the treasure that is lost to them for ever. If perfect reliance upon any particular belief in the hour of death were proof of its truth, then in the death of our friend the principles of Secularism would be triumphantly established. His belief sustained him in health ; during his illness, with the certainty of death before him at no distant period, it afforded him consolation and encouragement ; and in the last solemn moments of his life, when he was getting as it were into his own grave, it procured him the most perfect tranquillity of mind. There were no misgivings, no doubts, no tremblings, lest he should have missed the right path ; but he went undaunted into the land of the great departed, into the silent land. It may be truly said of him, that nothing in life became him more than the manner of his leaving it. Death has no terrors for the enlightened : it may bring regrets at the thought of leaving those we hold dearest on earth, but the consciousness of a well-spent life is all-sufficient in the last sad hour of humanity. Death is but the shadow of a shade, and there is nothing in the name that should blanch the cheek or inspire the timid with fear. In its presence, pain and care give place to rest and peace. The sorrow-laden and the forlorn, the unfortunate and the despairing, find repose in the tomb—all the woes and ills of life are swallowed up in death. The atoms of this earth once were living man, and in dying, we do but return to our kindred who have existed through myriads of generations.

[Here introduce any personal matters relating to the deceased].

Now our departed brother has been removed, death, like a mirror, shows us his true reflex. We see his character, undisturbed by the passions, the prejudices, and the infirmities of life. And how poor seem all the petty ambitions which are wont to sway mankind, and how small the advantages of revenge. Death is so genuine a fact, that it excludes falsehood, or betrays its emptiness ; it is a touchstone that proves the gold, and dishonors the baser metal. Our friend has entered upon that eternal rest, that happy ease, which is the heritage of all. The sorrow and grief of

those who remain, alone mar the thought that the tranquil sleep of death has succeeded that fever of the brain called life. Death comes as the soothing anodyne of all our woes and struggles, and we inherit the earth as a reward for the toils of life. The pain of parting is poignant, and cannot for a time be subdued ; but regrets are vain. Every form that lives must die, for the penalty of life is death. No power can break the stern decree that all on earth must part ; though the chain be woven by affection or kindred, the beloved ones who weep for us will only for a while remain. There is not a flower that scents the mountain or the plain, there is not a rosebud that opens its perfumed lips to the morning sun, but, ere evening comes, may perish. Man springs up like the tree : at first the tender plant, he puts forth buds of promise, then blossoms for a time, and gradually decays and passes away. His hopes, like the countless leaves of the forest, may wither and be blown about by the adverse winds of fate ; but his efforts, springing from the fruitful soul of wise endeavor, will fructify the earth, from which will rise a blooming harvest of happy results to mankind. In the solemn presence of death—solemn, because a mystery which no living being has penetrated—on the brink of that bourne from whence no traveller returns, our obvious duty is to emulate the good deeds of the departed, and to resolve so to shape our course through life, that when our hour comes we can say that, though our temptations were great—though our education was defective—though our toils and privations were sore—we never willfully did a bad act, never deliberately injured our fellow man. The reward of a useful and virtuous life is the conviction that our memory will be cherished by those who come after us, as we revere the memories of the great and good who have gone before. This is the only immortality of which we know—the immortality of the great ones of the world, who have benefitted their age and race by their noble deeds, their brilliant thoughts, their burning words. Their example is ever with us, and their influence hovers round the haunts of men, and stimulates to the highest and happiest daring. Man has a heaven, too ; but not that dreamed of by some—far, far away beyond the clouds, but here on earth, created by the fireside, and built up of the love and respect of kindred and friends, and within the reach of the humblest who work for the good of others and the improvement of humanity. As we drop the tear of sympathy at the grave now about to close over the once-loved form, may the earth lie lightly on him, may the flowers bloom over his head, and may the winds sigh softly as they herald the coming night. Peace and respect be with his memory. Farewell, a long farewell !

[The foregoing service is suitable to be said over the grave of an adult male ; it may, with slight effort, by altering the gender, be made suitable for a female also. It is almost impossible to write that which would be applicable to persons of all ages. It can always be sufficiently individualised by some friend of the deceased introducing a few remarks of a personal nature].

AUSTIN HOLYOAKE.

SUNDAY RECREATION.

Col Ingersoll being lately inquired of as to how he would have Sunday observed, wrote to the Washington Post the following characteristic letter :—

35 Lafayette Avenue,
Washington, (D. C.), June 16, 1883.]

TO THE EDITOR OF THE POST :—I am in favor of all libraries, parks, museums, and picture galleries being open on Sunday. Sunday should be a day of joy and recreation. The gloom of the Puritan Sabbath has darkened lives enough. Nothing can be more perfectly hateful than the Orthodox Sunday. It is a prison—a kind of dungeon in which joy is chained and shackled.

The idea that we can make God happy by making ourselves miserable is the extreme of folly. The fact is, that ministers fear competition. They are afraid that people will keep away from the church if any other place is open. The ordinary preacher cannot compete successfully against a park or " wax works." I am in favor of being happy seven days in a week. I am the enemy of dyspeptic piety. I want to see the people enjoying themselves. It is not recreation to go to church and hear about total depravity and eternal fire.

There is nothing in the average sermon to cheer the average man ;

I say that all libraries, parks, and galleries, should be open on Sunday, and I would like to hear a grand opera every Sunday.

ROBERT G. INGERSOLL.

Tin is frequently mentioned in the Iliad, and it would seem that the Greeks were very familiar with it. It was used for the raised work on shields and for greaves, and it was also employed for domestic purposes.

AUTHENTICITY OF THE GOSPELS.

An interesting paper on the above subject was read at a meeting of the Wanganui Freethought Association in August. The paper showed that, taking the Gospels in their order, the earliest testimony we have of the authorship of Matthew is in the first half of the second century. Papias, then Bishop of Hieropolis in Phrygia says:—"Matthew noted down in the Hebrew language the speeches of the Lord, and every one interpreted them as well as he could." Later writers also assert that Matthew wrote in Hebrew, that is, in the Aramaic dialect of the time, and Hieronymus adds—"It is not known who translated this Gospel, originally written in Hebrew, into Greek." Papias says "speeches of Our Lord," and many Bible critics infer from this that the translator or translators added the miraculous and historical parts. That there were several Greek versions, seems to be admitted by Papias when he says "everyone interpreted them as well as he could," and indeed several quotations of the early fathers either differ materially from our Matthew or are entirely unknown to him. Some Hebrew scholars go further than this, and boldly state that, from the structure of its language, our Matthew must have been composed originally in Greek, and not translated from the Hebrew at all.

Papias bears testimony also for Mark. He says:—"It was a tradition of John the Presbyter, that Mark, the author of the second Gospel, was the interpreter of Peter, and had not himself been attendant on the Lord, but had recorded accurately as far as he remembered, but not in order, the speeches and lectures of Peter."

Of the authorship of Luke we have no external evidence of so old a date, but it has a noticeable testimony to itself in its preface. From this we see that a considerable evangelical literature was in existence, to which he referred in a critical point of view; and that he does not claim any exclusive source, like the teaching of an Apostle, but that he has "followed up and enquired into all things accurately from the first," which does not sound like the language of the companion of an Apostle, though the author is generally considered as such.

Coming to John, we are met by the startling fact of the complete silence of Papias concerning this Gospel. This is the more remarkable, as he not only expressly assures us that he eagerly investigated the traditions about John, but, as Bishop of Asia Minor, and an acquaintance of Polycarp, the disciple of John, might naturally have some accurate information about the Apostle, who passed his last years in Ephesus. From this it is evident that Papias was not acquainted with the Gospel of John, and from the silence also of some of the later fathers, we are driven to the conclusion that this Gospel was not known in the Church until the latter half of the second century. Of this much, though, we may be certain, that towards the end of the second century after Jesus the same four Gospels as we now have them were recognised in the Church, and quoted as the writings of the Apostles, and disciples of the Apostles, whose names they bear, by Irenæus in Gaul, Clement in Alexandria, and Tertullian in Carthage, though there were a number of other Gospels sometimes appealed to by orthodox teachers; and, indeed, it was about 350 years after the death of Jesus that the Church collected these different writings, and at the famous Council of Nice by vote rejected some, deemed some doubtful or apocryphal, and accepted as inspired the collection now bearing the title of the New Testament. At an early age there were men who doubted the authenticity of this Testament, accusing the Christians with re-modelling and re-coining portions of the original writings, filling them with absurdities and lies. Quarrels also arose amongst the early Christian sects. The Manicheans, who formed a very numerous sect at the commencement of Christianity, rejected as false all the New Testament, and shewed other writings quite different, which they gave as authentic. The Valentinians and several other sects accused the Scriptures of being filled with imperfections, errors, and contradictions.

From the above we see that if Matthew (of which we have no proof) wrote the original Aramaic or Hebrew Gospel, still our present text, by the admission of its advocates, is an unauthorised translation by some unknown hand, though denied even this merit by many learned Hebrew scholars. In Mark putting the most favorable construction on the evidence—the author details from memory only, as well as he is able, the conversations and lectures of Peter (though Bible critics by no means admit

this)—Luke, by his own admission, is simply a collector of traditions.

In John we can find no reliable evidence whatsoever that he is the author, or, indeed, that it was written before the latter half of the second century; and this is the more remarkable when we consider how much the Church depends on the authenticity of this Gospel, for it is in John, and and John alone, that Jesus claims an equality with God, in such sentences as "I and my father are one," "he that hath seen me hath seen my father," etc.

The paper then gave briefly the result of the Bible criticisms of the present century, and more especially of the German school of critics, who, finding the external evidence either wanting or unreliable, devoted themselves to a searching examination of the structure and language of the Gospels themselves. The result of this criticism is that Matthew, Mark, and Luke are called the Synoptic Gospels, as, though full of inconsistencies and contradictions, there is a certain amount of agreement running through them, as opposed to John, which seems to point to a common source, or sources, from which the writers, whoever they were, drew. Again, these critics, bearing in mind that the early Church was divided into opposing camps—one the Judavim, or Conservative, led by Peter, James, and John, and the other the Missionary, or Proselytizing, with the great Gentile preacher, Paul, at its head—have in the discrepancies and contradictions of these first three Gospels, traced this contention, and arrived at an approximate idea of the writers' views and the time of production.

After giving several instances from Matthew, Mark, and Luke, illustrating the influence on the writers of this schism in the early Church, the paper stated that, in dealing with John, modern criticism has announced as one of its most certain results that it is impossible that the same author can have written this Gospel and the Revelations, the latter being the most Jewish book in the New Testament, and the former having outgrown Judaism more than even Paul; and that it is evident, from an examination of its internal structure and doctrines, that it is a production of the Alexandrian Logos, and first appeared in the latter half of the second century, born of that evolution in religion which is going on at the present day.

The paper concluded by expressing surprise that so stupendous an infringement of the laws of nature should rest on so weak a foundation, and that if on such evidence a case were brought before one of our English Judges, he would dismiss it on its merits, and not insult the jury by sending it before them.

HOLD THE FLAG.

TUNE—"HOLD THE FORT."

Hark! the tramp of Freedom ringing,
Through the battle's crash!
Let your joyous shout of "Forward"!
Ready answer flash.

CHORUS—Hold the flag of Freedom flying,
Through the troubled night;
Round the crimson banner rally,
Children of the light!

Boldly follow where she guideth,
Ever take her part;
Goddess of your worship is she,
Monarch of your heart.

CHORUS—Hold the flag, etc.

Be your daily work an offering
Laid upon her shrine;
Never let her blush to own you,
Make your life sublime.

CHORUS—Hold the flag, etc.

Be your heart a holy altar
Lit with living flame,
Aspiration's incense rising
To her sacred name.

CHORUS—Hold the flag, etc.

Gladly to her glorious service
Dedicate each breath;
If you cannot win her living,
Conquer her by death.

CHORUS—Hold the flag, etc.

Annie Besant.

"A pretty little fairy, who lives in Washington and who is very fond of having Bible stories read to her, ran to her mamma the other day and said, eagerly: "Oh! mamma, please read me that pretty story again about little Moses with the bulls rushing after him!"

ANTIQUITY OF THE RACES OF MEN.

(By S. M. CURT, M.D., F.L.S., &c.)

The question of how man first appeared on this earth has engaged the attention of all thinking persons in all ages, and it has been answered by various authorities in different times and places, in several ways. Moses, the liberator of the Hebrews from Egyptian bondage, being himself the adopted son of a daughter of the Egyptian monarch, had access to the archives and traditions of Egypt, and the cities of Babylon, Nineveh, and other countries with which the Egyptians held intercourse. He (Moses) therefore related to his contemporaries and countrymen what he had learned on this subject, and he placed his first man and woman (Adam and Eve) in a part of Asia near Mesopotamia, from whence the Shemitic races extended themselves by colonization and conquest, and he gave the tradition of Father Ad and the Adamites very much as we now find it upon the Babylonian and Accadian tablets, where it had been written in the arrow-headed characters several hundred years before Moses was born.

We thus learn much of these old Shemites of four thousand years ago, and of how, anterior to this, the cities of Accadia were established, and where, afterwards, Nimrod and Ninus built Babylon and Nineveh. In Babylonia and Nineveh these Adamite or Shemitic races came in contact with a Turanian race, and mingled with it, as their languages and personal peculiarities attest, while in the Arabian peninsula we find much purer specimens of the Shemitic people; and their writings, language, and peculiarities show this in a marked manner, while there are now in existence inscriptions on the rocks of Hadramaut that were engraved 3,400 years ago; that when they are changed from the ancient Hamyaritic character, can still be read as old Arabic words; and while recently studying copies of these inscriptions any unfamiliar words could be found in an Arabic Lexicon, and it was curious to discover in some of these inscriptions poems of battles between hostile tribes, the allusions to manufactures, and processes of silk and other cultures, that were then understood and in common use.

The Jews, or Israelites, another of the Shemite tribes, were a more mixed people than Arabs. Their long sojourn in Egypt of 430 years, first as friends and afterwards as slaves, brought about a considerable crossing. And even when they were sent out of Egypt under Moses, they were attended by a *mixed multitude*, as the Sinaitic inscriptions on the rocks of these parts, with even Moses's signature, attest. And, although the Jewish writers try to deny this, there are too many proofs for any who can read the Eastern tongues; for we know that at first, when Moses led the Israelites out of Egypt, they spoke and wrote a dialect of the Arabic that was used by the Hyksos Kings and people who had established themselves in Lower Egypt. At the time Joseph went to Egypt and lived there, and until they (the Hyksos) were conquered and driven out, a little anterior to the time of Rameses II., these Hyksos people spoke this Arabian dialect, and so did their friends and neighbours, the Israelites, for the 430 years they were in Egypt. And so they continued to write and speak in the Sinaitic Peninsula, and on to Palestine, where their language gradually changed as they mixed with the Syrian nation; and at last, when they were carried away into captivity into Babylon, and were kept in slavery there for seventy years, then they learned to speak and use the Chaldean tongue, which was afterwards changed into the Hebrew. The Syrian nations were of the Shemitic races, as were several of the other old peoples along these shores of the Mediterranean in Asia. The Phœnicians had a larger proportion of Shemites in their people, but they were not pure Shemites, as we find out from Sanchoniatho and the Greek historians. These trace their history to times before the date of the Noachian deluge, but although they write of events anterior to these dates, they make no mention of this deluge, and thus their historians show that it was of no injury to them.

They were the most enterprising of all the early navigators, and their ships not only made long voyages to many distant parts at as early a period as the Trojan war, but they sent a contingent to fight at that war under King Phalix, on the side of the Greeks. B.C., 1056, there was a king reigning in their city of Tyre, named Abihah. He had a son and successor named Hiram, to whom Solomon applied to help him build his temple. This Hiram agreed to, and sent him both materials and artificers. Hiram was succeeded by his son Baalazar, thus showing that at that

early date there was a regular succession of monarchs in this country. They invented and used an alphabet, afterwards adopted by other nations; but as we have taken up so much space with these Shemites we now pass on to an older people of another race, the Mongolian; and thus we next turn our attention to another part of Asia, and find that in the year B.C. 2,205, or 4,088 years ago, the Emperor Yu founded a new dynasty, called Hea, which ruled after this for 438 years. But previous to the coming to the throne of Yu, other dynasties had ruled in China, putting aside as untrustworthy the doubtful or mythological dynasties which date back for thousands of years before the historical evidence is certain and precise. We have the dynasties of Pwankoo, and his six immediate successors, who were consolidating their nation against the neighbouring Tartar people, inventing machines, weaving cloths, building edifices, and making other discoveries and improvements. This continues through subsequent monarchs, until the dynasty of Pwankoo is superseded by that of Fohi, during which dynasty the hieroglyphical writings changed into similar characters to those now used by the Chinese. One of this dynasty, Shin-nung, established fairs for the better exchange of goods and merchandise. He also organised the practice of the healing art, but his reign was much disturbed by wars with foreign nations, preventing him thus from accomplishing for his people all that he wished to effect. Civil wars also occupied him, and he was driven from the throne by Hwangte, who succeeded him. This monarch exhibited much ability, encouraging writings, literature, introducing fresh arts, improving arms, chariots, boats, carts, building cities and villages, etc. He was followed by Tekuh, who established schools throughout the Chinese Empire, and did other good works. He was followed by Yaoh, and by Shun, who were distinguished by the wise laws and institutions they gave their country; and the moral and religious doctrines they promulgated were, 1,656 years afterwards, by Confucius (or Kung Futsse, who died B.C. 552) again reproduced, or brought forward, and enforced—so good did he think them.

Without going further into Chinese history, seeing that we have got back to the date B.C. 2,646, we learn by this brief glance that the Chinese nation was well organised, and large in numbers 4,529 years ago, and that on the borders of their country, and stretching away for vast distances, were the Tartar tribes and hordes, known as Kalmucks, Huns, Moguls, Scythians, Usbeks, Manchao, Sunganans, Gelacs, Tungaostes, Massagetae, Turkomans, and others. All these people, even at that remote date, were so numerous that they were at war with each other, and sending out vast hordes of men to conquer the other nations. Having learned that the Shemite and Mongolian races were numerous nations over four thousand years ago, we now direct our attention to an entirely different race of men, the ancestors of the Indo-Germanic races, as they appear to us by their histories written in the Sanscrit, Hind, and other languages, over four thousand years before our times.

From the researches in the ancient literature of India, (which fortunately has been preserved to us in such a large quantity that in the library of the Maharajah in Nepal, there were to be seen 18,000 distinct works in Sanscrit &c.), various Hindoo writers in India, and some European Orientalists, like Max Müller, Wilford, and others have extracted the Dynasties of the Ancient Kings, their wars, conquests and achievements, and have thus exhibited to us how numerous were the peoples in Hindostan four thousand years ago; and, further, that the Tartar hordes were even then invading India, for in the reign of Rajah Balu, who lived 2000 B.C. this King was being defeated in one of his battles with a Scythic invading host, until his son Sagara came to his aid with his agui-astram or firearms, and repelled these barbarians.

(To be concluded in our next issue.)

A Middeltown lady, the mother of a bright little boy, was talking to him the other night, just as she was putting him to bed, about the efficacy of prayer, and told him that if he would ask God for anything that he particularly desired, she had no doubt his request would be granted. The little fellow knelt at his mother's knee and prayed to God to send him fifty little sisters and one hundred little brothers. The prayer was never finished, for the mother, aghast at the prospect of having the house turned into an orphan asylum, lifted the boy to his feet and tucked him into bed without a moment's unnecessary delay.

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