

THE FREETHOUGHT REVIEW.

SCIENCE. RELIGION. PHILOSOPHY.

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English politicians have just discovered that a vast mass of the population of the large cities is living in dwellings utterly unfit for human beings. The political economists are discredited by socialistic schemes of reform, and less is heard of cheap food and buying in the cheapest and selling in the dearest market. Lord Salisbury is in favor of applying the borrowing and taxing powers of the State to the erection of model dwellings. Mr. Chamberlain traces the evil to the ground landlord, and would make him find the remedy. The 'Saturday Review' thinks the discussions have established three things:—"First, the existing rookeries must come down as soon as possible. In the next place, it is manifest that the poverty of the poor, with the consequent degradation which make them put up with styes for homes, is the result of two main causes—over-population and drink. No laws, no reform, no franchise, no revolution, can do any good to the enormous class of Englishmen who love to drink." Over-population and drink, however, are due to the absence of the self-regarding qualities which follow upon education and the means of material comfort. The "causes" of the 'Saturday Review' are but the effects of economical causes associated with the laws governing the distribution of wealth. It is here the permanent remedy must be looked for.

And will "no laws, no reform, no franchise, no revolution" do good? This is just the problem that awaits solution. It is not in socialism the remedy ought to be sought until political economy and individualism have failed. Now there is one natural and economical law that has not been discredited—namely, that the supply shall not, without suffering depreciation, exceed the demand. The working classes have yet to understand that if they increase their number at a rate faster than that in which they can be maintained in a state of comfort, degradation must follow. If again the laws, by artificial arrangements, foster the hoarding of wealth in the hands of the few, the many will be impoverished. Let social reforms go on apace, but we incline strongly to the opinion that the secret of promoting the prosperity of the mass is in political rather than social reform; or in other words, that social improvement must follow those changes which political justice demands.

The Congregational Union, meeting about the same time as the Presbyterian Assembly, passed a resolution unanimously in favor of the existing secular system of education. The Rev. Mr. Treadwell must have been unconscious of the fact when he spoke as follows:—"They did not owe the secular system of education to the churches. They knew that the Roman Catholic Church insisted upon the children of her communion being taught her own special belief. There was a grand unity running through the diversities of the various religious denominations, and there could be no difficulty, in

consequence of that unity, in the matter of religious education. He believed the existing secular system was a concession to the Freethinkers. It was to that section of the community that the secular Education Act had been thrown as a sop by the Government of the land." This *rapprochement* of hostile communions is apparently due to the action of the Freethinkers, who seem to have created a feeling of alarm in the breasts of the doughty lieutenants of the Lord of Hosts. The "unity" however is not yet complete: one sect holds aloof, while the Catholics haughtily reject the alliance except on terms humiliating to the sons of the Reformation. The Rev. Mr. Calder, another Presbyterian Minister, assumed a reassuring tone, remarking;—"He did not believe that statesmen, looking at the thing merely from the standpoint of a politician, would for a moment put the avowed Freethinkers of this colony against the combined influence of the churches, were the churches at all united among themselves." There is a fine touch of political philosophy in the way the power of the majority is here invoked. Politicians depend on the breath of the majority we know, and if the Education Act had no more friends than avowed Freethinkers, it would not long remain free, secular, and compulsory. The salvation of the system may be found after all in the fact, that the "united churches" are not the equivalent of a majority of the adult males of the colony, and that the Freethinkers are more numerous than statistics show them to be.

The Rev. Mr. Fraser at the same meeting soared in the region of antithesis and syllogism. "He was an advocate (he said) of a compulsory system of education, but not of a free system. He did not think a free system was at all a corollary of a compulsory system. The State compelled a man to see that his child was fed—it did not feed it; to see that the child was properly clothed—it did not clothe it; so that free education was by no means a necessary consequence of a compulsory system." The style is wonderfully conclusive. It is simply not true that the State acknowledges or discharges any such responsibility as to see that children are properly fed and clothed. The theory is purely socialistic. The following syllogistic argument is *not* from Thomas Aquinas, but is evidently Mr. Fraser's own:—"It was the duty of the State to provide for the moral and intellectual training of its subjects. The basis of all government was good citizenship, the basis of good citizenship was morality, and the basis of morality was the nature of God. The State that did not instruct its people in the nature of God could not imbue them with sound morality, and therefore it cut away the basis of good citizenship, and destroyed the end [the beginning?] of its existence." If *all* government is founded on good citizenship and the nature of God, how is it we have bad governments? Does it arise from bad instruction? Then who are to give the good instruction? The priests? Of course

they have agreed among themselves about the nature of God, whose picture is wonderfully drawn in their sacred book as the being who slaughtered nations, men, women and children, and prepared a hell for the souls of the majority of his creatures! The doctrine is Romish; the system a theocracy; the priests the statesmen who by defining the nature of God determine the ultimate action of government. Is this what the Presbyterian Church wishes to attain? The "churches" may all find unity and refuge in Rome at last.

Mr Chantry Harris, the proprietor the 'New Zealand Times,' has lately been giving a series of lectures upon Spiritualism, in the course of which he is reported to have said "that any doctrine, no matter what its beliefs and tenets might be, was to be respected if it struck a blow at the evils of the day." (Applause.) He did not include freethought among the reforms of the present time, because he did not consider that its followers had any settled objects; "they were standing aloof." From what follows in the report it seems that Mr Harris thinks freethought is too purely negative in its aims, and that to remedy this defect Freethinkers ought to embrace spiritualism. The reply to this is that to remove error is the first operation required to enable truth to take its place. If you want grass to grow you must get rid of the fern. To many people any destructive process is unpleasant, and in matters affecting the feelings and higher sentiments, extremely painful. To an Alchemist who had spent his life searching for the philosopher's stone which was to transmute all base metals into gold, and with that and other cognate objects in view, had diligently studied the writings of the great Hermes Trismegistus, Geber, and a host of other pious learned and extremely unintelligible authors, the dawn of chemistry in the seventeenth century must have looked like the beginning of a terrible conflagration which threatened to burn up all that he considered most valuable. These chemists, he might have said, have no "settled objects." They don't even profess to search for the philosopher's stone, the elixir of life, or the universal solvent, and instead of trying to "catch the flying bird," and unite it to the "red eagle," they are content simply to "interrogate nature" and to listen to her replies without dictating her answers. Yet somehow the Alchemy which promised much has performed nothing, while the Chemistry which promised nothing has performed much. Theology and its allies are more nearly akin to Alchemy than might be suspected at first sight, and Freethought and Chemistry, as representing scientific method, are as closely related to each other.

Rev. J. S. Black, a prominent orthodox minister of Montreal, in a recent discourse in that city, as reported in the 'Montreal Witness,' in reply to the question, Why has the Church never taken the lead in great moral movements in their infancy? said:—"The Church was a huge body, and as such moved slowly. By the very necessity laid upon her to preserve the peace within her own borders, and to do no injury to the consciences of her members, a new moral movement must be well under way before the Church, with its united and harmonious front, could join in the grand march of progress. The Church, too, was an aged body, and as such was inclined to be conservative, and was a censor, and not a caterer. . . . Again, the Church's true work was not so much to inculcate

"particular items in moral reform as to inculcate the principles which lie at the root of all reforms. In this respect the Church was not a knight-errant, running a tilt at particular abuses, but a sage teacher of those things which lead to sound moral life. All moral movement, too, had a social or political environment or both; and it was only right that every innovation should reach an assured vitality before it was accepted. . . . The church, in every age, has enough to do in enforcing moral truths about which all agree, instead of championing those things which are undergoing a probation. She was not the motive power in the engine of social progress. God is the living fire, and His Church is the controlling balance-wheel." This description of "The Church" might have proceeded from one of the most pronounced opponents of ecclesiasticism. Read by the light of history, it means that religious organisations have clung to error—enforcing their mandates by means of all the secular and spiritual authority within their reach—until the discoveries of Science rendered it unsafe to continue in their particular course. The admission that "it was only right that every innovation should reach an assured vitality before it was accepted," is logically fatal to "The Church." For when a moral truth has once attained "an assured vitality," it cannot matter whether "an aged body," conservative and censorious, accepts it or not. Equally stultifying is the statement that "The Church, in every age, has enough to do in enforcing moral truths about which all agree, instead of championing those things which are undergoing a probation." Truths about which all agree need no enforcing, having reached "an assured vitality." And it is just those truths struggling for recognition which require championing in the interests of humanity. Religious corporations are represented by their apologist unintentionally in their true light. How much inferior are they morally to the schools of philosophy of Ancient Greece!

The complaint that Freethought stands aloof from Spiritualism, is only another way of saying, that as a rule Freethinkers exercise due scientific caution, and that finding from experience how prone the bulk of mankind are to accept any theory that accords with their prejudices and personal interests, they are not prepared to give credence either to the theory of Spiritualism or to its evidence quite so readily as its advocates wish. Having abandoned one superstition on grounds of fact and reason, they are not prepared to adopt what looks so suspiciously like another superstition without very good reason and without being perfectly sure of the facts. So far the reasoning of "spiritists," as the Rev. J. Davin prefers to call them, is like his own, of the theological type, which giving free range to what professor Tyndall calls the "mythologic imagination" requires a mere atom of fact to support a huge edifice of fancy. The Bible recognises a whole host of spiritual existences and denounces unlawful dealings with them, therefore the facts of "spiritism" must be admitted, and being admitted they prove the truth of the Bible! This is reasoning in a remarkably small circle, but then people don't want logical fallacies exposed when to hold them is both pleasant and profitable. "What shall a man give in exchange for his soul?" To get truth only—seems to many a bad bargain. It is so much easier to write superficial twaddle about "the uncomfortable and foolish creed of Mr. Bradlaugh," and to quote nonsense from a book called "Isis Unveiled" in support

of the immortality, not only of men but of animals, than to study the historical and scientific principles involved in what is in itself a matter of fact, and one as to which our belief ought to depend on the evidence. Freethought has not the slightest objection to accepting the doctrine of immortality or any other doctrine if true, but it strongly objects to take a baseless phantasy for a solid fact.

The Freethought Conference at Dunedin has held its first meeting, when the lines of a Federal Union of the Freethought Associations of New Zealand were laid down. A Constitution in outline was adopted by the Conference, and it remains for the different Associations to ratify what has been done by passing resolutions in accordance with the clause which provides for affiliation. The Conference neither did too little nor too much. The basis of Union has been provided; the Constitution is comprehensive enough to allow for expansion in any direction which the consensus of opinion among the Associations may hereafter determine; and Freethinkers may at last realise the fact that they can speak, protest, and appeal in unison on all questions of national interest. The Conference recognised that the constitution must contain the element of growth and development, and was careful not to hamper in any way the action of future conferences. It was wise to give small Associations equal voting power with large, thus to encourage the formation of Societies in small centres of population, and to preserve the feeling of equality. The privilege conceded might of course be abused, but it will not; and it is one of the first principles of federation that the rights of the weakest member as of the strongest are maintained inviolate. It may be said that the objects of the Union are not important or urgent enough to have called for the organisation. The defence of liberty, the abolition of improper privileges, religious or political, the promotion of social well-being, and the elevation of Humanity, may not be ends of great importance in the eyes of *practical* people whose gospel is the ten per cents; but to Freethinkers they are the only ends worthy of the highest moral effort, constituting an ideal which may enlist the enthusiasm and the energies of the best and wisest. The Freethought Federal Union will have plenty of work to do in a wide sphere, and if it be animated by the true spirit of its mission its voice will not be unheard or powerless in matters of legislation and government, in social and political progress.

Suffering becomes beautiful, when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—ARISTOTLE.

"Even at this day, and in Europe, ask any of the vulgar why he believes in an Omnipotent Creator of the world, he will never mention the beauty of final causes, of which he is wholly ignorant; he will not hold out his hand and bid you contemplate the suppleness and variety of joints in his fingers, their bending all one way, the counterpoise which they receive from the thumb, the softness and fleshy parts of the inside of the hand, with all the other circumstances which render that member fit for the use to which it was destined. To these he has been long accustomed; and he beholds them with listlessness and unconcern. He will tell you of the sudden and unexpected death of such-a-one; the fall and bruise of such another; the excessive drought of this season; the cold and rains of another. These he ascribes to the immediate operation of Providence; and such events as, with good reasoners, are the chief difficulties in admitting a Supreme Intelligence, are with him the sole arguments for it."—HUME.

Passing Notes.

Mr. William Pratt, President of the Christchurch Freethought Association, left during the month on a visit to the mother country. Before leaving, Mr. Pratt was entertained by his friends. The good wishes of the Freethought party throughout the colony will accompany our stout champion wherever he may be.

The New England Freethinkers' Convention met on the 27th, 28th, and 29th of January at the Paine Hall in Boston. The addresses were interesting, covering a great variety of subjects, and the proceedings were worthy of the memorable event they celebrated—the birth-day of Thomas Paine.

Archdeacon Butt has written to the 'Marlborough Express' denouncing a Fishing Excursion that took place on Sunday. The Archdeacon says "The Sabbath was instituted by the Creator of the world and observed in patriarchal times; again enjoined on Mount Sinai as one of the ten Commandments of God, which form the basis of all morality." This historical gem was placed in the crucible by two correspondents, with the result that the Jewish Sabbath was shown not to have taken place on Sunday! The moral is that the practice of the piscatorial art on Sunday might proceed undisturbed from the thunder of Mount Sinai.

Mr. Bradlaugh has published a manifesto of his attitude as a Freethinker in politics, in which, referring to a hostile discussion in France some four years ago over his criticism of the action of the French Government towards the Clerical Orders, he says:—"It was urged and quite truly, that the Roman Catholic Church throughout its whole history had been the never-ceasing persecutor and oppressor of all aspirations for human liberty. My answer still was and is;—'we should fight with the pen, the press, the tongue, the school; not the gaol or the officer of the law.' If we cannot win with reason, I will not try to win with force." The school of Edgar Quinet prefers to use the Church's own weapons in warring with the Church. Mr. Bradlaugh's doctrine from an English standpoint is incontrovertible. The French Republic would prevent the viper from using its fangs, by drawing them.

A lively correspondence between the editor of the 'Otago Daily Times' and a number of correspondents on the one side, and Mr. Stout on the other, has recently taken place. The editor aspersed the characters of Mr. Bradlaugh and Mrs. Besant, and Mr. Stout rejoined. At length after several passages of arms the editor became silent and obsequious. The following piece of summing up in one of Mr. Stout's letters indicates the character of the controversy:—"And now as to the charges against Mrs. Besant and Mr. Bradlaugh. I confess I am amused at your audacity—to use no other word. You stated that Mrs. Besant and Mr. Bradlaugh obtained 'notoriety' by publishing an 'unmentionable work.' I challenged this statement. You said the work encouraged prostitution and denounced marriage. I denied that, and challenged you to the proof, and you reply by quoting 'The Elements of Social Science' and a statement by Mr Joseph Barker. Really, sir, this is ignorance appalling in an editor. The following are facts:—1. Mr. Joseph Barker has not been co-editor with Mr. Bradlaugh of the 'National Reformer' since 1861. If, then, the 'notoriety' was obtained before that it is pretty old. 2. There never was a Mr. S. S. Holyoake co-editor with Mr. Bradlaugh and Mr Barker. 3. Mrs. Besant and Mr. Bradlaugh never published the 'Elements of Social Science.' 4. They published the 'Knowlton Pamphlet,' which is not the same work. 5. They never obtained any 'notoriety' by producing or 'publishing' 'The Elements of Social Science.' 6. Neither Mrs. Besant nor Mr. Bradlaugh ever approved of prostitution. And now, having shown that you have grossly libelled an English lady, I feel sure that you will act the manly part by at once and unreservedly apologising to her for your untruthful statements." Orthodoxy in this instance was unequal to a manly part.

Ivo has been lecturing in Napier, and has been tempted to follow some of his opponents into the correspondence columns of the local press, where he has had it all his own way. The club of Hercules is Ivo's weapon.

Mr. William Cooper, on behalf of the Auckland Rationalistic Association, has been doing battle with one of those "funny" gentlemen who claim the privilege of slandering all and sundry under the cap and bells. The slanderer in question calls himself "Zaniel," and contributes a quantity of dull matter weekly to the 'Auckland Star.' The merit of Mr. Cooper's defence and attack is in the fact that he administers the lash so effectually as to make his anonymous opponent drop his "fun," become terribly in earnest, and assume the attitude of one in mental agony.

Progress.

The President of the Woodville Association, in a private note, speaks in warm terms of the prospects of the Association. The antagonism of the sects has been roused, but he thinks they are powerless for harm. The membership stood at thirty on the 5th of March.

The Oamaru 'Mail' says: The proposal to found a Freethought Association in Oamaru, which was set on foot on the occasion of Mr Farnie's lecture, is taking definite form. The committee have so far progressed with their work that it has been decided to invite Mr. and Mrs. Charles Bright to visit Oamaru at an early date and deliver a lecture in the Public Hall. [Since then Mr. Bright has delivered his address.]

WOODVILLE FREETHOUGHT ASSOCIATION.

The Secretary has furnished us with the following report for the month of March:—

Woodville, March 22nd, 1884.

SIR,—Since last writing you we have had regular meetings on Sundays, and although the attendance has not been very large it has been pretty earnest. We chose 2.30 p.m. as the hour on Sundays for our meetings, in order to give the orthodox clergy or laity a chance of hearing us "infidels" and of discussion, without interfering with their own services; but it has all been in vain, as, in spite of rumours of certain great men coming to demolish us, they have refrained at the last moment, and those that have come and listened to the papers that have been read, when the President has invited discussion, have remained quiet, on the principle, I suppose, that "the least said is the soonest mended." Only one has had the courage to address us at all, and he, after hearing the characters of some of the best men, according to the Bible, criticised, very fearlessly and earnestly told us that what he had heard only strengthened his belief in the Bible and a personal devil. Now, Mr. Editor, I had hopes of that man, provided he attended our meetings regularly; but he came not since.

We have ordered a piano, and hope now to have some pleasant social meetings, and when any of the orthodox are stirred to address us, will give them an open platform and discuss the subject with them afterwards, but they certainly do not appear anxious to commence.

The following papers, &c., have been read:—March 2nd, address by our President, entitled, "The past, present, and future." March 9th, reading by Mr G. Hutchins, "What it is blasphemy to deny;" address by Mr. Harrison, "Does the Bible teach religion from a truthful point of view?" March 16th, reading by the Secretary, entitled, "False Claims."

"Blue Pencil" keeps us in mind, and has forwarded a goodly number of papers, books, and pamphlets during the month; also, Mr. W. Goldsmith, of Waipawa; to both of whom we beg to tender our sincerest thanks.

Yours truly,

CHAS. A. BEVAN,

Hon. Secretary W.F.A.

CANTERBURY FREETHOUGHT ASSOCIATION.

The Secretary sends us the following particulars of this Association:—

Canterbury, March 19th, 1884.

SIR,—Since the last report Mr Wm. Pratt has left for a trip to Europe. Just before he left several sections of our community spontaneously showed their appreciation of him as a citizen by presents and good wishes.

On Sunday, the 17th February, our second anniversary picnic was held, and passed off very satisfactorily, both as regards enjoyment and finances.

The following subjects have been treated upon during the month:—On 24th February, "Mythology—Christmas legends and Christmas facts." On 2nd March, Colonel Ingersoll's "Clergy and Common Sense." On 9th March, last chapter from Henry George's "Progress and Poverty." On 16th March, Mr George's lecture in London on "Property in land."

To give the orthodox party something better to do at next general election time than disturbing the present Education Act, I recommend that an agitation be got up for taxing all places of worship. This is not meant against the Congregationalists, who I am pleased to say are with us on this question.

Occasionally a member who has been to Church comes to the Hall afterwards and gives a *résumé* of the sermon. This keeps us posted up in local Christian arguments.

I am often asked what I have to give in the place of Christianity. My reply is: Supposing your nose was very red and badly inflamed from snuff-taking, and I recommended you to give up the bad practice, although your father and grandfather snuffed. I would recommend nothing in the place thereof, because, like Christianity, nothing is wanted.

Yours, &c.,

F. C. HALL,

Secretary Canterbury F.A.

NELSON FREETHOUGHT ASSOCIATION.

This report was received just too late for insertion in our previous issue:—

Nelson, 25th February, 1884.

SIR,—Since my last Mr. O. E. Hugo has kindly given us an excellent lecture on Evolution, of an hour and a half's duration. It was exceedingly well delivered, and listened to with great attention. Since this we have had lectures by our President—one on "Religious belief," and one on "True Priests, Prophets, and Saviours"—both exceedingly good. We have also had several good readings by various members.

I am very pleased to say that at the election of the Education Committee our President, Thos. Gilbert, Esq., was elected, securing votes to the number of 136, being fourth on the list of seven elected. We have three Freethinkers on the Committee, and should have had a fourth had not the voters felt too confident of his return. He had previously been in office, and from his ability and attention was considered sure of being re-elected.

The orthodox party during the month have broken a lance with me through the Press, which has not acted quite so fairly as it might. However, it has kept the cause before the public, which is a consideration. Like most attempts at persecution, it has had a beneficial result rather than the contrary.

The Salvation Army is in full swing here. The attendance, as in other places, is comprised principally of children—youths and girls from twelve to sixteen years of age—with a few demented wretched creatures. The latter I sincerely hope will be benefited by their attendance. I may mention that their meetings are crowded nightly and four times on Sundays.

I need scarcely tell you the pleasure we all felt at the return of Mr. C. Bradlaugh a fourth time, and the disgust at the action of other so-called Liberals in the House of Commons. On Sunday, 24th instant, one of our members, Mr. Leach, gave a reading, "A Christian view of the Bradlaugh case," and the President delivered "sketches of his life." The following resolution was passed:—"That this Association expresses its strong disapproval of the continued exclusion of the four times elected junior member of Northampton from the exercise of his Parliamentary duties; and sincerely hopes that something will be done whereby the free right of constituencies in choice of their representatives may no longer be contemptuously ignored by an arbitrary and bigoted majority in the House of Commons."

I am, &c.,

EDWARD PLAYER,

Hon. Secretary Nelson F.A.

Mr. Player, Secretary of the Nelson Freethought Association, has also favoured us with the following items for the month just ended:—

March, 24th.

SIR,—Since my last communication I have nothing particularly new to write, in consequence of our President being absent from Nelson and my having to leave town for nearly a fortnight. Last evening we were highly entertained by the kindness of Mr. O. E. Hugo giving us a lecture on "Observations on the Salvation Army." The lecture was a very able one. Mr. Hugo threw much dry humour into his discourse, and the lecture throughout was most amusing, and listened to with much pleasure and attention.

During my absence from Nelson I visited Blenheim, and interviewed many Freethinkers on the subject of forming an Association there, which I feel sure will be done at no very distant date. I also interviewed Captain MacNeil, President of the Picton Association, who tells me that although it does not progress so rapidly as they could wish, it is very firmly established. I consider in so small a place as Picton, great credit is due to the officers and members.

I regret my last communication was too late. I had overlooked that February was a short month.

I am, &c.,

EDW. PLAYER,

Hon. Secretary Nelson F.A.

WELLINGTON FREETHOUGHT ASSOCIATION.

The following is Mr. Jardine's usual monthly report of the doings of the above Association for the past month:—

Wellington, March 24th, 1884.

SIR,—Since my last report two lectures on spiritualism have been delivered in our Hall by Mr. J. Chantry Harris. At the first lecture, delivered on the 23rd ultimo, there were about 100 people present. The lecturer stated that a close relationship existed between evolution and spiritualism, and also that the force known as modern spiritualism was the same force which was manifested throughout all ages, and which were known as miracles. At the second lecture, on the 2nd instant, there was another large audience. Mr. Harris remarked that, although spiritualism was nearly forty years old, the spiritualistic movement was remarkable for incoherency and a want of coalition among its supporters. Those people who had cast off their ecclesiastical beliefs were afraid to band together and investigate spiritualism, for fear that they should introduce something worse; and others had rested, quietly waiting for results. The lecturer eulogised the late Professor Denton as a man of pure religion, whose life was passed in the elevation of his species. He also said it was human nature to cavil at great principles of reform; men and women would always be found who disagreed with them, and it was all the better such was the case. Mr. Harris, in conclusion, urged those who wished to investigate the phenomena to avoid public exhibition, and to develop domestic circles at home. He also pointed out the benefits that would accrue if meetings were held once every week, to exchange experiences, and help and strengthen the movement. On the 9th instant a well-known resident of Wellington, and a member of the Association, delivered a very able and interesting lecture in reply to "Eche's" lecture of the 3rd ultimo on "Men as compared with animals." On the 13th instant the second social gathering of members took place, and was an unqualified success. On Sunday evening, 16th instant, one of the best lectures ever delivered in the Association's Hall, subject, "The Nationalisation of the Land," was delivered by Mr. Robertson. We sincerely hope that Mr. Robertson may be induced to favour us with another lecture on the same, or another, subject at an early date.

The half-yearly meeting of members takes place on the 26th instant, when the undersigned will be reluctantly compelled, through pressure of business, to resign the Secretaryship.

Yours truly,

A. T. JARDINE, Hon. Sec.

WANGANUI FREETHOUGHT ASSOCIATION.

We received from the Secretary the following report for the past month:—

Wanganui, March 25th, 1884.

SIR,—Nothing has transpired in connection with our Association this last month of very special importance. The Lyceum children, however, deserve honourable mention for the creditable manner in which they sang at the meeting on Sunday, March 2nd. Their performance reflects great praise on the conductor and teachers of the Lyceum, for it is no easy matter to bring about such satisfactory results in connection with children. On the same occasion a recitation was very ably given by Master Hollow, one of the Lyceum children. Several others, I believe, are preparing recitations of a similar character, which shows that the teachers are doing their best for the intellectual advancement of those under their charge. I would strongly impress upon parents who are interested in Freethought, and the welfare of their children, to send them to receive instruction at the Lyceum on Sundays, and I am sure they will grow up better, morally and intellectually, for the instruction received. I know a strong prejudice exists in the minds of parents respecting freethought institutions. This is natural from their religious bringing up, and their want of knowing what is really taught. Let them once find out all about it, and the real facts of the case will be shown, truth will be contrasted with error, and our Lyceums will become one of the most popular institutions in our midst.

Mr. Willis returned from attending the Dunedin Conference last Saturday, and on Sunday gave us a very interesting account of what the Conference had decided upon doing, &c. Mr. Willis expresses himself highly pleased at his reception in the other Island.

Some time next month we propose having an entertainment in the way of a tea meeting and concert; but nothing definite has yet been decided.

Yours faithfully,

J. J. BUCKRELL, Secretary W.F.A.

A FREETHOUGHT ASSOCIATION FOR WAVERLEY.

We are indebted to a Freethinker at Waverley for the following items:—

Waverley, March 26th, 1884.

SIR,—Knowing that you take an interest in the spread of Freethought principles, I take the liberty of informing you that active steps are being taken for the formation of a Freethought Association here. Sunday last was chosen for the first meeting, but as the day proved very wet none but the town residents turned out, consequently the meeting was adjourned until Sunday next, when we anticipate a large attendance.—I am, &c.,

FREETHINKER.

Gems.

[APOTHEGMS FROM THE ESSAYS OF LORD BACON.]

Revenge triumphs over death; love slights; honor aspireth to it; grief flieth to it; fear preoccupieth it.

The virtue of Prosperity is temperance; the virtue of Adversity is fortitude: which in morals is the most heroic virtue.

Cain's envy was the more vile and malignant towards his brother Abel because, when his sacrifice was better accepted, there was nobody to look on.

Virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.

Clear and round dealing is the honor of man's nature, and mixture of falsehood is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it.

Men of noble birth are noted to be envious towards new men when they rise. For the distance is altered: and it is like a deceit of the eye that, when others come on, they think themselves go back.

It was a notable observation of a wise father and no less ingeniously confessed, that those which heed and persuaded pressure of conscience, were commonly interested therein themselves for their own ends.

Dissimulation is but a faint kind of policy, or wisdom. For it asketh a strong wit and a strong heart to know when to tell truth, and to do it. Therefore it is the weaker sort of politicians that are the greatest dissemblers.

As for talkers, and futile persons, they are commonly vain and credulous withal. For he that talketh what he knoweth, will also talk what he knoweth not. Therefore set it down that *an habit of secrecy is both politic and moral*.

Men have a foolish manner (both parents, and schoolmasters, and servants), in creating and breeding an emulation between brothers during childhood; which many times sorteth to discord when they are men, and disturbeth families.

Chaste women are often proud and forward, as presuming upon the merit of their chastity. It is one of the best bonds, both of chastity and obedience, in the wife, if she thinks her husband wise; which she never will do if she find him jealous.

Let parents choose betimes the vocations and courses they mean their children should take; for then they are most flexible. And let them not too much apply themselves to the disposition of their children, as thinking they will take best to that which they have most mind to.

A man that hath no virtue in himself ever envieth virtue in others. For men's minds will either feed upon their own good, or upon other's evil; and who wanteth the one will prey upon the other; and whose is out of hope to attain another's virtue, will seek to come at even hand by depressing another's fortune.

Lucretius the poet, when he beheld the act of Agamemnon, that could endure the sacrificing of his own daughter, exclaimed:—*Tantum religio potuit suadere malorum* (to deeds so dreadful could religion prompt.) What would he have said, if he had known of the massacre in France, or the powder treason of England.

This is certain, that a man that studieth revenge keeps his own words green, which otherwise would heal and do well. Public revenges are for the most part fortunate; as that for the death of Cæsar; for the death of Pertinax; for the death of Henry the Third of France; and many more. But in private revenges it is not so. Nay rather, vindictive persons have the life of witches, who, as they are mischievous, so end they unfortunate.—B.

Good temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the smother of disquietude.—WASHINGTON IRVING.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibility or my guilt.—RUSKIN.

NEW ZEALAND FREETHOUGHT FEDERAL UNION.

FIRST MEETING OF COUNCIL, 1884.

A Conference of delegates from the various Freethought Associations of New Zealand was held in the City Council Chambers, Dunedin, on the 10th, 11th, and 12th of March.

Delegates from the following Associations were present:—Dunedin, Auckland, Wellington, Wanganui, Nelson, Picton, and Woodville. The Conference held two sittings daily, and a great deal of important business was transacted. It is a noteworthy point that the meetings were held in the Chambers of the City Council—probably the first time in the history of the world when a body of Freethinkers have been allowed the gratuitous use of a State building.

The principal business transacted by the Conference was the formation of a New Zealand Freethought Federal Union; the framing of rules, and the appointment of office-bearers for the proper government of such Union; and the discussion and passing of resolutions in connection with Freethought.

The following is a *resume* of the business transacted:—

NEW ZEALAND FREETHOUGHT FEDERAL UNION.

President—Robert Stout, Esq. (Dunedin); Vice-President, John Ballance, Esq. (Wanganui); Hon. Secretary and Treasurer, T. Cheyne Farnie, Esq., M.A. (Dunedin).

CONSTITUTION.

1. For the purposes of mutual support, the Freethought Associations of New Zealand do hereby form themselves into a Federal Union.

2. The affairs of the Union shall be managed by a Council, which shall be called "The Council of the New Zealand Freethought Federal Union."

3. The Council shall consist of a President, Vice-President, Honorary Vice-Presidents, Secretary and Treasurer, and delegates from each Freethought Association of New Zealand.

4. Each Association belonging to the Union has the right of electing an Honorary Vice-President of the Council and two delegates, to represent such Association in the Council.

POWERS OF COUNCIL.

5. The Council shall have the power—

- (1) Of electing annually a President, a Vice-President, a Secretary, and Treasurer.
- (2) Of determining the time and place of each annual meeting.
- (3) Of deciding the amount to be contributed by each Association for carrying on the business of the Union.
- (4) Of taking such steps as it may consider necessary to advance the cause of freethought, and to give effect to the objects of the Union.

OBJECTS OF UNION.

6. The objects of the Union shall be—

- (1) To render assistance to any Association or to any individuals whose religious or social freedom is imperilled or infringed.
- (2) To watch the course of legislation in New Zealand with the view of preventing the passing of any laws detrimental to individual liberty.
- (3) To take action in any direction necessary for the support and dissemination of the principles of freethought.

RESOLUTIONS PASSED BY THE COUNCIL.

(a.) The Council would urge on the Freethought Associations of New Zealand the need of being incorporated, and of obtaining an Act of Parliament allowing voluntary associations some easy method of securing incorporation.

(b.) The Council of the New Zealand Freethought Federal Union begs to tender its sincere thanks to Sir George Grey, K.C.B., and to those members of the

House of Representatives who supported his Bill, for their efforts to abolish oaths, and hopes that during the forthcoming session of Parliament the "Oaths Abolition Bill" will be introduced and enacted.

(c.) In the opinion of this meeting of freethinkers in conference it is unwise, unjust, and unconstitutional to create in New Zealand what are termed crimes against religion; and this meeting protests against the passing of the clauses in the proposed "criminal code," which purport to create such crimes.

(b.) This meeting of the freethinkers of New Zealand in conference assembled desires to express its sympathy with Mr Charles Bradlaugh, member of Parliament for Northampton, England, in the arduous struggle against bigotry and injustice in which he has been for the past four years engaged; and it hopes that ere long he may be completely triumphant, thus achieving a victory for freedom of conscience which will be hailed with delight by Freethinkers in all parts of the world.

(e.) This public meeting is specially desirous of holding out the hand of fellowship to all lovers of freedom in New Zealand, and hails with satisfaction the commencement of organisation in behalf of freethought.

(f.) In the opinion of this meeting it is unjust to attempt to charge licence fees for meetings of freethinkers, whether such meetings be social or literary; and so long as the churches are exempt from rates, freethought halls should be placed in the same position.

(g.) The next meeting of the Council of the New Zealand Freethought Federal Union shall be held at Wellington during Easter week, 1885.

(h.) The Freethought Associations shall be asked to contribute sixpence (6d) per member per annum to the funds of the Federal Union.

(i.) The Council is of opinion that if the Associations could unite to engage one or more lecturers to visit the various centres of population, much good would result to freethought.

DINNER.

The proceedings of the Conference were terminated by a dinner at the Coffee Palace, tendered by the Dunedin Freethought Association to the delegates in honour of the inauguration of the Freethought Federal Union. The President, Mr R. Stout, occupied the chair, Mr Charles Bright the vice-chair, and there were between fifty and sixty ladies and gentlemen present. This is, we believe, the first occasion in New Zealand in which the right of ladies to be present at a public dinner has been admitted. In accordance with Temperance principles, instead of toasts sentiments were expressed. The President wished "Success to the Federal Union." Mr. J. N. Watt responded. Sentiments in favour of "The Press," "The Platform," and "The Ladies," were proposed and responded to by Messrs Charles Bright, Dixon, Rutherford, and Messrs Willis and Farnie respectively. Mrs Charles Bright, in a pleasant speech, responded on behalf of the ladies. The proceedings were enlivened by the presence of a small orchestra under the leadership of Mr Parker, and by a few songs. The night's amusement was brought to a close about 11 p.m. by the company singing "Auld Lang Syne."

The Council meets at Wellington next year during Easter week.

The constitution and resolutions passed by the Council will, we understand, be submitted to the local Associations, and when replies have been received therefrom the President and Secretary of the Council will, where necessary, take steps to have the objects entailed carried out.

PUBLIC MEETING.

On the evening of the 11th March a public meeting was held at the Town Hall. Mr. Stout presided, and delivered an eloquent address on "Freethought in relation to the State." He said the crime of blasphemy was unknown to the law of the colony, quoting the following case in point: "Hitherto there

had been no such thing as blasphemy in New Zealand, for the obvious reason that before there could be blasphemy there must be some religion recognised by the State. This was clear from the case of *Regina v. Gathercole*, in which Baron Alderson said: "The point is whether there is only a libel on the whole Roman Church generally, or on Stouton munnery. In the former case the defendant is entitled to acquittal. A person may, without being liable to prosecution for it, attack Judaism or Mormonism, or even any sect of the Christian religion save the established religion of the country; and the only reason why the latter is in a different situation from the others is because it is *the form established by law*, and it is therefore a part of the constitution of the country. In like manner, and for the same reasons, any general attack on Christianity is the subject of a criminal prosecution because Christianity is the established religion of the country." In the criminal code introduced last session but held over, there was a clause creating the crime of blasphemy. [We printed the clause in the December number of the Review.] Mr. Stout concluded his speech (to be published in our next) by moving a resolution, "That in the opinion of this meeting of Freethinkers assembled it is unwise, unjust, and unconstitutional to create what are termed crimes against religion in New Zealand, and this meeting protests against the blasphemy clause in the proposed criminal code, which purports to create such crimes." The motion was seconded by Mr. Rutherford, supported by Mr. I. N. Watt, and carried unanimously.

Mr. Charles Bright gave an address on "The Fellowship of Freethought throughout the World," concluding by proposing the following resolution:—"That this meeting of Freethinkers of New Zealand in conference assembled desires to express its sympathy with Charles Bradlaugh, member of Parliament for Northampton, in the arduous struggle against bigotry and injustice in which he has been engaged for the past four years, and its hope that ere long he may be completely triumphant, thus achieving a victory for freedom of conscience which will be hailed with delight by Freethinkers in all parts of the world." Mr. Dickson seconded the motion. Mr. Farnie, speaking in support, remarked that the majority of young men of his acquaintance were Freethinkers, but they were not members of the Association. He argued that if there was any occasion to take part here in any such struggle as was going on in England at the present day, Freethinkers in New Zealand would see the necessity of joining the organisation. The resolution was carried with enthusiasm.

Mr. Willis, delegate from Wanganui, gave an interesting address. In Wanganui they were surprised that such a large city as Dunedin should only have one Freethought Association. There was a Freethought Association at Woodville, and it was proposed to form one at Palmerston North, and another at Patea. He proposed, "That this meeting is specially desirous of holding out the hand of fellowship to all lovers of freedom in New Zealand, and hails with satisfaction the commencement of an organisation on behalf of freethought." Mr. W. N. Merry seconded the motion, which was carried.

On the motion of Mr. Low, a hearty vote of thanks was accorded to the chairman.

Mr. C. Bright proposed that a vote of thanks should be passed to the City Council for the use of the Town Hall. He was aware that the request for the use of the Hall had only been granted because the privilege had been previously accorded to a religious body, and in common justice the application of the Freethinkers could not be refused. But still "common justice" to freedom of thought was such an unusual thing that in this instance the meeting should not allow it to pass without special recognition.

The Chairman remarked that the Council's action in this matter was a good omen for this colony—it indicated that in future there would be no such thing as one religion being recognised as having one position more than another.

The vote of thanks having been passed to the Council, the meeting terminated.

Science Notes.

An American Doctor recently made the experiment of administering chloroform to a sleeping child whilst he extracted a piece of broken glass from its hand. So successful was the experiment that it is likely to become popular in cases of small children, thus preventing undue excitement.

Professor Flower, in one of his lectures at the Royal Institution, brought before the popular mind the conclusion at which the scientific has arrived, that the whale is but a water ungulate, or hoofed animal, gradually adapted to aquatic life. The hippopotamus seems to represent the intermediate form.—DR. AVELING.

Both Langley and Edison have devised heat measures so delicate, that a change of temperature quite unnoticed by the ordinary thermometer, or far more delicate thermo-pile, is readily recorded. It has been suggested to utilise the principle, by placing a proper apparatus at the ship's head, so that any sudden reduction of temperature indicating the near approach of an iceberg, should give out an automatic sound warning, or in some other way announce danger.

We are penetrating very deeply now-a-days into the heart of things. We are solving even such problems as the size of atoms, only a few years back called immeasurably small. Sir William Thomson has shown that the atoms of the air are at least as much as $\frac{1}{100000000}$ of a centimetre (about $\frac{1}{100000000}$ inch) in diameter, and that in any liquid, transparent solid, or seemingly opaque solid, the mean distance between the centres of contiguous molecules is less than the $\frac{1}{100000000}$, and greater than the $\frac{1}{1000000000}$ of a centimetre.—DR. AVELING.

The necessity of pure water for cattle has been much discussed of late years. A well-known microscopist after examining some farm yards reeking with filth, the liquid portion of which drained into some adjacent ponds, says:—"I examined numerous specimens of the water of the farms, and also the milk of the cows, and almost invariably discovered in both the same species of bacteria." He goes on to say, that the wife of a farm labourer, suffering from a low form of fever, was giving her child its natural nourishment, which under the microscope also shewed the same species of bacteria.

A great many attempts have been made at different times, to utilise the sun's rays for the production of heat. Professor E. S. Morse of Massachusetts has devised a means of warming and ventilating by means of the solar rays; it consists of a surface of slates, painted black (so as to absorb as much heat as possible) fixed in a frame;—this frame is placed vertically against the wall; and in connection with it are flues to carry the heated air to the interior of the building operated upon. It is stated that a frame 8 feet by 3 feet is found sufficient to warm a room 20 feet long, except on dull days; and that under favourable circumstances it creates a rise of about 30 degrees during four or five hours of the most sunshining portion of the day.

Everyone talks now-a-days of ether. But not everyone has a clear conception of its nature and functions. Dr. Oliver Lodge, in his lecture on ether given at the London Institute, did good work. He taught the many therein that which the philosophic few have for some time past held—viz., that the simplest conception of the material universe which has yet occurred to man is of one universal substance, perfectly homogeneous and continuous and simple in structure, extending to the furthest limits of space of which we have any knowledge, existing equally everywhere. The whirling portions constitute what we call matter; their motion gives them rigidity, and of them our bodies and all other material bodies with which we are acquainted are built up. One continuous substance filling all space; which can vibrate as light; which can be sheared into positive and negative electricity; which in whirls constitutes matter; and which transmits by continuity, and not by impact, every action and reaction of which matter is capable. This is the modern view of the ether and its functions.—DR. AVELING IN 'NATIONAL REFORMER.'

FREETHOUGHT IN MELBOURNE.

The following letter from Melbourne will be read with interest :—

Sir,—Freethought in Melbourne, I fear, is rather behind what it is in your land, judging by the records of THE REVIEW. We are, however, progressing rapidly, and may take many useful hints from your example. We in Melbourne are handicapped from not being sufficiently organised and compact, and New Zealand has shown its unity and progress by building a Freethought Hall. The hall that our lectures are delivered in was previously a theatre, and the Australasian Secular Association have leased it for a long term, giving it the name of the Hall of Science. We have a building fund, however, and hope soon to possess a hall of our own. The Secular Association is numerically the largest Freethought Society in the Southern Hemisphere, though little over eighteen months old. In addition to our oratory we hold voluntary concerts, or "Social Mornings" (as they are officially called) every Sunday, and they prove very successful, financially and otherwise. We have lately started an excellent Mutual Improvement Class in connection with the A. S. A., which has about 50 members, and promises well. Later still, a Sunday School has been instituted. The attendance at this has doubled during the three weeks of its existence, so that it is firmly established. It needs many improvements, however, and as you have been so successful over your schools, you may be able to give us some useful hints from your own experience.

Melbourne, as you are aware, has received a valuable acquisition to its Freethought ranks from the other side of the globe. Mr. Joseph Symes arrived here on February 10th on a twelvemonth's lecturing engagement with the A. S. A., and has opened his campaign at the Hall of Science. This gentleman's presence has put new life into the cause in Melbourne. His popularity in England is but his due, for he is alike gifted judged from a personal or a professional standard. Mr. Symes is not only "advanced" mentally, but also physically, for his height is 6 feet 2½ inches of solid atheism. He possesses an honest and intellectual countenance. His lecturing style is blunt and easy. He makes no display of rhetoric, but by means of a good command of language, ranging from philosophic argument to keen satire, he enchains the attention of his audience. His rich humor, brought out in a plain, homely manner, always hits the mark, and renders his lectures amusing as well as instructive. His range of subjects is a large one. When he is not gnawing at the theological bone, he is unfolding the newest discoveries in science, or the beauties of literature and philosophy. In addition to his Sunday-evening lectures he delivers a scientific one one night in each week. He also intends to lecture in suburban and provincial districts on other nights of the week, so that he shows an energy and determination that should prove highly beneficial to Melbourne Secularism.

I am sorry to hear of the resignation of Mr. Braithwaite. Still it is but a natural result, for matter and spirit will no more mix than will oil and water. The pious 'Southern Cross,' ever ready to do a mean action, devoted a leading article to the matter, and, by means of a careful selection of quotations, made the case appear very different to what it really is. The tenor of the article was evidently intended to cause the reader to think that the gentleman resigning was some atheistic champion who had found after years of god-denial that his system was injurious to humanity, and that the gods must be kept as a terror to evil-doers. The truth is, of course, that Mr. Braithwaite has always believed in God and spirits, and naturally enough found that he could not travel comfortably in the same harness as atheists. The only surprising feature of the affair, in my opinion, is that he had not long before found his resignation necessary. I regret that such is the case, for I dislike to see belief in any way hindering fraternity; but Nature will have her way. —I am, &c.,

Melbourne, March 17, 1884.

W. C. A.

We hear that Ivo has been winning golden opinions at Oamaru, continuing to rapidly make to himself a high and permanent place on the Freethought platform.

What we call miracles and wonders of art are not so to him who created them; for they were created by the natural movements of his own great soul. Statues, paintings, churches, poems, are but shadows of himself. —LONGFELLOW.

The London correspondent of the 'Manchester Guardian' says:—*Apropos* to the late impassioned controversy over Shakespeare's relics, it may be worth while to note that evidence has now come to light which proves that the grave has not only been already opened, but that the remains were seen and examined by a gentleman at Stratford not many years since deceased. Beyond question the skull was at that late period still in a perfect state, and the statement of Mr. Halliwell Phillips on this subject will require serious modification, not to say reversal. It may further be noted that a curse similar to that inscribed on the tomb has been found on various other tombs, and that it appears to have been a common form of deprecating removal to a charnel house.

FRIENDSHIP, SCIENCE, ART.

A triple health to Friendship, Science, Art,
From heads and hands that own a common heart,
Each in its turn the others' willing slave—
Each in its season strong to heal and save.
Friendship's blind service, in the hour of need,
Wipes the pale face and lets the victim bleed;
Science must stop to reason and explain;
Art claps its fingers on the streaming vein.

But Art's brief memory fails the hand at last;
Then Science lifts the flambeau of the past,
When both their equal importance deplore,
When Learning sighs and skill can do no more—
The tear of Friendship pours its heavenly balm,
And soothes the pang no anodyne may calm.

Oliver Wendell Holmes

NAMES OF FREETHINKERS IN THE CALENDAR FOR APRIL.

4. Friday—J. Lalonde, died, 1807.
5. Saturday—Hobbes, born, 1588.
7. Monday—Almer Kneeland, born, 1744.
10. Thursday—Austin Holyoake, died, 1874.
13. Sunday—G. J. Holyoake, born, 1817.
16. Wednesday—Shakespeare, born, 1563.
17. Thursday—L. Berquin, burned, 1530.
18. Friday—G. H. Lewes, born, 1817.
19. Saturday—Charles Robert Darwin, died, 1882.
21. Monday—Abeard, died, 1142.
22. Tuesday—Kant, born, 1724.
23. Wednesday—Shakespeare, died, 1616.
26. Saturday—David Hume, born, 1711.
27. Sunday—Gibbon, born, 1737; Ralph Waldo Emerson, died, 1882.

AGENTS FOR THE SALE OF THE FREETHOUGHT REVIEW.

Foxton	J. H. Copp	Hokitika	H. S. Wales
Palmerston North	W. Pack	Nelson	W. H. West
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Woodville	E. A. Haggan	Pictou	Capt. Macneil
Kennedy's	M. T. Blackburn	Blenheim	E. Augustus
Waverley	H. P. Mason	Sheffield, Canterbury	Rae & Sons
Patea	Jas. Kenworthy	Timaru	T. Collins
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Pending further arrangements, F. C. Hall Esq., the Secretary of the Christchurch Freethought Association, has kindly undertaken to take charge of and distribute THE FREETHOUGHT REVIEW in Christchurch.

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

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TO CORRESPONDENTS.

Received, from a valued contributor, "The Christian Battle Field." Held over.

Received: 'The Liberal,' the 'Iron Clad Age,' and the 'Investigator.'

L.S.—You object to organisation. Why do you not object to the organic relationship of your brain, heart, lungs, &c? A short course of physiology would probably induce you to change your mind.

Received: 'The Sunday at Home,' a religious weekly serial published at Dunedin. The tone is evangelical.

H.S.W.—Thanks for paper. The conclusion is worthy of a great reasoner, and "Slaves-of-anti-Biblist" must silence the Freethinkers of Hokitika.

The Secretary of the Wanganui Freethought Association acknowledges the receipt of a large volume entitled 'Bible myths and their Parallels in Heathen Mythology,' from our friend "Blue Pencil."

The Freethought Review.

WANGANUI, N.Z., APRIL 1, 1884.

MATERIALISM.

It must be confessed that the crude and superficial materialism which was popularised by such writers as Voltaire and Baron D'Holbach (so-called), and in more recent times by the author of the "Vestiges of Creation," Dr. E. Buchner, and others, has tended to bring discredit upon a mode of conceiving the universe which, properly presented, is essentially sound. I say essentially sound, in the sense that a monistic theory of the two worlds known to us as the unconscious and the conscious, may be made perfectly self-consistent, not in the sense that any cognition of "things in themselves" is, or can be, possible to the human intellect. As Mr. G. H. Lewes acutely remarks in his "Problems of Life and Mind"—"To know things as they are to us is all we need to know, all that is possible to be known; a knowledge of the 'super-sensible'—were it gained—would, by the very 'fact of coming under the conditions of knowledge, only be knowledge of its relations to us,—the 'knowledge would still be relative, phenomenal.'" In this respect, at least, those two great metaphysical champions of orthodoxy, Sir William Hamilton and Mr. Mansel, are at one with Mr. Lewes. Indeed, Mr. Mansel prefixed the following quotation from Sir William Hamilton's "Discussions on Philosophy" to his celebrated Lampton lecture, "The Limits of Religious Thought":—"Our whole knowledge of mind and of matter is relative, conditioned—relatively conditioned. Of things absolutely or in themselves, be they external, be they internal, we know nothing, or know them only as incognisable, and become aware of their incomprehensible existence only as this is indirectly and accidentally revealed to us, through certain qualities related to our faculties of knowledge, and which qualities, again, we cannot think as unconditioned, irrelative, existent in and of themselves. All we know is therefore phenomenal—

"phenomenal of the unknown." I have premised this much because the opponents of modern materialism—or, as I should prefer to call it, MONISM, to avoid misleading associations—constantly speak of materialism as if it was an attempt to explain the universe in the ontological sense, as to which all materialists, who have really thought out the subject, agree with Mr. Leslie Stephen, and "utterly disbelieve in any so-called ontology," "regarding it as a barren region haunted by shadowy chimeras, mere spectres, which have not life enough in them even to be wrong, nonentities veiled under dexterously woven masses of verbiage." What the ontologist attempts is to "spin out of his own mind a demonstration of the ultimate nature of things in general," and fails, simply because a demonstration or an explanation can only mean a perception that some particular fact is included in some more general or at least better known fact, and the totality of being cannot be referred to any higher generalisation than itself. From Kant to Hegel, the whole history of the profoundest speculative philosophy only shows that "the greatest athlete cannot get off his own shadow."

"A man is a sound reasoner when his thoughts accurately reflect the external world," and this implies not only a logical mode of thinking, but getting rid of illusions due to an earlier stage of thought. Metaphysics have been useful, in Berkeley's phrase, so far as they have laid the dust we have ourselves raised, while building up the edifice of knowledge. They have, too, taught us the limit of our powers, and perhaps strengthened those powers themselves. They are the gymnastics of our youth, but may well be abandoned in our manhood for labours which, if less arduous, are certainly more productive. Apart, then, from the domain of the unknowable, a glance at the history of opinion teaches that very early in the evolution of thought, as Mr. Herbert Spencer has lately reminded us, the human imagination transferred its own consciousness to the external world, but considered both material. Most of the ancient Greek philosophers held a similar opinion, and so did many of the early Christian fathers. The idea that the thinking substance, or soul, was immaterial seems to have been first brought into prominence by Plato, and was held by the later fathers, and, through Aristotle, by the Schoolmen, and is the common opinion now. Along with this opinion similar notions prevailed as to the nature of the Gods or God. God and soul were and are affiliated ideas, and have their common origin in conditions proper to the "theological stage" in the history of humanity. It is no doubt possible to represent all experience in terms of mind, as Berkeley, Mill, and many others, have done, and then to claim a reality for mind which is denied for matter, which is indeed substantially the position assumed by Indian philosophy; but the fallacy involved in this conclusion was long ago exposed by Hume, and Mr. Spencer has shown in his "Psychology," "that the thing primarily known, is not that a sensation has been experienced, but that there exists an outer object." It is impossible to condense the admirable reasoning by which he establishes and illustrates the doctrine of "Transfigured Realism," which means, that however unlike our sensations may be to the cause of them, they have an external cause; that in short the "object of cognition has an independent existence." We find, in fact, that just as a legal opinion which is contrary to common sense is probably bad law, so a metaphysical opinion (such as pure idealism), which is contrary to common sense, is probably bad metaphysics, and is certainly false science. We have then practically only to deal with that world of matter and force which science recognises according to its actual relations as known to us, and here we are at once met by the acknowledged fact that within our experience mind never exists apart from matter. More than this, Geology teaches that at a period, estimated by Sir William Thompson at not less than 100 million, or more than 400 million years ago, our globe had only sufficiently cooled down on its surface to support life in its lowest forms, and therefore we may infer that somewhere about that period life and possibly consciousness began to emerge from what we call inorganic matter. But say the opponents of

materialism, "given the non-sentient atoms, how is the sentient to be developed out of the non-sentient." To this I reply that we do not know, just as we do not know how the non-sentient egg is developed into the sentient chicken; but the fact is palpable in this and in a vast number of analogous cases, and similar relations may exist in all cases. Prior to experience we have no more right to say that the conscious cannot be evolved from the unconscious, than we have to say that water cannot be produced by the explosion of two invisible gases. Newton, who is so constantly quoted as an instance where vast intellectual power and great scientific knowledge were combined with unquestioning faith, considered that "we know too little of Nature for us to dare to affirm that it is impossible for God to add the gift of thought to any extended substance whatever." In other words, Newton, like Priestley, saw no difficulty in regarding mind in that relational aspect which some modern writers seem to consider unthinkable. So far is this from being true that we can, as it were, think away all particular modes of consciousness, even such so-called "forms of thought" as time and space, till we come to that bare feeling which Mr. Spencer describes as "a kind of shock" caused by such external vibrations as those which are translated in consciousness as sound or light. This is not to consider subject and object identical, but invariably connected, while both are forms of the unconditioned being common to the two. But while admitting as fully as the most orthodox theologian could do that from whatever point we start we always meet with an insoluble mystery at last, just as all straight roads lead to the ocean, still while science stops only because she can go no further, theology is always laying down some imaginary boundary line and filling up the intervening space with metaphysical conceptions which are nothing more than the names of groups of sensations, which are then dignified with the title of the soul or the "Ego," and regarded as an entity in which all the faculties of the mind inhere. On this we are told that man cannot be more conscious of his own personal existence than he is of the existence of God, to whom is attributed a personality which we know historically is nothing more than a distorted image of mankind in its different phases of civilisation. Among the Semitic nations he was worshipped as the god of races and nations, hence his moral qualities, derived from social relations, became more prominent among them than they did among the Aryans, with whom he was always to a much greater extent the God of nature, till in our day he has become but little more than the name by which the uniform course of nature is indicated. Even those who in words profess a belief in a personal God and think with Newton that an infinite, almighty, eternal, creative being, is but a barren idea if he is not also regarded as "a master who had established a relation between himself and his creatures," do not practically act on any such belief where its verification is possible. A good God has made an immortal soul, and will confer infinite happiness upon it—in their own case at any rate—if they exercise what they are pleased to call "faith," in matters which seem rather to demand the most careful investigation, but in all matters where their opinions can be brought to the test of experience these same persons would not even be suspected of holding such a faith but for their assertion that they do hold it. They carry on the business of life in full confidence that the chain of cause and effect never has been broken and never will be broken. Providential interference is about the last thing that any but the most ignorant of those who accept any form of supernaturalism would admit of as an explanation of events occurring now, and they only vaguely imagine that a long time ago, and in places a long way off, the case was different. Of this there is no proof whatever. On the contrary, the whole course of history is in complete accord with the conclusions of modern science, that all that has been, all that is, and all that will be, is only a development of the natural. How completely such a monistic theory of the Cosmos gets rid of the moral difficulties inherent in any theological scheme that can be propounded, will be shown on a future occasion.

R.P.

Correspondence.

QUESTIONS FOR CHRISTIANS.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—In your March number appears twelve simple questions for Christians: simple in one sense, but extremely difficult to answer reasonably. I do not think any Christian, or believer in the statements that these questions affirm, will answer them in your journal. An agnostic will give his answer to them; as any answer from a believer in the notions therein expressed will only lead that believer deeper into the mire. Personal devils tempting personal angels, hell, endless hell, personal devils tempting man, "going about as roaring lions!" original sin, and other nonsense, are the inventions of degraded man, promulgated in an age of degraded people. Beliefs, however atrocious, handed down through these thousands of years, made sacred by tradition, only a solitary bright reason appearing at long intervals protesting against such folly; hauled down by the degraded; burned, guillotined, or imprisoned from A.D. 1300 till A.D. 1800, till we arrive at A.D. 1884, when we find such folly is exposed from thousands of lips, and a crop of men arise endowed with common sense—a rare commodity in the dark ages—bearing good fruit. However, still under the ban of the majority, and likely to remain so till common sense asserts her pre-eminence, when the degraded in their turn, as evolution marches on, fall out of sight and be a thing of the past. The beliefs by some, that these twelve questions affirm, lead them into this dilemma: they say that "God knows from all eternity whatsoever comes to pass." We shall see that knowledge from eternity, fore-knowledge, or fore-ordination, have the same meaning—whether war, famine, pestilence, tortures of every description, railway accidents, shipwrecks, hurricanes, tempests, earthquakes, blight, vermin, poverty, disease, misery, despair and death—all have come to pass, and are daily with us. This they say God knew from all eternity, and they tell us also he knows who are to be treated, after passing through this suffering, to an endless hell of torture; the exact number they have totted up, showing an overwhelming majority for the sport, pastime, or employment of devils throughout all eternity. The Calvinist knowing that the fore-knowledge of God and the fore-ordination of God are synonymous terms, present to us the author of all this misery! Many Christians try to evade the difficulty by making a difference between fore-knowledge and fore-ordination; but this is an impossibility. The Calvinists, although sneered at by the other Christians, are in the right as to the inseparableness of the terms. What does this lead us to? That as He did not fore-ordain all this misery he could not fore-know it. This deprives Him of an attribute that must be upheld by believers in Him. Will someone come to the rescue and deliver an agnostic out of a serious dilemma? Let the deliverance be plain. Did God fore-know this misery here and hereafter? If so, has he not fore-ordained it? If he has fore-ordained it, is He what we are taught by the meaning of the word "good," or good God? If He has not fore-ordained it, did he not fore-know it? If He did not fore-know it, should the attribute of omniscience be ascribed to Him? If this attribute is denied Him, may not other attributes be denied Him? May he not be as other gods are, who only exist in the imagination of some men's minds, is asked by one who does not know, and is consequently

Greymouth, March, 1884.

AN AGNOSTIC.

WHAT IS OUR CIVIL POSITION?

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—A few days ago a gentleman intimately connected with the Legislature of the colony pointed out to me that the Freethinkers of New Zealand would be doing a good work for themselves if they agitated to have the civil disabilities which they are under removed. As much ignorance exists even amongst Freethinkers as to what these disabilities are, you would be doing a service to the freethought cause by enlightening your readers. I have known a J.P., who is also an M.H.R., lecture a witness who declined to swear because he was a materialist, and I have known a citizen summoned on a Coroner's jury also lectured, and not allowed to serve because he declined to swear, and confessed to being an infidel; but like many others I do not know in how many matters, or to what extent, Freethinkers are outlawed. I am informed that a Freethinker, or to use a more definite term, an atheist, is so much an outlaw that his property may be destroyed, stolen, and himself beaten within an inch of his life, and that within the strict letter of the law he could not witness in the conviction of the perpetrators. Is it really so? I had an idea that in the matter of legal protection Freethinkers were left out in the cold, but did not think they were so miserably exposed as that. Do throw some light on this subject. I hope the Conference at Dunedin has taken this matter up. We sympathise freely with Mr. Bradlaugh in his tedious struggle for the removal of civil disabilities from Freethinkers in England; but let us prove our sympathy by setting to work to expunge from the statute book of New Zealand the disabilities, whatever they may be, which outlaw Freethinkers here. I hope soon to see these disabilities—articles of outlawry—plainly stated in your Review, and that early thereafter petitions for their repeal from every Freethought organisation in these islands will be poured into Parliament, and that there should be no desistance from agitating, remonstrating, and petitioning until the atheist has had accorded to him equal civil rights with those of the Christian.

Auckland, March 12th, 1884.

A. CAMPBELL.

[Mr. Stout has given an opinion that the English law of blasphemy does not prevail in the colony. See the account of the Freethought Conference in another column. Atheists in the colony are under no disabilities as witnesses. They can affirm where they conscientiously object to take the oath, and their testimony must be received.—Ed.]

Health Notes.

Dr. Simms says that a glass of water as hot as it can be borne, drunk just before sitting down at table, will cure the worst case of indigestion on earth.

Glonoin—nitro-glycerine—is obtaining celebrity in the homœopathic school as a remedy for headaches of a certain character. The symptoms covered by Glonoin are "fulness, tension, throbbing." The drug is so powerful that it must be used only in infinitesimal doses. The dilution 6x is safe, speedy and effectual.

For the dyspeptic, the gouty, the bilious and the glycosuric individual (as well as the truly rheumatic, a small class), fruit stewed with an alkali, in the proportion of as much bicarbonate of potash as will lie upon a shilling to the pound of fruit when put in the oven, will be found, says Dr. J. M. Fothergill, both palatable and permissible. It saves the gastric acidity from the acetous fermentation of the sugar in the dyspeptic, or with the glycosuric relieves him from the excess of cane-sugar which disagrees with him. Where there is distinct gout, not only is fruit stewed with an alkali good and unobjectionable, but if it be prepared with the bicarbonate of potash, it is converted into a therapeutic agent of no mean value; while the resultant product is quite sweet enough for a palate which has outlived the "sweet tooth" period. The whole matter is a simple one, yet it seems to contain much promise for many persons.

In a sick room, especially if any delirium were present we found it a great mistake to tread on tiptoes, or to speak in whispers, or to discuss the patient's condition aside with her friends. We took care that our boots did not creak, and that our voices were never raised above the natural pitch; in fact, to be natural in voice and manner in a patient's room should be the great aim of a nurse. The continued sight of sickness and sorrow is very apt to give anyone who takes such things to heart a sad, oppressed, concerned expression, and a nurse should from the beginning struggle against allowing the face to take on this look, or she will find that by insensible degrees it will become permanent, and 'tis as good as a stimulant to sick people to see a bright, happy, helpful face, fresh from the outer world. Sick people, too, are quick to learn the changes in a face, and if the pulse thermometer or some symptom, perhaps, should denote a sudden change for the worse, we had to be most careful in not letting our faces be surprised into making the bad news apparent, and it was generally possible to do this without deceit, for it is a terrible mistake to lie to a patient, even though he should be delirious, and once a nurse makes this fatal error she rarely regains the confidence of the man she has deceived, for it is a strange fact that on recovering from his delirium a patient frequently remembers and never fails to resent the legends which have been told him in his time of wandering. In delirium, as in all troublesome stages of illness, we always tried to be reasonable as well as firm, and it generally ended in our having our own way with a patient, however "contrary" he might have been at first. But in truth our stock of patience was often almost exhausted before this object was attained.—THE SCIENCE AND ART OF NURSING, BY MRS. S. M. CAFFYN.

(FROM "WARNINGS TO HOUSEHOLDERS.")

HOW TO IMPROVISE A BATH.—To wash the body from head to foot every day is the one thing needful in respect to abolution for the pure sake of health. So says Dr. Richardson; and we need hardly say that we cordially agree with him, believing, as we do, that complete daily bodily cleansing is absolutely indispensable to perfect health. The process, adds Dr. Richardson, may be carried out as speedily as possible. Moreover, it may be carried out as cheaply as possible, and all hygienic advantages may be the same as if great expense had been incurred. A formal bath is actually not necessary. A shallow tub, or shallow metal bath, in which the bather can stand in front of his washhand basin; a good large sponge, a piece of plain soap, a large soft Turkish towel, and two

gallons of water are quite sufficient for all purposes of health. These small and useful baths are exceedingly cheap, and are thus constructed: The centre or well of the bath is about 12 in. in diameter, and about 9 in. deep. This centre is surrounded by a broad brim from 7 in. to 10 in. wide, which slopes towards the centre all round. In this bath the ablutionist can stand and pour as much water as would fill an ordinary cwer. He can wash himself from head to foot without wetting the floor, since the broad sloping margin of the bath catches the water.

THE BEST TIME FOR TAKING A BATH.—On this point there is considerable difference of opinion. The general idea is that the best and most convenient time for taking a bath is just after getting out of bed in the morning; and there can be no doubt that a cold bath then does act as an invigorating tonic to the system. Dr. Richardson, however, and other eminent authorities on hygiene maintain that this theory is incorrect, and that if for any reason it be impossible to carry out complete ablution twice a day, which is beyond question the best plan, then general ablution is best just before going to bed. 'There is no practice,' says Dr. Richardson, 'more objectionable than to go to bed closely wrapped up in the dust and dirt that accumulate on the surface of the body during the day; nor is there anything I know so conducive to sound sleep as a tepid douche just before getting into bed. I have many times known bad sleepers become the best of sleepers from adoption of this simple rule. If the body be well sponged over before going to bed, the morning ablution—though it is still better to carry it out—need not of necessity be so general; the face, neck, chest, arms and hands may be merely well sponged and washed at the morning ablution.'

CARPETS IN BEDROOMS.—It is a mistake to have the whole floor of a bedroom covered with a thick carpet; it only accumulates dirt and dust, and renders the room stuffy and close. Strips of carpet laid along the sides of the bedstead, in front of the toilet table, and wherever else they may be desirable, are far more convenient and conducive to health, for they can at any time, and the oftener the better, be taken up and well shaken without much trouble. The floor can then be constantly scrubbed and kept clean and dry. Perhaps a plan, which may commend itself to some householders as more eligible, is to have a square of carpet covering the entire centre of the room, but leaving a margin of three feet or more all round the room, between the edge of the carpet and the wainscoat. The floors may, with advantage, be bees-waxed and dry rubbed.

SYMPATHY WITH THE AFFLICTED.

Blest is the man whose generous heart
Feels all another's pain;
To whom the supplicating eye
Is never raised in vain;

Whose breast expands with generous warmth,
A brother's woes to feel,
And bleeds in pity o'er the wound
He wants the power to heal.

He spreads his kind, supporting arms
To every child of grief;
His secret bounty largely flows
And brings unmasked relief.

To gentle offices of love
His feet are never slow;
He views, through mercy's melting eye,
A brother in a foe.

Mrs. Barbauld.

The London 'Lancet' notes a very important new departure in medical science. Dr. de Watteville has been appointed physician at St. Mary's Hospital to the electro-therapeutic department. In other words, the most progressive and successful of the smaller London Hospitals has, after a long struggle, elevated electricity as a medical agent into the sphere of accepted and acknowledged science. The experiments of Dr. de Watteville with electricity were for a long time derided by the medical faculty, but now he is accepted as one of the highest authorities in all nervous diseases. He has been ten years in accomplishing this result.

"OVER THERE."

THE MYTH AND THE REALITY.

"Tis true, 'tis pity, and pity 'tis, 'tis true," but it is so nevertheless, that the beautiful creations of the poet's brain are nearly always at variance with the teachings of reason and of fact. And yet in our daily intercourse we may observe the constant influence of the poetic craze on the lives and actions of those who we might suppose were beyond the pale of such influence. How little of poetry enters into the visible life of the English agricultural labourer, or of any of the toilers of his class in town or country. Nevertheless there are thousands who fondly believe that "There is a land that is better than this."

"Where the poor man's as great
Though he hath no estate
As he that's a thousand a year."

A delusion which the priests of all denominations have studiously endeavoured to keep up, in order that those on whom they preyed might be content to toil for the drones and parasites of society. As long as the poor can be persuaded to turn their eyes from the good things of this life, in the earnest hope of obtaining white robes and golden harps in the "sweet by and bye," Priestcraft and Kingcraft may be tolerably safe. It sounds so beautiful to sing:—

"Oh, think of the home over there
By the side of the river of light,
Where the saints all immortal and fair
Are robed in their garments of white.
Over there, over there, oh, think of the homes over there."

But when we turn our attention to the homes by the side of some other rivers, of whose geographical position we are rather more certain, a "bitter cry" goes up, the shrill tones of which would crack the strings of all the harps in every poet's heaven.

The civilised world has too long been turning its attention to "realms beyond the skies," and neglecting the only true source of human happiness, viz—a scientific knowledge of the laws of our being. The results of the theological teaching are patent to us all, and "while we have been dreaming that the millennium was coming," we have slumbered on the brittle crust of a seething volcano. It has been for many years my firm opinion, that the violent contrasts presented in all the great centres of—so-called—civilisation between enormous wealth and abject misery, would sooner or later produce such an eruption in the social and political world, parallels to which might only be found in the physical world in the destruction of Herculaneum and Pompeii, or the recent disasters in the Straits of Sunda. The persistent and self-sacrificing struggles of the Russian Nihilist, and the horrible and indiscriminate savagery of the Irish Dynamitists, revolting as they must be to the vast majority of Society, are proofs of the fire that smoulders beneath the smiling surface of modern life. Not only in the old cities of Europe, but in those also of the American Republic, is the gulph between rich and poor growing wider. "Land, labor, and capital" are doubtless the necessary elements of material progress, but when land and capital are arrayed against labour, instead of working with it and ministering to its necessities, the result can be nothing but evil; and the existence and development of that evil is daily becoming more apparent. Priestcraft and superstition are closely allied with the murderous cruelties of Fenians, Land leaguers, Nihilists *et hoc genus omne*. It is the duty of Freethinkers to do their utmost in disseminating a knowledge of truth, and to endeavor to guide the vast changes now going on, and yet to be, by a mild but firm intelligence. In the mean-time we can

THINK OF THE HOMES OVER THERE.

Oh, think of the homes in the street
At the back of that mansion so bright,
Where the children of misery meet
To skulk in the darkness of night.
In that slum over there.
Oh, think of the homes over there!
Oh, think of the men over there,
Of the women and children who sob
In hunger, disease, and despair,
Who go forth but to beg or to rob
From that street over there.
Oh, think of the homes over there!

Oh, think of the poor over there,
Those victims of squalor and gin
How much of God's love do they share?
Has Christ ever saved them from sin
In that slum over there?
Oh, think of the dens over there!
Avaunt ye false prophets, who rave
Of a powerful, merciful god!
His hand is unable to save,
His altars are deluged with blood
Everywhere, over there.
Oh, think of his dupe over there!
From ignorance, sorrow, and crime
The poor and down-trodden to save,
Shall be the great work of our time
Till Tyranny owns not a slave
Anywhere, over there.
Oh work for the poor over there.

CHARLES J. RAE.

February 28th, 1884.

Notes & Queries.

ANSWERS.

EMERSON'S RELIGIOUS OPINIONS.

In reply to Query No. 5 of THE REVIEW, Emerson's religious opinions are rather mystical, and are contained in few set terms. We find him saying: "Miracle comes to the miraculous, not to the arithmetician." "Immortality will come to such as are fit for it, and he who would be a great soul in future must be a great soul now. It is a doctrine too great to rest on any *legend*, that is, on any man's experience but our own. It must be proved, if at all, from our activity and designs, which imply an interminable future for their play." "What is called religion effeminates and demoralizes. Such as you are the gods themselves could not help you." "And as far as it is a question of fact respecting the government of the universe, Marcus Antoninus summed up the whole in a word—*It is pleasant to die if there be gods, and sad to live if there be none.*" "The religion which is to guide and fulfil the present and coming ages, whatever else it must be, must be intellectual. The scientific mind must have a faith, which is Science. 'There are two things,' said Mahomet, 'which I abhor—the learned in his infidelities, and the fool in his devotions.' Our times are impatient of both, and specially of the last. Let us have nothing now which is not of its own evidence. There is surely enough for the heart and imagination in the religion itself. Let us not be pestered with assertions and half-truths, with emotions and snuff." The above extracts are from Emerson's essay on "Worship," and they are probably as correct a representation of his religious opinions as it is possible to obtain from his works. Mysticism does not yield readily to the crystalizing process which produces creeds, though creeds have been extracted from the most unfavourable material.—B.

QUERIES.

Can any of your correspondents give a succinct account of the history and attributes of Nemesis?—S.S.

Why is El Mahdi called "the false prophet"? Is he not a follower of Mahomet?—S.S.

What position does science occupy with regard to the idea of a plurality of inhabited worlds, and what are the most recent authorities available?

What is the present position of Darwin's Theory of Evolution—have more proofs been brought to light since his death with regard to missing links, and who of all the Darwinian school treats of the subject in the most conclusive manner?—FIAT LUX.

Another important discovery connected with agriculture has been reported from France. Two well-known physiologists, M. M. Chambrelent and Macsious, have announced to the Paris Academy of Sciences, that they have at length succeeded in recognising in the milk of cows affected with inflammation of the spleen, the bacillus of that disease. They have further succeeded in their experiments, in the reproduction of this micro-organism, and in innoculating animals with it.

A PHILOSOPHICAL FABLE.

"Which things are an allegory."—IV Galatians 24 verse.

A very remarkable meeting of LOCOMOTIVE ENGINES was held in the Engine house at East town on Sunday evening last, which must be highly gratifying to "spiritists," as proving that not only chairs and tables, but more complex structures, are becoming endowed with thought and the power of giving it expression, but this is a detail, and our object in giving a report of the proceedings is not to substantiate such well-known facts, but to show how conclusive were the arguments used on the occasion in favor of the immortality of Locomotives.

The building, in which a considerable number of locomotives were assembled, was dimly lighted by one oil lamp and the glow from the recently raked-out fires, while the uncouth forms of the various funnels and steam-domes, half lost to view in the smoke-stained roof, gave a weird and solemn effect to the scene. Amid the profoundest silence an aged and much worn locomotive addressed the assembly as follows:—"Friends and fellow engines. A long life on the rail has enabled me to see many men and a few cities, and it has often occurred to me that we locomotives moving about as we do ought to assert ourselves a little and not consider ourselves mere machines, like a drill, or a lathe, or even a steam hammer, but that we are in our degree *living beings*, like those feeble creatures we call men who are at once our masters and our slaves!" (Loud whistles of approval, and in the excitement of the moment several engines blew off steam.) "Thinking thus," continued the locomotive, "I was much struck by an appeal made by the captain of a large body of Salvationists whom I had taken down to hear what he called 'the truth.' He assured his hearers that what they thought was the real world was a delusion, and that the real world in which they would really live would only begin for them after they were dead. He was so earnest in urging this that I thought he must have just come from the place he described so vividly, and I was not a little disappointed when I found he had only read all this in a book, which book it seems was written in dead tongues a long time ago by no one quite knows who, but that perhaps was of less consequence than it seemed, as what took with his audience was the pleasant prospect he offered them of exchanging a hard life for one of luxury and enjoyment. It is true that he declared that if they did not believe what he told them, though they would live again they would be tortured for ever in a fierce fire, but then belief was so easy that no man ran the least risk of meeting with what must appear to them so horrible a fate, so that practically they were quite safe, and, as he said, supposing he was wrong no harm was done, but supposing those who did not credit his assertions were wrong? What a terrible mistake they would find they had made if he proved to be right! This argument seemed to convince everyone. Now it appears to me that we locomotives have just as much right to believe in a future state as men have, especially as we are told in a book—as credible as the Salvationists'—called *Erewhon*, that machines had at one time arrived at such a pitch of perfection that mankind became jealous of them, fearing to become their slaves—as we know with good reason—and so put a stop to their development, and in fact kept our race down, (steam hisses and a few angry puffs from the locomotives) and what I say is we ought to use human logic and assert our rights and assume our true position in the world. (Loud whistles of approval) For what are the facts? I move, therefore I live. We all live, why then should we not continue to live indefinitely, nay eternally? We are told we are mere mechanism, but who tells us? Not the man who stokes us, not the man who oils our bearings, not the man who drives us. These all recognise our vitality and speak of us as *she*. We might prefer being called *he*, but '*she*' is better than *it*. In short, those who know us most intimately speak most respectfully of us. It is the professional engineer who degrades us. The man of science! I *hate* men of science. Always prying, and improving, and taking us to pieces, and resolving us into elements and atoms and forces. Give me the honest stoker who knows what I am and if he calls me '*she*' means it kindly. Away with scientific jargon, the Salvationist is right. What we wish to be true *is* true. We locomotives are not what we seem, a mere complex contrivance for converting heat into motion, that heat having itself been

motion derived from the sun. On the contrary in each of us is an *invisible locomotive*, our real motive power, made by the original locomotive—the old old one—whose children we are, small and weak no doubt compared with him but of essentially the same nature. Can it be thought possible that he the great original source of all locomotives, the essence of locomotivity would suffer such beautiful pieces of mechanism as we are to become simply old iron? Perish the thought, degrading to ourselves as to our maker. No, depend upon it that what we *wish* to be *will* be. We may wear out or rust out, be smashed in a collision or be shattered by an explosion, but that is nothing. The invisible locomotive, our real self, will continue its career on invisible rails stretching into infinite space, and only then will our real life begin when needing no coal or water we shall be the embodiment of force divorced from matter! How simple and consoling is this theory of our real nature compared with that of the man of science, who content with seeing what is, ignores what may be. If proof is asked for I say with my Salvationist captain, why ask for proof when to seek for it can only cause painful doubts? Enough that what I say cannot be disproved. Faith is all we need. Like oil it makes all things work easily. We locomotives have, too, this advantage over man. No fire will hurt us. We are used to it and like it. Then too how useful is such a belief in *this* life. The greatest crime a locomotive can commit is to leave the metals; and what locomotive will do this when he believes in an infinite line of rails? For my part nothing but such a belief could keep me on the line when I toil up an incline like the Wangachu hill, steep enough to burst my boiler. It is all very well for a locomotive which has just begun its work to pride itself upon doing its best because 'it is its nature to,' but when one's pistons are wearing out, and one's fire-bars are burning away, one wants more encouragement to do one's duty—and our drivers well know what the *duty* of an engine is—than mere coal and water or even oil will supply. I am convinced that when the faith in the immortality of locomotives is firmly established we shall be as exact in the performance of all that we ought to do as man himself. Railway accidents will be as unknown as crime among men, and for similar reasons. A good locomotive will no more take to running down hill because it is easy and pleasant than a man takes to bad courses because they are. Having invisible rails always before us we shall run straight on those we see. We shall in short follow the example of mankind and being guided by similar motives may at last attain to similar perfection." Here a new locomotive hoped engines wouldn't take to getting drunk and reeling about "all over the shop" as *his* driver had done on one occasion, thereby nearly wrecking the train, but his remarks were considered irrelevant, and he was quietly shunted into a corner, after much puffing from the majority of the locomotives present. There was some discussion after this, in which "responsibility" and the "freedom of the will" and similar phrases were heard, but as no locomotive seemed to know exactly what any one else meant, or even what he meant himself, no particular result was arrived at, and shortly after the meeting broke up and all was silence.

R. P.

DOUBT.

You say, but with no touch of scorn,
Sweet-hearted, you whose light blue eyes
Are tender over drowning flies,
You tell me doubt is devil-born.

I know not; one indeed I knew,
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

Perplexed in faith, but pure in deeds,
At last he beat his music out,
There lives more faith in honest doubt,
Believe me, than in half the creeds.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind,
And laid them: thus he came at length

To find a stronger faith his own,
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.

Tennyson.

THE INSTRUCTRESS OF NATIONS.

On Sunday March 16th, with much ceremony was laid the foundation stone of St. Patrick's College, Wellington. Bishop Redwood in his address used the following words:—"History proclaimed her (the Roman Catholic Church) the instructress of nations—the ever wise and faithful friend, and foster-mother of science, art, and literature."

In the 4th century, Theophilus, bishop of Alexandria, destroyed and dispersed the grand old library of the Ptolemies, containing the records of Egyptian science and discovery; the mathematical and astronomical tables of the ancient Chaldean astronomers—and the model of a steam engine invented by Nero the mathematician more than 100 B.C.

In the 10th century Andalusia under the Moors became the paradise of the world. There were to be found magnificent palaces, and enchanting gardens—the streets were paved and lighted—the houses warmed in Winter by furnaces, and cooled in Summer by perfumed air brought in pipes from flower beds. They had baths, and libraries, fountains of quicksilver and water. Her seats of learning were crowded by men from all parts of Europe, and her Jewish bankers, physicians, and merchants were renowned as the leading intellects of the world.

Torquemada, the confessor of Queen Isabella, induced her to apply to the Pope for the establishment of the Spanish Inquisition. In the first year of its operation A.D. 1481, over 2000 Jews, including many learned and scientific men, were burnt in Andalusia.

In A.D. 1502 was issued the promulgation against the Moors—their colleges were broken up, the Kaliph's library of 600,000 volumes, and 70 other libraries in Andalusia, were destroyed. The frantic Zimenes alone burnt 80,000 volumes in the city of Granada.

GEOGRAPHY.—Eusebius and St. Augustine bitterly opposed the belief in the spherical form of the earth. St. Augustine said that scripture speaks of no such descendants of Adam as dwellers of the Antipodes. In the 14th century D'Ascoli was burned to death at the age of 70 for asserting that the world was round.

In the 15th century a council of Bishops tried by theological argument to dissuade Columbus from making his famous voyage; and after this voyage in 1493, the Pope Alexander the VI. laid down a line of demarcation upon the earth, as upon a flat disc.

ASTRONOMY.—In the 16th century Bruno taught the plurality of worlds; in the year A.D. 1600 he was burned to death.

In 1632 Galileo published his "Systems of the World"—he was summoned before the Inquisition, forced on his knees with his hand on the bible to curse the doctrine of the movement of the earth, and then imprisoned for ten years.

CHEMISTRY AND PHYSICS.—Roger Bacon advocated experimental philosophy with wonderful success,—he more than any other man of the middle ages, pointed out those fruitful paths of science, which have led to the most precious inventions, amongst them, clocks, lenses, burning specula, and telescopes were by him directly or indirectly given to the world. In A.D. 1278 a Council of the Franciscan order, assembled at Paris, condemned his teachings. Bacon was imprisoned for 14 years, and at the age of 80 was released from prison only to die.

ANATOMY AND MEDICINE.—St. Augustine strongly condemned dissection, and the prying "into the secrets of the human body, to learn the nature of disease, its seat, and how it may be cured." In the 13th century Pope Innocent III forbade surgical operations by priests, deacons, and subdeacons. Pope Honorius forbade the study of medicine, and in A.D. 1243 the Dominicans banished books of medicine from their monasteries.

In the 16th century Andreas Vesalius, the great founder of the modern science of anatomy, at the early age of 28, published to the world his discoveries. The Church rose in arms, and on the accession of Phillip II of Spain obtained his condemnation, compelling him to undertake a pilgrimage to the Holy Land; in this voyage he was wrecked, and lost to the world in his prime.

And so on ad infinitum. Truly history proclaims that this Church has ever been the "faithful friend, and foster-mother of science, art, and literature"!

R.

RELIGIOUS RETROSPECT AND PROSPECT.

[BY HERBERT SPENCER.]

(Continued from our last.)

Two factors must unite in producing them. There is the development of those higher sentiments which no longer tolerate the ascription of inferior sentiments to a divinity; and there is the intellectual development which causes dissatisfaction with the crude interpretations previously accepted. Of course in pointing out the effects of these factors, I must name some which are familiar; but it is needful to glance at these along with others.

The cruelty of a Eijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change cannot cease until the beliefs in hell and damnation disappear.

Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants through hundreds of generations, dreadful penalties for a small transgression which they did not commit: the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrifice of one who was perfectly innocent; are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who during millions of years of the Earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise; and having created mankind, should be angry with them if they do not perpetually tell him how great he is. Men will by and by refuse to imply a trait of character which is the reverse of worshipful.

Similarly with the logical incongruities more and more conspicuous to growing intelligence. Passing over the familiar difficulties that sundry of the implied divine traits are in contradiction with the divine attributes otherwise ascribed—that a god who repents of what he has done must be lacking either in power or in foresight; that his anger presupposes an occurrence which has been contrary to intention, and so indicates defect of means; we come to the deeper difficulty that such emotions, in common with all emotions, can exist only in a consciousness which is limited. Every emotion has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God: he is represented as seeing and hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing these traits of character, necessarily continues anthropomorphic; not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged, and with the omniscience otherwise alleged. For a consciousness constituted of ideas and feelings caused by objects and occurrences, cannot be simultaneously occupied with all objects and occurrences throughout the universe. To believe in a divine consciousness, men must refrain from thinking what is meant by consciousness—must stop short with verbal propositions; and propositions which they are debarred from rendering into thoughts will more and more fail to satisfy them. Of course like difficulties present themselves when the will of God is spoken of. So long as we refrain from giving a definite meaning to the word will, we may say that it is possessed by the Cause of All Things, as readily as we may say that love or approbation is possessed by a circle; but when from the words we pass to the thoughts they stand for, we find that we can no more write in consciousness the terms of the one proposition than we can those of the other. Whoever conceives any other will than his own, must do so in terms of his own will, which is the sole will directly known to him—all other wills being only inferred. But will as each is conscious of it, presupposes a motive—a prompting desire of some kind: absolute indifference excludes the conception of will. Moreover will, as implying a prompting desire, connotes some end contemplated as one to be achieved, and ceases with the achievement of it: some other will, referring to some other end, taking its place. That is to say, will, like emotion, necessarily supposes a series of states of consciousness. The conception of a divine will, derived from that of the human will, involves like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends, and therefore being inconsistent with that omnipresent activity which simultaneously works out an infinity of ends. It is the same with the ascription of intelligence. Not to dwell on the seriality and limitation implied as before, we may note that intelligence, as alone conceivable by us, presupposes existences independent of it and objective to it. It is carried on in terms of changes primarily wrought out by alien activities—the impressions generated by things beyond consciousness, and the ideas derived from such impressions. To speak of an intelligence which exists in the absence of all such alien activities, is to use a meaningless word. If to the corollary that the First Cause, considered as intelligent, must be continually affected by independent objective activities, it is replied that these have become such by act of creation, and were previously included in the First Cause; then the reply is that in such case the First Cause could, before this creation, have had nothing to generate in it such changes as those constituting what we call intelligence, and must therefore have been unintelligent at the time when intelligence was most called for. Hence it is clear that the intelligence ascribed, answers in no respect to that which we know by the name. It is intelligence out of which all the characters constituting it have vanished.

These and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it for ever remains a consciousness.

"But how can such a final consciousness of the Unknowable, thus tacitly alleged to be true, be reached by successive modifications of a conception which was utterly untrue? The ghost-theory of the savage is baseless. The material double of a dead man in which he believes, never had any existence. And if by gradual de-materialisation of this double was produced the conception of the supernatural agent in general—if the conception of a deity, formed by the dropping of some human attributes and transfiguration of others, resulted from continuance of this process; is not the developed and purified conception reached by pushing the process to its limit, a fiction also? Surely if the primitive belief was absolutely false, all derived beliefs must be absolutely false."

This objection looks fatal; and it would be fatal were its premiss valid. Unexpected as it will be to most readers, the answer here to be made is that at the outset a germ of truth was contained in the primitive conception—the truth, namely, that the power which manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness.

Every voluntary act yields to the primitive man, proof of a source of energy within him. Not that he thinks about his internal experiences; but in these experiences this notion lies latent. When producing motion in his limbs, and through them motion in other things, he is aware of the accompanying feeling of effort. And this sense of effort which is the antecedent of changes directly produced by him, becomes the conceived antecedent of changes not produced by him—furnishes him with a term of thought by which to represent the genesis of these objective changes. At first this idea of muscular force as antecedent unusual events around him, carries with it the whole assemblage of associated ideas. He thinks of the implied effort as an effort exercised by a being wholly like himself. In course of time these doubles of the dead, supposed to be workers of all but the most familiar changes, are modified in conception. Besides becoming less grossly material, some of them are developed into larger personalities presiding over classes of phenomena which being comparatively regular in their order, foster the idea of beings who, while far more powerful than men, are less variable in their modes of action. So that the idea of force as exercised by such beings, comes to be less associated with the idea of a human ghost. Further advances, by which minor supernatural agents become merged into one general agent, and by which the personality of this general agent is rendered vague while becoming widely extended, tend still further to dissociate the notion of objective force from the force known as such in consciousness; and the dissociation reaches its extreme in the thoughts of the man of science, who interprets in terms of force not only the visible changes of sensible bodies, but all physical changes whatever, even up to the undulations of the ethereal medium. Nevertheless, this force (be it force under that statical form by which matter resists, or under that dynamical form distinguished as energy) is to the last thought of in terms of that internal energy which he is conscious of as muscular effort. He is compelled to symbolise objective force in terms of subjective force from lack of any other symbol.

See now the implications. That internal energy which in the experiences of the primitive man was always the immediate antecedent of changes wrought by him—that energy which, when interpreting external changes, he thought of along with those attributes of a human personality connected with it in himself; is the same energy which, freed from anthropomorphic accompaniments is now figured as the cause of all external phenomena. The last stage reached is recognition of the truth that force as it exists beyond consciousness cannot be like what we know as force within consciousness; and that yet, as either is capable of generating the other, they must be different modes of the same. Consequently, the final outcome of that speculation commenced by the primitive man, is that the Power manifested throughout the Universe, distinguished as material, is the same power which in ourselves wells up under the form of consciousness.

It is untrue, then, that the foregoing argument proposes to evolve a true belief from a belief which was wholly false. Contrariwise, the ultimate form of the religious consciousness is the final development of a consciousness which at the outset contained a germ of truth obscured by multitudinous errors.

Those who think that science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Or rather, we may say that transference from the one to the other is accompanied by increase; since, for an explanation which has a seeming feasibility, it substitutes an explanation which, carrying us back only a certain distance, there leaves us in the presence of the avowedly inexplicable.

Under one of its aspects scientific progress is a gradual transfiguration of Nature. Where ordinary perfection saw perfect simplicity, it reveals great complexity; where there seemed absolute inertness, it discloses intense activity; and in what appears mere vacancy it finds a marvellous play of forces. Each generation of physicists discovers in so-called "brute manner" powers which but a few years before the most instructed physicists would have thought incredible; as instance the ability of a mere iron plate to take up the complicated aerial vibrations produced by articulate speech, which, all translated into multitudinous and varied electric pulses, are re-translated a thousand miles off by another iron plate, and again heard as articulate speech. When the explorer of Nature sees that quiescent as they appear, surrounding solid bodies are thus sensitive to forces which are infinitesimal in their amounts—when the spectroscope proves to him that molecules on the Earth pulsate in harmony with molecules in the stars—when there is forced on him the inference

that every point in space thrills with an infinity of vibrations passing through it in all directions; the conception to which he tends is much less than that of a Universe of dead matter than that of a Universe everywhere alive: alive if not in the restricted sense, yet still in a general sense.

This transfiguration which the inquiries of physicists continually increase, is aided by that other transfiguration resulting from metaphysical inquiries. Subjective analysis compels us to admit that our scientific interpretations of the phenomena which objects present, are expressed in terms of our own variously-combined sensations and ideas—are expressed, that is, in elements belonging to consciousness, which are but symbols of the something beyond consciousness. Though analysis afterwards reinstates our primitive beliefs, to the extent of showing that behind every group of phenomenal manifestations there is always a *neous*, which is the reality that remains fixed amid appearances which are variable; yet we are shown that this *neous* of reality is for ever inaccessible to consciousness. And when, once more, we remember that the activities constituting consciousness, being rigorously bounded, cannot bring in among themselves the activities beyond the bounds, which therefore seem unconscious, though production of either by the other seems to imply that they are of the same essential nature; this necessity we are under to think of the external energy in terms of the internal energy, gives rather a spiritualistic than a materialistic aspect to the Universe: further thought, however, obliging us to recognise the truth that a conception in phenomenal manifestations of this ultimate energy can in no wise show us what it is.

While the beliefs to which analytic science thus leads are such as do not destroy the object-matter of religion, but simply transfigure it, science under its concrete forms enlarges the sphere for religious sentiment. From the very beginning the progress of knowledge has been accompanied by an increasing capacity for wonder. Among savages, the lowest are the least surprised when shown remarkable products of civilised art: astonishing the traveller by their indifference. And so little of the marvellous do they perceive in the grandest phenomena of Nature, that any inquiries concerning them they regard as childish trifling. This contrast in mental attitude between the lowest human beings and the higher human beings around us, is paralleled by the contrasts among the grades of these higher human beings themselves. It is not the rustic, nor the artisan, nor the trader, who sees something more than a mere matter of course in the hatching of a chick; but it is the biologist, who, pushing to the uttermost his analysis of vital phenomena, reaches his greatest perplexity when a speck of protoplasm under the microscope shows him life in its simplest form, and makes him feel that however he formulates its processes the actual play of forces remains unimaginable. Neither in the ordinary tourist nor in the deer-stalker climbing the mountains above him, does a highland glen rouse ideas beyond those of sport or of the picturesque; but it may, and often does, in the geologist. He, observing that the glacier-rounded rock he sits on has lost by weathering but half an inch of its surface since a time far more remote than the beginnings of human civilisation, and then trying to conceive the slow denudation which has cut out the whole valley, has thoughts of time and of power to which they are strangers—thoughts which already utterly inadequate to their objects, he feels to be still more futile on noting the contorted beds of gneiss around, which tell him of a time, immeasurably more remote, when far beneath the Earth's surface they were in a half-melted state, and again tell him of a time, immensely exceeding this in remoteness, when their components were sand and mud on the shores of an ancient sea. Nor is it in the primitive peoples who supposed that the heavens rested on the mountain tops, any more than in the modern inheritors of their cosmogony who repeat that "the heavens declare the glory of God," that we find the largest conceptions of the Universe or the greatest amount of wonder excited by contemplation of it. Rather, it is in the astronomer, who sees in the Sun a mass so vast that even into one of his spots our Earth might be plunged without touching its edges; and who by every finer telescope is shown an increased multitude of such suns, many of them far larger.

Hereafter as heretofore, higher faculty and deeper insight will raise rather than lower this sentiment. At present the most powerful and most instructed intellect has neither the knowledge nor the capacity required for symbolizing in thought the totality of things. Occupied with one or other division of Nature, the man of science usually does not know enough of the other divisions even to rudely conceive the extent and complexity of their phenomena; and supposing him to have adequate knowledge of each, yet he is unable to think of them as a whole. Wider and more complex intellect may hereafter help him to form a vague consciousness of them in their totality. We may say that just as an undeveloped musical faculty, able only to appreciate a simple melody, cannot grasp the variously-entangled passages and harmonies of a symphony, which in the minds of composer and conductor, are unified into involved musical effects awakening far greater feeling than is possible to the musically uncultured; so, by future more evolved intelligences, the course of things now apprehensible only in parts may be apprehensible all together, with an accompanying feeling as much beyond that of the present cultured man, as his feeling is beyond that of the savage.

And this feeling is not likely to be decreased but increased by that analysis of knowledge which, while forcing him to Agnosticism, yet continually prompts him to imagine some solution of the Great Enigma which he knows cannot be solved. Especially must this be so when he remembers that the very notions, beginning and end, cause and purpose, are relative notions belonging to human thought, which are probably inapplicable to the Ultimate Reality transcending human thought; and when, though suspecting that explanation is a word without meaning when applied to this Ultimate Reality, he yet feels compelled to think there must be an explanation.

But amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.—HERBERT SPENCER.

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