

Free Thought Review.

SCIENCE. RELIGION. PHILOSOPHY.

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There is no part of Mr. George's book, "Progress and Poverty," more open to criticism and refutation than the chapters on Malthusianism. To tell the Irish people that they may be as reckless and improvident in this one respect in the future as they have been in the past, if they can only get rid of landlordism, is to encourage them to sink into a more helpless condition than they have yet experienced. Whatever increase of wealth or of food may take place in consequence of political or economic changes, it is certain that, unless the prudential or other check be applied, the population will rapidly rise to high-water mark of the means of subsistence. If the economic rent were confiscated to-morrow, and every occupier lived rent free, the enfranchised tenant would be able no doubt to increase his family connexions; though we are afraid we should have to allow for the fact that the rentless landlord might at the same time be compelled to reduce his. The circumstances determining the population a nation may contain are too complex to enable anyone to arrive at an estimate worthy a moment's consideration. But one thing stands out as an indubitable scientific conclusion, that a people who hold it a virtue to bring as many children as possible into the world, will quickly meet with that check included in the Malthusian category which admits of no quibbling over terms—the giant spectre of starvation and premature death.

Mr. Moncure D. Conway conveys to an interviewing representative of the 'Pall Mall Gazette' a vivid picture of British India. "The population," he says, "grows thicker and ever thicker upon the soil, increasing by millions the number of paupers—for they are all more or less paupers—festering and squalid in their misery." The interviewer appears to have been touched by the description, and he asked—"What, then, Mr. Conway, do you think should be done?" "It is difficult to say what," said Mr. Conway with a smile, "unless we are to appoint Mr. Bradlaugh to undertake a general Malthusian apostolate throughout India." A grave word spoken in jest! The rapid increase of population is due to the absence of those checks which before the advent of British rule held sway—the massacre of millions in merciless wars, and periodical famines. These checks are removed, while the prudential one has not been supplied. "In India," our authority further remarks, "the first duty of man is to breed. The women are mere child-producing machines." Christian missionaries no doubt increase the mischief as far as they are able by their idle cant about the "Providence of God." It is in this field science can work out its ends beneficently, and redeem by a gradual process myriads of human beings from national and individual degradation. Mr. Conway observes that all the educated Hindoos he met were Freethinkers, and it is to them we look with the hope that knowledge will be brought home to every village commune.

In a recent number of the 'Melbourne Argus' we find the following words beginning a leading article on certain misstatements of Bishop Moorhouse:—"He stands to this day in the position of having made with regard to an important, and we may concede pious, object, two very definite statements, one of the school class pelting their Bibles and Catechisms at the head of a teacher who proposed to instruct them in religious matters, and the other involving the morality of state school children, the first of which, in spite of frequent demands, has never been verified, and the other hopelessly broke down on inquiry." If a Bishop of "light and leading" to-day is so deficient in the moral qualities of caution and enquiry before making statements affecting the characters of individuals and institutions, what could be expected from the founders of "the faith" in the early centuries of the Christian era, when the temptation was so strong upon them to say, not what was true, but what would advance the cause, knowing how readily what was said would be accepted? The philosophy of history has a vivid light cast upon it by the weakness of human nature. There is a strong tendency in the mind to reach desirable ends by short cuts and forbidden paths—a tendency that accounts for many curious events in history. If Bishop Moorhouse had not been so anxious to make out a case against the Victorian state system of education, he might have taken more pains to be accurate and well-informed.

It has been decreed by the Pope that "the Virgin Mary should be venerated and her intercession implored throughout the whole month of October, by the recitation of the most holy Rosary." It appears that "the Rosary was instituted principally to implore the protection of the Mother of God against the enemies of the Catholic name, and, as everyone knows, has been greatly effectual in delivering the Church from calamities." Poor lady! when she bewailed the religious enthusiasm of her son, and identified it with monomania, she little thought how superstition would supply her want of faith. That a god should need a mother, is the inheritance of the old mythology, and is quite natural to all Nature-worshippers and their modern representatives. What requires to be explained is that Mary's protection should have been only "greatly," and not altogether, effectual in delivering the Church. And why should she require the Dominicans, stimulated by the Fisherman, to make such strenuous efforts to rouse her to perform a duty that love of the Church would suggest she should undertake voluntarily? Further, it does seem a strange conception of her son's godhead, not to speak of his consistency, that he should require his mother's intercession for a cause that he had made specially his own. Further comment might excite more ridicule than we ever desire to cast on a mythological survival.

Socialism is taking a definite form in England, an organisation termed the Democratic Federation having adopted openly the theory in its programme. As there are many shades of socialism, that of the Federation will only be known when one of its members has defined it; and this is likely to be done in a public discussion between one of its champions, a Mr. Hyndman, and Mr. Charles Bradlaugh. Of Mr. Hyndman's powers of maintaining a cause in debate we know nothing; but it may be expected that he will define what his association means by the term, and explain how it hopes to accomplish the salvation of the race by a principle cast aside by all nations emerging from barbarism. For the Village community was formed on a Socialistic basis, just as the *hapu* of the Maori is at the present day. It is possible that all old definitions will be improved, if not in substance, at least in form. It was Louis Blanc, we think, who gave us the formula: "From every one according to his ability; to every one according to his wants." The objection to this antithetical philosophy is that until the "Old Adam" is driven out of humanity the wants will be in an inverse ratio to the ability that has to supply them. We suppose the Hyndman definition will seek to avoid the fallacy. Mr. Bradlaugh belongs to the school of John Mill, and the cause of Individualism has no abler champion. The question grows in interest.

In another column will be found a discussion on Masonry. If the contention of "A Master Mason" is correct it shows the order as possessing the elements of progress, and by no means so dependent on theology as the ceremonial part would lead outsiders to suppose. It is nevertheless true that in a great many of the Constitutions religion is preached with as much rigor as if the doctrines were proclaimed from an evangelical pulpit. That masonry is passing through a crisis of Freethought is apparent from the zeal of clergymen and others in preaching the crusade against the infidel. The Roman clergy denounce the order because it divides the allegiance of their people who become members, and because in France, Italy, and Spain the order has declared war against the clerical power. The Anglican clergy, on the other hand, imagine they can make the organisation a bulwark of orthodox theology. In Ireland, masonry has passed into the hands of the Orangemen, and Orange Christianity has actually been incorporated with the ritual. In the colonies there is beyond question a large element of freethought among masons, though the references to allegory and "sacred" law—*pate* "A Master Mason"—leave the character of English masonry in some considerable doubt.

To those clergymen who have lately been reading to their congregations the Bishop of Peterborough's "three Discourses in Defence and Confirmation of the Faith" we commend the following extract from Chillingworth's great work, "The Religion of the Protestants, a safe way to Salvation":—"But then as for the authority which you [the Catholics] would have men follow, you will let them see reason why they should follow it. And is not this to go a little about—to leave reason for a short turn, and then to come to it again, and to do that which you condemn in others? It being indeed a plain impossibility for any man to submit his reason but to reason; for he that doth it to authority, must of necessity think himself to have

"greater reason to believe that authority." The true meaning of faith resting on authority is faith by wholesale. Its aim is to reduce inquiry to the smallest morsel. Authority is a general argument intended to hold the place of the study of particular facts. The railway bridge is safe because the engineer in charge says so. Well and good, our general experience of engineers is a reason for having faith in them. But if we see the bridge is shakey, a plate fractured here and a beam rotten there, and if, moreover, an engineer outside of the "department" condemns it, what becomes of our faith then; is it anything more than a prejudice likely to lead to disaster? Substitute the Bible for the bridge, and theologians for engineers, and the analogy is obvious. Authority as a fact is one thing; authority as a right is another. All men begin with authority, and faith is instinctive. The more a man is a child, the more he belongs to authority. In this respect the bulk of mankind are children, and in most things rightly so. True authority imposes itself upon us without having to show its titles. Let doubt arise, let objections be put forward—that moment authority is no more.

Allowing for rhetorical exaggeration and theological bias, there is more than a grain of truth in Archdeacon Farrar's description of the corruption of modern society. "Would to God," he said in a sermon preached recently at St. Margaret's London, "that England's prophets and statesmen, would stand there to think of and confess her faithlessness and her drunkenness and her mammon worship—all the fraud and all the greed that corrupt her commerce; all the dirt and degradation that lurk in her dark places; all the slanders and lies on which her fashionable society ignobly gloats and daintily revels in; all the bad examples of frivolity and godless pleasure with which many of her rich set a bad example to her poor; all the timid conventionality and immoral acquiescence of her laws; all the party spirit which mars her politics and makes unchristian and anti-christian the champions of her religionism; all the ignobleness of her professions, her dearth of faith, and of great examples, her desperate lack of nobleness and magnanimity, her pride and envy and fulness of bread, her sects and churches teeming with zeal about trifles, and deadness about things essential; the streets of her Sodom rife with prostitution, and reeking with abominable drink." The preacher goes on to complain that he hears no prophet's voice raised against these evils, but "only the voices of the enemy and the blasphemer." It is not the first time in history that reformers have been mistaken for blasphemers and enemies, and it might be well if the churches, instead of denouncing such men as Bradlaugh, were to endeavour to understand them. A little direct contact with the realities of things would do the "sleek orthodoxies" a great deal of good, and would go far to prevent that social revolution, which Archdeacon Farrar predicts is imminent and seems almost to long for, as the only means by which England can be forced "to see God's terrible finger shrivelling the falsehoods which so thickly encrust her Church and her State."

Many worthy people seem to fancy that Freethought is certain to end in revolution, and point to France as an example and warning. This is much the same as attributing the bursting of a boiler to the lifting of an

overloaded safety valve, forgetting that if the steam had been allowed to escape sooner it would not have burst at all. Christianity is the name for the way in which men thought about their relation to unseen powers and to each other for nearly eighteen centuries of European civilisation. It was based on faith in God and devout obedience to his supposed will, both of which were to be infinitely rewarded in another state of existence. The time came when, in France at any rate, men found that gradually kings and priests, and those whose interests seemed bound up with that of king and priest, used the tremendous power which this faith gave them, not for the advantage of the mass of the people, but for their own. Against falsehood, tyranny, ignorance, and selfishness, men like Rousseau and Voltaire, appealed to truth, liberty, knowledge, and sympathy, and the old social order fell amid violence and excesses which disgraced "the revolution" but proved how corrupt had been the antecedent conditions. In no small degree, thanks to the spiritual revolution then created, whose effects are far wider spread and more permanent than the historical one, there is every probability that such social and political changes as may be due to modern freethought will be in no way revolutionary, but will recognise the scientific truth, that permanent progress can only arise from the development of order.

It is suggestive, and ought to shake people's faith in the conservative value of the so-called religious sanctions, that Mr Henry George's unjust and revolutionary proposal to nationalise the land by what is virtually the confiscation of the property of land owners, is largely due to his conviction that "the Almighty, who created the earth and man for the earth, has entailed it upon all generations of the children of men," hence, "though his titles have been acquiesced in by generation after generation, to the landed estates of the Duke of Westminster, the poorest child that is born in London to-day has as much right as his eldest son." In his later book, "Social Problems," there are not wanting indications that Mr. George is prepared to attack other forms of property on similar grounds, and to advocate breaches of public faith on the highest religious principles. In short, it is just as easy to preach the divine right of robbery now to sympathising audiences as it was formerly to preach the divine right of kings. It is perhaps more than a coincidence that Rousseau, who was the most directly revolutionary of the literary precursors of the reign of terror, was also the most reactionary force in religion.

THE POET.

He is a poet who lays stone to stone,
As well as he who builds the lofty rhyme.
We have stone poems dating from the prime
Of Athens, and three thousand years have flown
Without the ivy of oblivion
Loosing one fragment of the pile sublime,
Reared on Troy's ashes in the eldertime
By the blind islander, The Parthenon
And Had are ideas like in kind,
But differently expressed. It matters not
What the material moulded to the mind
If the result matches the artist's thought.
One builds a stately pleasure house in rhyme,
Another builds a poem in stone and lime.

DOUGLAS B. W. SLADEN.

—Melbourne Leader.

To endeavor to work upon the vulgar with fine sense is like attempting to hew blocks of marble with a razor.

An able man shows his spirit by gentleness and resolute actions; he is neither hot nor timid. — Chesterfield.

Passing Notes.

We have received a note from Mr. Pratt, in Melbourne at the time of writing. Mr. Pratt intended leaving for England by the Liguria on the 16th May.

In one of the essays of "George Eliot" lately collected and published, the author deals with the habit of "unscrupulosity of statement" which pulpit oratory is apt to encourage. Perhaps it is safer (says the Melbourne Argus) to extend the generalisation a little further, and to say that this unscrupulosity is a besetting sin of the oratory addressed to the public in any way which exempts it from criticism and contradiction.

The 'Liberal' contains a verbatim report of a discussion in Sydney, between Mr. Robert White and Mr. Thomas Walker, on the Question: "That Theism is superior to Atheism in meeting the intellectual and moral requirements of mankind." Mr. White affirmative and Mr. Walker negative. The debate is a very able one. Our opinion is, and it may be taken for what it is worth, that Mr. Walker shows much greater power than his opponent. Perhaps he has the stronger case.

Mr. Joseph Symes, feeling the want of a Freethought paper in Melbourne for helping forward the movement, has succeeded in floating a Company with a capital of £500, for the purpose of starting a weekly paper to be called the Liberator, of which he will be editor and sole manager. Judging by his former contributions to the London 'Freethinker' it will probably be run on the same lines. The first number was to have been issued early in May. We wish our contemporary the success it is certain to obtain in Mr. Symes's hands.

Mr. Bradlaugh's present Parliamentary position is that he is being sued by the Government for penalties for voting. His answer is that he is not answerable under the statute, meaning that he has taken the oath and complied with the conditions required to make him a perfect member of Parliament. A dictum of Mr. Justice Stephen's favors Mr. Bradlaugh's contention. If Mr. Bradlaugh should win he will only be kept from exercising his privileges by brute force. If he should lose the penalties will be paid, and his appeal to the constituencies will not be weakened. The penalties sued for amount to £2500.

Charles Bradlaugh, seen through the French eyes of M. Philippi, of 'Les Temps,' is "the genius of cavil personified, with the muscle of a tiger, crouched down in the jungle of the most tangled legislation of the world; perpetually occupied, not with extricating the spirit of the law, but with trying to discover its weaknesses." [This is a good illustration of that Gallic wit that sacrifices truth for the sake of the sentence. Looked at seriously, M. Philippi's disordered fancy yields nothing better than a gross caricature of a man whose motives and actions are beyond the sketcher's comprehension.]

Mr. Bradlaugh, in a public letter addressed to Sir Stafford Northcote, denounces the conduct of the right hon. gentleman in vigorous and dignified terms. The moving of the resolution in the House of Commons, which excludes Mr. Bradlaugh from the precincts of the house, is described as mean, spiteful, and unworthy of an English gentleman. Sir Stafford Northcote and those who have acted with him are declared to have brought Parliamentary Government into contempt by upholding the House of Commons as "the chief law-breaking assembly of the world." "You have," he writes, "won sympathy for me throughout the land; you have made Northampton stand by me closer than ever; you are now awakening the country to stand by Northampton." Mr. Justice Stephen, when dismissing the suit which Mr. Bradlaugh had instituted against the Sergeant-At-Arms advised that an appeal should be made to the constituencies. Mr. Bradlaugh tells Sir Stafford Northcote that he intends to make that appeal. "Already," he concludes, "I hear it, too, on the day when, from my place in the House, I move.—That all the resolutions respecting Charles Bradlaugh, member for Northampton, hindering him from obeying the law, and punishing him for having obeyed the law, be expunged from the Journals of this House, as being subversive of the rights of the whole body of electors of this kingdom."

Mrs. Besant in the 'National Reformer,' says that Mr. Bradlaugh was a member of the Grand Lodge of Masons of England until the Prince of Wales was elected Grand Master, when he sent in his certificate and withdrew on the ground of the notoriously immoral character of the Prince. Yet Mr. Bradlaugh's atheistical opinions had been proclaimed openly throughout the kingdom for upwards of twenty years.

Frederic Harrison, the distinguished writer and Positivist, says that Henry George is trying to import into England the morals of a Californian bandit and mail robber. This is hardly correct, for Californian bandits do not, we suppose, justify their actions to their victims. If Mr. George is a bandit, he is one with a benevolent purpose, though we approve as little as Mr. Harrison does of some of his doctrines.

It is often announced from the pulpit how willingly the preacher is prepared to grant perfect freedom to all and sundry, but with just a little reservation that Freethinkers who are taking away their faith are not deserving of toleration. Cardinal Manning is prepared to grant civil rights to all but Atheists, who are to be excluded and held unto perdition. He might fortify himself with the famous proclamation of Marshal Soult, issued to his army in 1804:—"LIBERTY, EQUALITY, FRATERNITY!—To the Soldiers of the Army of the Rhine:—The citizen-soldiers will vote tomorrow whether Napoleon Bonaparte, Consul for life, shall be Emperor of France. It is not my intention to influence the opinion of any of my soldiers, but anyone voting "No" will be shot before the front of the regiment. *Vive la liberte!* SOULT, General." To the Cardinal, with the editor's compliments!

Sir William Fox, in a lecture on *Freethought versus Christianity* (New Zealand 'Times' May 16th), gave expression to a foul slander in the following words:—"Referring to the leaders of Freethought in the present day in England, he pointed out that the most popular was an advocate for that foul doctrine, destructive of all domestic happiness—free love. He and a female associate had published a book whose object was the spread of this doctrine, and for which they were eventually indicted, only escaping a long term of imprisonment by a technical flaw." He adds: "Men such as these could not come to an impartial consideration and investigation of the truth of the Scriptures, for every time they opened the Book they must receive a slap in the face." This is another illustration of the recklessness and untruthfulness of Christians in dealing with their opponents. Mr. Bradlaugh and Mrs. Besant are both the most determined opponents of everything savouring of free love. The Malthusian work for which they were indicted, so far from encouraging free love, is directed against it. Chief Justice Cockburn and the jury who tried the case, in express terms acquitted both publishers of impure or unworthy motive. But it suited Sir William Fox to utter a falsehood and keep back the truth. As for the Scriptures giving free love a slap in the face, the Book bristles with precious examples of "righteous" characters, whose loves were so licentious and gross and "free" that it is quite sufficient if we refer to the fact, without giving particulars, to excite the loathing and detestation of all pure minds.

Our contributor "Agnostic" thinks some notice is due from us of certain spiritualistic manifestations reported in the 'Liberal,' and vouched for by a long array of names. If "Agnostic" reflects however for a moment he will see that the data necessary to enable us to criticise the phenomena are wanting. Let us give an illustration. The heir to the Imperial throne of Austria lately attended a seance in his own house, the conditions resembling those of Sydney—that is, in both instances the "spirit" passed in through a door provided with curtains which met in the centre. The archduke applied a test in the shape of a door which, on a spring being touched, closed and fastened itself securely. The "spirit" came into the room, and after a display of its ethereal qualifications, made for the curtained door, but found an obstacle in the secret door of wood which barred the way. The "spirit" struggled to force the barrier, while the spectators roared with laughter, and at length the "spirit," finding its efforts to escape fruitless, changed itself into the medium who was supposed to be in a trance in another room. Now, the reply of the believer of course will be that one case of fraud proves nothing, and that the appearance of the Sydney spirit was genuine; while the sceptic may rejoinder that there was no secret door to put the

matter to the proof. But the onus is not on us to explain the phenomena until a serious attempt be made to find a scientific basis for spiritualism. When this has been discovered, analysis, qualitative as well as quantitative, will determine the elementary facts. And finally, let us say that as we have never come across a disembodied spirit, we prefer to remain an agnostic in this respect until we have received either illumination or inspiration.

Science Notes.

Cold diminishes the conducting power of nerves for nerve force, whereas it increases the conducting power for electricity, of solids or fluids. The crushing of a nerve, or tying it tight, and afterwards relaxing it, will interfere with future passage of the nerve current, whereas bruising will have no effect upon the metal wire. Nerve force hence, it is clear, differs from electrical force, although it would appear to be correlated to it, in the same way that it may be said to be correlated to chemical force, with the heat developed in the muscle, and even with the peculiar molecular motions which produce muscular contraction and all its physical and mechanical consequences.—'Science Monthly.'

M. Miquel, who is one of the leading authorities on the subject of air germs, has recently conducted experiments at the Montsouris Laboratory which prove that all gaseous antiseptics are almost useless. Dr. Landur long ago maintained the inefficiency of the vapour from chloride of lime, phenol, or perfumes, to kill germs, and M. Miquel has demonstrated the correctness of his views. He finds that the vapours of chlorine, bromine, iodine, and chloroform take several weeks to kill the microbes, and that they do not act at all unless present in such quantity as to render the air irrespirable. Consequently, so long as the air is breathable it may contain living germs. M. Miquel considers mercury to be the most practically useful antiseptic known.

At a meeting of the Royal Society of Edinburgh, on January 21st, Mr John Atkin read notes on the recent red sunsets. There were two theories regarding them. One was that they were due to an overabundance of dust in the air—meteoric or volcanic. Mr. Proctor held that the dust was meteoric, and most other people that it was volcanic. He (Mr. Atkin) thought they had a ready means of determining whether the phenomenon was due to the watery vapour or dust. Watery vapour acted as an absorbent, and the light of the sun in passing through it had certain rays destroyed; but, if the colour was produced by dust, it would act as a sifting agent, and would not destroy the rays. If it were dust, then, they ought to have somewhere in the sky the complementary colours to the brilliant reds they found in sunsets. He thought they had those complementary colours. If they had examined the sky overhead, they would have found that the blues were very deep and the greens more brilliant than any of them had ever seen before. These blues and greens were complementary to the reds. The rays, therefore, had not been destroyed, but reflected by dust; and for that reason it appeared to him that dust in the air was the cause of the fine sunsets, and not watery vapour.

The Liverpool Post states that a discovery has recently been made in electric lighting which, it is hoped by the patentees, will solve the question how to bring the electric light into operation for domestic use. It has been found possible, it is said, to produce the light without the aid either of engines or dynamos. All that is required are merely the ordinary metals and carbons and a peculiar kind of acid. These are put into an ordinary cell, and immediately the acid is poured in and the continuity established the electric force begins to develop. Experiments have recently been made by Mr. E. H. Thompson, the well known electrical engineer, by which a 20-candle light has been kept continuously going by the electric current being generated in this way; and the experiments have been pronounced a decided success by all who have witnessed them. By this process no accumulators are required, and the batteries can be so made as to supply one or a hundred more lights, according to the number required. The new light (which is called the Aemo), it is asserted, will be admirably suited for country residences, yachts, &c., and can, it is estimated, be produced at a price about the same as that of gas, with very superior illuminating power, while the original expense of providing 20 lamps of 20-candle power each is calculated at about £50.

An instance of poisoning from eating tinned mutton is reported from Glasgow. Of those who had partaken of it two boys died; while several other persons were attacked with violent vomiting and purging, but recovered. It is not probable that in this case, says the *Lancet*, the tin had much to do with the result. The salts of lead, such as might be formed by the action of putrescent animal matter, of the nitrates, derived from it, or of salt, are capable, no doubt, of producing the symptoms in question, if taken in large quantity; but it is hardly possible that the tin can have been corroded to this extent. The unfortunate circumstance presents to us rather an example of septic irritation, due, it would seem, to putrefaction of the meat. This might easily arise either from the use of tainted meat to begin with, or from the admission of air during or after tinning. We have not adverted to the possibility of adulteration with injurious foreign matter. Such a possibility naturally presents itself, and no doubt receives attention from the authorities who are investigating the case. No evil need result from eating preserved meat if it be carefully prepared and selected, but this incident, and others like it, teach us by sharp experience that more attention is required for our dietetic economy than is now given to it.

M. Petrie's recently published book throws a new light upon the mechanical means employed by the builders of the Pyramids. He traces on the huge stones of which the Pyramids are built, the undoubted marks of saw cutting and tubular drilling. He believes that the tools employed were of bronze, and asserts that this metal has left a green stain on the sides of the saw cuts. Jewels to form cutting points, he believes to have been set both in the teeth of the saws and also on the circumference of the drills. (If this be true, rock boring diamond drills are no new things). He has even detected evidence of the employment of lathes with fixed tools and mechanical rests.

Progress.

DUNEDIN FREETHOUGHT ASSOCIATION.

ANNUAL MEETING.

The annual meeting of members of the Dunedin Free-thought Association was held on May 5th, the President (Robert Stout, Esq.) in the chair.

THE REPORT.

The following report was read and adopted:—"The committee, in presenting their annual report to the members, have to express satisfaction at the continued success of the Association during the past year. There have been two events of importance to Freethinkers in Australasia during term of office of the executive. These were—a conference of Freethinkers held in Melbourne in August, and the founding of the Freethought Federal Union of New Zealand in March last. The committee hope that both these events will tend to give still greater solidarity to the Freethought movement, and help forward the day when there will be absolute freedom in the expression of all views. Considering the prevailing trade depression, the funds of the Association have kept up fairly. The total receipts for the current year, including rents, lectures, social gatherings, subscriptions, and members' tickets, have been £891 12s 3d, while the expenditure on current account has been £912 7s. There has been an expenditure on building account in addition to this, and the committee hope that during the current year the amount still owing on building account will be paid off, and that the expenditure on current account will not be so heavy. As the members are aware, two lecturers not members of the Association have given us lectures—our old friend Mr. Charles Bright, and "Ivo." Mrs. Bright has also given several addresses, and as hon. secretary of the Exhibition Festival, has given us valuable assistance. The Exhibition Festival, which is to close on Monday, has been a great success, and to the ladies who are working so well, and to those who have been kind enough to forward donations, the committee beg to tender their warmest thanks. The committee have much pleasure in also presenting the report of the Children's Lyceum.—ROBERT STOUT, President."

"The Lyceum Ladies' Committee have to report that during the past year the Children's Lyceum has met regularly on Sunday afternoons. The average attendance from January to May of the present year was—Boys, 43; girls, 41; total, 84. The number on the roll for the same

was—Boys, 78; girls, 64; total, 142. This shows that the attendance has been somewhat irregular, but the smallness of the average attendance as compared with the roll number is explained from the fact that the majority of the children are of tender age. The committee, however, intends taking steps to ensure greater regularity of attendance. During the year a library for the children was established, and it now contains 350 volumes. The committee has to thank the numerous friends who generously contributed towards the library, and hopes that during the next year the number of books will be considerably augmented. The committee is glad to state that the children have had regular practice in singing under Mr. Lister, and it has to thank that gentleman for his kind attention and trouble. During the year no pains have been spared to interest, and at the same time instruct, the children, and the committee hopes that all members of the Association will endeavour to send their children to the Lyceum, as it believes that the future welfare of the Freethought Association and the growth of Freethought in this city, to a great extent depends upon training the children in the doctrines of Freethought.—T. Cheyne Farnie, Hon. Sec. Children's Lyceum."

ELECTION OF OFFICERS.

The following officers were duly elected for the ensuing year:—President, Robert Stout, Esq.; Vice-presidents, Messrs J. Stone and W. M. Bolt; Secretary, Mr. T. Farra; Treasurer, Mr. W. Malcolm; Committee—Messrs John Parker, Thomas Low, T. C. Farnie, W. Dickson, John Marshall, M. Harris, I. N. Watt, F. Chapman, M. Jackson, Thomas Cullen, and W. Clarke. The Ladies' Association nominated three, the choir two, and the band two members of the committee.

EXHIBITION FESTIVAL.

The second anniversary of the opening of the Lyceum Hall was celebrated by the holding of an exhibition festival on the 1st, 2nd, and 3rd of May. The "festival" consisted of a bazaar and an exhibition of several pianos, bicycles, sewing and knitting machines, boots and shoes, books, &c., &c. The festival was a great success, and was largely patronised by all sections of the community. It was entirely got up by the ladies of the Association, who of course obtained assistance from all and sundry; and its wonderful success is in a great measure due to the unflagging labours of Mrs. Charles Bright, with whom the idea of holding the bazaar originated. That the idea was an excellent one, and that the festival was worthy of patronage, is proved by the fact that the net proceeds at the conclusion of the bazaar and Bruce auction amounted to £170. The festival was opened by an address from Mr. Stout, the President of the Association. The Hall was tastefully decorated with flags, kindly lent for the occasion by the City Council. The walls were hung with pictures, the frames of which were prettily wreathed with ferns, while everywhere the eye was relieved by a profusion of greenery and a pleasing contrast of colours. Stretched right across the proscenium, and facing you as you entered the door, was an emblem with the motto "Truth for Authority" beautifully worked in various-coloured roses. To your left, extending the whole length of the hall, were the various stalls, groaning with an accumulation of articles, varying from fancy goods and fine raiment, from jewellery and ornaments of all descriptions, to woollen socks and dressed dolls. These were presided over by the sweet sirens, who lured you not to destruction, but into, first, an examination of the said articles—calm, cool, and critical; then into admiration thereof; then, by judicious diplomatic questions such as "Isn't that beautiful—and so cheap, you know!" into damaging and suicidal affirmative answers thereto, after which an ignominious surrender, marked by the transference of the coin of the realm to the lady of the stall, in exchange for the article you have prematurely admired. Down the centre of the hall, and along the right hand side, were the various exhibits. Several bicycles and knitting machines, exhibited by W. Melville & Co., of George Street, attracted a lot of interest. The knitting machines were constantly working, and for the moderate sum of 2s 6d you could obtain from there a pair of socks of any shape, size, or pattern, and enjoy at the same time the ecstatic privilege of seeing them knitted. Several of the Wertheim Sewing Machines, exhibited by the Dunedin branch of the Company, could also be seen and heard in full work. A magnificent grand piano, and several cottage

pianos, forwarded for exhibition by Mr. J. A. X. Riedle, the manager of the Dunedin Piano Warehouse, were much admired, and the "grand," particularly, was brought into frequent requisition. Besides these there were greenstone exhibits, jewellery, boots and shoes, bride's-cake making, machinery of different kinds, and various other exhibits too numerous to mention. An efficient orchestra (sometimes under the leadership of Mr. Parker, at other times under Mr. Kelly, and, at other times still, the ladies' orchestra) discoursed sweet music during the afternoons and evenings of the fair. From time to time, also, the entertainment would be varied by the singing of the choir, by the soft choruses and jocularities of an amateur minstrel troupe, or by solos and recitations. And if you wished to be rid of the gay and giddy throng, and be for a time at least free from the cares of the world, you could rest at ease at the tea and coffee stall, and, for the modest sum of 3d, calmly and benignly and indolently sip your coffee in a dreamy, far-off kind of way, made more romantic by the murmur of music and laughter and indistinct prattle of conversation, until your reverie is rudely broken and your romance shattered by the sordid exclamation of "Oh! Mr. So-and-so, do go in for this raffle; we only want three more, and it's only half-a-crown a member—and such a sweet, pretty bonnet!" Reluctantly, and with a dissenting smile, you feel called upon to disgorge another dime to the general stock, and with the faint hope of escaping similar appeals, you accompany your fair sister—without mercy—round the room in search of other half-crowns. But it is of no avail. During your journey you discover that you are famous. Everyone in the room—that is, everyone who desires a half-crown for a raffle—knows you by name, is a personal friend of yours, and pleads, oh, so earnestly, to be allowed to put your name down on her list for this or for that, that invariably you give in, and, like a man popular and famous should do, part the required sum. However, I must say that the fair rafflers were not too importunate, and during the whole time of the festival I never heard a single murmur of disapprobation, or anything, in fact, except evidences of the utmost good humour on the part of everyone. The raffling of the goods always appeared satisfactory, and the fact that a very large portion of the money raised was obtained from goods voluntarily bought at the stalls, shows that at least a large per centage of the articles were useful and not merely ornamental.

The Ladies' Association is to be congratulated at the success of their venture, and I think that the ladies, especially Mrs. Bright, deserve the sincere thanks of the Freethought Association for the very considerable sum of money they have been the means of placing at the disposal of the Association.

NELSON FREETHOUGHT ASSOCIATION.

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

Nelson, 2nd May, 1884.

SIR,—Since my last communication we have had readings, addresses, and lectures from several of our members on Sunday evenings. Our President has been from Nelson visiting his family at New Plymouth, but during his absence a Mr. Dixon, of Dunedin, happening to be in Nelson, on Sunday evening, he kindly gave us an address, I may say a most interesting and instructive lecture of an hour and a quarter, and the Association regret they had no opportunity to advertise it; also, that his business would not allow his making but a very short stay of a couple of days. In fact, such a one residing among us would be a most valuable acquisition to our Association.

We have also had Mr. Charles Bright, who has given two lectures, one, "Reply to question, What will you give us in its place?" and one, "Is the God of the Bible worthy of reverence?" Mr. C. Bright is so well known to your readers that I need say but little of them further than that his lectures were as usual very good, and were thoroughly appreciated by two large audiences, and, as the following will show, woke up the orthodox. On the following Sunday it was publicly announced in the papers that the Rev. Dr. Taylor, at Christ Church in this city, would preach on the two lectures of Mr. Bright, under the title "The God of the Bible, what will you give us in *his* place." As I did not hear the reverend doctor preach I can say nothing more than hearsay, which was that he made hash of it—not at all surprising considering he did not hear a word of either lecture. It was also publicly announced that the Rev. J. H. Lewis, of the Congregational Church here, would reply to Mr. Bright's second lecture, the reverend gentleman being present throughout the lecture. The members of the Association wished to hear it, and to give all the members an opportunity, the meeting at the Freethought Hall was postponed until 8.30 instead of 7 p.m. Myself and many others attended the Rev. J. H. Lewis's Church, which was well attended. The Rev. Mr. Lewis's discourse was much above an hour, and

I with many others cannot speak too highly of it, his boldness of speech and liberality fairly astonishing his hearers. The manner in which he said from his very heart he fully endorsed many of Mr. Bright's allusions (quoting the same) and the praise he gave him for his mild, temperate, and gentlemanly speaking, I am sure was gratifying to his congregation. He entreated all to search the Scriptures for themselves, and not to take his or any man's opinion let him be who or what he may, but with their own common sense and reason form their own belief and seek to discover the truths therein contained. As I hear his sermon is to be published, and think in time for your next issue, I will send it, that you may, if space will allow you, make some extracts. In conclusion, I can only say had I heard the sermon from a Freethought platform I should have considered I had listened to a very beautiful Freethought lecture. The reverend gentleman is going to give a series of lectures at his Church on Sunday evenings, and I feel confident he will have very full congregations.

I am thankful to say our Association is progressing satisfactorily.

I am, &c.,

EDWARD FLAYER,

Hon. Secretary Nelson F.A.

[We fail to discover anything in the lecture as reported to warrant the assertion of our correspondent, that it might have been delivered by a Freethinker. It seems a very common-place specimen of Christian apologetics; the excuses for Jehovah, however, rather tending to bring this member of the Syrian Pantheon into ridicule. Is it in this respect that our correspondent finds a vein of freethought in the lecture? Ed. F. R.]

CANTERBURY FREETHOUGHT ASSOCIATION.

Mr. Hall, the Secretary, sends the following items for publication:—

Christchurch, 15th May, 1884.

SIR,—The lectures at our Hall for the past month have been April 26th, "What civilization has done for Christianity," 21st "Ingersoll at home and on the platform," and 22nd, "Is the Bible God worthy of reverence?" by Mr. Charles Bright; 27th, "Blasphemy," by Mr. Matheson; May 4th, "Bible heroes (Abraham, Isaac, and Jacob), in the School, by Mr. Rae; 11th, "Religious ideas," by Mr. Parker.

The Christchurch City Council has a by-law that places of public entertainment shall take out a license, and I have called upon our Association to do so. Acting up a legal advice, we have declined, as, although the present Council could not interfere, yet their successors might try to stop our Sunday evening meetings. Surely the Christians can't have such power or willingness of their God, or they would, if need be, send up a prayer-street their cars and then leave it without trying to bring pressure on a City Council. We are glad that our lectures are not entertaining within the meaning of the by-law more than those in churches or the lectures of professors at Canterbury College. We object to pay either rates nor licences, thinking it right that every church or chapel should pay, and be on the same footing with the Association. If we do not get justice in this matter, an application will be made to Parliament to compel all churches and chapels to take out licenses, in order that we shall be alike in the matter of Sunday services. We are members of a congregation, and our religion is truth and humanity. We don't want to interfere, and would oppose any interference, with the followers of any member of the Jewish race.

After hearing for months nothing but curses and growling about the ruined harvest, I was surprised to find all the Churches going in for thanksgiving services.

Bible stories ending so many jokes amongst Jews, Christians, and infidels, it seems a pity to rob the next generation of so much laughter by keeping the Bible out of schools.

The Salvation Army has prayed to its God for the conversion of Colonel Ingersoll. I wonder with what success.

Yours faithfully,

F. C. HALL,

Secretary C.F.A.

WANGANUI FREETHOUGHT ASSOCIATION.

We have been furnished with the following by the Secretary of this Association:—

Wanganui, May 20th, 1884.

SIR,—Beyond the ordinary routine of lectures, papers, and readings, nothing particular has transpired this month in connexion with our Association. On Sunday, May 4th, a member gave an address on Mr. Henry George's "Progress and Poverty." It was my misfortune to be absent on that occasion, as I am told the address was one of the best given amongst us. On Sunday last, May 18th, our President gave a most instructive and interesting lecture on the "Burial rites and ceremonies of savage and civilised races." The lecturer, in the course of his remarks, said it was supposed by many that cremation was a comparatively novel idea, but such was not the case, as the practice was common amongst the Greeks and Romans more than 2000 years ago. In conclusion, he pointed out the necessity of extensive funeral reforms among civilised races in the present day. A more interesting or instructive lecture could not well be given.

Our Association have confirmed the resolutions passed by the New Zealand Freethought Federal Union, and with two exceptions unanimously agreed with them. In the cases of the resolutions alluded

to resolutions were passed, and the Secretary was instructed to communicate the decision of the Association to the Council.

The hour of our meeting has been changed from 7.30 to 7 p.m., during the winter months.

Yours faithfully,

J. J. BUCKRELL,
Secretary.

MR. ROBERT STOUT AT THE FREETHOUGHT HALL, WELLINGTON.

(New Zealand Times, May 22)

Last night Mr. Robert Stout, of Dunedin, delivered an address at the Freethought Hall on the subject of "Freethought." The address was announced as an answer to that delivered by Sir William Fox at the Athenæum on Thursday last. There was a crowded audience, and the chair was occupied by Mr. J. Robertson, who briefly introduced the speaker, alluding to him as the accredited head of the New Zealand Freethought Association.

Mr. Stout began by saying that, twenty years ago, to have called oneself a Freethinker would have been to court reproach. But this reproach was fast changing; and they had the authority of Sir William Fox, at any rate, for saying that it was an attractive thing to be a Freethinker. Sir William Fox had not approached the question of the truth or falsehood of Christianity by pointing out the arguments in its favour; but the most of the lecture was taken up by a personal attack on certain persons who are not Christians. It was strange that instead of looking at the lives of Freethinkers of the day, he went back to the eighteenth century, and discussed the lives of men of that date who held the same opinions. He did not think that Sir William Fox could have read Voltaire's life, by Parton, which showed that he was a better man than three-fourths of the Christians in the country in which he lived. The question of character should not be introduced into the discussion of questions of religious belief. He went on to speak of the conduct of Christians in the age in which Voltaire lived, and instanced the way in which Quakers in New England had been treated by the Puritans of England. Having referred to Scotland in the end of the seventeenth century, where persons had been persecuted and condemned to death in consequence of not being able to believe in the authenticity of the Pentateuch, nor in the doctrine of the Trinity, he instanced cases of similar persecutions in France. Speaking of Diderot, he said he wished each one in the colony was equal to Diderot, and spoke in eulogistic terms of the value of his Encyclopædia, which he had written for the benefit of his race. It was condemned as being full of atheism, &c., but it was not so. It was true that he afterwards became an atheist, but his life was far more noble in its moral example than nine-tenths of the churchmen of his day. Going on to refer to Sir William Fox's reference to Charles Bradlaugh and Annie Besant, he said that the statement he had made was false and untrue, as neither of them had advocated free love. And Sir William Fox, should, as a Christian, apologise for the slander heaped on their heads. He would like to know why Sir William Fox passed over the lives of the many well-known Freethinkers of the present day. Some of the most eminent men of science in all nations of the world were men who could not believe the popular creeds of the day. Sir William Fox told them that the French Revolution was bloody in consequence of its leaders being Freethinkers. Now, Robespierre was a theist, and yet he would not be justified in saying that theism was the cause of the Revolution. The real cause of the Revolution was degradation of the lower classes. The Christians had full power over France for centuries, and at the end of that time came—the French Revolution. Touching the civil wars in America and in England, he referred to the fact that more people fell in either of these than in the French Revolution, and yet those were Christian wars—there were no Freethinkers in those days. He alluded to the argument used by Sir William Fox that it was the Christians who had abolished the slave trade. Now he would like to ask who began slavery? It was established by Christians, and was defended by the Bible, and was eventually defended in the House of Lords by the bishops. He maintained that Thomas Paine's "Rights of Man" did more to abolish slavery than anything ever written or spoken by Christians. The leaders in the abolitionist movement in America were all men who had, according to Sir William Fox,

"seeds of a fatal disease." He instanced Theodore Parker, Wendell Phillips, and Harriet Martineau. Even Abraham Lincoln, who signed the emancipation, had a good many seeds of this fatal "disease." Another argument in favour of Christianity was the elevation of woman. It was nonsense to talk in this way, for the elevation of woman had come about by the advance of the human race. Then as to the argument that Christianity gave us hospitals and asylums. Now, there was not much Christianity in China, and yet parents were more cared for by their children in China than in Wellington. Hospitals and asylums were the result of the progress of the human race, and why should not Sir William Fox say that freethought was a product of Christianity?—for the one was just as much a result of Christianity as the other. Christianity had, however, produced many things which were not quite so beneficial as hospitals. He was not aware, for instance, that there were inquisitions before Christianity was introduced, nor bonfires of human flesh. Passing on to refer to the effects of Christianity on savages, as alluded to by Sir W. Fox, Mr Stout said that a true Freethinker—a man who loved his fellows, and who thought that every man had his rights—would not have treated the Maoris as they had been treated. A man who followed the teaching of Christ would not, at a trying time of the colony's history, have gone up and down the West Coast asking the settlers to arm because he feared a Maori outbreak. He wondered whether Sir W. Fox knew who did that. Towards the end of his lecture, Sir W. Fox said that he had been troubled with doubts, but that they had been solved by study of the Bible. He was glad to hear it, but that did not give him the right to throw stones at those whose doubts could not be settled in the same way. What the Freethought Association maintained was that they had a right to come to the consideration of any question without anyone having the right to say that they were right or wrong. True freedom of thought was granting permission to others to do what we think is wrong. With regard to the bible, Mr. Stout said no one could dispute that there were noble, beautiful, and moral things in it, but there were also some things which would be impure, were we to believe them true. Touching briefly on the question of the inspiration of the bible, and the moral lessons that it was said to teach, he asked was there no morality, kindness, or charity, before the Christian era? Morality was part of human nature, and would progress as the race progressed. With regard to miracles, and Sir W. Fox's statement that man could suspend natural laws, he characterised it as nonsense, and said that the belief in miracles was dying out as the intelligence of man increased, just as the belief in witchcraft had died out. In conclusion, Mr. Stout compared the teaching of Freethought and Christianity. He said if the human race were taught the gospel of good physical, moral, and intellectual health, that the race would be placed on a much higher platform. He recognised that Christianity had done much good in the past, as had other religions; but there would be a far higher religion—the religion of the future, when men would have knowledge instead of faith, and when they would see that it was their duty so to act that their action might be, as a great Freethinker had said, "the law of humanity."

Mr. Stout's lecture was listened to with great interest, and was much applauded. At the conclusion a vote of thanks was accorded to the lecturer, on the motion of Mr. Gotch, seconded by Mr. Kelly, and the proceedings closed with a similar civility to the chair.

God was my first, Reason my second, Man my third and last thought. Man alone is, and shall be, our God. Outside Man there is no salvation.—FEUERBACH.

The Holy Ghost is our reason and our understanding.—MUNTZER.

Mind, and the totality of the living active nerve—centres of an animal or human existence are for the unfettered natural investigator perfectly identical conceptions. Outside the nerve centres there is no mind.—BRUHL.

The church says the earth is flat; but I have seen its shadow on the moon, and I have more confidence even in a shadow than in the Church.—MAGELAN.

In practice all men are Atheists; they deny their faith by their acts.—FEUERBACH.

SPIRITUALISM,

BY AN AGNOSTIC.

I have no doubt you see the 'Liberal,' a weekly paper published in Sydney. The last three or four numbers contain an account of certain "appearances" said to have been witnessed by ten or twelve ladies and gentlemen, who have appended their names. The appearances (?) are so marvellous, and the good faith of the witnesses seems to be so genuine, that I wonder you have not taken any notice of the occurrence in your journal. Anything of the same kind that we read of having occurred in the States we should not take much heed of, but when those alleged miracles, or perhaps natural phenomena, are witnessed at our own doors, it behoves Materialists and Agnostics to give them an anxious inquiry. Either these appearances are true or false. What I mean by true is, that they appear without the aid of jugglery, optical illusions, or any collusion. The statements made by those ladies and gentlemen ignore all these. Well, what are we to do who are looking after truth? We are told that some time after Miss Wood—who is described as a medium—had taken a seat in a small room, examined her audience to see that she had no "spirits" about her, and when the lights were turned down, several female figures appeared, spoke, rang bells, scattered lolly-pops, and indulged in many anti-spiritual antics, but which were accepted by the audience as messages from the other world, brought to them by some of their dead relations. Now, Mr. Editor, and you, his readers, if you can throw any light on this mystery you will oblige. Are those ten or twelve ladies and gentlemen sane or insane? Are we who boast of an age of common sense to be fools or cynics? Is it possible that those ladies and gentlemen saw anything unnatural? Many things happen on this earth that we cannot give an explanation for, but this gross imposture, or eternal truth—for everything that happens is eternal—should admit of explanation. The numerous testimonials given by thousands of people that they have seen or felt other than matter, staggers the Materialist or Agnostic. If Spiritualism has any claim on our senses by evidence given to our senses, let us embrace it. We want nothing but "truth;" be it ever so antagonistic to our feelings, the truth will prevail. It seems to be such an easy matter to establish or condemn this phantom or reality, that meets our gaze in every Spiritualistic publication. If humbug which can be easily exposed, let us expose it; if truth, let us throw Materialism and all its train of progress to the winds, and be not like so many children and believe a thing because they are told to do so. If Baal is the Lord, let us worship Baal; but if the Lord is the Lord, let us worship Him. I hope your readers will give these remarks their earnest consideration. Do not jump at a conclusion and say it is all humbug. Remember that thousands of men and women tell a different story. Try and devise some means to successfully expose this 1884 phantom, or proclaim its reality. It will then be known whether this is truth or falsehood by those who are privileged to investigate the matter practically. From the circumstance that the inquiry at present discussed took place at the house of Mr. W. Bucknell, a gentleman well known in Sydney, whose very name stamps honesty on any proceedings he may engage in, cautions us to inquire respectfully into the following condensed account of what took place:—"In a short time—in a light sufficient to distinguish—a small figure covered with white drapery came out. The figure spoke, said, poor 'pocha' is tired, rang a bell, took up a doll, &c. Shortly another tall figure appeared, took up a pencil, and wrote Lizzie, &c. Another figure wrote on a paper, all in view of the undersigned: 'A friend to all; go on in your good work.' Signed—'Martha.' The small one then appeared, lifted a small table, &c., and then gradually faded away (dematerialised) before our eyes, the others retiring behind the curtain. Signed—A. W. Bucknell, Geo. Wright, Henry Miller, Thera Livi, Fred. Braun, A. Tucker, James Braun, E. J. Tucker, L. Crocker, S. G. Gale, Geo. W.—, Hy. Gale." Greymouth, May, 1884.

NAMES OF FREETHINKERS IN THE CALENDAR FOR JUNE.

2. Monday—Guiseppe Garibaldi, died, 1882.
4. Wednesday—Adam Smith, born, 1723.
6. Friday—Corneille, born, 1606.
11. Wednesday—Roger Bacon, died, 1294.
12. Thursday—Harriet Martineau, born, 1802.
14. Saturday—G. Leopardi, died, 1837.
19. Thursday—Pascal, born, 1623.
20. Friday—Bishop Colenso, died, 1883.
21. Saturday—A. Collins, born, 1676.
22. Sunday—J. Mazzini, born, 1805.
26. Thursday—Armand Barbès, died, 1870.
27. Friday—Harriet Martineau, died, 1876.
29. Sunday—Rousseau, born, 1712.

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TO CORRESPONDENTS.

H E X.—We think the evidence in favour of Sir Philip Francis being Junius is overwhelming, and that the claims for Paine or Burke are extravagant in the highest degree. Paine's style, though strong and clear, lacks the academic polish of Junius. Nor had he the opportunities of information. Burke, who was the essence of truthfulness, distinctly denied the authorship.

C R E D A.—We have no space for such topics as the Ten Lost Tribes and "their descendants the English." Besides, life is too short to waste any part of it in seriously discussing the absurd.

S R T.—The *raison d'être* of the REVIEW is not to establish half-way houses, easy resting stages, for minds in a state of transition. We should consider such a course immoral if consciously pursued.

We regret having to omit reports of Auckland, Waverley, and Woodville Associations, as they were received too late for insertion in this issue.

We would again remind correspondents that all communications must be in the Editor's hands not later than the 24th of each month, in order to ensure insertion in the following number.

Received: 'The Liberal' (Sydney), 'The Presbyterian,' 'The Methodist,' 'The Boston Investigator,' 'The New York Truth-seeker,' and 'Lucifer' (Kansas).

The Freethought Review.

WANGANUI, N.Z., JUNE 1, 1884.

THEOLOGY AND TRUTH.

"In the present age," says Mill in his admirable essay on "Liberty"—"which has been described as 'destitute of faith, but terrified at scepticism'—in which people feel sure, not so much that their opinions are true, as that they should not know what to do without them—the claims of an opinion to be protected from public attack are rested not so much on its truth, as on its importance to society." He then goes on to argue, that "the usefulness of an opinion is itself a matter of opinion," and that "the truth of an opinion is part of its utility," and that "in the opinion, not of bad men, but of the best men, no belief which is contrary to truth can really be useful," and he continues: "Those who are on the side of received opinions, never fail to take advantage of this plea; you do not find them handling the question of utility as if it could be completely abstracted from that of truth; on the contrary, it is above all, because their doctrine is 'the truth,' that the knowledge or the belief of it is held to be so indispensable." Against whatever good Christianity may have done in the world must be set this evil among many, that coming with bribes and threats, it has made the great bulk of civilised mankind careless about truth *as truth*, and only careful to hold those opinions which seem personally pleasant. Other theological systems have no doubt had a similar effect in all ages and among all nations, but in none of them has the human intellect and conscience been so persistently perverted in this respect. In our day it is mainly to science, and the spread of political freedom, that we owe the emancipation of the human mind and any such "veracity" as exists among the mass of the people in any community. It is true that the Churches recognise truthfulness as an important moral virtue, but how rarely do preachers or orthodox writers insist upon the duty of looking facts in the face and forming our opinions according to the evidence. On the contrary, every endeavour is made by them to induce in the minds of their hearers or readers that emotional state in which purely intellectual propositions which should be examined critically, if the attainment of truth were the object, are passively accepted, and what pretend to be the evidences become the objects of belief. In the Catholic Church, as Cardinal Newman has lately reminded us, miracles are regarded as "doctrinal facts, that is, they are believed on the authority of the Church, and though this is not avowedly the case in the Protestant Churches, it is so practically. This is conspicuous in the Bishop of Peterborough's "Discourses," which have been much relied on as furnishing a complete answer to Freethinkers. The main objection to this kind of argument is that it proves too much. We have only to substitute the name of some other creed in the "Discourses" and their logic is equally sound for those who hold it. At the same time the Bishop is careful not to abandon the power of using theological threats, and says "that Christianity does warn men of certain penalties, heavy and grievous penalties, if they do not believe what Christ says," but operative as this argument is, it is usually kept in the background, for men who are beginning to be ashamed of the English "blasphemy laws," which, as Mr Justice Stephen has demonstrated, are founded on "the principle of persecution," shrink from transferring them from earth to heaven. Yet there can be no doubt that the Churches would have but little hold over men's minds did they not maintain, as the Bishop

of Peterborough puts it, that "Christianity is 'authoritative teaching, accompanied by threats of penalties.'" Probably every religious creed that ever existed held out threats of punishment for disbelief in some form or other, but it is clear that the punishment can only be incurred if the creed is true, and it is just at this point that the Bishop's argument, which attempts to draw a parallel between natural and supernatural penalties, breaks down. While Christianity says believe or suffer, nature says find out the truth or suffer, and nature, in all cases speaking by experience, says the way to find out the truth is not to believe without evidence but to search for proof. With nature as with science, to use Professor Huxley's words, "blind faith is the one unpardonable sin." Nature has taught the man of science "to believe in justification, not by faith but by verification."

It would certainly not add to the confidence reposed by the public in the decisions of our Courts of law, if the presiding Judge were to begin the proceedings by indicating what, in his opinion, the verdict should be, and assure the jury that imprisonment and torture would be their lot if they gave a different one. Yet this is practically the position taken up by orthodoxy when it condescends to argue at all, with the additional precaution of employing counsel on one side and subjecting him to similar penalties. In these circumstances the argument from authority is weakened to the utmost. The judgment of those who have really candidly investigated a complex subject ought properly to carry great weight, but of what value is an opinion which has been corrupted by both sides?

reduced to a minimum. Unlike scientific men, even the rough and ready conclusions known as those of common sense, it has not been arrived at by any application of thought to reality at all. It is but the sickly growth of an industry protected from the open competition of the market. Directly its votaries dare to think for themselves they differ from their brethren, till, in increasingly numerous instances, the conclusions of theological experts, as to the meaning and origin of Christianity, and even as to the truth of Theism, become wide as the poles asunder. Men of the world usually regard supernatural religion as at best a respectable superstition and a useful auxiliary to the police force, which, as it does not interfere with them, they are willing to let alone. With them as with the so-called religious world, truth is a matter of comparative indifference. On different grounds they seem to have come to much the same conclusion. In each case the habit of mind thus indicated is distinctly immoral if morality means that mode of thought and conduct which conduces most to the health and consequent happiness of the social organism. The enormous influence for good which an earnest regard for truth, apart from what John Locke calls "by-ends," would have if it were once generally diffused is obvious. In philosophy, religion, politics, and social life, the mischief done by the prevailing want of veracity is incalculable. Is it unfair to attribute much of this to a theology which cultivates credulity as a virtue, and stigmatises doubt as a crime?

R.P.

Reviews.

The Creed of a Modern Agnostic: By Richard Bithell, B.Sc., Ph.D., London. George Routledge and Sons, 1883.

Agnosticism, or a belief in the Unknowable, has had as large a measure of success for the time as most of the popular beliefs. As a pure negation it has appealed only to the cultured; in the quiet walks of philosophy it finds its home, where it is accepted as the final resting place of minds disturbed with doubt—the one safe generalisation which will not be upset by new discoveries. But the safety only remains to its votaries so long as they refrain from affirming anything. Mr. Herbert Spencer has gone out of his depth, as it appears to us, by predicating an Infinite and Eternal Energy, and his boldness and daring appear to be shared

by other worshippers at the shrine of the Unknowable. The author of the work under notice, for instance, makes the following positive confession of faith:—"But the Great First Cause, as I conceive Him, fills all space, and possesses attributes which supersede and infinitely transcend the mere human attributes of knowledge and will. But for these attributes we have no name; and I for one refuse to apply to them names which mean something vastly inferior, and possibly altogether different in their nature" (page 75). Yet the author had only just been naming attributes of a purely human conception. Having found a "Cause," Mr. Bithwell endows it (or rather "Him") with *greatness* and *seniority*. The humility of refusing to name the attributes, ought to have begun at the beginning, for the conception of a "Great First Cause" is less daring than to clothe "Him" with such attributes as omnipotence and omniscience. While the writer objects to the term omnipotence, he speaks confidently of the "Almighty." It appears that this Agnostic clings to his Bible, only he refuses to accept "the perversions of priests or the glosses of schoolmen." The "Cause," moreover, of which no attributes are to be predicated—"God the Unknowable"—"manifests himself in the universe, in society, and, above all, in the 'soul.'" If this be so, the term Unknowable is misapplied. But the humility has merged in a boundless confidence before the last article of "The Creed" is reached, and we are told that "the Governor of all Worlds is *wise*, and *good*, and *strong*" (page 135). After this the reader will not be surprised to hear that "the modern doctrine of Evolution has been assumed throughout these pages." The morality of the "Creed" appears to be of an unimpeachable character, and very liberal sentiments are expressed. But as these qualities are not rare among modern formulists of creeds, they can hardly be appropriated as distinctive of Agnosticism. It is wonderful how much the author appears to increase in knowledge of the Unknowable as he proceeds toward the end of his book—an evolution so rapid that if the work had only continued for another 100 pages or so, he would probably have known all about "Him."

B.

The New Zealand Craftsman and Masonic Review.
Wellington: Lyon and Blair.

We welcome very heartily the first number of the 'Craftsman,' especially on account of the broad and liberal tone which characterises the editor's work. It cannot be the boast of the fraternity that their journals and magazines take as a rule a high stand from a literary point of view, and it is a pleasure to find a considerable advance in this respect in the pages of the 'Craftsman.' Masonic discussion is too often governed by a slavish adherence to ritual, and is seldom animated by the spirit of progress which should govern great institutions. If the 'Craftsman' can manage to steer the independent course which marks its first number, it will probably find a large number of friends who believe in something more nourishing than the dry husks of forms and ceremonies. There is a sentiment in one of the contributed articles—"Prerequisite for Masonic Initiation"—to which we must take objection. The writer, placing his construction on the phrase "reputable circumstances," says:—"Men in receipt of a pound or thirty shillings a week usually, and married, with families (be they large or small, some five, some ten, some fifteen, &c.), cannot afford the luxury of Freemasonry; for it is a *luxury*, only to be enjoyed by those who are in comparatively easy circumstances." Is not this degrading Masonry to the Club level? Masonry is described as a system of morality; but if the above interpretation is correct it must cease to bear the title. The editor apparently is not likely to sympathise with the doctrine, and for the credit of Masonry we hope the moralist who draws the line at thirty shillings a week does not represent the opinions of more than an insignificant minority. There was a certain man whose price was "thirty pieces of silver," who also would not have been considered in "reputable circumstances."

Spirit or Matter—An Inquiry into the cause of Life and Organisation: A lecture by Archibald Campbell.
Auckland: A. Campbell, 1884.

This lecture has been printed by request in pamphlet form. It inquires into the operations of the material forces of Nature, finding in them the secret of all that is and the promise and potency of all that is to be. Though no subject has been more exhaustively discussed than Materialism, Mr. Campbell places it in a new light by the felicity and originality of his illustrations. The law of growth, the ever-changing combinations of the elements, produces life in its various forms. Spirit by the process of elimination is finally identified with mind; but mind itself, upon being analysed, is but "accumulated consciousness," the "store of personal experience." The assumption that there is one originating force is met by the statement of fact that "the struggle for existence everywhere apparent shows an incessant conflict of forces," and "the conflict is life, all the life there is." The lecture is the product of profound observation and reflection, and is worthy of a high rank in the field of Freethought literature.

INFLUENCE OF FREETHOUGHT ON THE FAMILY.

The following is the synopsis of an address delivered before the New England Freethinkers' Convention in Paine Hall, Boston, January 27th, 1874, by Miss Susan B. Wixon.

Once, the human mind was curbed, repressed, enslaved—held in bondage by the lash of fear in the hands of ignorance and superstition. Science slowly dawned upon the childhood of the race, and, one by one, it broke the clanking fetters that held the mind of humanity a prisoner, in a dungeon of darkness, and bade the liberated thought be free forever and forevermore. And to-day, Freethought, that once was palpitating, shrinking, afraid to set its foot upon the solid ground, stands firm, defiant, eager to meet the hosts of earth, heaven, or—any other place, for it knows that it is right, and, in our time, the right need not falter, need not whisper under the breath, as did Galileo in that other time, but may speak out bravely—"The world does move!" and we know it.

Once, the very stoutest mind dared think *free* thoughts, for well was it known that such thinking brought men in peril of life and limb. On every hand, the stake, the guillotine, the gibbet, menaced with fire and blood the free thinker and the free speaker. The red hand of persecution was raised, and superstition, dark and forbidding, attended by hate and vengeance, was abroad. The Spanish Inquisition, in power for nearly five hundred years, with its five million victims, with its subterranean dungeons, with its rack and thumb-screw, with all the barbaric tortures that human ingenuity could devise, or human demons suggest, commanded the thought of the world to be still—to lie prostrate in the dust, nor dare be honest with itself.

But "All things come round to him who will but wait," and slowly, imperceptibly, almost, like a fair flower springing up amid the decay and ruins—like the pure white lily that rises from the mud and smiles in beauty above the waters of the lake, so has Freethought budded, unfolded, and spread its petals of wondrous beauty around the world. As the polar star to mariners upon the sea, and travellers o'er the land, guiding them safely to harbour and to home, so has Freethought steadily appeared, in spite of persecutions, in spite of storms of bigotry and hatred, in spite of ignorance and fierce malignity, more cruel than the grave—a brilliant star of hope and promise to all the people of our planet, beneath whose gentle influence the world grows tender "with charity for all and malice toward none."

To-day, with all its mistakes, with all its drawbacks, is the very grandest and greatest period that was ever known, and it is so because of the progress of ideas, because of the liberality and freedom of thought which shall yet break every fetter of the human race, banish forever poverty, crime, sin, and shame, and ultimately

cause, not only our land, but every land, to be indeed the "home of the brave and the land of the free."

Twenty years ago, Evolution was a theme for sneers and laughter. To-day the highest culture investigates its methods, and the name of the noblest interpreter, Darwin, is breathed with reverence and respect. If there is any laugh to come in, it is not in the fact of the evolution of the human race, but, rather, it is in the story of the Maker of a universe coming down to fashion a man out of soft clay, as a child plays at making mud pies! Or in the still more ridiculous tale of tracing the origin of woman to a mad man's rib!

There was never a time in the history of the world when Freethought was so widely spread as to-day. Like the dew of a summer morning, it has crept everywhere. All the east is aglow, with its sunlight betokening the dawn of a fairer day, and the morning rays of its sun float over to the west, enwrapping the world in a light and beauty such as it was never clothed in before. Its arrows of truth and knowledge come speeding into the hearts and homes of the people everywhere, and whether Freethought is wanted or not, it is here, and here to stay, to brighten, beautify, and educate the race, to bless the world, and, eventually, to make this grand old earth a very Eden of delight, and without a serpent in it.

What is the result of all this Freethought that is surging up and down like the ocean billows?—what its influence upon society, the individual, upon the most sacred and beautiful relation in the world—the family? We are sometimes told that Freethought means lax morals, moral depravity; that liberty of thought indicates licence, and, in the family, it means disintegration, breaking up of all that is purest and truest in humanity. This is incorrect. It is the *lack* of Freethought in society that has produced a lax morality; it is the prevalence of that monstrous dogma, that though one indulge in the most cruel and wicked conduct, yet at the eleventh hour he may repent and become a member of the *best* society in the "City of the New Jerusalem," that has made such mischief in society here. It is the doctrine that *another* has suffered and atoned for the sins of the most guilty wretches, that is responsible for the loose morals in the social world to-day.

Freethought teaches that he who sins must suffer for that sin, not another. In Freethought there is no such thing as vicarious atonement, for it teaches that the wrong-doer must suffer the penalty of his own wrong-doing every time, and that there is no escape through the sacrifice of another, living or dead.

The position of the Freethinker in the community is not that of one who defrauds his neighbour, who meddles with that which is not his own, or who pretends to be that which he is not. Whatever else he may be called, he is not a hypocrite. Honest in his dealings, independent in his views and opinions—a little rough, maybe, sometimes, speaking out plainly his candid opinion—he is your straightforward, upright, intelligent citizen, whose word is as good as his bond. He is not perfect, by any means, for perfection is not allowed to dwell on earth, but he tries to do as nearly right as possible, the best he can; and "Who does the best his circumstance allows, does well, acts nobly—angels can no more."

The prisons, houses of correction, gaols, idiotic and insane asylums, and reformatory institutions, are filled, not with Freethinkers and their families, but by those who believe freethinking to be a sin, and who also believe that sin-stains can be rubbed out with blood. Rarely is a Freethinker before the Courts for any crime or misdemeanour—hence, it is not this class who commit offence against law and order.

The influence of Freethought in the family is always that which truth, candor, and common sense bears. It finds its heaven in the home, its paradise in the family circle, its saviour from evil in a correct understanding of the laws of Nature, its angels of good in right endeavour, its blessings in the loves embodied in husband, wife, children. In the home where liberty of thought is welcomed, there are no jars, no strife, for the rights of all are admitted and respected. In such a home you do not find a family of drunkards,

nor nest of libertines. True, you may not discover there a Sunday-school Superintendent or a pious deacon, nor will you find one engaged in studying how to violate a business trust, or branded as an embezzler, thief, or swindler. I challenge the whole world to produce a family governed by true Freethought principles, read by reason and intelligence, that is not upright, moral, just, and honourable. The influence of pure liberty of thought tends not to immorality, licentiousness, or wrong doing. Where an enlightened judgment is the guiding star, it is next to impossible to go astray; and I claim that the children educated under its influence are superior, physically, morally, all ways, for they are taught to observe the health laws, taught that truth and justice are to be held sacred and inviolate—that the crown of true happiness is not found in the following of blind impulse, or unreasoning faith, but in obeying the dictates of calm reason, and living in harmony with the mandates of Nature, whose laws and commands are as the rhythmic flow of sweet music.

Books, music, and games are found in the Freethinker's home—a sweet interchange of thought obtains in that family circle; and one great subject of thought and discussion in such a home is to know how to live—as Herbert Spencer beautifully expresses the art of living as the highest results of education: "Not how to live," he says, "in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is the right ruling of conduct in all directions, under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to bring up a family; in what way to manage our affairs; in what way to behave as a citizen; in what way to utilise all these forces and sources of happiness which Nature supplies—how to use all the faculties to the greatest advantage of ourselves and others."

That is the doctrine taught and practised in the Freethinker's home; that is the influence of freethinking upon the home and family—the striving to make it the sweet centre of honour, trust, and truth, of purity and affection, from which shall radiate the principles destined to make purer and more holy all hearts that they may reach—that shall yet make life indeed worth the living.

Freethought fully and firmly endorses monogamic marriages as the highest outcome of all the social forces that have operated in the history of the past. It believes in it as the best and highest good for the race. It would have it, not a theme for jest, a rushing into in a silly, hap-hazard manner, the most incompatible unions receiving priestly sanction, to be followed by mutual recrimination and abuse, and snapped by a divorce court in a year or two, or less; but it would make marriage more sacred and beautiful by a more careful understanding of its laws, uses, obligations, a deeper insight into the laws that govern temperament, mutual adaptation, congenial harmony, all of which would make it a complete blending of physical, moral, and mental forces, and all held in perfect control by the intellect, and, in such unions, divorce would be as unnatural as impossible.

Thus is the influence of Freethought positive and practical. Its children are better children for being taught that they are of human origin, and that their highest duty is not to make haste to save their souls for some other world, but to make the best and highest use of this—to unfold and spread all there is of good—to turn from that which is evil—to depend on labour and science for their aid, and not upon some unknown power—to do right for right's sake, not hoping for reward, nor fearing punishment, and that virtue expects no recompense save the satisfaction arising from the performance of noble deeds.

Freethought, little understood by many, is, however, in its influence, especially upon the family, one of the noblest and worthiest powers, and more and more will its influence be seen and felt as the years roll on, until it is found to be indispensable in all the relations of life, for it is as the stars to the night, the sun to the day, without which there can be clear light, no true life, no genuine beauty.

Notes & Queries.

ANSWERS.

THE MADHI.

In answer to a query in the April number, I send you the following from the pen of an Englishman resident in Egypt:—Mohammed Achmet, the Mahdi, is a Dongolawi, or native of the province of Dongola. His grandfather was called Fahil, and lived on the island of Nait Arti (Arti-Dongolawi or island). The island lies east of and opposite to Oridi, the native name for the capital of Dongola. His father was Abdullhi, by trade a carpenter. In 1852 this man left and went to Shindi, a town on the Nile, south of Berber. At that time his family consisted of three sons and one daughter, called respectively Mohammed, Hamid, Mohammed Achmet (the Mahdi), and Nurelsham (Light of Syria). At Shindi another son was born, called Abdullah. As a boy Mohammed Achmet was apprenticed to Sherifed-deem, his uncle, a boatman, residing at Shakabeh, an island opposite Sennaar. Having one day received a beating from his uncle, he ran away to Khartoum, and joined the free school or "Medressu" of a faki (learned man, head of a sect of dervishes), who resided at Hogahli, a village east of and close to Khartoum. The school is attached to the tomb of Sheikh Hogahli, the patron saint of Khartoum, and who is greatly revered by the inhabitants of that town and district. The sheikh of this tomb or shrine, although he keeps a free school and feeds the poor, derives a very handsome revenue from the gifts of the pious. He claims to be a descendant of the original Hoghali, and through him of Mahomet. Here he remained some time studying religion, the tenets of the sheikh, &c., but did not make much progress in the more wordly accomplishments of reading and writing. After a time he left and went to Berber, when he joined another free school kept by a Sheikh Ghubush, at a village of that name nearly opposite to Mekerref (Berber). This school is also attached to a shrine greatly venerated by the natives. Here Mohammed Achmet remained six months completing his religious education. Thence he went to Aradupp (Tamarind Tree), a village south of Cana. Here in 1870 he became a disciple of another faki—Sheikh Nur-el-Daim (Continuous Light). Nur-el-Daim subsequently ordained him a sheikh or faki, and he then left to take up his home in the island of Abba, near Kana, on the White Nile. Here he began by making a subterranean excavation (khaliva—retreat), into which he made a practice of retiring to repeat for hours the names of the Deity, and this accompanied by fasting, incense burning, and prayers. His fame and sanctity by degrees spread far and wide, and Mohammed Achmet became wealthy, collected disciples and married several wives, all of whom he was careful to select from among the daughters of the most influential Baggara Sheikhs (Baggara—tribes owning cattle and horses and notables). To keep within the legalised number (four), he was in the habit of divorcing the surplus, and taking them on again according to his fancy. About the end of May, 1881, he began to write to his brother fakis (religious chiefs), and to teach that he was the Mahdi foretold by Mahomet, and that he had a divine mission to reform Islam, to establish universal equality, a universal law, a universal religion, and a community of goods ("beyt-ul-mal"); also, that all who did not believe in him should be destroyed, be they Christian, Mohammedan or pagan. Among others, he wrote to Mohammed Saleh, a very learned and influential faki of Dongola, directing him to collect his dervishes (followers) and friends and join him at Abba. This Sheikh, instead of complying with his request, informed the Government, declaring the man must be mad. This information, and with that collected from other quarters, alarmed his Excellency Reouf Pasha, and the result was the expedition on 3rd August 1881. In person the Mahdi is tall, slim, with a black beard and light brown complexion. Like most Dongowalis he reads and writes with difficulty. He is local head of the Gherlan or Kadridge order of dervishes, a school originated by Abul-Kader-el-Ghatani whose tomb is I believe at Bagdad. Judging from his conduct in affairs and policy, I should say he had considerable natural ability. The manner in which he had managed to merge the usually discordant tribes together denotes great tact. He had probably been preparing the movement some time past.

DARWINISM.

In reply to "Fiat Lux," in No. 7, there has been little done in the way of supplying missing links since Darwin's death. Huxley is the greatest expositor of the theory of Evolution. The most important discovery has been that of a low type of skull found in France—as low as the Neanderthal, which approached that of the anthropoids. The continuity of life from the monera to man has been pretty conclusively established. Darwin's death is so recent, the discoveries since made cannot be many.—A.

NEMESIS.

The character of Nemesis as the goddess of vengeance is well known, but, as with most of the heathen divinities, was subject to the law of evolution, passing through three distinct stages in her mythological career. She was called the daughter of Night, and was in her earliest period a personification of the reverence for law and conscience. In this character Nemesis is morally the greatest of all gods and goddesses. In the second stage, she is pictured by Herodotus as measuring out happiness and unhappiness to mortals, teaching humility to the proud and raising the meek and lowly. The third stage represents her in her popular character as the avenging fate that sooner or later overtakes the hardened sinner. She was represented as a virgin.—C.

QUERIES.

Can you or any of your readers inform me who is the author of the following lines, and about the time they were written.—J.P.

"I sent my soul through the Invisible, some letter of the afterlife to spell :

And by-and-bye my soul returned to me and answered :—
'I myself am heaven and hell.'

"Heaven, but the vision of fulfilled desire,
And hell the shadow of a soul on fire ;
Last on the darkness into which ourselves,
So late emerged from, shall so soon expire."

MATTHEW ARNOLD.

ON HEARING HIM READ HIS POEMS IN BOSTON.

A stranger, schooled to gentle arts,

He slept before the curious throng.

His path into our waiting hearts

Already paved by song.

Full well we knew his choristers

Whose plaintive voices haunt our rest,

Those sable vested harbingers

Of melancholy guest.

We smile on him for love of these,

With eyes that swift grew dim to scan

Beneath the veil of courteous ease

The faith-forsaken man.

To his sad gaze the weary shows

And fashions of our vain estate,

Our shallow pain and false repose,

Our barren love and hate,

Are shadows in a land of graves,

Where creeds, the bubbles of a dream,

Flash each and fade, like meeting waves

Upon a moonlight stream.

Yet loyal to his own despair,

Erect beneath a darkened sky,

He deems the thorniest truth more fair

Than any gilded lie;

And stands, the spectre of his age,

With hopeless hands that bind the sheaf,

Claiming God's work without His wage,

The bard of unbelief.

—'Literary World.'

A correspondent of the Boston Index elucidates the tenets of "Free Religion" in the following terms:—In the article of F. M. Holland, in a late Index, the formula of the Free Religionists is set forth. No scepticism has, he thinks, spoken of these four principles: 1. The positive existence of a transcendent Reality, which reveals itself in conscience, but is above all definition; 2. Our continual dependence on this Reality, in which we live and move and have our being; 3. The certainty that it acts through fixed and general laws; and, 4. Some sort of connection between this action and the tendency which leads us to do right. Now, when we come to dwell in this Reality, we become philosophers, and have a real existence as such. And a philosopher is not an automaton; he is a Reality-reliant man in phenomenal things. In fact, a man is as he lives, or dwells; for the quality of a substance must be in strict relation to the substance itself.

WHAT IS MASONRY?

An interesting controversy has taken place in Wanganui on the subject of Masonry. At the consecration of a new Masonic Hall, the Rev. W. B. Harvey, head master of the Church of England Trust School in that town, performed the duties of Presiding Officer, and took the opportunity in a portion of the ceremony when the general public were present, to enlighten "the world" as to what was Masonry. Reporters were present, and his speech appeared next day in the papers. A well-known Freethinker was present as a Mason, and one of the papers commented, from the theological side, on the anomaly of one Mason carrying a large Bible, and another marching in the procession who on Sunday evenings joined in "scoffing" (the usual term of abuse for criticising) at the same book. In reply to the Rev. Mr. Harvey's attack appeared a letter in the 'Wanganui Herald' which created a small sensation among the Craft, and, we believe, has been extensively circulated in other parts of the colony. As our friends are likely to find the subject interesting, we publish the attack and reply:—

THE REV. W. B. HARVEY ON MASONRY.

Worshipful Masters, Wardens, and Brethren,—In accordance with your prayer, and by virtue of the Dispensation granted to me by the District and Provincial Grand Lodges, I have solemnly dedicated this lodge to the purposes of Freemasonry in the name of the Most High God. Before resigning my seat to the W. M., by whom the lodge will be duly closed, I would in a few words invite you to reflect on the meaning of the ceremonial in which we have been engaged. You, brethren, will not need to be reminded that religion is the very foundation stone of our ancient institution. You have too often been called upon to avow your faith and your trust in the ever watchful providence of God, your reverence for his holy word, to be left in any doubt on the point. You know that as Masons you are required, first and above all things, to be religious, God-fearing men. True, we pay no heed, within these walls, to those distinctions by which unhappily, the believers' camp is rent asunder. Our rules will not suffer us here to speak of names that too often act not as bonds of union in a common cause, but as the battle cries of opposing factions. But we ignore them, not as excluding any, rather as including all: not as slighting and condemning any, but as holding all in brotherly esteem and love. We are ready to extend the right hand of fellowship to all good men and true, who bow with us before the throne of the Great Architect and Ruler of the Universe and recognise with us the Volume of the Sacred Law as the only sure basis of morality, the only sure teacher of our duty to God, to our neighbour, and to ourselves. But, as Masons, we can have no fellowship with men who are seeking to destroy the faith on which we have built all our present confidences, all our future hope. We do not judge them; to God and not to us they are responsible; to Him their account must be rendered. But our aims and theirs are as opposite as light and darkness. We have nothing in common with them; we cannot wish them "God speed." The duty of Masons in this respect was clearly marked when the Grand Lodge of England refused any longer to recognise the Grand Orient Lodge of France, on the ground that they had removed the name of the Deity from their ritual. You, brethren, are far too well instructed and too loyal to our order to need thus to be reminded of the principles you have so often vowed to uphold. But I hail with satisfaction the opportunity given us to-day of proclaiming those principles to the world. At a time when faith in God and God's revealed will is openly scoffed at by so many, it is well that all should know that Masons are not among those who would remove the ancient landmarks; that Masons steadfastly believe in one true God, who made heaven and earth; that Masons hold in the utmost reverence the sacred Book in which He has revealed Himself to man; that Masons seek His aid in all their lawful undertakings, and confidently expect His succour in every time of danger and distress. The service in which we have been engaged bears emphatic witness to the first principle of Freemasonry. It remains for us, brethren, to bear still more emphatic witness to them in our lives. Let us make it then our earnest study not only to prove but to commend our faith by displaying in ourselves the virtues that should adorn every true Mason; especially that most God-like of all virtues, Charity. May mutual love ever reign within these walls, and shine forth, as from a centre of light and warmth, on all the world around. May the name of Mason ever be associated in this town with the thought of a good and upright man—one whose word is never broken whose heart and hand are ever ready to succour the needy and distressed. Most heartily do we congratulate the Worthy Masters, Wardens, Officers, and Brethren of the two lodges that have united to build this house. We trust the zeal you have displayed in this good work will indeed meet with the approval and blessing of the Great Master Builder. May peace be within these walls, and the voice of joy and praise resound therein continually. May all your undertakings here be prosperous as this has been, and may your earthly happiness be crowned with the Supreme bliss of heaven!

[REPLY.]

WHAT IS MASONRY?

BY A MASTER MASON.

The Rev. B. W. Harvey, as Presiding Officer, took the opportunity at the consecration of the new Masonic Hall to put forth publicly certain views on Masonry which have provoked some notice among the Craft and in the public Press. That he departed widely from the central principles of Masonry I have no doubt whatsoever. For that universality and comprehensiveness which distinguish our ancient Order, we have had placed in the foreground the doctrines of a sect, the theology and polemics of priestcraft, with what looks very like an attack on individual Masons whose theological and speculative opinions have not been cut according to the sectarian pattern. "As Masons" (said the Presiding Officer) "we can have no fellowship with men who are seeking to destroy the faith on which we have built all our present confidences, all our future hope. We do not judge them; to God and not to us they are responsible; to Him their account must be rendered. But our aims and theirs are as opposite as light and darkness. We have nothing in common with them; we cannot wish them God speed. The duty of Masons in this respect was clearly marked when the Grand Lodge of England refused any longer to recognise the Grand Orient Lodge of France, on the ground that they had removed the name of the Deity from the ritual." The speaker went on to say that he had taken the opportunity of the occasion of proclaiming his principles to the world. If it is well that the world should know the views of a Mason and a theologian, it is also well the world should know that there are Masons who are not theologians who do not hold the same views of Masonry.

Now I desire to take my stand on the same ritual, and to profess as deep a reverence for the ancient landmarks as the Rev. Mr. Harvey. Fortunately there is no Pope in Masonry. If anyone, moreover, is to blame for what may seem a religious discussion, I think the Presiding Officer is called upon to render an account for introducing the polemic on an occasion when polemics are forbidden. The first question then that has to be answered is, What is the "faith" to which he referred as binding on a Mason? Clearly it is not the Christian faith. Mr. Harvey was well aware that that faith is no part of Masonry—that it has been excluded by the most careful process of elimination. If it were included, Jews could not be members of the Order; yet some of the most distinguished members of the Craft belong to the Jewish faith. And as Jews reject the New Testament as the result of imposture, it cannot be an essential or any part of the "faith" of a Mason. But is the "faith" of a Mason acceptance of the Old Testament minus the New? If so, then all Masons are simply Jews in religion—professors of Judaism. But leaving out the logical dilemma in which all Christians would be placed by such a theory, is the Rev. Mr. Harvey prepared to deny that Freemasonry may and does exist among Mahomedans, Brahmans, and other peoples who do not acknowledge any part of the Jewish or Christian scriptures? No well-informed Mason would take such a stand.

Then is the "faith" a simple Deism? To this position Mr. Harvey is logically forced, and we do not care to deny him all the advantage it gives him. He stands precisely on the same platform as Thomas Paine, who wrote: (Age of Reason, page 1), "I believe in one God, and no more, and I hope for happiness beyond this life," and added, "I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy." This practical religion some Masons think superior to theological systems. To sum up this part of my argument: The Christian faith is not a tenet of Masonry, or all reference to Christ would not be carefully excluded, and Jews could not be Masons. Judaism, again, cannot be a tenet, or Hindoos could not be Masons. And Deism itself (which I have conceded for Mr. Harvey's consolation), is not thought an essential part of Masonry by the great body of French Masons.

In the reference to the Grand Orient, Mr. Harvey is extremely illogical. He speaks in the name of all Masons, yet immediately states that the Grand Lodge of England "refused to recognise the Grand Orient." If he had been as cautious as he ought to have been in the presence of so many brethren, he would have simply stated the fact that one body of Masons had refused to continue to hold communication with another body independent in its jurisdiction. In the same way he would have had to admit that the Grand Lodge of England had refused to recognise the Grand Lodge of Victoria and the Grand Lodge of New South Wales (no harm being done by the non-recognition), while nearly every Grand Lodge in America had extended the right hand of fellowship. To confound Masonry in its universal character with the actions of one Constitution, argues an artificial knowledge of the Order or a defective reasoning power not creditable to anyone who assumed the authority to lecture Masons.

And now let me pursue in as brief terms as possible the enquiry, What is Masonry? What are the great central principles which, apart from the emblems, allegory, and symbols, distinguish and inspire all true Masons the world over? I have attempted to show what Masonry is not, and if I am followed, it will not be difficult to discover what it is. In the first place it is a system of morality. This is the great central fact which few Masons will hesitate to accept. The relation of the Bible to that vital truth is emblematical, allegorical, and symbolical. But there are other emblems and symbols of equal authority. Every Mason will apprehend what I mean, and find the warrant for the statement in the ritual. Is this system of morality enforced and illustrated? Undoubtedly; and the chief corner stone, or rather the foundation, of the system is—Brotherly Love, Relief, and Truth. This is the universal religion which appeals to all humanity, to the world, and gives the Order its sanctity, authority, and charm with all worthy members. While theologians are quibbling and distressing their narrow circles with

metaphysical puzzles, the Mason practises the religion of duty, action, and conduct, and tries to make that simple but sublime *worship* universal.

"No fellowship" forsooth! If Mr Harvey can persuade Masons to abandon, or even modify, the practical religion of the Order, for theological conundrums which he dare not even mention without overstepping the landmarks, he can make the sun stand still and the shadow go backward on the wall. *The most valuable hints* of Masonry are Virtue, Morality, and Brotherly Love. That is the true faith of a Mason, technical as well as real, and even Mr Harvey will hardly venture directly to affirm that in grammar, logic, or articles of faith there is another superlative of higher authority. On that rock I take my stand, and affirm that Mr Harvey was as heterodox in his exposition of the principles of Masonry, as he was obscure and contradictory in proclaiming *his* faith in the place of the true faith about which no Master Mason, in theory or practice, can err. In conclusion let me remind the rev. gentleman that his theological cant about sending Masons to God for judgment is as arrogant as it is unmasonic; that the time is past when Masons fear the frowns or the implied threats of a priest; and that he can only earn their full confidence and respect when he learns the great lesson, that right conduct, not correct theology, is that which entitles a man to the fellowship of Masons.

Correspondence.

VACCINATION.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

Sir,—Since vaccination is compulsory, it becomes a fair question for discussion. On this ground I feel sure you will grant me occasional space in your valuable columns to review the subject. I need hardly say that I am strongly opposed to it, and flatter myself that I was about the first parent summoned in England for noncompliance (about thirteen years ago). Since then, and especially of late years, a very strong feeling has been rapidly extending through Europe against vaccination. I have also frequently been before the R.M. in New Zealand for not allowing my children to be vaccinated, and lately have formed an Anti-vaccination Society here, which numbers over 100 parents—all pledged to have no more children vaccinated, and use all legitimate means to get the compulsory clauses of the Vaccination Act repealed. I base my grounds for objection on several reasons:

1st. That vaccination is based upon no scientific foundations.
2nd. That it is no specific for smallpox.
3rd. That if it were, the danger of transmitting other and worse diseases, by vaccination, than smallpox itself are so frequent and certain, that it is not economy to damage the constitutions of otherwise healthy children, and often kill them as a sacrifice to medical dogma.

4th. That since we boast of our Political and Religious freedom, we should not rest satisfied until we can also add to our social freedom by urging our representatives in Parliament to at once move in the direction to abolish the compulsory clauses of the Vaccination Act. This filthy system of vaccination was first conceived by Jenner, in 1799, for which he received or was awarded the sum of £30,000, and, as showing that he had no scientific foundation for his theory, I cannot do better than quote his own biographer:—"Baron Jenner's first idea was that the so-called cowpox was an antidote for smallpox [I might here mention that the best veterinary surgeons of the day say that there is not such a disease, but what Jenner (and until recently was) called cowpox is only an ulcerous inflammation in newly calved cows, from irritation of the udders, caused by constant whisking off of flies, which at that time seem to have an attraction, which is very inconvenient to the unfortunate cow]; was a specific, partly because the cow was a domesticated animal, and partly because he knew one or two dairy maids who had had what was called cowpox, and had not had smallpox, and, without further investigation, he launched forth his theory of vaccination, which was guaranteed to stamp out smallpox. And this is how it has done it. Vaccination was made compulsory in 1853; since then the United Kingdom has been visited with three epidemics of smallpox, and the deaths were:—1857-9, 14,244; 1863-5, 20,059; 1871-2, 44,840. These figures are taken from the Registrar-General's returns for 1881, and lest some of your readers think it unfair to take any particular years for unfavourable illustrations, I will quote from the same good authority for the three decades since vaccination was made compulsory in England.

DEATHS FROM SMALL POX.

1851-60, 7,150; 1861-70, 8,347; 1871-80, 15,551. These figures clearly show that instead of relieving the disease the contrary is the result, and that the more we vaccinate, the more deaths from smallpox. But I am digressing. In this letter I wish to show that Jenner had no scientific foundation for his theory. His first idea was the so-called cowpox, but after being confronted by numerous failures, and those principally amongst men of high position, who took smallpox after vaccination, he was only able to stall off an indignant number of victims by resorting to a further concoction of filth and disease as a sure specific. Baron's "Life of Jenner" (p.p. 130, 238, 241, 254) says:—"Jenner held that swinepox, smallpox, cowpox, and various other similar affections, are all only varieties of the same disease, and he inoculated with swinepox his eldest son Edward, who died of consumption, as did also Edward Phipps, the first patient whom Jenner inoculated with cowpox." Jenner also largely used equine or horsepox (a disease known as grease in the heel), and supplied his friend Baron and others with it. Jenner and his friends also held that the virus of various animals was equally efficacious with cowpox in warding off smallpox. The people at large, and probably a large part of the medical profession, are not aware of the sources from which vaccine lymph is derived. I have ample proof that in England the bulk of it is procured by inoculating cattle with

smallpox virus. This throws them into a disease which causes ulcers on the udder, and the matter accumulated there is called by doctors pure lymph, but in reality is only man cowpox. I am not prepared to say that the same process goes on in New Zealand, but since the Government supply the whole of the Colony from Canterbury, it looks rather ominous.—I am &c.,

Blenheim.

E. PURSER.

Gems.

If we are born for heaven we are lost for earth.—FEUERBACH.

There is nothing in our intellect which has not entered by the gate of the senses.—MOLESCHOTT.

Adversity is the trial of principle. Without it, a man hardly knows whether he is honest or not.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—GEORGE ELIOT.

All religions are worthy of study, both to secure their good points and to avoid their mistakes.—CHUNDER SEN.

For a nation to love liberty it is sufficient that she knows it; to be free it is sufficient that she wills it.—DE LA FAYETTE.

Two things indicate a weak mind—to be silent when it is proper to speak, and to speak when it is proper to be silent.—PERSIAN PROVERB.

When we say there is death, there is only the outgoing towards new life, a loosing of one union which is the binding into a new.—GIORDANO BRUNO.

The universe is made neither of gods nor of men, but ever has been, and ever will be, an eternal living Fire, kindling and extinguishing itself in destined measure.—HERACLITUS.

One reason why so many persons are really shocked and pained by the avowal of heretical opinions is the very fact that such avowal is uncommon. If unbelievers and doubters were more courageous, believers would be less timorous.—JOHN MORLEY.

Every age and generation must be as free to act for itself in all cases as the age and generation which preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies. Man has no property in man; neither has any generation a property in the generations which follow.—THOMAS PAINE.

War, whenever not sanctified by a principle inscribed on its flag, is a crime, the foulest of crimes; soldiers, whenever they are not the armed apostles of progressive life and liberty, are nothing but wretched, irrational, hired cut-throats. And for such a war there may be momentary triumphs; never the beautiful rainbow of lasting heroic victory.—MAZZINI.

The true law is everywhere spread abroad; it is constant and eternal. It calls us to duty by its commandments; it turns us away from wrong-doing by its probabilities. We can take nothing from it, change nothing, derogate nothing. Neither the senate nor the people have the right to free us from it. It is not one thing at Rome, another at Athens; one thing to day, and another to morrow; but eternally the same law, embracing all times and all nations.—CICERO.

Increasing conquest of the material obstacles which Nature and life place in our way; growing culture and knowledge with resultant victories over ignorance and superstition; lessened disease; abolition of war, of poverty, of mutual exploitation, and the replacement of the ruinous struggle for existence by the principle of universal human love and national unity—these, together with much more that is interlinked with them, are the aims towards which man has to work in the future.—BUCHNER.

It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter and try to persuade others to do the same. The unstable and the weak have yielded, and will yield, to this persuasion, and they to whom repose is sweeter than the truth. But I would exhort you to refuse the offered shelter, and to scorn the base repose—to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.—TYNDALL.

MR. JOSEPH SYMES'S CONVERSION.

We have received the following interesting summary of a lecture delivered by Mr. Joseph Symes on the subject of his conversion to Secularism:—

On April 6th, at the Hall of Science, Melbourne, Mr. Symes delivered a lecture entitled—"My path from the Wesleyan pulpit to the Secularist platform." He commenced by briefly sketching his early religious life. His parents were strict Methodists, and brought him up in their faith. He had heard since his arrival here that an Australian parson has related a sad story about his father having become broken-hearted because his son had adopted Atheism and left the pulpit. The truth was that his father had been dead fourteen years,—nearly three years before his secession from the church, so that gave the story the lie at once. Under the guidance of his father he soon became an earnest Methodist, believing in the doctrines of original sin, hellfire, &c. His father was very puritanic in his tuition, and only allowed his children to go into the garden on Sunday on one condition, and that was that they took a good book with them. In his seventeenth year his (Mr. Symes's) "conversion" took place. After a deal of putting-off he had at last resolved that he would pay his debt to his God, and after this was accomplished, he must say, he felt happy. This was only natural, as any honest man would feel so after relieving his mind of what he believed to be a big debt. Had he been a Mahomedan he would similarly have looked forward to his journey to Mecca as the great duty he had to perform. His conversion roused his whole nature and he went into the work with zeal. On Sundays he would go to the early prayer-meeting; then after breakfast he joined in the family prayers; next he went round the neighbourhood circulating tracts, and if he saw a sabbath-breaker he would reprimand him, sometimes rightly getting snubbed for his pains; Sunday School teaching came next, and it was in this capacity that he made his first speech, the superintendent calling upon him one morning to address the children. This occurred several times so that he got accustomed to it. After school there was another prayer meeting, then church, then the day ended with prayer again. This programme he adhered to for seven or eight years. One Sunday he was present at a service that was being conducted in the schoolroom. The man that was to preach was a very bad speaker, and, strange to say, he knew his failing, and asked Brother Symes to take his place. He at first refused, but the other told him it was his duty to God; that argument touching his weak point, he consented. This was his first sermon. By a strange coincidence, he delivered a freethought lecture many years after, about six years ago, in the same place, it having been since converted into a carpenter's shop. After this first attempt he went as a local preacher. In 1864 he was accepted as a minister of the Wesleyan church, and was three years in the Wesleyan college. His subsequent conversion to secularism is a difficult thing to explain. Nothing occurred in college until he had been there about a year and a half, when one day he got into a discussion with a fellow student while they were walking in the meadow. It was on the subject of original sin, his companion affirming that science proved there was death in the world before Adam; and after an attempt to defend his position, Mr. Symes was obliged to confess himself beaten. On after reflection he saw that if animals died before Adam's time death was natural and not the result of Adam's sin. This reasoning finally proved too much for his belief in original sin. During his first circuit he saw it announced that two Swedenborgian ministers would lecture on "Trinity and Unity," after which discussion was invited. He decided that his "duty" demanded his presence there. He determined to study the Testament by itself for the occasion without the aid of commentaries. This was the worst thing he could have done, for he was unable to find what he wanted, and after reading the original Greek with the same result he shut up the book much shocked in mind. During another circuit he went a step further. The Pope had called together the Ecumenical Council to decide about the infallibility of himself; and all Protestantism were abusing him for it. This caused Mr. Symes to examine the protestant sects, and finding that they also claimed infallibility indirectly, he repudiated all creeds and placed his faith only in his bible. He dismissed the belief in an intervening providence on hearing of a sermon preached on the great war, the preacher explaining how providence had guided the victors. In his last circuit, about fourteen years ago, he had so far developed as to have become a republican, and a preacher for land nationalisation. The next step was the rejection of hell-fire, and doubts on the doctrine of the atonement. He found now that he was no longer a Methodist, and he told his friends that he must resign the ministry. They urged him to modify his views, and stay in the church, and asked him what he would do for a living. He told them he had a conscience which demanded his secession, and in August 1872, after a lot of prayer about it, he wrote a letter of resignation. He had no idea then that he would finally be an Atheist. The whole family of his beliefs had been taken sick with consumption; he kept them alive as long as he could, but they died, and then he buried them. It took two more years for him to reach Atheism, and 4½ years after leaving the pulpit he took the secularist platform, that is, seven years ago. He now preaches secularism to make atonement for his past errors, as secularism, in his opinion, means the best of everything in civilization. In conclusion he recommends the orthodox to explain his conversion, as they are so fond of talking about conversions the other way.

W. C. A.

The willow which bends to the tempest often escapes better than the oak, which resists it; and so, in great calamities, it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.—Walter Scott.

WHO WAS JESUS?

BY CHARLES BRADLAUGH.

He had no father (Luke i. 34). His mother's husband had two fathers (Luke iii. 23; Matthew i. 16). He was born at Bethlehem (Luke ii. 4), yet accepted in silence the reproach that he was not born there, but was born at Galilee (John vii. 41, 42). He was born in the lifetime of Herod, who ordered all the little ones to be slaughtered, in order to destroy him (Matthew ii). He was not, however, born until after the death of Herod, and the abdication of Archelaus, Herod's son (Luke ii, 2). While a baby he was taken into Egypt, and remained there until after the death of Herod, and was not brought back to Judea even during the succeeding reign of Archelaus (Matthew ii.); yet he never went into Egypt at all, or, at any rate, never resided there for any such lengthy period (Luke ii. 21, 22, 39, 40, 41, 42). When thirty years of age he was baptised by John, who knew him, and forbade him to come to be baptised on account of his (John's) unworthiness to baptise Jesus (Matthew iii. 14); but John did not know Jesus until after the Baptist had baptised the Saviour (John i. 33). John knew Jesus to be "the Lamb of God" (John i. 29); yet some time after sent two of his disciples to Jesus, to enquire of the latter whether he was the real Messiah, or whether they were to look for another (Matthew xi. 3; Luke vii. 19). Jesus was immediately after the baptism led up into the wilderness, where he remained and fasted during forty days and forty nights (Mark i. 12); but before that time had elapsed, he was at a marriage feast in Cana of Galilee (John ii).

Jesus cured Peter's wife's mother of a fever before he had called Peter to be a disciple (Luke iv. 39; v. 10); but Peter's wife's mother was cured by Jesus after Peter had been called to be a disciple (Matthew viii. 14; iv. 18). Jesus, when on land near the sea, saw Simon, Peter and Andrew fishing, and called them to be his disciples; and a little further on he saw James and John, and called them (Matthew iv. 18-22); but when he called Simon, James, and John, he was in the ship with Simon, and the ship with James and John in was close alongside (Luke v. 3-10); and indeed neither Jesus nor Peter was at sea when Peter was first seen by Jesus, but on dry land, where Peter was brought to Jesus by Andrew (John i. 41).

Jesus fed 5,000 men, besides women and children, with five loaves and two fishes, and, even then, the uneaten fragments collected by the disciples after the feast filled twelve baskets (Matthew xiv.); yet these very disciples either forgot or disbelieved the miracle, for they were shortly after terribly puzzled as to how a much smaller number of persons were to be fed with a larger quantity of food (Matthew xv.) Jesus cast an unclean spirit (Mark v. 2), which one spirit was *legion*, out of a "certain man" (Luke viii. 27), which certain man was "two" (Matthew viii. 28); on the permission of Jesus, the singular plural devil (with a Latin name in a country where Latin was not the common language), went into two thousand swine, which swine ran into the sea. Jesus, being hungry, looked for figs on a fig tree when it was not yet the season, and cursed the tree because he found no fruit thereon (Mark xi. 13, 14).

Jesus came to die to save the world, but prayed that he might not die (Luke xxii. 42). He said, "I and my father are one" (John x. 30); but said, "Father, all things are possible to thee, take away this cup from me" (Mark xiv. 36). Jesus was betrayed to the officers by Judas, who kissed him (Matthew xxvi. 47); but himself answered that he was Jesus, so that Judas does not appear to have betrayed him at all by the identifying kiss (John xviii. 5, 6). Jesus was with Peter when Peter denied Jesus the third time (Luke xxii. 61); but Peter was not with Jesus at the time of the third denial (Matthew xxvi.; Mark xiv). Jesus was crucified about 9 a.m. (Mark xv. 25); yet three hours after he was still on his trial before Pilate (John xix. 14). On Friday evening (Mark xv. 42, 43) Jesus was buried; on Saturday night, towards dawn of Sunday (Matthew xxviii. 1), his body was out of the tomb; yet Jesus was to have been three days and three nights in the heart of the earth. "He that believeth and is baptised shall be saved; he that believeth not shall be damned."

Man being essentially active, must find in activity his joy; and labor, like everything else that is good, is its own reward.—Whipple.

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