

# Freethought Review.

SCIENCE. RELIGION. PHILOSOPHY.

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The 'Presbyterian' expends some of its vituperation on our claim to Plato as a Freethinker, displaying its "sweetness and light" in such terms as "impudence" and "stupidity," "shamelessness," "dragged in the mire," with the following choice illustration: "Perhaps our friends count their adherents much as dressmakers do the reckoning of a lady's dress, taking the qualities 'by the imagination.'" And this is the way our Presbyterian clerical friend goes on. We are not surprised on our part that the Christians should dispute the right to include the name of Plato in the calendar of Freethinkers. Doubtless in one sense the glorious old Pagan is entitled to the gratitude and veneration of Christians; for Christianity is very largely indebted to him, as anyone may see from a comparison of the Gospel of John with some of his writings. But the disciple, friend, and admirer of Socrates could not have been anything but a Freethinker in the truest sense of the term. The offence for which Socrates suffered death, and which is glorified by his pupil, was the same as that for which modern Freethinkers have suffered fine and imprisonment, and Bruno and Vanini were burnt. It is not any particular form of belief which constitutes the Freethinker, and we strongly recommend our friend of the 'Presbyterian' to turn up his Plato for the purpose of discovering whether he was a man who could have satisfied himself with the husks of a Westminster Confession.

And claiming Plato, the Pagan philosopher, as a Freethinker who rejected the national theology, we find we can also claim him in this, that, without the pains and penalties and rewards of a Christian, he found the end of morals and religion in the fulfilment of duty. He anticipated Jesus by exhorting, "to love righteousness and to be convinced of the unprofitableness of iniquity;" he speculated on the nature of the Logos, and was the innocent author of the metaphysical Christianity of the fourth Gospel; and but for the introduction of Christianity, the metaphysics of Plato and the material philosophy of Democritus and Lucretius might have laid the foundation of a far higher civilisation than any the world has yet witnessed. But it is not to be expected that believers in the Presbyterian Creed will be able to look outside that plot of weeds for flowers from the garden of the old Pagans.

Mr Matthew Arnold told the Americans in his lecturing tour some plain truths. One of his lectures entitled "Numbers," is published in the 'Nineteenth Century' for May, wherein it is urged that numbers cannot save a nation unless there is a "remnant" possessing sufficient authority, culture and strength to guide the nation in the paths of righteousness. He makes appeal to the "remnant" to seek a lofty ideal of purity and good report, telling it that the salvation of the country is in its hands. He conveys a strong denunciation of the worship of the goddess Lubricity

or Aseigeia, in France, where the standard of morals is low, where gallantry and impurity have been elevated to the rank of a national virtue—if the term can be used in such an association. The sanction to sensuality in that country is given wholesale in the literature of the day, while vice is gilded by the approval of writers whose own lives are above reproach. Though Mr Arnold makes the mistake of attaching too much importance to maxims, we like the essay as much as anything he has written. It is an eloquent appeal to the minority to set an example, by the purity and righteousness of their own lives, to the majority. The "remnant" has in fact the education of the nation in its hands. No nation is saved by numbers; it is the quality and not the quantity which is the secret of national greatness and stability.

A curious controversy has just taken place between Bishop Nevill, the Anglican Bishop of Dunedin, and one of the clergy of his Diocese. The Rev. Mr Stanford wished to give up his cure to enter the legal profession. The Bishop objected and threatened to "degrade" him. Mr Stanford rejoined that the Bishop had been engaged in land speculations and pottery ventures, and threatened to publish the correspondence unless the Bishop withdrew his threat of "degradation." The Bishop refused, as the situation was so "novel," to enter into any arrangement, and the correspondence has been published for the edification and rejoicing of the sister Churches. The law, in the estimation of Mr Stanford, offers more opportunities for the support of one's family than the gospel, and as he evidently does not believe in the text *Take no thought, &c.*, he enters the most lucrative of the professions. The Bishop appears to have thought the change one which should be marked by "degradation" in order that the sacred profession should not suffer in sanctity by alliance with another profession supposed to be under the patronage of the impersonation of Evil. The retort courteous about land and pottery speculations is intended as reprobation of conduct unbecoming in a Bishop. If there is any moral in the controversy it is, that Mammon disputes with Jehovah the right to preside over the Church.

In another column will be found the speech of a Wesleyan Minister, in which he says: "Political economy must become an ethical science. Ricardo and Mill were discredited in the great seats of learning on the Continent, and even at Oxford and Cambridge a new school was arising which brought the old dogmas to the impartial test of history. Christian effort had been too exclusively individual in its modes of action. It was time to save society. The great need of our time was Christian Socialism!" There is much extravagant sentiment, and many incorrect statements, scattered through the speech from which we have made the above extract, all, however, tending to indicate the movement at present going on in the Churches of Chris-

tendom. The Bismarks and Napolcons have found allies among the priests of all persuasions, and society is to be "saved" by Christian Socialism. In other words Christianity is to be taught with more regard to the doctrines of its founder, for the "divine communist" was undoubtedly himself a Socialist. But in what respect is Mill discredited? And what is the new ethical science which has overthrown his school? These questions require answer. The evils are patent. The patient is suffering from a malady the symptoms of which are on the surface. In the search for the remedy which is to prevail—science or sentiment?

In a lecture on "Spiritualism, Occultism and Science," Mr Charles Bright is reported by the 'New Zealand Times' to have said: "The radiometer proved that in 'a vacuum as complete as we have knowledge of, there 'was really matter, which, by the aid of light, might be put 'into a state of commotion. Where could the line be 'drawn between the material and the spiritual universe?' The answer to be given to the question is, the line would be drawn where matter ended and spirit began. The illustration of the radiometer does not lead up to the question, or justify the confidence exhibited. If there is matter in the vessel in which the radiometer is enclosed, there is no occasion to infer spirit. On the other hand the illustration leads us to suppose that matter may account for the phenomena of the Spiritualists. The theory of an ether through which the waves of light are transmitted, and the medium by which gravitation attracts, does convey an exalted idea of the extreme subtilty and potentiality of matter; and in proportion as it does this, it weakens the assumption that there is something termed spirit which operates independently of the laws which govern matter.

"The Gospel of Dynamite" has not been inappropriately named, as Mr Moncure D. Conway has shown in a recent address entitled "Evolutionary Errors." He observes:—"M. Jules Simon, whose Jewish antecedents lead him to cling to Jahvé as President of 'presidents, has just written a pamphlet in which he 'declares that this chaos is gradually dividing into 'parties of violence and apathy,—the Dynamite party 'and the Folded arms party.' This is to assert that the 'most active power in France is becoming a destructive 'power. His remedy is a restoration of belief in God. 'But he forgets that for a thousand years the French 'God has been leader of the Dynamite party. For so 'many generations these people have been trained 'under the picture of a God with brimstone breath 'kindling Tophet for his opponents. What is hell but 'the divine dynamite? What are all the fire and fagot 'of Christian history but the canonical reign of dynamite? The trouble is not that the sceptics have ceased 'to believe in this only God they ever heard of, but that 'they still believe too much in him. He has gone out of 'their intellect, but survives in their temper. The 'Church has taught them so successfully the divinity of 'dynamite for differences of opinion that the lesson 'cannot be unlearned at once. The intolerance so long 'sown in every child—nay, still sown in the majority of 'children—is steadily reaped by the sowers of such 'dragons' teeth." And Jesus himself was particularly careful to enforce his doctrines by a reference to brimstone. We repeat the unanswerable indictment: "The Church has taught them so successfully the 'divinity of dynamite for difference of opinion that the 'lesson cannot be unlearned at once."

It is gratifying to have to note that the Roman Catholic Church is moving, however slowly, with the times. At a recent Conference at Rome of American Bishops, the Propaganda submitted a "schemata" of thirteen points, which were taken up and discussed one by one, and (herein lies the moral) considerably modified to suit the more liberal public opinion of the New World. With regard to education, it was decided that the Bishops should do their utmost to found great seminaries and appoint able professors to instruct in the physical sciences, so as to compete with the secular and scientific schools. Parents are not to be condemned for sending their children to public schools where no Catholic schools exist; and those intemperate priests are censured who have condemned such. Parents and children are not to be denied the Sacraments for preferring the public schools where there is no immediate danger of perversion. Clerical banks are to be wound up within five years. American Catholics are not to strive after the "Coöperation of the State," but to let the State alone, if let alone by the State. And lastly, nothing decided at the Congress was to be considered final, as all can be modified at the coming Baltimore Council.

We have a pleasing testimony from America of the honesty and integrity of woman when placed in a position of trust. Of the several thousands employed by the American Government as clerks, accountants, postmasters, and in other capacities, not one has been discharged for dishonesty or unfaithfulness to her trust. Can the same be said of an equal number of men employed? Let testimony such as this give another argument to those advocates of woman's *true* rights; the right by virtue of her moral, mental, and physical attributes to win her bread and food, and clothe those often dependent on her exertions by means other than making shirts at sixpence per dozen, match boxes at less; or other less reputable though more remunerative calling.

Morgan, the Panmure murderer, made the following confession before the Governor of the Ararat Gaol:—"I had five or six drinks, and must have been made 'mad by them. It must have been poison. I had 'seen the little girl before this day. When I overtook 'her I asked her to hold my horse, and then it was 'but a minute when the deed was committed. I then 'killed her, to hide my sin, and get time to repent and 'take care of my family." This Christian metaphysician thinks that it takes time to repent of what he calls his sin, and so commits a greater crime to gain this time—(and take care of his family). Now this is contrary to the teaching of many divines, who hold that repentance should follow immediately, or very soon after the commission of sin. The advantage is obvious and great, as a new insurance policy is taken out on the lapsing of the old one. Is it not strange that this murderer, Henry Morgan, though "made mad" with drink, should believe that if he had time he could atone by repentance for his act, and add to his crime to ensure that time; or is it not rather that, because of the madness, he believes that repentance can wash the blood stains from his hands and the responsibility from his wretched soul, and make him a fit companion for God and His saints?

North of Auckland, in the Kaipara district, is a settlement named Paparoa, founded we believe originally by Nonconformists. We extract the follow-

ing from a northern contemporary:—"Paparoa.—A large and influential meeting of the members of the Wesleyan Society was held last week in the church, to take into consideration the advisability of giving the society's storekeeper a monopoly of the district's trade. The Rev. Mr Abernethy was voted to the chair, and introduced the business of the meeting. Mr Wilson, after giving a short address in which he pointed out the duty of each member of a society to advance the interests of his co-religionists, in preference to those of outsiders, moved,—'That this meeting bind itself to deal only at the store of Mr 'Cliff,' who, he said, was deserving of the unanimous support of the district, on account of his well-known untiring zeal in promoting the welfare of Church and Sunday-school matters. Mr Sykes seconded the motion. The chairman took the liberty of strongly condemning the motion, which, he contended, although quite justifiable, and even necessary in the early stages of a society, was no longer required, and was, in point of fact, an arbitrary interference with the common rights of the community. After much desultory talk the motion was put and carried unanimously, the chairman alone voting against it.' For 19th century or indeed any other century bigotry recommend us to the above. Our contemplation of the pious Church and Sunday-school grocer making up numerous packets of tea and sugar for the "Wesleyan Society" is somewhat marred by sympathy for the other Paparoa storekeeper (Anglican); who doubtless is either meditating suicide and bankruptcy, or thanking God for the present manifestations of Christian brotherly love.

## Health Notes.

We are indebted to Mr. J. Laurie Gentles, of Derby, for some particulars with regard to the diet of the pedestrian, Weston. While in Derby, his first breakfast consisted of oatmeal-porridge and milk, and his second breakfast of bread and coffee, with fish or eggs; for dinner he had roast mutton, green vegetables, and farinaceous puddings; his "drinks" were tea, coffee, or ginger ale. Weston, we are informed, afforded every facility for the recording of facts connected with his personal health, which appears to be excellent; the temperature of the body, so delicate an index of the general condition, was apparently not the least affected by his exertions.—*British Medical Journal.*

The proper time to rise is when sleep, properly so-called, ends. *Dozing* is not admissible from any reasonable or health point of view. The brain falls into the state we call sleep, and the other organs of the body follow it. True sleep is the aggregate of sleeps. In other words, sleep, which must be a natural function—*i.e.*, physiological instead of pathological, or induced by disease or drugs—is a state which consists in the sleeping or *rest* of all the several parts of the organism. Sometimes one and at other times another part of the body as a whole may be the least fatigued and so the first to awake, or the most exhausted, and therefore the most difficult to arouse. The secret of good sleep is—the physiological conditions of *rest* being established—to so work and weary the several parts of the organism as to give them a proportionally equal need of rest at the same moment. The cerebrum or mind-organ, the sense organs, the muscular system, and the viscera should be all ready to sleep together, and, so far as may be possible, they should be equally tired. To wake early and feel ready to rise, this fair and equal start of the sleeper should be secured; and the wise self-manager should not allow a drowsy feeling of the consciousness or weary senses, or an exhausted muscular system, to beguile him into the folly of going to sleep again when once his consciousness has been aroused. After a very

few days of self-discipline the man who resolves not to "dose"—that is, to allow some still sleepy part of his body to keep him in bed after his brain has once awakened—will find himself, without knowing how, an "early riser."—*Lancet.*

The results of some interesting analyses published by Dr. Wallace, of Glasgow, show in a marked manner the superiority for food purposes of coarse bread over that made of fine flour. In bran, which is the coarsest form of ground wheat, there is actually ten times more mineral matter than in the finest kind of flour. More than half of this mineral matter is phosphoric acid, which plays an important part in the formation of bone, and performs other functions in the human system; so that, at the lowest estimate, bran is many times more wholesome and useful as an article of diet than white flour, which is also much more expensive. It is to be regretted that the present tendency among the working classes is to abandon coarse bread and oatmeal porridge for the prettier dough made of fine flour. It would be well for all of us if we would consult both our pockets and our stomachs, and go back to the honest fare of our forefathers.

It is admitted on all hands that the vegetable kingdom sustains the animal, and that carnivorous animals live on vegetables at second hand. The deer lives upon grass, and the tiger eats the deer. Beef and mutton are made out of grass and turnips. The question to determine is whether for man to live on grains, pulse, fruits, and what are called vegetables, or to get their substance at second hand through beef, mutton, and pig—fish, flesh, fowl. Vegetarians point to the striking fact that animals most nearly resembling man anatomically and physiologically, and to which he is supposed to be most nearly related, live on fruits and other vegetable substances. Anatomists and naturalists declare that man is frugivorous. Primitive man is supposed to have lived on fruits and nuts. When fire was invented, bread became the staff of life. Only the direst necessity, such as sometimes causes cannibalism, could have induced men to eat and kill other animals. However the carnivorous tastes and habits of men have arisen, there is no doubt of a sufficiency of a vegetable diet. All experience proves it; our Indian Empire alone gives us abundant examples of men living through countless generations upon a purely vegetable diet. The question is not therefore what is sufficient, but what is best. If it were a question of economy, that would be easily settled. There is no doubt that any given territory will sustain from six to ten men on fruits, grains and vegetables, to one on flesh. The oatmeal which converted into pig will feed one man will give a more sustaining and purer diet, in its original condition, to fourteen. Dense populations must of necessity live mainly on the unchanged products of the vegetable kingdom. In tropical countries it has been found by experiment that an acre of land planted with the banana would feed twenty-five—Humboldt says thirty—labourers. In England we think each mouth must have its acre.—Dr. T. L. Nicholls in the *Science Monthly* for November.

A Washington paper states that Mr Moncure D. Conway is going back to Washington to live. If true, England loses one of its profoundest thinkers and most eloquent speakers.

M. Shapira, who offered the forged Book of Deuteronomy for sale in London for a million of money, committed suicide lately at Berlin. The million sterling might have prevented the catastrophe. What a calamity it is to be found out!

It is calculated that there are now resident in America little under a thousand Japanese, and of this number no single one has yet ever been convicted of any criminal offence in any American court. A small colony of about 35 live in New York. Both there and in the other American cities and towns in which they are to be found it is worthy of mention that they do not as a rule belong to the working classes. On the contrary it appears that many of them occupy good positions as merchants and officials, while the younger men become attached to various schools and colleges, where they prove themselves apt scholars.

## Passing Notes.

The 'New York Sun' thinks that the Society for the Prevention of Crime "had better go into some more creditable business than trying to get little girls arrested because they offer flowers for sale in the street on Sundays."

The Rev. W. B. Harvey, Anglican, of Wanganui, said in a recent sermon that he would not object to have expunged from the Rubric the damnatory clauses of the Athanasian Creed. Is it harshness or the falsehood to which he objects? If true, why not retain the truth? If false, why not abolish the Trinity?

M. Hughes Krafft, a traveller lately returned from Japan, has given an interesting account of that country before a meeting of the Geographical Society of Paris. According to M. Krafft, the Japanese become more refined every day. They, however, still cling to their own religion, Buddhism, and both Protestant and Catholic missionaries have obtained but few results. The Japanese, in other respects, closely follow in the wake of Western civilisation.

The 'New York Herald's' Rome special says (24th March):—After the rebuff of the Bavarian Prince and Princess by the Vatican, the following note was sent to all the papal Nuncios. "The Vatican can neither now nor henceforth consent to receive Catholic princes who have been welcomed as guests in a place which, though confiscated by the Italians, is still the property of the papacy. The coexistence of two governments in Rome is inadmissible. The Vatican declines to acknowledge any authority but one in Rome, and that is the authority of the head of the church,—Leo XIII."

We have received the first number of the 'Liberator,' published and edited by Mr. Joseph Symes, in Melbourne, and we heartily welcome our vigorous and able contemporary into the ranks of the Freethought Press. The tone is distinctly aggressive; orthodoxy may expect to receive no mercy at the hands of our contemporary. The editor has proved himself so accomplished a controversialist on the platform in England, that we should expect the columns of the 'Liberator' to be studded with arguments pointed, popular, and effective. The 'Liberator' is quite equal to expectation, and ought soon to obtain a wide circulation and influence.

The Bishop of Nelson in lecturing in Wanganui on a journey he had made to Palestine, referred to the Codex Sinaiticus, the celebrated MS of the Bible, discovered in 1859 by Tischendorf in the Convent on Mount Sinai, and supposed by him and others to have been written in the fourth century. The Bishop forgot, however, to tell his audience that a Greek Monk named Simonides confessed that the work was written by his hand at Mount Athos a few years previously. One successful forgery suggests others, and it is now difficult to say how much of the Bible has not been written to support theories or sects—the result of priestly contrivance.

Referring to the death of Madame Lottie Wilmott, 'The New Zealand Wesleyan' says she was visited by the Rev. S. J. Garlick, whom "she assured that she had presented her prayers to God through Jesus Christ as His Son." She is also reported by the same paper to have said to her daughter,—“Have nothing to do with the Freethinkers, you see,” continued the dying woman, “how they have treated me in the hour of need, and their friendship can do you no good when I am gone.” We do not know whether there are Freethinkers at the Hutt, but if there are and they knew of the circumstances, it is more than probable that their well-known benevolence would not have been found wanting, without regard to the fact that Madame Wilmott was a Spiritualist and a Christian. The account of her death is signed “S. J. G.,” and it bears the appearance of having been written for effect. The following paragraph from the 'New Zealand Herald' places the Wesleyan Minister on his defence:—“Mr Samuel Coombes, clothier, of Queen Street, demurs to the accuracy of the statements in the 'New

Zealand Wesleyan' that the Freethinkers left Lottie Wilmott in her distress to her own devices, and rendered no aid. Speaking for himself as one who believes in Freethought, he made himself liable for a bill for medical attendance while she was in Auckland, paid her passage South, and forwarded to her subsequently sums of money at intervals, amounting to over £6. In all he considers his benevolence to Lottie cost him some £26.”

The Hindu Redeemer.—The descent of Vishnu in this character has not yet taken place. Nor is he to appear till the close of the fourth or Kali age, when the world has become wholly depraved. He is then to be revealed in the sky, seated on a white horse with a drawn sword blazing like a comet, for the final destruction of the wicked, for the redemption of the good, for the renovation of all creation, and the restoration of the age of purity (Satya-yuga). From the fact of the horse playing an important role in this incarnation it is sometimes called Asvavatara. Some of the lower classes of India comfort themselves in their present depressed condition by expecting Kalki to appear as their future deliverer and the restorer of their social position. Indeed it is a remarkable fact that a belief in a coming Redeemer seems to exist in all religions, not excepting Buddhism and Mahometanism.—Religious Thought and life in India, by M. Williams.

## Science Notes.

Professor Hull, who has just returned from a geological survey of Palestine, states that he has discovered the ancient sea margins of the Gulfs of Suer and Akabah at a height of two hundred feet above their present level, indicating that the Mediterranean and Red Seas have been at one time in natural connection with one another. The terraces of the Jordan have also been found to be no less than six hundred feet above the present level of the Dead Sea.

The Russian chemist, R. Mandelin, proposes a solution of one part of vanadase of ammonia in 100 parts of sulphuric acid as a valuable reagent for detecting strychnine. He says that a trace of this alkaloid on being brought into contact with a few drops of this new reagent upon a watch glass, causes a momentary but splendid blue colouration, which changes very rapidly into violet and vermillion. In his experiments he has found that the blue colour is evident with one-thousandth part of a milligramme of strychnine. If so, the reagent in question possesses a very great degree of sensitiveness. The author has also found that the reagent is very stable. It is prepared by the trituration of colourless vandate of ammonia with pure sulphuric acid (mono-hydrated). On account of the colourless state of the ingredients composing this reagent, it will probably supersede the chromic acid test, if the results we have just described be confirmed, of which we have little doubt.—Burgoyne's Monthly Journal of Pharmacy.

Professor Huxley's Rede lecture at Cambridge, on the "Origin of living forms," contains among a number of excellent sentences one worth quoting for general use. "He had endeavoured to ascertain for himself how the doctrine of Evolution fitted with the facts of palaeontology, with regard to the higher vertebrate animals, and with regard to the chief varieties of invertebrate animals, and all he could tell them was that the farther his own investigations had gone, the more complete had appeared to be the coincidence between the facts of palaeontology and the requirements of the doctrine of Evolution. The conclusion he had come to was that at which every competent person who had undertaken a similar inquiry had arrived, and if they would pay attention to the writings of such men as Guadry, Ruffmeyer, Marsh, Cope, and others, who had added materials upon which to form a judgment such as were not dreamt of when Darwin first wrote, they would find that they all without hesitation attached themselves to the doctrine of Evolution as the only key to the enigma."

Girard has bequeathed to the French Association for the Advancement of Science a capital sum of 100,000 francs (£4,000), the interest of which is to be devoted every five years to the encouragement of researches into the antiquity of man, with special reference to geological time.

Some very interesting papers were read before the Liverpool Astronomical Society recently. Miss E. Brown, discoursing on sunspots, said astronomers had been struck with the wonderful display of sun-spots that had occurred during the last two years. In November, 1882, there had been most surprising outbursts, and in one of the spots recorded by Mr Roberts the measured area was no less than 3,261 millions of square miles, so that fifty-five globes, each of the size of the earth, could have passed through side by side with some thousands of miles to spare!

**Electric Light.**—The spectrum of the voltaic arc consists of the continuous ribbon spectrum of the white hot solid carbons, and certain bright lines due to the glowing vapours of the arc. The light is rich in the blue or actinic rays so productive of chemical action, and hence it is, perhaps, that Dr. Siemens found it so effective in forcing fruit and flowers by light, in lieu of the sun. It helps the development of chlorophyll; and perhaps the electricity itself has also something to do with assisting growth, apart from the light, for several French experimenters have found that electrified soil and air seem to foster plants better than unelectrified. It is remarkable, too, that young bamboo shoots grow very rapidly after the thunderstorms which usher in the Indian monsoons.

With a reflecting telescope of three feet six inches diameter, Mr A. Connor, an enthusiastic amateur, has been taking some wonderful photographs of celestial objects. As a star photograph sometimes occupies as much as an hour and a half in the taking, even with the most sensitive plates, it was necessary to keep the objects focussed stationary, by applying clock-work machinery to the instrument. This long duration of the action of the feeble light from stars so remote that they cannot be seen by the naked eye, has the effect of impressing the chemical surface so that the invisible is pictured. It is evident that this opens out a new field of research, and must be a powerful auxiliary to the labours of the astronomer.

**A New Cure For Cancer.**—Information of one more remedy alleged to possess special virtues in curing "cancer" reaches us through a correspondent in Brazil. Dr. Ignacio Alcibiades Vellozo, of Recife, Pernambuco, introduced the remedy to notice, and in a communication to the *Journal de Recife* gives his experience of its use. He states that the plant which is popularly known by the name of "alvelos" belongs to the Euphorbiaceæ, and is indigenous to Pernambuco. He alleges that a magistrate who was suffering from epithelioma of the face, and who had returned to his estate, despairing of relief, was entirely cured of his disease by the topical application of the juice of this plant. Dr. Vellozo learning this was induced to apply the same remedy on two patients at the Hospital Pedro II.—One a case of cancrroid of the nose, the other of epithelioma of the lip—with the result that the first patient was completely cured in forty days, and the second in less than two months, much to the surprise of the other professional men of the establishment. Such results he thinks justify a trial of the remedy, especially in uterine cancer. The action of the juice of the plant, as others of the same natural order, is irritating, producing a spreading dermatitis without much pain; and the application of the cut stem or juice of the fresh plant to the diseased part is said to result in destruction of the morbid tissue which is replaced by healthy granulations—doing the work, in fact, of the chloride of zinc paste.—*'Lancet.'*

M. Pasteur made an interesting communication to the Paris Academy of Sciences on February 26, relative to canine madness. He stated that the disease could be communicated to a dog by inoculation with fragments of marrow or of nerve taken from a mad dog. He also stated that he had rendered twenty dogs proof against the disease by inoculating them with a modified virus.

## Progress.

The lectures delivered by Mr. Charles Bright in many parts of New Zealand have caused the best impression. Mr. Bright is one of the most eloquent and cultured lecturers in the Australasian colonies. He is the very personification of courtesy and good feeling, not the least successful part of his work being due to the strong personal sympathy he excites in his audience. His lectures have rendered material service to the cause of Freethought.

A Wellington contemporary contains the following:—"The Wellington Freethought Association appears to have made good progress during the short time it has been in existence. It was on the 21st May last year that, by an advertisement in the local newspapers, some twenty persons interested in Freethought principles assembled in a shop in Cuba Street, and then resolved to form what is now known as the Wellington Freethought Association. Premises were subsequently taken in Courtney Place, where the first meeting was held on the 17th June. It is now twelve months from that date, and the Association, finding that the membership had increased rapidly, and that public interest in Freethought matters is more aroused, have found it necessary to take larger and more commodious premises. They have, therefore, secured the lease of the Princess Theatre (late Salvation Barracks) for a term of three years, and intend to open the same next Sunday, the 15th instant, under the name of the Lyceum. As several well-known speakers intend to deliver addresses on this occasion, the opening ceremony will no doubt prove to be of an interesting nature. It must be gratifying to the members of the Association to know that their number now exceeds 100, and that they take possession of their new premises entirely free from debt. They possess a splendid library of some 500 volumes, containing some rare and valuable works, 200 of which were presented by an honorary member. The whole of the main hall of the theatre is fitted up with proper sitting accommodation, and the side-rooms are furnished as library, reading, committee, chess-room, &c. Amongst the belongings of the Association is an excellent piano, and a singing class has been formed in connection with the society.

## WELLINGTON FREETHOUGHT ASSOCIATION.

This letter was received too late for insertion in our last number:—

Tory Street, 22nd May, 1884.

SIR—Since our last correspondence to you, the association here have been steadily progressing, our lectures being well attended and new members joining rapidly, some of them, I am happy to say, being Ladies.

We were unable to communicate last month through pressure of business. I now have the pleasure to give you an epitome of our doings since the last report. On Sunday April 6th Mr Jardine gave us a lecture, the subject being "What must we do to be saved," which drew a very large audience. The following Sunday the Wanganui Freethought Band gave us a few selections of music, which were highly appreciated by the audience, and very kindly received by the association. The entertainment was preceded by a Reading from our President, and concluded with one by a member of the association. Sunday, April 20, our President gave us a very interesting reading—Professor Ball's "Glimpses into the corridor of Time."

Mr Charles Bright lectured on Sunday, April 27, Subject:—A Reply to the Question, "what do you give us in its place?" This was given under our auspices at the Theatre Royal, the house being filled in every part. Two lectures on T. Paine and C. Bradlaugh, given at the Athenæum on the Tuesday and Wednesday following, were ably handled. I trust we shall see Mr Charles Bright here again before long, when we can give him a hearty reception in our new Premises, the Princess Theatre, Tory Street, which we are taking on lease for three years from Sunday the 9th June next. The concluding lecture of Charles Bright's was given on Sunday, May 4th "Spiritualism, Occultism, and Science." This drew a very large audience, and the subject seems to have got a very strong hold here, circles having been formed in various parts of the city, and a Society constituted to investigate the phenomena. Sunday, May 11th, Mr. Grey gave us a lecture, "The Clergy and common sense." The following Sunday, Reading from Dickens by Mr. Cole; and yesterday Mr. Grey again, on Spiritualism and Epidemic Delusion. This gentleman handles his subjects very well, and bids fair to be a good lecturer. The lecture called forth much dis-

cussion, which was highly entertaining. As we shall be in our new premises in a fortnight's time, we intend to open the same with a large programme, when I will send a full report.

Yours truly,  
W. TYRELL.  
Sec. pro. tem. Wellington Freethought Association.

Sir,—I have to apologise to you for not sending in our last report in time, being new to the work—hence the omission. In our last communication we did not mention Mr Stout's lecture, but as I see you have reported it from the 'New Zealand Times' we thank you kindly. Since then there has been a little controversy on the subject, and the 'New Zealand Times' having closed the correspondence, Mr Stout has written to say, whether you will be good enough to publish the enclosed, which I have just received from the editor of the 'New Zealand Times.'

We closed our old premises in Courtney Place on the 8th instant, and took possession of the new on the 9th, and opened the same on the 15th, under the name of the Lyceum. We had the place very nicely decorated with flags and banners and a suitable number of good mottoes. The members having worked very hard to get the place ready and make it a success; unfortunately for us it turned out very wet and cold, but I must say that the public and membership attendance was more than we expected, the place being very nearly full. We had addresses from Mr Chantrey Harris, Mr Robertson, a new and very promising member of ours, and Messrs Innis and Grey. I enclose you a report from the 'New Zealand Times.'

We intend starting a Children's Lyceum class as soon as possible, having plenty of room for marching, &c.

Next Sunday Mr Chantrey Harris will give us a lecture. We are deeply indebted to this gentleman, he having acted so liberally in our behalf, and our success being attributed a good deal to his very able reports in his paper; we wish there were a few more like him.

Yours truly,  
W. TYRELL, Secretary.

### CANTERBURY FREETHOUGHT ASSOCIATION.

Mr F. C. Hall, the honorary secretary of the above-named Association, kindly favours us with the following items:—

Christchurch, 17th June, 1884.  
Sir,—Since my last the following lectures have been delivered on Sunday evenings:—18th May, "The Religion of Humanity," by Mr E. M. Clissold. 25th May, "Why I seceded from Christianity," by an ex Roman Catholic. 1st June, "The Shades of London," by Mr F. Crook. 8th June, "Persons I have met," by Mr F. Crook. 15th June, "Colonel Ingersoll's Dying Creed," by Mr F. C. Hall. My opinion is that, although meetings like the above are very instructive, helping to keep Freethinkers together, ready to consider any subject affecting (even indirectly) Freethought, and besides producing a good feeling amongst members, yet there is nothing will repay the officers and leaders of different Freethought Associations for their trouble and pains like a Children's Lyceum.

The licensing case I previously referred to is again adjourned to the 22nd instant.

Yours faithfully,  
F. C. HALL, Hon. Sec. C.F.A.

### WAVERLEY FREETHOUGHT ASSOCIATION.

The Secretary of the Waverley Association forwards the following particulars:—

Sir,—The progress of our Association during the past month has been so far encouraging, six new members having joined. The monthly meetings have been well attended, at which original papers and readings from the most cogent writers and lecturers bearing on religious and theological fallacies were selected, and, combined with unrestrained interchange of thought, quite a social and animated appearance is given to our Sunday gatherings. This is very different from the gloom that accompanies the dictations and threatenings in our rival temples.

On the 18th. Certificates of Membership were issued. Recognising the assistance a Library will prove, a start in the direction has been made, and, as was anticipated, a number of those who at present refrain from directly joining the Association, subscribe to the projected Library—and show a thirst for Freethought literature. We have been enabled to do this by the contributions of books by Members and the bountiful gifts of our earnest friend, "Blue Pencil," from whom papers, books, and leaflets have been received every week, for which we all tender our thanks.

You might observe that I have adopted the new Calendar date, as recommended by the National Liberal League in Congress, taken from the 'Truth Seeker Almanack,' New York.

Yours truly  
W. G. WINCHECOMB,  
Secretary.  
Waverley, March E. M. 2, 84.

### AUCKLAND RATIONALISTIC ASSOCIATION.

Mr. W. C. Dennes, Secretary of the above Association, has sent us the following report for the month of May:—

Sir,—Since my report of last month I have the pleasure of informing you that the Auckland Rationalistic Association has continued to progress very satisfactorily. We have added some twenty five new members, and the Association has got into more thorough working order. Our Sunday evening meetings are well attended, and have become much more orderly than at first, the harrikin element having been kept out to a great extent. We have just concluded an engagement with Mr. Chas. Bright of a course of three lectures, with very gratifying results, and added considerably to our funds as a consequence. In fact the Association was so well pleased both with the lectures themselves and the pecuniary result that they have engaged Mr. Bright to deliver a further course of three more, which doubtless will prove equally beneficial.

I may add that the Association, by a unanimous vote, have agreed to join the New Zealand Freethought Federal Union, and adopted most of the Clauses in the report of the Conference of Freethinkers lately held in Dunedin.

Mr. Bright, on Monday last, gave a lecture at Helensville, Kaipara, the first Freethought lecture that has been given in that district. Fully one half the entire adult population of the district were present. I think it quite likely that it will be followed up by some members of our Association occasionally going over there for a similar purpose.

Hoping to have some further interesting reports to make next month,  
I am, &c.,  
W. C. DENNES, Hon. Sec.

Auckland, May 20, 1884.

Sir,—I regret my last communication was too late for insertion in your valuable journal. I thought it would be in time as it was posted about the 20th. I am pleased to inform you that the A.R.A. is progressing very favorably. The recent visit of Mr Chas. Bright was quite an event and a success in every way—financially, to himself, and the Association, and the means of bringing quite a number of people to see the error of their ways and thus be led into a sphere of peace and harmony, and save their minds and bodies even if their souls are left to take care of themselves. In addition to the six lectures given for the Association in the Lorne Street Hall, a debate between Mr Bright and Mr Geo. A. Brown, of "conditional immortality," took place in the Theatre Royal, lasting two nights, subject: "Is the Christianity of the New Testament Detrimental to Human Progress." Mr Bright in the affirmative, Mr Brown in the negative; and, of course, as we Rationalists think, was a brilliant success on the part of Mr Bright. At least 1000 persons attended each evening's debate, and the utmost decorum was observed by everyone present, not a symptom of disturbance occurred; and the hearty applause so very frequently displayed during the evenings was about equally distributed between the two disputants. The pecuniary results to each were highly gratifying to them, and by the liberality of Mr Bright the A.R.A. were enriched to the extent of £7, and to my knowledge several converts were made to Freethought, since become members.

On Sunday last we had a lecture in our hall in Lorne Street by a lady from the Thames who lectured under the name of *plum* of "Jenny Wren;" title of lecture: "Woman's Work and Destiny." It was a well-written paper, with many very pretty and somewhat poetical passages, but the lady, as some of the critics said, failed to shew how woman was to fulfil her destiny of reforming poor fallen man, without being, in the first instance, reformed herself. I think the lady somewhat mistook the leading characteristics of Rationalists, and would have been more at home on the platform before a Young Men's Christian Association. The permission to give such and similar lectures on our platform, and, by the way, to pay for them, goes to prove that we have some title to the term Freethinkers, and that we are somewhat different to our friends of the orthodox Church, who attack our Society from their pulpits without giving us the chance of a reply. In order to neutralise the effect of this policy several of our members attended St. Matthew's to hear what was said, and a very excellent lecture was given on Sunday last at Lorne Street Hall by Mr Webb. Our Christian friends, not satisfied with traducing us from their pulpits have gone still further and have had a slip printed which was taken from the 'Auckland Herald,' a copy of which I send you relating to Madame Lotti Wilmet, and which pamphlet they post a man to sell at the door of our hall on a Sunday evening. The probable effect of this will be that in retaliation we Rationalists will post one or more at every church door in Auckland to dispose of some of our best Freethought tracts.

Yours faithfully,  
W. C. DENNES, Hon. Sec.

### WOODVILLE FREETHOUGHT ASSOCIATION.

The following letter was received too late for insertion in last month's REVIEW:—

Sir,—I am very pleased to report that we have been making progress. The Methodist Minister, the Rev. Mr Worboys, met the President of our Association, and a very interesting discussion took place on the 11th May on the "Genuineness of the Scriptures." I believe there was more solid information brought before the people in that time than would have been gained by attending Church for a month. The debate was continued on the following Thursday. The President very ably replied.



Our ordinary meetings have been attended as well as usual, and numerous interesting papers have been read during the past month. Friend "Blue Pen-ill" still keeps us in mind, and we beg to thank him very heartily.

Yours faithfully,

CHARLES A. BEVAN,  
Hon. Sec. W.F.A.

## WANGANUI FREETHOUGHT ASSOCIATION.

The following report of the work of the above Association for the past month has been handed to us by the Secretary, Mr. J. J. Buckrell:—

Wanganui, June 24, 1884.

SIR,—This month the Wanganui Freethought Association has been established a year, notwithstanding the prognostication of many, that it would not stand longer than six months. I believe the animosity of the majority opposed to us here has abated somewhat, for several admit that Freethinkers and Freethought are not so bad as at times represented. On last Sunday week a member gave a lecture at our usual meeting on "Darwinism and Evolution." The lecturer dealt with the subject at considerable length, proving himself thoroughly master of the undertaking, whilst the audience listened throughout with marked attention. He dwelt largely upon the great change that had taken place in the scientific and theological world during the last ten years with regard to the Darwinian theory. At first, scientific men, as well as theologians of all shades of opinion, throughout the whole of Europe and America, warred relentlessly not only against this theory, but against Darwin himself. A few short years, however, convinced his enemies of the truth of his writings, and now almost everyone accepts the principles laid down by Darwin. In my opinion, this is the best and most interesting lecture we have had given amongst us. Those who were not present missed an intellectual treat seldom obtainable in Wanganui.

I may state for the information of intending members that if they give in their names to any member of the Committee, they will be balloted for after the usual meetings every Sunday. The new quarter begins with the first Sunday in July.

Yours faithfully,

J. J. BUCKRELL,  
Secretary Wanganui Freethought Association.

## MELBOURNE.

The following letter from our Melbourne correspondent will be found interesting:—

Melbourne, June 16th, 1884.

Wars and rumours of wars characterise our present position in Melbourne. There is every prospect of a battle with the Government over more than one question. As I before told you the Hall of Science is a licensed theatre; it consequently comes under the law that forbids the opening of licensed houses on Sunday for any purpose, save with the special permission of the Council. This permit was granted to us with certain conditions, one of which was that no direct charge be made for admission. This clause was the bone of contention. We claimed the right to make a charge, but not wishing to cause unnecessary hostility, endeavoured to effect a compromise by selling tickets during the week and taking up a collection among non-seatholders. This plan we found to succeed well, and that probably is the reason why they tried to stop it. The Government having no backbone of its own gave way to orthodox pressure, and wrote to the A.S.A. stating that unless we entirely abolished the charges they would withdraw the permit. We did not carry out their suggestion, however, excepting that a few back seats were allotted to those who refused to pay on entrance. But our generosity did not satisfy the Chief Secretary, for he sent a document formally withdrawing the permit, and forbidding us to open the hall on Sundays, with or without charge. The Executive of the A.S.A., on receipt of this letter, passed a motion determining to open it as usual on the following Sunday night, and they were unanimously supported in this by a general meeting of the Association held on Sunday afternoon. The lecture took place as usual, a special collection being taken up for the defence of the question should it reach the Law Courts. Two more lectures have been delivered there since, at each of which we rigidly adhered to the system of compelling every person on entering to pay for admission. Nothing has come from it at present, with the exception of indignant paragraphs in the 'Daily Telegraph' calling attention to the fact that we are still holding meetings, contrary to the commands of the powers that be.

But this is not our only struggle. We are expecting a prosecution for blasphemy. Mr Keep, the A.S.A. Secretary, has possession of a shop window in the offices of the Association, in which he exposes Freethought literature for sale. Our friend, the 'Daily Telegraph,' detailed to the public the horrible blasphemy that is there contained. Some copies of the 'Freethinker,' illustrated with comic Bible sketches, was mentioned; but the "Comic Life of Christ," from the Christmas number of that journal was the chief cause of their pious horror. By continually questioning the right of the proprietor to exhibit a publication that obtained for its publishers imprisonment in Holloway Gaol, the 'Telegraph' succeeded in inducing the Customs Department to make a raid upon the stock. Not only the "Freethinkers," but all the English Freethought works that shop contained, were seized by the officials. They were offered a copy of the Bible, but they declined the kind offer. The Government are now in a difficulty, for after careful consideration they have decided that it is doubtful whether there are grounds for a prosecution; and they are in ignorance what to do with the spoils. It is very likely, however, that there will be a prosecution, for they do not prosecute us for blasphemy, it is very

probable that we will prosecute them on another charge. There is strong feeling among Secularists that it is time we took a firm stand, both in this question and the one affecting our right to charge on Sundays. The present time is opportune for many reasons, chief of which is the presence of such a redoubtable champion as Mr Synes, who has the advantage of an intimate acquaintance with Charles Bradlaugh.

The new Freethought paper, 'The Liberator,' under the editorship of Mr Synes, appeared on June 1st. It is a weekly journal of sixteen pages, the size of the 'National Reformer,' and is published at threepence. The capital for the venture was furnished by the Liberator Publishing Company, who possess the printing plant. Two numbers have appeared to date, and have had a good circulation. In the event of a declaration of war it will probably be found very useful.

W. C. A.

## THE BLASPHEMY LAWS.

The following is the draft of the petition drawn up by the Council of the Freethought Federal Union. It is intended that each Association, as well as the Union, should petition Parliament against the introduction of any Blasphemy Laws:—

TO THE HONORABLE THE SPEAKER AND MEMBERS OF THE HOUSE OF REPRESENTATIVES.

The humble petition of the undersigned, being the Office-bearers of the Association of Sheweth, —

1. That your petitioners have heard with extreme regret that it is proposed to enact, for the first time in New Zealand, Blasphemy Laws.

2. That the existence of such laws necessarily imply the existence of a State religion.

3. That hitherto it has not been deemed necessary for the good government of New Zealand that there should be any special religion recognised or supported by special laws of the Colony.

4. That if anything is said or published that tends to create a breach of the peace, or is libellous of any person, the existing laws are sufficient to punish the offender.

5. That as many of the ablest and best of the people of England have formed themselves into an Association to agitate for the repeal of all Blasphemy Laws, it seems anomalous that the Legislature of New Zealand should be asked to create offences against religion where there is no State religion.

Your petitioners, therefore, humbly pray that your honorable House will take the foregoing into consideration, and refuse to enact any Blasphemy Laws.

And your petitioners as in duty bound will ever pray.

The following formalities from the Standing Orders must be observed:—

"No printed or lithographic petition will be received if it contains any censure or intercalation."

"Every petition is to be signed at least by one person on each sheet or on which the petition is written, printed, or lithographed."

"No letters, affidavits, or other documents may be attached to any petition."

## Correspondence.

### TINNED FRUITS AND MEAT.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—In your Science Notes last month an instance was given of poisoning in Glasgow from eating tinned mutton. The Lancet, from which the extract is taken, says, "It is not probable that in this case the tin had much to do with the result," and proceeds: "The unfortunate circumstance presents to us rather an example of septic irritation due, it would seem, to putrefaction of the meat." The subject is an interesting one, and I have no doubt my own experience, not of tinned meat, but tinned fruit, will be acceptable, proving that the Lancet was in error as to the cause. A friend of mine stated she had purchased a case of English preserved fruit in ordinary one pound tins, but after eating a small quantity which had been made into a tart, both herself and members of her family had been seized with vomiting and purging. I examined one of the tins, and expressed my opinion that it was of excellent quality, and proposed that she should give me a tin to try. She did so, and myself and family partook of it, and enjoyed the fruit exceedingly. On giving the result, my friend stated I could have more if I wished. I then took home a tin of rhubarb, which looked very nice, but after partaking of this the whole of us were shortly afterwards seized with violent vomiting and purging which continued to an alarming extent, exhibiting undoubted evidence of poisoning. I am happy to say we all recovered, and when I related my experience to my friend, she said the preserved fruit her family had partaken of was also rhubarb. After this the whole of the rhubarb was destroyed, and the other fruit was found to be perfectly harmless. Judging my experience might be of value, I have troubled you with this communication, in the hopes that some of your readers may be able to throw some light on the subject.

W.

Wanganui, N. Z., June 4th, 1884.

P.S.—Since the above was written, I see by Press telegrams that two cases of poisoning from eating tinned jam have occurred in Lyttelton, one of them ending fatally.

## THE LATE MADAME LOTTI WILMOTT.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

SIR,—I have to address you on a subject which is very painful to me, viz., the death of the Freethought lecturer, Madame Lotti Wilmott. I know she was not a member of our local organisation, but surely it seems heartless and cruel—contrary to the principles of what I conceive to be Freethought—when she, who had been a worker in our great cause, was ill, penniless, and dependent for bread on strangers, that no one connected with us offered to help her, especially after the appeal in the 'N. Z. Times.' She has left a daughter, penniless, I believe. Could nothing be done to help her? At all events, let us subscribe to place a headstone over Madame's grave. I am not very rich, but, if you will receive subscriptions, I promise 10s. Hoping, in the interests of charity, you will publish this letter,—I remain, &c.,

ERNEST LEVY, C. F. A.

Christchurch, June 19, 1884.

[There is reason to believe that the story circulated by the Wesleyan Minister is not a true account of the circumstances, and it would be well that the Freethinkers of Wellington ascertained the facts; whereupon, if a subscription should be found necessary to assist any person connected with the deceased, we shall place our columns at the disposal of any responsible person or committee for raising sufficient funds for the purpose.—Ed.]

## NAMES OF FREETHINKERS IN THE CALENDAR FOR JULY.

3. Thursday—Leibnitz, born, 1646.
4. Friday—Garibaldi, born, 1807.
5. Saturday—Georges Sand, born, 1804.
6. Sunday—John Huss, burned, 1373.
8. Tuesday—Professor Cairnes, died, 1875.
11. Friday—Lalande, born, 1732.
15. Tuesday—Carl Vogt, born, 1817.
16. Wednesday—Beranger, died, 1857.
19. Saturday—Petrarch, died, 1374.
20. Sunday—H. D. Church, died, 1859.
21. Monday—Robert Burns, died, 1796.
27. Sunday—J. Dalton, died, 1844.
30. Wednesday—Diderot, died, 1784.

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Reefton ...	S. Schulhof	Market, every Saturday	

## TO CORRESPONDENTS.

C.T.—That is just the difficulty. Cases of fraud on the part of mediums are continually being exposed. But against this we have the undoubted fact that there is a vast number of people of great intelligence and high character who bear witness to spiritualistic phenomena. There is something that has to be accounted for. The force we believe to be neural.

Received: ‘The Vaccination Inquirer,’ ‘The Presbyterian,’ ‘The N.Z. Methodist,’ ‘The Liberal,’ ‘The Liberator.’

Received several contributions which we hold over for want of space.

## TO OUR READERS.

With the August number of the ‘Freethought Review’ will be published, on toned paper, as a supplement, the likeness of Mr. Joseph Symes, the distinguished Freethought Lecturer. The picture will be in the best style of lithographic art. It is intended to issue with the ‘Review,’ from time to time, likenesses of the leaders in the Freethought cause, and it is hoped that Freethinkers generally will appreciate the design. Agents are required to send in orders as early in the month as possible, as only a certain number will be struck off.

## The Freethought Review.

WANGANUI, N.Z.: JULY 1, 1884.

## COMPULSORY VACCINATION.

THE advocates of the repeal of the law enforcing compulsory vaccination are presumably in the minority, or the law would not be on the statute book. But there is a position midway between the two poles of thought which tends to maintain the *status quo*—the attitude of indifference. The vaccinationists have law, prejudice, and vested interests on their side. Both parties make claims to facts, figures, and logic. The field of operations for the opposing forces is the ‘general public,’ not yet sufficiently informed on the subject.

It is not our intention in the present article to quote statistics—a vain research indeed in a forest. Vaccinationists and anti-vaccinationists produce their respective budgets of figures, and we can only attempt to arrive at conclusions from general considerations and the reason of the thing. If it be urged that the statistics of the great hospitals have shown conclusively that vaccination has afforded immunity from smallpox, how are recent epidemics which have occurred since compulsory vaccination became law to be accounted for? If it be said that vaccination has been badly performed, or that frequent vaccination is required, the reply is, that the question being still in the experimental stage, compulsion is unjustifiable. Every reasonable person has a right to ask for certainty before the law shall compel a man to act under penalty. If the statistical argument requires revision, the law of compulsion must be revised at the same time.

The medical argument, though medical men do not generally own it, is based on the homœopathic law of *similia similibus curantur*—likes are cured by likes; a principle which is finding acceptance in Allopathic



therapeutics since Ringer became a leading authority. The disease of cowpox resembles smallpox, therefore it ought to be a specific for the latter; and the homœopaths actually prescribe "vaccin," an attenuated form of the virus, as a remedy for variola. But granting the truth of this doctrine, when we come to consider medicine as a prophylactic, or preventive, we get into the region of doubt and speculation. Few medical authorities will pronounce with certainty that quinine will prevent ague, or that belladonna will prevent scarlatina. There is just presumptive evidence that in a certain proportion of cases those specifics will act preventatively. Hence there is no solid ground here.

The positive researches of Pasteur and Koch tend to go farther and establish certain facts by a series of experiments conducted so as to exclude the element of chance. Briefly stated Pasteur has found that the zymotic diseases have their existence in bacilli or germs which multiply with marvellous rapidity in the blood, each disease exhibiting its own species of bacillus. Proceeding to the next stage, Pasteur has discovered that by *educating* or attenuating the virus, by passing it repeatedly through living bodies, it will not endanger life, yet will prevent the fatal type from attacking the individual. By analogy, if we suppose vaccine an attenuated form of the virus of smallpox, we have the theory of vaccination supported by the experiments of Pasteur. One thing, however, is wanting—that the Baconian method shall be extended to smallpox itself, and the actual results, of vaccination succeeded by inoculation, ascertained. When this has been done we shall have arrived at something like scientific exactitude.

The later fashion of repeated vaccinations appears to have weakened the cause of the vaccinationists. It is matter of history that the best preventive of smallpox was to have *once* had the smallpox; but the medical faculty have to admit that this rule does not hold good if we substitute vaccine as the prophylactic. In truth the tide of experiment seems to lead us back to the Turkish importation of Lady Mary Wortley Montague, and to find the prophylactic in inoculation, or the conveyance into the blood by artificial means of the smallpox virus itself. And this is the line on which all Pasteur's experimentations have been conducted. The anti-vaccinationists might ask their opponents if they are prepared to adopt the only logical conclusion arrived at by scientific experiment.

But nothing perhaps has shaken the confidence of the world so much in the discovery of Jenner as the established fact that infectious and other diseases are introduced into the bodies of healthy children through vaccination. The testimony on this point is conclusive, and is not denied, so far as we are aware, by any respectable medical authority. The love of parents for their offspring is so strong that the moment the danger strikes their imagination, they recoil from the practice, and in numerous instances brave all the pains and penalties of the law. The doctors, in order to avoid collision with parental apprehension, have again shifted their ground, and have gone to a source where no impure thing can exist, which they have found in the *cañ*. But have they proved that scrofulous diseases cannot be transmitted to the calf and reconveyed to human beings? What is this but rank empiricism? This source of *purity and potency* may moreover have its own list of poisons, its own special dangers, and after all may not ward off the epidemic from the "East Ends" of great cities.

There is an old proverb which we call to mind—'Between two stools we fall to the ground.' On the one hand we are told to rely on vaccination. On the other we are to look to sanitation and isolation. If vaccination is so effectual a preventive, it is unnecessary to be so very particular about isolation. But as a matter of observation the authorities one and all appear to doubt the security afforded by vaccination by the extreme care they take to enforce quarantine. Now sanitation and isolation are absolute safeguards if rigidly carried out. If to these we give our allegiance, we shall receive in return the most perfect immunity, not only from smallpox but from the whole family of zymotics. Divided allegiance in this as in other

matters only entails demoralisation and confusion. What makes the practice the more indefensible is that, should the enemy get in, the vaccination already performed would be of little or no avail, and the whole adult population at least would have to be vaccinated afresh. And if this is the theory, what justification is there for the compulsory vaccination of infants?

In cases of doubt we have a right to demand liberty: when doctors differ disciples are free. Every person, it is true, has in civilised society obligations towards his neighbour, and a state of affairs might exist to justify compulsion. But we submit that the following conditions must exist—That there is a certainty, based on uniform favourable results, of the efficacy of vaccination as a preventive—That the practice does not entail the risk of introducing other loathsome and serious diseases—That smallpox cannot be kept out by sanitation and isolation. Each of these propositions we have discussed, formulating them at the end instead of at the beginning, in order to present to the mind a summary of the argument which it appears to us covers the whole ground.

Finally, if compulsory vaccination is indefensible, as we firmly believe it to be, what is the best way of gaining the ear of Parliament and obtaining the repeal of the compulsory principle? The constitutional method of stating grievances is by petition, and there is nothing better than this either to educate public opinion or to inform Parliament that opinion exists. The petition should be carefully and skilfully drawn, and drafts of it sent to the different communities for signature. If there are only a few earnest men in every centre of population who are opposed to compulsion, the petitions will be extensively signed and a powerful impetus given to the cause of liberty, not in the special case of vaccination only, but by sympathy to other movements which ought to succeed.

B.

## WHY HAVE FREETHOUGHT ASSOCIATIONS?

THERE are some people who always put the question, why have Freethought Associations? They say, and say truly, that there are hundreds of men attending Churches who do not accept the popular creeds. Nay, they can also with historical accuracy show that many of the old faiths—the obsolete beliefs—come to an end not by argument but with the growth of knowledge. For example, it was not by writing against witchcraft that a disbelief in witchcraft ceased. The 30,000 persons judicially hanged and burned for witchcraft were forgotten, and the law of James was repealed when superstition was conquered by knowledge. All this is true and should not be forgotten. Old beliefs decay without attack—some, and considered vital, are seen to be decaying. The belief in a personal devil does not loom so large in an every day life as it did even twenty years ago. It is not now necessary in an indictment for murder to say that the accused was moved and instigated to the crime by the devil. We can laugh at the devil now—he has lost his terrors, and outside the ranks of the Salvation Army and the membership of the more narrow sects, the belief in the devil is not vital. And little argument will be required during the next twenty years to destroy this decaying creed of an evil once almost all powerful.

But yet I consider Freethought Associations necessary. There is much vitality in many narrowing beliefs yet, and there are in our midst many who, from hereditary and social surroundings, lack backbone enough to state their honest beliefs. We are not true to each other. We think it wrong to be heretical. We often sail under false colours because it is unpopular to be candid. In one of his charming lectures Colonel Ingersoll tells a story of twenty Texan settlers meeting in a small hotel on the frontier. One of them said:—"Now boys, let us all tell our real names." Is not every society often constituted in a like manner? There are people attending Presbyterian Churches who, if they called themselves "in religion" by their real names would not be named 'Presbyterians' but 'Unitarians.' And so is it amongst the educated laity in all the

Churches. In the Texan society it was not nice for the real names to be disclosed. And if Freethought is deemed not reputable, to be a freethinker will not be proclaimed by many of our weak-kneed fellow colonists. The first use of Freethought Associations is that it helps us to be truthful. Is not this a great moral gain to a community? Is hypocrisy of any value to a society? I doubt it. If then there is any organisation that helps men to be true to each other, surely that organisation, even amongst "orthodox" people, should not be discouraged. Everything that helps to a purer moral life is a gain to a community. Everything that helps to weed out hypocrites and hypocrisy from the world is a good, not an evil.

But Freethought Associations help men to be manly. They inculcate self-reliance. If a man thinks as the Churches think much will be forgiven him. Creedal belief covers more sins nowadays than charity. Let a man be a Freethinker and he is liable to be subjected to many social punishments. And if the new criminal code, introduced by the Hon. Mr Conolly, became law, to legal punishments also. These tend to destroy manliness. The fact, however, that Associations exist amongst men who do not repeat the old creeds makes men look after their self-respect more. They know that if they are persecuted for opinion's sake they will have friends in their trouble ready to help them. This is of immense service in any State.

Then there is another thing that should never be forgotten, namely, that the price we pay for liberty is eternal vigilance. The more sincere churchmen are, the more will their efforts be diverted to get all men to believe as they believe. Their creed leads them to make such efforts. They believe that what a man believes affects him here and hereafter; nay, they who say they believe that if society does not have their "faith" as its guide it must make shipwreck. It is this that explains the frantic efforts made by almost all the Churches to get the State to help them. The effort takes various shapes. Sometimes it is Blasphemy Laws; sometimes Bible in Schools Reading; sometimes cries for State Grants, &c. Every appeal to the State to favour one particular religion is an appeal to destroy liberty. A State has no more to do with men's opinions about God and immortality than it has to do with men's opinions about the rotundity of the Earth or the Anglo-Israel absurdity. All that the State has to do is to preserve equal liberty to all. And if the State's own existence is not threatened and the public peace not disturbed the State must give its citizens the utmost freedom. Even in a monarchy it is recognised that men may be Republicans and advocate Republicanism. This liberty has been won. If Republicans in violation of law plotted to kill the monarch then they have a right to be punished for treason; but so long as Republicans keep to their opinions, and to the expressions of them, the monarchical state even does not interfere. If this is allowed in a monarchy what should be the liberty of the subject in dealing with Religion? And I hope the colonists of New Zealand will never forget that unless this liberty is preserved and watched, there may be efforts made to invade the freedom we have up to the present enjoyed. The thumb-screw of the Protestants and the tortures of the Holy Inquisition may alike be so obsolete as not to be able to be revived, but we may see people denied offices because of their heresies. With strong Freethought Associations in every electorate true freedom could not in a democracy be much threatened.

There are, however, two other reasons why we should encourage Freethought Associations to which I must refer. The first is that they tend to teach men to walk alone. The second, that they tend to the solidarity of society—a sort of parrot cry of—What will you give us in the place of our Churches? often assails one's ears. Unless the Churches subserve a useful function nothing is needed to replace them. Men should be able to walk alone. There are some women who through 'use and habit' like to meet their fellow men and discuss theological questions. To them the Association is useful. And if there are men who dispassionately will review the history of the present-day creeds, and will think of what the future must be,

they will see that the time is not far distant when some of the popular beliefs will soon be as obsolete as that of the creeds of our ancestors. They believed, as Jesus Christ believed, that epilepsy was a demoniacal possession. They believed, as some of the writers of the Bible believed, that there were witches. These beliefs in these subjects are even obsolete amongst all educated people. The time is coming when a belief in an infallible book and an infallible church will alike be as obsolete. And Evolution tells us that men are so constituted that they are helped by aids in shaking off old creeds. The danger, it is said, is an anarchy in beliefs. Will Associations of Freethinkers supply this want. The Freethinkers have a creed. 'They also believe and therefore speak.' They believe that men can be moral without relying on a book. They believe that every good act tends to humanity's well-being, and every evil deed hurts the race. There is a character of morality for them higher than ten or twenty commandments. And if they can 'live the life' in the presence of their fellows without repeating what they do not believe they have learned to walk alone, and they have done more—their example will be as a light to others to guide them in their pathway to moral goodness in the world.

Then Freethought Associations tend to solidarity. One thing we need in the colonies more than another is the feeling of brotherhood. We have come from many lands, and with us we have brought sectional and national feelings. We are of diverse races. We are descended from men and women of different religions—all these things tend to separate us. The very maintenance of peace in a democracy depends upon two things: 'Respect for Law' and 'Brotherhood.' I have put 'Respect for Law' first, but I believe the feeling of 'Brotherhood' embraces it. Let us only have a feeling of Brotherhood and whatever rivalry may exist between district and district and town and town there will be no danger of the destruction of our New Zealand nationality, no dread of ever seeing civil war in our fair islands. Every society formed on a wide basis helps this feeling of brotherhood. Every association that has equal freedom and no special privileges asked as its watchword is helping the solidarity of our nation. Oddfellows Societies, Masonic Lodges, &c., &c., are all helping—but Freethought Associations, aiming at keeping freedom, are doing more—for I take it that it would be the duty of every Freethought Association in the colony to protest against the punishment of a Catholic or a Methodist, on account of his opinions, as vigorously as if one of their own members were indicted for Blasphemy.

ROBERT STOUT.

Dunedin, 16th June, 1884.

#### BROTHERHOOD OF MAN

Ye that weep in sleep,  
Souls and bodies bound,  
Ye that all night keep  
Watch for change, and weep  
That no change is found,  
Men shall do for you,  
Men, the sons of man,  
What no God would do  
Till they sought unto  
While the blind years ran,  
Brotherhood of good,  
Equal laws and rights,  
Freedom whose sweet food  
Feeds the multitude  
All their days and nights,  
With the bread full fed  
Of her body blest,  
And the soul's wine shed  
From her table spread,  
Where the world is guest,  
For no sect elect  
Is the soul's wine poured,  
And her table decked  
Whom should man reject  
From man's common board?  
God's refuse and choose,  
Grudge, and sell, and spare  
None shall man refuse,  
None of all men lose,  
None leave out of cure

—A. C. SWINBURNE.

## Notes & Queries.

"A Master Mason" has supplied your journal with a paper under the heading, "What is Masonry?" in which he states, "The foundation of the system is Brotherly Love, Relief, and Truth." Would that "Master Mason" kindly inform me as to the meaning—in a masonic sense—of the terms "Brotherly Love," and "Relief."—A SUBSCRIBER.

### A DEFENCE.

The following letter was sent to the 'New Zealand Times' in reply to a letter of Sir William Fox which appeared in that paper, but it was refused insertion on the ground that the "correspondence was closed." The 'Times' has exhibited so much fairness generally in its treatment of Freethought, that it is difficult to account for this instance of palpable injustice. Mr Stout's defence explains itself, and is too good not to be preserved; literally overwhelming the unchivalric knight:—

TO THE EDITOR OF THE NEW ZEALAND TIMES.

SIR,—I cannot say I am surprised at Sir William Fox's letter. It is characteristic, for in it there is displayed that which has so much marred Sir William's usefulness, namely, a recklessness of assertion not backed by facts.

Sir William first finds fault with me for criticising his lecture as reported. If the report were incorrect this is understandable, but Sir William has not pointed out wherein your reporter was inaccurate. And is it not strange, that what Sir William blames in me he has done himself. He did not hear my lecture, and yet he criticises my remarks. And I need not add that your report did not give the third of what I said. Sir William has not replied to the "points" I made even as reported, but he makes the general statement that, through the greater part of my lecture I was "simply beating the air." This may be true, for it was answering Sir William Fox's remarks.

To come to the reiterated slander of Sir William on Mrs Besant and Mr Bradlaugh, I repeat what I said that Sir William's remarks are "false and untrue." Nay, I go further and charge him with repeating a slander he cannot justify, and for which he can have no excuse to offer, for he has read Dr. Knowlton's pamphlet.

First let me notice the reference to Mrs Besant. This is how a knight, one invested with a chivalric order, refers to an English lady of pure life and high culture:—"A female associate, the separated wife of a Church of England clergyman." It is true that Mrs Besant is a female, and that she is a business partner of Mr Bradlaugh, and it is also a fact that she and her husband, because of their religious differences, voluntarily agreed to separate. A stranger to the facts would, however, necessarily assume that Mrs Besant had been guilty of some misconduct that had led to the separation from her husband. And then how shall I characterise the Christian fairness—no, I withdraw the phrase—the unchristian-like bias of Sir William, when, in stating what the jury found, he carefully suppresses the half of the jury's finding. The jury found the following verdict:—"We are unanimously of opinion that the book in question is calculated to deprave public morals, but at the same time we entirely exonerate the defendants from any corrupt motive in publishing it."

I ask was it honest to suppress the latter part of the finding? But that was not all. A person unacquainted with the facts would assume that the conduct of the defendants had been so bad that they were at once fined. The Chief Justice of England (Sir A. Cockburn) speaking of the exonerations of the defendants of any corrupt motive said:—"They (the jury) were satisfied that, under the influence of a strong belief that the evils of over-population were so great that it was desirable to have recourse to means of preventive checks, and that, impelled by this opinion and desire, the defendants had published this work, but not with the intention to corrupt the morals of young or old." And so impressed was the Court with the honesty of the defendants' motives that the Court (Chief Justice Cockburn and Justice Mellor) said they were prepared to "discharge them in their own recognizances to be of good behaviour in the future" if the defendants had undertaken to discontinue the publication. Was it fair to give the one-sided account of the trial that appears in Sir William Fox's letter? The jury and the two eminent judges came, after a patient investigation of all the facts, to the conclusion that Mrs Besant and Mr Bradlaugh had pure motives in publishing this pamphlet; and I ask the most biased whether Sir William Fox's judicial faculty is as much developed as that of the late Chief Justice Cockburn or that of Justice Mellor? Whoever accused Sir William of calumny in expressing any opinion?

But the "point" in Sir William Fox's criticism in the Knowlton pamphlet is that it advocates "Free Love." If this be true he can quote the passage and name the page. I challenge him to do so. He has the pamphlet, yes even he has studied this Free Love Catechism! The preface of Mrs Besant and Mr Bradlaugh explaining their attitude in publishing it says:—"We republish this pamphlet, honestly believing that on all questions affecting the happiness of the people, whether they be theological, political, or social, the fullest right of free discussion ought to be maintained at all hazards. We do not personally endorse all that

Dr. Knowlton says: his 'Philosophical Proem' seems to us full of philosophical mistakes, and, as neither of us are doctors, we are not prepared to endorse his medical views, but since progress can only be made through discussion, and no discussion is possible where differing opinions are suppressed, we claim the right to publish our opinions, so that the public, enabled to see all sides of the question, may have the materials for forming a sound judgment." And, if necessary, I can refer to passages in the pamphlet where early marriages are encouraged and illicit intercourse and prostitution denounced. But again I ask Sir William to name the passages on which he relies in proof of his strong statements. If he cannot, then as a knight, as a man, he should humbly apologise to the lady and gentleman he has slandered.

I do not enter on the question whether preventive checks are or are not moral. This I know, there are now preventive checks that are thinning the families of the poor. Who can read 'Outcast London' and not acknowledge this? Starvation and preventive disease are checking, and that effectually, the increase of the families of the poor. And I look upon these two checks as sad and heartrending. I wonder if Sir William approves of poor people bringing into the world children who, through the poverty of their parents, can get no food, nor shelter sufficient to preserve life. If he does not, what is his remedy? Christianity as yet has not put an end to poverty, or disease, or wretchedness. And are sincere people to be branded as criminals who with a noble desire to save the poor from wretchedness publish a book that in their honest opinion may tend to do so?

I am, &c.,

ROBERT STOUT.

## THE AUTHORSHIP OF THE "VESTIGES OF CREATION."

FROM THE 'SCOTSMAN.'

Forty years have elapsed since the first appearance of the "Vestiges of the Natural History of Creation." The book at once attracted attention by the brilliancy and vigour of its style, for its lucid presentation of scientific fact and theory, and, above all, for the boldness with which it attacked the accepted theories and conclusions of science and of theology, and advanced hypotheses concerning the origin and development of life on the planet which, if not altogether new, had never before been presented in so popular a form. Immediately the bigots of science and of theology rose up in anger, and, deep answering to deep, pronounced on the book the greater malediction. The controversy that for a time was fought so hotly round the book has almost "fallen dumb;" the tide-mark of scientific inquiry and demonstration has risen far beyond the limits contemplated in the "Vestiges," and the orthodox of our day must wonder that a work so reverent in tone should ever have been branded as pestilent atheism. Within the larger controversy over the doctrines and facts set forth in the "Vestiges" raged another, bearing reference to its authorship. Many wild guesses were hazarded on the subject, but the general drift of opinion gave the credit of the obloquy to the late Dr. Robert Chambers. What doubt may have lingered in the public mind on this subject has at length been finally set at rest. A new edition of the "Vestiges"—the twelfth—is on the point of being issued by Messrs. W. & R. Chambers, and in an introduction Mr. Alexander Ireland, as "the sole surviving depository of the secret," makes a clean breast of the story of the origin and publication of the work. The guess which connected the name of Dr. Robert Chambers with the book was right; he was, Mr. Ireland tells us, the sole author. It could only, however, have been a guess or suspicion, for, we are informed, the secret of the authorship was entrusted to no more than four persons, all of whom loyally kept it. Three of these—the author's wife, his brother Dr. William Chambers, and Mr. Robert Cox, editor of the 'Phrenological Journal'—are now dead: and Mr. Ireland, being under no express promise to conceal it longer, has hastened to relieve his mind of the secret which he has carried about with him for forty years. He tells us, in the narrative which he has prefixed to the new edition, that up to the close of his life the late Dr. William Chambers was unwilling that his brother's connection with the work should be divulged, and expressed a wish that the matter should be "allowed to lapse into oblivion." Mr. Ireland has taken a different view, and most men will be of opinion that he has judged rightly in deciding to clear away a literary mystery, which perhaps need never have existed, or at least need not have existed so long.

# CORRESPONDENCE BETWEEN THE LATE J. S. MILL AND R. PHARAZYN, OF WANGANUI.

At the request of a number of the members of the "Wanganui Freethought Association," we publish the following correspondence, together with such comments as Mr. Pharazyn thought necessary to make in explanation when he read it at a late meeting of the Association.

He writes: The circumstances under which I ventured to bring my crude fancies under the notice of Mr. Mill were as follows: My friend Mr. S. Revans, of the Wairarapa—one of the ablest men it has ever been my good fortune to know—was kind enough frequently to discuss philosophical subjects with me, and on one occasion I made a suggestion which he remarked would interest Mill (whom he had known intimately many years ago in connection with the 'Westminster Review') and said that I should write to him on the subject, and make use of his name. I accordingly did so as below:—

Wellington, New Zealand, 14th April, 1866.

SIR,—Having long been a great admirer and earnest student of your writings, and having just read your admirable "Examination of Sir William Hamilton's Philosophy," I trust you will excuse the liberty I take of writing to you on a subject, suggested by an article on your work (probably written by Mr. Lewes) which appears in the January number of the 'Westminster Review.' The Reviewer says in reference to your comments on Mr. Mansel (with which I cordially agree and which exactly express the impression made on my mind by that Bampton lecture):—"On the whole it seems to us that though Mr. Mill will consent to worship only a God of goodness, he has thrown no light on the grave problem—frankly stated though imperfectly solved by Mr. Mansel—how such a conception of God is to be reconciled with the extent of evil and suffering actually prevailing throughout the earth. We are compelled to say, respecting Mr. Mill's treatment of this subject—what we should not say respecting his treatment of any other—that he has left an old perplexing problem not less perplexing than he found it." My own criticism was similar, and the subject is one on which I have often thought. The conclusion at which I have long since arrived is this: 'That no proof of the existence of a God can be given nor of the nature of his attributes, in short that the question is an insoluble one in any strictly scientific sense.' But of course it is objected, if there is no proof of there being a good God there may be a bad one, and so we fall back on orthodox myths, or, at best "intuitions," to avoid this shocking possibility of belief, of the effects of which African fetichism and American psychomancy are examples and warnings. There is something of this argument not only in the "Eclipse of Faith" sort of books, but in the "Phases" of the one Newman and the "Apologia" of the other, and indeed it gives a tinge to all Theistic as well as Theological reasoning, and constitutes the half-conscious philosophy of popular religion. Now it seems to me that the real answer to all this is not *logical* at all, but *practical*, though in a wide sense it is logical too, as "is the proof of the principle of utility," "for questions of ultimate ends do not admit of proof, in the ordinary acceptance of the term."

I take my stand then upon the fact that belief has always a reference to practice, that, to use Mr. Bain's words, "belief has no meaning except in reference to our actions" (Bain's *Emotion and the Will*, p. 569 ed. of 1859). Now we find by ample experience that belief should be based upon *facts* where there are facts positive or negative. But what if there are no facts; what if there is an absolute void? apt to be filled by ghosts and demons, eternal punishment, and other products of wild imaginations and bad digestions. In such a case I say let us believe what on the whole it is best for mankind to believe about the unknown and the unknowable. The laws of association will very soon make this a very strong practical religion, quite ready to admit all facts and excluding all fictions. The very exceptions or apparent ones to a benevolent scheme of creation, for the rule is certainly *not* malevolence in the physical world as we call it—overborne by ethical ideas for the most part due to the social organisation, which is improving or may be made to improve—will, as it seems to me, keep alive the faith in infinite goodness being somehow the soul of all things, and at any rate exclude any real belief that the devil is God.

That this is important for the mass of mankind most thinkers allow, or insist, as Comte, for instance, whose mystical scheme for a "Religion of Humanity" would, I think, be superseded by this natural religion, the theory of which I have indicated above, in rough and imperfect language, which I hope you will regard as conveying ideas telegraph fashion from under the world. I do not know that this matter has ever been thus considered; certainly any such theory as mine is often *not* brought to bear when it *might* be with effect.

I then gave some instances, and expanded the argument a little, and referred to Mr. Revans, ending by making some references to New Zealand politics; but I have quoted enough to explain the reply, which I now give:—

Avignon, August 22, 1866.

SIR,—The great occupation of my time in the latter part of the session has prevented me from more promptly acknowledging your letter of April 14. I am glad to find that a student and thinker,

such as you evidently are, finds so much in common between me and himself. The author of the article in the 'Westminster Review' from which you quote (who is not, as you suppose, Mr. Lewes) is quite right in saying that I have thrown no new light on the difficulty of reconciling the belief in a perfectly good God with the actual constitution of nature. It was not my business to do so, but if I had given any opinion on the point, it would have been that there is no mode of reconciling them, except the hypothesis that the Creator is a Being of limited power. Either he is not all powerful or he is not good; and what I said was that unless he is good I will not call him so, nor worship him. The appearances, however, of contrivance in the universe, whatever amount of weight we attach to them, seem to point rather to a benevolent design limited by obstacles, than to a malevolent or tyrannical character in the designer; and I therefore think that the mind which cherishes devotion to a Principle of Goodness in the universe, leans in the direction in which the evidence, though I cannot think it conclusive, nevertheless points. I therefore do not discourage this leaning, though I think it important that people should know that the foundation it rests on is an hypothesis, not an ascertained fact. This is the principal limitation which I would apply to your position, that we should encourage ourselves to believe, as to the unknowable, what is best for mankind that we should believe.

I do not think it can ever be best for mankind to believe what there is not evidence of; but I think that as mankind improve, they will more and more recognise two independent mental provinces, the province of belief, and the province of imaginative conjecture; that they will become capable of keeping these distinct, and while they limit their belief to the evidence will think it allowable to let their imaginative anticipations go forth, not carrying belief in their train, in the direction in which experience and the study of human nature shows to be the most improving to the character and most exalting or consoling to the individual feelings.

I do not know enough of New Zealand politics to enter on that subject with you. I think most people in England are now of opinion that the colony should have perfect freedom to manage its own affairs, paying the expenses of its own wars. There is some fear that you will not be just to the aborigines, but a still stronger belief that if you are not, we cannot effectually protect them. I hope you are not wrong in saying that there is no disposition to be unjust to them. But if so, the New Zealand colonists are, I believe, the only "Englishmen under new conditions" who do not think any injustice or tyranny whatever legitimate against what they call inferior races, at least if those races do not implicitly submit to their will. I will *hope* better things for New Zealand, but in this as in the other and greater matter my *belief* will depend on the evidence.

I have not forgotten Mr. Revans, to whom pray make my remembrances.

I am, sir,

Yours very sincerely,

J. S. MILL.

I may be permitted to add, that I *mean* precisely what Mr. Mill *said*, and it is interesting to notice his superior accuracy of language in distinguishing between "belief" and "imaginative anticipations." In the last of his "Three Essays on Religion," that on "Theism," written in 1868, he enlarges on this subject in a section entitled "General Result," and judging from internal evidence I think my letter may have suggested it to his mind. For my own part, with the wider knowledge and deeper thought which the lapse of nearly twenty years necessarily brings, I have found it impossible honestly to retain even that modicum of faith in the supernatural which "imaginative conjecture" supplies, while I have become more and more convinced that a sound philosophy can only be based on positive conceptions derived from experience and leading to a purely monistic theory of the universe, while the identification of individual life with that of humanity at large seems to me to afford ample scope for the indulgence of those loftier aspirations, which react favourably on character and advance social happiness. In the long run ideas govern the world, but their power depends upon the amount of truth they contain, and the ultimate test of truth is experience.

R.P.

A paper on the ventilation of theatres was lately read at the Parker Museum of Hygiene, London. In some crowded theatres, the air has been said by a competent authority to be more foul than that of the street sewers. The intensely heated air would seem to act like a pump, and to draw up the vitiated atmosphere from the drains below the building. The introduction of electric lighting to some of the metropolitan theatres has done much to mitigate the evil; but the ventilation of public buildings does not receive the attention which its importance demands.

## Gems.

## APOTHEGMS OF MARCUS AURELIUS ANTONINUS.

Envy and duplicity and hypocrisy are in a tyrant.

The same man can be most resolute and yielding.

Receive favours from friends without being either humbled by them or letting them pass unnoticed.

In the morning when thou risest unwillingly, let this thought be present: I am rising to a man's work.

There are briars in the road—turn aside from them. Do not add, And why were such things made in the world?

Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial.

Endure labor and want little; work with your own hands, and not meddle with the affairs of others, or listen readily to slander.

A just admixture of sweetness and dignity is becoming in the moral character—and to be beneficent, ready to forgive, and free from falsehood.

Avoid a black character, a womanish character, a stubborn character, one bestial, childish, animal, stupid, counterfeit scurrilous, fraudulent, tyrannical.

Do not be a man of many words or busy about many things, but act like a Roman and a ruler, who has taken his post like a man waiting for the signal which summons him from life.

Let the mind be simple and naked, more manifest than the body which surrounds it, so that the character may be written on the forehead, as true affection reads everything in the eyes of those it loves.

I received from Severus a polity in which there is the same law for all, a polity administered with regard to equal rights and freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed.

Let thy principles be brief and fundamental, which, as soon as thou shalt recur to them, will be sufficient to cleanse the soul completely, and to send thee back free from all discontent with the things to which thou returnest.

When a man has done thee any wrong, immediately consider with what opinion about good or evil he has done wrong. For when thou hast seen this thou wilt pity him, and wilt neither wonder nor be angry. It is thy duty then to pardon him.

How worthless are all these poor people who are engaged in politics, and, as they think, are playing the philosopher? Do not expect Plato's Republic, but be content if the least thing goes well, and consider such an event to be no small matter.

Men seek retreats for themselves, houses in the country, seashores and mountains; but it is in thy power whenever thou shalt choose to retire into thyself. For nowhere either with more quiet or more freedom from troubles does a man retire than into his own soul.

Suppose that men curse thee. If a man should stand by a pure spring and curse it, the spring never ceases sending up wholesome water; and if he should cast clay into it or filth, it will speedily dispense them, and wash them out, and will not be at all polluted.

Think of thyself not as a part merely of the world, but as a member of the human body, else thou dost not yet love men from thy heart; to do good does not delight thee for its own sake; thou dost it still barely as a thing of propriety, and not yet as doing good to thine own self.

As a dog when he has tracked the game, as a bee when he has made the honey, so a man when he has done a good act does not call out for others to come and see, but goes on to another act as a vine goes on to produce again the grapes in season. Must a man then be one of these, who in a manner act thus without observing it? Yes.

What will the most violent man do to thee if thou art still kindly towards him, and if, as opportunity occurs, thou gently admonishest him and calmly correctest his errors at the very time when he is trying to do thee harm, saying, Not so, my child; we are made by Nature for something else; I shall certainly not be harmed, but thou art injuring thyself? Show him by gentle tact and by general principles that this is so, and that even bees do not as he does, nor any animals of social nature. Thou must do affectionately and without any rancour in thy soul; and not as if thou were lecturing him, nor yet that any bystander may admire.

B.

Despotism is not all Conservative. It is not even in Russia. Despotism is the most corrosive, the most deleterious, the most dissolving of all things.—HERZEN

## Reviews.

*Christianity: Its origin and esoteric meaning*, by H. J. BROWNE; a lecture delivered at the Music Hall, Melbourne. Melbourne: W. H. TERRY.

The lecturer travels over a wide field in identifying Paganism with Christianity, the worship of Nature, in her various forms and moods, with the transformed worship of Christianity. "The conception of the new Man: god was evidently borrowed by his priestly creators from the Egyptian theology, in which Horus is represented as the son of Osiris (the Sun) and Isis (the Earth)." The life of Jesus as given in the Gospels is treated as a myth, and associated with the ideas of heathen nations. Nor are there any moral ideas in Christianity which are not to be found in some Pagan writer, Buckle being quoted to the following effect:—"That the system of morals professed by the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages therein are quotations from Pagan authors, is well known to every scholar: but to assert that Christianity communicated to man moral truth previously unknown argues on the part of the assertor either gross ignorance or else wilful fraud." Mr Browne adds: "I may mention that in Acts there is a quotation from the Greek poet Erastus. In Titus there is one from Epimenides, and in Corinthians one from the Thais of Menander." Perhaps some of the analogies between the stars and incidents in the history of the Christian religion, will fail to carry conviction. The lecture on the whole gives proof of much research and study, and many will rise from its perusal knowing a great deal more than they ever knew before of the origin of Christianity.

## PASSION AND REASON

Even among those earnestly devoted to human welfare, capable of sacrifices for truth and right, much power is misdirected, and honest enthusiasm wasted, because reason does not organize the method as well as the cause, and earnestness ends in rage. The religious training of the world has been contrary to that of the Happy Warrior. It has instructed us to fight against the evils of the world as the work of an enemy. Our ideal warrior faces evils as things he has to control, bereave of their bad influence, transmute to good; and in great emergencies, joined with good or bad issues, he is happy; in the conflict, keeps the law in calmness, because it is a matter of law, of reason, and not a personal combat.

But theologies have taught that it is a personal combat—a great struggle between Ormuzd and Ahriman, God and Satan, and Christ and Antichrist. And though an age has arrived largely liberated from that notion, the superstition that the universe is a government of combat has moulded the brain of man, still kindles liberal blood, and lowers the whole struggle for reform beneath the plane where ideas can operate to an arena where wills exchange blows, and the stronger will prevails. It does not make much difference, practically whether men ascribe the evils of the world to fiends invisible, or fiends in human shape; so fighting they may fight bravely, but only in the dark. The struggle of one will with another of personality against personality, generates passion; but it is a fire that consumes judgment, whether directed against a party beneath the earth or on it.—M. D. Conway.

A paper dealing with an outbreak in a German town of that terrible disease trichinosis was recently read before the French Academy of Medicine. More than three hundred persons were attacked with the disease, and of these nearly one-sixth died. It was proved beyond question that all the victims ate the meat absolutely raw, it being the custom to chop it fine, and spread it like butter on slices of bread. One family which consumed some of the same meat, in the form of cooked sausages, exhibited no trace of the disease. It was found that doses of alcohol were most beneficial in treating the complaint.

## AT A BROTHER'S GRAVE.

HON. ERON. C. INGERSOLL, DIED AT WASHINGTON,  
JULY 2ND, 1876.

BY COL. INGERSOLL.

MY FRIENDS: I am going to do that which the dead often promised he would do for me. The loved and living brother, husband, father, friend, died where manhood's morning almost touches noon, and while the shadows still were falling toward the west. He had not passed on life's highway the stone that marks the highest point, but being weary for a moment he lay down by the wayside, and, using his burden for a pillow, fell into that dreamless sleep that kisses down his eyelids still. While yet in love with life and raptured with the world, he passed to silence and pathetic dust. Yet, after all, it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar—a sunken ship. For, whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all. And every life, no matter if its very hour is rich with love, and every moment jewelled with a joy, will at its close, become a tragedy, as sad, and deep, and dark as can be woven of the warp and woof of mystery and death. This brave and tender man in every storm of life was oak and rock, but in the sunshine he was vine and flower. He was the friend of all heroic souls. He climbed the heights and left all superstitions far below, while on his forehead fell the golden dawns of a grander day. He loved the beautiful, and was with colour, form and music touched to tears. He sided with the weak and with a willing hand gave alms; with loyal heart and with the purest mind he faithfully discharged all public trust. He was a worshipper of liberty and a friend of the oppressed. A thousand times I have heard him quote the words: "For justice all place a temple, and all season summer." He believed that happiness was the only good, reason the only torch, justice the only worshipper, humanity the only religion, and love the only priest.

He added to the sum of human joy; and were every one for whom he did some loving service to bring a blossom to his grave, he would sleep to night beneath a wilderness of flowers. Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love hears the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe in spite of doubts and dogmas and fears and tears, that these dear words are true of all the countless dead. And now, to you, who have been chosen from among the many men he loved to do the last sad office for the dead, we give his sacred dust. Speech cannot contain our love. There was—there is—no gentler, stronger, manlier man.

## ADDRESS TO CHRISTIANS.

Why do you prefer the collection of books commencing with Genesis and ending with Revelation to the books called Chou-King-Ta-hio and Lun-ya? In plain terms, why do you prefer the reflex of the barbarous Hebrews to the higher cultivation of the Chinese? You may tell me that your Bible is the oldest book in the world; but you have nothing of real evidence, in favour even of the Old Testament, earlier than Ezra, or about 450 years before the Christian era; while the book Chou-King was compiled by Confucius at least 100 years earlier, from documents claiming an extremely high antiquity amongst written records. Pauthier says that the documents utilised in the Chou-King are the most ancient the world knows. Depicting a civilisation dating back 2,600 years before Christ, you have the Chinese author dealing with astronomy as a science; anticipating in some degree modern meteorology, and

marking the universe as open for study: while your book of Genesis affirms, arbitrarily, statements which science has since flatly contradicted, but which for centuries rendered the progress of European science difficult, because its teachings were always in hostility to orthodox Christianity. Chapter three of Chou-King says: "Virtue is the foundation for a good government. Such a government should first seek to enable the people to procure the means of sustenance—viz., water, fire, metals, wood, lands, and corn. It is necessary to think how to render the people virtuous, and to utilise for them these possessions." What have you like this in Genesis?

Why do you teach Genesis to your children in schools? Why not Chou-King? Genesis is Hebrew now, but its origin is unknown. Chou-King is Chinese: why has the one a preference with you over the other?

The same chapter of Chou-King says: "When it is necessary to punish, the penalty ought not to extend from the fathers to the children." Your Hebrew book Deuteronomy says: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Which is the more humane, the Chinese or the Hebrew? If it be said that the passage in Deuteronomy does not refer to an actual punishment to be inflicted by God, but only to the hereditary transmission of health or disease, the reply is that Deuteronomy pretends the punishment to be the direct act of Deity.

The fourth chapter of Chou-King recommends that only wise men should be chosen as public functionaries, and defines as a wise man one who knows how to combine enjoyment with restraint, firmness with honesty, gravity with frankness, deference with great talents, straightforwardness and exactitude with mildness, wit with gentleness, and power with equity. Chou-King declares that a generous and benevolent prince, having men of this character for ministers, will make himself loved by his people. Have you anything like this in the early part of Hebrew kings, as given in the first dozen books of the Bible? Yet you compel your children to read this Hebrew book, and you do not teach them Chou-King.

The Confucian books are none of them perfect. No books are. They are the echoes of the ages out of which they spring; more or less accurate according to the ability or honesty of the writer whose pen transmits us this echo of the past.

Men once claimed infallibility for the Bible; now they abandon its chronology, and admit that its Judaic enactments are inappropriate to modern requirements. Yet your children have to read it in schools without qualification, and commence by acquiring ideas which are utterly inaccurate ideas respecting the texts they read. What advantage can there be in teaching your little girls to read the story of the visit of the angels to Sodom, of Lot and his daughters, of Judah and Tamar, or of Amnon and Tamar? The Bible has many parts worth examining; but, as a whole, it as much belongs to yesterday as do the Antiquities of Josephus. Even if more modern in date, it is less humane in spirit than the Iliad, full as is the expression in this of the ferocity of the war-loving Greek. It is not all false, but its early geography is childishly incorrect, its chronology is unworthy serious refutation, its astronomy would do credit to Munchausen, and its history, prior to Solomon, but a complication of romance, remarkable chiefly for its brutality of detail.

CHARLES BRADLAUGH.

M. Leo Lippano, who was consul for the Grand Duchy of Luxemburg at Amsterdam, has left his gallery of pictures, said to be worth 500,000 francs, to the town of Luxemburg. The bequest will not take effect until the death of M<sup>me</sup> Lippano.

Miss Helen Taylor, step-daughter of John Stuart Mill, is to write his biography for the series known as "English Philosophers."

Cardinal Manning lately became ill through fasting. His physician insisted upon his taking more nourishment, and he is recovering.



## "CHRISTIAN SOCIALISM."

The 'Methodist' the official organ of the English Wesleyans contains a report of a public meeting held at Exeter Hall on the 3rd. of April last, Lord Shaftesbury being in the chair, to discuss the proper attitude of religious bodies towards the condition of the London outcast poor. At this meeting the Presbyterians, Wesleyans, Baptists, and Independents (or Congregationalists), were represented by some of their leading ministers and laymen, and several very striking speeches were delivered. As an illustration of the extent to which liberalism in political opinions, based upon orthodox Christian principles, has spread amongst ministers of religion, we give a portion of an address delivered by the Rev. Hugh Price Hughes, M. A., (Oxford), a leading Wesleyan. Mr. Hughes, after saying that although sins such as drink, lust, and laziness were the parents of a great deal of misery, asked:—"Was all poverty due to these causes? Was not society largely to blame for much of it? And if society, then the church, which had been for 1000 years supreme in this country? Many of them detested the *doctrines* promulgated by Henry George, but his *facts* were incontestable. The poor had been growing poorer as the rich had grown richer. Let him quote an authority whose word would be accepted throughout the world—the great Prime Minister of England. Mr. Gladstone said in the House of Commons fifty years ago, 'One of the saddest features of the social condition of the country is the fact that the constant increase in the wealth of the upper classes is accompanied by a decrease in the power of consumption on the part of the people, and by greater privation and suffering on the part of the poor.' And in 1863 he said, 'From 1842 to 1853 the income subject to taxation of this country increased by 6 per cent, and this prodigious increase of wealth has taken place entirely to the advantage of the propertied classes.' And in 1872 Professor Fawcett said that 'the struggles of the working man against want were exciting a profound hostility to the fundamental principles upon which society was based. Production increased beyond all hopes, yet the day seemed as remote as ever when the workman should have his fair share of the profits.' For twenty years, he (the speaker) had been oppressed by this fact. In vain did Malthus come to him and assert that for the poor man there was no place at the banquet of life. In vain did Darwin tell him that in the pitiless struggle for existence the weak must go to the wall, and the Devil take the hindmost. The Christian principle—the Gospel principle—knew nothing of privileged classes, of sacrificing the masses of the people to secure culture, power, and fame for the few. The Bible laid down a very revolutionary law for the idle—'He that will not work, neither let him eat,' and, in any truly Christian community, the man who neither toiled with his hands, nor span with his brain, would have a very hard time of it. (Here the Earl of Shaftesbury interposed with, 'We cannot have these questions discussed here,' but was met with shouts of 'Go on' from all parts of the Hall, and Mr. Hughes, on resuming, was greeted with tremendous cheers.) He said that he considered himself in order in discussing what he deemed to be the causes of existing poverty. Dives was declared in the Gospel to be condemned because nothing better could be said of him than that 'he was clothed in purple and fine linen and fared sumptuously every day.' James Nasmyth, the engineer, was once examined by a Committee of the House of Commons on the question of pauperism, and stated that by reason of competition he had been compelled to replace many of the men in his works by apprentices. When asked what became of these men, he said—and the speaker did not blame him, for he was quite in accordance with the old political economy—'I do not know; I leave that to the operation of natural laws.' Would the Carpenter of Nazareth have said that? He doubted it. (Hear, hear.) That was the political economy of the time, which taught that demand and supply and the competition of starving men kept wages at the right level. History had shown that demand and supply were controlled in the middle ages

by guilds and beneficent custom. The workman was then the capitalist. Now machinery had destroyed the capitalist labourer, and made the vast masses of the people mere wage-earners. And law had done nothing to modify this. In the same way the feudal rights of the peasant—such as free pasturage, wood from the nearest forest for house building and fuel, and garden ground—had been destroyed without replacement. The new political economists contended that just and beneficent laws must take the place of the old guilds and customs. Political economy must become an ethical science. Ricardo and Mill were now discredited in the great seats of learning on the Continent, and even at Oxford and Cambridge a new school was arising which brought the old dogmas to the impartial test of history. Christian effort had been too exclusively individual in its modes of action. It was time to save society! The great need of our time was Christian socialism! The awful word had been uttered; and every man's hair should now stand on end, and every young lady should faint. (Laughter and cheers.) In France, Spain, Italy, Germany, and Russia it absorbed attention and overshadowed everything else. Especially in Germany had it developed itself. There were five distinct socialistic movements in that country—Atheistical and Anarchial Socialism, a Conservative socialism represented by Prince Bismarck—(laughter)—a Roman Catholic Socialism which in Bavaria had 300,000 priests and 100,000 working men, an Evangelical Socialism, and an Academical Socialism. Only one of these movements called itself atheistic. (Cheers.) The noble chairman was himself one of the most revolutionary Socialists that ever lived. ('Hear hear,' and laughter.) The abolition of the Factory Act, with which his name would ever be associated, was pure socialism. Poor-law legislation was not only socialistic, but communistic. So the Irish Land Acts, the Education Acts, the Liability of Employer's Acts, and the Sunday Closing of Public-houses were simply socialism. (Hear, hear.) Such socialism was the result of Christianity. A Permissive Billist was a Socialist of the deepest dye. (Laughter.) Why were the masses alienated from the Church? Because Christians had neglected their social interests. Count Cavour, that far-sighted Italian statesman, predicted many years ago that Rome, despairing of the alliance of monarchies and despotism would ally itself with Socialism, and the day had come. It was significant to him in that connection that when Joseph Arch took up the cause of the peasants, Cardinal Manning was the only well-known minister of religion who stood beside him on that platform. The Church which devoted itself bravely to bettering the social, as well as spiritual, life of the working classes would become the Church of the working classes. But it would be infinitely better if they all took it up together. (Applause.) Why should they allow Roman Catholics and atheists to anticipate them? Let their ministers study the question in all its phases. They had fought the battle of the middle classes for free-trade; let them now fight the battle of the working men for a fair wage. He solemnly called upon all the Churches of Christ to do their long-neglected duty in acting for the social welfare of mankind, and so to bring back the alienated masses to the brotherhood of Christ. (Loud and prolonged applause.)

Toil, feel, think, hope. A man is sure to dream enough before he dies without making any arrangements for the purpose.—Sterling.

All men have the same rights, and one right that every man should have is to associate with congenial people. There are thousands of good men whose desires I do not covet. They may be stupid, or they may be stupid only in the direction in which I am interested, and may be exceedingly intelligent as to matters about which I care nothing. In either case they are not congenial. They have the right to select congenial company; so have I. And while distinctions are thus made, they are not cruel; they are not heartless. They are for the good of all concerned, spring naturally from the circumstances, and are consistent with the highest philanthropy.—Col. Ingersoll.

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