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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-