

Free Thought Review.

SCIENCE. RELIGION. PHILOSOPHY.

VOL. I.—No. II.

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

PRICE: 6D. [6s per annum; or, post paid to any part of N.Z., 6s 6d.]

The Wilnot controversy, a portion of which is given in our present issue, ends in a curious defence of his conduct by the Wesleyan Minister who narrated the story of the death-bed repentance. The fact transpires that the Rev. Mr. Garlick conveyed the impression in his account of the affair in the 'New Zealand Wesleyan,' that he had received the dying person's recantation from her own lips. It now turns out that the Minister was guilty of deception. It is true he never distinctly said he was not present when Mrs. Wilnot died. But he did what amounted to the same thing—he worded his account to read as if he had been present. Nor does it appear as if Mr. Garlick acted even in the spirit of the Good Samaritan. He declined to assist to furnish private apartments because some persons expressed the opinion that the dying woman should be sent to the hospital. Then, why was not this stated in his narrative of the circumstances in the 'Wesleyan?' It was surely very essential to truth, when a charge was made against Freethinkers that they had not come to her assistance. His accident prevented him attending his "regular duties;" but a destitute and dying person imposed an extraordinary duty! It will be seen that the Rev. Mr. Garlick's reply to Mr. Jardine is evasive and shuffling. His rejoinder about the "drunken cobbler" and his "hovel" illustrate at the same time his intelligence and his veracity.

Mr. Garlick has made a still more curious explanation. His M.S. (he uses the plural, with what purpose we know not) contained, he says, the words—"Up to the time of her death she was visited by me, the Presbyterian Minister, and other friends. In the article it reads 'and other friends'—an important difference." We do not know what he means. His accident interfered with his visits after April 10th, but up to the time of her death "she was visited by me"! All this equivocation tends to discredit the reverend gentleman's veracity. Has the Rev. Mr. Rogers anything to say in the matter? It would appear that Mr. Garlick acted towards the woman with a harshness which does not convey a flattering impression of his conduct as a man, yet this is the person who throws a stone at Freethinkers!

In the debate between the representative of organised Socialism in England and Mr. Charles Bradlaugh, the former, Mr. H. M. Hyndman, gave the following definition: "Socialism is an endeavour to substitute for the anarchical struggle or fight for existence an organised co-operation for existence." This definition by itself does not mean much. Individualism might say, with at least equal truth, the same thing. No Individualist believes that anarchy is an essential condition of competition. Nor is co-operation Socialism. Mr. Bradlaugh in his reply urged that in a Socialistic State there would be "no inducement to

"thrift, no individual savings, no accumulation, no check upon waste." This is virtually a counter definition. If the State regulated every economical movement on the basis of equality, and allowed no superiority of ability its rewards, the inducement to all exertion would undoubtedly be wanting. But might not the State agree by common consent to award prizes of merit? Then Mr. Bradlaugh would of course contend that this would not be Socialism, since it admitted the element of individual exertion with its appropriate reward. This is the pivot on which the dialectical victory turned, and it is not difficult to see that, pressing with all the skill of a practised and accomplished debater, Mr. Bradlaugh must have driven his opponent from the field.

The Socialist took up most of his time describing the evils of modern society. These however might have been postulated in a few words, and then the labor of the debate would have been expended on the efficacy of the remedy—Socialism. Mr. Bradlaugh's marked triumph consisted, apart from his greater power as a debater, in establishing the fact that rapid progress in the condition of society had taken place without the assistance of Governments—he might have shown, in spite of them. We do not exactly understand Mr. Bradlaugh's apparent opposition to the principle of land nationalization. For land nationalization is not in the direction of socialism so long as the tenants are secured their improvements. The essence of Individualism is to secure to the individual the reward of his own industry. If Mr. Bradlaugh means that he is opposed to Mr. Henry George's scheme of appropriation, without compensation, of what has always been recognised as property—a proposal which ought to be termed robbery—his position is clear; and is worthy of him. Mr. Bradlaugh's part in the debate is calculated to destroy the popularity of socialistic fallacies.

One of the issues raised at the election just concluded is the costliness of education, and it is wonderful the variety of statements which have been made regarding matters of fact about which there ought to be official data. The exaggeration respecting the cost of education seems to have been due to the absence of any debate in which the figures and the facts could have been brought to light by one of the friends of the present system. It is not surprising that the sum total of votes, loans, and proceeds of endowments should appear so large. The charge on the consolidated revenue last year for primary education was about £274,000, and the proceeds of endowments for the same purpose amounted to £24,000. The interest on the money borrowed for buildings since 1878 (say £500,000) at five per cent. would be £25,000 a year—giving a total charge of about £323,000 a year. Whether this is an extravagant expenditure for education depends on comparisons.

The revenue from endowments is increasing, and this year will amount to £33,000—thus relieving the pressure due to the annual increase in the average attendance. The cost of education is less than it was before the introduction of the present Act. In 1877 the cost per head on the average attendance was £4 15s, and in 1883 it had fallen to £4 3s 6d. But the friends of the system, while defending it against the ignorance and malignity of its opponents, must not take up the false position of saying that reductions cannot be made. True economy and the best defence equally demand that every item in the expenditure shall be sharply criticised. The statutory capitation allowance is £3 15s, and this is supplemented by 5s in the annual appropriations. Here perhaps economy will require that we should stand by the Act—effecting a saving of £18,000 a year. The extra votes for scholarships, inspection, normal schools, etc., might be considerably cut down, with the view of ultimately making the statutory sum of £3 15s cover the whole cost of primary education. When this result has been achieved the friends of our free secular and compulsory system will at least be in a position to vindicate it from the economical side against all the assaults of its enemies. The question of higher education must be dealt with separately.

The “modified denominationalists” have not achieved any decided success during the elections, it being open to doubt if they are as numerous in the present as they were in the last Parliament.—The evidence given last session before the select committee shows a hopeless conflict of opinion among the denominationalists. They have not yet agreed upon any plan which would impart religious instruction in the schools in the rural districts. Nor have they given any reason for the distinction to have “conscience” recognised in towns while it is left in the charge of the State in the country. It could hardly be maintained seriously that the urban is more sensitive than the rural conscience. The best thing to be done is to complete the enquiry which was begun last session, allowing the friends of the present system to place on record their opinions. When the enquiry is complete the Legislative will be in a position, with some hope of arriving at a final conclusion, to discuss the bills and resolutions that aim at modification.

There are in the United States of America, according to the last census, over one thousand Japanese. The majority of these are either merchants or clerks in mercantile houses. It is moreover stated, that in no instance as yet has a criminal charge been laid against one of these Japanese foreigners. Some few years ago, the Japanese Government sent a commission to Europe, charged with instructions to observe the conduct of the Christian nations, with a view of deciding whether it would be beneficial to adopt, as a state religion, the Christian faith. The commissioners unanimously reported that the Christian nations were brutal, dissipated, and more criminal than their own people! Would it not be as well for some Christian nation, (say England) to send a commission to Japan to report on the moral fruits of the Japanese religion?

“History repeats itself.” A religious delusion has broken out amongst the negroes of some of the counties of Georgia, U. S. One of their own people has proclaimed himself as the Son of God, sent to judge the

world, as the end of all things is at hand. Crowds of disciples have gathered around him, fully believing in his divine mission. But for the growing disbelief in the miraculous, the result of centuries of scientific enquiry and Freethought, this ignorant or designing negro might become the founder of a sect as numerous and powerful as the Mahomedan or the Christian. As it is, he will probably remain the prophet of a few deluded negroes as ignorant and numerous as the followers of Jesus were before the Christian faith, by a peculiar combination of circumstances, was adopted, and protected by the civil power of Rome.

The nineteenth century has produced another disturbing element in the churches in the peculiar craze known as the Salvation Army. On the one hand, we have the clergy denouncing the movement as being blasphemous and ribald; and, on the other hand, we have them countenancing and taking part in the services. A Church of England clergyman, at a recent “barrack” meeting, claimed St. Paul as one of the Army. We have always held that both Jesus and St. Paul were Salvationists—for we fail to see the distinction between the street preachings and riots of St. Paul, the shouting processions and disturbances of Jesus, and the pranks and absurdities of the Salvation Army. That the Army has obtained a hold on numbers of English-speaking people cannot be denied, and that many are sincere in their belief is evinced by the readiness with which they subscribe to defray the expenses of the campaign. How many of the clergy of the older churches must have read with envy of the recent collection of £12,600 made in one day at General Booth's barracks!

However, we believe that in many cases, more especially amongst the more educated and intellectual of the Army, that this form of religious hysteria will be short-lived, and that in the reaction of calmer moments they will feel ashamed of their former participation in the extravagant language and behaviour of the Salvation Army; and in the mental revolution, which will certainly be the result of this reaction, reason will compel faith to resign her usurpation, and the ranks of Freethought will be recruited. So we anticipate that the ulterior result will be an accession to the numbers and the strength of the Freethought Associations. That the Salvation Army should still retain its hold on the grosser and more brutal natures is perhaps desirable—men and women who are only deterred from leading vicious lives by the vivid presentiment of the burning fires of hell!

Science Notes.

The Telephone has been successfully used by a Frenchman to communicate between two vessels, one of which was towing the other. The wire was carried along one of the hawsers, and the circuit was completed through the copper on the bottom of ships, and the water. Conversation was carried on distinctly.

Professor Radziszewski has been making experiments upon the “*Pelagia noctiluca*,” one of the phosphorescent jelly fish of the ocean. Having dried 180 specimens, he dissolved out of the residue a peculiar kind of fat, this mixed with potasse, or pure potash, gave out when shaken phosphorescent flashes. The living animal when at rest is not luminous, but if shaken or rubbed it flashes. The remarkable feature of the case is that these creatures supply light without heat.

At the recent meeting of the "French Soci  t   d'Encouragement pour l'Industrie Nationale," M. Gr. Meyer, of Paris, submitted specimens of paper specially manufactured to resist fire. The papers and documents shewn had been for four hours in a retort in a pottery furnace. Those present were unable to distinguish, either by appearance or texture, the papers so treated, from others which had not undergone the ordeal of fire.

M. Dumas recommends water saturated with alum for extinguishing fires, its value being supposed to be due to the coating it gives to objects wet with it, which prevents contact with the oxygen air, and thus diminishes the rapidity of the combustion. The Minister of the Interior has recommended that the firemen of the French towns be supplied with facilities to use such solutions of alum. Professor Mattieu has made similar experiments with the same results, and gives it as his opinion that it may lead to a revolution in artificial light. He thinks that we need not despair of solving the chemical problem of transforming mutton suet, or palm oil, or vaseline, into glow worm or noctiluca fat; and that these will supply the artificial light of the future.

Dr. Carlos Finlay, of Havana, maintains that yellow fever may be communicated from one individual to another by the agency of mosquitoes. He has seen under the microscope spores and filaments of a particular nature on the sting of one of these insects that had just bitten a patient suffering from yellow fever and thinks that the germs may undoubtedly be introduced into a healthy individual by the bite of a mosquito. He recalls the fact that these insects were remarkably numerous in Philadelphia at the time of the yellow fever epidemic of 1767, and states also that the same conditions of temperature are necessary for the life of the mosquito as for the existence and spread of yellow fever.

M. Paul Bert, the eminent French biologist, has been investigating the origin of sugar in milk. Two theories exist for explaining this phenomenon, one of which supposes that it is formed in the gland itself from lactogenic or milk forming matter; the other supposes that it comes from the blood, and is merely stored in the breasts of animals. M. Bert has experimented with cows and she goats, and found beyond a doubt that sugar of milk is introduced by excretion in the breasts from sugar formed in excess by the animal. The sugar is apparently first formed in the liver, but whether it appears in the form of lactose, or glycose, afterwards transformed into lactose in the breasts, is yet a moot point which M. Bert has not investigated.

Attention has been directed of late to the experiments made by M. Panchon on the limits of hearing, the result being communicated to the French Academy of Sciences. The notes were produced by a powerful siren of the kind invented by Cagniard-Latour, and actuated by steam. It seems that the highest audible notes produced in this way had 72,000 vibrations per minute. M. Panchon has also vibrated metal stems fixed at one end and rubbed with cloth powdered with colophane. In diminishing the length of the stem the sharpness of the note is increased. Curiously enough, he finds that the length of stem giving the limiting sound is independent of its diameter; and for steel, copper, and silver, the lengths are in ratio to the respective velocities of sound in these metals—that is, as 1.000 for copper, 1.002 for steel, and 0.995 for silver. Colophane appears to be the best rubbing substance.

At Ekhmeem, a large provincial town of Upper Egypt, situate about half way between Assiout and Thebes, Professor Maspero, returning from his annual trip of inspection up the Nile, has just found a hitherto undiscovered and unplundered necropolis of immense extent. As far as has been yet ascertained, the necropolis dates from the Ptolem  ic period; but as the work of exploration proceeds it will probably be found that it contains more ancient quarters. The riches of this new burial field would meanwhile seem to be almost inexhaustible. Five great tombs or catacombs already opened have yielded 120 mummies, and within the short space of three hours Professor Maspero verified the

sites of over 100 more similar catacombs, all absolutely intact. The necropolis of Ekhmeem, at a rough estimate, cannot contain fewer than five or six thousand embalmed dead. Of these perhaps not more than 20 per cent. will turn out to be of arch  ological or historical value; but the harvest of papyri, jewels, and other funeral treasures cannot fail in any case to be of unprecedented extent. Ekhmeem, is the ancient Khemmis—The Panopolis of the Greeks. Its architectural remains are insignificant.

Passing Notes.

In a lecture at Kensington, says a despatch, Max Muller declared that the soul of Buddhism is charity, that indeed it is the true religion of humanity.

At a yearly meeting of Friends in Philadelphia, it was ascertained through epistles that "in no instance was there a report of any Friend being engaged in the manufacture or sale of intoxicants."

The fact that 2,000,000 human bodies have been buried within the limits of the London postal circle during the last twenty-five years, is being used with decided effect by the advocates of cremation in the British capital.

The London Spectator says: "Murder is a cause of death in England to 237 per 10,000,000; in Belgium, to 240; in France, to 265; in Scandinavia, to 266; in Germany, to 279; in Ireland, (1879,) to 294; in Austria, to 310; in Russia, to 323; in Italy, to 504; in Spain, to 533, and in the United States to 820."

Says Mr. Bradlaugh, respecting the mobbing he received when attempting to lecture at Bridgewater. "The riot was arranged by the local licensed victuallers and the clergy and gentry, and at the bar of the very hotel in which I was staying, the brother of one beneficed clergyman of the district, was prominent in paying for liquor for those who were hired to assault me."

The following is another instance of the corrupting influence of Christianity:—"Yes, the women have deserted me," said murderer Rugg to a Mail and Express reporter the other morning. "I get no more flowers or sympathy, but I manage to sleep well, eat well, and feel well. Yes, religion is a great thing. I'm going to God when I die!"—New York Mail and Express.

In 1868, George Eliot wrote a friend in regard to herself and Mr. Lewes: "We love too much our associated studies and solitude to let the world have more than one day a week. Society here is, moreover, what it everywhere is,—empty. The English world is extremely like what it was when you left, conversation more or less trivial and little sincere, the literature of the moment scarcely better, and politics worse than one or the other."

The Mahdi is a radical total abstinence man, even to coffee and tobacco, which he won't even allow in his camp. In fact, he lately gave a refugee one hundred and fifty lashes for smoking a cigaret. But he makes up for this by having thirty nine-wives, and keeps within the letter of the Mohammedan law, which allows only four wives at a time, by an ingenious system of temporary divorce, by which he always has thirty-five wives in waiting.—Boston Index.

The Crown Prince of Germany recently gave an address before the Royal York Lodge in Berlin, which has been the subject of much comment among his brethren of the Order. He said that Freemasons should be more progressive, and that instead of clinging tenaciously to old traditions, whose value consists solely in their antiquity, they should distinguish themselves by being in the front rank of seekers after new and living truths. This advice is worthy of an enlightened prince, but will it be followed? It is quite melancholy to observe the cravings of Masons for historical facts connected with their Order, which do not exist—to find an unbroken line running back to Solomon.

From an English telegram we learn with regret that Mr. Bradlaugh is held to have voted illegally in the House of Commons. In other terms, the Court has decided that a member cannot swear himself in. We presume Mr. Bradlaugh has appealed. The costs in the case must be enormous. Would it not be opportune and fitting that the Freethinkers of New Zealand sent him a New Year's Gift, to be placed at his sole disposal? The great English champion is fighting the world's battle of Freethought, and ought to be sustained. We invite suggestions, in order to place something definite before our readers next month.

The Pope's encyclical on Masonry (from which we give an extract in another column) is an instructive document, deserving of more consideration from Freethinkers than we can give to it in our present issue. The arraignment is really an indictment against the principles of modern civilisation. What Popery condemns modern liberty extols. Masonry, in its practical or administrative aspect, probably differs in different countries, but if it is the embodiment in all of the principles set forth in the Encyclical, it is entitled to the respect of Freethinkers. In a word, Masonry is a great Freethought Federation. We hope the Pope's account of it is correct.

An Insurance Agent encloses us the following extract from the report of a meeting of the congregation of St. John's Presbyterian Church, Wellington: "A gentleman in the meeting deprecated the idea of insuring the premises, and instead of doing this they, as Christians, should commend the buildings to the protection of God." The reporter observes on this: "It is hardly necessary to state that these suggestions did not meet with the approval of those present." Our Insurance friend supplies the comment: We have competition enough, heaven knows, but this attempt to start a new office up above is too much. At what figure would he put the *capital*? Let us add our own—why did God allow his house to be burnt down?

The Radical Review advocates national organization based upon State secularization. "We should," it says, "rejoice over nothing more than the unification of the body of the American Liberals on a platform embodying the principles of social and political reform as well as those of freethought specifically. But, as that is a matter of impossibility, remembering that some Liberals are Greenbackers while others are Hard-Money Men, some Prohibitionists and others Anti-Prohibitionists, some Free Traders and others Protectionists, some Socialists and others Democrats, etc., we deem it desirable that there should still be at least one strong organization in the United States that will valiantly battle for universal mental liberty."

The general election has witnessed a remarkable triumph of the spirit of Liberty over that of bigotry and intolerance, in the return of Mr. Robert Stout for Dunedin, and Mr. John Ballance for Wanganui. Both are avowed Freethinkers, and occupy official positions in the Freethought Federal Union of New Zealand, being President and Vice-President respectively. Into both elections were imported the religious question, and the drum ecclesiastic was beaten furiously. Mr. Stout defeated his clerical opponent by a majority of 240, and Mr. Ballance polled 336 votes more than the next candidate on the list. It need hardly be said that in each case the majority was principally made up of the votes of Christians who refused to have their religion dragged through the mire in a political contest. It is more than probable that many of the men who made the appeal to the odium theologium cared about as much for religion as the religious wife-beater or the religious murderer.

When we love our brother for the sake of our brother, we help all men to grow in the right; but when we love our brother for the sake of somebody else, who is very likely to damn our brother, it very soon comes to burning him alive for his son's health. When men respect human life for the sake of Man, tranquillity, order, and progress go hand in hand; but those who only respected human life because God has forbidden murder, have set their mark upon Europe in fifteen centuries of blood and fire.

Gems.

FROM W. K. CLIFFORD'S LECTURES AND ESSAYS.

Where it is presumption to doubt and to investigate, there it is worse than presumption to believe.

If men were no better than their religions, the world would be a hell indeed.

Truth is a thing to be shouted from the housetops, not to be whispered over rosewater after dinner, when the ladies are gone away.

Do I seem to say: "Let us eat and drink for to-morrow we die?" Far from it; on the contrary, I say: "Let us take hands and help for this day we are alive together."

To become crystallised, fixed in opinion and mode of thought, is to lose the great characteristic of life, by which it is distinguished from inanimate nature—The power of adapting itself to circumstances.

Bring your doctrines, your priesthoods, your precepts, yea, even the inner devotion of your soul, before the tribunal of conscience; she is no man's and no God's vicar, but the supreme judge of men and Gods.

If there is one lesson which history forces upon us in every page, it is this: Keep your children away from the priest, or he will make them the enemies of mankind.

It cannot be true of my race and yours that to keep ourselves from becoming scoundrels we must needs believe a lie. The sense of right grew up among healthy men and was fixed by the practice of comradeship. It has never had help from phantoms and falsehoods, and it never can want any.

No real belief, however trifling and fragmentary it may seem, is ever truly insignificant; it prepares us to receive more of its like, confirms those which it resembles before, and weakens others; and so gradually it lays a stealthy train in our inmost thoughts, which may some day explode into overt action, and leave its stamp upon our character for ever.

It is idle to set bounds to the purifying and organising work of Science. Without mercy and without resentment she ploughs up weed and briar; from her footsteps behind grow up corn and healing flowers; and no corner is far enough to escape her furrow. Provided only that we take as our motto and our rule of action:—Man speed the plough.

The dim and shadowy outlines of the superhuman deity fade slowly away from before us; and as the mist of his presence floats aside, we perceive with greater and greater clearness the shape of a yet grander and nobler figure of Him who made all Gods and shall unmake them. From the dim dawn of history, and from the inmost depth of every soul, the face of our father Man looks out upon us with the fire of eternal youth in his eyes and says:—"Before Jehovah was, I am!"

W. C. A.

WENDELL PHILLIPS' RELIGION.

We know what Mr. Phillips' opinions were on religion; for, in a conversation that we once had with him on the subject, he informed us, and his religion came as near to that of Thomas Paine's as any of which we ever read or heard. It was simply "to do good," and that was what Paine said was his religion. We suggested to Mr. Phillips, in the conversation to which we allude, that his friends would like to have him give a lecture expressive of his views of Christianity. He said that he would, and he did. The lecture was given in the Indiana Place Chapel (formerly Rev. J. F. Clarke's). We were present, and heard Mr. Phillips say that Christianity, as he understood and believed it, did not consist in joining a church, nor in subscribing to a creed, nor saying prayers, nor hearing preaching, nor belonging to any sect, but that it meant an upright and useful life, and in being kind to the poor, the unfortunate, the outcast and the oppressed; and, in this connection, he mentioned the benevolence of the Good Samaritan, whose conduct Jesus approved, though, said Mr. Phillips (with a twinkle in his eye), as that philanthropist was travelling on Sunday, some people probably called him an infidel! The religion of Wendell Phillips was in no sense theological, but entirely philanthropic; and, whether he is called a Christian or by any other name, his whole career illustrated the truth of the familiar couplet of Alexander Pope:—

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."
—'Boston Investigator.'

Progress.

DUNEDIN ASSOCIATION.

We take the following interesting report of the proceedings on the occasion of Mr. and Mrs. Bright's departure from Dunedin, from the 'Evening Herald' of the 9th July:—

There was a large gathering at the Lyceum Hall last evening, when a farewell soiree was given in honour of Mr. and Mrs. Charles Bright, who intend leaving for Sydney within a day or two. After the good things liberally provided by the ladies had been done justice to, a few selections were given by the band, and Mr. Stout delivered a short address. He said that as those present were aware, they had met to bid farewell to Mr. and Mrs. Bright. He hoped, however, that at no distant time they would welcome them back to Dunedin. He did not think it fitting or proper on this occasion that he should say anything in praise of Mr. or Mrs. Bright; all who had met them privately, and those who had heard them publicly did not require that he should say anything in their praise. He might however say this: that all of them were deeply indebted to them for the assistance rendered by them in Dunedin to the cause of Freethought.—(Applause.) The Freethought movement had mighty odds to contend against, and what they as Freethinkers required to do was to keep true to their position in and out of season. On behalf of the executive of the Association he presented Mrs. Bright with an illuminated address in recognition of her efforts amongst them.—Mrs. Logan, for the Ladies' Association, also made a presentation to Mrs. Bright, who appropriately expressed her thanks. Mr. Bright gave a short address, mainly touching on the position of Freethought in New Zealand and the changes that have come upon it since the time when he first had the honour and satisfaction of addressing an audience of his fellow-men and fellow-women in this beautiful city of the Middle Island of New Zealand. It was now little more than eight years since he delivered his first Freethought oration in a canvas erection on the southern market reserve. He could not help thinking of what a change had come over the position of Freethought in these eight years. Much had been done on its behalf before by many capable speakers, and especially by the gentleman (Mr. Stout) who is still looked upon as the foremost Freethinker of New Zealand, if not of the whole of these colonies. (Applause.) There were others, like Mr. James Smith (from Melbourne), Mr., now Dr. Peebles (of America), who worked for the cause here; but at that period, 1876, spite of all that had been done, and though there had been formed some Associations which had been allowed to lapse, he believed he was correct in stating that there was not a single Freethought Association in existence in this colony. During his recent tour throughout New Zealand he found more or less active energetic associations on behalf of freedom of thought in all the principal cities. At Christchurch, where on all previous visits it was necessary, as it were, for him to pass their closed doors, as Christchurch was so completely given up to the old respectabilities of Orthodoxy to hear a Freethought lecture, he found on his recent visit an active Freethought Association with an excellent hall. There were also Associations at Wellington, Wangamui, Auckland, and other places in the colony.—A musical programme concluded the proceedings.

AUCKLAND RATIONALISTIC ASSOCIATION.

Mr. W. C. Dennes, Hon. Sec. to the above Association, forwards the following interesting report for the past month:—

Sir,—In accordance with my usual custom I send you a brief account of our progress as a Freethought Association. Since the departure of that bright light in our cause (Mr. Chas. Bright) we have appeared somewhat cloudily, yet have managed to disperse the clouds by the efforts of one or two of our most intelligent members who have favored us with very carefully prepared and excellent lectures which I think would compare favorably with some delivered by professional lecturers.

Last Sunday we had a lecture delivered by a very promising young Freethought lecturer, named Isaac Selby, of Dunedin, but recently from Sydney. The subject chosen was "Darwin and Moses, or which is the more rational, the Mosaic account of Creation as given in Genesis, or the Evolution hypothesis as promulgated by Darwin," and young as he is (only about 21 years) the lecturer shewed himself very familiar with and well posted up in the subject.

We are likely to have another rather exciting time of it in the course of a week or two, as the Christian Evidence Society have accepted Mr. Selby's challenge to debate upon a similar subject viz., "Is the Mosaic account of Creation at variance with Science," the net proceeds to be divided between that Society and the A.R.A.—the result of which I hope to be able to communicate to you in my next monthly report.

Numerically we are slowly increasing, having 150 members, and generally 350 to 400 attendants at our Sunday evening meetings.

At our last general meeting it was resolved that we should place all available funds at a fixed deposit, as the nucleus of a building fund, which we hope will rapidly increase.

We have made but little progress with our Sunday School up to the present moment, but anticipate a better time in the near future. As a well-known professional gentleman has offered his services as instructor in calisthenics, &c.

Our Sunday morning discussion class is fairly attended, and is frequently quite as amusing as it is instructive.

Hoping to have something interesting to forward you next month.

Yours faithfully,

W. C. DENNES, Hon. Sec.

Auckland, July 15, 1884.

WELLINGTON FREETHOUGHT ASSOCIATION.

The following report from Mr. Tyrrell, Hon. Sec. to the above Association, shows that they continue to do good work:—

Sir,—In my last communication I gave you an account of the formal opening in our new premises. Since then I am happy to inform you our Association is increasing rapidly in numbers. We have started a choir, with an efficient teacher of music—a Mr. Francis, lately from the Lyceum, Dunedin. This alone, when they get into form, will make our Sunday evenings more attractive. We had a very enjoyable Social Gathering on the 2nd inst., (the first in the "Lyceum") which passed off very pleasantly. Mr. Harris was very kind in giving us another lecture on the 22nd ult. The principal part of his subject was, a condemnation of Mr. C. Bradlaugh's theological views, and other matters. Mr. Harris is a Socialist. His remarks are therefore somewhat excusable, but they are not at all acceptable to the majority of our members, superstition (with them) having died out. On the following Sunday Mr. Gray gave us a very interesting reading:—"Tyndal on the labours of Mayer." There was a good attendance. A course of lectures are being given by our Mr. Robertson, viz.:—"Problems of Life," "Education," "Labour," "Government and Religion." The first was delivered on the 6th inst. to a large audience. These lectures, being important subjects, and ably handled, will no doubt call forth an animated discussion. Last Sunday Mr. Hendrey delivered a lecture—"Taxation and how it originated." This also is a good subject and will bear repetition. We intend having a Social Gathering every month, for the purpose of making our Association attractive, and introducing the members to each other. When the summer comes round we shall have marine and other excursions, on Sundays, adjourning to our Hall in the evening. We thoroughly intend our Association to be an enjoyable one. Thanking you kindly for publishing our reports.

I am, &c.,

W. TYRRELL, Hon. Sec.

Lyceum, Wellington, July 17, 1884.

CANTERBURY FREETHOUGHT ASSOCIATION.

The following is Mr. F. C. Hall's report for the month of July:—

Sir,—Since my last the following have been our Sundays:—June 22nd "What an Atheist would do with Jesus," by Mr. Billeliff. June 29th, "Land and Distribution of Wealth," by Mr. C. Lightband. July 6th, "The Great Delusion," by Mr. G. Parker. July 13th, "A Reply to the Question—What do you give us in its place," by Mr. Chas. Bright.

I sent you a Christchurch newspaper by which you saw that the licensing case against me fell through. Moral—Fight

I am glad to see that so many of the candidates for the House are for keeping the present Education Act intact—as you know the cumulative vote was a sop to one of the religious bodies, but now that Freethinkers, with others, make use of it some of the pious are for altering that clause.

Mons. Max O'Rell, in "John Bull et son ile," takes off the Religious Hypocrites in England in a racy manner. I can recommend its perusal to your readers who may be students in French.

The Lyceum keeps up very well both in the number of scholars and the interest taken in it by members.

I am grieved to inform you that the Salvation zeal is failing here, although Christchurch is called Head Quarters.

Yours faithfully,

F. C. HALL, Secretary C.F.A.

Christchurch, July 19, 1884.

WOODVILLE FREETHOUGHT ASSOCIATION.

We have received the following from a member of the Woodville Freethought Association:—

Sir,—I am glad to report that the Freethought movement here shows steady progress. Notwithstanding the unfavourable weather

and the difficulties with which the outlying settlers in this district have to contend in the shape of bad roads, our Sunday night meetings have been well attended, and in fact the average has been higher than during any period since the inauguration of the Association. Good news, too, comes from our neighbouring bush township, Norsewood—a Scandinavian settlement—where it is proposed to start an Association, and our President has agreed to deliver the inaugural address when the preliminary arrangements have been completed.

On the last Sunday in June we held our quarterly public meeting in the schoolroom, when the President delivered an address "Is the Bible the word of God?" treating the book to which Christians pin their faith historically and critically, and especially showing the analogy of Christianity to the old mythologies. There was a fair attendance, and at the conclusion of the address an all-round discussion ensued, one orthodox gentleman stating that he could disprove every statement made. He was thereupon challenged to do so, and the challenge being accepted he was allowed two months to work up his subject and discuss it publicly. This is the gentleman who gave out that he was going to "smash up" the Association at its start, but after several promises never turned up to fulfil his engagements.

On Sunday, 5th July, a pleasing ceremony took place at the close of our meeting. Mr. Bevan, the former secretary, having handed in his resignation, and being about to proceed with his wife to Auckland, the committee resolved on paying a parting tribute to two of their most respected members. The tribute took the form of a presentation copy of "Josephus" to Mr. Bevan, and of "Gleanings from the Poets" to Mrs. Bevan. The President in making the presentation testified to the zeal displayed by both Mr. and Mrs. Bevan in promoting the objects of the Association, Mr. Bevan having devoted not only much time and attention to its work, but having given us the free use of his rooms in which to hold our meetings. In his reply Mr. Bevan intimated that though he was leaving he should still leave his building in the hands of the Association, free of charge, to be used solely for their meetings. This is sympathy of a practical kind for which all the members feel grateful, and we commend Mr. and Mrs. Bevan to our sister Association in Auckland. Mr. G. Hutchison has been elected secretary in place of Mr. Bevan. We have again to thank that genuine friend of Freethought "Blue Pencil" for further contributions to our literature.

PALMERSTON NORTH PSYCHOLOGICAL SOCIETY.

An esteemed correspondent has kindly favored us with the following items concerning the formation of the above Society, to which we gladly give publicity:—

The Palmerston North Psychological Society commenced their Sunday evening meetings on the 13th inst. Mr. St. John Watson gave an impressive invocation whilst entranced, followed by an address from Mr. J. Dinsdale specially directed against the opponents of Modern Spiritualism. On the afternoon of the 20th inst. a Lyceum was opened to enable the children of spiritualists to enjoy the benefits of a moral and intellectual training unfettered by the dogmatic teachings of the day. Members responded well by sending their children, so that the inauguration proved quite a success. In the evening an address was given by Mr. T. R. Walton, the subject being "Immortality," which was continued by Mr. Watson in the trance, and concluded by an extempore poem entitled "Truth." These meetings are well attended, supplying a want long felt in Palmerston, where Spiritualism is steadily progressing. J. D.

WANGANUI FREETHOUGHT ASSOCIATION.

Mr. Buckrell, Secretary to the Wanganui Freethought Association, has handed us the following items:—

SIR,—The first annual meeting of the Wanganui Freethought Association took place on July 6th, when it was shown by the Secretary's Report and the Treasurer's statement that the Association was in a flourishing position in every respect. At the first half-yearly meeting held in January last the numerical strength of the Association was 87. During the past six months several have left the district, and have in consequence ceased to be members, but it is a very pleasing fact to relate that they have been replaced by new ones, thereby maintaining the strength of the Association. During the last fortnight six have been enrolled, and I hope very soon to be able to report that we number 100 strong. I take this opportunity of reminding members that their quarterly subscriptions are due on 1st July, and can be paid at any time to the Treasurer or Secretary.

J. J. BUCKRELL, Secretary.

MELBOURNE.

Our Melbourne friend, W. C. A., has favoured us with another interesting letter, as below:—

SIR,—In my last letter I prophesied that there would shortly be a battle with the Government. Up to the present, however, the Crown guns are still silent, and it appears most probable that we will be disappointed. Nothing has transpired in regard to the withdrawal of the permit for the Hall of Science lectures, although Mr. Symes has been continually lecturing there on Sunday evenings. The only result, if any, has been an increased attendance. It has been decided that on the first Sunday in each month a special

collection will be taken prior to the lecture in aid of the building fund, but to be devoted, if required, to our defence in case of legal war. The seizure, (or theft, as Mr. Symes terms it), of Mr. Keep's freethought works, has been succeeded by another. I must here correct a misstatement I made last month when I stated that all the freethought works in the shop were taken, that being an error, for only the "Freethinkers" were seized. The second robbery of the Customs officers was occasioned by the appearance of a new copy of the Comic Life of Christ in the window, in place of the missing one. The authorities at once pounced upon it, and also searched the premises of the A. S. A. adjoining the shop, carrying off with them some filed copies of the "Freethinker" belonging to the Association. In reply to a question in the Legislative Council, the Government stated that it was unlikely that a prosecution would ensue, but they intended to keep the shop under surveillance in future, and when anything blasphemous appeared, to promptly seize it.

Dr. Moorhouse, the bishop of Melbourne, has alluded to the Customs seizure in the course of a sermon, and thus characterised those who, to use his own words, revile the most perfect sacred figure of human history:—"I am told there are people who can revile and even caricature him. Well, then, I pronounce judgment on these men. If they have read their new testament and studied it—if they know what they are doing, I say—and I am clear in my judgment—those that revile the Lord Jesus must needs be of a diabolical disposition, and those poor wretched beings that can caricature him are lower morally than the beasts that perish. You may think that, perhaps, a harsh judgement, but I repeat, if the men know what they are doing—I cannot tell that—only God knows that—but if they know what they are doing, I am as certain that my judgment is true as if I saw the light of the eternal judgment roll in full blaze upon their souls." Mr. Symes lectured in reply to this, after inviting the Bishop by private letter to substantiate his charges on the platform of the Hall of Science. This challenge not being accepted, the following resolution was moved, at the conclusion of the lecture, by Mr. Kelly, seconded by Mr. Padley, and on being put to the vote, was carried unanimously:—"This meeting begs to assure Dr. Moorhouse that the Secularists are perfectly aware of what they are doing, and view with indignation his unjust attack upon them. It calls upon him to show in public debate wherein they are lower than the beasts and render themselves certain of damnation; and if he will not do so, it must look upon him as a coward and a slanderer."

Mr. Symes's system of inviting discussion after his lecture, has borne good fruit. On Sunday, 15th June, he delivered a lecture entitled:—"Christianity the worst foe of truth," after which the Rev. D. M. Berry, (Church of England), occupied the platform for half-an-hour in reply. Mr. Symes in the course of his concluding speech, challenged Mr. Berry to a public debate. The challenge was cordially accepted, and a four nights' discussion took place, commencing on June 24th. The first two evenings were occupied with the proposition: "Is it rational to believe that Jesus rose from the dead?" The following evenings the text was: "Is it rational to believe in God?" I cannot in my limited space give an account of the discussion, but suffice to say that both gentlemen conducted themselves in a fair and tolerant manner. A verbatim report is appearing in the "Liberator," commencing with the issue July 6th; each number containing the account of one evening's proceedings. The success of this debate has induced the Rev. Canon Potter to also enter the lists, and he has agreed to a one night's struggle with Mr. Symes on Theism.

The A.S.A. Sunday School is making progress. It has published a book containing a catechism, and a good collection of Ethical and Freethought songs. The school is subdivided into classes, each possessing a handsome banner, bearing the name of a Freethought champion; there is, for instance, the Robert Ingersoll class, the Thomas Paine class, the Joseph Symes class, etc.

The Mutual Improvement Class has held its first half-yearly meeting, and as may be seen from the Secretary's report, has done good work. The report states that 128 speeches have been delivered, 20 of which were by ladies; 22 essays have been written; in addition to these, there have been numerous songs, readings, recitations, etc. A good feature of our class is the system of electing a chairman from ourselves each evening. During the six months the chair has been occupied by seven different ladies, and twelve gentlemen. By this means many timid persons have been improved; the result being particularly noticeable in the way the ladies have been drawn from the obscurity that custom consigns them to.

W. C. A.

Melbourne, July 15th.

TRUTH.

No power on earth shall sever
My soul from Truth forever.
In what'er path she wander,
I'll follow my Commander.
All hail! all hail! beloved Truth!

What'er the foe before me,
What'er her flag flies o'er me,
I'll stand, and never falter:
No bribe my faith shall alter.
Lead on! lead on! thou mighty Truth!

And when the fight is over,
Look down upon thy lover:
He asks, for well done duty,
To see thy heavenly beauty.
Reveal thy face, celestial Truth!

—MISOT J. SAVAGE.

PRINCESS ALICE.

The 'S.M. Herald,' in a two-column review of the published 'Life of the Princess Alice,' managed to suppress all reference to the most striking circumstance connected with that excellent woman. The Princess Alice was a declared Freethinker during all those years of her married life in which her virtues as a woman, as a wife, as a mother, and as a daughter, so embellished her station. There is no question that Alice was an admirable woman: the flower of the Royal flock, her father's darling, and her mother's tender counsellor and friend. Her wedded life, despite troubles and sorrows, which brought her nearer than any of the family to the great world of work-a-day folks, was, in the main, exceedingly happy—a condition in no small degree due to her own beautiful character and loveable disposition. Her husband, who has now so oddly exhibited a disgraceful disrespect for her memory, was, while she lived, entirely devoted to her: and, by every token of genuine affection, illuminated her life with the joy of domestic happiness. In letters, written at intervals of several years, she bears testimony to the fact that it was not a mere honeymoon fondness which subsisted between her and her husband. In one, she writes: "There is such a feeling of security, and we two have a world of our own when we are together, which nothing can touch or intrude upon. My lot is indeed a blessed one, and yet what have I done to deserve that warm, ardent love which my darling Louis ever shows me? I admire his good and noble heart more than I can say." Two years afterwards, the Princess says: "Our life is a very happy one. I have nothing on earth to wish for, and much as I loved my precious Louis when I married him, still more do I love him now and daily." The pair were all the time not only as poor, comparatively, as church mice, but absolutely harrassed by duns. It doesn't seem to have been altogether, if at all, their fault, either. Prince Louis had been pretty wild in his younger days, no doubt, and had been reckless in money matters. But he is scarcely blameable, as he had been led into financial indiscretions by his own father, who seems to have encouraged him to be extravagant, in order that he might find himself in a fix, and, consequently, well-disposed to join in encumbering certain entailed estates, which could not have been hypothecated without his concurrence as heir. His father's affairs were frightfully embarrassed long before he, Prince Louis, had arrived at years of discretion; and as, when he came of age he joined with his father in encumbering the family property, he was obliged, throughout his wedded life, to make all kinds of sacrifices to keep the old man afloat and steer his own barque as well. The Hesse-Darmstadt family has long been hard-up. They used to sell their subjects for soldiers to England, at the time of the American War of Independance, and right up to the fall of Napoleon. Later on, one reason given to Parliament for the Crimean War was that Russia had sought for influence in Germany by paying the debts of the Duke of Hesse-Darmstadt; the Czarwitsch of that day being son-in-law to the Duke then reigning. Of course the poverty of a Prince's household is a relative term. It is probably fraught with some mortifications which a common person would escape, but it never touches the real misery point, in which, after every insult, mortification and indignity become chronic, and actual cold and hunger afflict the sufferer, children cry for bread, and are thrown into depraved company, and afflicted by poisonous surroundings both moral and physical; babes starve at the breast, and death is an escape rather than an ill. The gentle Alice suffered in her degree. Magnificence was denied to her, and she had even some actual discomforts. But the bitterest drops were, of course, unknown to her. She seems never to have made her troubles occasion for actual complaint. The sweetness of her disposition, and her strong sense, saved her from that. But the instances she gives of her worries indicate how far remote they were after all from the real agonies of the world's poor. Thus she writes: "We have sold four carriage horses, and have only six to drive with now, two of which the ladies constantly want for theatres, visits, &c.; so we are rather badly off in some things. The straitness of the

family's means did not prevent their building a new house -on tick. The result, very simply recorded in one of Alice's letters, brings to mind the incident of Ruggles, the ex-butler, who had let his house in Mayfair to Colonel Crawley and Becky his wife. Writes the princess: "The man who built our house has nearly been made bankrupt and wants money from us to save him from ruin, and we can scarcely manage it;" The fate of "the man" is not disclosed in subsequent correspondence; but it seems that even the furniture of the new house was obtained on the "time payment system." On receiving a present of money from her mother, the poor Princess writes: "The money will go at once to Louis's man of business, towards paying off the furniture, and is, indeed, very, very acceptable, more so under present circumstances than anything else you could give us; and that part of the furniture will then be all your present." Poor Princess Alice! She was a good woman. Her character is embosomed in charms. In every domestic relation she showed herself an example worthy of universal imitation, and the strength of her intellect was disclosed no less by the degree in which she emancipated herself from the traditional system of training which corrupts the minds of royal personages by the misconception that the people exist for their benefit, and not they for the benefit of the people, than by the independence with which she liberated herself from the shackles of orthodoxy, in her best years. It is, indeed, a most notable fact that, during the very time when the Princess Alice was most actively displaying virtues which endear her memory alike to the people of Darmstadt and of England, she was an earnest Freethinker. In 1879, when the Princess's husband and children got the scarlet fever, she nursed them herself. During the forced seclusion, she became acquainted with David Strauss, the theologian; and the Princess, with that courage of opinion which was characteristic of her, allowed him to dedicate to her his work on Voltaire, which approved of the French philosopher in many essential points. It has been said, indeed, that she recanted, later. But the authority for this is more than dubious. Her last illness was very short. Orthodoxy never fails to allege either a recantation or a frightful death-bed. To allege the latter with respect to a Princess so universally beloved as Alice of England, would have been injudicious. The former was safer. No doubt the same will be said of Alice's sister, the Princess Royal of England and Crown Princess of Germany, when she dies. But as she is still alive, and a pronounced Freethinker, silence is the present expedient. Dead people cannot contradict falsehoods about themselves. Live people can.-- 'Sydney Bulletin.'

THE SALVATION ARMY.

Monseur D. Conway writes to the 'San Francisco Chronicle':—"The Salvation Army appeared to have found a particularly congenial soil in Australia. Howe, the famous bushranger, used to read the Scriptures regularly to his robber gang and swear them in on the prayer-book. One need only refer to the Australian 'War Cry' for evidence of the extent to which the army is recruited from the criminal classes. In this democratic country a notable sign of conversion to the army is a sottish egotism displayed in those whose cases must call for humility and penitence. At one of their frantic meetings a 'sister' declared: 'Once I was a vile wretch, not fit for hell; but now my elder brother the Lord Jesus, has taken me in hand, and I feel too good for Heaven.' Another 'sister' remarked that she had 'knocked about with no one but the Lord Jesus Christ.' There is a true larrikin ring about such expressions as these, and they can hardly fail to diffuse among the converts an impression that immorality, or even crime, is a light thing, easily washed away by the 'blood,' and quite compatible with swift promotion to sainthood and paradise."

Mr. W. Pratt, President of the Christchurch Freethought Association, has been elected Vice-President of the National Secular Society, of which Mr. Charles Bradlaugh is President.

Notes & Queries.

ANSWERS.

"A Subscriber" wishes to know what meaning I attach, in a Masonic sense, to the terms "Brotherly Love" and "Relief." Why did he omit asking for a definition of the third of the cardinal Masonic virtues, "Truth"? I will proceed to answer his query. Brotherly Love is the sentiment of altruism which regards the welfare of another, placed in a certain relationship, equally with one's own. If the virtue be exercised within the craft, it will ultimately radiate far beyond its confines to all humanity. "Relief" is simply the practical exemplification of "Brotherly Love." Where distress is found, it is the duty of a Mason not to indulge fine sentiments, but to extend the hand of assistance. This is the practical religion of Masonry.—A MASTER MASON.

Reviews.

The Secular Song Book, and Rules and Catechism of the Secular Sunday School: Edited by David H. Andrade. Melbourne, 1884.

Gradually there is being brought together in various publications the songs and hymns which, rejecting the supernatural, embrace the social and moral sentiments. The Secular Song Book is the latest and one of the best contributions of the kind. Many of the songs are by the editor, whose facile pen is already well known among Freethinkers. The selection altogether, considering the compass of the work, is admirable, and no Lyceum or Freethought Association should be without it. The Secular Catechism is intended for children, and the moral teaching is conveyed in a simple and direct manner easy to be understood. An interesting chapter on Evolution is at the end of the book, and of course the cosmology of Genesis is eclipsed in the delineation of the science of development. We can warmly recommend the work.

MR. JOSEPH SYMES.

We publish as a supplement to our present number a lithograph portrait of Mr. Joseph Symes, the distinguished Freethought Lecturer, of Melbourne, taken from a photograph. The artist has not failed to reproduce all the faithfulness of photography in his drawing, which will be at once recognised by the personal friends of the original.

We published an extract from the autobiography of Mr. Symes in our June number, to which we refer our readers. Mr. Symes occupied a foremost position on the Freethought platform in England, and was chosen to proceed to Melbourne from his special fitness for the work of organisation and lecturing. Since his arrival, he has created a most favorable impression. His energy and his industry know no bounds. He may be too aggressive for some, but his hits are characterised by fairness and the absence of personality. Mr. Symes has had his first public discussion, his opponent being an Anglican clergyman, and the subject, "The Resurrection of Christ." Mr. Symes's special power in debate consists in his perfect knowledge of the different theological systems. He was educated for the Wesleyan Ministry, and gradually woke up to the hollowness of the system he set out to uphold. Mr. Symes has a wide range of scientific knowledge, and his science lectures are not the least interesting and important features of his mission. Like all good Freethinkers, Mr. Symes is a man of unimpeachable private character, and of a noble and generous disposition.

WHO HE WAS.

Mr. Reade, in his "Martyrdom of Man," gives the following brief criticism of Jesus:—

"A young man named Joshua, or Jesus, a carpenter by trade, believed that the world belonged to the devil, and that God would shortly take it from him, and that he, the Christ, or anointed one, would be appointed by God to

judge the souls of men, and to reign over them upon the earth. In politics Jesus was a leveller and communist; in morals he was a monk. He believed that only the poor and the despised would inherit the kingdom of God. All men who had riches or reputation would follow their dethroned master into everlasting pain. He attacked the church-going Sabbatarian, ever-praying Pharisees; he declared that piety was worthless if it were praised upon earth. It was his belief that earthly happiness was a gift from Satan, and should therefore be refused. If a man were poor in this world, that was good; he would be rich in the world to come. If he were miserable and despised, he had reason to rejoice; he was out of favour with the ruler of this world, and therefore he would be favored by the new dynasty."

NAMES OF FREETHINKERS IN THE CALENDAR FOR AUGUST.

1. Friday—Jamarck, born 1744.
3. Sunday—Stephen Dolet, burned for Atheism, 1546.
4. Monday—P. B. Shelley, born, 1792.
6. Wednesday—Berzelius, died, 1848.
9. Saturday—Comte, died, 1844.
16. Saturday—M. Tindal, died, 1733.
17. Sunday—Beranger, born, 1780.
18. Monday—R. Taylor, born, 1784.
19. Tuesday—Pascal, died, 1662.
20. Wednesday—Lord Hervey of Cherbury, died, 1648.
22. Friday—F. G. Gall, died, 1828.
24. Sunday—H. Hetherington, died, 1849.
25. Monday—Lepeaux, born, 1753.
26. Thursday—David Hume, died, 1776.
27. Wednesday—Abner Kneeland, died, 1844.
28. Thursday—Goethe, born, 1749.

JUST PUBLISHED.

LAND AND NATIONALISATION means High Wages and Cheap Land. Read—
"LAND AND THE PEOPLE."

Price SIXPENCE; or by post to any part of N.Z., SEVENPENCE.

Published by A. D. WILLIS, Bookseller, Wanganui.

NOW PUBLISHED,
And in the hands of the Booksellers.

"SPIRIT OR MATTER: An Enquiry into the Causes of Life and Organisation."

A Lecture delivered before the AUCKLAND RATIONALISTIC ASSOCIATION by ARTHUR CAMPBELL, author of "Pictures of the Unknown God," "Jesus who is called Christ," and "The Kingdom of Heaven."

PRICE—SIXPENCE.

Published by A. Campbell, Bookseller, Auckland.

A. V. KNAPP,
FARRIER AND GENERAL SMITH,
DIXON STREET (NEAR WILLIS STREET),
WELLINGTON.

POST FREE ON APPLICATION.

CATALOGUE of Books just published, embracing General, Useful, Scientific, Religious, Rationalistic, and Spiritualistic Literature.

JOSEPH BRAITHWAITE,
BOOKSELLER,
DUNEDIN.

BOOKS on Freethought, Spiritualism, Mesmerism, Phrenology, Physiology, Hydropathy, Chronopathy, Social Science, and advanced literature generally, imported and on sale by

W. H. TERRY,
"Harbinger of Light" Office, 81 Russell Street,
MELBOURNE.

SEND FOR CATALOGUES.

WM. H. WEST,

HAIREDRESSER AND TOBACCONIST.
BATHING ROOMS.

On Sale—Toys and Fancy Goods; Fire-works and Fire-arms of all Descriptions.

At the old stand—BRIDGE ST., NELSON, N.Z.

Agent for THE FREETHOUGHT REVIEW.

AGENTS FOR THE SALE OF THE FREETHOUGHT
REVIEW.

Wellington (Lyceum) F. Wilson	Hokitika ... H. S. Wales
Pahmerton North W. Park	Nelson ... W. H. West
... C. W. Macco	Pictou ... Capt. Macneil
Woodville ... E. A. Hagger	Blenheim ... E. Augustus
Kennedy's ... M. T. Blackburn	Timaru ... T. Collins
Waverley ... H. F. Mason	Oamaru ... J. Cagney
Patea ... Jas. Kenworthy	Danedi ... Jos. Braithwaite
Hawera ... Jones & Son	... S. & W. Mackay
Normanby ... C. E. Gibson	... Jas. Horsburgh
Opunake ... F. Simson	... J. Stone
New Plymouth J. Gibb	Invercargill ... E. R. Weir
Wellington ... W. Mackay	North East Valley (Otago)
Masterton ... T. E. Price	... W. J. Prior
Napier ... R. T. Smythe	Melbourne ... W. H. Terry
Auckland ... A. Campbell	... D. A. Andrade
Grahamstown, Thames ...	Secular Hall, 120 Swanson St.
... R. Barra, stationer	Sydney J. Dunne, Gov. St.
Grey mouth ... W. H. Perkins	Market, every Saturday
Reefton ... S. Schulhof	Rockampton (Queensland)
	W. Munro

TO CORRESPONDENTS.

J. F. G.—Scarcely up to our standard, though showing signs of future excellence.

The Freethought Review.

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

THE GROWTH OF A CREED.

My name is Tangata Tito, and I live in Poverty Bay. I am getting to be an old man now, so I have seen many changes since the days of my youth. The greatest change of all was the arrival of the Pakeha with his new ways and his new religion. I was a young man then, and to the young any change is delightful, so I rejoiced greatly when I saw the wonderful things of the white man, his guns, his tools of iron, his women's dresses of many shapes and colors, and heard his stories of strange lands, and above all of his Gods, whose ways he knew all about, while of our own we knew little, for they dwell in a mist, and no one seemed to know exactly how they would act on any occasion, being indeed much like our great chiefs, easily provoked and ready to do a man an injury or a kindness just as it might suit their temper at the moment. The Priests indeed claimed to have great influence over them, but we could not always trust the Priests. They often had their own ends to serve, and also frequently made mistakes, saying the wrong words in an incantation, or making some mistake in the performance of a ceremony, than which nothing could more offend the invisible powers. So on the whole we Maoris felt little interest in the unseen world, more especially as we believed that only some men lived long after they were dead, and that even these, our wisest men and boldest warriors, when they became spirits gradually faded away and died the second death at last, as was evident from their ceasing to appear in dreams and visions. But the Pakeha Gods (whom we at first thought to be four, namely the Father, the Son, the Holy Ghost, and the Devil, but who we found afterwards was one, or three in one, like three spears tied together—I never could quite make it out) or God, was quite a different being. He was, his missionary Priests told us, enormously powerful and so good that no punishment was too great for the least offence committed against him. Then they told us the story of Adam eating the apple, and the way in which nearly all the people in the world had been drowned in a great flood, and how Moses worked miracles, and finally how Jesus was born and went about performing lesser miracles than Moses did, but still wonderful enough of their kind, and how at last he was cruelly put to death in spite of all his power and goodness, and rose again and ascended into heaven, where any man who believes all this and does no work on a Sunday, is sure to join him and live for ever, while the man who does not believe this and goes out fishing on a Sunday, will indeed live for ever and ever but in a place of torment called Hell. All this the missionaries said had been written by their God in a book. Clearly they believed this, and most of the missionaries were good and earnest men, evidently men of truth, who had come thousands of miles to tell us this good

news. There was their book, the Bible, in proof of it. All the Pakehas we met believed in it. We saw too that the Pakeha God had given them much more than our Gods had given to us, and besides those who accepted the teaching of the missionaries were favoured by them and had many advantages over the "Devil" natives, as the missionaries called those Maoris who remained heathen and refused to put away their wives and worked or amused themselves on a Sunday. Hence nearly all the younger men and women resolved to become Christians. For me it was easy enough; I had no wife, I liked to hear the singing and preaching on Sundays, and I found it easy to believe all that I found in the Bible. We have to take many things on trust, and this was only one thing more. When I was baptised I felt myself safe. The Devil could have no claim to me, for any such claim had been satisfied by the death of the son of God. It was pleasant to think that I should live for ever as well as the richest missionary lived on earth.

Besides this we all saw that the Christian teaching as to right and wrong was good and in some respects better than our own. Our custom was to kill and eat our enemies, and that led to their killing and eating us, which was not so pleasant, and evidently injured the tribe; and so as to stealing, and many other things. The law of Tapu too was hard to bear and Christianity did away with much of it. There was much talk about sin, but repentance was easy and faith was all the new Priests really cared much about, and we had plenty of that, for our knowledge was small and one thing seemed as likely as another to be true. Why not, for many strange things happened in old times, and in places we knew not of; still stranger things may have happened, and the Pakehas had no interest in telling us lies, for we knew them to be friends not enemies. So as I say, nearly all of us were Christians and took much more interest in the new religion than we had done in our old one, at which indeed many of us laughed, as did the Pakeha. Time went on and as I grew older I began to perceive that the new faith had its drawbacks. It taught that all men were equal, and so gradually the common people took no heed to the words of their chiefs. Slaves refused to work, and when some were killed, the missionaries denounced the chiefs who had punished them, as murderers. The people agreed with the missionaries, and said one man was as good as another, for were we not all brethren in Christ? This looked right and just, but it led to much confusion. Each man paddled the canoe a different way, and so it drifted. To me, as a chief of many ancestors, it was painful to see the influence of the chiefs slipping away from them in this manner. A well-born man used to be looked up to and if he proved himself fit to lead in council or in war the tribe gladly followed him. Now they said what right has he to lead more than us? Then mean-minded men went about telling tales, and set one family against another and so got power for themselves, and in this the missionaries often assisted, they being easily imposed upon by men of this sort. "Crooked back is first through the hut door," says the proverb, and so it was that these sneaking fellows always got into any place they wanted. They were made catechists and agents and represented the tribe in its dealings with the Pakeha. Greatly owing to these men it was that our lands passed into the hands of the Pakeha. They took bribes right and left and persuaded the people to sell their lands for a few pence per acre. For this I do not much blame the Pakeha. He gave the price agreed on and it was low because these agents sold one against the other. The ignorance of the native was no match for the knowledge of the white man. Now I began to see that our old men were not such fools as I had thought them when they warned us against the new religion. It had destroyed the power of the chiefs and leaders of the people and left us in the hands of many fools led by a few rogues. Therefore again I rejoiced greatly when the King movement began, for in this I saw a way of salvation for my race. We the chiefs of New Zealand would no longer permit ignorant and dishonest men to ruin their tribe by the sale of land which we now knew could be made a source of wealth and power. This led to the war that began at Waitara, where the Pakeha was wrong even according to his own law, but had he been right war would have come at last. I and my people fought against the Pakeha and I felt I was really a chief again. Then Te Ua announced a new religion. It was in some respects a revival of our old faith. To me it appeared possible that misfortune had fallen upon us because we had deserted our old Gods. Clearly they were helping us now

for they made men at Taranaki bullet proof, as we heard, and I saw with my own eyes one of our Hau Hau Priests cause the wreck of an English steamer by his incantations. At Wellington too many prisoners were assisted by the Hau Hau God to escape from the hulk there and guided to a place of safety, through swimming a long distance in a dark and stormy night. It was like Peter walking on the water, indeed so great was the faith of these men that even Bishop Hadfield admired them as good though mistaken people, for doing which he was blamed by Sir William Fox in his book on the "War in New Zealand," he not seeing that in respect of faith the Hau Haus were as sincere as himself. He judged the Hau Haus as the publicans judge him. So hard it is for men holding extremely different opinions to be just to one another. This held good with Maori and Pakeha in their struggle for supremacy. Each side fought for what it thought to be right, and hated the other for doing the same thing. The war lasted for a long time, now dying away and now blazing up, like one of our forests on fire, as the night wind rises and falls. Our old feuds kept us from uniting and many tribes fought on the side of the Europeans, not because they loved the Pakeha but because they hated each other. There were exceptions, and some Maoris were really what you Pakehas call "loyal." As a rule it was otherwise, and many fought only for pay and were treacherous to both sides, when they could be so with safety to their skins. In the end we were beaten and much of our land taken from us as payment for wrong done. This was right and in accordance with our own customs. Had the Pakeha occupied this land we should have been content. As it was he made maps of it and wrote, saying, "this is ours, let no Maori trespass upon this confiscated land." Could anything be more ridiculous? It is no disgrace to a brave man not to seek to occupy land held by another brave man—if a strong man armed keeps the house his goods are in peace—but only cowards would be kept off land, once their own, by bits of paper and a few words printed in the Gazette. So gradually the tribes who had been driven out returned, and by planting and keeping cattle on the land, made it again their own. Then suddenly the Pakeha woke up and said, behold the land we took in war is going from us, let us take it again by surveying and marking it, as a wild pig is marked in the ear. This they did, and the tribes living under the shadow of Mount Taranaki considered this a great wrong and insult. I heard of these things and wondered what would occur. Then Te Whiti a new prophet arose and proclaimed himself the saviour of his people, and many believed in him, just as the Jews in the time of Jesus believed in Christ. By his power which must have been given him from on high, he preserved peace and yet forced the Pakehas to give his people their land again. From time to time, we, who lived in Poverty Bay and at other distant places, heard of the wonderful works Te Whiti performed at Parihaka, in proof of his divine mission. How he raised the dead, and healed all manner of diseases, and how he prophesied that like Christ he would be taken prisoner and Tolu with him, these two going into bondage like the Israelites, which prophecy was fulfilled to the letter. It is true the Pakehas ridiculed Te Whiti's pretensions and denied that he had raised the dead, but is it likely that hundreds of men and women living on the spot who testified to these things should lie or be deceived? Many of my friends I know went to Parihaka, taking with them clothes for the dead when they arose. Of what use would this have been if the dead had not arisen? Then too, thousands of pounds in notes and gold were sent to Te Whiti: would people have sent their money to an impostor? Even the Pakehas admit that Te Whiti is a good man, and yet when on one occasion some one asked "who is behind you," Te Whiti answered in a voice of thunder "no one is behind me, I am the Father, the Son, and the Holy Ghost;" could a good man say this if in some sense it were not true? To me it is evident that Te Whiti is the Christ of the Maori race. First came Moses, then Christ, and then Te Whiti, each doing good to his people, and each working miracles. Faith is belief on testimony, and we ought not to doubt what good men tell us is true. Was not St. Thomas reproved for only trusting to the evidence of his senses, and told "blessed are they who have not seen and yet have believed." So I exercise faith and believe in Te Whiti as he commands, as do all who have come under his influence. Truly he is the only hope of our race, the one great leader who has guided us into the path

of peace and yet made us feel that we are, and shall be, greater than our Pakeha oppressors. Some Europeans have asked me why I do not go to Parihaka and converse with the dead who have been restored to life by the power of Te Whiti. To this I reply I have other work to do in the great cause of the Maori, and that I am satisfied to believe what I am told by men of truth. Did not Paul believe in the resurrection of Christ without going to Jerusalem to collect evidence, and was not his faith rewarded by seeing him in a vision? I also have had similar visions, and the dead have told me to believe in Te Whiti. As time goes on many things will be revealed about miracles performed in our time by Te Whiti and his followers, which are little known at present. The Epistles which were written a few years after the death of Jesus tell us very little as to miracles, but during the next hundred years many thousands were brought to light. These were recorded in writings which were read in all the Churches who at last agreed to accept only the four gospels as true history. For holding to these four gospels the Fathers of the second century gave many excellent reasons, such as that as there were four chief winds so there should be four gospels, and so will similar wise reasons be given for any histories that may exist a hundred years hence about Te Whiti. For my own part I am in some respects a Christian, but also believe in Te Whiti, just as Paul was a Jew who believed in Christ. Moses, Christ, and Te Whiti, are one, like the Trinity. My wish is to reconcile all these religions, for each people should have its own. There is good in each, but I judge the tree by its fruits, and to the Maori no fruit has been so sweet as that of the great tree grown at Parihaka.

R. P.

CHRISTIANITY AND MODERN PSYCHOLOGICAL PHENOMENA.

Some think we have no proof of immortality, contending that the belief is due to primitive man viewing a reflection of himself in water as his spirit or second self which would survive his body, his peregrinations in dreamland strengthening this idea until now heredity explained man's belief in a future state, all which means—death ends us for ever. This ignores the consensus of ancient and modern testimony, which stand or fall together concerning "spirits," "angels," "apparitions," and other psychological phenomena common to every tribe and nation, told in all literature sacred and profane, and, in our own day, by eminent witnesses, living and dead, like Archbishop Whately, Lord Brougham, Robert Chambers, William and Mary Howitt, and Mr. and Mrs. S. C. Hall, who became all the more earnest in their belief in Christianity through modern spiritistic phenomena—Robert Owen, the socialist, the famous Drs. Elliotson and Sexton, and Professor Hare, of America, four notable materialistic conversions to Christianity through the same cause—Professors Crookes, Wallace, De Morgan, and many others of a like calibre. It also ignores facts which touch the point at issue, vouched for by a society of eminent literary and scientific men in London, of which Henry Sidgwick, author of "Methods of Ethics," "Principles of Political Economy," etc., is chairman, and Professors Balfour Stewart, Hopkinson, and Barratt, Drs. Lockhart Robertson, Canon Wilberforce, Messrs Edmund Gurney and Frederic F. Myers, two able writers in the nineteenth century—are members, who for about two years past have been investigating various branches of psychological phenomena, and have issued four printed reports containing their experiments which endorse mind-reading, mesmerism, thought transference, and clairvoyance, that called spirit phenomena to be yet reported upon.

The late Judge Manning too in his "Old New Zealand" relates spiritistic experiences among the Maories. All is ignored—why? When asked to investigate the subject Herbert Spencer refused saying "I have settled the question on *a priori* grounds." Huxley too said "supposing the phenomena to be genuine they do not interest me." Faraday, "they who say they see these things are not competent witnesses of facts." Brewster "a spirit is the best thing I will give in to." Tyndall politely termed it an "intellectual whoredom," and Dr. W. B. Carpenter (who I hear has since changed his

mind), "a most mischievous epidemic delusion, comparable to the witchcraft delusion of the 17th century." Truth seekers forsooth! How can such people reasonably affirm we cannot know whether there is a future state when they dogmatically ignore opposing evidence thus. They should have honestly investigated the alleged facts before pronouncing judgment, and if found true, or fraud, or delusion, to have said so though the heavens fall. The fact is their pet theories explode if the phenomena is true, and religion, that beautiful flower of the human soul, is placed upon a scientific basis. I assert, without fear of contradiction, that whenever the scientific men of any age have denied the facts of investigation on "*a priori*" grounds, they have always been wrong. So, on this subject, time will record that it is not always the church who oppose the truth. All who investigate the phenomena patiently, perseveringly, and without bias, end by owning its genuineness, notwithstanding rebuffs of every kind, and that similar phenomena silver-line the ages, all corroborating that in the Bible, Christ being its chief exemplar. The information and intelligence accompanying the phenomena is sometimes independent of and at the time unknown to those investigating. I have witnessed this in my family, and often during seventeen years' experience. Professionals undoubtedly manufacture fraudulent phenomena, but this does not explain that experienced by those when no public medium was present. Fraud exists in almost everything, and will so long as man is imperfect, but everything therefore is not fraud. Behind the counterfeit lies the real. So with spirit phenomena. Beware though of those who offer promiscuous investigators so much phenomena for so much pay. As real genuine psychics dare not do this, they cannot command phenomena at will; it depends upon the subtlest conditions. I think much of that called fraud due to bad conditions, supplied by fraud-hunting investigators. Mesmerists can make some sensitive do what they silently will them to, whether good, bad, or indifferent. So by a similar law a number of positive-minded investigators, prepossessed strongly with an idea that the sensitive or medium is a fraud, can sometimes make him or her enact their very thoughts, thus overruling spirit control for the time and making another so-called exposure. Such simply expose their unfitness as investigators. The medium is no more responsible under such conditions than the sensitive is who does the most ridiculous things in compliance with the mesmerist's will. We little know the power of mind over mind, or mind over matter. To study the subject satisfactorily we must be entirely free from prejudice, like a judge is supposed to be when trying a court case. This is the true scientific spirit; how few, alas! possess it.

I now ask what does clairvoyance—that is perception of objects independent of the physical eyes—teach? If print can be read and things seen at a distance, independent of the physical organs of sight—and there is no fact in science better established—then something else sees. Sight without bodily eyes! But as the eye, like a telescope, is absolutely necessary for the presentation of objects in a defined shape to this something within, or conscious self, and as clairvoyants characterise and individualise objects independent of the physical eyes, it follows there are higher organs of sight through which impressions are transmitted, and by parity of reasoning a higher organised body to correspond, composed of refined matter, interpenetrating the physical body and related to the invisible but real world which surrounds us. This is not unscientific. We know that refined, and it may be fluent forces, interpenetrate solids. We see this in the magnet's action upon steel filings through wood or marble, yet no microscope nor physical perception can detect the composition of this influence, no more than experts can detect the connecting link between the delicate mechanism of the eye and that something within which sees and decides everything. If such a transcendent power over the body as seeing without the optic nerve exists now why not its continuance when death destroys the eye. And as physical eyes require a physical body so clairvoyant or spirit sight requires a spirit body which would survive the physical body, like the butterfly survives the grub. The butterfly's

organism exists unseen in the grub, why not man's future organism in his physical body, earth taking the physical and immortal man the spiritual body. St. Paul (1 Corinthians 15, 44) said "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body?" Transcendent philosophy! Nature and scripture in harmony! This chapter speaks too of "Spiritual Gifts," thus: "To one is given wisdom, to another knowledge, to another working of miracles, to another prophecy, to another *discerning of spirits*, to another *divers kinds of tongues*, to another interpretation of tongues, to another the *gift of healing*." These gifts—and the 12th, 13th, 14th, and 15th, chapters, 1st Corinthians—are substantially confirmed by modern spiritistic phenomena. Was their practice prohibited? No. Christ (Mark 16th and 17th) said "these signs shall follow them that believe," and "greater works than these shall ye do because I go unto my Father," (John 14th and 12th). John too in his First Epistle (4) says: "Try the spirits whether they are of God." It is also evident that these "signs" or "gifts" were for all future ages, for in Acts 2, 39 Peter says "The promise is unto you, and to your children, and to all that are afar off." In fact they were practised and taught for about three centuries after the Apostles' death, but have been lost sight of since, except now and then by the Catholic church. Stripped of orientalism and read in the light of modern phenomena it would seem Joel's words (2, 28) are being fulfilled: "And it shall come to pass I will pour out my spirit upon all flesh. Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." This by the way. Clairvoyance then without submitting other evidence bearing more directly on the point, presupposes man's existence hereafter with a body fitted to enable him to fulfil aspirations incapable of fruition here. It is therefore unfair to say we cannot know if man is immortal. Others say "suppose the phenomena you speak of true, what's the use of it?" What's the use of a new-born baby? Upon the phenomena, continuity of existence is built; is this not something? And if mortality is true, to teach it is not a dogma, it must have its relative value like other facts in nature. Right ideas and right thoughts lead to right actions. To ignore this is to dogmatise, to progress backwards. With General Gordon "I think this life is only one of the series of lives which our incarnated part has lived. I have little doubt of our having pre-existed; and that, also, in the time of our pre-existence we were actively employed. So, therefore, I believe in our active employment in a future life, and like the thought. We shall, I think, be far more perfect in a future life, and indeed, go on towards perfection, but never attain it." Absolute perfection there may be. Each though has a conception equivalent to his development. Progress consists in actualising it. When reached a higher ideal takes its place. Thus perfection, like God, is always pursued but never completely found.

Evolution favours all this, Spiritism and New Testament Christianity teach it. Christ said "In my father's house are," not two or at most three but, "many mansions," or progressive states of existence. He also "preached to the spirits in prison," what for, if not to elevate them. At another time I may try to show why and for what purpose we do not remember our past existence while here. For an exposition of this read Allen Kardec's "Book of Spirits," one of the ablest books, to my mind, ever produced. I believe that spiritism—the Science of the Soul—will when shorn of the imperfections of many of its votaries, permeate the church and make it what its glorious founder intended. It is fast doing this in America. In Britain too and on the Continent of Europe the church's leading lights knowing its value in dethroning Materialism are welcoming it. Some think spiritism destroys Christianity. Not so. Both endorse the craving of the race for a future life, the basis of all religions, without which existence and right action here are meaningless. The good and true too in both are so alike, so calculated to spur mankind to loftier endeavours in a way no other system can, that to reconcile instead of antagonising them becomes a duty.

JOSEPH BRAITHWAITE.

"CHRISTIAN FREETHOUGHT."

"Prove all things, hold fast that which is good," 1 Thessalonians, C. V. verse 21.

The above heading was the title chosen by the Rev. C. Worboys, for a discourse delivered by him at the St. Asaph Street Church in this city.

It is not often that I venture beneath the roof of a Christian Tabernacle. In the first place I have listened for many years to some of England's ablest "Divines," and I have attentively studied many of the writings of the advocates and defenders of the Christian faith; but I think I must have been born with a critical and enquiring mind, for I became a Sceptic at an early age, and though I struggled with much anxiety of mind and perturbation of spirit to dispel the doubts, I only became more and more convinced of the fallacy of Christian dogmas. For the last twenty years, whenever I have listened to any of the spiritual guides of this colony, I have never heard a single new argument, and but seldom, an old one cleverly put, in favor of theology. This alone might be held as sufficient reason for not going again; but there are other reasons which I think are deserving of consideration. I conscientiously object to putting money into the pocket of the Churches, as I hold that it is unjust and unwise to support error: at the same time it requires some amount of firmness to pass the plate, and be thought shabby, as one would most assuredly be.

Then, like the Parsons, I must have "a thirdly"—I consider it is the duty of every honest Freethinker to discountenance the causes and practice of intemperance. Don't gasp, dear reader; I do not insinuate that the orthodox are addicted to drinking; nor do I believe that they indulge in the use of alcoholic stimulants any more than I do myself, but I find a large amount of what, for want of a better word, I must call *Spiritual* inebriety existing in all Christian society. The moral and intellectual faculties appear to be "muddled" by deep draughts of Trinitarian mystery, and by quaffing at

"The fountain filled with blood,
Drawn from Emanuel's veins."

The moral light which should illumine the lines of demarcation between truth and fiction, burns but dimly in the brain saturated with mysticism; and that intellectual activity which should "Prove all things," slumbers sluggishly under the influence of theological narcotics; it holds fast, not "to that which is good," because it has been proved good, but rather to that which is old, and gilded over with the Dutch metal of conventional gentility. And yet, there are thousands who conscientiously disbelieving nine-tenths of the dogmas of Christianity, continue to patronise these spiritual dram shops.

A course of three sermons by Mr. Worboys was largely advertised under a general heading of (I quote from memory) "Faith and Freethought." His first lecture was entitled "Christian Secularism." Ill-health prevented me from hearing it, but on Sunday June 2nd the novelty of his title tempted me to risk some personal inconvenience, and I must say I was considerably disappointed in the quality of the mental pabulum I had to "inwardly digest." The following paragraph cut from the 'Star' of June 2nd is a proof of the way in which things can be veneered, and made to seem what they are not:—"The second of three discourses on 'Faith and Freethought' was delivered in St. Asaph Street Church last night. The Rev. C. Worboys defined thought as 'opinions about facts,' and showed that while personal freedom is limited by restrictions which are necessary for the general good, thought is limited in its freedom by the facts of science, history and religion. He spoke of the benefit accruing to religion from Freethought, even from opponents, and the greater breadth it had given to theology. He urged Freethinkers to have their thoughts free from prejudice and bias of any kind, especially from the bias of moral antagonism, from which the opposition of many arose, and to give Christ a fair chance. There was a good and attentive congregation." Any one reading the above might readily believe that the discourse had been a very able and argumentative one. The exhortation of the text was not so much as referred to after the opening. A few extraordinary assertions were made which would not hold water, were they submitted to discussion: it is in the security of the pulpit that such utterances can live, and only there. For

instance, that knowledge was the boundary of thought, or in other words—man could only think of facts. I mentally exclaimed, whence comes all the fiction? Then we were told that man's personality was a proof of the existence of a personal God; that the instinct of worship was universal, with one or two exceptions, that when a faculty was given, there must be an object for that faculty. After a string of such platitudes Mr. Worboys declared he did not believe in evolution; it required too great an exercise of his imagination to bridge over the missing link; he thought it much easier to believe in a direct act of Creation as taught by the Bible. He said "I do not think with this body." I presume he meant with his brain as part of his material organisation. He "only knew matter by its attributes." I am inclined to the belief that no one else has any other criterion. He then asserted that "God could not do an unrighteous act, that he could not create a man with the preordained intention of damning him." The reverend gentleman's reason for that belief was, that he (Mr. Worboys) had a moral nature. God was his father, therefore God had a moral nature. I must not dwell however upon the nonsense and mere twaddle which culminated in begging his hearers to give Jesus Christ a chance. I thought while listening that if the poor carpenter of Bethlehem had been arraigned at court and had no abler advocate than the Rev. C. Worboys his chance would be but a poor one.

I should have gone to St. Asaph Street Church once more to have heard the last of the course, entitled "What will you do with Jesus?" but ill health again compels me to shun exposure to the night air. In conclusion I would say that it strikes me as extremely pitiable that men should resist the lights of science and cling with a cowardly fear to the rotten old wreck of Christianity, while their reason and the force of opinion around them compel them to let first one and then another of the planks of the poor old vessel drift away. When a man hesitates to admit that Freethought had rendered the Churches more tolerant, and declared that he does not believe that men are born to be damned, the hold that Christianity has on him, or he on it, seems to me of a very doubtful character. In my opinion it is the fear of Mrs. Grundy that has the largest amount of influence; the loss of caste, perhaps of his bread and butter, makes many a man pause; and thus it is that Christianity, or its outward form, is kept up, and continues to receive the adoration of the multitude. While the ignorant know not how, and the timid fear to "prove all things," and others fail to "hold fast that which is good" even when they have found it, the march of Science still goes on; the bulwarks of superstition and ignorance are crumbling away, like Mr. Worboys' belief in hell; and on that benign influence I rest my hope.

THE DAWN OF FREEDOM.

TUNE—*Sunday and Monthly Collection, No. 2.*

There is a light, softly stealing,
Spreading o'er the world afar,
The Truth, that Science is revealing;
Let us hail the rising star.
Oh glorious dawning! can it be
The morn of freedom we can see?
Can see, can see,
Can see, can see,
Yes Freedom's morning we can see.

That brilliant light shall shine on all,
A glorious constellation,
Piercing dark error's gloomy pall
With Truth's pure revelation.
Oh glorious dawning! can it be
 &c., &c.

Press onward then, the gate throw down,
The Halls of Reason open,
Though Priests and Bigots on us frown,
Our ranks shall not be broken.
Oh glorious dawning! can it be,
 &c., &c.

The weak and timid still may pray;
Let us be up and doing,
Linked heart and hand in close array
The work of love pursuing.
Oh glorious dawning! can it be,
 &c., &c.

CHARLES J. RAE.

July 13th, 1881.

Conscience is the voice of Man, engrained into our hearts, commanding us to work for Man.

THE LOTTIE WILMOT CORRESPONDENCE.

The following correspondence on this question will at the same time indicate the interest taken in it, and the amount of exaggeration indulged in by the Wesleyan Minister who circulated the story in a contribution to the 'New Zealand Wesleyan.' The position is maintained that no neglect of duty is chargeable to Freethinkers:—

THE FREETHINKERS AND LOTTIE WILMOT.

TO THE EDITOR OF THE 'EVENING POST.'

SIR, A letter, signed by S. J. Garlick, headed "The Freethinkers and the late Lottie Wilmot," appeared in your last evening's issue. It was from this letter that I first learned the late Mrs. Wilmot was a Freethinker. Mrs. Wilmot was not, to my knowledge, a member of any Freethought Association in New Zealand, but if she professed to be and was a Freethinker, she certainly omitted to apply to the Freethinkers in Wellington for assistance. The Freethought Association would, I am certain, assist any deserving person in want, be the applicant Protestant, Roman Catholic, Wesleyan, or a member of any other creed. Freethinkers are not bigoted; members of other creeds usually are. It does not, however, follow that the Freethinkers in Wellington did not assist the late Mrs. Wilmot, nor does it prove that the goody-goody people alone rendered her every assistance. We have only the Rev. S. J. Garlick's statement on the matter, and I respectfully beg to refer him to the first and second verses of the sixth chapter of Matthew. According to the Rev. Garlick's version of the death of Mrs. Wilmot the last advice she gave to her daughter was, "Have nothing to do with Freethinkers; you see how they have treated me in the hour of need, and their friendship can do you no good when I am gone." But stay, my reverend friend. Supposing I was Wesleyan, dying, and wanting assistance in "the hour of need," did not let the Wesleyan body, or set, know of my distress, and a kind Freethinker came along and cared for me, would not I have a perfect right to say to my son with my floating breath, "My son have nothing to do with Wesleyans; you see how they have treated me, &c?" If such a circumstance were to take place, would the Freethinking friend publish in the Freethought Review that he had "converted" a Wesleyan? I trow not. There is an old and trite saying, "They that live in glass houses should not cast stones." Now, my reverend friend, may I, as a Freethinker, request you to read, mark, and inwardly digest the moral that is struck by the logical collision of the two paragraphs subjoined:—

(From the Sydney Morning Herald, May 30th, 1884.)

"The wife of a clergyman of the Church of England is suffering from a serious illness, and with her children is *in want of the necessities of life*. Owing to the number of pressing calls I am unable to afford this lady the help she requires. Any subscriptions forwarded to me will be duly acknowledged; or, if preferred, the name and address of the lady will be given.—JAMES N. MANNING, Incumbent of St. Silas', Waterloo."

(From the Sydney Daily Telegraph, May 30th, 1884.)

"After closing all the accounts in connection with the reception of the Bishop of Sydney, the committee had a surplus of £163 3s 2d. This has been handed over to the primate to be placed to the credit of the *new roads* fund, which now amounts to £450 5s 11d."

Further comment is unnecessary.

I am, &c.,

ALFRED T. JARDINE.

Wellington, 21st June, 1884.

The following letter appeared in the Otago 'Daily Times':—

SIR,—In your issue of the 17th instant appears a narrative conceived and related in the most approved style of the usual dissenting tract. It is entitled "A Sad Story." The heading is appropriate. I know a shorter title more appropriate still.

This story (I choose the politer phrase) presumably emanates from a Wesleyan minister named Garlick, for whose "unimpeachable veracity" Mr. J. S. Smalley kindly vouches. Pray, who vouches for Mr. Smalley? It is, however, an admitted fact that a story which is *all a story* may be met and fought with outright. A parti-colored falsehood is a more difficult matter to fight. In this Smalley-*cum*-Garlick effusion there is just that vague suspicion of veracity necessary to leaven the remaining lump of misstatement. Generously permit me to demonstrate this.

It is asserted that Madame Wilmot was a well-known infidel lecturer. This is simply untrue. She was a lecturer on somewhat risky social topics, (if, as stated) she prayed "to God through Jesus Christ," she must necessarily have been a Christian.

It is stated that Madame Wilmot was ejected from two hotels. I believe this to be true, however much I may question the decency and manliness of unearthing these pitiful details. The Wesleyan clergymen are frequently gentlemen, and heed the maxim, *De mortuis nil nisi bonum*. Of course, the inference intended to be conveyed is that the hotel proprietors are infidels. Unfortunately they are Christians. Madame Wilmot was then (we are informed) taken in by a "drunken cobbler." Here again, the inference is, by an infidel "drunken cobbler." If this gentleman is infidel, then may we perceive that an infidel "drunken cobbler" showed compassion where orthodox sober bootmakers showed none. If, on the contrary, he is a Christian, then it appears to be possible to be both drunken and orthodox. Perhaps, however, the benevolent portion of the local Crispin was Christian; the drunken remainder sceptic. If he exists, he has certainly good grounds for an action against the 'New Zealand Wesleyan' for defamation.

It is insinuated that no assistance was rendered to Madame Wilmot by the infidels of Wellington. That is also untrue. Such assistance was given by individuals; not as from one infidel to another (no such claims existing), but as from human being to another. The few avowed infidels in Wellington are mostly working men, and poor; nor do I know one who is, in a pecuniary sense, the equal of these Wesleyan ministers, who pose in the organ of their sect as posed the Pharisee in more ancient page.

Mr Smalley asserts (by insinuation) that infidels commonly permit their afflicted brethren to die uncared for. He means this or nothing. I pin him to that assertion, and hereby challenge him to recount one case in which the facts can be locally tested.

In conclusion, I would point out that during most of the time in which Madame Wilmot lay sick at the Hutt I lectured on Sunday evenings at the Theatre Royal, Wellington. I invited and courted discussion. Why, then, did not the Wesleyan clergymen (personally or by deputy) rise in the theatre and crush my secularism by narrating the story, which they have seen fit to publish long after the period in which the events are supposed to have happened? Echo answers, Why?—I am, &c.,

Ivo.

Dunedin, June 19.

In the 'New Zealand Times' of June 30th appeared the following paragraph:—

At the Lyceum last evening, Mr. Jardine, the gentleman who had been commissioned to inquire into the circumstances of Madame Lottie Wilmot's death at the Hutt, submitted a report of his inquiries. He visited the Hutt, he said, on Wednesday, and again on Thursday last, and he proceeded to answer the statements made in the article originally appearing in the New Zealand Wesleyan, which had given rise to so much discussion. The statement that persons residing in the Hutt were not aware at first of her presence was false. That she had been ejected from two hotels, was also false. He saw one of the hotelkeepers (the second being away), who informed him that he (the publican) did not wish the lady to leave his house, but she persisted in keeping a dog in the house, and left in consequence. Visited the "drunken cobbler," and found that so far from living in a "hovel," his house was clean, and neatly furnished. He also found that Madame had had during her illness, everything she needed, such as jellies, &c., which she gave to the dog; that she was not visited by the Rev. Garlick, but that it was the Presbyterian minister, Mr. Rogers, who visited her, and supplied her with everything she needed; that Mr. Garlick refused her the loan of a table and two chairs, which were furnished by Mr. Rogers; that Mr. Garlick was not present when Madame expired, and that although a doctor was sent for, she never spoke a word in his hearing, being in fact, almost dead when he arrived, Mr. Rogers being also present. Mr. Jardine, in conclusion, said that the names of the persons from whom he collected his information were open to inspection by anyone desiring to verify his statements.

THE REV. MR. GARLICK IN REPLY.

TO THE EDITOR OF THE 'NEW ZEALAND TIMES.'

SIR,—In a recent issue of your paper I find a report furnished by Mr. Jardine of his investigations at the Hutt of certain statements made by me in an article originally appearing in the New Zealand Wesleyan. Will you kindly allow me space to reply? I will do so in the order in which the false statements occur. My statement in the article re Madame having taken up her abode at the Hutt, is as follows:—"It was not until this public appeal (through the Wellington Press) that many of the inhabitants of the Hutt knew that Madame had located herself in their midst." The many here referred to, in common with myself, can vouch for the truth of this statement. That Madame was ejected from two hotels I have upon her authority; and re the last one she put up at, I have another authority (whose name can be given), who can vouch for the treatment received. Re my not visiting Madame Wilmot. This demonstrates very conclusively the value of Mr. Jardine's report for truthfulness. I can furnish as many names as may be required who can certify that I visited her regularly from the time I heard of her being in our midst up to April 10th, when I met with an accident which rendered me unequal to my regular duties for some time. Concerning the "hovel" adverted to by Mr. Jardine, this I may say is quite gratuitous on his part or some of his friends, who are consequently responsible for the use. Re the articles of furniture referred to, allow me to say that at this time (which was scarcely a month before her death) Dr. Wilford had strongly recommended for six weeks or two months her removal to the hospital. The lady who had kindly furnished a home for Madame obtained the necessary order for admission. The Relieving Board of the Hutt and many others were of the opinion that Dr. Wilford's orders should be carried out. It was then that I declined to assist to furnish private apartments. It is, moreover, stated that I was not present when Madame died. Perfectly true. I never said that I was. The statement in the MSS. which I sent the Press was this "Up to the time of her death she was visited by me, the Presbyterian Minister, and other friends." In the article, as printed, it reads "and other friends"—an important difference. In conclusion, Mr. Jardine must not conclude that because I was not there when Madame died, that there is no truth in the advice given to her daughter. These statements (unasked for) I have upon the authority of the one addressed.—I am, &c.,

S. J. GARLICK.

July 1, 1884.

LAND NATIONALISATION.

Nationalisation of land is an expression of the times in which we live. The demand for land nationalisation shows a feeling of protest against the holding of privileged power in any form, and is an outcome of our present age of concrete definitions in place of moral generalities.

Under the freehold law the gap between the owner of much land and the landless laborer who works for him and bread, is too great a space for the proper development of the better faculties of man; on the one hand some are unduly expanded, on the other hand some are unduly shrunk; both extremes are unuseful and extravagant. Nationalisation will tend to lessen this distance without destroying individualism; it will tend to break down self isolation and to build up self dependence.

It seems to offer the essence of Decentralism and the essence of Centralism; under it each individual will be an assisting and assisted part of his nation, and as such will by the social compact, give and receive aid to and from his fellow-citizens; not existing by himself only, but each for each and all for all.

Nationalisation meets its first obstacle in the long continued habit or feeling named the freehold sentiment; this is the initial difficulty to be attacked and overcome. The difficulty is a real one: for habit has its strength in its deeply radicated hold of the mind, and new ideas have to be not perhaps generated there, but protected and cultivated: yet the mind is a rich soil, and will readily produce when properly encouraged those growths which, though temporarily stunted and lichen-like through long neglect or ill-usage, are yet native to it.

There are three aspects in which the question may be viewed, the social, the moral, and the political.

The social improvement under it will free and give leisure to the mind and body, and experience tells us that freedom of mind and body when backed up by the forces of civilisation, science, and mental and bodily activity results in greater and ever increasing progress.

Regarded politically it will cause an improvement: for politics may be described as the making and the administering of laws; the fracture of laws depends upon those by and for whom they are made, and consequently is formed upon the material acquirements and requirements of both the makers and obeyers; despotic laws for a despotism, republican laws for a republic; and thus the more improved the nation the more improved, though perhaps simple, the laws.

Considered morally: nothing is more beneficial to a people than a just regard for others; when this principle of action guides us, it follows that the rights and property of others are safe from us and secure to themselves; when this principle holds sway many of the stronger evil passions are held in check.

Again, as regards general civilisation: those gains which man has made since his protoplasmic and rudimentary state, have been the gains made by himself unhelped by any exterior aid; and notwithstanding the ceaseless encroachments and warring of nature against man and his handiwork, the mere fact of his retention of his existence, shows that man is comparatively powerful to subdue and make Nature useful to him, although he himself creates nothing; for man is no creator—he is merely an amalgamator, a joiner, or utiliser.

The forces that are within him and the forces that are without him are, have always been, and ever will be, such, and such only, as Nature (if I may use the term to denote in one word both cause and effect, a part and the whole) has placed in and around us.

There seems to be no backward tendency among our modern civilised nations: we may, in fact we always must, be going in a circle, but I believe it to be an enlarging, not a narrowing circle: if we have developed in our acquirements to an age of electricity and steam, may not we continue developing to an age as far in advance of this as we are in advance of the ante-speech and ante-fire age? for there is no reason to suppose that Nature will become offended at man's industrious curiosity, or say to him "so far shalt thou

go and no further." Nationalisation is in the course of events bound to come: as a principal effect of that resistless steam-hammer called "Material Civilisation" which, welding and moulding the thoughts and actions, the arts, the sciences, the discoveries of nations antipodean to each other in language, in manners, in distance and in time, and crystallising the accumulated knowledge of many generations into useful ends, increases by so much not only the actual stores for the use of man, but seems even to enlarge or at least to free his capacity for further gains, and so helps forward the intelligence of the people of a world to appreciate the Book of Nature, at length beginning to unfold its secret and close-held pages to the ever enquiring and ever insatiable demands of the human intellect.

AMICUS.

THE HEROES OF FREEDOM OF THOUGHT.

Some sing of the times of theology's rule,
In mournful and dismal a strain;
They strive to restore Christianity's might,
To hold man in bondage again;
They sing with delight of the tyrants of old,
Who plundered, and murdered, and fought;
But we sing the praise of far worthier men:
The Heroes of Freedom of Thought!

Away with your Calvins, your popes, and your priests!
Away with your thumb-screws, away!
We want them no longer to spoil the fair earth;
We want something better to day;
We want not your priests, who, to stifle the truth,
Have ever unceasingly sought;
We honor the great ones who fought for our rights:
The Heroes of Freedom of Thought.

We sing to the praise of Galileo of old,
Who lived to bring knowledge to man;
We sing to Hypatia, who lived to do good,
In spite of the priests' cruel ban;
We sing to brave Bruno, the martyr for truth,
Who stoutly and honestly fought;—
We sing to the praise of those martyrs of old,
The Heroes of Freedom of Thought!

We sing for the heroes who fight for us now,
And those who have not lived in vain;
We sing of the champion of freedom and truth:
The great and the good Thomas Paine!
We sing of our Bradlaugh who's with us to-day,
Our Ingersoll shrinking at naught;
We sing of the great and the good of all time:
The Heroes of Freedom of Thought!

— DAVID A. ANDRABE.

AMERICAN SENTIMENT.

Judge Lowell, who retired recently from the United States Circuit Court, was complimented one evening last week by a banquet at the Hotel Vendome. Among the speakers was Oliver Wendell Holmes, who, after referring to Judge Lowell's learning, fairness, and devotion to duty, said: "I will not say more of the living: I wish to speak of the dead. In respectfully proposing the memory of his great-great-grandmother, I am speaking of one whom few, if any, of you can remember. Yet her face is as familiar to me as that of any member of my household. She looks upon me as I sit at my writing table; she never smiles; she never speaks; even the parrot on her hand has never opened his beak; but there she sits, calm, unchanging, as when the rude, untutored artist fixed her features on the canvas. To think that one little word from the lips of Dorothy Quincy, your great-great-grandmother, my great-grandmother, decided the question whether you and I should be here to-night, whether we should be anywhere or remain two bodiless dreams of Nature! But it was Dorothy Quincy's yes or no to Edward Jackson which was to settle that important matter, important to you and me, certainly; yes, your honor, and I can say truly, as I look at you and remember your career, important to this and the whole American community." Dr. Holmes concluded by offering the following: "The memory of Dorothy Jackson, born Dorothy Quincy, to whose choice of the right monosyllable we owe the presence of our honored guest and all that his life has achieved for the welfare of the community."

What hurts society is not that it should lose its property, but that it should become a den of thieves; for then it must cease to be society.

THE CHRISTCHURCH FREETHOUGHT HALL LICENSING CASE.

(*Christchurch Star*, June 27.)

The question of the licensing of the Freethought Hall, which exercised the City Council some weeks ago, was made the subject of three informations heard before Messrs R. Beetham, R. M., R. Westra, and J. E. Parker. The occasion on which it was alleged that the hall had been used for such purposes as made it necessary to be licensed were the evenings of April 20, 21, and 22, when Mr. Charles Bright gave the three lectures which he delivered on his last visit to Christchurch. F. C. Hall was charged that, being the owner or having the control of the Freethought Hall, he had allowed the building to be used for the purposes of a public performance on the above date without being licensed by the City Council, contrary to Section 323 of the Municipal Corporations Act.

Mr. J. B. Fisher appeared for the City Council, and Mr. Joynt for defendant.

Mr. Fisher called the following evidence.—Sergeant Morice stated that he knew the building which had formerly been the German Church, and was now used as the Freethought Hall. Saw defendant on May 30. He told witness he was Secretary of the Canterbury Freethought Association. Had a further conversation with him on June 13, and he told witness that the Association gave the hall to Mr. Bright for his lectures free of charge, and Mr. Bright was to receive the takings for lighting and cleaning expenses, and that if any person had insisted on coming in he would not have been compelled to pay. Had seen the advertisement of the lectures in the newspapers. Mr. Joynt would object unless the advertisement could be traced to Mr. Hall. Mr. Fisher could not do that.—Cross-examined: Did not know the subject of the lectures. Frank Hobbs, Inspector of Public Buildings for the City Council, said that no license had been taken out for the Freethought Hall. He had asked defendant to do so, in view of the fact that charge was made for admission to these lectures, but Mr. Hall had replied that he did not see why this hall should be licensed more than that of other religious bodies.—H. E. Lonsdale, a member of the Freethought Society, said he had attended the lectures given by Mr. Bright, could not recollect the titles of the lectures. Mr. Hall was Secretary, Mr. Pratt President, and Mr. Webber vice-President of the Association. Recollected Mr. Hall reading a letter from Mr. Pratt on the occasion of one of the lectures. There was a band in connection with the Freethought Hall, and they played usually on Sunday evenings. Members contributed 6d. each evening they attended.

This was all the evidence for the prosecution.

F. C. Hall, the defendant, said that Mr. Bright did give three lectures of a religious tendency on April 20, 21, and 22 in the Freethought Hall. It was understood that persons admitted would be asked for 1s, but if they objected the charge would not be made.—Cross-examined: The first lecture was on "What Civilisation has done for Christianity." Witness thought that Mr. Bright proved that Christianity had not done much for civilisation. The second lecture was on "Ingersoll," and the third on "Is the Bible God Worthy of Reverence?" There were more than a dozen people present on the three evenings who were not members of the Society. Witness arranged with Mr. Bright that he should have the hall free if he paid for the gas and cleaning.—Mr. Joynt submitted that the information must be dismissed. A lecture was not a "public performance" referred to by the Act. He thought it was absurd in this free age to take exception to a lecture given for the purpose of showing that Christianity had not advanced civilisation. Learned counsel referred to the various views obtaining in society with reference to the use of the Bible, and argued that a lecture on religious subjects, such as this had been, or even any lecture, did not come under the Act. The words of the Act evidently referred to amusing performances. He would draw attention to the fact that the lecture was on a religious subject, and that the payment for admission was voluntary. He quoted *Baxter v. Langley*, L. Q. 4

C. P. 21, and other cases, to show that such gatherings as the one under consideration could be held in unlicensed buildings.—Mr. Fisher said that the Municipal Corporations Act was passed to enable the City Councils to take order for the protection of the citizens, and section 323 had this intention with regard to the means of egress from public buildings, and he believed that the words "public performances" would, if construed strictly, include religious services.—Mr. Beetham: Then why single this hall out?—Mr. Joynt thought they ought to have begun with the Cathedral. Mr. Fisher was dealing with the present case. If there was to be any exception in favour of religious services, it should be of a devotional character.—Mr. Beetham had understood Mr. Hall that the meetings were for the "devotion to humanity."—Mr. Joynt was prepared to prove that the performance was highly devotional.—Mr. Beetham, after a short consultation with his brother Magistrates, said the Bench were unanimously of opinion that the information would not hold water, and that there had been no "public performance" within the meaning of the Act. He thought it was no more a public performance than that in the Cathedral, which was exempt from license. Case dismissed.—Mr. Joynt applied for a fee, but as the information had been laid by the police, the Bench did not allow it.

FULMINATION AGAINST LIBERTY.

In his encyclical against the Freemasons, the Pope says:—"The sect of Masons aim unanimously, and steadily also, at the possession of the education of children. They understand that a tender age is easily bent, and that there is no more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children, they do not leave to the ministers of the Church any part, either in directing or watching them. In many places, they have gone so far that children's education is all in the hands of laymen; and from moral teaching every idea is banished of those holy and great duties which bind together man and God. The principles of social science follow. Here, naturalists teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence, the people are sovereign; those who rule have no authority but by the commission and concession of the people. So that they can be deposed willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought to be preferred to another; all to be held in the same esteem."

THEORY OF LIFE.

The late Professor Faraday adopted the theory that the natural age of man is 100 years. The duration of life is measured by the time of growth. In the camel the union takes place at eight, in the horse at five, in the lion at four, in the dog at two, in the rabbit at one. The natural termination is five removes from these several points. Man being twenty years in growing lives five times twenty years—that is, 100; the camel is eight years in growing, and lives forty years; and so with other animals. The man who does not die of sickness lives everywhere from 80 to 100 years. The Professor divides life into equal halves, growth and decline and these into infancy, youth, virility, and age. Infancy extends to the twentieth year, youth to the fiftieth, because it is in this period the tissues become firm, and virility from fifty to seventy-five, during which the organism remains complete; and at seventy-five old age commences to last a longer or shorter time, as the diminution of reserved forces is hastened or retarded.—*Scientific American*.

DIRECT IMPORTER.
R. A. ADAMS,
WHOLESALE AND RETAIL DRAPER, TAILOR,
AND DRESSMAKER.
P A T E A.

JAMES THAIN & CO.,
IRON & HARDWARE MERCHANTS.
IMPORTERS OF—
American Goods, Agricultura, Implements,
Brushware, Lampware, Paints, Oils, &c.
Licensed Dealers under Arms Act.
VICTORIA AVENUE,
TAUPO QUAY, AND ST. HILL STREET,
WANGANUI.

FREEMAN R. JACKSON,
AUCTIONEER & STOCK SALESMAN,
WANGANUI AND HAWERA.
Agent for Wellington steamers—HUIA and
TUI.
„ Northern S.S. Co.'s steamers—
ROWENA and MacGREGOR.
VICTORIA AVENUE.

ENCOURAGE NEW ZEALAND
INDUSTRIES.

THE NEW ZEALAND CLOTHING
FACTORY employs upwards of 700 hands.

23 TWENTY-THREE BRANCHES!
now opened in New Zealand.

WANGANUI BRANCH:
CORNER OF VICTORIA AVENUE
AND RIDGWAY STREET.

WM. AHLFELD MANAGER.

W. H. NETTLESHIP,
(Late King & Co.),
MANUFACTURING JEWELLER.
GOLD AND SILVER SMITH,
Electro-plater and Gilder. Masonic Jeweller
and Medalist.
VICTORIA AVENUE, WANGANUI.

GEORGE CALMAN,
TEA MERCHANT AND GENERAL
PROVISION DEALER.
VICTORIA AVENUE,
WANGANUI.

S H A R P E,
HAVING left the Corner, has removed
to New Premises next Bank of New South
Wales, Wanganui, where he will be happy
to meet all his customers in future.

TOM FERRY,
LICENSED VICTUALLER.
RESIDENCE:
OCCIDENTAL HOTEL,
W A C A U.

JOHN KENNEDY,
HOTELKEEPER AND GENERAL
STOREKEEPER,
K E N N E D Y ' S.

J. W. McDUFF,
COACH-BUILDER AND IMPORTER,
WANGANUI.

BEING a thorough, practical tradesman,
having a full staff of first-class mechanics,
and using only the best materials, customers
can rely on getting Sound, Reliable Work,
with a Superior Finish.

S. MANSON,
GENERAL STOREKEEPER,
RECLAIMED LAND,
W A N G A N U I,
(And at Murimotu.)

W. SPRIGGENS,
BOOT AND SHOE MANUFACTURER,
VICTORIA AVENUE, WANGANUI,
Importer of every description of Ladies',
Gents', and Children's Boots and Shoes.

DONALD ROSS,
CABINET-MAKER & UPHOLSTERER,
TAUPO QUAY, WANGANUI.

A large stock of
32 CARPETS AND FURNITURE
OF EVERY DESCRIPTION
ALWAYS ON HAND.

JAMES LAIRD
HAS much pleasure in announcing to
Country Settlers that his NEW SEEDS,
suitable for the season, are now to hand in
fine condition—comprising Turnip, Rape,
Mustard, Grass Seed, &c. All seeds care-
fully packed and forwarded first oppor-
tunity. Price Lists sent free, and every
information on application.

JAMES LAIRD,
WHOLESALE AND RETAIL SEEDSMAN,
Taupo Quay, Wanganui.

TO PRESERVE, WHITEN & BEAUTIFY
THE TEETH,
—USE—
L O A S B Y A N D C O . ' S
CARBOLISED ROSE TOOTH POWDER.
To be had of all Druggists & Patent Medicine
Vendors throughout the district.

MR LOASBY'S TOOTH POWDER—the receipt
for which I have seen, is both pleasant and
efficacious. It is especially useful in cases
of tender gums.
(Signed) HERBERT RAWSON,
Dentist.
Wellington Terrace, Nov. 12, 1883.

A. M. LOASBY & CO.,
WHOLESALE AND RETAIL MANUFACTURING
HOMOEOPATHIC CHEMISTS,
VICTORIA AVENUE, WANGANUI.

KOHN BROS.,
PRACTICAL WATCHMAKERS,
JEWELLERS, & SILVERSMITHS,
WANGANUI.

A Large and Varied Assortment of Watches,
Clocks, Jewellery, and Electro-plate.

PRIZE TROPHIES & PRESENTATION
PLATE
Manufactured and Engraved to Order on
the Shortest Notice!

Good Stock of Spectacles, &c. Eye-glasses
to suit all sights.

EDWIN J. KING,
TEACHER of Pianoforte, Violin, Corn-
pean, &c. Music provided for BALLS,
PARTIES, PICNICS, &c., in town or country.
BRASS OR STRING BANDS.
E. J. King & Sons' unrivalled Quadrille Band.

ACADEMY OF MUSIC:
ST. HILL STREET, WANGANUI.

GEORGE FLYGER,
TAILOR, CLOTHIER, & OUTFITTER,
VICTORIA AVENUE,
WANGANUI.

SUITS (OF GOOD MATERIAL) MADE
TO ORDER AT THE LOWEST PRICE.

32 FIT GUARANTEED.

WILLIAM MITCHELL,
CARTER & FORWARDING AGENT,
ST. HILL STREET, WANGANUI.
Country Orders promptly attended to.

JAS. GRAHAM,
PLUMBER, GASFITTER, TINSMITH,
&c., &c.
RIDGWAY STREET, WANGANUI.

Printed and published by A. D. Willis, at his Caston
Printing Works, Victoria Avenue, Wanganui, New
Zealand. August 4, 1884.



JOSEPH SYMES.