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Under the heading of "A Week's Work for Nothing," &c., late English papers record several instances in which workmen have generously offered to assist their employers in tiding over difficulties caused by stagnation in trade, by working for them without pay for a week or some other definite period. At a time when capital and labour are too frequently represented as antagonistic to each other, this is a cheering sign that more rational relations may prevail in the future. It is quite clear that there is nothing in the nature of things to prevent capitalists and labourers acting together in a spirit of cordial co-operation. Each are essential to the production of wealth even in those forms in which the two elements of the industrial system are combined in the same individual. Wages are, in fact, only a mode of sharing profits due to capital and labour. The proportionate share of each is regulated by fixed economic laws, of which the law of supply and demand is the most important, but is itself dependent upon complex material, intellectual, and moral conditions, affecting natural productive powers, the standard of living, and the increase of population. Too often the very complexity of the problem leads to cutting the Gordian knot by that declaration of war between capitalists and labourers which is known as a "lock out," or "a strike." Like other wars, the effects are usually disastrous to one or both of the combatants, and neutrals, in the shape of consumers, suffer in their turn. Evidently, an industrial war should never be entered upon except as a last resource, and in any event the mere fact of entering upon it must arouse anti-social feelings, whose effects may be widespread and lasting. It is in such cases as these that moral considerations are involved, and all conduct that tends to strengthen the mutual sympathies of employers and employed, and to substitute intelligent perception of the bearing of facts and principles upon interests only *apparently* conflicting, greatly helps the solution of that great social problem, how to secure the largest possible share of wealth to labour without injury to capital, or to that self-reliant individualism without which progress is impossible.

What socialists call "the equitable division of the products of industry"—which they usually seek to effect by inequitable means, which would ultimately result in there being no products worth dividing—we firmly believe will be brought about by physical and moral causes, which those who look beneath the surface of things may already discern. These causes can only become effective under a free industrial system, which is permitted to develop in accordance with natural law. Like all organic growths, it may be stimulated, but can hardly be interfered with by direct action without danger. From the very nature of the case, the social evolution, largely depending as it does upon modes of thought and feeling proper to each

individual composing the community or the nation, cannot be dealt with at all by the rough and clumsy hand of legislation without injury to its delicate tissues. Positive law can indeed say *do* this, in many cases with effect, but it cannot say *be* this without stepping quite beyond its sphere. This last is that of the spiritual power—the power of public opinion forming rational morality, and according its sanction. It is the glory of Christianity to have preserved this distinction when at its best, it is its shame to have forgotten it when at its worst. That it now wavers between the two is one reason why modern Christianity has become so feeble a force in the real world. It is true the Churches cannot now as a rule call to their aid the secular arm, but as a substitute they call for supernatural vengeance upon unbelievers, and but for the goodness of heart and head of the much denounced "natural man," would long since have converted that religion of Jesus which had love for its central idea, into a religion of hate. Will the clergy ever have the courage to abandon their ridiculous theology and join the man of science in becoming the guides of the people, taking for their speciality the moralisation of science itself by applying it more directly to the service of humanity?

At a recent meeting of the Wanganui Freethought Association, one of the members gave an interesting reading on the mythology and superstitions of the Maoris, from a book published by "The Society for the Diffusion of Useful Knowledge," as long ago as 1837. In the course of a discussion which followed, a member who may be considered an expert in Native matters, gave it as his deliberate opinion, founded on long experience, that the conversion of the Maoris to Christianity was little better than a delusion. He said there *might* be such a thing as a Maori who had entirely abandoned his old superstitions for the Christian creed, but he had never met with one. He maintained that though a Native called himself a Christian, and went regularly to Church or Chapel, and no doubt believed in the new faith, in a sense, while all went smoothly, yet he invariably returned to his old beliefs when seriously ill or in trouble. Then he sent for his Priest, who is usually a doctor as well, and placed mind and body in his hands. In short, he repented and became converted to his ingrained beliefs in precisely the same way in which Freethinkers used to be "converted," when Freethought was in its infancy, thus giving rise to the ordinary orthodox myth, that Freethinkers nearly always embrace Christianity on their death beds. This and "the shocking death beds of infidels" are among the stock arguments of orthodoxy, and the Maori "Tohunga" might very well retort it against Christianity. The true explanation is simple enough, regarded from the physiological and psychological stand point. Real belief, connected as it is with our active faculties,

contains an emotional element which tends to become organised in proportion to the time during which it has influenced the complex growth of nerve elements. The undefined but massive sensations and feelings, which we call sentiments, can only be kept in due subordination to fact when the senses and intellect are keen and active. As these fail, those revive. When the rein breaks, the horse runs away with his rider.

That, other things being equal, the oldest impressions are the deepest, both in the race and in the individual, is a fact so familiar that were it not so frequently ignored when it might be inconvenient to recognise it, we should not call attention to it. Physically, this law is well illustrated in cases of severe concussions of the brain. Nothing is more common than to hear a man who has recovered from such a shock to the nervous system declare that he cannot recall any events that happened a few minutes, hours, or even days, before the accident that caused the concussion. He will say—"I am told my horse fell at the last jump, but I don't recollect it, and have only a vague remembrance that I rode in the steeplechase, though I remember all the past events of my life as well as ever," or perhaps he remembers the strong impressions produced by the act of falling, and forgets all that were less strong. If an idea is a faint sensation, and if both are co-existent with definite organic structures, nervous and muscular, etc., as all experience shows they are, it is easy to generalise and explain such phenomena. The new and frail connections established between the various nerve centres and sense-organs are easily injured or destroyed. The stronger and older ones can resist a greater strain. The earthquake that throws down the brick wall built yesterday leaves the Coliseum standing as firmly as ever. The gale that breaks the light telephone wires does not injure the wires of the telegraph. Such considerations should be a consolation to the earnest and well-meaning missionary, who, having succeeded in replacing one superstition by another, perhaps blames his own want of zeal or ability for the backsliding of his flock in times when belief is tested by action. Let him take heart and remember that effective beliefs are mainly organic, and that he cannot undo the work of ages in a few years, unless the forces of nature are on his side, and he can clench his arguments by a direct appeal to experience. Hence he often succeeds in establishing a higher morality where his failure to substitute a new Theology for an old one is conspicuous.

The English papers contain the news that a novel strike has taken place in Europe. It seems that in Bulgaria the National Assembly has refused to pass a Bill giving a State guarantee for the stipends of the clergy. Hence, the clergy have gone out on strike, and refuse to baptise infants, perform the marriage service, visit the sick, or bury the dead. It is appalling to think of the frightful immorality of these wretched people, suddenly deprived of the blessed sacraments. Surely the self-denying followers of poor Jesus must be in secret league with Satan, for he will now reap a rich harvest (or rather oven-full) of unbaptised babies, to say nothing of the hardened old sinners who might, when dying, have repented if the clergy had only given them half a chance.

The 'New Zealand Methodist,' of May 30th, laments that the Christchurch "Pioneer Bicycle Club" decided to start on a Sunday morning for a run to Akaroa, and that the Canterbury Yeomanry Cavalry held a parade in Hagley Park (also on a Sunday), and went through a number of evolutions before a crowd of spectators. The liberal-minded editor then warns the friends of the Sabbath to be watchful, and reminds them that recently a motion came before the House of Lords for opening the British Museum on a Sunday; how the voting was 64 for and 64 against; and how this threatened desecration of the Sabbath was only averted by the Lord Chancellor declaring that, by the rules of the House, the motion was lost. Hence, the readers of the 'New Zealand Methodist' are urged to be more watchful, and strive that the "sanctity of the day of rest" be preserved.

That men at home should be found narrow-minded enough to oppose the opening on a Sunday of museums and art galleries, is to be deplored; but when in this (what we fondly believed was a more enlightened country) a representative church organ also advocates the closing of these national and educational resorts, it is only another proof of that narrow-mindedness and dread of knowledge engendered by a close study of the Holy Scriptures. We challenge the rev. editor to show in what way a man can be debased, or his soul imperilled by examining the wonderful and varied treasures of bountiful nature. And, we say, how much better to spend the Sunday in this way than to boose at the publichouse, or be forced to listen to the foolish old fables of the Old or New Testament. Of course, the real secret is, that when men or women prefer science to miracle, the clergy lose their power and influence, and the money bags are empty.

From Christchurch comes one of the most amusing jokes we have heard for a long time. The University Senate, against much opposition, have insisted that the plays of Terence shall be used as a text book, both by the male and female classes. We do not uphold the action of the Senate, as we maintain that anything which has a tendency to debase the mind of a student should be carefully excluded. But the joke lies in this, that a deputation of the clergy urged the Senate to exclude the obnoxious plays,—the clergy who have systematically tried to introduce into our state schools a book containing as vile passages as any in the plays of Terence; and what would make its obscenities the more harmful to introduce it as the inspired record of the actions and commands of God himself!

A local clergyman advertises in the daily press that (D.V.) God willing, he will give a "Chemistry Entertainment"—and then follows a syllabus containing "The philosophers stone;" "an economical wife;" "£25,000 worth of old bones;" etc., etc. Now the Rev. gentleman's object must be to impart knowledge; and surely God is willing that knowledge should be acquired by man; and if so he *must* be willing that this lecture should be given; and it seems to us a poor compliment to him to express any doubt about the matter. But perhaps the lecturer is afraid that his Christian God may not wish the people to be scientifically enlightened and may think that "old bones" are too serious to joke about; and that to make an

"economical wife" is to make her think for the morrow, and so break a Bible command. Take a care Rev. sir, chemical science is a dangerous thing to teach your flock, and may set some of the young ones thinking, and who knows (D.V. God willing) but what you and your audience may be blown to eternity by a "Chemical experiment!"

A correspondent sends us the following:—The following Church notices appeared in a local print of the 16th May:—"St. Patrick's Church, Palmerston. "Mass at 11 a.m.; Catechism at 3 p.m.; Vespers and "Benediction at 7 p.m. Preacher, Rev. Father "Macnamara." "All Saint's Church, Palmerston, "10 a.m., Communion Service and administration of "the Holy Eucharist; 11 a.m., Morning Prayer: 7 "p.m., Vespers. Minister, Rev. H. E. Copinger." With reference to the above, our correspondent says:—"I am decidedly of Pat's opinion—if there is any difference, they are both alike."

We learn on good authority that the Bishop of Nelson has written to friends in England that four of the New Zealand Bishops are in favour of marriage with a deceased wife's sister being made legal there as it is now with us. Another of our Bishops has lately denied that he has given instructions to the clergy under his control to do anything to thwart the will of Parliament in this matter. We trust the hint will be taken by such of his colleagues as are still obstructive. Considering the active ecclesiastical opposition made to the Bill for legalising marriage with a deceased wife's sister, before it became law, a change has indeed come o'er the spirit of episcopal dreams. The truth is, the most conservative of men cannot help being influenced by the liberal spirit of the age. They may qualify or even denounce such abstract statements of sound principles as "the liberty of each only limited by the like liberty of all," but they gradually find themselves acting upon them. Denying the generalization they accept the particular conclusion, and so old prejudices gradually fall away and make it easier to accept new truths. This process goes on more rapidly in a new country than in an old one, and perhaps we may yet see colonial opinion sensibly modifying English belief and practice. Hitherto the influence has been altogether the other way, but we see signs that a reaction is setting in. We should be extremely sorry to see it go too far and produce in the colonies (as it did in America, under the influence of old injustice and modern affected contempt) any antagonism to British thought and feeling. We may, however, safely affirm that if Englishmen ever come to be regarded in the colonies as "Britishers" it will be chiefly their own fault.

The question of charitable aid is, we see from his Excellency's speech made at the opening of Parliament, to be dealt with this session. How far it can or ought to be dealt with by legislation at all is more of an open question than might at first sight be supposed. The duty of assisting the distressed seems so obvious a part of practical morality, that it is at once assumed to be imperative that the State should attend to it. What is everybody's duty is nobody's, it is argued, unless the State compels its performance. It is, however, forgotten that in exercising this compulsion the State

may very easily cause more evil than it attempts to remedy. In the first place, it must take from those who have to give to those who have not. Now who is to say that in taking from the industrious and thrifty to give to those who may be neither, it is really lessening the sum of misery existing in the community? The State avowedly begins by doing evil, forcibly taking from people that which is their own, in the hope that good may follow. Often the good does *not* follow. Too often the very gift is an evil. It is not charity at all in the true sense of the term. Instead of blessing giver and receiver, it curses both in only too many instances. In the second place, State aid is apt to dry up the very springs of charity itself. People compelled to give soon begin to regard the legal obligation as the measure of the moral. In the long run the poor and helpless get less than they otherwise might. What is worse, the undeserving get most assistance at the expense of the deserving. As usual, the State in attempting to do more than its duty does less, and prevents private persons from doing theirs. Such opinions, unpopular as they are, will, we hope, not be lost sight of in discussing the question of charitable aid.

There has been a "rumpus" in Sydney amongst our clerical brethren. The burning question was—which clergyman was to walk first from the Governor's drawing-room into his dining-room at the Birthday Dinner, and who was to sit nearest the Governor? The Anglican Bishop was to be afforded the precedence, and at this the Roman Archbishop, the Presbyterian Bishop, the Baptist Bishop, &c., &c., (they are all "overseers," and as much entitled to the name Bishop, as they are usually so-called), determined not to go to the dinner. Of course this was anti-scriptural. The rule laid down in the "Official" Book is not in accordance with the Official Colonial List (see James II., v. 2-3-4, and Matthew XXIII, v. 6-12, *et passim* New Testament). However, it may serve some useful purpose. Why are clergymen afforded precedence over laymen? And why are bishops of any particular church recognised? Earl Kimberley decided that no colonial bishop was entitled to the title lord or lordship. He was only to be called right reverend. Well, having got rid of lords and lordships, might not the Colonial Office go a step further, and abolish all the nonsense about precedence? Let it be alphabetical, if such a rule is required—that is if the New Testament rule is to be departed from. It shows what little hold the teachings of Christ has on his avowed apostles and followers when the question of precedence was raised by clerical people. We believe our Governor, however, settled the matter last birthday. He invited no clergy to his state dinner—he did not recognise them as officials. Lord Loftus might copy His Excellency General Jervois.

We hope that the book of the veteran Freethinker, Prof. F. W. Newman ("Christianity in its Cradle"), will have a wide circulation. It shows as well as any book of its size how Paul made Christianity a worship of Christ. The trenchant way in which some of Paul's opinions are dealt with shows that the Professor has lost none of the old fire which burned in the "Phases of Faith." Perhaps there is one defect which we think we should not ignore. The Professor has

adopted a new style of spelling. It is not like the 'Fonetik Nüz'—but the reading is at first trying. There are such spellings as "erly," "virtuüs," "doctrin," "hav," "erthly," "giv," "heven." If we are to have a change, it is better that it should be more radical than what has been adopted in this book. However, there are spots in the sun, and the new spelling will not sadly mar an interesting, instructive book.

When the Grand Lodge of English Freemasons determined not to recognise the Grand Orient of France, we doubt whether its members saw what this non-recognition meant. In England, some Grand Orient lodges were started; and now we learn that in the United States several Grand Lodges are following in the wake of the French Masonic authorities. Several of the Grand Lodges of the United States have decreed that belief in the Bible, or in a future state, is not a necessary qualification for a Mason. This, however, does not satisfy many Masons in the States, and they demand either that the Orient Ritual be followed, or else they will start Orient Lodges. It has been represented that the demand made is a recognition of Atheism. This is entirely erroneous. The request is that brotherhood shall mean and include the real brotherhood of humanity—that the lodge door shall be opened to men of all creeds, and that the Theistic test shall not be demanded. Shall a Masonic Society be unlimited by theological beliefs, or shall it be narrow and sectarian? This is the question, and we have no doubt that many Masons in New Zealand would, were the opportunity afforded them, be ready to join the Orient Constitution. Colonists are not exclusive, and it is high time the English Grand Lodge recognised this.

General Grant is getting better. 'Harper's Weekly' prints a picture of him looking wan and ill. During his illness his physical health has given some Christian newspapers much concern. One paper deplores the fact that General Grant did not seem anxious about his soul, and it urged Christian people to pray for the General's salvation. The 'Index'—one of the most cultured Freethought journals in the world—petinently says:—"The 'Christian Statesman' seems to think "that General Grant is too great and good a man to "be damned, and that God, uninfluenced by "the "prayers of Christian people," does not think him "good enough to be saved." What a strange idea of a God some good people have!

So long as sickness was looked upon as a visitation of God, medical science was non-progressive. The germ theory of disease has, however, allowed for an enormous advance in medical and surgical science. Almost every disease can now be traced to a distinct germ or living organism. Perhaps the latest and most important advance has been made in regard to puerperal fever, that scourge of maternity hospitals. In Pasteur's Life (by his son-in-law), a translation of which has just been published by Longmans, it is stated that Pasteur discovered that puerperal fever was due to a small organism, and that by adopting the anti-septic treatment, save where there were internal or external abscesses, the disease may be absolutely and certainly prevented. By using concentrated solutions of boric acid—from thirty to forty grammes of acid to

one litre of water—in which the water compresses are dipped—the compresses being previously put on a hot air stove of 150° Fahr., the disease will be prevented. The Maternity Hospital of Paris, following out Pasteur's ideas, using a solution of one to a thousandth of corrosive sublimate, all danger has been averted, and the disease is now almost unknown. Science conquers and has conquered—and were we to fully recognise the germ theory of disease, and be cleanly, fevers of all kinds would be as unknown as the plague. Our cemeteries are often a fruitful source of disease. Worms bring to the surface disease germs, and these grow, disperse, and bring death to many households. Then our treatment of our refuse, our slops, our sewerage, substances which are all feeding and growing grounds for disease microbes, tend to propagate disease. Were we only scientific, we might have more happiness in this life, for we would have fewer diseases.

Ghosts are still living. Every now and then there is a fresh *furor* about ghosts or spirits. We recognise the good that Spiritualism has done. It has helped many to throw off the nightmare of orthodoxy, but the time will come when Spiritualists will see, with Professor Clifford, that "the physical world is made up of atoms and ether, and there is no room for ghosts." A Freethinker has no *a priori* theories. If there were ghosts, he need not object;—nay, his attitude is that, if there are, he will be glad to meet them, converse with them, and see if they can tell him anything that materialised humanity does not know. The danger of spiritualistic investigations is that they open the doors of credulity and fraud. George Elliot's attitude should be that of the Freethinker's—"If ghos'es want me to "believe in 'em, let 'em leave off skulking i' the dark "and i' lone places—let 'em come where there's com- "pany and candles!" But even if they shun folks and light, let us have no frauds, and let everything be tested scientifically. Do not let us have men and women sitting round a table open-mouthed, looking for the impossible. If Pasteur can find out the infinitely small microbes in a worm's intestine, why cannot he discover ghosts?

There is one book which Freethinkers should read—"Myths and Dreams," by Edward Clodd. Those who know "The Childhood of the World," "The Childhood of Religion," etc., will welcome this fresh work by so able an author. The book is useful as a review of many works which have appeared on myths, and views them in a different way from Fiske's "Myth and Myth-makers." When we state that Cox's, Tylor's, Spencer's, Goldziher's, and Steinthal's works are all referred to, our readers will recognise, not only the erudition Mr. Clodd has displayed, but will welcome his work as a good condensation of the best works on myths.

How fruitful has the Evolution hypothesis been? Clodd's works are an outcome of it. And nothing has escaped its mental philosophy, ethics, history, and sociology have all been vivified by it. Indeed, so much has it entered into even our every-day life, that its teachings are looked upon as having been always our beliefs. Who now denies heredity? The question was asked, how could orthodoxy utilise Evolution?

Mr. H. Drummond attempted to utilise it in his "Material Law in the Spiritual World." His works got him a Professorship in the Free Church College, in Edinburgh, but the doctrine of Evolution can only be made to fit orthodoxy by sacrificing one or the other. A writer in a late number of the 'Contemporary Review'—and an orthodox writer, too—has exposed Professor Drummond's pretentiousness, ignorance, and unfairness. We do not know if it was wise from a Freethought point of view that this has been done. To have made orthodox people accept the universality of law and of growth was a step in advance. And though Prof. Drummond misrepresented Evolution and its bearing on theological dogmas, yet Evolution was made palatable. We are afraid that the result of the critique in the 'Contemporary' will be to make orthodox people wary of Evolution, and retard the dawn of the day of science.

Spiritualists should read an article in the April number of 'Mind,' in 'Hallucinations,' by Mr. E. Gurney. Let us quote a sentence or two:—"The only other group of phenomena that we need notice is one that all writers since Baillarger seem to have agreed to treat as a quite unique type. It is a class of which frequent examples have been observed among religious mystics and persons who believe themselves to be in direct communication with spiritual guides. Such persons describe a voice which is yet soundless, which alters the 'language of the soul' inside them, and which they hear by means of a 'sixth sense,' and without any apparent participation of the ear. Owing to the absence of a definable sensory quality, Baillarger distinguished the class as psychic hallucinations, in opposition to psycho-sensorial; and M. Binet himself is inclined to treat them as exceptional, and to grant them an origin from within. As one who holds that that is equally the origin of a large number of the undoubted psycho-sensorial hallucinations, I cannot recognise this exception; and to me the class in question is of interest, not as distinguished from the psycho-sensorial family, but as a true specimen of that genus, presenting the sensorial element reduced to its very lowest terms. These 'psychic' hallucinations appear to me as the first stage of a graduated series—the embryonic instance of the investiture of an image or representation with a sensory or representative character." And so on. One thing Spiritualism has done has been the drawing the attention of savants to the abnormal mental phenomena which, in the absence of fraud, are often present at seances, etc. That these will be naturally explained in having arisen from causes human and individual, and not ghostly, angelic, or general, there is no doubt. All that is required is patient and thorough investigation. Mr. Gurney's paper shows how this is to be done.

George Eliot's Life and Letters have been published in three volumes, edited by her husband, Mr. Cross. The book is useful in showing us two things—(1) part of the inner life of George Eliot, and her likes and dislikes, that could hardly be gleaned from her works; (2), and, more important, that no work of hers was produced without patient, toilsome work. After all, work is the best genius. Before she wrote Romola she read everything she could get on Florence, Savonarola's works, Montalembert's works of the West, etc.

She desired to be able to picture Florence in the middle ages, the centre of the life of the great Savonarola in his contests with the Papacy. So before writing the Spanish Gipsy, she read much of Spanish literature. Genius is well, but patient work is as necessary for a writer.

Is this also a wicked generation? Mr. Grigg, the ex-member for Wakanui, said that no State could exist without God. He bemoaned that the Premier was a Freethinker. So little enthusiaam did his statements evoke amongst his constituents that he resigned his seat. We are afraid Mr. Grigg found that the day for blackening a political opponent by referring to his religious views is past. Poor Mr. Grigg! Left to fight with this wicked generation, and, finding the arms of the devil too long for him, cutting and running! What a spectacle!

We have had a new oracle speaking in Wellington. The occasion was the welcoming of Mr. Booth, the apostle of Blue Ribbonism. There is no doubt the Blue Ribbon people have lessened drunkenness, and in so doing they have our warmest wishes for their success. It appears, however, to them, that man is so constituted that unless he has the Gospel he will take to alcohol—some spirits he must worship, and the choice is, "ours or the bottle." We fail to see the necessity. Some of the most pronounced teetotallers, here as elsewhere, can abstain from alcohol without the emotional equivalent of a Blue Ribbon meeting. However, *chacun a son gout*, and if there are some of our fellow colonists that will get drunk if they do not "believe," we prefer their believing to their indulgence in alcohol. But at Mr. Booth's meeting, Mr. Wakefield, who has apparently become a Blue Ribbon man, thought fit in his ignorance to state that the contrast between Christianity and Paganism was seen in movements like the Blue Ribbon movement, namely, in philanthropic efforts for humanity. While thanking Mr. Wakefield for having at last become philanthropic—we never were aware of his name being identified with any even popular movement before—we must point out that the majority of "Pagans" are not drunkards, hence Blue Ribbonism is not required amongst them. In India, in China, and in many other "heathen" places, we have no drunkenness. It is only in Christian countries where drunkenness prevails, and, strange to say, the colonies most orthodox are the most drunken. New Zealand is the least drunken of all the colonies, and it has had no aid voted to churches, and it contains the largest number of Freethinkers. The day, however, is past for any save ignorant men referring to Christianity as alone being philanthropic. One might as well call it the beginner of strife! Where have been the most wars? Where have most men been murdered? In Christian countries. Philanthropy does not spring from Christianity. It springs from humanity, and Mr. Wakefield had better study his subject before he again poses as a Christian Blue Ribbon champion.

A new hall was opened on April 8th by the Camberwell branch of the U.S.S., when Messrs Bradlaugh, Holyoake, Moss, Standring, Robertson, Ramsay, Truelove, Mrs. Besant and other notable Secularists occupied the platform and spoke.

Passing Notes.

Christianity like everything else is feeling the effects of hard times. The 'Presbyterian,' published in Otago, has survived for six years, but the rev. editor acknowledges that he is now "busily engaged in the labours of a committee appointed to hold a *post mortem* examination." The concern wants 500 new subscribers, and surely Christianity can supply them and thus save another death.

A correspondent of the 'Woodville Examiner' wonders "if it ever struck any of the members of the Christian Church that the best atmosphere to grow Freethinkers in, and for them to remain so too, is to live in the midst of a crowd of inconsistent Christians." "There is," he says, "an article called colonial gold, and there is a hazy thing passing current, that may be aptly termed colonial Christianity."

The manner of keeping Sunday in London has greatly relaxed within recent years. Continental travel has incontestably done much to form public opinion in the direction of favouring a less rigorous and less austere mode of spending that holy day. A dozen years ago Sunday dinner parties were almost unknown in West End families. Now, on the contrary, festive banquets are given on that day in every fashionable square. Garden parties, lawn tennis matches, and outings on the Thames are familiar events on the Metropolitan Sunday.

"Creeds were naturally coloured by the times in which they were formed." Such are the words by which an Auckland divine would excuse the alterations, or as he terms it, "progression" in Christianity. The fact is not new to us, but as the "Bible is a progressive book, and may be said to generate the light in which it is studied," we look forward to further changes. It is good, however, that Christians should know that the religion, known as Christianity, varies with the times, or as the rev. gentleman puts it—"in relation to sin, the atonement, and retribution, the thought of Christendom has progressed." The progression is going on—sin looks less black, the atonement more foolish, and the retribution less likely as each year rolls by.

We have to acknowledge the receipt of "A letter from the divisional war office," which is nothing more startling than an explanation as to "who gets all the money" that the Salvation Army rises. The "Army" has two departments, a spiritual department and a trade department. In the former the receipts were £4000, but this besides subscriptions includes loans, contributions to building funds, and trade receipts on old accounts, while the expenditure contains besides travelling expenses, salaries and rents, trade payments on old accounts—items which should appear properly in the trade account. While the spiritual department has an overdraft of £148, the trade department shows a bank balance of £400, and a balance of stock in hand of £537. There is no statement of assets and liabilities, but judging by the fact that £1646 is put down to purchases, and £890 as payments on account of building funds, the army is accumulating property.

Miss C. F. Gordon Cumming, in her recently published work, 'In the Himalayas,' says:—"I have often been assured by Hindoos, remarkable only for their roguery, that they were Christians, being willing to eat any meat and drink any fermented liquor we like to give them. The last clause is a particularly painful one, for whereas the world has never produced a more sober race than the people of India, while obedient to their own religious teaching, there is no doubt that the example of foreigners has done much to strengthen the craving for drink. An English clergyman, who worked in India for 30 years, stated his conviction (as regards the good and evil of foreign intercourse), that for every Hindoo converted to Christianity by missionaries the drinking practices of the English have made a thousand drunkards. Chunder Sen, too, the great native reformer, has told us of the bitter wail of the Indian widows and orphans, who curse the British Government for the introduction of licensed arrak-taverns."

It is reported that Colonel Ingersoll is about to visit Europe.

The 'Boston Investigator' has commenced its fifty-fifth volume, and as a Freethought journal, is still one of the best published.

"Verax" writes us stating that he has a large number of Freethought papers and journals which may be of use to small Freethought Societies. These he is willing to send free on receipt of sufficient stamps to cover postage. As each paper will only require a halfpenny stamp, small societies may, by sending a shilling or two in stamps secure a large number of English, American, and Colonial Freethought journals. The stamps can be sent to us, and we will see that the papers are forwarded. Each bundle will be assorted.

Under the new Police Offences Act, a man at Westport was recently charged with working at his calling on Sunday. The offence consisted in hauling some logs from the river bank which the increasing tide threatened to carry out to sea and transport to parts unknown without any bill of lading being made out. The Magistrate dismissed the case. This is usually the course adopted by sensible Magistrates when having to deal with informations laid under this enlightened piece of legislature.

The Rev. C. Worboys has been lecturing in Auckland on "Faith and Freethought" and on "Christian Freethought." In the first lecture he stated that Christianity "recognised the requirements of the future as well as of the present existence," and that "Secularism does nothing for us that Christianity does not, and is essentially wanting in the greatest necessities of our being." In his second lecture the rev. gentleman is reported as having stated that "A man may believe what he pleases about the inhabitants of the planet Jupiter, but not about the inhabitants of London. There facts comes in and limit the freedom of his thought." This is exactly the position Freethinkers take up as to the "requirements of the future." Christians may believe what they please, but when they talk of "London" we know as much as they do. With regard to our "greatest necessities" Secularists hold that they have the same right to their opinions on this point as Christians, and if Secularism be correct then the things that appertain to this world form our "greatest necessities."

In his second lecture the Rev. Mr Worboys took for his text "Prove all things," but judging by the short report we have seen he seems to have followed the usual course of assuming all things. There are, according to him, the "facts" that man has religious instincts, the fact of human consciousness, the fact that "what I am, my father God must be," and the fact of "Christianity itself." Proof does not seem to have been given of these religious instincts, but it appears that on this point as long as the most barbarous race on the earth have a fear of evil spirits, or a belief in dreams, they are put down as religious. The people who go to savages for proof of a universal belief in a "god," do not, as a rule, care whether the belief is really in a "god," or a devil, anything savouring of the supernatural does. The "fact" of human consciousness is proven in this neat way:—"I know I am, that I am a person, have a mind, and a moral nature. What I am my Father, God, must be; but in a higher sense, and free from evil." The first sentence deals with what the lecturer "knows," the second with what, in his opinion, "must be" a system of "proving all things," which will not convert many who have to be convinced as to the reality of God. Then we have the fact of Christianity, of which the lecturer says, not all the so-called Freethought people in the world can prove it is not the "power of God unto salvation, while thousands of Christians say it is, and their lives prove it." If salvation means eternal life in heaven, the living Christians cannot be accepted as evidence; if it means salvation from immorality, we do not need to deny it, but we can prove on the other hand that it is not the only means of salvation, as the lives of Secularists can prove.

As will be seen by an advertisement on the back page, the ladies of the Dunedin Freethought Association are to hold a bazaar during October next, in aid of the Lyceum Building Fund. The assistance of Freethought friends throughout the colony is asked, and we feel sure that this will be readily granted by Freethinkers on whom the work of assisting our cause has just demands.

The cause of Freethought is progressing on the West Coast of the North Island, and lately we have heard of the founding of a Lyceum at Palmerston North. One of the local papers, referring to the first meeting, states that:—"The resolution that the platform should be one of the widest, literally, was cordially received and confirmed. All denominations are welcomed, and free access to the platform permitted." A committee was elected to arrange with reference to suitable rooms in which to hold the weekly Lyceum meetings.

Our "Appeal to Freethinkers" last month has resulted in our receiving a number of suggestions. One correspondent at Ngaire suggests that we should say how many subscribers we require to pay expenses; and that the associations should order 3, 4, 6, or 12 a month for sale to their members who may not be subscribers; our friend also offers to take two extra copies monthly, an excellent idea. With regard to his first suggestion we require about 250 more subscribers to pay cost of paper and printing, and among all the associations it should not be difficult to raise these. A Gisborne friend has done what he could by securing to subscribers, and for this we thank him. Others can do much by dropping a word here and there or lending their back numbers in quarters where there is a tendency for Freethought literature.

'THE RATIONALIST.'

The first number of this paper comes to hand just as we go to press. It contains a large quantity of reading matter, nearly the whole of which is original. The editor thinks there is work enough for it to do as a weekly Freethought journal, and he lays down a platform which promises pretty extensive work on the part of his journal. A full report is given of a lecture by Mr. C. Bright. There are a number of original notes under the title of "Mixed Spice," followed by Notes on Father Lambert's book, a criticism of "C.'s" article in the REVIEW on Professional Lecturers, Pulpit Sketches, correspondence, &c. The most of the articles are readable, but we notice a lamentable tendency to vulgarity, and a decided want of tone in some of the items. We should like our younger brother to be successful in his career, but care must be taken as to the matter admitted, and the style adopted. Vulgarity and license are not Freethought by a long way, and their use tends to hurt the movement.

Progress.

MASTERTON,

The Secretary of the Masterton Association writes as under for the past month:—

STR,—I again send you a short report of our proceedings to date. We are holding our regular Sunday evening meetings still in the Theatre Royal, and the nightly attendance is fairly increasing. We are quietly but firmly bettering our position.

We have started a subscription list in aid of building a Lyceum, and have already received £56, which is a fact that shows the liberal spirit there is below the surface.

I have to thank "Blue Pencil" for various American papers which have furnished us with a number of good readings.

Asking you to excuse brevity, owing to lack of time, I am, &c.,

S. BACON.

PALMERSTON NORTH LYCEUM AND LITERARY INSTITUTE.

We are indebted to our Palmerston correspondent for the following details *re* the establishment of a Lyceum and Literary Institute in that town:—

This institution has been established under most favorable auspices. A lecture was delivered on the 31st May by Mr. T. R. Walton, in the Town Hall, Palmerston N., to a large and attentive

audience, the subject being, "Jesus and the Gospels." The preliminary step was then taken to establish a Lyceum. The members roll at the present time is over 50, with a numerous following as yet unassigned. The inaugural address, together with a lecture on "The God of the Bible," was delivered by Mr. T. R. Walton, on Sunday, the 14th inst. The Lyceum was well filled by a most appreciative audience. At the conclusion, several persons signed the roll of membership. The objects of the Association are—the attainment and promulgation of knowledge, as the best means of promoting the welfare of mankind. The platform is to be one of the widest liberality. A convenient room has been engaged for Sunday purposes, capable of seating 200 persons comfortably. Arrangements have also been made with the 'Manawatu Times' to keep the objects and meetings of the Association before the public in every issue. The impression already made has caused a shaking amongst the dry bones of the orthodoxy. The clergy have already denounced this innovation of "Satan" in no measured terms. There is reason for their madness, for an average of 200, I trust, will be induced to spend their Sunday evenings in listening to "common sense" and "reason," instead of the threadbare and misleading orthodox twaddle. I send you a copy of the 'Manawatu Times' of the 16th inst., with a brief *resumé* of the last lecture in it.

I forgot to mention that arrangements are completed, enabling us to have music at intervals during each evening. An invitation is also to be sent to each of the clergymen, inviting them to occupy the platform at any time they think fit. A hearty welcome and the utmost courtesy will be accorded to them.

We shall be glad of a visit from some of our Wanganui friends when passing this way.

I am, &c.,

June 17.

"LIGHT! MORE LIGHT!!"

WAVERLEY.

We have to thank Mr. H. F. Mason for the following items:—

I have nothing of importance to chronicle this month. The propaganda is still going on and has taken a firm hold in this district. It is possible now to talk about Freethought, its aims, and inspirations, without causing your hearers to froth at the mouth, as if they had an attack of the rabies. This makes things more comfortable for us, and, I hope, also for the orthodox. We hope to recommence our meetings on Sunday evenings shortly, and are trying to make arrangements for a more attractive programme than we have had hitherto. I am informed, on good authority that the cause has some staunch supporters in Patea, and that there is every probability of an Association being formed there at no distant date. We have received Judge Williams's book, and feel certain it will be of immense service in spreading the propaganda.

Yours fraternally,

H. F. MASON.

LYTTELTON SECULAR ASSOCIATION.

Mr. W. T. Barnes, Secretary of the above Association, sends his report for the last two months, as follows:—

SIR,—As our meetings had been so poorly attended I omitted to send a report last month—I am happy to be able to inform you that Mr. Rae, late Vice President of the Christchurch Freethought Association, has become a resident of Lyttelton, and has accepted the Presidency of our Association. During the past month our Sunday evenings have been occupied as follows, May 31st, Readings by members. June 7th, Commentary on "The Life of David." June 14th, Lecture, "The Evolution of Freethought," Mr. Rae. June 21st, Readings &c., by members. I have to thank "Blue Pencil" for a packet of "Truthseekers." We are still plodding along in a quiet manner, but unfortunately we have no music that draws such large congregations as to the churches. I am of opinion that if we had sufficient funds to purchase an instrument (a harmonium would be better than nothing), we should have a much larger attendance at our meetings.

Yours, &c.,

WILLIAM T. BARNES, Secretary.

Lyttelton, June 22nd, 1885.

WANGANUI FREETHOUGHT ASSOCIATION.

The Secretary sends the following report for the month of May:—

May 10th, Mr. Pharazyn gave an interesting discourse on Father Lambert's "Notes on Ingersoll." The lecturer was of opinion that Father Lambert had not met Ingersoll's arguments, but had quoted certain passages and left out what would tell against him. He admitted that the Rev. Father was able and ingenious, and his style was calculated to impress those who were already of his own opinion.

May 17th, Mr. Hollow gave a sketch of G. R. Sims' life and works, also several selections from his work on the lives and homes of the poor of London.

May 24th, Mr. Rawson lectured on "The Poor of London," "Over Population and Co-operation," in reply to a letter from a Theist. The lecturer maintained that Co-operation would improve the condition of the working population. On the subject of Over Population he was of opinion that it is wrong to bring children into the world to be brought up in misery, and that there is no doubt but that the opinion of Malthus would be valued more and more as knowledge increased.

S. MANSON, Secretary.

WELLINGTON SECULAR SOCIETY.

The following is Mr. Tyrell's report for the month of June:—

Sir,—Since my last report we have had two lectures by Mr. Ellis, the President of the Psychological Society of New Zealand. The first was on "Natural Men and Natural Women," and the other "The Religion of the Future." Both of these lectures were well received, and attended by good audiences. Mr. Ellis is a rising lecturer, and will no doubt make a name for himself.

Last Sunday, the 14th, Mr. Grey, one of our members, read a lecture delivered by W. M. Pengelly, Esq., the great Archaeologist of England (on the Antiquity of Man), and Mr. P. Morris gave us the secrets of acquiring Ventriiloquism, showing that it is not a gift, but that all can do it, with a little practice.

Yesterday we had a Musical programme. I should have stated in my last communication that we had our first funeral, one of the members of our Society, a good and kindly fellow, having departed this life. He was followed to the grave by nearly all the members of the Society, and a very impressive burial service was read over him by Mr. J. Peyman.

I am, &c.,

June 22nd, 1885.

W. TYRELL, Secretary.

CANTERBURY FREETHOUGHT ASSOCIATION.

Mr. F. C. Hall supplies the following notes for the months of May and June:—

Since my last report in your columns the following services have been held at the German Church rented by the Freethinkers. Subjects:—April 26, "Life's Purposes," by Mr. J. Parker; May 3, "A Reply to Bishop Barry on the Bible in Schools Question," by Mr. Thomas Williams; May 10, "Ingersoll's Query—"What is Blasphemy?" May 17, "Correspondence with Rev. Crewes on Science and Genesis," by Mr. Morell; May 24, "Church Custom v. Bible Doctrine," from 'Boston Index'; May 13, Dr. York gave his lecture "Science and Religion" to a very large audience at the Oddfellows' Hall, which was a success in every point of view.

The committee agreed to take 30 extra copies of the Review per month, to be sold at the door.

I have just received a letter from Mr. Isaac Selby, who says he is studying, and that he will resume his lecturing at the beginning of the summer.

Hearing such good accounts of Miss T. B. Chapman from Dunedin, I wrote last week inviting her to Christchurch.

At our hall on Sunday a volunteer up from Timaru told me that Fred Crook pleased the Liberals of that town very much. Why don't they start an association there?

I don't know how the Dissenters here get over the fact that women shall *not* speak in their churches, and yet allow Mrs. Leavitt the use of their pulpit.

In answer to queries from other secretaries as to how our Lyceum is conducted, I may say that there is a lady superintendent and a lady at the piano, that the girls' division is taught by females and the boys' by males. There is reading, singing, and marching. A motto is given out from the 'Guide' one Sunday, to be said from memory the next. The pupils volunteer to recite prexis or to sing solos. They have each a ticket for saying the motto and a third if they recite or sing a solo. When a pupil gets six tickets they are exchanged for a penny postage stamp, which is stuck on a form and when that is filled by twelve stamps it is taken with a Post Office Savings Book to the Post Office and a shilling is entered in the book and another form is started. The children had got tired of picture cards, and appear to appreciate this idea better than I, when a boy, liked giving up my Sunday penny for the missionary box.

I consider Lyceums as most important for filling the ranks of our associations with bona-fide Freethinkers, and even now the pulpits do a great deal of good to the cause by discussing with their schoolmates at the day school. In fact the words Freethinker and "Freethought," which three years ago were scarcely ever heard by adults are now in the day schools, "as familiar in their mouths as household words."

Christchurch, May 26, 1885.

On Sunday, the 7th, Miss T. B. Chapman, of Dunedin, lectured at the Theatre Royal, Christchurch, on "How I left the Catholic Church." Over £30 was taken at the door.

The next Sunday, the 14th, that talented lady lectured on "The Popes of Rome" to a larger and more influential audience.

Miss Chapman received, after all expenses were paid, about £45 for two lectures, which fact proves that Miss Chapman is and will become a great power to the Freethought platform.

F. C. HALL.

Christchurch, June 20, 1885.

MELBOURNE.

We have to thank our Melbourne correspondent, Mr. D. A. Andrade, for the following report:—

One of the most interesting events of the past month has been the Police Court proceedings arising out of the antics of the Rev. Mr. Dowie and his disciples. They paraded the streets of Fitzroy in resolute defiance of a local bye-law, which strictly forbids any such processions without special permission, and were accordingly fined or imprisoned. Public opinion is much divided over the merits of Mr. Dowie's action; some condemning him for defying the laws of the land; and others applauding him for so doing, as they consider this particular bye-law to be an infringement upon

the religious rights of the subject, and one which needs breaking to cause its repeal. Dowie maintains that he should obey the laws of "God" before those of men, but his Christian rulers (possibly influenced slightly by Atheism) think otherwise—hence his four weeks' imprisonment, which has just ended, he having been liberated on Thursday last.

The Melbourne Presbyterian Assembly appear to be coming to their senses; one of their number, the Rev. J. Weir, remarked at a recent sitting, that some people appeared to think that heresy-hunting was one of the main functions of the Church. He apparently thinks so too, for he recommends them to refrain from this foolish practice in the future, and questions their wisdom in ousting out the Rev. Charles Strong (the best man of the lot by far.)

The postal authorities have applied to the Government for permission to prevent 'The Liberator' going through the post as a newspaper. They have, however, been foiled in their contemptible effort, their application having been refused. They will, therefore, have the mortification of continuing to convey the paper, as they have done for the past 12 months, 'The Liberator' having just entered upon the second year of its existence, the anniversary of its birth was celebrated on the 1st instant, at the Secular Hall, Melbourne, by a grand supper, at which about 100 persons were present. It was a decided success in every respect.

Mr. Symes' Sunday evening lectures at the Hall of Science for the past month have been as follows:—"Men and Monkeys; a Comparison and a Contrast;" "Noah's Flood, a Gigantic Absurdity;" "The Queen's Birthday; By What Right Does She Reign?" "The Gods, Creeds, and Morals of our Scandinavian Forefathers;" and "Mind in the Lower Animals." In his lecture on "The Queen's Birthday, &c." (a summary of which appeared in the Liberator) Mr. Symes sketched the history of the British monarchy as far back as Henry VIII., and showed that from that time to the present the choice of England's rulers has not been dictated by some peaceful and mutually accepted rule; but that the right (or rather the wrong) to rule has always been an uncertainty,—force, in the forms of cunning, swindling, and bloodshed, settling the question in each instance. He questioned the right of a solitary individual assuming a ruling power over others, and advocated republicanism in its stead. Mr. Symes is to shortly visit Sydney and Adelaide.

The Wednesday evening debates have been held as usual, Messrs Symes and Donovan on one occasion discussing the merits of State Education, in which they went over much the same ground as in their recent newspaper controversy, to which I referred in my last letter. On another occasion the Dowie case was debated. This proved a very warm discussion, there being as much difference of opinion in the Secular body as amongst the general public, and Mr. Symes, who championed Dowie in his action, had plenty of opposition to contend with, but he held his position in maintaining (so it appeared to me) his impregnable position.

The Sunday afternoon lectures on the Varna bank have been delivered as usual, the speakers being Messrs T. T. Phillips, Montague Millar, and F. P. Upham. The subjects were mostly theological; one, by the latter gentleman, was of a political nature, and entitled "What Social Classes Owe to Each Other." It was a *resumé* of Mr. Sumner's excellent little book of the same name, published recently by Messrs Trübner, of London.

The new rules of the A.S.A. have been drawn up and adopted. The report of the Secular Sunday School, which has just completed its second half-year, shows fair progress.

The Eclectic Association of Victoria held their usual monthly meeting on the 4th instant, when Mr. James Donovan delivered a very telling speech upon "Prison Ethics" in which he combated the views enunciated by Mr. Rusden at the previous meeting; a spirited discussion followed.

The Victorian Woman's Suffrage Society, who have been exceedingly quiet for some time past, held a public meeting last month, the Rev. George Walters (Unitarian) presiding. The speakers were hopeful of ultimate success, and strongly advocated the formation of women's parliamentary debating clubs to fit the ladies for legislative work.

The Unitarians continue to keep Melbourne alive. The excitement concerning Mr. Justice Williams' books has not yet subsided, and already they have planned the publication of a periodical. The new venture is to be entitled 'Modern Thought,' and it is to be published monthly at the modest price of 3d. The first number is to appear on July 1st. The list of contributors is a good one, and I see that they anticipate the addition of the name of the Hon. Robert Stout. The Unitarians are also diligently looking to their buildings. They have decided to construct a new church, at a cost of about £5000, and a collection has been started for the purpose, upwards of £700 being contributed at the meeting at which the new building was proposed. The Sydney Unitarians are shortly to lose the services of Mr. Canon, who has so ably represented them for some time past, he returns to England in August next. A successor has been appointed; and the expenses of his passage out, and improvements to the church have necessitated the raising of about £350, which they will have no difficulty in obtaining.

Dr. Taylor, the well-known editor of 'Science Gossip,' has arrived from England on a lecturing tour. He lectured at Adelaide with great success, and then proceeded to Melbourne, where he has started a series of six lectures, the first of which was delivered on Monday last to a crowded and appreciative audience. He has a good voice, good delivery, and a happy knack of expressing himself in popular language, and his visit promises to be a success. His opening lecture was entitled "The World Before Man," in which he sketched the history of the world's infancy, as revealed by geology. He does not cling to antiquated ideas. "Many people," said he "in their ignorance of the great study constantly before their eyes, but unseen by them, thought the world was turned out like a piece of new furniture, ready made and brought into use at

The Freethought Review.

WANGANUI, N.Z.: JULY 1, 1885.

"ARE SUNDAY SCHOOLS UNNECESSARY EXCEPT AS SECTARIAN AGENTS?"

The process of social organisation seems to have been a process of evolution, and if we lay hold of the chain and run the links back we come to the stage when every human pair was the nucleus of a coming social body—the domestic hearth with its toil and care, its love, its teaching discipline and government, the primal social organisation. There were no universities then, no technical schools, no national schools, no board schools, no church schools, and no Sunday schools. The family hut or hovel was the school edifice, and the human pair school board and teachers. In the early history of these educational institutions, the instruction was not literary but technical. The mother taught the girls to cook and bake, and wash and nurse, and the use of herbs as medicine; the father taught the boys to fish and hunt and cultivate, and also how to make and use arms of offence and defence. Bye and bye seers and prophets appeared, who spoke of God and taught the people moral duties; these afterwards became the Church. There came also itinerant minstrels and poets—there came the literary and musical professions. But it was the adult minds that were addressed, the children might form portion of the auditory, but there is no reason for supposing that the instruction of the children was taken out of the hands of the parents by either the seer or minstrel; though we may be certain that the superstitious and legendary history taught by seer and minstrel, were re-taught by father and mother to their children. We are aware that learning of a certain class received some sort of shelter in the monastic institutions of the middle ages, and a few, but very few of the ruling class participated in that learning; but, I think, we have no evidence that any schools were established for the common people before the Protestant Reformation, nor did they become general until a very long time after that. The influence of the Church—Catholic, Anglican, or Presbyterian—in common schools, has until very lately, out-weighed all other influences; but secular teaching has for at least a century been assuming larger proportions in the teaching of the common schools, and consequently displacing church teaching. A fear of the consequences of this growing ascendancy of secular teaching, must have been, I think, the cause which led between fifty and sixty years ago to the establishment of Sunday Schools. Teaching in common schools has been getting more secularised since even then; and though religion is in few cases totally excluded from the people's schools, yet it is taught in such a perfunctory manner as to be without vitality, either good or ill. We in this colony, enjoy as pure, perhaps the purest system of secular education enjoyed by any English speaking people. There is a grand oneness in it, in that it is undenominational, and its tendency is to bring up the children of these islands as the children of one people. The noble and commanding feature in it is national unity, and unity is strength. I hope denominational plotters will never succeed in their insidious attempts to break up and dismember it. It is true that the reading books of our national schools are not so free from theological ideas and Biblical references as a purely secular taste would wish, but they are as pure, probably as any school reading books are. I doubt if there are any school reading books to be obtained thoroughly free from religious ideas and allusions. In the teaching of the English language, penmanship, and the art of calculation in our schools, the utmost purity is attempted, and the rudiments of the sciences are communicated, as taught by the most accredited scientists. The teachers of these schools

a moment's notice." And later on he told his hearers that "notwithstanding the great truths revealed in the awe-inspiring pages of geology they were still in the swaddling clothes of superstition, which, in the course of time, would be swept away before the imperishable truths which surrounded them on all sides." Unfortunately he panders slightly to popular prejudices, as for instance when he says that "throughout his career he had kept in view the one fact that the first command on record was 'Let there be light,' and now the light which had been darkened by the lapse of many ages was being gradually and surely evolved by the teachings of geology." And after putting such a foreign construction on this biblical quotation he proceeds to narrate the scientific explanation of the world's growth so opposed to the story narrated in the absurd old volume from which he makes it appear he is guided. Apart from this fault (the necessary accompaniment of popularity) the lecture was a first-class one. A future lecture announced is entitled "The Sagacity and Morality of Plants;" this, as you are doubtless aware, is also the title of his recent and most popular book.

I daresay I have exhausted your patience and your space or I might tell you particulars of the Temperance Hospital, the Gordon Memorial, the Salvation Army meeting at the Town Hall (for non-attendance at which our leading M.P.'s sent apologies), the case of the little girl lost for a month in the bush, and whose knowledge of herbs helped her to sustain life when the indifference of the God, in whom she believed, would have left her to starve in the cold—these, and similar items, I can merely allude to.

The Ballarat branch of the A.S.A. continue their regular course of lectures, and with such success that the local Press are striving to induce the police to stop their meetings. At Sandhurst, Mr. Symes has delivered two lectures, nothing further, I understand, having been done at present.

In Sydney, Mr. Thomas Walker continues his course of lectures, and Mr. Gerald Massey has delivered a few lectures under the auspices of the Sunday Platform Association.

In reference to the recent Malthusian prosecution, Mr. Walker applied to have a case stated for argument in the Supreme Court; the application was granted; the case is to come off about the beginning of August. A Defence Fund has been started to assist Mr. Walker in his struggle, upwards of £30 having been collected.

The Association of Newcastle is getting on very well; the Sunday morning debates, Sunday evening lectures, and Thursday evening socials, all meeting with the success they deserve.

DAVID A. ANDRADE.

South Yarra, Melbourne, June 10, 1885.

AGENTS FOR THE SALE OF THE FREETHOUGHT REVIEW.

Wellington (Lyceum) F. Wilson	Oamaru ... J. Cagney
Palmerton North W. Park	Dunedin ... Jos. Braithwaite
Woodville ... E. A. Haggren	" ... Jas. Horsburgh
Kennedy's ... M. T. Blackburn	" ... J. Stone
Waverley ... H. F. Mason	" ... W. C. Jackson.
Patea ... Jas. Kenworthy	" ... Lyceum Hall
Hawera ... Jones & Son	" ... Jolly, Connor
Normanby ... C. E. Gibson	" ... and Co., Octagon
Opanake ... E. Simeon	Christchurch ... F. C. Hall
New Plymouth J. Gilmore	" ... D. Zitt, 172 Tri-
Waitara ... W. Kimburgh	" ... angle
Wellington ... W. Mackay	Invercargill ... E. R. Weir
Masterton ... T. E. Price	Winton (Invercargill)
Napier ... R. T. Smythe	" ... D. McLeod & Co.
Auckland ... A. Campbell	North East Valley (Otago)
Gisborne ... John Pierce	" ... W. J. Pricor
Grahamstown, Thames ... R. Barra, stationer	Melbourne ... W. H. Terry
Grey mouth ... W. H. Perkins	" ... J. N. Fryar, 120
Reefton ... E. J. Scantlebury	" ... Swanson St.
Hokitika ... H. S. Wales	" ... D. A. Andrade,
Nelson ... W. H. West	Secular Hall, 120 Swanson St.
Pictou ... Capt. Maeneil	Sydney J. Dunne, Gov. St.
Blenheim ... E. Augustus	Market every Saturday
Timaru ... T. Collins	Rockhampton (Queensland)
	W. Munro

TO CORRESPONDENTS.

"GRAPHIC."—We regret that, owing to extreme pressure on our space, we are unable to publish your very interesting letter till next issue, when we shall hope to have heard further from you.

"KYLE" (Ashburton).—You will see that a start has been made. We shall be pleased to receive your proffered assistance.

"Random Shots" and "Agnostic's" contributions have been held over on account of want of space.

RECEIVED.

A pamphlet entitled "The Question Settled; or, Religion *versus* Superstition." Owing to press of matter we are unable to review it this month, but hope to do so in our next issue.

"Rationalist," "Sydney Daily Telegraph," "Manawatu Times," "Feilding Star," "Patea Mail," "Investigator," "Liberator," "National Reformer," "Freethinker," "Truthseeker," "N.Z. Presbyterian," "N.Z. Methodist."

We have received copies of the local papers containing reports of the able lectures delivered by Mr. Walton at Feilding and Palmerston. Want of space alone prevents our using them.

"REVIEW FUND."

We have to acknowledge with thanks the receipt of £1 from "Agnostic," Grey mouth.

have to pass through an extensive and careful curriculum of study, and after that graduate at Training Colleges; in fact, no pains are spared to make them efficient teachers. The schools are open five days in the week, five hours per day, holidays excepted. They are open to every boy and girl from five to fifteen years of age, and they are free and without charge. With these obvious qualifications and privileges there cannot be a doubt that our national schools offer very large facilities for the children of these islands acquiring a useful, scientific, and almost purely secular education. These facts are sufficient to establish my position that Sunday Schools are on public grounds unnecessary; but, lest some should not have been convinced, I shall go on further to prove that Sunday Schools are injurious, and surely what is injurious is unnecessary. There has been some attention drawn lately to over-teaching at our national schools, and instances have been quoted of mental injury having been suffered by pupils from this "cramming." Now, when we consider that the pupils have to devote twenty-five hours per week to attendance at school, and from six to ten hours at home in the study of home lessons, it is quite probable that many of the little people have got enough to do, and that their growing minds are subjected to quite sufficient strain. I think there is little doubt they look forward with the same feeling and joy and relief to Saturday coming and Sunday coming, as they do to their Christmas and Easter holidays. But Sunday School advocates step out and say to the children, "you shall not have the Sunday holiday, we want you for two hours on that day," and if one or one and a half hours is added to the two hours for going and returning, we may call it half a day. It would appear that there is not the least compunction felt in robbing the children of the half of one of their weekly holidays. So far from that, Sunday School teachers enjoy generally very inflated ideas of the great service they think they are rendering society, and especially the children they attempt to teach; and they think that society owes them a considerable amount of gratitude; but, were the Government of the colony to order that the common schools should be opened for half a day on Saturdays what an outcry there would be about cramming the children and destroying their Saturday's holiday, and where is the difference if the same thing is done by Sunday School teachers on Sundays. The children may not grumble. You may coax and delude them with ribbons and rosettes, and sashes, and hand-clappings, and music, but you are doing the children wrong all the same, and they would be better out in the fields climbing fences, chasing butterflies, and robbing bird's nests. Everyone who has learned anything knows that learning is work—that school is work to the children as well as the teachers. Just as much work as sawing and driving nails is to a carpenter, or carrying a hod to a labourer. And how would carpenter or labourer like if employers were to say, I shall want you to work a couple or three hours every Sunday. We would soon hear something of striking. Why then should we impose on children what we should not like imposed on ourselves. There is a saying, "the better the day the better the deed," but it does not hold about Sunday Schools, or Sunday School teaching, for these, from the Anglican Sunday School to the Progressive Lyceum, are decidedly inferior to the National Schools and National education. How do I know? I have pointed out that the teachers in our National Schools have to submit to a course of training and examination before they are permitted to teach; this is a guarantee of qualification. But Sunday School teachers have not to submit to any such training or scrutiny, and consequently have no guarantee of qualification. Therefore there must be Sunday School teachers who are unqualified to teach. Children, at least those any way advanced in study, and who attend the National Schools, will soon find out the unqualified teachers and laugh at their bad English and faulty pronunciation; but those children who are not advanced will have their education spoiled by getting one kind of English in the week day school and another in the Sunday School. In a Church Sunday School this defect is somewhat concealed and

compensated—concealed from the want of direct comparison, because the subjects treated in the week day school are not treated in that Sunday school, compensated because interest is excited by treating that other class of subjects—God, Devil, Hell, Heaven, Jesus, &c. In a Secular Sunday School this defect cannot be concealed, nor is their any exciting subject to divert attention from it. The Secular Sunday School deals with the same subjects as our National Secular day school, but it can only deal with them in an inferior manner because the teachers have not been trained to the work. "Sunday Schools are fine things for getting the children out of our way." So say the parents of this generation. They say the same things about the day schools. It would seem they never want to see their children at all, week days nor Sundays. The time was when parents were glad of their children, were happy to see them around them, and distressed if their absence was prolonged an hour beyond the expected time. Children are actually now esteemed by many of both sexes a nuisance, and those who begot them try all schemes to palm the care of them over upon any institution or any individual but themselves. The time was when any married woman was proud of being in an interesting condition, now many are ashamed of being seen so. Many of the children born now-a-days never know that first of human joys, a mother's bosom to suck and caress and lie in. No. Instead of drawing their sustenance from the warm and living fountain of their being they are presented with a glass bottle of cow's milk and a piece of India-rubber to tug at. Nursing, it is considered, spoils the graceful symmetry of the female outline, and what does any mother know but that she may require to make other conquests besides the one she has made. I wonder if the continuance of this very prevalent custom of rearing our children on cows' instead of human milk will result ultimately in the development of bovine characteristics in the coming generations. To my mind, instead of farming our children out to Sunday School teachers on Sunday, that is just the day we should gather them round our knees. We are free on that day from the dirt and toil of labour, or the care and dust of business, there is no cleaning up in the house, no school or school lessons for the children; we all don our best apparel, it is in fact our weekly holiday. We should say the children shall not go to school. They have plenty of that during the week. They shall go out and enjoy themselves in the country, at the museum, on the water, or on the shore. And who shall look after them. Why ourselves. They are dearer to us than to anyone else. We know their ways and like to see them enjoy themselves, and if it is anyone's duty to attend to them it is ours. "Sectarian Agents." Yes that is a purpose which Sunday Schools serve. Although allusions to leading theological ideas are found intermixed with some of the reading lesson matter of our National schools it cannot be said that religious faith of any kind is taught, therefore, it became necessary that religious sects should have Sunday Schools wherein their young would be taught their religious faiths; and Secularists imitate the religious sects and try to build up Sunday Schools also. But the need that religious sects have for Sunday Schools is not experienced by Secularists. Their children, if they attend the National schools, are being taught Secularism five days in the week, while the children of religious sects are not being taught in the National schools their religious tenets during any of these five days. So, while there is a need for Sunday Schools for the children of religious sects there is no need for them for the children of Secularists. The whole educational establishment of the country is engaged teaching the children Secularism, and for small private societies to attempt to do, and do badly, what our educational system is doing so well, is foolish. It will be admitted that no earnest Freethinker will send his children to a Christian Sunday School, but it is said there are Freethinkers who are so indifferent as to send their children to any Sunday School handy to get them out of the way. If these parents are indifferent Freethinkers, they are also indifferent parents. Nature has qualified them to beget children, but they

do not seem to consider that they ought to exercise care over them. They do not value Sunday as a holiday to be enjoyed with their children, but as one they can better enjoy without them. For Freethinkers of this class, it is perhaps as well that there are Christian Sunday School teachers to take charge of these children when they are young, and Christian ministers to take further charge of them when they grow up. A belief in hell is a good moral restraint upon some people, and may be of service to the children of such Freethinkers. The decadence of parental interest in the family and the lethargy which has crept over the exertion of parental influence, seems to me, an alarming feature in our civilisation—one which points to a dissolution altogether of private homes and private families, and the introduction of a system when government institutions or other large institutions shall conduct all social affairs, and as a consequence the area of individual liberty influence and taste be very much narrowed.

It is only then as sectarian agents that Sunday Schools are necessary, and the more zealously and efficiently they are worked, the more harm they inflict on general society. We all know the pharisaical pride, the dissension, the intolerance, and the hatred, which Sectarianism has fermented in society, and what is the breeding seminary of Sectarianism? Sunday Schools. Reform and philanthropy have met with no greater enemy than Sectarianism, and oppressive governments have never found a better friend. While a people are divided into sects it is very difficult to benefit them, but it is easy then to plunder them. The ambition of noble minds is to reach an altitude above sects—to overlook sectarian differences, to show their hollowness, their immateriality and explode them; to do anything but foster and perpetuate them. All sects and sectaries occupy a low plane of thought, but it is a hot and sultry one—deficiency of thought is compensated by the presence of abundant inconsiderate zeal. But when we consider that each of these sectaries believes, and hotly, that his is the only path to happiness and salvation, we can at least give them credit for earnestness; pity and excuse them. They have even claims to be considered philanthropists, seeing their intentions are to save according to their own crude ideas. Secularist Sunday Schools have no such plausible position. Secularists have only one dogma, and that is, freedom for the expression of thought; and although many cannot with a good grace concede practical freedom of thought, yet few intelligent men would deny that freedom. Freedom for the expression of thought has so far won its way, that it is even fashionable to admit that it is a correct principle, though many are dubious about the practice of it. This is the only, and the distinguishing Secularistic dogma, and seeing it is so generally admitted, that it is even ceasing to be a distinguishing dogma, there is certainly no need to establish Sunday Schools to teach it. Indeed it is a subject rather above the capacities of children. Truthfulness, industry, order, and kindness, are matters which it is of the utmost importance should be impressed on children, but these are inseparably interwoven with the discipline of our common schools and practically caught there; and I have shown that the English language, the arts of writing and calculation, and rudimentary science, are also taught there, and taught more efficiently than they can be either in a Christian or Secular Sunday School. If what I have urged is impregnable against criticism, what can be said of the Secular Sunday School but that it is a business without a capital, a school without a curriculum, and a fictitious cause upon which enthusiasm is wasted. The children are already away from their parents five days in the week, and the sixth is one of housekeeping preparation and bustle. Leave them in the hands of their natural and responsible guardians on the seventh—on Sunday. Why step in and by interference weaken the tie of sympathy, of mutual love and dependence, between parent and child? Rather encourage and strengthen it, and knit it more closely together. Do not supersede the parents as councillors of their children and leave them only the menial duties of feeding and washing them. Do not

remove a single stone or a grain of cement from that sacred edifice Home, Rather repair and strengthen it, add to its influences and protect it from decay.

A. C.

ROBERT BURNS.

Rear high thy black majestic hills,
Thy sheltered valleys proudly spread;
And, Scotia, pour thy thousand rills
And wave thy heaths with blossoms red.

For he, the sweetest bard, is dead
That ever breathed the soothing strain.

A marble bust of the illustrious Ayrshire ploughman now occupies a niche in the Temple of Fame at Westminster Abbey. Several eminent men of letters were present at the recent unveiling of the memorial, and excellent speeches were delivered on the occasion by Lord Rosebery, the Dean of Westminster, and others. The former was the perfection of cultured eloquence, as he generally is, but it is deeply a matter for regret that the latter should have so marred an otherwise graceful speech by reference to Burns as "a prodigal son of the church." It is gratifying to note, however, that admiration for the genius of the Scottish bard has not been confined to the respectabilities of orthodoxy. Sunday evening, the 25th of January, being the anniversary of the birthday of Robert Burns, several representative spiritualists of London conducted a religious service derived wholly from the works of the poet. The hymn sung was "A Prayer in the Prospect of Death," the latter portion of "The Cottar's Saturday Night" was read as a lesson, and a lecture on "Spiritual Lessons from Burns' Poems" appears to have concluded a most agreeable meeting.

Probably no other writer has done so much to destroy the blighting and withering Calvinism of Scottish theology as Robert Burns. The first of his poetic offsprings which saw the light was his "Holy Fain." This he describes as a burlesque lamentation on a quarrel between two reverend Calvinists, and certainly they are so exceedingly well satirized that we can readily understand that the poem was received with "roars of applause." But what gave the kirk the most alarm was "Holy Willie's Prayer." This caused the greatest flurry imaginable, and the "rigidly righteous" soon held "several meetings to look over their spiritual artillery, if haply any of it might be pointed against profane rhymers." Perhaps in this must be reckoned to exist Robert Burns' prodigality! The Dean of Westminster candidly admitted that hypocrisy exists in every church, and that this the poet most keenly satirized. But that Burns had also a deep-rooted antipathy to all priest-craft and superstition, the Dean entirely omitted to mention. For who can doubt the verdict were the orthodoxy of the author of "Tam o' Shanter" decided by an appeal to the thirty-nine articles of the Church of England? Truly, "a prodigal son of the Church" he would be, this "simple bard, rough at the rustic plough." "Auld Hornie, Satan, Nick' or Clootie" had no real or personal existence in Burns' creed. "Where'er that place is priests ca' hell" carried no fears with him; and as to a belief in the doctrine of total human depravity we know that he has written that "gloomy sectaries have branded our nature by the principle of universal selfishness, the proneness to evil they have given us—still the detestation in which inhumanity to the distressed, or insolence to the fallen, are held by all mankind, shows that they are not natives of the human heart." And in Burns' correspondence we probably get a deeper and a truer insight of his religious and emotional nature than anywhere else, and learn how earnestly he had endeavoured to solve those problems "which school'd men" have tried to unriddle and left as mysteries still. With Burns religion was a very simple business indeed, and it could hardly be possible to find the Utilitarian doctrine of morality more neatly worded than by him. Writing to the 'Edinburgh Courant,' "Whatever militates the woes, or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity." It thereupon seems of little moment what one's speculative opinions are, providing this rule of life is duly recognised. "Prodigality to a Church" can then be of no consequence.

It must be remarked, however, to the honour of the Dean of Westminster, that, in paying a tribute of praise to the memory of the poet, the weakness of the man was most touchingly and delicately alluded to. Burns was brave and singularly compassionate withal, and the proverb was in nowise forgotten that of the dead we should say naught but good. To the poor rustic bard, born in poverty and obscurity, let us then say—all that is immortal of thee still lives, and "May the turf lie lightly on your bones! and may you now enjoy that solace and rest which this world seldom gives to the heart, tuned to all the feelings of poesy and love!"

FREE LANCE.

Correspondence.

HENRY GEORGE.

TO THE EDITOR OF THE 'FREETHOUGHT REVIEW.'

SIR,—Having been a constant reader of your paper since its commencement, and agreeing with the general policy you have pursued, it is with much regret that I have to complain about what I consider your very unfair treatment of Henry George. A man who sets himself honestly and sincerely to work to devise a means of improving the condition of his suffering fellow-creatures merits the respect and esteem of every right thinking man, and deserves even from his opponents something better than misrepresentation and abuse. I think it is hardly necessary to remind you that abuse is not argument, nor superciliousness wisdom, although they may pass for such among those who will not or cannot think for themselves. In the last two or three numbers of your paper, you devote two or three paragraphs to Henry George and his remarkable book, but you appear to have such a superficial acquaintance with the book you attempt to criticize, that I am compelled to think you have not read it, or, if you have, have utterly failed to grasp the author's meaning. On the theory that you have read the book, I cannot conceive how you could endorse such a palpable absurdity as this:—"It is a mere quibble to discriminate between property. What does it matter what my thousand pound's worth consists of, so long as I am satisfied with the kind of estate, whether it be a diamond ring or a hundred-acre farm?" How utterly selfish must be the man who could express such a sentiment! That is identically the way in which the slave-trader used to argue! "What does it matter what my thousand pound's worth consists of so long as I am satisfied with the kind of estate, whether it be a diamond ring or its equivalent in human flesh and blood!" The chief consideration with men of this stamp is, whether they acquired their estates by fair means or foul. Now that depends entirely on the interpretation put upon the words "fair and foul." There are many men who consider anything fair that is lawful, and, if it was still lawful to trade in human flesh and blood, would, with the utmost self-complacency, barter away the lives and liberties of their fellow-men, in the comforting assurance that they were engaged in a perfectly honorable and legitimate business. According to the peculiar reasoning of the foregoing quotation, it is a "mere quibble to distinguish between property!" Is it possible that the writer cannot perceive the distinction between an element of nature—a thing that always has existed and always will exist—quite irrespective of and independent of man—and a thing that is the direct result of human labour? Is it to be wondered at that a man who cannot distinguish this difference should not be able to perceive the injustice of private ownership in land! I am not very much surprised that Mr. Arthur Clayden, from whose speech you quoted, should express himself in this fashion. People do not naturally go to "Royal Colonial Institutes" in search of liberal sentiments, but what surprises me is, that a paper professing to hold advanced and liberal views should be willing to endorse such palpably illogical nonsense. To apply such epithets as "fanatic" and "George the Fifth" &c., to such a man as Henry George is a very sorry answer to his arguments. People who have read and studied his writings for themselves, will pay very little attention to stuff like this. If anything were wanting to convince me of the utter impregnability of Henry George's position, it is the fact that his opponents have nothing better with which to meet his arguments than ridicule and abuse. You speak of "Progress and Poverty" as an extremely fallacious book, that its author is dangerous to the rights of property, that he strikes at the foundations of society, and that he proposes a scheme of land robbery. Will you be good enough to show wherein the fallacy of "Progress and Poverty" consists? and what you mean by the rights of property as applied to land? Are you quite sure that you are not striking at what the great majority of people call the foundations of society? Are you prepared to prove that Henry George proposes a scheme for land robbery? Are you sure that it is not a scheme of land restitution? You complain that his proposals are revolutionary, and that to introduce them would be like cutting a man's head off to cure the tooth-ache. The simile is not a bad one, but it is capable of more than one application. Those who advocate the continuances of private ownership in land would cut the man's head off in order to save the tooth, but the most sensible thing to do with a troublesome tooth is to pull it out, and that is what Henry George proposes to do with private ownership in land. You do not like the idea of Confiscation? Are you not a trifle inconsistent? I think you will admit that in all countries where private ownership in land exists, the land has been acquired by Conquest? Now as Conquest is Confiscation, and Confiscation robbery, it conse-

quently follows that the original titles to such lands were obtained by theft. If Confiscation is wrong now, was it right then? and if it was right then, is it not equally right now? If those who did not own the land then were justified in taking it by force, have not those who do not own it now an equal right to take it in the same manner? I think it is Herbert Spencer who asks "at what rate per year does wrong become right?" Perhaps you could answer the question. In another paragraph you refer to a speech addressed to the electors of Finsbury by Mr. Bradlaugh, in which he is reported to have said that "the land never belonged to the people, and so could not be restored to them." This you supplement by saying "This in direct opposition to the views of "George the Fifth" which are said to be gaining ground amongst certain classes. Passing over the rather coarse insinuation contained in the nickname "George the Fifth," I have only to say that if Mr. Bradlaugh has been correctly reported (which I very much doubt) he has committed himself to an expression which is in direct opposition to the views of every sane man as well as Henry George. What does Mr. Bradlaugh mean by the land never having belonged to the people? I suppose the first inhabitants of the earth were not people? In the name of common sense what were they? Or perhaps Mr. Bradlaugh has an idea that at some very remote period this earth was inhabited by a race of people who became deeply indebted to the inhabitants of some of the other planets, who having a "bill of sale" over the earth, evicted the original tenants, and put the bailiffs in for the purpose of levying "black mail" upon its next inhabitants, when, eventually, the people appeared, they were surprised to find somebody already in "possession" to whom it was necessary to pay tribute for the privilege of being allowed to live. This, or something like it, may be "Bradlaughian" reasoning, but much as I admire Mr. Bradlaugh on questions he does know something about, I prefer, in this matter, the opinions of one Henry George to a hundred Charles Bradlaughs. Notwithstanding that he is systematically abused, misrepresented and ridiculed by a certain class of political thinkers, when the history of Political Economy comes to be written it will contain no brighter name or one that will command sincerer veneration and esteem, than that of Henry George.

I am, &c.,

JAS. ROBERTSON.

Timaru, June 19th, 1885.

THE FREETHINKER.

TO THE EDITOR OF THE 'FREETHOUGHT REVIEW.'

SIR,—Opinions differ, as you say, on the best method of fighting for Freethought, and in a par in your issue of June last you express regret at the course pursued by Mr. Foote in his adoption of pictorial caricature as a means of warfare. I beg respectfully to differ from your view. I think Mr. Foote is on the right warpath, and, provided the caricatures are cleverly executed, there can be no doubt about their effect. The finest writing and the purest logic will fail to touch men of the Father Lambert stamp, but a picture is more than the most outrageous bigot can stand, and the most galling thought to those whose interest it is to propagate superstition is the fact that the said picture may be seen by some young person possibly a pupil attending the school of unreason—and the impression, once made, can never be totally effaced. One glance at a good caricature will, I believe, convey more meaning than volumes of the most philosophic writing. Consider, sir, the power and success of some of those journals which make it their business to caricature the follies (political and social) of mankind. Why should not the superstitions of mankind be treated in the same way? Consider how many there are who cannot read, but who can understand a picture. Also the large number who have no desire to read, but will look at a picture,—but let the pictures be good.

Yours, &c.,

J. LAMBIE,

Ashburton, Canterbury.

Reviews.

The Pillars of the Church, or the Gospels and Councils: By Julian. W. Stewart and Co., Farringdon-street, E.C., London.

The writer, in a trenchant criticism, deals with the wholly gratuitous assumption, that Matthew, Mark, Luke, and John wrote the Gospels attributed to them. Quoting from the Bible, and the writings of the "Fathers," he shews how conflicting and contradictory is the testimony as to the identity even of the three first, and of the language the original manuscripts were written in. The ecclesiastic history of the lives of the four Evangelists, subsequent to their presumed Bible exit, would be amusing were it not so contemptible. And when St. Jerome, and Tertullian tell a cock and bull story of how St. John sang sweetly, when standing in a cauldron of boiling oil surrounded by flames, one cannot but agree with the writer that little dependence can be placed on these "Pillars of the Church." In dealing with the internal evidence of the Gospels the writer shows (as Strauss has pointed out) the immense difference between the doctrine of the Synoptic Gospels, and the later production ascribed

to John. This is the more noticeable in Matthew, for "one thing is most striking, and that is this: that the Gospel of Matthew, claimed to be the first in order of time, and said to have been written by an apostle, so completely ignores the divinity of Jesus that it is called universally the *Somatic* or Unspiritual Gospel; showing to demonstration that the divinity of Jesus was a subsequent development, and was no part of the creed of the Apostle Matthew." These synoptic writings, he thinks, consist of several *Brochures*, written at different times by different authors. And that the monstrous absurdity of tracing the descent of Joseph from David and Adam (if Jesus was the son of the Holy Ghost) was probably introduced into Mathew and Luke after the Arian controversy sprang up in the 4th century; and its object was to prove that Jesus was really a "son of man." Quoting from the chapter on Luke:—"Either, therefore, Jesus was not the Messiah, not being of the line of David; or he was not the Son of God, being the son of Joseph, the carpenter, who was of the line of David, and an offspring of Adam. The Trinitarians would not give up the Messiahship of Jesus, and, therefore, allowed the third chapter to stand; but, in order to carry their point, they foisted in the story about the 'Holy Ghost coming upon Mary, and the Power of the Highest overshadowing her.' This sort of birth is common to all nations and all mythologies. Hercules had a god for his father and a woman for his mother; so had Romulus and Remus. There are half a score similar examples in Chinese history, Persian history, and Indian history. Everybody knows about Odin, in Scandinavian 'history'; Minos, in Cretan 'history'; Manès, son of Ouranos, founder of the Lydian empire; and hundreds of other examples will occur to every reader with even a superficial knowledge of history and mythology; so that a demigod was no startling novelty 2,000 years ago. Even Alexander the Great disclaimed Philip for his father, and stoutly insisted that he was a 'holy thing,' begotten by Jupiter Ammon, whose power overshadowed his mother Olympias." In John he says it is no longer "the Man Christ Jesus," but a divine being that is presented to us—the mysterious Logos. "To understand the first three Gospels nothing is required but to read them. To understand the fourth Gospel ecclesiastical history must be mastered, and we must be familiar with Gnosticism and Platonism. It is no longer the simple biography of a Jew preaching to the Jews, but of a hierophant uttering mysteries hard to be understood—mysteries of the pre-existent state of the incarnate Logos; mysteries about the Holy Ghost, both teacher and comforter; mysteries about eating the flesh and drinking the blood of the incarnate Logos; mysteries about the trinity of the unity and the oneness of the three persons of the divine triad." That from internal evidence, and from the fact that Papias, a friend of Polycarp, who lived in Asia Minor, and inquired diligently about John, was ignorant that he (John) had written anything, it may be concluded that the fourth Gospel was not penned before the close of the second century, at least 100 years after the death of John the Apostle. In the Appendix is shown how Christianity is based on Councils, and not on the Scriptures. How these Councils contradicted, and anathematised each other; how the Council of Laodicea, A.D. 360, excluded the apocryphal writings from the canonical scriptures; and the Council of Carthage, A.D. 397 admitted them. The Church of Rome siding with the latter, and the Church of England with the former. So with the Arian Controversy two Councils condemned Arias as a dangerous heretic, and four maintained he was quite right. "In 589 the Council of Aix-la-Chapelle condemned the Greek Church of shocking heresy—heresy too foul to be burnt and purged away by the purifying fires of purgatory, and fit only to be submerged in the tenth pit of Malébolgè, where Judas Iscariot and Lucifer, Potiphar's wife and the Greek Simon, weep leaden tears world without end. What was the deadly, unpardonable sin of the Greek Church? Simply this: it refused to give credit to a recent forgery introduced surreptitiously into the creed by a king of Spain. The

Western Church wanted to prove the Trinity, so it slyly foisted into the creed the duplex word *filio-que* (and the Son). 'I believe in the Holy Ghost proceeding from the Father [*filio-que*, and the Son].' We will not have it, said the Greek Church; it is not in the bond. You must have it, says the Western Church; and, if it is not in the creed, it ought to be there. We won't have it, say the Greeks. You shall have it, say the Romans. Scissors, says she; knives says he. Scissors, knives; scissors, knives; and the Greek Church separated, shouting, "No interpolation! while the Western Church huzzaed, *filio-que* for ever! And the two Churches have been cat and dog ever since. Now, this *filio-que* was foisted into the creed by Recared, King of the Spanish Visigoths, in the Council of Toledo, in 589. Charlemagne made a law that any who rejected the words from the creed "*salvus esse non potest.*" Leo III., the infallible pope (717-741), said the words were not in the creed, and should not be there, if his voice was of any authority. The Council of Toledo said *filio-que*, or no salvation; the Council of Aix-la-Chapelle voted for *filio-que*; Recared, the Visigoth and Charlemagne the Emperor voted for *filio-que*. The Greek Church cried no *filio-que*! Pope Leo III. cried, No *filio-que*! and ancient creeds, up to the year 579, cried, No *filio-que*! Three against four; so the *filio-ques* carried it; and *filio-que* it is to the present day in the Latin and English creed. The Holy Ghost "proceeds from the Father and the Son" because a Gothic king reigning in Spain had the audacity to make the interpolation, and Charlemagne had the arm of strength to insist that whoever refused to accept the forgery could not be saved." We cannot in a short review do anything like justice to this admirable pamphlet, but would strongly recommend our readers to obtain it.

FREETHOUGHT IN AMERICA.

Charles Dickens, for a time, gave great offence to many people in America by his "American Notes," and by some of the scenes in "Martin Chuzzlewit." Dickens, however, was too magnanimous not to recognise the rule that the next best thing to being infallible is to confess a mistake when you make one. On a subsequent visit to the United States, therefore, "the master of all the great English humourists" confessed that he had frequently erred in his "Notes," but it all had happened through a superficial acquaintance with the American people. And of the characters painted in "Martin Chuzzlewit," an American lady, Kate Field, wrote that she would as soon think of objecting to any discovery in natural history as to deny the existence of Elijah Pogram, Jefferson Brick, Colonel Diver, Mrs. Homing, and Miss Codger. But since the days of Dickens, of course, we are all better acquainted, directly and indirectly, with our American cousins and we have ceased to laugh at what we call many of their conceits and foibles. An English "My Lord" has become quite a common place mortal in the streets of New York; a trip across the "herring pond" is little more thought of than a trip to Paris; and for a literary or other celebrity who has visited America to at once disburden himself of his "impressions" on reaching Home, is considered quite the proper thing to do. Some of these are very amusing, some are very foolish, and many too frequently display that the writer has had more time on his hands than brains in his head. Just the other day it was a prominent member of the British Association, writing to the 'Unitarian Inquirer,' that he thought that in America Free-thought to many meant free living; and immediately following it we have the opinion of a poet, Mr. Robert Buchanan, who inveighs in even more strongly expressed language than this. In an essay entitled "Freethought in America," he speaks of it as "a nation in which the artistic sense is almost dead, which is practically without a literature, which is impatient of all sanctions, and indifferent to all religions, which is corrupt from the highest pinnacle of its public life down to the lowest depths of its primalism, which is at once thin-skinned under criticism, and aggressive to

criticise; which worships material forces in every shape and form, which despises conventional conditions, yet is slavish to ignoble fashions, and which takes recklessly at second hand any old or new clothes philosophy that may be imported from Europe, yet, while wearing the raiment openly, mocks and ridicules the civilisation that wove the fabric."

It is a very trite observation that, of all the species of travel, that which has for its object the judgment of the morals, manners and institutions of a country is the most liable to error: Who has not read of M. Petion, who was sent over from France to acquire a knowledge of English criminal law, and who is said to have declared himself thoroughly informed upon the subject after remaining precisely two-and-thirty minutes in the old Bailey? Whether or not Mr. Robert Buchanan is an equally valuable authority upon the people and institutions of America, I am not prepared to say, speaking from personal knowledge; but one cannot fail to be impressed with the one-sidedness, if not something worse, of the foregoing quotation; and one cannot but hope, too, that Mr. Buchanan's genius is as great as a poet as it appears to be that of a peevish critic. Why, it may be once again asked, do opponents to Freethought always bracket it with everything that is objectionable and vicious? Where is the justification? In the points alluded to by Mr. Buchanan, where is the identity between the lack of a national literature and Freethought; between church-going and moral sanctions; between political corruption and the freest and fullest investigation upon all subjects; between seeking to improve our condition by scientific means and the so-called worship of material forces; and as to the old clothes philosophy—perhaps Mr. Buchanan would make a better "professor of things in general" than even poor foggy-headed Herr Teufelsdröckh! Who does not know that, in every period in the history of English literature, the pens of Freethinkers have adorned it most, and also the literatures of most nations? and that Freethinkers generally have been the most uncompromising foes to any abuse? Mr. Buchanan, poet and critic, when next you go to Christchurch, carefully scan the ladies' bonnets, and you may therein read a most powerful moral, which was used to advantage by even a greater poetical genius than yourself.

FREE LANCE.

Science Notes.

M. Dicuclafait, in a paper presented to the Paris Academy of Sciences, states that the Equisetaceae, and other typical plants of the carboniferous age, contain a much larger per centage of sulphur than those of the present time; a fact which he thinks affords an explanation of the presence of sulphur and sulphate of lime in coal, and indicates the plants from which it was formed.

Another electric launch has been tried with success on the Thames,—the object being to prove its suitability for police service,—the ordinary steam launch, or row boat giving too plain an evidence of their approach to make them valuable for detective work. The power can be utilised in the production of a brilliant light, which will search the waters for many yards ahead.

The recent earthquake calamities in Spain have drawn considerable attention to the question of strength and suitability of buildings in countries subject to earthquakes. Mr. Brunton, C.E., who has had large experience in building lighthouses on the coast of Japan, states that it is a mistake to erect buildings of lightness, and consequent loss of strength, and that in the great earthquake of Naples, 1857, the best built and heaviest masonry houses escaped uninjured. The Campanile of Atena, a square tower ninety feet in height, and twenty two feet square at the base, remained erect, without a single fissure, while the buildings around were levelled with the ground.

It seems to be a fact beyond dispute that the average amount of rain recorded in London is considerably above what it used to be. The average for London used to be put down at 24 inches; it is now just about 25. Whether this is due to greater accuracy of observation, or is really an increase, we cannot say. The rainfall for the whole kingdom is now reckoned to be over 36 inches.

The Russian Government has ordered from a Paris balloon factory two elongated silk balloons, in order to experiment on their direction by electricity. The Italian Government has also ordered two silk balloons, equipped with telephones, etc., for captive ascents.

The daily receipt and delivery of about 20,000,000 bushels of grain in one city alone, like Chicago, has called into operation a character of invention singularly adapted to the object in view, wherein the grain is treated pretty much as a fluid, and capable of being received and discharged in a similar manner. In this way the grain is pumped up and moved along in any direction, from the place of deposit or receipt to the point of delivery, through spouts, shoots, and orifices, by means of drag-belted and other appliances, and in troughs termed conveyors, the latter being sometimes used at distances varying from 200 to 300 feet from the main elevator building.

Emery is a mixture of corundum and oxide of iron; corundum itself is alumina, with a little silica. Sapphire and ruby are corundum in its purest form, slightly tinged with iron oxide. In a less pure state, corundum is found in many places, and is then valuable only for commercial purposes. The emery beds of most importance are those situated in Turkey and Asia Minor. The material takes its name from Cape Emery, a promontory in the Isle of Maxos, where there are considerable deposits.

New Zealand Reminiscences.

RECOLLECTIONS OF KOWHAI NGUTU
KAKA.

BY HIMSELF.

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(Concluded.)

I think that the Roman Catholic wizards would all have been makutued (bewitched to death,) in spite of priests and tohungas, by the two other hapus (families) of this tribe of wizards had it not been for the intense hate born by the first two hapus against each other; he jealousy of these necromancers burnt so fiercely. Later on, these laws were added to. We were to repulse all pakeha settlers and settlement in our country. But we had not, as a race, become so infatuated as to listen to all they told us to do, as they appeared to wish to interfere with our tribal laws, which suited us, if they did not suit them. Besides, as I said before, some amongst these missionaries had thrown aside reserve, and had commenced buying land, and so the elements of discord were sown amongst us, and some of the older men quivered like a spear that is shaken by an angry man. I remember hearing that one season a native of our village who had been created a teacher of the new witchcraft, broke our law with a betrothed maiden, and then took shelter with his chief wizard missionary. The tribe settled to ask for him, fully expecting that as he had broken their own commandments about taking other people's goods, to say nothing about his having broke our laws too, that no difficulty would present itself. But this wizard missionary (and a very ignorant man he afterwards proved to be) would not give the transgressor up to be punished, and spoke to us of a woman who had sinned, and was going to be stoned to death. That settled the question, and they dragged the Maori who had committed the wrong to the clear place in the middle of the village, where he was speared through and through by the young chief to whom the young woman

had been betrothed; but had this Maori teacher of new incantations been a chief, or a brave man, he would have known how to meet his antagonists and have warded off the blows aimed at him; then the tribe very likely would have interfered to save him. As it was, all the kaiaka tanga (science) was on one side, and he fell ignominiously, as a woman falls, without defence worth calling such. As the man who now lay dead from the spear wounds was of our tribe, we prepared to place him in the fork of the puriri tree in our Waihi tapu (sacred place,) but the missionary begged us so prettily to let him have the body and bury him in a hole he would dig for him that at last our chief consented. "It will be something new to gaze upon," said he; so a hole was dug in the ground, then the dead man was put in a long box, which was nailed down to prevent him getting out, as we thought; then the missionary put the box in the hole, wrote a direction, as we supposed, on it, and covered him up after performing an incantation, and told us all he had gone to heaven; but none of our people believed in this, because the worms had him. Years afterwards our tribe laughed grimly when they found out that this missionary wizard had written home to his tribe and had related in a letter of lamentation that a dear Christian native had been slain by the heathen savages and cannibals because he chose Christianity instead of the Taueaha gods; but this man might have followed Christianity as long as he liked if he had not followed the betrothed maidens too, and broken the law of the tribal trust. I have never to say on this writing and sending of untruthful letters home before I close "Our History;" and besides this they had no right to depict us in the false colours they painted us in. They were our guests, and we treated them very well indeed, far better than they deserved, but they abused us to get themselves a big name, and get our lands into their hands. It was very unfair, very much so indeed, and all helped to fill the spring that afterwards ran over its confines and spread with a deluge of war and bloodshed.

Well, we welcomed the first devil tribe, and each chief and head of a hapu (family), exerted himself to obtain a pakeha; wives were given them to induce them to settle down and live with us, and be "our pakehas." It is true that some of them, as we look back now, were rough, and we found that many of them had from motives of policy, left their own tribe without saying "hekona" (good bye), but it was no use writing other people's names on bits of paper in our country, as nothing could be got by it, and there was nothing worth stealing they could carry away. We think they were good men the most of them; they worked hard, and their wives bore them lots of children for our tribe, and they treated their wives well as a rule. Only one man, a whaler, beat his wife on one occasion for nothing; but when her relatives heard of this they belabored him so soundly with sticks that he was ill for some time; his wife afterwards told us that he had been drinking some waipiro (stinking water). We afterwards found out what this waipiro was, but did not drink it for many years. These pakehas of ours laughed at the missionary wizards and would not attend their incantations, but the missionaries repaid this with hate. Nevertheless, we preferred our devil pakehas to the missionaries as a rule. Thus we lived on until other pakehas came, who were an improvement on the first ones, as we thought, and who brought their pakeha wives and children with them. We were glad to see this; but those of the missionary necromancers, who had behaved improperly with our women, told us not to have any intercourse with these new arrivals, but we suspected the reason of this advice, so at once tried to be more friendly. At last it all came out, and two rangatira pakehas made enquiries, and discovered that one of these wizards had been shaping his course like David and Solomon, and had over thirty concubines. There was no mistake about it, and these pakehas told us that this was wrong of this bad wizard, and they wrote Home, and so did we, to the tribe of Wesleyans, and they very properly expelled this wizard, and passed a law that he was to perform no more incantations. I will give no more instances of conduct such as I have related, and only have written this as a warning to

show that it is not wise for good men, such as many of the first missionaries were, to mix with evil doers and hypocrites. And I don't wish to fill this, "Our History," by writing unpleasant things that had better be forgotten, but all this helped to change our feeling for the pakeha into one of bitterness, that eventually made us go to war with them.

GROWTH OF SECULARISM.

The following, from the New York Herald, is a brief abstract of a sermon, by Mr. Minot J. Savage, on the "Growth of Secularism," and causes which have led to it:—

Looking over the American Protestant world, it is noticed that it is divided into two uneven, unequal parts. One part is called secular and the other sacred. It is noticed, also, that this was not always the case, and that Secularism is, by a great deal the larger half. Going to those religious bodies that represent from a certain stand-point what might be called the least progressive—the ritualists, the holy church, the Catholic bodies of the world; that is, those who represent more nearly the part that least conform to the present order of things, the number of sacred tunes, occasions, books, and persons—are very much larger than in the ordinary Protestant world. Going to those who call themselves Liberals or Religionists, or still farther to those who announce that they are merely Secularists, it is found that the number of sacred things is constantly diminishing, until at last the Secularists proclaim that they hold nothing longer, in this peculiar sense, sacred. The Secularists have established this in England as a kind of religion.

If God is everywhere, and in all things equally, why then, everything will either be sacred or will be secular whichever one chooses to call it. As knowledge of science becomes more diffused, the domain of what is called the secular is perpetually growing larger. Science is continually gaining some new province of the sacred, and annexing it to the secular of the worldly. The sacred things of the world are arbitrary things—those independent of the supposed external power, not inherent in the nature of things and connected with such events as the miracle, and the supernatural, and the mysterious. The progress of science means simply a perpetual widening of the domain of the common, and bringing more and more the universe within the limits of recognized order and law. It is narrowing the limits of the mysterious, the unknown, and the arbitrary, and teaching that things which were supposed to be arbitrary and supernatural are purely natural.

As illustrating this point, Kepler contended that an angel in each star directed its movements, and Anaxagoras proclaimed that the sun was not God, but a ball of fire. He was only saved by the efforts of Pericles, who was then one of the greatest men in Athens, and was banished by the horror-stricken citizens. Newton first dethroned God as ruling the stars by the discovery of the fact of gravitation. He was the most daring antagonist of the Almighty which the world up to the present time has ever seen. Since that day the process has been going on. The old superstitions are fading away, and earthquakes and all those things are now seen to be natural, and can be accounted for in a perfectly natural way. The process will continue just so far as human investigation can reach.

Almost every intelligent man in the modern world believes in the theory that that which is mysterious and uncommon is natural, and can be explained as natural: and things are only mysterious when unknown. These things being so, man is face to face with the question, What is to become of religion? Is it to die out? Is the sacred to pass away entirely from the world and become secular? The process is going on, not only in regard to natural things, but people are unwilling to believe there is inherent, essential sacredness in any place. They no longer regard any one action as essentially sacred. Thousands of the most intelligent and best people of the modern world are believing that all things can be accounted for and explained as purely natural.

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