

handwritten contents

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Balfe's Romantic Opera of the Bohemian Girl, as Given by the *Opera Company*. The Opera Libretto.
Jarrett and Co., Sydney PRINTERS, 100 & 102 LIVERPOOL-STREET. 1881

The Bohemian Girl.

(Balfe).

Act I.

SCENE I.—*The Chateau and Grounds of Count Arnheim, on the Danube, near Presburg.*

Up with the banner, and down with the slave,
Who shall dare to dispute the right,
Wherever it folds in their glory wave,
Of the Austrian eagle's flight.
Its pinion flies
As free in the skies,
As that of the airy k, g;
And thro' danger fleets,
Like the heart that beats
Beneath the plumed wing.
Now the foemen lie low, and the battle-fields won,
We may honour in peacc what in war we have done
The stirring chase, the festive board,
The varied charms which each afford,
Shall the day and night beguile:
And care shall be drowned in that glass,
Which nothing on earth can sarpass,
But a lovely woman's smile.
Then up with the banner, &c.

A soldier's life
Has scenes of strife,
In all its forms so much
That no gentler theme,
The world will deem,
A soldier's heart can touch.

Hail to the lord of the soil,
His vassals' love is the spoil,
That lord delights to share.

Away to the hill and glen
Where the hunter's belted men,

With bugles shake the air,
Count
Ah! who can tell, save he who feels,
The care a parents love reveals:
How dear, fond thing, thou art
To this lone widowed heart.

Cho.
Away to the hill and glen, &c.

Enter Thaddeus breathless and exhausted.

Tha.

A guard of Austrian soldiers are on my track, and I can no longer elude their vigilance. An exile from my wretched Country, now a prey to the inveterate invader, my only hope is in some friendly shelter. [Sees the statue of the Emperor.] Ah! that tells me I am here on the very threshold of our enemies.

RECITATIVE.—Thaddeus.

Without a country, without a home, without friends, and without fortune—Oh! what will become of the proscribed orphan, Thaddeus of Poland?

'Tis sad to leave your fatherland,
And friends you loved there well,
To wander on a strange strand,
Where friends but seldom dwell,
Yet, hard as are such ills to bear,
And deeply though they smart,
Their pangs are light to those who are
The orphan of the heart.
Oh, if there were one gentle eye
To weep when I might grieve;
One bosom to receive the sigh
Which sorrow oft will heave;
One heart, the ways of life to cheer
Though rugged they might be;
No language can express how dear
That heart would be to me!

[At the end of song, a troop of Gipsies, headed by Devilshoof, their leader, suddenly appear, and are about to seize and rob Thaddeus.]

Cho.

In the gipsy's life you may read
That life that all would like to lead;
Through the wide world to rove,
But if sunny or drear
With but little to love.
And still less to fear;
Sometimes under roof, and sometimes thrown
Where the wild wolf makes his lair,
For he who's no home to call his own
Will find a home somewhere,
'Tis the maxim of man,
What's another's to claim !

Then to keep all he can,
And we do the same.
Thus a habit once, 'tis custom grown
And ev'ry man will take care,
If he havn't a home to call his own,
To find a home somewhere.

Tha.

The sight of those wanderers has inspired me [*unclear: w*] project (To Dev.) Your manner and habit please me. I should like to join your band. I am young, strong, and have, I hope, plenty of courage.

Dev.

Who are you ?

Tha.

One without money, without home, and without

Gip.

Soldiers are coming this way.

Tha.

'Tis me they are in search of !

Dev.

Indeed I then they'll be cunning if they find you.

[They strip the soldier's dress of Thaddeus, and as they are putting a gipsy frock, &c., over him, a roll of parchment with seal attached, falls at the feet of Devilshoof, who seizes it.]

Dev.

What is this?

Tha.

My commission; it is the only thing I possess on earth and I will never part with it.

[Snatches and conceals it in his bosom. Soldiers enter in pursuit.]

Officer

Have you seen any one pass this way—any stranger?

Dev.

No one—stay—yes, a young Polish soldier ran by Just now, and passed up those rocks.

Officer

That's him !—thanks, friend !—forward !

Dev.

Comrade, your hand,
We understand
Each other in a breath;
This grasp secures
Its honour yours
In life and unto death.

Tha.

Long as it hold
With friendly fold,
Mine shall cling to it;
By death he means, but—
"If there's a throat to cut,
"Why you must do it !"

Cho.

In the gipsy's life you may read, &c.

Tha.

My wants are few—

Dev.

Want we ne'er knew

But what we could supply.

Tha.

Then what is worse,

I have no purse—

Dev.

We nothing have to buy.

Tha.

My heart 'twill ring—

Dev.

That is a thing

In which we never deal.

Tha.

But all you need—

Dev.

'Twere best indeed,

To borrow, beg, and steal.

Cho.

In the gipsy's life you may read, &c.

Dev.

Then rest you here while we

Explore each spot, and see

What luck there is in store.

Tha.

The scenes and days to me

Which seem so blest to be,

No time can e'er restore.

Cha.

Oh, what is the worth of the richest man's wealth,

Which the chances are likely he came to by stealth,

Unless he can roam abroad in the free air,

As free as we are from all sorrow and care.

[Loud shouts and alarms are heard. A large body of Huntsmen are seen. Alarms continue. Florestein rushes in

Is no succour near at hand?

For my intellect so reels,

I am doubtful if I stand,

On my head or on my heels.

No gentlemen, it's very clear,

Such shocks should ever know;

And when I once become a peer

They shall not treat me so

Then let every vassal arm,

For my thanks he well deserves.

Who from this state of alarm

Will protect my shattered nerves!

To think that one unused to fear,

Such fright should ever know;

But let them make me once a peer,

They shall not treat me so.

[At the end of song Thaddeus and Peasantry rush in.

Tha.

What means this alarm?

Pea.

The Count's child and her attendant have been attacked by an infuriated animal, and are probably killed ere this !

Tha.

What do I hear?

[He perceives the rifle that Florestein has left on the stage, seizes it, runs up the rocks, aims, rushes off.

Enter Count Arnheim. Devilshoof enters at one side, watching

Count

Whence proceed these sounds of fear, and where is my darling child?

[Thaddeus is seen rushing in, conveying Arline

Buda

We were pursued by the wild deer they were chasing, and but for the bravery of this young man, the life of your child would have been sacrificed.

Count

Praised be Providence, her life is saved, for she is all that renders mine happy. Let her wound have every attention, though it presents no sign of danger.

[Buda goes into the castle with Arline, and Count Arnheim advances to Thaddeus.

Count

Stranger, accept the hand of one who, however different to you in station, can never sufficiently thank you for the services you have rendered him.

Dev.

First to serve, and then to be thanked by, the persecutor of his country. The fellow's mad.

Count

I trust you will remain and join the festivities we are about to indulge in; and 'twill be gratify me to know that I can be useful to you.

Tha.

I thank your lordship, but—

Count

Pray, my friends, join your entreaties with mine.

Flo.

I am extremely obliged to you for not shooting me as well as my little cousin—and I beg you'll—aw—stay. A very common sort of personage apparently.

Tha.

Be it as your lordship wishes.

Count

Then be seated, friends and let the Fete begin. I ask you to pledge but once, and that is to the health and long life of your Emperor.

[Here the guests fill their glasses, and, turning towards the statue of the Emperor, drink. Thaddeus alone keeps his seat.

Flo.

Your new acquaintance, my dear uncle, is not over burthened with politeness or loyalty, for he neither fills his glass nor fulfils your wishes.

Count

I challange you to empty this to the health of our Emperor.

Tha.

I accept the challange, and thus I empty the goblet.

[Goes up to the statue and throws down the glass with the utmost contempt.

Down with the daring slave
Who disputes the right
Of a people's delight,
And would their anger brave.

Count

Although 'tis vain to mask
The rage such act demands,
Forgive me if I ask

His pardon at your hands :
It from your wrath I venture to have craved
The lite of one any more than life had saved.
Stranger, I answer not.
One momen' for your life;
Quit while you may a spot
Where you have raised strife,
Your longer presence will more excite.
And this will the service you did me requite.

[Devilshoof rushes in—throws Thaddeus a purse of gold

Where is the hand will dare to touch
One hair of a head I prize so much.

(To Count)

That pulse of pride you boast,
Within me beats as high;
You and your titled host,
Proud lord I do defy.

Flo.

Upon my life 'tis most unpleasant,
Just as one had attacked a pheasant

[Thaddeus, who has taken up the purse, and seeing himself and Devilshoof surrounded by nobles and guests, throws the purse at the Count's feet.

Take back your gold and learn to know
One—above aught you can bestow.

Cho.

Down with the daring slave,
Who would our fury brave.
Dev. Stand back ye craven things,
Who dare obstruct our path,
Upon his rashness brings
The vengeance of my wrath,

[Devilshoof, defending Thaddeus, retreats; the Count orders a party of his retainers to divide them; they seize Devilshoof.

Seize him and bind him, and there let him find
Escape from those walls, better men have confined,

[They march Thaddeus off

Dev.

Tho' meshed by numbers in the yoke.
Of one by all abhor'd,
Yet tremble, worthless lord.
At the vengeance you thus provoke.

Cho.

Down with the daring slave
Who would our fury brave.

[Devilshoof is seen descending from the roof of the castle until he reaches Arline's chamber, into which he enters. Buda signifies by her gestures that Arline has disappeared.

Cho.

What sounds break on the air?
What looks of wild despair,
A grief as wild impart?

Count

My child! that word alone,
With agonizing tone.
Bursts in upon my ears.
[Count and Nobles dash into the castle.

Cho.

Be every hand prepared
Their liege lord's halls to guard,
With devotion whose bond
All ties its beyond.

Flor.

Why, what with dancing, screaming, fighting
One really is a shocking plight in,
And it puzzles one's wit
To find a place to pick a bit.

[The Count drags Buda from the castle, Buda falls on her knees.

Count

Wretch, monster, give me back
The treasure of my soul;
Go—all—the spoiler's footprints track
The treasured prize who stole,
But no, vain hope unless we pray to him
Who heals all sorrows with suppliant limb.

Thou, who in might supreme,
O'er the fate of all reignest;
Thou who hope's palest beam
In the mourner sustainest!
Vouchsafe to lend an ear
To the grief of the wailer;
Cut short the dark career
Of the ruthless assailer.

[Devilshoof is seen climbing rocks with Arlino.]

Follow, follow, with heart and with arm;
Follow, follow, and shelter from harm,
The pride of Arnheim's live,
Where all its hopes entwine,
Follow, follow,
O'er brake and through the hollow.

Climb the hill and ford the stream,
High in air weapon's gleam;
Dash through where danger lies !
Danger-aye death despise !
To save, let all combined,
The pride of Arnheim's line.

[At the most animated part of the Chorus, bodies of the Gentry, Retainers, Servants, &c., are seen rushing towards the rock in pursuit of Devilshoof, who, perceiving his situation, knocks away, the moment he has crossed it, the tree which serves as a bridge between the two rocks. Count Arnheim in his distraction, is about to throw himself into the gulph—he is held back by his attendants, into whose arms he falls senseless. Some are in attitude of prayer, others menace Devilshoof, who folding Arline in his large cloak, disappears in the depths of the forest.

Act II,

Scene I,—Seme in Presburg, Moonlight,—Tent of Arline, On the opposite tide of the stage are houses one of which, an hotel is lighted up.

[Note—Twelve years are supposed to have elapsed between the [First and Second Acts]

[Arline is discovered asleep. Thaddeus is watching her. As the curtain rises, a Patrol of the City Guard march by, and as soon as they have gone off, Devilshoof and A party of Gipsies suddenly appear.

Silence ! silence ! the lady moon
Is the only witness awake;
And weary of watching, perchance she soon,
To sleep will herself betake.
Silence! silence ! from her throne in air
She may look on and listen for aught we care;
But if she attend unto our behest,
She will quietly go to her rest.

There's a deed to do whose gains
Will reward the risk and pains—
Fie ! Fie ! to a gentleman when you appeal.
You may draw his purse without drawing your steel;
With bows, and politeness, and great respect,
You can take more than he can at first detect.
See, where in goblets deep,
What sense they have they steep—
Watch here ! 'till each to his home
Shall reel on his doubtful way
Watch here ! and the goblets foam
Will make him an easy prey.
Silence ! Silence ! this way, this way,

[As the Gipsies retire up the stage, Florestein staggers out of the hotel. He is elegantly dressed, with chain, rings, &c., and a rich medallion round his neck.]

Flo.
Wine, wine, if I am heir,
To the Count—my uncle's line—
Where's the fellow—will dare
To refuse his nephew—wine?
That moon there, staring me in the way,
Can't be as modest as people say,
For meet whom she will, and in whatever spot,
She often looks on what she ought not.
Wine, wine, wine?

[The Gipsies have by this time advanced, and Devilshoof goes politely up to Florestein.]

My ear caught not the clock's last chime,
And I beg to ask the time?

Flo.
(reels, recovers a little, and after eyeing Devilshoof)
(aside) If the bottle has prevailed,
Yet whatever I'm assailed,
Though there may be nothing in it,
I am sobered in a minute—
(to Dev) You are really too polite,
That (taking his watch out of his pocket) 'tis late in the night.

Dev.
(taking the watch and putting it into his fob)
You are very kind—can it really be !
Are you sure 'tis so late?

Flo.
(assuming courage) May I beg to ask ?—

Dev.
I am grieved to see
Any one in such a state,
And will gladly take the utmost care,
Of the rings and chains you chance to wear.

[Taking from Florestein his rings, chain, and the rich medallion. Florestein draws his sword.]

Flo.
What I thought politeness is downright theft,
And at this rate I shall soon have nothing left.

[At a sign from Devilshoof the Gipsies instantly surround Florestein and take every valuable from him.]

Cho.
Advance with caution, let every man,
Seize on, and keep whatever he can,

[During the chorus, Devilshoof makes off with the Medallion, and the others are dividing the rest of the spoil, when a female appears in the midst of them, drops her cloak, and discovers their Queen.]

Queen

To him from whom you stole,
Surrender back the whole.

[The Gipsies return the different things to Florestein

Flo.
(trembling and looking over the things)
Thanks, madam—lady but might I request
A medallion in diamonds worth all the rest,

[At a sign from the Queen, who seems to command its restitution

On our chieftain's share we ne'er encroach,
And he fied with that prize at your approach,

Queen
(to Florestein) Be your safety my care—
Flo.

I'm in precious hands!
Queen
(to Gipsies) Follow, and list to your Queen's commands.

[Exeunt Queen holding Florestein, and beckoning the Gipsies to follow. When they have gone off, Arline comes from the tent followed by Thaddeus.]

Arl.
Where have I been wandering in my sleep? and what curious noise awoke me from its pleasant dream ! Ah, Thaddeus, you would like to know my dream ! Well, I will tell it you.

I dreamt that I dwelt in marble halls
With vassals and serfs by my side !
And of all who assembled within those walls
That I was the hope and the pride,
I had riches too great to count—could boast
Of a high ancestral name,
And I also dreamt, which charmed me most,
That you loved me still the same.

I dreamt that suitors sought my hand,
That knights, upon bended knee,
With vows no maiden heart could withstand
They pledged their faith to me,
And I dreamt that one of that noble host
Came forth my hand to claim;
And I also dreamt, which charmed me most,
Thrt you loved me still the same,

Arl.
And do you love me still?

Tha.
More than life itself.

Arl.
Yet there is a mystery between our affections and their happiness that I fain would unravel. The mark on

this arm, which I have seen you so often contemplate, is the key to that mystery. By the love you say you bear me, solve it.

Tha.

That wound upon thy arm
Whose mark through life will be
In saving thee from greater harm.
Was there transfixed by me.

Arl.

By thee ?

Tha.

E'er on thy gentle head
Thy sixth sun had its radiance shed,
A wild deer who had lain at bay,
Pursued by hunters cross'd the way
By slaying him I rescued thee,
And in his death throe's agony,
That tender frame by his antler gored
This humble arm to thy home; restored.

Arl.

Strange feelings move this breast
It never knew before,
And bid me here implore
That you reveal the rest.

Tha.

The secret of her birth
To me is only known;
The secret of a life whose worth
I prize beyond my own.

Arl.

The secret of my birth
To him is fully known;
The secret of a life whose worth
I prize beyond my own.
Speak, Tell me—ease my tortured heart
And that, secret, evil or good impart.

Tha.

I will tell thee although the words may sever
One who so loves thee, from thy love for ever.

Arl.

Where is the spell hath yet effaced
The first fond lines that love hath traced.
And after years hath but impressed
More deep in love's confiding breast.

Tha.

And yet few spells have e'er effaced
The first fond lines that love hath traced,
And after years hath but imprest
More deep in love's confiding breast.

[At the end of the duet, Thaddeus throws himself in an ecstasy at the feet of Arline, when the Queen appears, She advances towards Arline, and pointing to Thaddeus—Queen And dare you aspire to the love of him who possesses the heart of your Queen?

Arl.

I possess his heart, and will yield the possession to no one. He is the saviour of my life, and the only friend I have in all the tribe; he has sworn how much he loves me.

Queen

Loves you !

Arl.

Yes; let him speak for himself, and choose between us. Queen Be it so.

[Thaddeus runs and embraces Arline

Arl.

I make no idle boast; summon our comrades hither.

[The Queen is standing in the centre, while Thaddeus calls the Gipsies together, who enter on all sides and surround the Queen.]

Listen, while I relate

The hopes of the Gipsy's fate;

I am loved by one, by one I love,

All other hearts above,

And the sole delight to me

Is with him united be.

Cho.

Happy the light of heart be those

Who in each bosom one faith repose !

Dev.

A rival's hate you may better tell

By her rage than by her fears;

And it, perchance, may be as well,

To set them both by the ears.

(to Queen)

As the queen of the tribe, 'tis yours by right,

The hands of those you rule to unite.

Cho.

In love and truth, by thee,

Their hands united be.

Queen

Hand and to hind, and heart to heart,

Who shall those I have mated part?

By the spell of my sway

Part them who may.

Happy and light of heart be those

Who in each Bosom one faith repose.

[During this scene the stage has been growing somewhat lighter. Gipsy enters.

Gip.

Morning is beginning to dawn, and crowds of people are already flocking towards the fair; the sports begin at day light.

Queen

Summon the rest of the tribe, and meet me forth with in the public square, (to Dev.) Do you remain to bear my further orders.

[Exeunt Thaddeus and Arline hand in hand, followed by the other gipsies repeating chorus.

Queen

This is thy deed—seek not to assuage

My jealous fears and a rival's rage.

Dev.

I neither fear nor seek to calm

Queen

Revenge is my wounded bosom's balm.

That Jewel with which thou hast dared to deck

Thy foredoomed neck.

Answer me—where did'st thou get it—where?

Dev.

'Twas entrusted to my care.

Queen

This very night on this very spot,
Thy soul for once its fears forgot,
A drunken galliard who crossed the way
Became the prey.

Dev.

Fiend born, 'twere vain to fly
The glance of her searching eye !

Queen

Down on thy knee and that gem restore,
E'en in thy shame amazed;
Or long years of sin shall deplore
The storm which thou hast raised.

Dev.

It best might be the prize to restore,
Much as I seem amazed;
Or hereafter I may deplore
The storm which I have raised.

Queen—I obey,

Queen

'Tis the wisest thing
Thy coward soul could do.

Dev.

Who from my grasp such prize could wring
The doing it may rue.

Queen

Depart and join the rest,

Dev.

I do thy high behest—
The wrongs we forgive not and cannot forget
Will the edge of our vengeance more sharply whet.

Queen

The wrongs we forgive not and cannot forget
Will the edge of our vengeance more sharply whet.

[Exit Queen and Devilshoof.]

Scene II—Another Street in Presburg. Enter ARLINE and GIPSIES.

Cho.

In the gipsy's life you may read
The life that all would like to lead.

Come with the gipsy bride
And repair
to the fair,

Where the mazy dance
Will the hours entrance;
Where souls as light preside
Life can give nothing beyond,
One heart you know to be fond,!
Wealth with its hoardes cannot buy
The peace that content cannot supply,
Rank in its halls may not find
The calm of a happy mind—
So repair—to the fair,
And they may be met with there.
Love is the first thing to clasp,
But if he escapes your grasp
Friendship will then be at hand,
In the young rogue's place to stand
Hope, too, will be nothing 10th
To point the way to both,
So repair—to the fair,
And they all may be met with there
 Cho,
In the gipsy's life you may read
The life that all may like to lead.

[Expunt Arline and Gipsies.

SCENE III—A grand Fair in the public Prantz, Presburg.

Life itself is at the best
One scene in mask of folly dressed,
And there is no part of its wild career
But you will meet with here;
To these symbols of life your voices swell,
Viva la masque, et viva la bagatelle.

QUARTETTE—Arline, Queen, Thaddeus, Devilshoof, From the valleys and the hills,

Where the sweetest buds grow,
And are watered by rills
Which are purest that flow:
Come we ! Come we !
Light of heart, fleet of foot, reckless of slight or gibe,
Who can compare with the free happy gipsy tribe.

Sir Knight and Lady, listen !
That bright eye seems to glisten
As if his trusted tale
Did o'er thy sense prevail
Pretty maiden take care, take care,
What havoc love maketh here !
And this token from love you borrow,

Is the perlude of many a sorrow;
There are those who have lived, who knew
The Gipsies' words to be true.

Cho,
Light of heart, fleet of foot, reckless of slight or gibe,
Who can compare with the free happy gipsy tribe.
[Count Arnheim and some other officers of state enter
Flo.

My dear uncle, it delights me to see you amongst us, and here is a little gipsy girl that would delight you still more (*aside*) if you had my blood in your veins; she is positively a charming creature.

Count

I have lost the taste of joy, and the sight of youth and beauty recalls to my memory that treasure of both—my beloved and lost Arline.

[He gazes attentively on Arline, then exit with his retinue Flo. It's no use restraining me, I am positively smitten. Fair creature, your manner has enchanted me, and I would fain take a lesson from you.

Arl.

Of politeness, sir ? By all means; to begin, then; whenever you address a lady always take off your hat.

Flo.

Very smart, 'pon my word, very smart. Your *naviete* only increases the feeling of admiration and devotion which a too susceptible heart—

Arl.

Ha, ha.

Flo.

Your indifference will drive me to despair.

Arl.

Will it really?

Flo.

Do not mock me, but pity my too susceptible nature, and let me print one kiss upon—

Queen It is the very person from whom they stole the trinkets I made them give him back again. This too is his, and now my project thrives. You have acted well your part, and thus your Queen rewards you. Places the medallion round Arline's Forget not the hand that gave it. [neck

Arl.

Let this bespeak my gratitude.

Queen

And now let our tribe depart,

[Florenstein perceives his medallion on the neck of Arline

Flo.

Though you treated me so slightly, some moments past you will not do so now. That medallion is mine, my friends here recognise it.

All

We do, we do.

Flo.

And I accuse you of having stolen it.

Arl.

Stolen ! It was this instant given me by our queen, and she is here to verify my words.

Flo.

That's an every-day sort of subterfuge. Worthy people and friends, that medallion on her neck belongs to me, and I accuse her or her accomplices of having robbed me.

Scene IV.—Interior of Count Arnheim's apartment. Count Arnheim enters thoughtful.

Whae'er the scenes the present hour calls forth before the sight
They lose their splendour when compared with scenes of past delight.

The heart bow'd down by weight of woe,
To weakest hopes will cling,
To thought and impulse while they flow,
That can no comfort bring.
With those exciting scenes will blend,
O'er pleasure's pathway thrown;
But memory is the only friend
That grief can call its own

The mind will in its worst despair,
Still ponder o'er the past :
On moments of delight that were
Too beautiful to last.
To long departed years extend,
Its visions with them flown,
For memory is the only friend
That grief can call its own.

[Captain of the Guard enters.

Cap.

A robbery has been committed, and the accused is now in the hall awaiting the pleasure of your lordship, as chief magistrate of the city, for examination.

Count.

Bring the parties before me. Anything to arouse me from these distracting thoughts, though the sole happiness I now enjoy is in the recollection of my long lost child.

Enter Florestein.

Flo.

It is your lordship's nephew—I, who have been robbed.

Count.

Some folly of yours is for ever compromising my name and that of your family.

Flo.

But I am in this instance the victim—I have been robbed, and there stands the culprit.

Count.

'Tis she, I saw but now in the public square. That girl, so young, so beautiful, commit a robbery ?
Impossible !

Flo.

She stole this medallion belonging to me—we found it upon her.

Count

Can this be true ?

Arl.

Heaven only knows I am innocent, and if your lordship knew my heart, you would not deem me guilty.

Count.

Her words sink deep into my breast. Childless myself, I fain would spare the child of another. What proofs have you of this ?

Flo.

My witnesses are here, who all can swear they saw it on her neck.

All.

We can.

Count.

Still does my mind misgive me. I wish to establish your innocence—explain this matter to me and without fear.

Art.

That medallion was given to me by the Queen of the tribe to which I belong—how it came into her possession I know not, but a light breaks in upon me—I see it all. I chanced to incur her displeasure, and to revenge herself upon me, she has laid for me this shameless snare, into which I have innocently fallen, and of which I have become the victim.

Count.

I believe your tale, and from my heart I pity the inexperience which has led to the ruin of one who seems above the grade of those she herds with—but in the fulfilment of duty I must compromise the feelings of nature, and I am forced to deliver you into the hands of justice.

Arl.

To you my earthly, to Him my heavenly judge, I reassert my innocence. I may be accused, but will not be degraded; and from the infamy with which I am unjustly threatened, thus I free myself.

[She draws a dagger from beneath her scarf, and is about to stab herself.

Count.

Hold ! Hold !

We cannot give the life we take,

Nor, sad thing—re-unite the heart we break.

]Taking the hand of Arline and suddenly seeing the wound on her arm.

What visions round me rise,

And cloud with mists of the past, mine eyes ?

That mark ! those features, and thy youth !

[Dragging Arline forward, and in great agitation

My very life hangs on thy truth—

How came that mark?

Arl.

Ere on my head

My sixth sun had its radiance shed,

A wild deer who had Ian at bay.

Pursued by hunters, crossed my way;

My tender frame by its antler gored,

A humble youth to my home restored;

The tale he but this day confess'd,

And is near at hand to relate the rest.

[Thaddeus having escaped from those who confined him breaks into the room, and rushes into the arms of Arline.]

Count,

With the force of fear and hope

My feelings have to cope.

Arl.

'Tis he the danger braved !

,Tis he my life who saved,

Count.

My Own, my long lost child;

Oh, seek not to control

This frantic joy, this wild

Delirium of my soul.

Bound in a father's arms,

And pillowed upon his breast.
Bid all the rude alarms
That assailed thy feelings, rest,
Arl.

Speak—speak; this shaken frame;
This doubt, this torture, see—
My hopes—my very life—my frame
Depend on thee.
Tha.

Dear as thou long hast been ?
Dear as thou long will be !
Mourned as this passing scene
Will be through life by me—

Though his heart, and no other, like mine can adore thee,
Yet, thou art not deceived—'Tis thy father before thee.

Cho.
Praised be the will of heaven :
Whose light on them smiled,
And whose bounty hath given
A father his child.

Count
Praised be the will of heaven :
Whose light o'er me smiled,
And whose bounty hath given
A father his child.

Arl.
Praised be the will of heaven !
Whose light o'er me smiled.
And whose bounty hath given
A father his child.

Tha.
Though from this bosom riven,
That heart is beguiled;
The bereavement hath given
The father his child.

Dev.
Better to go, ere driven,
Than e'er be reviled :
For the bounty hath given
The father his child.

Cho.
Praised be the will of heaven;
Whose light on them smiled,
And whose bounty hath given.
The father his child.

Act III.

***Scene I.—A Splendid Saloon in the Castle of Count Arnheim,
Enter Arline, elegantly dressed for a ball.***

Arl.

The past appears to me but a dream from which I have at length awoken; yet my heart recalls enough to convince me it was all reality. When I think of the wandering life I led, my memory will revert to him who in every trial preserved its honor, who twice restored me to a father's arms, and at length to a father's home.

[Count Arnheim enters with Floresten. Count Every moment you leave me is a moment of unhappiness; I am Jealous of whatever divides us, short as the interval. On a night of so much joy, when so many friends are to assemble and participate in your father's delight, let me intercede for one you have too much cause to be angry with.

Arl.

The very sight of him disturbs me. The wishes of my dear father I would cheerfully comply with, but repugnance I cannot overcome.

Flo.

Fair cousin, let me plead my own cause, and express the—aw, sorrow I really feel at having for an instant believed it possible in fact, I never in reality—] *Enter* a servant

What the devil do you want in such a critical part of one's conversation.

Ser.

The castle is filling with guests, who inquire for your lordship.

Count

Let us hasten to meet them, and afford me the joy [*unclear: o*] making you known to all.

Arl.

Allow me but time to fortify myself for a ceremony I am a stranger to, and I will follow you.

Flo.

That is but reasonable, Uncle—I will live in hopes of my cousin's forgiveness, which can alone restore my—peace of mind I shall positively expire if I don't lead off the first quadrille with her. [Exeunt Count and Floresten

Arl.

I am once more left to my thoughts and all the deep regrets which accompany them. Nothing can drive the recollection lection of Thaddeus from my mind, and the lonely life I led was to me far happier than the constrained one I now pass; and the graceful dress of the gipsy girl becomes me more than this gaudy apparel of nobility. No eye beholds me, I may at least indulge in a remembrance of the past. The sight of this recalls the memory of happy days, and of him who made them happy.

[Devilshoof springs into the apartment

Arl.

Ah ! what seek you here with me ?

Dev.

Hush ! fear not, but be silent. I come to ask you to rejoin our tribe—we have never ceased to feel the loss of one liked more than all the rest.

Arl.

Impossible ! Leave me, I pray, and let me forget we have ever been acquainted.

Dev.

I have brought with me one who has undoubtedly greater powers of persuasion than I can pretend to.

[Thaddeus enters the room.

Tha.

In the midst of so much luxury, so much wealth and grandeur, I thought you had forgotten me.

Arl.

Forgotten you ! Had I nothing else to remind me of, this would always speak to me of you. Forgotten you !

Tha.

The scenes in which you now move may drive from your memory every trace of the past, and I only come to ask—so hope that you will sometimes think upon me—

When other lips and other hearts
Their tales of love shall tell,
In language whose excess imparts
The power they feel so well.
There may, perhaps, in such a scene,
Some recollection be

Of days that have so happy been.
Then you'll remember me.
When coldness and deceit shall slight
The beauty now they prize.
And deem it but a faded light.
Which beams within your eyes;
When hollow hearts shall wear a mask
'Twill break your own to see;
In such a moment I but ask
That you'll remember me.

Arl.

Whatever be our future lot, nothing should persuade you that I can ever cease to think of, ever cease to love you.

Tha.

My heart is overpowered with happiness—yet, alas, alas but of short duration, for I must leave you now for ever.

Arl.

Oh, no, no, say not so ! I cannot live without you.

Tha.

And will you, then, forsake your home and kindred all and follow me?

Tha.

Through the world wilt thou fly
From the world with me?
Wilt thou fortune's frowns defy,
As I will for thee ?

Arl.

Through the world I will fly
From the world with thee;
Could I hush a father's sigh
That would heave for me.

Dev.

Oh the world hither fly,
Come away with me;
Never let a lover's sigh
Ruin bring on thee !
Hasten, hasten, thy safety calls;
See where they throng the halls !
This way.

Arl.

Stop ! do not snap the string
Of the fondest tie
In my memory
To which the heart can cling.

Tha.

I am chained to the spot.

Dev.

Nearer they come.

Arl.

Oh, leave me not !

Tha.

Oh, where should affections feelings rest,
If they may repose on affection's breast ?

Better to die than live to grieve
Over the pangs such partings leave !

Dev.

A moment more your doom is cast !

Arl.

The hopes that were brightest, the dreams of the
In the fullness of promise recede, [past
And render the prospect dark indeed.

Dev.

Escape is hopeless

Arl.

Enter here,

Where detection we need not fear.

Tha.

If it were not for thee, I would here await
The venom'd shafts of their deadliest hate.
Though here you may linger I will not await
The certain blow of their power and hate.

Arl.

Oh, if only for me, no longer await

The venom'd shafts of their deadliest hate.

[Thaddeus takes refuge in the cabinet. A brilliant assemblage enters, led by Count Arnheim.

Count Welcome, welcome, all—share with me all the joy I feel while I present my loved and long-lost daughter.

Cho.

Welcome the present, oh, ponder not
On the days departed now;
Let the cares that were theirs be forgot,
And raised from pleasure's brow :
Never mind time, nor what he has done,
If he only the present will smile upon.

Flo.

This is not an ornament fit to grace,
At such a moment such stately place;
And perchance 'twere best to hide the prize,
In this recess, from his lordship's eyes.

Arl.

That room and its treasures belong to me,
And from all intrusion must sacred be.

Cho.

Never mind time, nor what he has done,
If he only the present will smile upon !
Welcome the present, oh, ponder not
On the days departed now;
Let the cares that were the is be forgot,
And raised from pleasure's brow:
What sounds break on the ear,
Checking young joy's career?

[A female closely veiled, enters apartment and goes up to Count Arnheim.

Female

Heed the warning voice !
Wail, and not rejoice !
The foe to the rest
Is one thou lov'st best.

Count

Who and what art thou?
Whom dost thou deem my foe?

Queen

Think not my warning wild !
'Tis thy re-found child!
She loves a youth of the tribe I sway,
And braves the world's reproof;
List to the words I say—
He is now concealed under thy roof !

Count

Base wretch, thou liest!

Queen

Thy faith I begrudge—

[Count rushing to the door of the cabinet, which Arline in vain opposes.]

Stand not across my path,
Brave not a father's wrath.

Arl.

Thrown thus across thy path.
Let me abide thy wrath.

[The Count pushes Arline aside, opens the door, and Thaddeus appears.]

Cou.

To shame and feeling dead,
Now hopeless to deplore,
The thunder bursting on thy head,
Had not surprised me more.

Flo.

And this is why she said,
I must not touch the door:
It clearly would have been ill-bred,
For rivals are a bore.

Tha.

Though every hope be fled.
Which seemed so bright before,
The vengeance I scorn to dread
Which they can on me pour.

Arl.

To all but vengeance dead,
She stands mine eyes before;
Its thunders waiting on my head,
In all her hate to pour.

Queen

All other feeling dead.
Revenge can hope restore;

Its thunders on her daring head,
I only live to pour.

Cho.

Although to feeling dead,
This sorrow we deplore:
The thunder bursting o'er our head,
Had not surprised us more.

Count

Leave the place thy polluting step hath cross'd—
Depart, or thou art lost.

Tha.

(casting a sorrowful look on Arline.)
To threats I should contemn.
For thy dear sake I yield.

Arl.

The bursting torrent I will stem,
And him I live to shield.
Break not the only tie,
That bids my heart rejoice,
For whom contented I would die,
The husband of my choice.

Count

Depart, ere my thirsty weapon stains
These halls with the Wood of thy recreant veins.

(to Arl.)

False thing, beloved too long, too well,
Brave not the madness thou canst not quell.

Queen

List to the warning voice that calls thee !
Fly from the peril which enthralles thee !
Weep rivers—for ages pine !
He shall never be thine.

Arl.

Your pardon, if I seek
With my father alone to speak.

[Exeunt everyone at the large doors on each side of the windows, which close upon them; the Queen is seen to pass out of the window.]

Arl.

(falling at the Count's feet)
See at your feet a suppliant—one
Whose place should be your heart;
Behold the only living thing
To which she had to cling;
Who saved her life, watched o'er her years,
With all the fondness faith endears,
And her affections won—
Rend not such ties apart,

Count

Child, Arline, wilt thou—darest thou heap

A stain thine after life will weep
On these hairs by thee and sorrow bleached ?
On this heart dishonour never reached ?

Arl.

(rising and seeking refuge in the arms of Thaddeus.
Whatever the danger, the ruin, the strife,
It must fail, united we are for life.

Cooat

(with rage)
United, and would'st thou link my name
In a chain of such deep disgrace?
My rank, my very blood defame,
With a blot no time can efface!
The child of my heart, of my house the pride
An outcast Gipsy's bride.

Tha.

Proud lord, although this head proscribed,
Should fall by the weapons thy wealth hath bribed;
Although in revealing the name I bear,
The home I shall see no more;
The land which to thee in its deepest despair
The deadliest hatred bore.
I may fall as have fallen the bravest of foes—
'Twere better like them to die,
And in dishonored earth to lie,
Than bear unresented reproaches like those.
Start not, but listen—
When the fair land of Poland was ploughed by the [*unclear*: hoo]
Of the ruthless invader; when might
With steel to the bosom and flame to the roof,
Completed her triumph o'er right:
In the moment of danger when freedom invoked
All fatherless sons of her pride,
In a phalanx as dauntless as freedom e'er yoked
I fought and fell by her side.
My birth is noble, unstained my crest
As is thine own—let this attest.

[Takes his commission, as seen in Act I, from him bosom, and gives it to the Count, who stands fixed and bewildered.

Pity for one in childhood torn
From kindred with whom she dwelt,
Ripened in after years to love.
Has made me thus far faith renew
With outlaw's chance first linked me too;
As a foe on this head let your hatred be piled,
But despise not one who has so loved your child.

Cho.

The feuds of a nation's strife,
The parly storms of life,
Should never their sorrows impart,
To the calmer scenes of the heart.
By this hand let thine hold,

Till the blood of its vein be cold.

[Thaddeus is about to fall at the Count's feet.

Not at mine—be that homage paid at hers
Who the fond one of feeling on her confers.

Count

Let not the soul over sorrows grieve,
With which the bosom hath ceased to heave;
Let us not think of the tempest past
If we reach the haven at last.

Arl.

Ne'er should the soul over sorrows grieve,
With which the bosom hath ceased to heave;
Nor should we think of the tempest past
If we reach the haven at last.

Tha.

Why should thy soul over sorrows grieve,
With which the bosom hath ceased to heave;
Why should we think of the tempest past
If we reach the haven at last?

[During the trio the Queen has been seen at the window in the back; and at the end of it, as Thaddeus is about to embrace Arline, the Queen points him out to a Gipsy by her side, who is in the act of firing at him, when Devilshoof averts the gipsy's aim, and turns the musket towards the Queen—it goes off and she falls.]

Count

Guard every portal—summon each guest and friend,
And this festive scene.

Oh! what full delight
Through my bosom thrills
And a wilder glow
In my heart instils !
Bliss, unfelt before,
Hope without alloy
Speak with raptured tone
Of that heart the joy.

[As the curtain descends, is heard under the window at back

In the Gipsy's life you may read
The life that all would like to lead.

The End.

Jarrett and Co. Printers and Bookbinders, 100 and 102 Liverpool St, Sydney

Maritana title page

Waverley Hotel. QUEEN STREET, Next Railway Station. AUCKLAND. G. ISLES PANTER

PROPRIETOR. Hot and Cold Baths. Night Porter.

Maritana.

(Wallace)

Act I. SCENE. I.—A Square in Madrid.

Sing pretty maiden, sing that lovely song again;
Sing pretty maiden, sing; the thrilling airs of Spain :
Sing of love and beauty, bower and tented plain—
Sing, sweet Maritana, sing that song again !
Sing, sing Gitana !

It was a knight of princely mien, one blue and golden day
Came riding through the forest green, that round his castle lay,
And there he heard a gipsy maid, her song of love reveal;
Like a spirit of light,
She enchanted the knight.

'Twas a *king* !

Cho

'Twas a king !

Mar

' I was a King of Castile !

Cho

Sing, sing Maritana,
No delay, no delay,
Love's minstrel Maritana,
He will play, thus we pay.

(*Giving her money.*)

Mar

Her beauty's blaze, her magic tone,
His lost heart fled in vain;
And soon he raised her to a throne
O'er fair Castile to reign.
And so it chanced, a gipsy maid,
As legends old reveal,
From enchanting the throng
With one beautiful song,
Was a queen ?

Cho

Was a queen !

Mar

Yes the queen of Castile.

Cho

So, of old then, it befell,
Just as you the story tell ?
Brava, Brava, Maritana
It befell.

Then, as you tell, &c.

King

How beautiful she is ?

Enter DON JOSE.

Don J

He. It is the third time I have discovered him on this spot.

Mar

Good signor, havn't you a single maravedi at the bottom of your purse ? it might better requite a poor singer than those forlorn looks. A quadruple of gold I can scarcely believe I am not dreaming again.

Don J

You have received a good offering this morning, eh, my little syren?

Mar

Yes, a golden quadruple. He must be some very rich man.

Don J

Very; Don Rafael d'Arpinas, the most opulent gentleman in Spain. (*Aside*) Your Majesty's secret is worth possessing. I shall improve my acquaintance with this handsome Gitana; her star is in the ascendant. So my little mountain fairy, what song will you sing me for the fellow to that golden piece, which glitters still in that pretty hand ?

Mar

Anything, signor. What shall it be ?

Don J

Let me recollect ! Ah, the song you sang to the queen yesterday. Her majesty stopped her carriage to listen to you I believe.

Mar

It is no more than truth, signor.

Don

J It must have been a very interesting ditty.

Mar

A mere romance, popular in Madrid, said to have been heard in the palace of the old Moorish king far over the hills yonder. They call it the "Harp in the Air."

Don J

By all means sing it.

Mar

Willingly, signor, but first, I must summon my attendant spirits.

I hear it again, 'tis the harp

'Tis the harp in the air,

It hangs on the walls of the old Moorish halls,

It hangs on the walls of the old Moorish halls.

tho' none know its minstrel, or how it came there,

Listen, listen, there, there, 'tis the harp in the air,

'Tis the harp, 'tis the harp in the air.

Which telleth of days that are faded and gone,

It telleth of the brave, of the lovely and fair,

Of warriors grave and of maidens fair.

There, there, there, there,

List, Pilgrim list, 'tis the harp in the air.

Etc., etc., etc.

Don J

Bravo ! Take the recompense thy sweet song so richly deserves.

Mar

Another golden quadruple. See friends, I shall be affluent indeed. Oh, thanks signor. (*Chimes heard.*) Ah, the Angles. Such good fortune should admonish us to be doubly devout.

Angels, that around us hover,

Guard us until the close of day;
Our heads, oh, let your white wings cover,
See us kneel, and hear us pray;
Angels that above us hover,
Guard us through another day.

Don J

Why do you sigh in contemplating your gains ?

Mar

Because they are still too little, or too much, signor.

Don J

What mean you ?

Mar

Too much for remunerating songs of a poor Gitana and too little to confirm the dreams of splendour which nightly occupy my slumbers.

Don J

Ah, a Gitana, then, has her dreams of greatness.

Mar

Yes, I fancy myself in a golden coach, glittering with jewels. Oh, I despair of such visionary promises ever coming to pass. I—feathers—diamonds, Ha, ha, ha !

Mar

Of fairy wand had I the power
Some palace bright my home should be
By marble fount in orange bower,
Dancing to music's melody.

Don J

Those lovely eyes, those ruby lips,
Might win a brighter home for thee,
Than crystal hall, where fairy trips,
Lightly to echo's minstrelsy,

Mar

Of fairy wand, had I command,
At moonlit hour in silken bower,
To music's note, on air I'd float
In golden sheen and jewels gay.
Of pleasure, queen—I'd laugh and sing
And dance and play.

Don J

Those sparkling eyes are brighter prized,
Than gems that glow on knightly brow,
Of those avail, ere yet they fade,
For joy will quail, when times o'er shade
Then laugh while love and beauty aid.

Mar

He thinks, as others oft have done,
My wild fantastic thoughts are vain;
Are visions all, now here, now gone,
Like dreams that rise and fade again.

Don J

Thus woman's heart is ever bought,
If gold but gleam within her eyes,
So by the flame, the moth is caught,
Burneth its giddy wings, and dies.

Think of the splendour—the glory—
The bright career which waiteth the future, stops,
One round of triumph.

Mar
Of fairy wand, &c.

Don J
Those sparkling eyes, &c.
The little vain coquette.

Mar
You laugh at my folly, signor?

Don J
Not in the least : what better to command wealth than such a passport of beauty ?

Mar
Ah, signor, now indeed, I know you are jesting with me. Listen ! There's the Queen passing through the grand square, if I could only attract her notice again ! Adieu, Signor, ambitious as I am, I can still remember to be grateful.

Exit

Don J

Au revoir, la belle Maritana! Yes, yes your aspiring dreams will come to pass, since, through your influence over the heart of the King, Don Jose looks to realise his own over that of the neglected Queen. Once persuaded of her husband's infidelity, might not the incensed wife be induced to look even from her throne for an object worthy of assisting her just revenge? then, Don Jose—yes, yes, Maritana, your dreams *will* come to pass, and speedily ! Ah, whom have we here?

Enter DON CÆSAR.

Don C

Miserable knaves ! why they cheat at cards without conscience, as if they were privileged, like us nobles of Madrid. Oh, if it were no dishonour to my sword to chastise such canille ! Robbed, plundered of My last maravedi! I shall sup upon cold air to-night, and sleep—where I shall have the whole blue expanse above for a canopy ! Ha, ha, ha!

Don J

Am I mistaken ? no, it is Don Caesar de Bazan.

Don C

Don Jose de Santarem ?

Don J

The same. It is long since we met, Don Cæsar; you have been some time absent from Madrid.

Don C

On my travels.

Don J

They say travel changes a man—

Don C

And his apparel ! Ha, ha, ha !

Don J

Your noble father left you a high name, and a brilliant inheritance.

Don C

The name I still bear; the inheritance benefits mankind.

Don J

You had numerous followers ?

Don C

So I have still—*creditors!* Go wherever I will, *they* are to follow me; and as I am very fond of change by my valour, but I give them some trouble, ha, ha, ha !

All the world over, all the world over,
To love, to drink, to fight, I delight,
All the world over I delight,
To love, to drink, to fight, I delight.
Drink with the father, woo with the daughter,
Woo with the daughter, fight with the lover,
Wing'd like the swallow where spring flowers invite
Wing'd like the swallow where spring flowers invite,
By changing the scene all, all is serene,
By changing the scene all, all is serene,
And skies calmly blue bright, bright as the dew,
And skies calmly blue for me, for me, ever shine,
And skies ever blue for me, ever shine,
For me ever shine.
I'm always resigned wherever I find,
War, beauty or wine, war, beauty or wine.
Etc., etc., etc.

Don J

And what happy event has restored you to your native city?

Don C

The sweet but delusive hope that my creditors were all dead. Alas, creditors never die. But tell me, what news here ? Drink they the same, and fight as many duels as formerly ?

Don J

Duels have become rare in Madrid since the edict of the King.

Don C

What edict?

Don J

One which decrees that all who fight with the sword shall be shot; except the duel take place during the Holy-week, then the survivor is condemned to be—

Don C

What?

Don J

Hanged.

Don C

Um! If I mistake not, Holy-week commenced to-day.

Don J

Exactly so.

Don C

Then I must keep out of a passion. Hanged ! I shouldn't survive the disgrace. Ha. ha, ha ! What is all this?

***Enter* LAZARILLO and Boatman.**

Boa

Foolish boy, I insist on conducting you to your friends.

Laz

Why did you prevent me drowning myself? I wish to die.

Don C

Die at your age? Drown yourself? You cannot have many creditor's, surely.

Laz

No, signor, but I am apprenticed to a stern master—an armourer—who, under pretence that the corslets were not kept bright, beat me again to-day.

Don C

Again! Hath he beaten thee ere now ?

Laz

Yes, signor, frequently; till I cannot longer endure it. I prefer death. Ah, they come to arrest me.

Don C

Fear nothing. I'll interpose.

Laz

Alas ! that captain will not hear of pity.

Don C

I shall defend you with my sword

Don J

Recollect ! Holy-week.

Cap

See the culprit, quick, arrest him,

Don C

Stay, one word, ere you molest him.

Noble captain, brave sir, hear me,

Slay thy rage or learn to fear me.

Cap

Why my orders disobey you ?

Laz

Mercy, Mercy.

Don C

List, I pray you—

If a mere child's poor entreaty,

Fail to move that heart of thine;

If his voice excite not pity

Brother soldier, list to mine.

Cap

Come, your duty quickly seek,

Prayers and tears won't make me civil.

Don C

Oh, if 'i were not Holy-week,

Him I'd soon send to the devil.

Gallant captain,

Cap

Loose my cloak.

Don C

O Rage consumes me, I shall choke;

Laz

Mercy.

Cap

Come, your duty seek,

Don C

Oh, if 't were not Holy-week,

Cap

Quick, if you'd escape the lash,

Laz

Stay, this cruel anger stay,

Pity and forgiveness pray;

Ne'er again will I be rash,

Pity and withhold the lash.

Don C

Know sir, who I am;
Count de Garofa,
Don Cæsar de Bezan,
Who in the presence of his monarch,
Covered, has a right to appear,
You have insulted me beyond all bearing
Redress I seek.
Hence to the devil with the holy week,
Thus I chastise thy daring,
 Cap
A challenge, vengeance.
 Don C
A challenge, forward.

Oh, you soon shall bite the dust,
Honour's debt is quickly staid;
Oh that by cut and thrust,
Dunning creditors were paid.
 Cap
Come, you will not prove the first
Braggart whom this blade hath staid,
Only with a single thrust,
Your account is quickly paid.

 Laz
Oh forbear, indeed you must,
Be this frightful quarrel staid,
If for me your life were lost,
Evermore would grief upbraid.

 Don J
Evermore would grief upbraid,
Holy-week would dare invade,
Be this quarrel e'er so just,
By the halter will be paid.

 Cho
See this combat, all now must,
Blow for blow and blade to blade,
Happy the man who falls the first,
Conquest by the hangman paid.

 Don J
Have a care, my worthy captain; Don Cæsar is a dead thrust. I would not give a single maravedi for your share of daylight to-morrow.

Enter MARITANA.

 Mar
You here still, signor? Ah, I have seen our beautiful Queen looking so amiable, diamonds too, glittering brilliantly. Delightful.

 Don J
This Gitana, who knows?—that fool, Don Cæsar too.—They might be rendered subservient to my purpose. Still dreaming of greatness, eh ?

 Mar
Ah, signor, if I had but your opportunity of going to court and seeing all the splendour—why, you might speak to the King.

Don J

I prefer speaking to you.

Mar

Me. The time is badly chosen just now, for here are numbers of people who will require of me to tell their fortunes. Shall I tell yours, signor?

Don J

By-and-by, anon you shall learn your own.

Cho

Pretty Gitana, tell us

What the Kates decree ?

Pretty Gitana, tell us,

Shall we happy be ?

Shall I married be?

Shall I wealthy be ?

Mar

Yes, yes the language of the skies,

With ease can I impart;

But plainer read in starry eyes

The language of the heart.

With whom begins the charms ?

Cho

With me.

With me.

Mar

Young soldier, first your palm

Let me see ?

Sol

Willingly.

Mar

You love a pretty dame.

Sol

That's true.

Mar

You are to blame.

Beware of wooing an old man's wife;

Her youth and beauty will cause you strife.

(Soldier turns away confused.)

Cho

Beware of wooing.

Ha, ha, ha !

Mar

Good father, now your palm.

Old M

Cheerfully.

Mar

You have a handsome bride.

Old M

That's true.

Mar

Of beauty she's the pride,

When weak old dotards, to young maids Wed,

Young men do, sometimes, make love instead.

Old M

Bah !

Cho

When weak old dotards, etc.

Don J

In turn, what say you :

Shall I tell your fortune?

Mar

With all my heart.

Don J

Attend, I pray you;

It is, indeed, your fortune

I now impart.

To you I promise rank,—a carriage—

A splendid equipage,—a speedy marriage.

Mar

Marriage.

Oh, joy ! all, all my heart's desire,

Gladly I hear the star's decree;

Only I fear this sunny hope

Is far too bright, too bright for me.

Don J & Mar

And more than that, within thy hand

Don J & Mar

And more than that, within my hand

Almost a sceptre, high command,

A princely heart, a palace home,

The mirrored hall, the glittering dome.

Don C

Farewell, my gallant captain,

I told you how it would be;

You'll not forget, brave captain,

The lesson due to me,

Ha, ha, ha, ha,

Ha, ha, ha, ha,

I told you how 't would be.

Laz

The Alcade and the soldiers,

You they seek, I fear.

Don C

Then I another journey

Must take, that's pretty clear.

Alc

Stay, in the name of the king,

I you arrest, sir, stay;

Your sword at once resign,

And now the laws obey.

Don J

Sir, the laws obey,

Your sword at once resign,

Don C

Well, in the name of the king.

Since you arrest, I stay !

My sword I thus resign,

And now the laws obey.

Why, in the name of the king,

A noble count thus stay;

We Don Cæsar defend,

If he the word but say.

Mar

Midst this tumult and strife,

Scarce half awake I seem :

The words that you have said

Still paint the pleasing dream.

Don J

Yes, by the name of the king,

Swear I, the sunny dream

Whene'er thou wak'st again

Shall on thee brightly beam.

Don C *[to people]*

Desist, I pray.

Alc

The laws obey.

Don C

Yes, I obey.

Alc

Away.

Peo

Stay, stay.

Don C

No, I obey. Away.

Mar

To-morrow I shall be a duchess.

Don C

To-morrow I no doubt will swing.

Don J

Yes too certain that your fate is.

Alc

March by order of the King.

Mar

Ah, what here do I behold?

Free the gallant captive pray,

I to-morrow shall have the gold,

Gladly I'll the ransom pay.

Don C

Generous creature, they'll not hear you.

Mar

I'll with gold to-morrow pay;

Don C

All good angels hover near you;

Alc

Cease this folly—on, away.

Oh, misfortune, for the quarrel
Must his life ignobly pay ?

Don J

I forewarned him, for this quarrel
He with life must surely pay.

Don C

All must die of something some day
'Tis a debt we all must pay.

Alc

Away, cease this folly and away,
He with life must surely pay.

Cho

Stay, stay.

Don C

No, I obey. Away, &c.

Act II.—SCENE I.—Interior of a Fortress. Don Cæsar asleep on a settle, Lazarillo near him.

Aria—LAZARILLO.

Laz

Alas ! those chimes, so sweetly pealing,
Gently dulcet to the ear,
Sound like Pity's voice revealing
To the dying, "Death is near."
Still he slumbers-how serenely,
Not a sigh disturbs his rest,
Oh, that angels now might waft him
To the mansions of the blest.

Yes, yes, those chimes, so softly dwelling,
As from some holy sphere,
Sounds like hymns of spirits telling
To the dying, " Peace is here."
Come abide with us in heaven,
Here no grief can reach thy breast,
Come, approaching angels wait thee
In the mansions of the blest.

Don C (*Waking*)

Ha, thou boy, tell me what o'clock is't?

(LAZARILLO troubled, points to clock.)

Still two hours to live. Deuce, what made me wake so early ? Dreaming too, my creditors were all transported to the moon. Ha, ha, still two hours ! Boy, how shall I pass the time ?

Laz

Signor ?

Don C

If but two hours of life were thy whole remain of grief or joy in this world—answer me truly, scapegrace, how would'st employ thyself, eh ?

Laz

Pardon, signor, I would send for a priest and confess my sins

Don C

Ha, ha. What, confess *my* sins in two hours?

Two hours might serve thee boy, but for me *two years* would scarce suffice. Well thought, I'll make my will—no, that would scarce occupy two minutes.

Laz

Alas, and is there no one, signor, might supplicate the King to spare thy life ?

Don C

No, P0, boy, no one cares whether I'm shot or hanged.

Laz

No one ?

Don C

No one; yes—one—

Laz

Oh, name him.

Don C

Hither as I came, one poor old man,
With silver hairs, and tear drops in his eyes,
Wept that my life was wasted to a span
And mercy importun'd with bitter cries.

Laz

Thy father?

Don C

Frantic were his looks, that poor old man !
Lost in despair before the guard he ran,
And held a document, at least, so long—

Laz

His sad petition, thee to guard from ill?

Don C

It was, alas! an unpaid tailor's bill,
Ha, ha, ha, this one eternal dun,
Torments of earth, I shall at least out-run.

Don C

Turn on, old Time, thine hour-glass,
The sand of life why stay ?
Quick let the gold-grain'd moments pass
'Tis they all debts must pay.
Of what avail are grief and tears,
Since life which came must go ?
And brief the longest tide of years,
As waves that ebb and flow.

Laz

Nor let the golden moments pass
Like worthless sand away,
For him, oh, be there many years,
Apart from ev'ry woe.

Don J

Despite old Time, thine hour-glass
Turn quickly as it may,
His sand of life shall not yet pass,
If he my wish obey.

Don C

Don Jose in my prison.

Don J

Ought that to surprise you? Am I not an old friend? As first minister I would exert my influence to serve you.

Don J

Have you no last request ?

Don C

Um, none. Yes, yonder boy, who just quitted us; I somehow take an interest in his fate.

Don J

Is he not the cause of your death ?

Don C

Inadvertently. I owe him that—but, then I owe something to everybody.

Don J

You wish me to take the lad into my service ?

Don C

That is my wish.

Don J

It shall be done; what more ?

Don C

Nothing.

Don J

No, is he the last of the Garofas then content to perish like—

Don C

Hush, I fear to think of such ignominy. If his Majesty would but confer upon me the happiness of falling like a soldier.

Don C

Yes, let me like a soldier fall
Upon some open plain,
This breast expanded for the ball,
To blot out every stain,
Brave, manly hearts, confer my doom,
That gentler ones may tell :
Howe'er forgot, unknown my tomb—
I, like a soldier, fell.

I only ask of that proud race,
Which ends its blaze in me;
To die, the last, and not disgrace
Its ancient chivalry.
Tho' o'er my clay no banner wave,
Or trumpet requiem swell;
Enough—they murmur at my grave—
He, like a soldier, fell.

Don J

I pledge my honour to see this performed, on condition

Don C

Condition to me ! what is it ?

Don J

You must marry—

Don C

Marry, I, what, for an hour and three-quarters ? You are jesting.

Don J

No, quite the contrary.

Don C

Ah, then, I see, it's my name you require ?

Don J

Perhaps—

Don C

To elevate some antique maiden, who sighs to become a countess—fifty years of age, no doubt.

Don J

It is immaterial to you.

Don C

And ugly as a Gorgon, eh ?

Don J

You will never behold her.

Don C

How am I to marry a woman I never saw ?

Don J

Her features will be rendered invisible to you by a thick veil, which will also prevent her seeing you; but you must give your honour not even to demand her name. Will you consent to take her for thy wedded wife ?

Don C

I will. Mind, on condition, that I am to be shot instead of hanged.

Don J

Agreed.

Don C

And that I see and carouse with the brave fellows commissioned to despatch me.

Don J

Strange request, however, be it so; a banquet shall be served and your guards attend; and, as your costume is somewhat unbridegroom-like, you'll find apparel more suiting the occasion in yonder chamber. Please you put it on.

Don C

Oh, by all means. Attention to costume is necessary when one becomes a bridegroom.

Don J

Yes, yes, la belle Maritana, my prediction of thy advancement cometh quickly to pass—married to Don Cæsar, the widow'd Countess of Garofa may approach so near the King, as to be ever fascinating in his eyes and heart—but, will Maritana consent to this blindfold marriage? I'll tell her 'tis the Queen's command.

Enter LAZARILLO.

Don J

For me. Um! the King's pardon for Don Caesar; it will not suit the first minister's policy that this should arrive at present. Boy, at the request of Don Cæsar, I admit you at once into my service.

Laz

Thanks, signor, *to-morrow*?

Don J

Why not to-day ?

Laz

To-day he lives who dies, alas, for me. I cannot forsake him till to-morrow, signor, I shall be as devoted to your service as I am to his.

Don J

As thou pleasest. Go tell them at the hotel, yonder, in my name to serve a banquet, for at least twenty, and say to the Captain of the Guard, I would speak to him.

Don J

It is a desperate game I am playing, but the very thought of possessing the Queen brings memory back to the happy time when first I beheld and loved her.

Song.

"In Happy Moments."

Words copyrighted.

Enter LAZARILLO.

Laz

How strange, a sumptuous banquet to be given. This must be some mistake—some—

Enter DON CÆSAR.

Laz

I'm not awake,

Don C

Ah, boy—why, how you stare? Saw'st thou never a nobleman in velvet and gold before ? Ah, here come our guests and the banquet. Bravo, Don Jose.

Welcome friends—welcome to the table—all quickly.

Laz

Am I dreaming?

Enter Soldiers, then Servants.

Laz

Alas, whom see I ? Signor, 'tis the Alcade.

Don C

He's welcome, bid him enter.

Enter Alcade and Officers.

Alc

Don Cæsar de Bazan?

Don C

I sir, am he.

Alc

Your sentence is now changed. 'Tis the decree of the King you be shot; there, 'neath the fortress wall. You, sir, see it done at seven o'clock; the warrant so commands.

Don C

So; are they gone ? That affair is settled. Let us to our cups. Six by the clock; fill up and sing, no time to rehearse.

Enter DON JOSE and MARITANA.

Don C

Fill—Long life and a happy widowhood to my future Countess.

Health to the lady, the lovely bride,
Length of years to her be given;
Like this brightly sparkling nectar.
Radiant with the light of heaven.

Cho

Health to the lady, the lovely bride.

Laz

Life on her each bliss bestow,
Like this cup of rosy nectar,
May her hours with joy o'erflow.

Don C

By this hand so soft and trembling,

By those looks so sunny bright;
'Neath that cruel veil dissembling,
Youth and beauty hide their light.

Mar

Like the mist upon the mountain,
So this veil obscures my sight,
From this bosom palpitation,
Closing every beam of light.

Don J

Hark, the organ, sweetly pealing,
Calleth to the nuptial rite;
Time is flying; quick, be stirring,
You must wed and die to-night.

Don C & Mar

Lo, the organ, sweetly pealing,
Calleth to the hallowed rite.
Ah, what mystery—no escaping—

Don C

I must wed and die to-night.

Mar

I must be a bride to-night.

Laz

Yes, the organ, hope inspiring,
Calleth to the nuptial rite;
Like a spirit seems to murmur—
No; he shall not die to-night.

Cho

Hark, the organ softly pealing,
Calleth to the nuptial rite;
Ah, what hear we—task revolting,
He by us must fall to-night.

SCENE 2,—*Saloon in the Palace of Marquis Montefiore.*

Cho

Ah, what pleasure, the soft guitar,
And merry, merry castinet,

Beguile the hours,
While balmy flowers
And sparkling wine,
With eyes that shine
Like wandering stars together met,
Chase from the heart all sad regret.
Let true delight each bosom cheer
Since not a care can enter here.

MARCHIONESS advances.

Marc

Holy Madelina, what sound was that? My nerves are absolutely aspen leaves.

Marq

Sweet, my lady marchioness; subdue this terrific sensibility; yonder sound, fair excellence, was a—mere nothing; some ruffianly soldier, for drawing his sword in holy week condemned (as one of my rascals informed me) to be shot at seven o'clock.

Marc

Dear me, Marquis, was that all? What a noise they make about trifles. Pray, continue the dance.

Marq

Amiable creature.

Enter DON JOSE.

Don J

Marquis.

Marq

I'm enchanted to behold—

Don J

Suppress these raptures, Monsieur le Marquis, and listen to me. I have conducted hither your *niece*, whom you lost some ten years ago.

Marq

My niece? Impossible. I have no niece, signor.

Don J

Oh, yes, you have : when I gave you the appointment of Grand Director of the Royal Menagerie, you promised to recollect whatever I wished. Stretch you memory a little, Monsieur le Marquis; I say you have a long lost niece.

Marq

Oh, certainly, Don Jose. Now you remind me, I recollect my pretty little niece well enough. Where is the dear little infant ?

Don J

Infant ! um. During ten years' absence she is wonderfully grown up, of course.

Marq

Certainly, she must be in such a lapse of time. Where is she? I'm impatient. Is she handsome, like the family ? Does she resemble me ?

Don J

Judge for yourself; here she is. Madame la Countess de Bazan. Madame—Monsieur le Marquis de Montefiore, your noble uncle.

Mar

A marquis, my—

Marq

But I thought Don Cæsar de Bazan, at seven o'clock this evening, was expected to—

Don J

Join the present party, of course; and this way I perceive he approacheth. You will apprise the Marchioness, your wife, of the return of her lovely relative. I'll instantly and—

Enter THE KING.

Don J

The Countess.

King

Charming Maritana, my beauteous bride.

Mar

Bride.

King

Oh, yes, mine; I could not live without thee. It seemeth to me, beautiful Maritana, as if love's bright genius had but created thy sweet presence to render this world an earthly paradise.

Enter DON JOSE.

Hear me, gentle Maritana,

By the magic of thy beauty;

Hear me sweu-too, fair Gitana

This fond heart beats but for thee.

Captive 'neath thy chains delighted

Tho' its doom be dark and heavy,

By a smile of thine delighted,

Would not if it could be free.

By a smile of thine delighted

Would not if it could be free.

The mariner in his barque

When o'er him dim clouds hover,

With rapture thro' tempest dark

Beholds one star above.

Sweet hope then his bosom swells,

His every care seems over,

Sweet hope then his bosom swells,

His every care seems over.

A smile as from heaven tells

Of home delight and love.

A smile as from heaven tells

Of home delight and love.

Don J

Sire, the guests return to the saloon—withdraw, I beseech, or recognise—

King

And Maritana?

Don J

At the appointed hour, you'll find her at the Villa d'Aranguez—Sire, they come.

King

I depart, remember.

Mar

Gone; am I fiee?

Don J

Yes, till midnight. Go, join in the festivity, and anticipate every happiness; they come to invite you.

Enter MARQUIS.

Marq

Sweet niece, shall we electrify them with a saraband ?

Mar

Dance ? willingly ! The departure of yon dark stranger has removed a cloud from my heart; and a secret monitor whispers me that a much dearer object is not far distant whose presence will quickly confirm every anticipated joy.

Don J

She little dreams that other is no more.

Enter DON CÆSAR.

Don C

Don Jose

Don J

That voice! Who art thou ?

Don C

Don Cæsar, at your service.

Don J

Alive!

Don C

Yes; some benevolent fairy, I presume, withdrew the bullets from the arquebuses. Not liking to disgrace, I won't say disappoint my executioners, I fell, pretended to be shot ? they walked away—I walked hither.

Don J

For what purpose?

Don C

To claim my wife?

Don J

Your wife; who told you she was here ?

Don C

The same good fairy that withdrew the bullets from the arquebuses. Where is she ?

Don J

In that room—find her out yourself.

Don C

I will. Oh, I should know her from a thousand, if only from a touch of her small white hand.

Don J

How to mislead him?

Enter MARQUIS.

Don J

Ah, this creature—where's your wife?

Marq

Receiving the adulations of her adoring guests, as her lovely white hand touches the trembling lute. O—h !

Don J

Ah, I have an appointment ill my gift, Grand Master of the Aviary. Instruct the Marchioness to play a part as I direct, the appointment is yours.

Marq

I, Grand Master of the Royal Aviary, with a pension of——. What part is the divine Marchioness to play, Don Jose? Is it on the lute? She'll suspend your every faculty with a single chord.

Don J

Bah, lute, no, no, I'll tell you,—this way.

Re-enter DON CÆSAR.

Don C

No wife there. Like some phantom, still at every turn she eludes my approach; such is the promised but fading happiness of the profligate, when nothing remains to him but the sad memory of the past.

There is a flower that bloometh,
When autumn leaves are shed.
With the silent moon it weepeth,
The spring and summer fled.
The early frost of winter
Scarce one tint hath overcast,
Oh, pluck it ere it wither,
'Tis the memory of the past,
It wafted perfume o'er us,
Of sweet, though sad regret;
For the true friends gone before us,
Whom none would e'er forget.
Let no heart brave its power,
By guilty thoughts o'ereast;
For then a poison flower,
Is—the memory of the past.

***Re-enter* DON JOSE, MARCHIONESS, and MARQUIS.**

Don J
The Countess de Bazan.

Don C
Ecstasy. 'Tis ber hand.

Marq
Eh ! My wife, Countess de Bezan. And that the man whom they shot this very morning. I'm petrified; I'll alarm all the—

Don J
Silence; remember the appointment.

Marq
I can scarcely restrain my rage.

Don C
Don't be indignant on my account, good marquis.

Marq
If you don't admire her yourself, don't attempt to dishearten others.

Don J
Then you renounce a bride who has married you for your name alone ?

Don C
Can you ask it ?

Don J
Don't be too hasty; be advised by a friend. Your wife is rich I Sign a contract to relinquish her, and quit Madrid for ever. I'll insure you an annual remittance of five thousand piastres.

Don C
Pen, ink, and paper; 'tis done.

Don J
They are here; write.

Don C
You have only to dictate.

Don J
Write, I, Don Cæsar, Count de Garofa, consent to quit the Countess, my wife, and Madrid, for ever, on payment of—

(Maritana sings in the saloon. Don Cæsar pauses to listen.)

Don C
Eh' What's that ?

Don J
Write; write.

I hear it again; 'tis the harp in the air;
It hangs on the walls of the old Moorish halls :
Tho' none know its minstrel or how it came there,
Listen ! 'Tis the harp in the air.
It telleth of tales that are faded and gone;
It telleth of the brave, of the lovely and fair; —
Of a warrior's grave, and a maiden's despair.
List, pilgrim, list 'tis the harp in the air.

Don C

That voice, that voice,
'Tis her's, I swear
With whom I at the altar knelt.

Don J

Cæsar, Cæsar,
Beware, Beware,
Ere all thy danger yet be felt.

Don C

I'll seek my wife

Don J

'Twill cost thy life.

Don J

Lo, a criminal before you,
Fled from justice, guard with life.

Don C

But an instant, I implore you,
Just to know who is my wife.

Don J

No, no, no
It must not be

Don C

Her let me see.

Don J

Away, away.

Don C

Stay, stay.

Mar

Ah, what tumult here ?

Don

Her arrest, too, Alguazils there,
Enter Alguazils.

Don J

Him to prison; her, that way bear.

Don C

Stay, stay.

Don J

To the villa d'Aranjeuz. away, away.

Don C

What mystery must now control,
It maddens, it distracts my soul.

Don J

With mystery their steps control,
Their meeting would distract ray soul.
Mar What mystery, why thus control.
What horror now awaits my soul ?

Mar Marq & Cho

What mystery does thus control,
Not darker clouds than thunders roll.

Sol & Alg

With mystery their steps control,
What anger hath enraged his soul ?

Mar

Who is he ? Oh, let me see,
I will be free.

Don C

Her let me see. Oh, let me free,
Let me free.

Don J

Away. No, no;
It must not be.

Cho

Away; what terrors dread
Each heart control; what consternation
Fills each soul.

Act III. SCENE I.

How dreary to my heart is this gay chamber,
Those crystal mirrors and those marble walls
Add to thy gloom; while sweetly sad remembrance,
The joyful hour of liberty recalls.
My lonely form reflected as I pass,
Seems like a spectre on my steps to wait,
Inquiring from the gold entwreathed glass,
Can mighty grandeur be thus desolate ?

Song.

"Scenes that are Brightest."

Words Copyrighted.

***Enter* LAZARILLO.**

Laz

Madame, from the corridor I perceive a carriage. It is Don Jose de Eh ! Not here. I see—again plunged in melancholy. What can this mystery be ? and who is yonder lady, so secluded,—a prisoner in the palace. Should the queen discover that—

***Enter* DON JOSE.**

Don J

Lazarillo.

Laz

Signor.

Don J

Where's the lady ?

Laz

Signor.

Don J

Um. You saw the cavalier who spoke to me yesterday—did you know his features?

Laz

Yes, signor, they are stamped on every piastre in Spain—it was the king.

Don J

True; but mind—no mistake; nevertheless, if your memory fail in least, look on this likeness, and, when he comes to-night—

Laz

The king, signor ?

Don J

Ay, boy, the king; mind, none else must be admitted.

Laz

Should any other attempt ?

Don J

Desire him, from the lattice there, to depart : if he refuse be ready with your arquebuss, and fire at him.

Laz

I obey, signor.

Don J

Having no real authority for the detention of Don Cæsar, he is unfortunately still at liberty, and in Madrid; luckily, however, his ignorance of the King's pardon will keep him out of the way, for fear of a re-apprehension; and the King, amused by the sparkling eyes of the Gitana, will utterly forget the beautiful Queen, that bright idol which he no longer worships, but for one sweet smile of whom Don Jose would too gladly perish.

So, my courage still regaining,
Banner waving, trumpet sounding,
Nobly daring, my gauge maintaining,
Forward, heart of chivalry !
So the gallant knight, untiring,
On his gallant steed rebounding,
At his lady's feet expiring,
Dies for love and victory.

***Re-enter* MARITANA.**

Mar

That voice.

Don J

Ah, the Countess—

Mar

You ! Oh, do not mock me by that title.

Don J

Nay, it is your own; but you appear uneasy. Have I not kept my word ?

Mar

Perfectly. I am a Countess—I reside in a costly palace. Every desire of my proud heart, save one, has come to pass.

Don J

And that one is your husband. Your cup of delight is now brim full; your husband arrives.

***Enter* LAZARILLO and the KING.**

Mar

Husband—he?

King

Lovely Maritana, do not fly from me. Wherefore tremble ? Fear'st thou me ?

Mar

Indeed, yes.

King

Thou art unhappy?

Mar

Indeed, indeed, yes.

King

Wherefore ?

Mar

Pardon. This strange marriage—thou so exalted, I so humble.

King

Listen to me, beautiful Maritana, listen.

Mar

You *are* my lord—I must obey.

King

Obey ! oh, it is too cold a word. An intruder in the presence of——. Go in, till this be past. I'll follow soon, believe.

Mar

Ah me unlucky Maritana.

King

The prize is mine; at length she believes all.

DON CÆSAR appears in balcony.

King

Ha! a man here.

Don C

That's one way of receiving a gentleman, by sending a bullet through his brains.

Enter LAZARILLO.

Laz

Don Csesar.

Don C

Eh, who knows me? Pardon, signor, I did not perceive you.

King

Why come you in at the window?

Don C

Refused admittance at the door, the window was the only way. Egad, a man needs a stout courage to storm a fortress under such a brisk cannonade. It is but to show the tip of one's feather above your corridor, and whiz comes a bullet at your head. Spirit of Hospitality, how are thy rights abused.

King

I am master here, and insist on knowing your motive for the intrusion.

Don C

Well then since you are master of the house, I come to seek the Countess de Bazan. They say she lives here.

King

The Countess—do you know her ?

Don C

Ha, ha, ha ! She's the acquaintance of ten minutes only; but if you *are* master here, tell me where to find her.

King

I tell; are you aware, signor, who I am—

Don C

Who ?

King

Wh—o ! Don Cæsar de Bazan.

Don C
Parbleu ! I must chastise this impostor.

Laz
It is the King.

Don C
Ha ! The King ? here at this hour !
King And who, signor, pray, may you happen to be ? Your name—

Don C
My name ! Oh, *you* are Don Cæsar de Bazan, I am King of Spain,

Don C
Surely, as thou art Don Cæsar,
Yes, I am King of Spain; ha, ha, ha !
Yes, yes, I am King of Spain.
Yes, yes, I am King of Spain.

King
Insolent ! thou the King of Spain,
I can't my mirth restrain. Ha, ha, ha, ha,
The King of Spain.

Don C
Surely, as thou art Don Cæsar. Yes, yes, &c.

King
The King of Spain.

Don C
The King of Spain, &c., &c.
You marvel, signor, at this hour
We, unattended, here are seen,
So near a pretty woman's door,
That woman, too, is not the Queen.
But Kings, *you* know, like other men,
Sometimes a little thus give way.
Kings are but mortal—Don Cæsar,
Of course you'll not your King betray,

King
Of course, of course,

Don C
Don Cæsar, now I remember well:
A witty, brawling, mad-brained sot,
Beneath his swond it was that fell,
The Captain of our Guard, was't not?
Be kind enough to make it clear,
If shot, as ordered t'other day;
And being dead, how came you here ?
Of course we shall not you betray.

King
Dread sire, your memory is short,

Don C
What forget we ?

King
A most important thing.
Don Cæsar, at eight o'clock, received
The pardon of the King.
The night of his condemnation
He received the pardon of the King.

Don C
Unhappy fate,

The pardon arrived at eight
And I was shot at seven.

King

You to denounce were too late,
You see I am forgiven.

Don C

'Twere useless longer to retain
A title not my own. No, no.

Don C

As you suspect, I—

King

Then you are not the King of Spain.

Don C

No, I my dignity forego.

King

Ha, ha ! I can't my mirth restrain,
So very brief has been your reign,
Most high and mighty King of Spain.

Don C

No, no, I own my title vain,
And doff my borrowed plumes again,
To cry, aloud, vive King of Spain !
No, no, I am not, &c.

***Enter* LAZARILLO.**

Laz

Sir, in haste, a messenger.

King

Ah, from the Queen. Arrived at the Palace, and expecting me, just now. Provoking. Boy, call thy fellowship, and order straight they thrust forth yon stranger, And if our heavy anger thou'dst not incur, see it instant done.

Laz

Sire, I will. My benefactor, Don Caesar, I had nearly shot you just now.

Don C

Never mind, boy; where's that lady?

Laz

If you mean the mysterious lady, who—Ah ! here she comes ! Oh, signor, beware.

Don C

I must speak with her.

Laz

Alas! what peril.

Mar

A stranger here !

Don C

Is it thus we greet ?

Mar

That voice, that voice.

Don C

Once more me meet;

'Tis the Zingara.

Mar

Yes, Maritana.

Don C

Oh, Maritana, wild wood flower,
Did they but give thee a prouder name;
To place thee in a kingly bower,
And deck thee with a gilded shame ?

Mar

No, Maritana—tho' in this bower,
Lips the most pure shall never blame;
A captive, in a stranger's power,
She'll perish ere she yield to shame.
But who art thou my conduct thus to scan?

Don C

I am thy husband, Don Cæsar de Bezan.

Mar

My husband?

Thine for ever is the faithful heart.

Don C

Yes, yes, thy husband, never more to part.

Mar

But how prove it ? Dost thou remember
Those words which at the altar thou said'st to me?

Don C

Yes, yes, I'll prove it, I said, remember,
"The rest of existence I devote to thee,"

Both

Yes, yes, oh joy 'tis he.

Both

Yes, yes, oh joy 'tis she.

This heart, with bliss overflowing
Like the nectar bubbling wine
In the light of heaven glowing
Thrills with ecstasy divine.

Enter LAZARILLO.

Laz

Fly, Signor, guards approach the palace.

Save thyself, escape.

Don C

Leave thee, my wife, the king at the chamber door !

Mar

In yonder garden walketh the Queen. I saw her from the lattice above Fly to her feet; tell her that poor Maritana is here, a captive—in peril—she will rescue me.

Don C

She—this sword—

Mar

No, no, the Queen alone can, will save me. If you love me, do as I entreat—to the Queen, to the Queen !

Don C

To the Queen !

Mar

and Laz Holy mother guide his footsteps,

Guide them at a moment sure,
When the wicked fall and perish,
When the good are all secure,
Sainted mother, oh, befriend him,
And thy gentlest pity lend him.

Laz

That step, it is the King.

Mar

Again so soon—and I—ah.

Enter The King.

King

Listen to me, lovely Maritana ! it is thy King who adores thee. Listen—my diadem-my kingdom—all the wealth of Spain, I place at thy feet. Give me but thy heart in exchange.

Enter Don C

Mar

My Imsband, sire.

King

Why lock'st thou the door ?

Don C

That none else hear what I now dare to utter; thou art my King—thou'st my dishonour sought—my wife insulted—thus I that wrong repay.

King

Intruder, what ho, who waiteth?

Mar

To death they'll drag thee—by the lattice fly.

Don C

Sire, an instant hear me, I bear a mission.

King

A mission, thou ? from whom ?

Don C

Sire, from the Queen, who would save Maritana.

King

How ! did they dare to admit thee to the presence of Her Majesty ?

Don C

No, sire, they did not admit me by the portal; therefore climbed I the garden wall, resolved to cast myself, un-looked-for, at the feet of the queen.

King

What sought thee of the queen ? Audacious !

Don C

To save my wife. That effort saved my king.

King

Thy king !

Don C

At least his honour. To avoid the notice of the guards, hidden behind the foliage, I heard in converse deep, two voices—a woman's and a man's. Shall I go on ?

King

Proceed.

Don C

"Madame, you are betrayed," said the cavalier to the lady. The king to-night meeteth his mistress in yonder villa."

King

And the traitor was—

Don C

Don Jose !

King

And the lady?

Don C

The queen.

King

The queen ! Unlock the door, I say, and let me forth !

Don C

Thou wouldst arrive too late.

King

Too late. Say's—

Don C

Think'st thou Don Cæsar de Bazan saved the man who, though scorned by his queen, to whom he spoke of love, would have betrayed his king ? No, sire. By this true hand the traitor fell. I have done my utmost to preserve thy honour. Canst thou destroy mine ?

King

No, Don Cæsar, and may that loyal sword which has preserved the dignity of your King, ever defend with equal bravery thine own. Rise, I hear footsteps.

Now unlock the door.

Enter LAZARILLO, Officers, &c., of the King's Household.

Noble Sire, we have sought you at the request of her Majesty. King And found us in the villa Count de Bazan, one of our most loyal subjects. Don Cæsar de Bazan, we appoint you Governor of Valentia.

Don C

Grenada is also vacant, sire.

King

Would you prefer Grenada to Valentia?

Don C

Grenada is one hundred miles from Madrid, sire, and beyond the reach of my creditors.

King

Well, well, Governor of Grenada be it then.

With rapture glowing,
Grief no longer one pang bestowing,
Beats this heart with soft love o'erflowing
Every care subdued to rest,
By truth requited !
In this bosom each sorrow blighted,
Love and joy evermore united;
By the smiles of kind friends lighted,
Oh ! what rapture fills each breast.

The end.

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La Fille de Madame AngÔt.

Opera Comique in Three Acts.

Composed by C. H. Lecocq.

Translated from the Original French by Fred. Lyster.

Performed by the Grand English and Opera Bouffe Company.

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Dramatis Personæ.

MADLLE. LANGE.—Actress and favourite of Barras.

CLAIRETTE ANGÔT.—Betrothed to Pomponnet.

LARIVAUDIERE.—Friend of Barras, and conspiring against the Republic.

POMPONNET.—Barber of the Market, and Hairdresser of Madlle. Lange.

ANGE PITOU.—A Poet in love with Clairette.

LOUCHARD.—Police Officer at the orders of Larivaudière.

AMARANTE. Market Women.

JAVOTTE. Market Women.

HERSILIE.—Servant of Madlle. Lange.

TRENITZ.—Dandy of the period, Officer of the Hussars,

BABET.—Clairette's servant.

CADET Market Men.

GUILLAUME Market Men.

BUTEUX Market Men.

Market Men and Women. People, Citizens, Ladies, Hussars, Soldiers, etc.

La Fille de Madame Ancôt.

MADAME ANGÔT'S DAUGHTER.

Act I.

STREET IN OLD PARIS.

CHORUS.

Hand in hand, gaily greeting,
Hand in hand, here we're meeting,
Blessings rare
We wish the happy pair.

Hallo ! Pomponnet!

POM. (*outside*)

Here I am.

CHO.

The bridegroom, Pomponnet.

POM.

Thanks, good friends.

CHO. (*looking off R.*)

Oh ! ain't he gay,

Fine at both ends.

Clairette !

BAB.

Mademoiselle's not ready yet.

CHO.

Indeed ! What, still at her toilet ?

BAB.

Of orange flowers a wreath so gay
A bride must wear on wedding day.

CHO.

Of orange flowers a wreath so gay

She must wear on her wedding day.

POM.

Of orange flowers d'ye say
'Tis for me,
Pomponnet,
She wears this wreath so gay.

POM.

All day long must I be careful
Of this wreath so sweet and fair;
You may look, but must not dare pull.
E'en one leaf or blossom there.
I alone, am its sole owner.
Yes, 'tis mine, you understand,
And to-night I'll have the honour
To undo it with this hand.
Ah!
When I think on't, when I think on't,
How I shake from top to toe,
My wedding-day I'm on the brink on't,
What I feel you ne'er can know.

CHO.

When he thinks on't, when he thinks on't,
How he shakes from top to toe !
His wedding day lie's on the brink on't,
What he feels none e'er can know.

BAB.

Behold the lovely Bride ?

POM.

'Tis my darling ?

CHO.

Keep silence!

CHO.

Beauty without pretence,
Model of innocence,
See her there !
Beauty e'en unadorned
By no means should be scorned,
But by such splendour warned
We hail her, doubly fair.

Come kiss me for your mother !

Come hug me for your brother !

POM.

Soon in rags her dress would be, (*to CLAIR.*)

You'd better kiss no one but me.

CLAIR.

I think I'll kiss none of the three.

CADET.

Well said, Clairette.

JAVOTTE.

Clairette, my darling !

What think you of your wedding-morning?

CLAIR.

What do I think?

CHO.

Take courage, pray

Make no delay.

CLAIR.

I cannot say.

CLAIR.

I owe you all, I, Child of the market.

And when you tell me that wed I must be,

Bright be my future fortune, or dark; it

Rests with you now, I'm obedient you see.

Still, I don't know what I'm vowing and swearing.

No more than a salmon, or basket of greens,

For what wedlock is. Now don't all be staring,

I don't know—on my word—in the least what it means.

CHO.

What modesty ! What innocence !

POM.

She's green as grass, what happiness !

CLAIR.

Loft all alone, a poor orphan, deserted,

You have been parents and guardians to me;

And I've believed what you've always asserted

That parents should order and children obey.

Marriage is pleasant, you always are saying,

To all young girls who are out of their teens;

And I'd content be, since now 'tis past praying,

If I but knew, only knew, what it means.

CHO.

What modesty! What innocence;

POM.

She's green as grass, what happiness!

BUTEUX.

Come, let's be off. This is no time for waiting.

CADET.

It is too soon to see the mayor;

Indeed you know, the truth I'm stating,

For an hour he'll not be there.

POM.

Oh ! how I chafe at this delay,

For every moment seems a day;
So let us haste, and have it o'er,
My trembling heart can bear no more.

CHO.

Yes, let us go and have it o'er,
His trembling heart can bear no more.
Hand-in-hand, gaily greeting,
Hand-in-hand, here we're meeting.
Blessings rare
We wish the happy pair.

A fishwife bold and trusty,
For reasons big us plums
'Gainst her none e'er ran rusty
In market, street, or slums.
When she got in a passion,
And whether right or wrong,
With fist on hip, so fashion—
Her arguments were strong.
Plump and pretty,
Rough and ready,
Lots of spirit she could show;
Joking, smiling,
Sport ne'er spiling,
A rare good sort was Ma'am Angôt.

Chorus.

Plump and pretty, &c.
Once up in a balloon, boys,
She sailed upon the breeze,
Got safely down, and soon boys
She dared the raging seas;
Ta'en captive in far Malabar,
Fat, fair, and forty she,
They took her for a widow there,
And got up a "Suttee."
Fair and forty,
Stout and hearty,
Tempest, faggot, friend, or foe;
Rude wave? dashing,
Lightning flashing,
Nothing daunted Ma'am Angôt.

Chorus.

Fair and forty, &c.
Through all her life a rover,
Of sweethearts she'd a score;
But Turkey gave a lover
Was worth them all, and more.

The Sultan, who'd five hundred wives
In sere and yellow leaf,
Cut off their whole five hundred lives,
And flung her his handkerchief.

Chorus.

Plump and pretty, &c.

Yes : certainly I love Clairetta;
But should I therefore die of grief,
When some other girl, both young and pretty,
Unto my heart may bring relief.
This little note so sweet and pressing,
In style quite worthy of a Queen,
A passion most sincere expressing,
Perfume breathes its folds between.
Yes; certainly I loved Clairetta,
'Tis she, not I, forgets her vows,
And though at first I may regret her
I'll find myself another spouse.
T'other was lovely, there's no denying,
For without beauty there's no power,
So I conclude 'tis worth the trying;
I burn to meet this beauteous flower.
Yes : certainly I loved Clairetta,
But she may wedded be to-day,
And so 'tis easy to forgot her
Since she herself has led the way;
Besides, the unknown, the uncertain
Has for me a charm divine,
So to my first intent reverting,
This unknown fair one shall be mine.
But, still I think I love Clairetta,
Although she's false to me to-day,
And we shall see who'll get the better
When she is Madame Pomponnet.
Who's here, I wonder?

ANGE PITOUT and CLAIR.

Union is strength, I've often hoard so,
Together let us seek the way—
Your mother, dear, would have preferred to—
We'll find it out this very day.

CLAIR.

Suppose some illness I pretend?

ANGE PITOU.

No, no; they'd for a doctor send.

CLAIR.

Ah! no; I fear that is no go.

ANGE PITOU.

—You look too healthy dear, you know.

Madam Angôt would never have done so.

ANGE PITOU.

Another plan I will propose;
Suppose I kill your future spouse.

CLAIR.

Let me see.

ANGE PITOU.

'Tis the very thing, it seems to me.

CLAIR.

No; 'tis no go.

Madam Angôt would never have done so.

ANGE PITOU.

Suppose you say—to Pomponnet—
Renounce my hand this very day !
Or you may find that with my true Love
I might perchance prove falso to you. Love!

CLAIR.

Such things are sometimes done,
But talked about by none.

ANGE PITOU.

Oh ! dear ! Oh ! dear !
We're done for I fear !

CLAIR.

Take courage, Love ! Leave all to me,
If nought turn up to set me free;
When the Mayor makes the demand
"Say, will you give this man your hand?"
Instead of "Yes" I'll answer "No."

ANGE PITOU.

You don't say so.

CLAIR.

I'll answer "No."

ANGE PITOU.

Such good sense, and so pretty,
One sweet kiss, just for pity.

CLAIR.

No, indeed, don't touch my face,
My bridal wreath you might displace.

ANGE PITOU.

That bridal wreath I hate to see,
I ask you now, on bended knee,
Clairette, grant me this favour sweet,
Or I die—Here at your feet.

CLAIR. (*a due.*)

No ! no ! sir, you must not kiss me,
I must go, or else they'll miss me.
Oh; you'll be my ruin now (*he kisses her.*)
Ah ! what are you doing now ?

ANGE PITOU (*a due.*)

No; no! you must let me kiss you,
Never fear, no one will miss you;
Quite wrong you are construing now

What I would bo doing now.

(Solo)

One sweet kiss I pray you grant.

CLAIR *(solo.)*

Kiss you! No; indeed I shan't.

ANGE PITOU.

Clairette, grant one little kiss,

One sweet foretaste of our bliss,

Clairette!

CLAIR.

No !no!

You will be my ruin now.

Ah ! what are you doing now?

ANGE PITOU *(a due.)*

At your feet I'm suing now,

Don't blame what I am doing now *(kisses her.)*

ANGE PITOU

The deuce ! You're Larivaudière!

LAR.

Yes, I am Larivaudière.

ANGE PITOU.

Well, 'tis really rather queer

That you ill person should be here.

LAR.

You did not think to see me here,

Don't you feel it rather queer ?

ANGE PITOU.

Ha! ha! ha! ha! *(laughing.)*

LAR.

What the devil makes you sneer ?

ANGE PITOU.

(serio comically.) 'Tis the great Larivaudière.

LAR.

(imitating him.) Yes, 'tis I, Larivaudière.

ANGE PITOU.

Egad, I did'nt know you.

LAR.

Oh I no offence indeed sir,

Will you help me at my need sir,

And just change in your clever song

Larivaudière to Lavaujon.

ANGE PITOU.

No; that would spoil the rhyme.

LAR.

We'll make that right in time,

A thousand crowns I'll freely spend.

ANGE PITOU.

I'm not for sale, sir—there's an end.

LAR.

Five thousand: will that do ?

ANGE PITOU.

No, not for Ange Pitou.

LAR.

Well, then, I'll give you ten !

ANGE PITOU.

Ten thousand!

Lar.

Ten thousand, net !

'Tis a fortune for Clariette!

Why Pomponnet she'd quite forget.

Lar.

He hesitates—he's lost.

Come, come, don't count the cost,

Ten thousand.

ANGE PITOU.

No!

LAR.

Fifteen I proffer,

ANGE PITOU.

I scorn your offer.

Lar.

Well then here's twenty thousand for your coffer

ANGE PITOU.

Honour's more than gold.

Lar.

More argument to shun,

Say thirty thousand told.

Come, d'ye say Done!"

ANGE PITOU.

Thirty thousand!

Lar.

In gold!

ANGE PITOU.

At thirty thousand I am sold.

Lar.

And you yourself will sing the song ?

ANGE PITOU.

I know I'm doing very wrong.

Lar.

You'll sing the song!

ANGE PITOU.

I'll sing it without fail,

But you must pay me on the nail.

Lar.

Correct, I'm sure, you'll find the tale.

ANGE PITOU.

(*a due.*) So at last the bargain's ended,

With Clairette I'll gaily spend it.

For in Paris all's for sale

If you can pay down on the nail;

Easy way to end all bother,

Swap one surname for another,

And just change in my little song

Larivaudière to Lavaujon.

Lar.
(*a due.*) So at last the bargain's ended,
He may gaily go and spend it,
For in Paris all's for sale
If you can pay down on the nail.
Easy way my fault to smother,
Swap one surname for another,
And just change in a little song
Larivaudière to Lavaujon.

(*Exit LARIVAUDIÈRE.*)

You said you'd sing a song,
Hot, and fierce, and strong
Come, begin at once, or dread our anger,
Come, come, now don't be long,
We'll have it right or wrong;
You promised us a song, you did,
So come begin, do as you're bid,
Sing us the song,
Don't be so long.

MARKET PEOPLE.
Just see what a riotous crowd!
What's this rout?
What's about?
CITIZENS.
Ange Pitou from singing has backed out.
MARKET PEOPLE.
Pitou, he is a lout!
A lout! a lout! a dirty lying lout!
CITIZENS.
No! no! no! He's merely a poltroon.
A NONDESCRIBT.
He fears that if he sings he'll get in quod too soon.
CLAIR. (*at the window.*)
A happy thought—
I'll work it out,
For singing treason they'll nab one, no doubt.
CITIZENS.
He promised us a song.
So let him sing it quick;
Come, don't be long,
Or we will break your neck.
Sing the song,
Don't be long,
You said you'd sing a song,
Both hot, and fierce, and strong;
Come, begin at once, or dread our anger,
Come, come, now don't be long,
Well have it right or wring.
You promised us a song, you did.

So come begin, do as you're bid,
Sing us the song,
Don't be so long.

CLAIR. (*coming forward*)

Stop, I say.

POM.

Shut up, I pray.

CLAIR.

This very song that he has lost to-day
I picked up as it in the gutter lay;
I can sing it every line,
Indeed it's monstrous line.

CHO.

What ! singing in the streets!

POM.

And when the Mayor now for us waits,

CADET (*furious*).

Our child to be singing,

Her voice all through the dirty gutters ringing;

Yet I'd like to hear the song.

CHO.

Yes, we'd like to hear the song,

Come listen all to this fine song.

ANGE PITOU.

I tremble.

CLAIR.

Here goes—hurrah!

CLAIR.

In days of yore, when kings had power,
They presents gave both rich and rare
To all their fav'rites of the hour,
Both male and female, dark and fair.
Republics now are all the go,
Yet things are no better as they are,
For Ma'amselle Lange, as we all know
Is the fav'rite Sultana of Barras.
He is our King, and she is our Queen,
And I don't think we've altered our case at all,
For no better off the people's been,
The Rich still push us to the wall.

Chorus.

He is our King. &c.

CLAIR.

To tax the people is not fair,
Our kings they did it ev'ry day,
And Barras lets Larivaudière
Our pockets pick his debts to pay;
Thus you see things are the same,
Whether Royalty be up or down,

Nought is changed except the name,
Our Monarch reigns without his crown.
He is our King, &c. (LOUCHARD *exit.*)

Chorus.

He is our King, &c.

LOU. (*to Soldiers.*)

Arrest that girl!

CHO.

Ah!

ANGE PITOU.

Arrest her if you dare,
You do it at your peril,
The song I say is mine.

CHO.

Let go the girl, or else we swear
We'll murder you as you stand there.

POM.

Have mercy, pray.

ANGE PITOU.

The song is mine I say.

POM.

All ! 'tis too bad I say
T' arrest her on our wedding-day.

CHO.

No ! our child shall not be taken
Pris'ner on her wedding-day;
Clairette shall not be forsaken,
Nor a captive made, we say.

CLAIR

Oh! I'd rather far be taken
Than remain here free to-day,
For while in prison I am quaking,
I can't wed little Pomponnet.

Cho.

She shan't be ta'em away,
She must wed Pomponnet.

End of Act.

Act II.

Saloon in the house of MDLLE. LANGE—brilliantly illuminated.

MDDLES. DELAUNAY, CYDALISE. MADAME HERBELIN, *and others all dressed in the most exaggerated fashion of the period* (MERVEILLEUSES) *and* LARIVAUDIÈRE.

No! we really cannot believe it,
Our minds will not receive it,
This story you tell is so strange;
Though we read it in the papers—

Such scandal, such dreadful capers,
Sure the world must be going to change.

LANGE.

Men were made but for woman's diverting.

CHO.

And for flirting.

LANGE.

And though we are weak and they are strong

We by the nose lead them along;

For we can coax and charm them still.

And make them do just as we will.

A soldier is just like a stupid bird—

All fuss and feathers, trained and spurred;

He thinks he knows a thing or two,

We'll show him that we do.

In woman's weakness lies her power,

The weapons that we prize

They flash from out our eyes;

And 'neath that flery shower

The strong man faints and dies.

At the glance of our eyes

He faints and dies.

CHO.

Men were made but for woman's diverting,

And for flirting:

And though we're weak and they are strong

We by the nose lead them along;

For we can coax and charm them still.

And make them do just as we will.

LANGE.

Our enemy, though great he be,

The conqueror of Barbary.

He shall not make us fear

Tho' he took Aboukir;

We, without danger vict'ry gaining,

Our conquests have secured

By Smile and glance and word;

Much greater end? obtaining

Than he does by the sword.

Cho.

Men are made, &c.

POM.

To worldly craft she's such a stranger

That she scarce knows what she should say,

And in her childish simple play

She's ignorant of ev'ry danger.

In this our Land of Liberty

She told the truth, and so you see

How very simple she must be;

Yes; she's to Liberty a stranger,
She is so innocent of evil,
That e'en the powerful she would chaff,
And meaning not to be uncivil,
'Gainst e'en the highest raise a laugh
And with a song so light and gay
She'd sing our characters away,
And all in simple childish play
She's to society a stranger.

CLAIR. & LANGE.

(*A due.*) Oh ! happy, happy days of childhood,
When we sweetly lisped "Mamma," "Papa;"
When all our cares our mother mild would
Soothe, and teach us B A, ba.
Those days have vanished far away—
Ah! why could they no longer stay?

LANGE. (*solo.*)

Do you remember when one summer's day
You told me all your life's strange story;
And, on the sly, we turned it to a play,
And acted it in solitary glory ?

CLAIR. (*solo.*)

And all the fishwives' *polished* talk
We pattered long ere we could walk,
And innocently swore and cursed,
And of market slang we used the worst.

LANGE. (*solo.*)

That catechism I surely durst
Safely assert we learned the first.

Oh! happy, happy days, &c.

LANGE. (*solo.*)

But now that I am rich and pretty,
What things they write and sing of me.

CLAIR. (*solo.*)

Alas! 'twas I who sang that ditty—
'Twas I who said such things of thee.

LANGE.

I don't mind it now, my darling,
But in old times long ago
I'd have done a little snarling,
In the style of Ma'am Angôt.

(*Sticks her arms akimbo, and, assumes the manner of a fish fag.*)

Let me alone,
Ma'am'selle Suzon.
If you address me in that tone
I'll make you groan, and sigh, and moan,

For I'll demolish your chignon.

CLAIR.

And I, on my part, would have said—
See this pink of virtue rare,
with her arms and legs all bare;
Sure it must be Venus fair,
Dressed in nothing but her hair,
Come from ocean's ebb and flow,
Just to make a good scare-crow.

LANGE.

Yes : that's the way we'd have our say.

CLAIR.

Yes, bet you may; that was our way.

LANGE.

That's worth all formal stiff propriety,
And the tone of your so-called best society.

Ah ! at school we lasses learnt a lot
Of curious things each day;
But whether from our books or not
I'd hardly dare to say;
And indeed no girls are fools
Who have studied in good schools.

CLAIR.

Ha ! ha !

LANGE.

Ha ! ha !

For our school days—hurrah !

Couplets.

LANGE.

The Government sometimes is wrong,
It's very best friends must allow it;
But you may find out before long
That you blame it because you don't know it.
The Republic may not have an air
So soft, so alluring as mine.

ANGE PITOU.

Sure no manner on earth can compare
With the grace that distinguishes thine.

LANGE.

There is nothing impossible here,
Not even to recognise merit;
And tho' you will not own it. I fear,
The Republic admires your spirit.
The Government loves a brave man
Who points out its faults without shrinking.

ANGE PITOU.

No more words, strive no longer I can,
I'm of *you*, not of politics, thinking.

LARIV.

Eh !

LOUCH.

Eh !

LARIV.

HOW !

LOUCH.

How !

LANGE.

Now you know it all,
'Twas tor her
This gentleman did on us call.
Ugh! you horrid bear,
How you stare,
For ladies' nerves you little care.

CLAIR.

No I no ! it was myself, not she,
That Pitou came in here to see;
But still the fear that he was faithless
Made me quite uneasy be.

LANGE.

Yes, I tell you t'was not me.
But t'other whom he came to see;
Yes! yes! you horrid growling bear,
For ladies' nerves you little care.

ANGE PITOU.

Ah! then I see it was not she
That I was hither brought to see,
So from temptation I will flee,
Or lost I'll surely be.

LARIV.

So then it was not she
That this fellow came to see.

LOUCH.

No ! no ! it was not she
That this fellow came to see.

LARIV.

But hold ! This Pomponnet you've given your word to marry,
And you deceive me still?

CLAIR.

No, no ! in verity !

LANGE (*to* LARIV.)

Your vile doubts away your judgment carry,
Can you distrust my sincerity ?

LARIV.

Dare you now swear, this instant, on your knees,
'Tis this young man you love?

CLAIR.

Yes ! since needs must, before heaven which my truth sees
That I love but him.

LANGE.

Poor little thing; in saying that word Love
The blush would come, but what matter!

LOUCH.

I'm tired of all this patter.

LARIV.

And you too. my vocal friend here,
Was it love for Clairette did you send here?

ANGE PITOU.

Most solemnly I vow and own
I came for her and her alone.

LANGE (*aside.*)

Oh ! what a lie

Oh ! Fie ! fie !

LARIV.

On your word ?

ANGE PITOU.

On my word.

LOUCH.

Oh ! what a lie !

CLAIR

A story so surprising
I never heard before,
And though doubts may be rising
They'll act on them no more.

LANGE.

A story so surprising
I never heard before,
And tho' doubts may be rising
They'll act on them no more.

A. PITOU

A story more surprising
I never told before,
And tho' doubt? may be rising
They'll act on them no more.

LARIV.

A story so surprising
I never heard before,
And tho' doubts may be rising
I'll act on them no more.

LOUCH.

A story so surprising
I never heard before,
And tho' doubts may be rising
He'll act on them no more.

LARIV.(*to LOUCHARD.*)

What say you now? You old woman ! you ass ! you blind bat ! you fool !. you jackdaw !

LOUGH.

Excuse me, pray; to err is human I but believe what I saw,
Though to my eyes all things do change;
Yet still I think.

LARIV.

What do you think?

LOUGH. (*recollecting himself.*)

That the lovely Ma'amselle Lange
Is of virtue the pink !

LANGE

E'en a policeman allows it,
I'm an angel, good as gohd,
So you see ev'ry one knows it,
And my wings I'll soon untold.

CLAIR.

E'en this policeman allows it,
She's an angel, good as gold.
Ye? ! indeed ev'ry one knows it,
And her wings she'll soon unfold.

A. PITOU

Yes ! indeed ev'ry one knows it,
She's an angel, good as gold.
Yes ! indeed ev'ry one knows it,
And her wings she'll soon unfold.

LARIV.

E'en this policeman allows it.
She's an angel good as gold.
Yes ! indeed ev'ry one knows it,
And her wings she'll soon untold.

LOUCH.

I, a policeman, allow it,
She's an angel, good as gold.
Yes I indeed ev'ry one knows it
And her wings she'll soon unfold.

When we Conspirators would be,
And turn the world topsy-turvee,
Each one must wear beneath his hat
A fair-haired wig, and black cravat.

LANGE.

As brother traitor, pray accept our greeting.

TREN.

We, ah heah, and in this place,
We ah not afwaid of meeting
A wegiment—we would not feah to face.

ANGE PITOU.

Oh ! bravo !

LANGE.

Pray calm these trembling fears;
I but present you a recruit,
The singer whom you've heard about;
Who, in the street, does every day
'Gainst wealth and power still raise his lay.

TREN.

But he don't weah beneath his hat,
A fair-haiwed wig and bwack cwavat.

OMNES.

No; he don't wear, beneath his hat,

A fair-haired wig and black cravat.

CLAIR. (*enters.*)

Ah ! you are here.

OMNES.

Who can this be?

LANGE.

What on earth brings you back here?

CLAIR.

Oh! I fear

From my casement clear

Fierce soldiers do appear.

They're coming near—

Augereau's soldiers now are here.

OMNES.

The soldiers fierce are near;

Fly from here, fly from here!

The house is quite surrounded,

And we are all impounded.

TREN.

We're lost, I say.

LANGE.

To save us there's one way;

To surprise these soldiers rough and hearty,

We'll improvise a wedding party.

Here's the Bridegroom and the fair Bride—

But all these wigs of yellow hair

And black cravats that you all wear—

TREN.

(*throwing off wig and cravat, and showing red cravat.*)

Bah! Theah goes wig and yellow haiah,

My black cravat will follow—Theah!

OMNES.

There goes our wigs of yellow hair,

Our black cravats must follow—there!

(*knocks outside.*)

LANGE. (*speaking*)

Open all the doors. Now gentlemen, Choose your partners.

Dancing, glancing,

All delight enhancing.

Oh! what pleasure,

Beyond measure,

Sweeter far than power or treasure.

Dancing, glancing,

All delight enhancing.

Oh ! what pleasure,

Beyond measure,

Sweeter far than gold or power.

Dancing, glancing,
All delight enhancing.
Oh ! what pleasure,
Beyond measure,
Sweeter far than gold or power. Tra, la!

(enter soldiers.)

LANGE.

What would you have? Come, speak; what means this riot?

OFFICER.

We seek these traitors who are here.

LANGE.

In my own humble home, I wish for peace and quiet.
The traitors you fear
Shall appear.
They are here.

A wedding party is here assembled;
And tho' not invited, still welcome you'll be.
But tho' at your valour Egyptians have trembled,
You'll not find Parisians so weak in the knee.
Stay then, stay,
We heartily pray!
Mirth, feasting and pleasure's tho order of the day.
Happy we'll be,
For pleasure is free;
And you, Mister Officer, shall dance with me.
Around we'll spin.
See who will win—yes !
Dancing, &c.

CLAIR. *(valsing with PITOU)*

Sure, in this world there's no pleasure like dancing.

ANGE PITOU.

Oh! How I wish you for ever were mine.

CLAIR.

Ah! do not doubt, seize this moment entrancing,
I swear that my hand shall be thine, only thine.

LANGE. *(overhearing.)*

"Only thine!" Clairette!

OFFICER.

Pray don't stop yet.

LANGE.

Ah! no!

OFFICER.

Are you ill! One word and I go.

LANGE.

No, no I 'tis nothing, a slight vertigo.

(aside)

Traitors to me,
But avenged I will be.

CHO.
Dancing, &c.

END OF SECOND ACT.

ACT III.

GARDENS OF CALYPSO.

All the Market People, &c.

CHO.
Room there, room there, lads and lasses,
Pleasure now is all the go.
For we can see whene'er she passes,
'Tis Mademoiselle Angôt.

CADET.
Is't yourself ?

AMAR.
Whence come you now ?

CADET.
Where did you get such stunning clothes ?

AMAR.
You won't refuse to tell I s'pose
Who gave these gaudy things to you.

CLAIR.
For me you've spent your money freely.
And brought me up nice and genteely,
And taught me still the truth to tell,
And I've obeyed you pretty well.
Whene'er I walked in square or street,
With eyes cast down each man I'd meet;
But, though I seem demure and quiet,
My nature impels me to noise and riot;
Yes! of Ma'am Angôt I'm the true daughter,
My blood can't run slow like cold water.
Look at me, and you'll know
That I'm Ma'am selle Angôt.

CHO.
Of Ma'am Angôt she's the true daughter, &c.

CLAIR.
You chose, I own it, with dejection,
A husband worthy of affection.
But ah ! I loved another man.
I can't help that ! Can you ? who can?
So, as my love I could not smother,
And I could not wed the other,
I thought it much the better way
To go to gaol on my wedding-day.
For of Ma'am Angôt I'm the true daughter, &c.

CHO.

Yes! of Ma'am Angôt, &c.

LARIV.

She is not here, I shall be off (*going*).

(*They jostle each other.*)

LARIV.

Look where you're going, stupid ass!

POM.

You fool;

What have I said?

LARIV.

He's a rough.

POM. (*getting away from each other.*)

He's a rough.

Oh dear ! I fear that I am done for,

He'll surely find me out I fear;

Oh dear ! how queer—'twould be no fun, for

He's certainly a market rough.

(*They put on a boastful air. and bully each other.*)

LARIV.

I'd like to know if you've bad sight, sir,

POM. (*aside.*)

'Tis said soft answers turn away wrath—

(*Aloud.*)

I don't see very well by night, sir.

LARIV. (*aside.*)

I believe he's frightened, by my troth.

(*Aloud*)

Look here, young man, I'm Bill the Bruiser!

POM. (*aside.*)

If I should tremble I am lost—

(*Aloud*)

Old man, my name is Jim the Cruiser,

Of fistic science I can boast,

Blow me tight, will you fight?

Don't keep me here all night.

If you want a bellyful, put your dukes and perform.

LARIV.

'Tis by far too public here.

POM.

I think the old un 'gins to fear—

(*putting himself into shape*) Come and take your gruel hot.

LARIV.

NO, thanks ! my own's at home now, in the pot.

(starts to escape—his hat and wig falls off, leaving his head quite bald.)

POM.

Why, what's the matter with his hair?

LARIV.

Mercy, pray! don't kill me quite.

POM.

Why, surely 'tis Larivaudière!

LARIV.

Alas, good sir, you are quite right!

POM.

I'm the barber Pomponnet.

LARIV.

Pomponnet!

POM.

Larivaudière!

Ha ! ha ! ha ! &c.

Just twig his ugly mug there.

Oh ! yes, I see his pug there !

He put me in a pretty fright.

Dressed up like that at night.

Ha ! ha ! ha ! &c.

CLAIR.

I own my future spouse is handsome,

And charming I declare;

And as a friend I like him well,

But as a husband I do not care.

POM.

Oh, dear! what is that I hear ?

LARIV.

'Tis very clear.

CLAIR.

Besides; I tell you plainly, I love another better far.

POM.

Another!

CLAIR.

Another! handsomer, more manly.

LARIV.

'Tis very clear. That's the bar.

POM.

Oh ! Groat Heauen, how I tremble.

I'm going to faint away.

CLAIR.

But he's beginning to dissemble.

And my true love to betray.

This is the matter so mysterious

Which must be brought to light,

The affair so grave and serious

Which calls us here to-night.

(a trè.)

This is the matter, &c.

CLAIR.

You must have heard of a wooman called Lange,
An actress, young, clever, and fair—

POM.

(*speaking.*) Yes, I——

LARIV.

A little.

CLAIR.

Have you heard the story strange,
Which they're telling ev'rywhere?
For Barras she made believe to care;
But was not true,
She tricked him too
For that old ass Larivaudière.

LARIV. (*furiously.*)

Old ass!

POM.

Turn about is fair play.

CLAIR.

To hear the rest I prithee stay,
This fair lady did not stop there;
But for a third gallant so gay,
She humbugged old Larivaudière.

LARIV.

Oh ! dear !

What is this I hear ?

POM.

'Tis very clear.

CLAIR.

At her own house she now receives him,
And for the youthful lover here
She hoodwinks and deceives him.

POM.

'Tis very clear.

CLAIR.

Ah ! Great Heaven ! how I tremble,
I am going to faint away,

LARIV.

And to my face does she dissemble,
And my false love tempts away.

(*a tré.*)

This is the matter so mysterious, &c.

LARIV.

By Jove, I am Larivaudière!

CLAIR.

You need not say.

LARIV.

The deuce you say.

POM.

That's gay.

CLAIR. (*giving him her hand.*)

My bridegroom, Pomponnet.

POM.

Look hero, I say.

CLAIR.

Only my way!

LARIV.

Revenge! Revenge, I cry.

CLAIR.

Be prudent, sharp, and sly,

And very soon the quarry will fly. (*looking off.*)

Ah ! there below, can it be ? Sure 'tis he !

POM.

'Tis he.

LARIV.

What he?

CLAIR.

Revenge! No apology will do!

For to punish this false lover,

And my deep disgrace to cover,

I declare over and over (*to POMPONNET*)

I could almost marry you.

Come with me,

You shall see

That I mean what I am saying,

And perhaps.

My brave chaps,

Into your hands I may be playing.

I desire

Vengeance dire,

All my blood is now on fire.

LARIV. AND POM.

We shall see, we shall see

If she means what she is saying;

And perhaps, lucky chaps,

Into our hands she may be playing.

Here's my hand, understand

That for one thing we are praying.

We desire

Vengeance dire,

All our blood is now on fire.

(*Eenter* ANGE PITOU.)

Finale.

ANGE PITOU (*reading letter.*)

"Dear enemy whom I ought to detest,

To punish whom I ought to do my best,

I must confess—since there's no use in feigning,

My yielding heart, forgetting its disdain,

Now humbly prays, to Belleville you will go

At nine to-night, at the Ball of Calypso;

There a fond and faithful damsel you will meet

Who treads all former quarrels 'neath her feet."

LANGE.

And. is that signed?

ANGE PITOU (*shewing letter.*)

The name is thine!

LANGE.

Then 'tis forged—I'm betrayed.

ANGE PITOU.

May be so ! but the letter and its messages are mine.

LANGE.

But hear the *other*—(*reading*)—

"I know I'm silly in yielding to passion

Without e'en hope or joy to cheer me on;

But then I love you with such adoration

That for me, without you, pleasure life has really none.

There is a place close by your gates, quite free from noise or city riot,

A little ball, select and quiet;

There you can go,

Incognito,

Dressed like a woman of the market

And we'll meet in groves so dark it

'Twill ne'er be known that we did so.

You whom this heart doth fondly cherish.

Yes; you alone decide my fate.

If you delay I'll surely perish,

And when you come 'twill be too late."

ANGE PITOU.

This really is enough to drive one mad. It is too bad.

LANGE.

'Tis signed "Ange Pitou!"

(*a due*)

What shall we do now?

This meeting we shall rue now.

LANGE.

Let's fly : there's time to say no more.

ANGE PITOU.

Fly! oh! say why?

See you not 'tis ?

Who love, nay, who adore but thee,

And woe to him who shall my rival be.

OMNES.

(*coming forward.*) Ha! ha! ha!

Your secret's known,

To all the winds of Heaven 'tis blown.

ANGE PITOU.

The one who stays me shall repent

That o'er he stand—

CLAIR. (*appearing.*)

I am that one.

OMNES.

Clairetta!

CLAIR. (*to LANGE.*)

So then 'tis you, fine Madame Bubble,

Who makes all this toil and trouble;
Tho' of lovers you have two,
One very old and one not new;
But it you had of beaux a score
I do believe you'd cry for more.
This one you're welcome for to hug
Since you're so taken with his mug,
Although he did belong to me,
Yet you may have him, do you see
I make you a present of this chap,
For I don't value him a rap.
One old, one middle-ged, and one a boy makes three.
So with your triple lovers may you happy be.

CHO.

Hurrah ! she and no other
Could give it to her so;
True daughter of her mother,
Pitch in Ma'am'selle Angôt.

LANGE.

Oh! what a gentle simple maid;
I'm really very much afraid
That for a lady, fine as she,
We arc not fit society.
Such choice and pretty flow'rs of speech
Are not in ev'rybody's reach.
So, in accomplishments so rare,
I'm sure with you I can't compare.
But, next time, if you'd keep your sweetheart,
Don't let him my features see;
Or you'll find 'twill be indeed hard
To keep him off from spooning me.
A nod's as good's a wink To a blind
horse, so they say;
So go home, and be wiser for another day.

LARIV.

Ah ! 'tis too much. To brave me thus you dare.

LANGE.

Good gracious me; 'tis he!

LARIV.

Yes; 'tis Larivaudière!

LANGE.

Ha ! ha ! ha !

CHO.

Ha ! ha ! ha !

LARIV.

Rage and anger chokes me quite;
Faithless woman, I know all;
But be sure, this very night
Vengeance on your heads shall fall.

ANGE PITOU.

You keep quiet.
All this riot
Will not mend affairs one bit.
Dry up talking,
Off be walking,

Or your head I'll surely split.

CLAIR.

Yes, my dear, you
Need not fear to
Of my lover me deprive;
For I tell you
Such a fellow

LANGE.

Will lead you an awful life.
Oh ! my dear, I
Really fear I
Of your lover you deprive;
Such a fellow,
I must toll you,
Is not often met in life.

ANGE PITOU.

Pray keep quiet,
All this riot
Will not mend affairs one bit—
Dry up talking,
Off be walking,

POM.

Or your head I'll surely split.
Let them go it,
For I know it,
All their anger will have died
In a minute;
All this din it
Into silence will subside.

LARIV.

'Tis past joking,
I am choking;
Tremble ! for I all do know.
Vengeance dread now,
On your head now
My great rage will surely flow.

CHOR.

Come, keep quiet,
All this riot
Will not mend affairs one bit.
Dry up talking,
Off' be walking,
Or your head will surely split.

CLAIR.

We've had enough of all this scandal.
Lange! here's my hand!

LANGE.

After such a fight?

CLAIR.

Don't give our enemies a handle,
We've had it out, so don't keep spite.

LANGE.

All right!

LARIV.

But this aint right.

CLAIR.

Be quiet ! If to speak you dare
I'll split on that little affair
Which I found out last night.

LANGE.

Come then, your sister now be greeting,
I here propose a merry meeting;
What say you, my dear friends?

OMNES.

Ah! yes, indeed, we're all your friends.

POM. (*seeing CLAIRETTE weep*).

What's this? surely she is weeping.

CLAIR.

I ! No.

POM.

Yes! yes, indeed 'tis so.

OMNES.

Why are you weeping?

CLAIR.

No 'tis nothing.

ANGE PITOU.

If one, repenting, could but show you,
If to your side I dared to creep.

CLAIR.

Ah! no, indeed you do not know me,
'Tis not for such as you I'd weep.

Oh! yes indeed I'm sorry,

And weep to think it true

That e'er I thought to marry

A nincompoop like you.

If I my hand should offer now

To worthy Pomponnet,

He would refuse the proffer now

And turn from me away.

POM.

Only try me,

Don't deny me,

I know' when I am well off;

I will take you,

And will make you

One at whom no tongue dare scoff.

OMNES.

Don't delay now,

But to-day now,

Trust me, it is better so,

That the padlock

Firm, of wedlock

Should make fast Ma'amselle Angôt.

ANGE PITOU.

It has not ended

As I intended,

But perhaps 'tis better so;

Time will show.

LANGE.

So now all troubles over,
Each take partners for the dance.

POM.

Yes, let us have a wedding,
To show how we do in France.

LANGE.

But where's the bride ?

CLAIR.

Where? Here!

Yes ! of Ma'am Angôt

I'm the true daughter,

My blood can't run slow

Like cold water.

Look at me and you'll know

That Pm Ma'amselle Angôt.

CHORUS *and* CHARACTERS.

Yes Ma'am Angôt

She's the true daughter,

Her Mood can't run slow

Like cold water.

Ho ! ho ! ho ! ho ! ho ! ho ! ho !

Hurrah for Ma'amselle Angôt!

END OF OPERA.

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A Photographer's Diary.

ON April 15 I left Port Chalmers for a photographic trip in the North Island, which it was hoped might include the "King Country," though how the latter was to be done I had but the vaguest idea; but on calling at the Government Buildings, Wellington, on April 20, and interviewing some high officials, was told I had better attempt to enter the mysterious King Country from the North by Te Awamutu, the present terminus of the Central railway, as unless I could come across Mr Rochfort, C.E., the engineer of the railway, I could scarcely expect to get in by way of the Wanganui River. This was a matter of regret, as I had heard from Wanganui citizens and others of the scenic beauties of that river.

April 21.—Having, among other things, to "do" the Manawatu Gorge, left Wellington for the Wairarapa district, and stopping at Featherston *en route*, secured some telling pictures of the Wairarapa Valley and Lake : then on to Masterton.

April 22—Made the best of my time with the camera before the coach started at 12.45 through the Forty Mile Bush to Woodville.

April 23.—Woodville (we are now in the Provincial District of Napier) is at present small as far as number of buildings is concerned; but there is much bustle observable, and a general air of going-to-bc-something-very-goon pervades the place. Two factors contribute to this. First, its position as a centre from which three lines of coaches connect with three lines of railway—namely, to Tahoraite, whence the rail is completed to Napier; second to Palmerston North, from which New Plymouth can now be reached without a break; and lastly to Masterton, thence by rail over the Rimutaka range to Wellington—my own route—of course reversed. The second factor is the increase of settlement and the very lively land speculation one hears of on all sides. A drive of four miles brought me to the much-talked-of Manawatu Gorge. In its winding course of over three miles it certainly presents some beautiful pictures, and the camera was by no means idle, but on returning to the hotel I found I could not "gush" sufficiently to satisfy the ideas of the residents. To one who had photographed the Otira and Bealey Gorges, to say nothing of minor ones, such as the Moonlight, it was somewhat of a joke to find the Manawatu regarded as one of the finest specimens of New Zealand gorge scenery. Still it will be highly interesting to railway travellers, for the line—the survey now complete—will pass through its entire length.

April 24.—If I could have been content now to push on northwards, it would have been well for me; but I "hankered inter" some views of the Forty-mile Bush; and at the close of to-day's work, seeing a lovely little glade open on the side of the road, stopped my trap, and went in to prospect. A huge dead tree hung over a perpendicular gully, thick undergrowth concealing the depth. To walk along this seemed the best way of securing a view of the charming nook below. However, it began to tremble in a very suggestive manner, and turning round to return, I stumbled, and the exertion of recovering myself broke the trunk, and I fell headlong into the gully. In my downward course I had time to wonder how far I should fall, when a piece of the tree, as big as myself, struck my leg just as the bottom was reached. The noise of the fall had brought the driver of the trap to the scene, and, after a time of semi-unconsciousness, with his help I managed to crawl to the vehicle.

April 25.—This morning found myself almost unable to move, and my prospects of making the longed-for trip through the King Country seemed exceedingly shadowy.

April 30.—Have been assiduously cared for these six days by all at Mr Murphy's hostelry, but determined to-day to cast away the Crutches that I have hitherto been glad of, and make another stage of the journey. So by coach and rail to Wanganui.

May 1.—Had only intended to pass through Wanganui to New Plymouth, taking steamer there for Manukau, but I was destined to reach Auckland by a more enticing route, and to carry out my pet scheme in a way I had scarcely dreamed of. This morning at breakfast at the "Rutland" I heard a gentleman at table addressed by the waiter as "Mr Rochfort." I took an opportunity of introducing myself and explaining the object I had in view, when he at once said, "I am going up the Wanganui River and through the King Country to Auckland in two days; you had better come with me." My delighted acceptance of this offer may be imagined; and it was at once arranged that I should join the rendezvous at Upokongaro, about seven miles up the river.

May 2.—Though there are Maori *kaingas* all around, Upokongaro is a white settlement, and boasts a church, with a three-sided spire something like a bayonet, and a little theatre, where performs, from time to time I understand, one of the cleverest little amateur dramatic companies in the Colony. They were billed to play "The Palace of Truth," and so two of our party remained an extra night in Upokongaro to see the play, making a short cut across by land, and joining us next morning.

May 5.—We made a start soon after 1 o'clock in a large canoe, which had been supplied by Major Kemp a

few days before to bring the Premier and party down the river. It was manned by eight stalwart Maoris, and *our* Full number was six—namely, our leader, Mr Rochfort; Mr P—, an artist; this photographer, and three men who were to be employed on the railway works at Taumaranui; and so we went pulling, paddling, and poling, up the Wanganui River. The pair of oars we had were only used in the lower part of the river before the rapids were reached. Each man has his paddle and also his pole. These latter are made of manuka, shod with metal, and are from 10ft to 12ft long. After making about 12 miles we pulled ashore; tents were pitched, fires were lighted, a hearty meal discussed, and we pakehas were soon rolled snugly in our blankets *inside* the tents, and the Maoris ditto round the fire *outside*.

May 6.—Making an early start we stopped at the native kainga Pa rekino. Here is a fine *whare-puni*, which the camera duly carried off. A *whare puni* (literally "buried house," because its floor is generally below the surface, with earth heaped round three walls to make it perfectly wind-tight) is a place of assembly, where affairs of State are discussed, and which serves as a lodging for all visitors. I made several studies here, notably of a very fine woman named Ngakura, but was a good deal hindered by the timidity of the Natives at the sight of the camera, which they called "taipo" (devil). Starting again soon after noon we made Atene (Athens), our stopping place for the night. We found this village almost deserted, the inhabitants having gone down in a body to one of the large Native meetings which are held so frequently, and which constitute, now fighting is out of fashion, the great excitement of Maori life. However, we were soon well housed in the most respectable-looking whare in the village.

May 7.—Secured several views of Atene, which is grandly situated on a tongue of land round which the river doubles back, giving the opportunity to lighten the canoe's load by all the non-workers, who could by an easy walk overtake the canoe after two or three miles of poling. Frequent chances of this kind presented themselves on the way, but the chief Ngatai, the boss Maori, pitying the lameness of Tanga Whaka-ahua (literally "the man who makes the likenesses"), would insist upon him keeping his seat. Early this afternoon we reached Koroniti (Corinth). (It will strike the reader that there is a strong flavour of the "journeyings of St. Paul" in the nomenclature on this river.) Here secured an interior of the *whare-puni*, some general views of the village, and a number of characteristic groupings and single figures—making of the grandly-carved *whare-puni* a most appropriate background.

May 8.—A few miles after starting the beautiful scenery of Karatea (Galatia) and the glorious weather together tempted me to ask a short halt. But a little further on and we reach Ranana (London), where is an unusually handsome *ware-puni*, known as "Horowhenui." It is Major Kemp's Council Hall, being, as was proudly explained by a fine-looking Maori who acted as cicerone, "All same Parliament!" It need not be said that a view of this building was secured. We made a rough measurement, and found it about 66ft long by 28ft wide, and to the top of the ridge some 20ft high, and is said to have cost over £2000. In the afternoon we crossed the river to a place about half a mile above Ranana, to secure a view of the island of Moutoa. This spot is truly a noteworthy one, for it is here that a large body of rebel Natives coming down the river to destroy Wanganui were met by a number of friendlies, and, though the issue was for some time doubtful, eventually beaten with great slaughter. This event is commemorated by a monument in Market square, Wanganui, with the following inscription: "Erected to the memory of those brave men who fell at Moutoa on the 14th of May, 1864, in defence of law and order against fanaticism and barbarism."

May 9.—To-day being wet, we made but a very poor day's work, only reaching Hiroharama (Jerusalem), about three miles above Ranana. A bimonthly post runs to and from this place, and we hastened to avail ourselves of this the last opportunity of communicating with our friends until we should emerge from the northern boundary of the King Country, an uncertain number of weeks hence. Here Mr Rochfort left us, only to rejoin us at Taumaranui, the end of the canoeing part of the trip. He is about to select road-lines from different points on the river to the railway, which will run about 25 miles to the eastward of the Wanganui, and does not touch that river till the above-mentioned Native town of Taumaranui is reached. Hiroharama is the headquarters of the Roman Catholic mission. The Catholics were active here in earlier days, but withdrew during the troublous times only to return about two years ago. There are three priests—Fathers Soulas, Melu, and Le Pretre; and Sister Mary Joseph and six other sisters, all being of the different degrees of the Regular Order of Mary, the same order as is now labouring in the Coral Islands of the South Seas, and from whom I received such kindly attention at Apia, Samoa, and at Nukualofa, Tonga, on the Wairarapa trip last year. A site has been secured for a church at Peterehema (Bethlehem), close by, and it is now a-building. The fathers claim that, whereas two years ago the Natives were sunk in drunkenness and all kinds of vice, now drunkenness is almost unknown, and the general morality of the people has greatly improved. We noticed very little drinking going on throughout the whole journey; but thought this was explained by the difficulty in getting the *waipiro*, until we discovered that sly-grog shanties were not unknown institutions, though there did not seem to be very keen competition in the business, as prices were well maintained, and yielded at least "a living profit." We understood that the tariff ranged from 10s a bottle for rum to 14s for pale brandy. But all this refers mainly to

places higher up the river, while we are still at Hiroharama. The religious zeal of the people is a fact that came under our notice, for in several of the villages where we "put up" the bell regularly summoned them to morning and evening prayers, conducted by one of themselves. The perfect beat kept by everyone in the congregation, and the musical cadence in the responses, at once strike the auditor. As soon as the priests learned our arrival in the village, they insisted upon our coming up to the presbytery, and even turned out of their own beds to accommodate us; while Sister Mary Joseph at once exercised her widely-known skill as a leech upon the lame member of the party, whose anxiety to secure a particularly telling group had caused another twist to his unfortunate limb. We spent two most agreeable days at the presbytery, Sister Mary Joseph relating many anecdotes of her early-day experiences among the Maoris. She told us that when she landed in New Zealand she was quite unacquainted with English, and had to depend upon some half-castes for instruction. These precious rascals taught her all the coarsest expressions in the language as polite English; so that when she at length discovered this, for a long time she dare scarcely open her lips before English-speaking people.

May 11.—Our crew having had a whole holiday yesterday, were evidently in no paddling or poling humour to-day. Indeed, the chief Ngatai confessed that he was "too full," so we made but a short day's work, and only reached Pipiriki. While "taking" a rather striking erection—the tomb of the chief Kaioroto, I was disturbed by a very singular sound, or mixture of sounds—very aggravated mewings and howl'-ings. Going towards the noise, I found a *tangi* in full swing. Our stalwart bowman, Patu, clad in a blanket, was standing in a penitential attitude with bowed head, snivelling incessantly; while an old crone was seated within a few yards of him gesticulating and howling in a most distressing manner. This, we learnt, was merely a ceremony of welcome to Patu by his mother after a somewhat prolonged absence. We had a considerable experience of this kind of thing as we got higher up the river. Indeed, on approaching a village, we would cautiously inquire of Patu if he would "make a cry" here, so that we might know what to expect. The above affair was a comparatively simple one, being merely a duet. But afterwards we had the privilege of listening to trios and quartettes with powerful choruses; but our joy was limited, as the effect on us was to produce prostration of spirits, accompanied by what a certain little girl-friend described as "a pain behind her pinafore." The earlier part of the *tangi* is, however, interesting, when a large party of visitors reaches a village. The guests halt at a little distance, and arrange a chaplet of leaves round their heads, then solemnly enter the village in Indian file. The hosts are sitting on the ground wailing, with the best howlers of the place in the front row. As soon as the visitors reach the proper distance they halt, and stand as Patu did in a dejected attitude, the howling begins, and we generally fly. Once, however, one of us before retreating fired a Parthian shot (with the camera), and surreptitiously "took" the ceremony. It should be said that the time the howling is maintained before the rubbing of noses begins seems to be regulated by custom, and varies with the degree of friendship, the length of absence, or some other more occult reason.

May 12.—To-day we passed the junction with the River Manganui-a-te-ao. This is the scene of the second stoppage of Mr Rochfort in his explorations for the railway route. On the first occasion he was merely turned back, and was allowed to find his own way to Wanganui again; but this time he was conveyed down as a prisoner by canoe to Upokongaro. He was, however, treated with the distinction due to an important State prisoner, seven distinguished chiefs being told off to paddle him down. At the same time a letter was sent, declaring that should he return he would be turned back again, but his Native attendants would be killed; whilst, if he returned a third time, *he* would be killed. He did try it again, and was duly forced back, guns being fired over his head; and, again, a fourth time did he adventure, this time reaching Taumaranui, where he was once more stopped, and to get to Kihikihi had to make a detour of 150 miles by way of Lake Taupo. After this, opposition was overcome, and Mr Rochfort had the satisfaction of "getting through" the King Country, and completing his work of survey for the whole of the Central railway from Marton to Te Awamutu, about 220 miles.

This afternoon we pitched our tent in the village of Ti Eke. There was a girl here—her name "Orini"—with an almost classical face, who, after some little coquetry, was induced to become a subject for the camera. Coy as she was at first, when she found that the *taipo* did her no harm she was ready to be "posed" to any extent; till, in fact, the available stock of plates ran out. In the evening we spent an hour or more in the *whare-puni*—first at vespers; then at a grand *horero* (there had been a *tangi* fore this) in honour of the Maori portion of their visitors. Speeches were made by the prominent men of the place, and replies by the chiefs of the paddlers. Then gradually the talk subsided, the fair Orini, after a final smoke, made her night toilette, and, wrapping herself in her blanket, quietly turned in between her own husband and the next woman's husband, and we withdrew to our tent.

May 13.—Our crew are evidently getting into the swing of it, as they even showed no sign of stopping at Utapu, which we understood was to be the end of this day's work, but gallantly poled us on to Tukipo, about a mile beyond, which meant three-quarters of an hour's "overtime." By-and-bye Ngatai explained the reason of this movement. Utapu, it seems, is just a nest of the rankest Hauhausism, and our chief, who, once an

unmitigated rebel himself, is now most refreshingly loyal, and might almost stand "a show" for election as a Sunday-school superintendent, thought it well to steer clear of his old associates, and so to keep us, his special charge, out of all possibility of danger. Here lives that old irreconcilable, the chief Taumata, who is believed to have in his *whata* enough theodolites and other apparatus to stock an instrument-dealer's shop as extensive as Mr A. H. Ross' in the Octagon—the spoils of the various survey parties he has raided, after the manner of the Rhenish barons of olden time. This is the worthy who declared, on the occasion of the imprisonment of Mr Rochfort, that "if he had been taken on *his* land, he would have cut all his belongings into small pieces and made slaves of the whole party!" Clearly a fellow of some grit! Just the sort of man Mr Carlyle would have glorified. As might have been imagined, the reputation of this village and of its chieftain proved irresistible to this photographer, and the camera was soon shouldered and the path (and a villainous path it was) to Utapu taken. On the way a fine view presented itself, which only wanted "life." This seemed to be furnished by a Native, with a most deliciously cannibal-like face, who turned up at the moment. A polite request—conveyed by signs—that he should form an item in the picture was resented in a manner that made the camera tremble to the bottom of its tripod. The expression which that savage put on (if he were not Taumata himself, he was certainly ugly enough to be that tory of Maori tones) let the photographer know plainly enough that instead of his making a life-like picture of *him* his tattooship would amazingly enjoy the making of a *death-like* picture of *Tangata Whaka-ahua!* Snugly seated at home, as I am just now I cannot help wishing that I could truthfully chronicle even a trifling assault on the part of the Utapu malcontents. It would certainly have given a zest to this article, and oh, wouldn't it have "sold" the photographic series—"the Maori at home." But it cannot be, for the simulo reason that, unfortunately, no assault was committed. Not a nut, woman, or child attempted to "go for" the *Taiipo*. In fact, leaving out of consideration the verbal compliments, couched in the choicest Maori Billingsgate, that were showered upon us by the villagers—for the population, pigs and dogs included, had turned out *en manse* on our approach—our reception might almost have been regarded as flattering, were it not for the following little circumstance:—Two matrons, one of whom had a child slung upon her hack—the little dear quite innocent of such appliances as soap and pocket-handkerchiefs; and the other, who was beyond a doubt as she would wish to be did she truly love her Maori lord—were involuntarily posing themselves for a picture, and *Tanyata*, already in imagination seeing a print of an effective incident in the window of No. 41 Princes street, slipped his head under his black cloth, when the ladies, intuitively divining the situation, and simultaneously turning round, solemnly assumed a posture of "flexure and low-bending" [shade of Shakespeare, pardon!] certainly not suggestive of respect, but rather of the most withering contempt for Pakehas in general, and for this Pakeha and his camera in particular. Hitherto, when we were unable to secure a whare all to ourselves, we had pitched our tent, even in the middle of a village. But this evening, to save that trouble, we accepted the offer of the friendly people of Tukipo (their behaviour a strong contrast to that of their Hauhau neighbours) and "turned in" among them all in the *whare-puni*, and a wretched night we had of it. In addition to our five "whites" and our seven "browns," there were, I suppose, about 20 others—men, women, and children; and as the building was by no means large, with no ventilation whatever, the door and little window carefully closed and two charcoal fires burning in holes in the earthen floor, while nearly everybody smoked, and several of our hosts gave audible proof of their possession of colds in the head and complaints of the chest, it may be imagined that the atmosphere, towards the small hours, was not laden with the odours of Araby. Ugh ! Earlier in the evening I brought out a small portfolio of views I had put into my swag at Wanganui, thinking they might interest some of the chiefs on the way. I was soon surrounded by an admiring group, who were especially delighted with the "Camera in the Coral Islands" series, saying they "were all same Maori," the younger men seizing the pictures of the buxom girls of Samoa and Tonga and kissing them with great ardour. Light in their *whare-punis* is usually supplied by a piece of charcoal floating in a tin dish of pork fat—a slush lamp, in fact; but in our honour, and to enable the pictures to be seen to advantage, a couple of paraffin candles were brought, fixed in the sockets of bayonets, whose points were readily driven into any part of the floor. The sight of these old and rusty arms set us speculating as to how they found their way hither, and we did not feel like asking any questions on the subject of our dusky hosts.

May 14.—The river scenery is now gradually changing in character, the banks becoming much higher and far more precipitous, ranging from 400ft to 500ft—or even more, for many miles together. Lower down the stream the villages had been numerous, though always built on a high bank, as the river often rises 30ft or 40ft; but now we are passing through a country where the banks are so high and steep that there is scarcely space for a, *whare*. Indeed, we had to keep a sharp look out towards camping time for room enough to pitch our tent, and our canoe has to be forced up all day long by "poling" against the perpendicular walls, as it is here too deep for the poles to work effectively upon the bottom. Our crew were certainly now working with a will. With one accord they throw the whole weight of their bodies upon their poles, thus impelling the canoe up—almost making it climb—rapids of an extent and rush that cause one *to* hold one's breath when, half-way through, the canoe stops for a moment. But, ere sternway can be gathered, Patu's nether garments are off; he is up to his

waist in water, and—the rest all hanging on to their poles like grim death—he, with one grand effort, lifts the bow of our craft and we are through it. But after all, this is one of the lesser rapids; when we come to a bad one, it is not one roan, but the whole crew that tumble overboard, and almost carry the canoe through the boiling surge.

May 15.—As we slowly mount (for that seems a suitable word) the river we have full opportunity of enjoying the glorious bush, with which Nature, with so lavish a hand, has clothed the banks of the Wanganui. There are tree ferns, grand in size and glorious in quantity, and New Zealand's evergreens, in every variety of tint, contrast with the deciduous trees, mostly willows, planted for scores of miles, by the pious care of the Rev. Mr Taylor (an Episcopal missionary, I believe) of years ago. But beautiful as all this, three days of the very same kind of scenery and it does become somewhat monotonous, especially when one is cramped up in a canoe the while. Partridges *have* been known to pall upon the appetite, and it is with a feeling of relief that we note the banks gradually lowering and a wider expanse of country coming into view. To-day we had to tackle the Tareipoukiere rapid—the worst on the river. I might here say that some days ago we exchanged our large canoe for two smaller ones; and now, in order to negotiate this "teaser," the canoe loads are carried above the rapid on the shoulders of our men, and the crews, "double-banked," pole, haul, and push each craft separately up a veritable mill-sludge.

May 17.—Our landing place was Tawhata, where we found the venerable Ngatiawa chief Topine te Mamaku, who is the uncle of our chief Ngatai. He is certainly an ancient party, though scarcely a hundred years old, we think, as we had repeatedly heard he was. We had the question of his age put to the old man, and after an animated discussion with the seniors of the place we learnt that upon comparing notes they had calculated he must be a hundred and sixty! Though we are now in the middle of winter, old Topine eschews *whares* and contents himself with a calico tent, in front whereof, upon request, he at once posed himself for a portrait, his only garment, a blanket loosely wound round his waist, leaving the upper part of his shrivelled frame quite bare. This evening I longed to be an artist in very truth, and not a mere "machine-man" (as photographers were dubbed by a certain painter I met years ago on Lake Wakatipu) in order that I might secure a group exhibiting the most delicious Rembrandt effects. Old Topine was seated at the door of his tent, a good-looking Maori boy was lolling at his feet; a winsome damsel at his side; while round the fire was a circle of his admirers and gossips. At the racy anecdotes, which evidently formed the staple of the talk, the venerable chief would cackle his delight, and ever and anon he would give, in cracked and quavering tones, reminiscences of his own earlier life, and—"the fitful firelight" glinting on his cut and carven face—his bleared eyes would light up for a moment as the recollection of perhaps some warlike deed suddenly passed across his mind. The politeness of old Topine in the matter of a "sitting" did not extend to all at this place, for on the camera being planted opposite a *whare* where was a specially villainous-looking scoundrel and his *vahine* they at once covered their faces with their clothes, thinking they had thus circumvented the photographer. He, however, turned the laugh against them when the bystanders learned that he had "taken" the group muffled just as they were, and would exhibit it through New Zealand as a specimen of Maori good manners. We had a hearty laugh to-day at H——, one of our party, who, while watching a good-looking lass preparing dinner, suddenly exclaimed, reflectively, "That girl, now, is too good to scrape spuds!" Our merriment was not lessened when he gravely asked if we knew what the ceremony was like when a white man married a Maori. We referred him to Ngatai, who said it was very simple. Man and maiden would attend some evening in the *Whare-puni*, when the tribe were well represented. They would mutually declare their liking, and the chief would say, "*Kapai! ki te moe!*" and—that was all! H——was evidently relieved, and seemed to think the custom decidedly preferable to that other ceremony which begins with "Dearly beloved," and ends with "amazement."

Should a *korero* be particularly animated, it is even betting that the subject is "the land," some endless squabble, perhaps, between various claimants; but we found almost everywhere on our way up the river, and afterwards on the land journey, that there were three subjects of absorbing interest, and all of them allied—namely, "the train," "the road," and "Rakepata." The first, of course, is the Central railway; the second, the lines of road to be made from various points on the Wanganui River to the line as feeders; and the third is the name of the engineer of the line. It may be well to explain to Southern readers that "Rakepata" is not the Maori's translation of "Rochfort," but represents phonetically the nearest approach to his pronunciation of the word. Thus, if a Maori were to address the present Native Minister (Mr Ballance) he would write—as he would speak—"Kia te Paranihi, Minita Maori"; and so the names of the villages on the lower part of the rivers—Ateue, Koroniti, Hiroharama, &c.—follow the same rule.

May 18.—This is the fourteenth day, and we are all getting weary of the canoe journey, and we do our best to urge on our crews to "wire in" and get us to Taumararua to-morrow. We have had much broken weather lately, and to sit in a cramping position in a canoe for perhaps nine hours a day and to reach a camping-place at night wet and shivering) and then to pitch a wet tent, making a fire and then cooking a meal all in the wet, and then to turn in thankful if one's blankets are not wet too, altogether is not a perfect realisation of the idea of a

"prolonged picnic" that some of my friends have imagined a New Zealand landscape-photographer's up-country trips to be. "It seems to me," said one of them the other day, in an aggrieved tone, "that your avocation is Just a succession of holidays !" When this gentleman reads the above he will learn that "they don't know everything down in Judee !" Ngatai is certainly a first-rate fellow, and a grand assistant to me, for when I "spot" a view that I really cannot pass, in spite of our anxiety not to lose a minute of daylight, and calling his attention, pointing to the place where I wish to land, simply saying "*Taipo*" he gives the necessary orders, the canoe's nose is pushed into the bank, I am landed, photographic traps are put ashore, and in a few minutes the camera is built up, the view is captured, and we are off again. To-day I secured the gloriously beautiful waterfall Kakahi, a little above Tawhata; and later in the day the still more beautiful Paparoa Fall, a mile or two below Whenuatere.

May 19.—Wet again, and we do not wonder that, after poling until midday, our men jib upon it and announce their intention to camp upon a most convenient flat at Omaka Beach. The "colour" has been found here, and great expectations have been raised as to the probability of a small prospecting party from Wanganui that has just, after long wrangling, been permitted to try the country, making a payable find. We have made such good progress lately that we have overtaken more than one party of Natives who had started days before us, so that we now numbered five canoes. In less than half an hour Omaka Beach, before without a sign of life, presented quite a bustling appearance, seven tents were reared, besides a sort of "gunyah" (there is a Maori word for this, but I have forgotten it), put together by a man with hermit-like proclivities, and eight camp fires were soon in full blaze, Walking through the extemporised village, and giving the usual salutation, we were politely invited into one of the tents by a buxom lass and her half-caste brother. They both had a smattering of English, and we got on very well, especially when I introduced the portfolio. I learned that the name of the comely lassie was Matarene, and she soon consented to have her portrait taken when we should reach Taumaranui, "all same Samoan"; and was very delighted to learn that in that case she would be presented with two of the pictures she so much admired. As some of the company were devout Roman Catholics, the bell rang out at 5 o'clock, and all of that faith assembled in one of the tents for vespers.

May 20.—Weather better this morning—the sixteenth of our trip—and our spirits ditto, for we made a timely start and a few hours should bring us to the end of the water part of our journey. A little time before reaching our goal we met several canoes going down the stream, and as our men and they were "weel acquaint," they must needs have a short *tangi* in the middle of the river. Fancy our men jumping overboard to indulge in nose-rubbing when up to their middles in water ! Several more rapids successfully ascended, and we reach the junction of the rivers, and bearing to the left, leave the Wanganui and enter the Ongaruhe, and in a few minutes have done with our canoes, for which we are most devoutly thankful. We had been taught by our chief Ngatai to expect something superior in the *kainya* line, for he had, when examining the photographs, put his finger on a picture of the Empire Hotel, Christchurch, giving us to understand that that was a moderately fair specimen of the buildings in Taumaranui. We were, however, unable to see the chief's home through his spectacles; and thought it to be a collection of more than usually dilapidated *whares*, rather more abounding in dirt and in a more pronounced flea-ey condition than the average. However, it was to be our home for something like 10 days, or longer if our leader should not turn up, so we determined to make the best of it, and were really not badly off, for Mr P and self had allotted to us the best and newest *whare* in the place. The owner, who was rather proud of his house, could not at first see why he should turn out of it for the Pakehas; but friend Ngatai intervened, and he eventually evacuated the premises with a passable imitation of a good grace. It soon became the fashion of the inhabitants of the place, especially the younger people, to gather round our *whare* in the evening, perhaps giving us a specimen of their *kuni-kuni*, or dance, or perhaps taking a lesson in the polka from one of us. When we had "turned in" we often had a levee on a small scale inside; but as when we were both duly tucked up there only remained something like two square yards of space, out of which room had to be found for our fire (for we hail early adopted this Maori fashion), we had to intimate to our friends that we really could not entertain an unlimited number of them at one time; and as our doorway was not quite three feet high, by just about half that width, it was comparatively easy to avoid a large influx without being so rude as actually to "sport our oak" in their faces.

May 22.—To-day carried the camera up the hills that rise a little beyond the village, and was rewarded with some delicious views of the surrounding country. Away to our right spread the valley of the Ongaruhe, and the, to us, most interesting district—the northern portion of the mysterious King Country, through the heart of which the rest of our way would lead us. Then right before us we could trace the Wanganui River winding down the way we had come. Just at our feet lay Taumaranui, and it was easy to see that it occupies a most commanding situation, and is likely to be "some punkins" by-and-bye. Just at the point of the junction of the rivers, on an extensive level, raised the right height above the water, with the railway close at hand, and with Lake Taupo, too, only 25 miles away, and easy to reach, it need not be wondered at that the astute chief Ngatai has already laid out in his mind a large township, and has done a good (imaginary) business in corner sections. He has, too, commenced a series of "improvements," and while we were there one of the most ruinous whares

which stood in the public square was found to be on fire, and soon vanished, and we heard it whispered that several other *accidental* fires might be expected, until a fine large space should be opened in front of the *whare-punis*; for Taumaranui boasts two of these public edifices, each rejoicing in a fine-sounding name, one being Hikurangi, and the other Ngapuaiwha. Thus it will be seen that there is somewhat of an inversion of the law obtaining in some places we wot of that only bad times produce fires, as these little affairs are to be precursors of quite a "boom," it would seem. But then there are no insurance offices here, and perhaps that makes a difference. But we are on the hill above the town of the future, and climbing a little higher into the small bush that overlooks the Upper Wanganui on our left, are almost startled to see suddenly burst upon us, though 25 miles away, through a frame of trees the grand snowy mass of Ruapehu (8878ft), and the beautiful cone of the volcano Ngaruahoe (7376ft) : and here is a good opportunity to air a little newly-acquired erudition. It seems that Ngaruahoe is the proper name of the burning mountain generally known as Tongariro, while the real Tongariro is a third or fourth-rate hill, more innocent of fire than the New South Wales contingent. Turning still more to the left, we see the horizon bounded by the hills about Lake Taupo. And now having swept the whole of the grand panorama below and around us, and photographed from every point of vantage, we will go down the hill again and see if dinner is ready. We have no cause to suspect the motives of any of the good people of Taumaranui, but it is not possible quite to forget that the place is associated with a little "difficulty" that occurred only four years ago—and that was the Moffatt murder. Moffatt had been on good terms with the Maoris, but had lost their confidence, and was told that he would be welcome among them no more. He disregarded this, however, and made his way into the interior. He was warned again and again and eventually one night a meeting was held in one of the *whare-punis* written of above. The matter was solemnly debated, the result that seven men were told off to shoot him should he persist in his determination to pass through the King Country. He had reached the river about four miles above Taumaranui, and some well-wishers urged him to go back in vain, for he crossed the river, and the men appointed to kill him met him and killed him there. No doubt we have shaken hands with these very men; indeed, the ringleader is, we have reason to believe, in full view just now as we sit at dinner.

May 24.—We pakehas did not forget who's birthday this was, for the health of her most gracious Majesty the Queen was duly proposed at dinner to-day, greeted with a chorus of "God bless her," and drunk in pannikins of tea,

May 29—We have now been ten days here; have photographed everything and everybody; have read every book and every paper obtainable, except a copy of "Bradshaw," and have even mastered that with the exception of the list of post towns through the Colony, and are wearying for the sight of our leader. Surely nothing has happened to him; for what, then, might not happen to us ? While thus indulging in the dolefuls, a young half-caste riding into the village brought to me a curiously-folded *billa*, with this superscription : "Sir Capitain, Taumaranui." As I looked up with a puzzled air, for my native modesty forbade the idea that such a gorgeous double title could apply to me, the man assured me that it was all right—that it was from his sister, Matarene, who had gone visiting at the next village—Matahanea (Moffatt's last sleeping-place, to wit)—and that she did not know my name. Thus assured, but humbling myself with recollection of the eastern apologist—"A blind man once addressed a slave as *Effendi* (my lord). The slave carried his head higher ever after."—I opened the note. It ran as follows :—"Matahanea, 27th Mei 1885. Der Sir, Pleas give to me to likenest, one pound canille, one paki maati. *Ki ea rawa i a koe taku reta.*—NI MATAHENA," I thought this a very good attempt at an English letter, though when it came to the conclusion, she had to drop into Maori. I understand that this part just means, "Please favour with an answer." Still, I considered it rather cool that she should break her engagement; and yet, ask for the "consideration," and demand candles and matches in addition. Though I sent, not the articles asked for, but a moving appeal to her to keep her appointment, it did not move her, and I saw Matarena no more.

May 30.—During the whole of our stay at Taumaranui thus far the weather has been very broken, but a frost last night heralded a really fine New Zealand winter day—and what in weather is finer ? Thus cheered by the bracing atmosphere, we were further delighted by our leader suddenly appearing at midday. He had thoroughly attained all his objects, and declared that he should be ready to push on the next day but one. The steersman of one of our canoes was named Taitua, and we had found that, on the strength of his being a considerable landed proprietor, he has pretensions to chieftainship—is disposed, in fact, to set himself up in some measure in opposition to the chief of the place, Ngatai. We had done some business with the man, having purchased mats and so on from him. This afternoon he called me on one side, and solemnly presented me with a greenstone pendant. This was an article I had greatly desired, but could not persuade anyone to sell. It was the right colour too, not the bright green, but the cloudy, which the Maori esteems far above the other; and it had the further advantage of being Maori cut, and not the work of a pakeha lapidary. I thereupon, having got a little assistance from the linguists of the party, made a formal entry in my pocket-book to this effect:—"Na Taitua homai tenei pounamu ki a au, he mea aroha.—ALFRED H. BURTON." Which means that "Taitua gave me this greenstone as a present in token of his love to me." This I mouthed with the best Maori accent I could manage,

to a goodly crowd now assembled, who were pleased to grunt approval, and to call out "*kapai*," which was repeated when I further made a little speech (duly translated to them) declaring that I greatly valued the present, that I should carry it with me hundreds of miles southwards to Dunedin, that I should for ever keep it as a reminder of my visit to the King Country, and that Taitua in turn might by-and-bye look out for a little present of some of the work of *Tangata Whaka-ahua*.

May 31.—The youth of the place were in high feather to-day, for they were introduced to the two most popular English games—cricket and football. Mr Stout had sent up as a present a set of cricketing materials, and Mr Rochfort had added a football. In the former game the young Maori neophytes were "put on" to bowl, and it may be imagined that they were not always "dead on" the wicket, and as the ground was not exactly a "Lord's" or an "Oval," but was "bumpy" to a degree that would simply have maddened a Collinson or a Secretan, a new terror was added to life; and in all that village the only safe place for a non-player was indoors,

June 1.—To-day we began the second stage of our journey—that by land. What with horsemen and packhorses—six of each—we formed rather an imposing cavalcade as we filed out of the village at 11 o'clock, bidding good-bye and cordially shaking hands with all—now, as ever before, judiciously ignoring the antecedents of the tattooed and truculent-looking fellows who crowded to see the last of us.

In Taumaranui—a little opposition at first once overcome—I and my camera had got along so well that I almost forgot where I was—now in the very centre of Maoridom—and having been struck with a fine *whare-puni* at the village of Ta Ringamotn, with some capital "specimens" of both sexes grouped round, I asked our leader if he could give me "just 10 minutes"—hesitatingly, for I knew the value of time and that we had a very long ride still before us. He assented, and the photographic "fixins" were speedily off the pack horse, the camera was put together, and I was proceeding to focus when I became conscious that something was wrong. An ancient beldame, with excited mien, her eyes flashing fury, set upon Mr Rochfort, and, flinging her arms about like a modern Cassandra, and pouring forth her words with a volubility worthy of Mrs Moriarty, inflicted upon our leader an infuriated harangue lasting a quarter of an hour. Mr Rochfort listened with that imperturbability that has so frequently stood him in good stead, and, turning to the rest of us, quietly "boiled down" the old girl's speech as follows:—"What is the pakeha up to now ? What new trick is he trying upon the guileless Maori ? Tins makes the third of his little dodges. First, there was the Petition (this referred to some land-selling arrangement); second, the Railway; and now, thirdly, this Photographing business. The Maori has already put up with far too much, and lie'll be 'hardly-evered' if he will stand any more ! So, there, now !" Seeing that the "group" was out of the question, I took advantage of the noise the old lady was making—for she had "broken out in a fresh place"—and of the admiring interest in her "gift of the gab" shown by all the rest of the villagers, slipt on one side, secured two lovely little landscapes, "working in" a raupo swamp most characteristically in one of them; then packed up my traps again with a martyr-like air of resignation, and we went our way. What with a later start from Taumaranui than was intended, and the delay at Ta Ringamotu, we had, with Banquo, to "become a borrower of the night for a dark hour or twain"; so that when we reached Waimiha, our stopping place, we found everyone had gone to bed. The dogs, however, soon gave notice of our arrival, and half the village cut their night's rest in two and came out to welcome us. Soon a fire was made, and the women prepared us the most appetising Maori meal we had eaten on the trip. In some villages, after a special dish of food had been placed before us, some villainous-looking scoundrel, whose morning toilette had not included a very thorough ablution, would coolly walk up and, thrusting his hand into our dish, turn over the food until he found a morsel to his taste, and as he ate it would turn upon us a look intended to convey that he thought that one man was as good as another—"and better!" This was not appetising, and unless one were very hungry would end in "I pass!" On the other hand, in other places, the instinctive politeness of the people would have made such an act impossible. And of this latter class were the people of Waimiha. Mr Catlin, whose travels among and works upon the North American Indians created such a sensation in England some (I leave this blank purposely) years ago, describes very graphically the characteristics of the many tribes among whom he had lived and worked (for he was an artist. There were no "machine men" in those remote days, ye ken). One tribe he especially distinguishes as the "gentlemanly Mandans." Well, here I think, at Waimiha have we found the Maori representatives of Catlin's Mandans. The principal personage in the place is Kaho Tapune, a lady who is fair, fat, and say 40 (with a discount of five-and-twenty per cent, off the last "line"), and tall into the bargain. Her husband is in physical contrast to his mate. He would pass as a model husband even from a pakeha standpoint, for he is full of those lover-like attentions which white ladies of mature age appreciate so highly, and often, alas, look for in vain from their spouses. He will, without remark, quietly bring a mat and place it over the shoulders of his wife if he thinks the weather has become colder; and as for the Maori custom of the men eating alone, leaving to the wives the scraps, that is, by Ngaparu, "a custom more honoured in the breach than the observance." (One must indulge in a hackneyed quotation now and then; it helps to "white out" the article—if one may be allowed to "talk printer.")

June 2.—Before the ladies left us last night it had been ascertained that they would not object to "sit" on the

morrow. So, before starting on the day's ride I took the portraits of Kahu Topune in full Maori fig, with *koromai* and *mere*, as a chieftess of her rank ought to be represented. Then her husband. After, a young woman named Amohaere, who was still attractive; and an old one, Ramarihi, who doubtless had been. Then a fine stout young warrior, named Hurinui, presented himself, was duly taken, and for very shame sake I felt bound to declare that I could detain the expedition no longer. Some three miles on, and we reach the railway survey camp at Ohinemoa. After a brief conference with the officer-in-charge, our leader announces to us that he fears we cannot get further than this camp to-day. He does not realise how unnecessary is any apology for this announcement as far as one member of the party is concerned. Nearly 30 miles yesterday on a Maori horse with no "paces"—at least no civilised paces—to one who had not been in the saddle for years, and who never had the ambition to "witch the world with noble horsemanship," but whose deeds in that line are rather akin to those of that other knight who was besides "a linen draper bold," gave to the chance of a rest till to-morrow all the charm of a reprieve. While seated by the camp kitchen fire my eye is caught by a batch of new "Graphics," and I am at once "buried," only to be dug up to partake of a meal, at recollection of which I smack my lips even now. Oh, that cook ! But has not his fame gone forth into all the camps? For myself, I say, may his shadow (and it is a long one, for he is a stalwart ex-Armed Constabulary man) never be less! The packhorses and their attendants had been sent on so we horsemen found ourselves just swagless. However, our hosts' going "one better" than St. Martin, divided—not their cloaks, but their blankets with us, and we slept soundly therein until we were roused out, as per arrangement, long before daylight on.

June 3.—Early as it was the breakfast was ready—[oh ! that curry! bless the cook once more !]—and we were soon in the saddle, for the word had gone forth, " We must reach Te Kuiti to-night, mind ye." When our leader told us that we should, early in the day's ride, find the bush track "rather rough," we at once braced ourselves up for something quite out of the common, and truly that two hours' ride through the forest was "a caution." Now, I confess I begin to appreciate my Maori steed, for no *pakeha* horse, surely, could have carried his rider over a track almost as steep and winding as the tower stairs of Christchurch Cathedral. Then, to relieve the monotony, we would plunge through a clayey slough, as clinging as a poor relation, and nearly as deep as a Colonial bookmaker. Here, be it known, my mates can relieve their horses and secure their own safety by dismounting at all "pinches," but my accident in the "Forty-mile" perforce glues me to the saddle—that is, at least, as long as I can "stick," for it is with some astonishment, and as much devout thankfulness, that I find I am still "there" when we reach the summit of the dividing range, and are informed that we are now just above the middle of what will be the longest tunnel in the Central railroad, which is to pierce the hill we have just climbed many hundreds of feet below us. A brief "wind," and down again on the other side we go, our experiences in descent being a fitting complement to those in ascent. I find that my hasty notes, pencilled at the time, say : "We passed by a diabolical road through a celestial bush." And that's so. In common fairness, as a sort of Colonial Dr Syntax, in perpetual pursuit of the picturesque, I must say that—though it is undeniable that as far as mountains and lakes are concerned the South can give "points" to the North—we cannot "play them even" on bush. No; there they lick us, and we had better admit it. For hours we ride along—now through valley, now over little ridges, each one as we top it giving us extended views of new country, where not a sign testifies to human presence, save the "ranging-rods of the railway survey; but the climax—both æsthetic and utilitarian—is reached when we emerge from another magnificent bush, and the beautiful valley of Waiteti gradually unfolds itself before us; for here the soil, I learn, is every bit as good as the scenery is lovely. We have made such good progress to-day that we reach our stopping-place, Te Kuiti, by 3 o'clock, in time for the camera to do some useful work. This place was formerly the headquarters of King Tawhiao, and here is the most elaborately-carved *whare-puni* we have yet seen. It was built expressly for the dingy monarch, and is quite a show-place, a fee of half-a-crown being exacted for admission.

June 4.—Rambling out this morning early into the Maori graveyard, in the course of my "meditations among the tombs," I came across one erected to the memory of some chief, no doubt, of super-excellent ferocity, that seized my fancy so much so that I felt I could not leave it behind—that is, unless I had its "counterfeit presentment" to console me; so as the light was still "non-actinic," it was arranged that our leader and my other friend, the artist, should push on towards civilisation, while the packhorse train and self should follow on in due course.

Three miles or thereabouts from Te Kuiti is Te Kumi. This place and its people made some stir in our little world rather over two years ago. It will be remembered that three routes were suggested for the line to take that should connect Auckland with Wellington and the other centres of population. One was known as the Napier route, another as the New Plymouth, and the third as the Central. It was the last one—passing, as has been noted in this "Diary" through the very heart of the King Country—that was ultimately adopted; but in March 1883 Mr C. W. Hursthouse was instructed by the Government to leave Kihikihi, and proceeding by way of Te Kumi to ascertain if a practical course for the second of these lines could be found. Just before reaching Te Kumi Mr Hursthouse, who was accompanied by one white man and a number of friendly Maoris, was stopped

by a band led by Te Mahuki, pulled from his horse, carried to the village and there shut in a cookhouse, together with his white companion. Their hands were securely tied and trace-chains wound round their ankles. In a short time a disturbance was heard outside, and, the door suddenly opening for a moment, a Maori named Te Haerae, one of the friendlies, was hurled in. Nearly 48 hours they lay there, clothed only in shirts and drawers, without food, and for the greater part of the time without fire and subject to indignities I need not write, but which make my blood boil to hear of. On the third day friendly Maoris came in such force to the rescue that Te Mahuki dared not resist. Very shortly after, however, he gathered his followers together, and marched to Alexandra, announcing to his people that as soon as they reached the township their pakeha enemies would fall down before him. They made a brave show as they entered Alexandra; but they made rather a pitiful one when the Armed Constabulary quickly surrounded them and made prisoners of the whole band and conveyed them to Auckland, when they were duly tried before Judge Gillies, and sentenced to various terms of imprisonment. I secured a view of the village, showing the whare where Mr Hursthouse was imprisoned; and afterwards, after some demur, induced the archscoundrel Te Mahuki himself, and his henchman. Paru Kau, to make a picture for the camera. Our last stopping place before reaching Kihikihi and civilisation was to have been a place called Marae-o-hine, but calling at Haerehuka, some four miles short thereof, and finding a gathering of great Maori swells there, was easily induced to accede to a pressing invitation to stay the night. Haerehuka, it may be noted, is close to Otorahanga, on the Waipa, where a telegram (ill-spelt as to names), appearing a few days after my return home, told the public that shotty gold had been found. A polite request that I would come into the *whare-komiti* to "4 o'clock tea," gave me an opportunity of meeting a number of the Maori aristocracy, some of them men who have made their mark in colonial history. Here were Rewi (Manga), the great Ngatimaniapoto chief; Wetera te Reringa and Te Rangituataka, chiefs of Mokau; Tainui, our host; Te Haerae, companion of Mr Hursthouse's imprisonment, who now enjoys a pension from Government, awarded as a solatium for his sufferings on that occasion; Te Naunau, Whitinui, Tawhana, and others of greater or less celebrity. It is unnecessary to say that in my introduction to these gentlemen I felt no uneasiness as to their past record. Government has condoned, by, I believe, an all-including amnesty, any little over-zealous acts that were done in the now dim past; and where a Native Minister can shake hands and be "Hail, fellow, well met !" it does not become a humble photographer to hold aloof, for although years ago

*Aye, and since too murders have been performed
Too terrible for the ear;*

and though even among those present there might be men who had "assisted" in more than the "French sense," I felt that such as these were questions of State, and that my business was just to take photographs, and to leave such weighty matters alone. Rewi was dressed in a suit of grey dittos, with a shawl round his shoulders. The other chiefs had, more or less, adopted European costume. Another sign of the times ! For it is evident that the true Maori dress is doomed, and that the *korowai* and even the blanket must soon give place to shirt and pants all over the country. Having such noted personages as sitters, of course I was "at it" as long as light would serve. The usual Maori hospitality—that is, when they *are* hospitably disposed—shown and we pakehas were comfortably housed in a building that exhibited the advance of ideas in the Maori mind. The walls were of raupo, but there were glazed windows, and the door was nearly high enough for a middle-sized man to enter without stooping. There was a chimney and fireplace, as in the *whare-komiti*; but I noticed that in the latter building the good old Maori custom of a fire in a hole in the centre of the floor was preferred to the chimney. An iron bedstead—the only one—was apportioned to me, but as there was nothing between my bones and the laced iron bands under me except a blanket, I somewhat sympathised with the countryman in London in the last century, who, treated to a "ride" in a Sedan chair without a bottom, declared that "if it were not for the honour of the thing, he would as lief walk" The Maori game of *poi* (ball) has been brought before the public lately in connection with some utterances of the great Maori prophet Te Whiti, and here for the first time we saw the girls playing *poi*. The ball is made of raupo, moderately soft, and is attached to a string. It is rather a "fetching" thing to see a pretty Maori lass—an adept in—throw the bail about in all directions, now striking her hands, now her bosom; now jerking it Over one shoulder, now over the other, then upon her lap, and all to the sound of music; .same music being beaten out of a tin baking dish. There was to-night some hint of a *haka*, but as the girls after a few steps—pretty fairly suggestive of what the complete business might have been—did not seem to get into the spirit of the thing, we wisely sought our blankets, and prepared ourselves for a good day's work and ride to-morrow, the last before we should cross the Aukati line and get back among "oor ain folk."

June 5.—Leaving Taotiu's *whare-komiti* at Haerehuka, we pushed on without further stoppage, and in the course of a few hours, first three-rail fences, and then ploughed fields, with glimpses of farms and farmhouse, greeted our gladdened eyes. The last few miles we did at a gallop; and so much had I improved in my

horsemanship that a spin into Kihikihi as fast as my horse could go won for me encomiums from the dare-devil Maori guide, Henaki, who was the only other one "in at the death" when we drew rein at the Star Hotel, in Kihikihi. How I enjoyed my first square meal, and how I luxuriated in an English bed, need not be told. These two comforts can only be adequately described by an adjective which we had used as a test word of Maori pronunciation all through our journeyings with most laughable results in the various attempts made by men, women, and children—and that word is "scrumptious." Should any of my readers ever travel in the heart of Maoriland, let them try it if they desire a little fun.

June 6.—Kihikihi is a European township (this is information for Southern readers only) despite its ultra-Maori name. It boasts three hotels, stores in abundance, and, above all, it is on the telegraph-line. But there is a special interest attaching to it, for it is in view (as the camera can prove if called as a witness) of the battlefield of Orakau.

Here the combined Waikatos and Ngatimaniapotos made their grand final stand under the fighting chief Rewi, on which occasion he declared that he would never surrender, adding emphatically in his native tongue "*ake ! ake ! ake !*" which very freely translated may mean that "he would see the Pakeha Sir Joseph Portered first." He now enjoys a fine house opposite the Star Hotel, provided by a considerate Government, together with a pension of £210 a year. Ahem !

One result of my little journeyings through the King Country has been to beget the suspicion that, after all, the great Native difficulty question has been used very much as a bogey; that, in fact, had it not been for certain interests involved in its continuance, it would have been solved long ere now. However this may be, it is the opinion of all whose opinion is entitled to respect with whom I have come in contact, that the Maori difficulty is now as "dead as the Doges," and that it is only by the grossest mismanagement that any further trouble can ever arise. The only place where any mischief can be brewed is Parihaka, and such can only be local and temporary, cut off as this district is from the rest of Maoridom by the railway. Besides, any rising at all, even there, is directly opposed to "Parihaka Tikanga"; or, in other words, the policy of Te Whiti. That astute old pseudo-prophet knows the weakness of his countrymen and recognises also the strength of the pakeha. The knowing ones I met in Kihikihi ridiculed the idea of the old fox being such a fool as to embroil himself with the Government. As a specimen of the stuff with which he amuses his followers, I was told that he recently promulgated as a truth his discovery (after a course of Old Testament reading, I suppose) that "Abraham had actually landed at Patea, and, before leaving again, set up his son there in business." [In the "old clo' ' line I wonder ?] This, of course, proves, beyond cavil, the illustrious descent of the Maori race. It is the opinion, I gathered, of my informants, that for some time to come alarmist articles may be expected to appear in Northern newspapers, but that experts will be able in every case to trace them to the inspiration of jealousy or land-jobbing. My work being now done—having carried my camera through the whole length of the King Country—naturally I wanted to get back to my beloved Dunedin, but I felt that I must stay a little longer and secure some "subjects" in Whatiwhatihoe, the present location of the Court of the Maori King. Accordingly I drove over to Alexandra, which is within a mile of the regal village. My companion was that very Mr Hursthouse who was chained up in Te Kumi, so I had the great advantage of the corroboration from his own lips of the account of that business I had already learned. During the journey I asked him if he were any relation to the Mr Hursthouse whose name I had been familiar with as a lecturer and writer upon New Zealand more than a quarter of a century ago. He said, yes, he was, and that same relationship had nearly brought him into trouble in Canterbury some years back. He went on to relate the anecdote. (It may be premised that Mr Hursthouse is a gentleman "more than common tall," and of almost burly presence.) A cock-sparrow of a man came up to him and said, "Pray, are you any kin to that (First Lord—hem !) scoundrel who wrote that (First Lord, again !) book ? He pleaded guilty to the soft impeachment, when his interlocutor went on to say, "Then I have a great mind to smash you !" Mr H. good humouredly asked why ? when the irate Zaccheus said. "Why ! didn't he induce me to come out to this (First lord, again !) country, where I have been burnt out, and nearly drowned three times !" To which Mr Hursthouse replied, "Well, it seems to me that you are a wonderfully lucky fellow !" "How's that? How's that ?" excitedly asked the other. "Because, if you had remained in the Old Country you might *not* have escaped hanging three times, you know! Carne ! Let's have a drink !" The bellicose little man's features relaxed and peace was concluded on this basis. Within 200 or 300 yards of Alexandra may be seen to this day remains of the fortifications raised more than 60 years ago to resist the conquering progress of the chief Hongi. It will be remembered that that worthy, early in the twenties, visited England, and was duly introduced at Court. As a suitable present the king, George IV, of blessed memory, gave him a number of muskets. Hongi, on his return, armed his followers with them, and made a grand triumphal progress through the country; and this place—a pah situated at the junction of the Waipa river and a creek whose name has escaped me—was the scene of one of his exploits. Of course, in spite of the entrenchments and the valour of the defenders, muskets carried the day. What those entrenchments must have been originally, the ruins of the triple line of earthworks still remaining after the destructive influence of more than 60 years of wind and weather,

give something like a faint idea.

June 7.—On our way to Whatiwhatihoe we called at Wahanui's. This gentleman made a public appearance in an entirely new character a few weeks ago, when he assisted the Premier in the arduous duty of cutting the first sod of the (entrai railway, near Te Awamutu, Wahanui is popularly supposed to be rather a Maori Machiavelli; and though he lives—like Rewi—in a house provided by a paternal Government, and enjoys, I believe, a pension, he is very jealous of the maintenance of his *mana* among his own people. Hence, he felt constrained to refuse the offer of a seat in the Legislative Council. But I must not be led into politics: out came the camera, and soon portraits of Wahanui himself, his wife, his son, and all his following were added to my series. At Whatiwhatihoe we interviewed Tawhiao, who was clad in the earlier part of the day, *more* Maori, in a blanket, but in the afternoon appeared in a pot hat and a suit of solemn black. We had to lament a falling off from our ideal of the manners which should distinguish the ladies of a Court, for, truth to tell, the conduct on the part of the women we found so objectionable in the Hauhau village of Utapu—the salutation *de derrière*—was repeated here under the very shadow of the throne,

June 10.—Now I think I may fairly consider my work to be done; so, with a calm joy I take a ticket at Te Awamutu for Auckland, and on June 17 I reach Dunedin again, after just nine weeks' absence, to receive the congratulations of my friends upon the realization of a dream of years [What a small ambition suffices some minds!] in the photographic illustration of "The Maori at Horae."

Alfred H. Burton.

Printed at the "Daily Times" Office, High and Dowling Streets, Dunedin.

Christian Gaul.

From the French of Alfred Rambaud.

F. J. Ashelford, Printer Jersey 45, New Street 1886

Price Threepence.

The Liberal debiseth Liberal Things and by Liberal Things be shall stand.

"Revera quarumque Ecclesia bestigium posuit, continuo cerum faciem immutabit, popularesque mores sicut birtutibus antea ignotis, ita et noba urbanitate : quam qrotquot accepere populi, ransuetdine, acqutate, cerum gestarum gloria excellnerunt."

LEO PP. XIII.

All Ballows Day, 1885.

Too de to Rprio ekei Elebtberia.

Histoire de la Civilisation Française, Par Alfred Rambaud.

Chapitre IV.

GAULE CHRÉTIENNE.

Christianity was introduced into Gaul in the first century of the Christian era. According to a legend, which for the matter of that appears apocryphal, the great Apostle Saint Paul had appeared in the Roman Province. Christianity, which consoled the disinherited by shewing to them in the kingdom of heaven a compensation for present miseries, was from the very first in great favour among the Plebeian classes of the Empire. However, although the two essential dogmata of Druidism, the unity of God and the immortality of the Soul, reappear in the new religion, it spread slowly enough in Gaul. It was introduced first in the towns of the South, by some missionaries who came from Italy or from Asia. The first Gaulish church was that of Lyon, Christianity was soon persecuted by the Emperors. The reasons for this persecution are easy to comprehend.

I. If the religion of Christ had been a religion like the others, if it had limited itself to revealing a new god, the Romans would have given it the same reception as they gave to all the rest : they would have placed the statue of JESUS in their Pantheon, between Teutates and Mercury. But the God of the Christians was the "jealous God"; He came to destroy all the gods, and His followers saw in the Ancient Divinities nothing but vain idols or wicked demons. Christian zeal considered all the other worships as an outrage upon the majesty of the only God. It felt a holy wrath against their temples and their statues. It considered it an honour sometimes like Polyeuctes to profane and overturn them.

II. The Christian denied the divinity of the Emperor, which was the base of the whole political system : he did not believe in the Eternity of the Capitol, nor in the Goddess of Victory; he refused to take part in the ceremonies consecrated by the laws of the State and to take on the altars the oath imposed on the officials, the soldiers, and the citizens; he abstained from meat consecrated by the priests, avoided the festivals, the theatres, the circus, and regarded the world with pity and disgust. Certain Christians in their hatred of the auspices and other practices which consecrated the standards even refused Military Service. Others asked themselves if it was not a sin to pay imposts to an idolatrous Emperor.

III. Finally as they formed "Churches" or assemblies closed to the profane, the Christians fell under the stroke of the laws which forbade secret associations. You see there why not only the bad Emperors like Nero and Domitian, but even the best like Trajan, Marcus Aurelius, and Aurelian, persecuted them. It is especially in the second and third centuries that the persecutions raged. This was the heroic age of Gaulish Christianity. Then, tortured in the prisons, delivered to the beasts in the circus, the "Athletes of Christ," these MARTYRS who bore witness to Him, rose to the rank of Saints. The Gaulish cities had in them celestial PATRONS, as in the great Roman lords they had their terrestrial patrons. Whole nations formed their *clientèles*. The most ancient churches of our country are consecrated to them. Such were, among a host of others, Pothinus, first bishop, and Irenæus, second bishop of Lyon; Symphorian, who was martyred at Autun; Trophime, at Arles; Benignus, at Dijon; Saturninus or Serninus, at Toulouse; Martial, at Limoges; Victor, at Marseille; Ferréol and Ferjeux, beheaded at Besançon; Quentin, who gave his name to the capital of the Vermandois; Denys and his companions, executed near to Paris, on the MOUNT OF THE MARTYRS which we have made Montmartre; Crispinus and Crispinianus, two noble Romans who became shoemakers in order to propagate more surely the Faith among the artisans, and who, executed at Soissons, became Saints Crispin and Crispinian. In spite of the persecutions a moment arrived when the Christians attained such numbers that Constantine, Emperor among the Gauls, thought it useful to support himself on them. He vanquished Maximus, Emperor in Italy, at the Milvian Bridge near to Rome. This battle in which he hoisted a flag surmounted by the Cross, the LABARVM, made sure the triumph of the Christians (312).

TRIUMPH OF CHRISTIANITY OVER PAGANISM. Instead of proscribed the Christian religion soon became the official religion. In its turn it proscribed the gods and the rites of Rome. At Rome the Emperor Gratian had the statue of Victory taken away from the Senate and renounced the title of Sovran Pontiff of the ancient religion. The Christian Firmicus excited the emperors to destroy the temples and the altars of the gods. "Take away, pillage without fear the ornaments of the temples; melt these gods and make money of them; collect all the goods of the pontiffs into your estate; after the overthrow of the temples you will be more agreeable to God." They did not content themselves with words. Everywhere the hammer smote upon the temples and the statues, the hatchet upon the sacred trees. About 360, Saint Martin, formerly a soldier and later on Bishop of Tours, conducted these undertakings energetically: under his blows numerous monuments perished in Poitou, Touraine, and Burgundy. In 400, Saint Exupère overset in the neighborhood of Bayeux the idol of Belen, placed upon Mont Phœnus. At Autun, Saint Sulpice put an end to the worship of Cybele. In the towns the rites of paganism disappeared, rapidly enough; they were kept up much longer in the heart of the country. In fact the first Christian Societies were formed in the towns; the Church was installed in the place where the Curia had been. Thence its moral influence strove, as the administrative influence of the Curia had done, to radiate into the country; but as the first bishops and the first presbyters went but little out of the town, the influence exercised over the villages was feeble. It was not possible in the first centuries to think of establishing temples there or pastors at a permanent post. From time to time some zealous Christian, some ardent Missionary set out from the city and traversed the country and the "villæ" of the nobles, preaching to the farmers, and to the slaves, "the good newsexhorting them to break their idols; but this mission-work left but a feeble trace upon the hard heads of the country-folk. You see there from the word Paganus or peasant the words Pagan and Paganism have been formed. It was not everything to have chased away the great gods of Olympus and abolished the official sacrifices. A Paganism more tenacious than that was that which was kept up in the rural superstitions, in the most ordinary usages of life and in the very expressions of the language. Saint Germain, before the reform of his morals, scandalized the Christians, his co-religionists, by suspending on a great pear tree which was in the middle of Auxerre, the heads of the deer which he had killed in the chase. The council of Auxerre, in 586, stated that the Peasants continued to venerate bushes, trees, stones, fountains, and lakes. In vain during the eighth century did

the councils fulminate against the practices of idolatry. The Church found a method of overcoming the difficulty; she placed statues of our Lady in the hollows of the great oaks of the Druids; she planted crosses on the rocks, on the heights consecrated to the gods; she blessed the sacred lakes and the springs which healed and gave them the names of the Saints, In the Haute-Saône, there was the fountain of Saint Adrian which continued to attract pilgrims. Lake Helenus, in the Lozère, became the lake of Saint Andéol. The Mountains dedicated to Belen, to Apollo, to the divers god of the sun, were sanctified by Saint George and Saint Michael, who like them had overcome dragons. The temples of Venus or Minerva, of Bélisana or Ardiura, were purified by the invocation of the Mother of God. Everywhere the Saints took the place of the gods. The pagan festivals were replaced by the CHRISTIAN FESTIVALS which could be celebrated at the same date. Instead of the "judgement of the dead," there was All Saints day and All Souls. In the winter solstice they celebrated the feast of Noel, and the Yule log is a souvenir of the fires lighted in honour of the sun-god. Instead of the Februa the Feast of the Purification of the Virgin was celebrated. The clay on which they performed the lottery of the kings

Original "On tirait les Rois" refers to the custom still existing in France of putting a bean into a cake at Epiphany which confers the Kingship of the party on the person who gets the portion containing it : compare the English custom of putting rings, thimbles, sixpences, and nutmegs into the Christmas plum-pudding. became the fête of the Magi-Kings. The fires in honour of Belen will be those of Saint John. Saint Mamert, in the fifth century, founds the Rogations; Saint Medard, in the sixth crowns the Rose-Queens : these were so many Gaulish or Roman usages which became Christian. But Paganism resists on other points : for centuries the Councils struggled in vain against the feast of the New Years gifts on the first of January, which they caused to be preceded by a fast of three days, and against the follies of the Carnival, which as they were to be followed by the Lent will be none the less extravagant for that reason. The Church succeeded better in its campaign against Cremation, a practice which was connected with the worship of fire. Little by little the Christians had begun to distinguish themselves from the Pagans, by adopting Inhumation, which was the only mode of sepulture in use among the Jews. Cremation which, even among the pagans had been practised concurrently with Inhumation, disappeared with the Roman Paganism, and it will not be the Franks who will re-establish it for it is precisely their custom to bury their dead, The Church did not succeed in changing the Pagan Names of the Months and Days. She obtained only as Saint Ambrose and Saint Augustin had already demanded that the "day of the sun" should become the "day of the Lord" that is to say "the Lords day". The edicts of Constantine, the law of the Visigoths, the Council of Orléans in 538, forbid its profanation by any servile work. But almost directly there was need of reaction against another usage, for certain Gauls inspired with some old superstition, believed that on this day to take the cattle to the fields, even to prepare their food, were things to bring ill luck. As soon as it is sought to hallow the Lords day it is also necessary to condemn those who stand idle on the day of Jupiter that is to say on Thursday : the council of Narbonne in 589 ordains that work be done on that day as on the others. After the Gaulish Druids, after the Roman Flamens, there still remains a world of sorcerers, magicians, soothsayers, who pretend to divine the future by dreams, rods, the flight of birds, basins filled with water, &c. The Church proscribes all these practices which seem to her diabolic; but superstition dies hard, and it is the very books of the Church herself that it is going to utilise. People consult their destiny by opening the Bible or the Gospel at hazard and by meditating on the first verse which presents itself to their eyes. This is what is called "the Lots of the Saints." These lots the Church also proscribes and the Council of Vannes in 465 dismisses the Clergy who lend their services to these follies.

STRUGGLE AGAINST THE HERESIES. Since the outset the Church had not only to fight against idolatry; she had to convoke the first COUNCILS against the "Heresies" which menaced her unity : against that of Arius, who denied the Divinity of JESUS; against that of the "Perfect," who rejected all the Sacraments, even Baptism; against that of Pelagius, a Monk of Great Britain, who sustained on the free will of man doctrines which seemed incompatible with the dogma of original sin; against that of the "Manicæans," who admitted the existence of two Gods, equal and both eternal, the good and the evil principle; against that of the "Gnostics," who in the Trinity would only see the Holy Spirit, and abandoned themselves to their free inspiration. At that time to the Martyr-Bishops of the first centuries succeeded the Doctor-Bishops of the fourth and fifth centuries, who gained their saint-ship by striving against the heresies by their word and by their writings. Christian Gaul prided itself on the great names of Saint Hilary, Bishop of Poitiers; Saint Germain, Bishop of Auxerre; Saint Ambrose, a very great lord, son of the prefect of the Gauls, and Bishop of Milan. In 385, at the instance of two Spanish Bishops and at the order of the usurper, Maximus, the Gnostic Priscilian and several of his companions were beheaded, in spite of the protests of Saint Martin. This is the first execution of heretics which our history presents.

ORGANIZATION OF THE CHURCH. The Church fixed its dogmata at the Council of Nikæa in 325, and promulged the SYMBOL OF THE APOSTLES. She fixed at the same time her organization. She had only for the matter of that to take for a model the Roman organization and to enter into its outlines. Each of the Gaulish cities formed a DIOCESE, or "administration," having at its head a Bishop; the cities of one same province

formed a METROPOLE, at the head of which the "Metropolitan" Bishop had his place, taking, in the eighth century, the title of "Archbishop." There were, then, in Gaul seventeen Metropolises and seventeen Metropolitans, as there had been seventeen Provinces and seventeen Governors : at Mayence, Cologne, Trèves, Rheims, for old Belgium; at Lyon, Sens, Rouen, Tours, Bourges, Bordeaux, Besançon, for old Celtica; at Eauze, for old Aquitaine; at Narbonne, Aix, Arles, Vienne, Moutiers de Taran taise, for old Roman Provence. These ecclesiastical divisions survived the Roman administrative divisions, conserved the same limits and lasted on with such tenacity that Paris, until 1622, had only a Bishop, and remained dependent on the Metropole of Sens, Just as above the seventeen Governors there was elevated the Prefect of the Gauls, the Church had a PRIMATE OF THE GAULS, and the cities of Arles, Vienne, and Lyon, which had been by turns the residence of the Prefect, disputed also among themselves for the Primatial See. The Emperor is not forgotten in the organization of the Church : just as he had been the Sovran Pontiff of the Pagan religion, he remained the Political Chief of the Christian Church. He was voluntarily called THE "BISHOP OF THE EXTERNAL AFFAIRS" that is to say of temporal affairs. The successors of Constantine even tried to interfere with dogma and some Emperors fell into heresy and favoured the Arians. But the Church, by its very essence, escaped a too direct domination on the part of the Chief of the State; submitting to his authority for the "external things," she refused him all interference in the domain of the Faith and the Conscience. The greatest intellectual and social progress which she has realised in the world is precisely the SEPARATION OF THE TEMPORAL AND THE SPIRITUAL POWER, for their conjunction is the very essence of despotism.

THE BISHOPS, THE HIERARCHY. Primitively the Bishop and the Presbyters were less distinguished than now from the simple Laity. The Greek word Episcopos, that is to say BISHOP signifies a superintendent, an inspector. The Greek word Presbyteros that is to say PRESBYTER, signifies old man, a senior. The Bishop and the presbyters were the first of the faithful, charged with instructing them, with guiding them and giving them a good example. Marriage was not forbidden to all the Clergy. In the fourth century, Saint Hilary, when he was nominated Bishop of Poitiers, was married : he separated himself from his wife. From the first times a sacred Character, an indelible mark, tended to separate the Clergy from the Laity :—The UNCTION by the HOLY CHRISM, THE SACRAMENT OF ORDINATION. A Sacerdotal Order was reconstituted in Gaul. When the Christian Pastors were rare and the faithful but few in number, there was scarcely more than one Church for the whole of a city, and it was over this that the Bishop presided. Since the fourth century certain towns have had several Churches; in the contry even Oratories began to be built, where the Presbyters of the town came sometimes to celebrate the Offices : but it is not till much later that veritable Churches were founded there. These Churches became then the centre of a subdivision of the Diocese : the Parish. The most important took the name of "Plebeian," and their titular Priest the same name. On these Churches depended the secondary Churches, called "Succursales." Then, about the twelfth century, the Presbyters of the Plebeian Churches and those of the Succursales took without distinction the name of CURATES, because they had the care (cura) of Souls. The title of "Cathedral" Church has always been reserved for that where the Chair (Cathedra) of a Bishop is set up. Originally the Bishops had no superior on earth; they were subject only to JESUS CHRIST; they often bore the title of Sovran Pontiffs; the Bishop of ROME only claimed over the others a simple Primacy of honour. Until the fifth century the Bishop was the "Presbyter *par excellence*"; he alone had the plenitude of the Sacerdotium; he only accorded to his Presbyters the right to preach, to instruct the people of his diocese, to prepare them for the reception of the Sacraments which he alone could administer. Then the number of Christians becoming more and more numerous he authorised them to hear confessions, to baptize, to distribute the Eucharist, but only with Hosts consecrated by him. In time they obtained the right to celebrate the Mass and to administer all the Sacraments, except Confirmation, Ordination, and Extreme Unction; later on at last they could confer even the Extreme Unction; but the Holy Chrism of which they made use in this circumstance had to come from the Bishop. The Bishop always preserved his authority over them, watching so that they could not quit their post, controlling their conduct. At Easter, at Christmas, at Pentecost, it was at the Bishops Church only that the faithful were bound to hear Mass. The distinction, since the origin of Gaulish Christianity is plainly established between the CLERGY or Churchmen, and the LAITY or ordinary believers. The Clergy rose to the Full Orders or remained in Minor Orders. Full Orders confer an indelible character, an irrevocable engagement : They are the Presbyterate, the Diaconate, and later on the Subdiaconate. Minor Orders necessitate also the Tonsure : but those who are invested with them can afterwards renounce the clerical life : such are the Acolyth, replaced afterwards by the Subdeacon, the Lector, the Exorcist who delivers the possessed, the Porter. Until the fifth century when the Councils began to prohibit this usage, there were Deaconesses, whom the Bishop consecrated by the imposition of his hands and who fulfilled an office analogous to that of the Deacons: they could touch the sacred vessels. From the fifth century onwards appeared the Canons, Presbyters who live around the Bishop, who are bound down to a rule called canon (whence the word *canonical and canonic*). Later, after the reform of which Chrodegand, Bishop of Metz, in 760 took the initiative in his diocese, they formed the CHAPTER of the Cathedral Church.

FIRST MONASTERIES. Finally by the side of this Clergy which" is called Secular because it lives in the ordinary world or "Sæculum, a Regular Clergy begins to be established, subject to a "Regula or rule, devoting themselves entirely to prayer, to study, to manual work, preserving in their first fervour the traditions of Christian renunciation. The first Monasteries only obey the rule of their house and have no Common rule : they are especially associations of Laymen who have retired from the world. Saint Martin founded those of Ligugé near to Poitiers, and of Marmoutiers, on the Loire; Saint Honorat founded that of Lerins in an island of Provence (Ile Saint Honorat). It was from Ligugé and from Lerins that these two Saints afterwards went forth to become Bishops, the one of Tours, the other of Arles. The monastery of Saint Victor founded about the same epoch by Cassian near Marseille was not less illustrious.

LIBERTY IN THE CHURCH : ELECTIONS, ASSEMBLIES. The Church has not only the power which gives organization; she has also that which gives liberty. The Elective Principle, banished from the Roman State, reappears in the Christian Church. This Bishop, already so powerful, is elected by the concurrence of the three orders of the City : the Clergy, the Curia, the People. Often the candidates were numerous, the canvassings ardent. Some essayed to gain the electors by promises and would willingly have put the Episcopal Throne up to public auction : the others by their friends had their merits vaunted and those of their rivals defamed; some went even so far as to hire armed bands to intimidate the electors. The candidate was called on to give a sort of profession of faith; a scrutiny of his past conduct was made, and if he had held any public office, especially a financial one, he had to swear that he had not derived from his charge an illicit profit, that he had sent in his accounts, that his administration had been approved. Sometimes the Election took place by Ballot, sometimes also by Acclamation; when the merit of the candidate appeared above comparison. In the life of Saint Germain, one sees that he had been designated in advance by his predecessor Saint Amator for the see of Auxerre. Also "all the Clergy, the Nobility, the People of the towns and that of the contry proved to be united in one same sentiment. He alone made resistance and had even brought some people to prevent his election : but these also declared themselves in favour of him." Saint Martin was elected, at the moment when no one expected it by a sudden reaction of the electoral body, enlightened suddenly by the reading of a verse of the Psalter. With the Elective Principle, the Church had adopted that of Public Discussion. It was in the solemn assemblies of her Councils after a debate between all parties that she defined her dogmata and fixed her constitution. She had her **ŒCUMENICAL COUNCILS**, at which the Bishops to the whole of Christendom assisted, and her **PROVINCIAL COUNCILS** where the Bishops of a district met together. Those Provincial States which Honorius had vainly tried to institute in the Empire, the Church had founded within herself.

RICHES OF THE CHURCH. The Churches had at first as their only resources :

- **THE VOLUNTARY OBLATIONS** of the people some weekly, others monthly. The first consisted in the Bread and Wine which the Faithful had to bring who took part in the Eucharist. The second were the Gifts in Money or in Kind which the Richest of the Faithful poured every Month into the Treasury of the Church, and which were in part applied to the relief of the Poor in part distributed among the Clergy;
- **THE FIRSTFRUITS** of the Fruits of the Earth which served also for the support of the Clergy;
- **THE TITHES**, offerings at first voluntary and spontaneous on the part of the Faithful, rendered obligatory in the fifth century by the second Council of Mâcon. It was otherwise only an obligation of the conscience; no Christian Emperor sanctioned it by a law;
- **The REVENUES** of the Lands and other Properties of the Churches. These especially in the time of the persecutions possessed little Landed Property: the Treasury seized it. With the Period of Peace the Ecclesiastical Domains tended to increase; the Emperor Maximin in 313, had the Lands seized by the Treasury restored to them. Constantine assigned to the Church the goods of the Confessors and Martyrs who died without kin. Theodosius II. and Valentinian III. conceded to the Churches and to the Monasteries the goods of the Clergy or Monks who died without heirs. Over and over again the State abandoned to them the Property Personal or Real which had formed the endowment of the Pagan Temples;
- **The Christian Emperors** constituted a sort of **BUDGET OF PUBLIC WORSHIP** : Constantine accorded to the needy members of the Clergy Supplies or Pensions; he enjoined the Governors to reserve from the revenues of their Province a certain sum for the maintenance of the Clergy. For all that the Roman Imperial epoch is not that of the great riches of the Church; the Christian Emperors, even in their liberalities maintain a greater reserve than the Barbarian Kings will do. It is visible that they fear to constitute a great Ecclesiastical Estate, exempt from taxes, and so to diminish the revenues of the State. They even take measures to limit the Legacies or the Gifts to which the piety of the Faithful might have led them, to the detriment of their families or of the State.

PRIVILEGES OF THE CHURCH. The Christian Emperors shewed themselves more liberal in the matter of Privileges than in the matter of Endowments. They accorded to the Church some precious immunities. A Law of Theodosius II, conferred upon the Christian Sanctuaries the **RIGHT OF ASYLUM** which certain pagan temples

had enjoyed. In order that the Clergy should not be deterred from the worship due to the Divinity, Constantine had given them PERSONAL IMMUNITY, that is to say had set them free from Municipal Honours, in other words from Curial Servitude, His successors, Constance, Valentinian, Theodosius, had set them free from Sordid Charges, "Munera Sordida," such as compulsory Labour on the Roads and Bridges, carting &c. : Theodosius II. set them free not only from Military Service, but from the Tax in money which was its Ransom. Constantine gave them besides REAL IMMUNITY that is to say that he exempted from All Taxes the Ecclesiastical Properties which provided for the maintenance of the Clergy; but when the Ecclesiastical Properties commenced to extend, this immunity so burdensome to the Treasury underwent some Restrictions. His son Constance dispensed the inferior Clergy who made their living by some industry from the Commercial Taxes. The most important of the privileges conceded to the Church are the JUDICIAL PRIVILEGES. Constantine forbade the Imperial Judges from recognising the Crimes committed by the Clergy against the Faith and Morals : the Bishop was the only competent Judge. "you are," said he to the Bishops, "gods constituted by the true God; go and discuss your Canons among you, for it is not suitable that we should judge gods." In Civil Causes, if there was a suit between two Clerks the Bishop was still competent. Now the number of those who accepted the Tonsure, without intending the clerical life, merely to profit by the advantages of clergydom, became day by day more considerable. The Judicial practice of the Bishop increased proportionately. A good many of the Laity in their suits against the Clergy, preferred from religious scruples to take the Bishop for umpire instead of dragging them before the tribunals. Even in the Lawsuits between one another the Laity remembered the words of Saint Paul; "when any of you has a difference with another does he dare to appeal for trial before the infidels rather than before the Saints?" The believers therefore had recourse to the Arbitration of the Bishop rather than appear before the Magistrates. The Bishop then was for Christian Society a Justice of the Peace in the proper sense of the word. Then the Prelates took upon themselves the suits concerning Widows, Orphans, the Poor, who formed the natural Clients of the Church. They intervened in the nomination of Tutors and Guardians, kept their Certificates in their Church and were as it were the Notaries of the Community. All cases concerning the Christian Conscience, about Marriages, Divorces, Wills, went to them as a matter of course.

THE CHURCH TENDS TO TAKE THE PLACE OF THE ROMAN STATE. In proportion as the Roman State declines, the Christian Church develops its means of action. That which makes the feebleness of the former makes the strength of the latter, Some Historians have thought that the legal authority of the Bishop in the City outside his moral authority as Pastor of Souls came from the Citizens conferring upon him by Election the charge of "Defender of the City," instituted by Valentinian. The people in defiance of the Aristocracy of the City, and the Curial Class, would have given their suffrages to the Bishop, generally a stranger to the rivalries of Class and the intrigues of Cliques. AS DEFENDER OF THE CITY, the Bishop would have become an official personage, a Magistrate of the State. Again another origin is assigned to the Legal Authority of the Bishop : in the Pagan epoch there was in almost every City a Flamen. The Christian Bishop would have inherited his position. Like him he sits in the Curia : soon his counsels there become preponderant for all the questions of Justice, Taxes, and Public Works, that is to say in all those which interested the Poor, He even takes Precedence of the Defender of the City when this Official stands by his side. The Bishop of course judged according to the Roman Law; but there already began to be formed together with the decisions of the Councils a Law especially Ecclesiastic, called the "Law Canonical" or "Canon Law," which augmented later on by the Decisions of the Popes, was bound to take a great development in the Middle Age. A first collection of Canon Law was about 530 drawn up in Latin by a certain Dionysius the Little. Thus the Christian Church covered Gaul and the Empire with the network of its Administration. In the Provinces she had her Metropolitans; in the Cities her Bishops; in the Pagi, or "Pays," she began to have her Curates. Her Hierarchy from the Porter of the Church to the Primate of the Gauls was as strongly constituted as the sacred Imperial Hierarchy. She had her Provincial States, her Estates General. At the same time, thanks to the principle of Elections, she recruited herself among the Masses She drew thence a Popularity and a Force which were lacking to the lay administration. Her Bishops sometimes like Saint Martin or Saint Loup, brought from the depth of the Monasteries the prestige of a superhuman virtue; sometimes like Saint Hilary or Sidonius Apollinaris borrowed from the celebrity of their Family an Aristocratic Eclat which was not without its effect upon the people. The Bishops alone had full liberty for speaking and writing : they are almost the only Orators and the only Men of Letters at the End of the Empire. The Bishop is the first Civil Magistrate of his City, at the same time that he is its Spiritual Pastor. The tribunals of the Church count as many people amenable to them as those of the Prince; her Treasury is filled with the voluntary Gifts of the Faithful, while the Public Treasury in spite of the zeal of the exactors remains empty. In a word the Church, at the end of the fourth century is a State provided with all the essential Organs of a State, constituted at the expense of the Roman State but otherwise as healthy and full of life as the Empire. Let the Empire of Rome fall, the Christian Church will remain upright. She will fill the Interregnum produced by the Invasions. In the panic caused by the Barbarians, the Bishops contrived to take the place abandoned by the Officials in their flight. They will not be embarrassed either how to maintain order in the anarchy or how to

employ the resources of diplomacy in face of the invaders. If need be to repulse them they will lead the people of their Diocese to the combat.

EFFECT OF THE CHURCH UPON THE BARBARIANS. The grand rôle of the Bishops begins when the invasions begin. Saint Didier dies while trying to protect the inhabitants of Langres against the King of the Vandals; Saint Loup obtains Attilas consent to spare Troyes; Saint Aignan conducts against him the defense of Orleans, When, the Burgundians establish themselves in the Valley of the Rhône, the Visigoths in the basin of the Garonne, the Franks on the borders of the Escaut, it is the interest of the Catholic Bishops which decides the future of Gaul. Their choice is soon made between the conquerors. The Burgundians and the Visigoths are more powerful than the Franks; they are more civilised; they have over them the advantage of being Christians yes but they are heretical Christians, Arians. That which makes the fortune of the Franks is that they are still Pagans and that by consequence they can be gained to Catholicism. A watchword runs through all Gaul : an invisible hand takes Clovis the pagan by the hand and smooths all obstacles before his path. The Bishops, Chiefs of the Catholic Populations, Official Defenders and Plenipotentiaries of the Gaulish Cities, prepare the coming of that horde of pillagers which will become THE MOST CHRISTIAN NATION OF THE FRANKS. After the victory of Clovis over the last Roman Soldiers (486) Saint Remy opens up a negotiation with him under pretext of reclaiming a precious vase. He gets married to the only Catholic Princess in Gaul (493). after his Victory over the Alamans (496) they baptize him. Look what hands threaten beforehand the powerful realms of the Burgundians and the Visigoths. Saint Avitus, Bishop of Vienne, writes to the Neophyte King:—"When you fight we conquer." The Bishops of Arles and of Langres summon him against the Burgundians. Those of Rodez and Tours summon him against the Visigoths; he of Bearn raises the Mountaineers of his diocese upon the rear of the Heretical Army and dies with his weapons in his hand; he of Toulouse opens to the Franks the Gates of his Episcopal town and accepts the spoils of the Arian Churches. The Relics of Saint Martin of Tours have declared for Clovis; from the Cathedral of Saint Hilary of Poitiers, a mysterious glimmer has illuminated his march; a White Roe has pointed out to him the Ford of the Vienne. He marches to his Victory surrounded by a train of Miracles. When the two Heretical Kingdoms have succumbed (500 and 507), behold in the north-west of Gaul, the powerful Armorican Confederation which has resisted all the efforts of the barbarian hordes, submits to Clovis almost without combat. It was then certainly as Chief of the Catholic Party that Clovis who only commanded some thousands of men was able to found in Gaul the First Kingdom of the FRANCS. It was he who fought, but it was the Bishops who conquered.

WORKS TO CONSULT : Guizot, "Hist : de la Civilisation en Europe" and "Hist :de la Civilisation en France," vol : I. Renan, "Marcus Aurelius." Aubé, "Les Persecutions de l'Eglise" and "Les Chretiens dans l'Empire Romain." Montalembert, Hist : des Moines d'Occident. Beugnot, Hist : de la Destruction du Paganisme en Occident. Amédeé Thierry, "Récite de l'Hist : Romaine au 5e siècle" (Sidoine Apollinaire). Lecoy de la Marche, "Saint Martin." Martigny, "Dictionnaire des Antiquités Chrétiennes. Alzog, "Hist: de l'Eglise. De Broglie, "L'Eglise et l'Empire Romain au 9e Siècle."

Christianity Tis in Charity.

At the Press of Francis Jonathan Ashelford in the parish of Saint Helier in the Ale of Persen on the Feast of Saint Augustin, Bishop, in the near of our Ford eighteen hundred and eighty six.

This translation made by Edward Spencer Dodgson, formerly Commensal of the Two Saint Mary Winton Colleges, in The Hôtel Dieu, at Aix-en-Provence, in January, 1886, from the First Edition printed in Paris, 1885, was written out by him there on the 26th of that month.

The consent of the Author to its publication was given in the following words "Monsieur je donne bien volontiers mon consentement à la traduction et à la publication du chapitre de ma Civilisation Française que vous avez bien voulu choisir. Agréez, je vous prit, mes meilleurs sentiments. Alfred Rambaud, Professeur à la Faculté des Lettres de Paris, Conseiller Général du Doubs, Paris, 8 Fev: 1886."

The Translator believes that his divergence from modern custom in the spelling of certain English words will be sanctioned by those readers who know the history of the language of King Alfred and Geoffrey Chaucer, of John Ruskin and Cardinal Newman. The first syllable of "contry" "is pronounced to rime not with those of "county" or "foundry," but with those of" "honey" and "money." The omission of the intruding and silent "l" of "could" does not alter its pronunciation. The restauration of the old spelling of "restore" has the advantage of distinguishing it from the word meaning "to store again."

Erratvm.

Page jx., line 37, for "to" read "of."
[Entered at Stationers Hall.]

Specimen.

1776—JOURNAL OR DESCRIPTION (Abel Jansen Tasman) OF A VOYAGE FROM BATAVIA, for making Discoveries of the unknown South Land, in the year 1642. [English translation of Tasman's Journal by the Rev. C. G. Woide : it forms part of Burney's Collection, vol. iii. 63—110, q.v.]

[Tasman made the const of New Zealand on December 13th, 1642. His place of anchorage was about two miles to the W. N. W. of Separation Point. Massacre Bay, immediately off the beach of Warewarangi. Nelson Province. Here Tasman lost four men during an attack by the Maoris. Sailing hence to the northward he sighted Cape Maria Van Dieman on January 4th, 1643, and two days later anchored off the Three Kings. It was some time before any narrative of Tasman's voyages was given to the world. When at last an imperfect Dutch account appeared (1674), it was soon translated into English and French, and became very popular. Sir Joseph Banks eventually became possessed of the MS. of Tasman's Journal, which was translated by Mr. Woide. the translation being accompanied by charts and drawings. The first really complete account of Tasman's voyages was not published till 1860 (q. v.). The name New Zealand appears on a chart published at Amsterdam about the year 1655, under Tasman's directions. Dr. Hocken, of Dunedin. When in Europe some time ago, was fortunate in obtaining one of these unique documents and his specimen is, despite its age, quite clean and fresh-looking.]

1784—A JOURNAL OF A VOYAGE TO THE SOUTH SEAS IN H.M.S. ENDEAVOUR, faithfully transcribed from the papers of the late Sydney Parkinson, draughtsman to Sir Joseph Banks. London : C. Dilly and J. Phillips. 4to, pp. 353.

1802—VOYAGES AUX INDES ORIENTALES. Par L'Abbé Alexandre Rochon. Paris: 3 vols. [In the third volume appears a second narrative of the voyages of De Surville and Marion, slightly altered from the first (1783 q.v.).]

1807—SOME ACCOUNT OF NEW ZEALAND, particularly the Bay of Islands, with a description of the Religion and Government, Language, Arts, Manufactures, Manners and Customs of the Natives. By John Savage, Esq., Surgeon and Corresponding Member of the Royal Jennerian Society. London : Murray; and Constable, Edinburgh. 8vo, pp. 110, 3 plates.

[Mr. Savage took with him to London a native named Moyhanger, who was probably the first Maori who ever visited England. Moyhanger was suitably impressed with the wonders he beheld, and returned to his native land the possessor of an extensive gift of carpenters' and coopers' tools, with the use of which he was tolerably well acquainted. When seen by Mr. Nicholas in New Zealand in 1815 no European articles were observed in his possession, and it was conjectured that he was plundered of his property soon after his return. Captain Dillon, in 1827, met with Moyhanger at the Bay of Islands; the latter was then known as King Charley, and still manifested an interest in Mr. Savage.]

1822—REV. MR. MARSDEN'S JOURNAL OF A VISIT (THE SECOND) TO NEW ZEALAND IN 1820. London. [Published in the Proceedings of the C.M.S. for 1820-21. The first visit had been in 1815. See Nicholas's "Narrative," 1817.]

1829—VOYAGE IN THE SOUTH SEAS, AND DISCOVERY OF THE FATE OF LA PEROUSE'S EXPEDITION. By the Chev. P. Dillon, Commander of the Hon. East India Company's ship Research. London : Hurst, Chance & Co. 2 vols, 8vo, pp. 302 and 436.

[Relics of La Perouse were found by Dillon on the islands called Manicolo and Tucopia, in the New Hebrides group.]

1832—NARRATIVE OF A NINE MONTHS' RESIDENCE IN NEW ZEALAND IN 1827. By Augustus Earle, draughtsman to Her Majesty's surveying ship Beagle. London : Longmans. Pp. 371.

1835—AN ACCOUNT OF NEW ZEALAND, AND OF THE FORMATION AND PROGRESS OF THE CHURCH MISSIONARY SOCIETY'S MISSION IN THE NORTHERN ISLAND. By Rev. W. Yate, C.M.S. London : Seeley and Burnside. 8vo, pp. 310.

1839—NEW ZEALAND IN 1839 : FOUR LETTERS TO LORD DURHAM. By J. D. Lang, D.D. London : Smith, Elder and Co. 8vo pamphlet.

(John Dunmore Lang was a native of Ayrshire, where he was born at the end of the last century. He followed his brother to Sydney in May, 1823, and soon gained the prominent position in the colony which he so long occupied. He was a man of the most energetic character. As a writer he was indefatigably industrious, and as a politician he is said to have resembled William Cobbett. He died in Sydney, aged 79, 8th August, 1878.]

1839—NEW ZEALAND GAZETTE.

[The first number of this paper was printed in London in September, 1839, just before the first settlers started; the second in a tent on the banks of the Hutt River, on April 18th, 1840. This was the first newspaper

published in New Zealand. The editor was Samuel Beavens.]

1840—NEW ZEALAND COMPANY'S FIRST REPORT. London : Palmer and Clayton.

[Thirty-five reports were published, the last in 1858.]

1840—PLAIN TRUTHS TOLD BY A TRAVELLER REGARDING OUR VARIOUS SETTLEMENTS IN AUSTRALIA AND NEW ZEALAND. Shewing things as they are, and as they ought to be. By J. Pitts Johnson, Esq. London : Smith, Elder and Co. Pp. 75.

1840—NEW ZEALAND ADVERTISER AND BAY OF ISLANDS GAZETTE. Published at Kororareka in May.

1842—NEW ZEALAND : A POEM. [By an Etonian.] London : Seeley. 12mo, pp. 30.

[Note on fly-leaf opposite title, "The proceeds will be given to the New Zealand Church Fund."]

1845—ADVENTURES IN NEW ZEALAND : WITH SOME ACCOUNT OF THE BEGINNING OF THE BRITISH COLONISATION OF THE ISLANDS. By E. J. Wakefield. London : Murray. 2 vols. 8vo, pp. 482 and 546.

[Edward Jerningham Wakefield was the only son of Mr. E. G. Wakefield, and arrived in New Zealand in the ship Tory, with his uncle, Colonel Wakefield, in September, 1839. In 1844 he returned to England, and was in communication with the founders of the Otago settlement, He more than once occupied a scat in the House of Representatives. He died at Christchurch about the year 1876.]

1845—THE CHURCH IN THE COLONIES. New Zealand : Part I. Letters from the Bishop to the S.P.G., together with Extracts from his Visitation Journal from July, 1842, to January, 1843. London : S.P.G. Pp. 111.

1845—THE NEW ZEALANDER. First number published on June 7th, at Auckland, by John Williamson.

1846—BRUNNER'S JOURNAL OF AN EXPEDITION INTO THE INTERIOR OF THE MIDDLE ISLAND OF NEW ZEALAND. London.

[Mr. Brunner was awarded the Royal Geographical Society's gold medal for this expedition. His name is perpetuated in Lake Brunner, and the coalfields of the West Coast.]

1849—THE AUCKLAND ISLANDS : A SHORT ACCOUNT OF THEIR CLIMATE, SOIL, AND PRODUCTIONS. By Charles Enderby, Esq., F R.S. London : Richardson. 8vo pamphlet : pp. 57.

1851—HINTS TO INTENDING SHEEP-FARMERS IN NEW ZEALAND. By Frederick A. Weld, Member of the House of Representatives. London : Stanford.

[Now Sir F. A. Weld, Governor of the Straits Settlements. Born 1823; arrived in New Zealand 1843-44; left in 1869 to become Governor of Western Australia .]

1851—NEW ZEALAND AND OTHER POEMS. By Mrs. R. Wilson, London : Masters. 12mo.

1852—THE NEW ZEALAND METROPOLITAN ALMANACK FOR 1852. Compiled by T. Florance. Published at Auckland; price 1s. 6d.

[The compiler claimed for it that it was the first "passable" almanack offered to the Auckland public.]

1853—KO NGA MOTEATEA, ME NGA HAKIRARA O NGA MAORI. He mea Kohikohi mai na Sir George Grey, K.C.B. Wellington, N.Z. : R. Stokes. 8vo, pp. 432. Appendix cxii. and Index 18 pp.

[A copious collection of Maori songs and stories.]

1853—A SPRING IN THE CANTERBURY SETTLEMENT. By C. Warren Adams, Esq., with engravings. London : Longmans. 8vo, pp. 92. Addendum pp. xi.

1855—REMARKABLE INCIDENTS IN THE LIFE OF THE REV. S. LEIGH, MISSIONARY TO THE SETTLERS AND SAVAGES OF AUSTRALIA AND NEW ZEALAND. By the Rev. Alexander Strachan. 2nd Edition. London : Nichols. Pp. 418.

[Mr. Leigh was the first Methodist missionary sent to the Antipodes. He arrived in New South Wales in August, 1815, and after a visit to England, landed at the Bay of Islands in February, 1822. Mr. Leigh did not remain long enough in New Zealand to do more than acquire a very slight knowledge of the language. Returned to Sydney, where his wife died in 1831. He subsequently returned to England, where he died in 1852.]

1856—AUCKLAND, THE CAPITAL OF THE COLONY. Handbook for Immigrants. By an Old Settler. London. Fcap 8vo.

1857—THE MESSENGER OF PORT NICHOLSON. A native newspaper, published weekly, by private enterprise.

1858—AN APPEAL TO ENDOW A FREE CHURCH FOR THE PEOPLE IN ST. HELIER'S, JERSEY, BY SHEEP-FARMING IN NEW ZEALAND. Jersey : Le Lievre Bros. Pamphlet.

"Debrett" Specimens of Contents of the Principal Sections of "Debrett" The 1886 editions of "Debrett" will contain all corrections necessitated by the election of a New Parliament and a change of Government. [August, 1885. (The 173rd annual edition of which will appear early in 1886).

Peers' Sons and Daughter, and Brother and

Sister; and Widows of Sons of Peers.

Eldest Sons of Dukes, Marquesses, and Earls appear under their respective titles.

Italics indicate the title, or titles, under which further information is given in the first section.

Beaufort, Duke of. (SOMERSET.)

HENRY CHARLES FITZROY SOMERSET, *K. G., P. C.*, 8th Duke; *b.* Feb. 1st, 1824; *s.* 1853: ed. at Eton; is a Lieut.-Col. in Army (unattached), Lord Lieut. of co. Monmouth, a J. P. for cos. Gloucester, Brecon, Wilts, and Glamorgan, a D.L. for co. Gloucester, and Hon. Col. of Gloucestershire Yeo. Cav. and of Gloucestershire Engineer Vol.; sat as M.P. for E. Gloucestershire (C) 1846-53; was Master of the Horse 1858-9, and 1866-8; has Order of Osmanli of Turkey, 1st class : *m.* 1845, Lady Georgiana Charlotte Curzon, el. dau. of 1st Earl Howe, G.C.H., and has issue.

I scorn to change or to fear.

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Arms.—France and England, quarterly, within a bordure compony argent and anzur. crest,—A portcullis or, nailed azure, chains gold. Supporters—*Dexter*, a panther argent, flames issuing from his mouth and ears proper, plain collared and chained, and semée of torteaux, hurts and pommes alternately; *sinister*, a wyvern vert, in the mouth a sinister hand, couped at the wrist gules.

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Sons Living.

Henry Adelbert Wellington Fitzroy (*Marquess of Worcester*); *b.* May 19th, 1847; ed. at Eton; formerly Capt Royal Horse Guards; is Major Gloucestershire Yeo. Cav., and a D.L. and a J.P. for cos. Gloucester and Monmouth. *Clubs*,—Carlton, Bachelors'.

Right Hon. Lord Henry Richard Charles, P.C.; *b.* 1819; ed. at Eton; sat as M.P. for Mon

"Debrett" is the only Peerage that gives the names of Livings that are in the Patronage of Peers.

The names of every living child of every Peer is given. Such a complete Index does not appear in any other work.

mouth (C) 1871-80; was Comptroller of H.M.'s Household 1874-9; is a J.P. for co Hereford, and a D.L. and a J.P. for Monmouthshire : *m.* 1872, Lady Isabel Caroline Somers-Cocks (whose residences are The Priory, Reigate; Eastnor Castle, Ledbury; and 16, Albert Mansions, Victoria Street, S.W.), dau. of 3rd Earl Somers, and has issue living, Henry Charles Somers Augustus, *b.* 1874. *Residence*,—St. George's, West Cliff Gardens, Bournemouth. *Club*,—Carlton.

Lord Henry Arthur George, b. 1851; ed. at Eton; is Major Royal Horse Guards, a J.P. for Monmouthshire, and Extra Equerry to and Sup. of the Stables of H.R.H. the Prince of Wales; served in Egyptian Campaign 1882, and in Nile Expedition 1884. *Clubs*,—Turf, Marlborough, Pratt's, Badminton.

Lord Henry Edward Brudenell, b. 1853; ed. at Eton; formerly Lieut. 23rd Royal Welsh Fusiliers, and Royal Horse Guards; is a Member of H.M.'s Body Guard, and a J.P. for co. Monmouth; served in Egyptian Campaign 1882 (medal with clasp, and bronze star) : *m.* 1880, Fanny Julia, youngest dau. of Sir Alexander Beaumont Churchill Dixie, 10th Bart. *Town Residence*,—59, South Audley Street, W. *Clubs*,—Marlborough, Pratt's, Beefsteak, Ranelagh.

Daughter Living.

Lady Blanche Elizabeth Adelaide (Marchioness of Waterford), *b.* 1856: *m.* 1874, the 5th Marquess of Waterford. *Residences*,—Carraghmore, co. Waterford; 30, Charles Street, St. James's, S.W.

Sisters Living.

Lady Emily Blanche Charlotte (Countess of Kinnoull); *b.* 1828: *m.* 1848, the 11th Earl of Kinnoull. *Residences*,—Dupplin Castle, Perth; Balhousie Castle, Perth.

Lady Geraldine Harriet Anne, *b.* 1832; is Lady in Waiting to H.R.H. the Duchess of Cambridge. *Residence*,—Ambassador's Court, St. James's Palace, S.W.

Lady Katherine Emily Mary (Baroness Ormathwaite); *b.* 1834 : *m.* 1858, the 2nd Baron Ormathwaite. *Residences*,—Ormathwaite, Keswick, Cumberland; Warfield Park, Bracknell, Berks; Eywood, Titley, Herefordshire.

Lady Edith Frances Wilhelmina (Baroness Londesborough); *b.* 1838 : *m.* 1863, the 2nd Baron Londesborough. *Residences*,—Northerwood, Lyndhurst, Hants; 38, Berkeley Square, W.

Aunts Living. (Daughters of 6th Duke).

Lady Susan Caroline (Marchioness of Cholmondeley), *b.* 1804: *m.* 1830, the 2nd Marquess of Cholmondeley, who *d.* 1870. *Residence*,—Thorncroft House, Leatherhead.

Lady Louisa Elizabeth, *b.* 1806 : *m.* 1832, George Finch, Esq., M.P., who *d.* 1870. *Residences*,—Burley-on-the-Hill, Oakham; 58, Rutland Gate, S.W.

Lady Mary Octavia, *b.* 1814: *m.* 1837, Sir Walter Rockcliff Farquhar, 3rd Bart. *Residences*,—Polesden Lacey, Dorking; 18, King Street, St. James's, S.W.

Widow Living of Seventh Duke.

EMILY FRANCES (*Duchess of Beaufort*), dau. of Charles Culling Smith, Esq. : *m.* 1822, the 7th Duke, who *d.* 1853. *Residence*,—19, Hill Street, Berkeley Square, W.

Collateral Branches Living.

Issue of the late Right Hon. Lord Granville Charles Henry Somerset, M.P., 2nd son of 6th Duke, *b.* 1792, *d.* 1848 *m.* 1822, the Hon. Emily Carrington, who *d.* 1869, dau. of 1st Baron Carrington :—

Leveson Eliot Henry, *R.N.*, *b.* 1829; became Vice Adm. 1884; served in Baltic during Russian War 1854-5 (medal); was a Naval A.D.C. to H.M. 1876-8: *m.* 1872, Efah, dau. of Col. the Hon. Richard Thomas Rowley, son of 1st Baron Langford. *Residence*,—44, Curzon Street, W.

Clubs,—Carlton, United Service.—Raglan George Henry, *b.* 1831; is a Gentleman Usher to H.M. *Residence*,—2, Morpeth Terrace, S.W. *Clubs*,—Travellers', Carlton.—Emily Catherine Ann, *b.* 1826 : *m.* 1859, Henry Ayshford Sanford, Esq., formerly Col. 3rd Batn. Oxfordshire L.I., and Capt. 43rd Regt. *Residence*,—29, Chester Street, S.W.—Constance Henrietta Sophia Louisa, *b.* 1827 : *m.* 1857, Rowland Smith, Esq., and has issue living, Granville Rowland Francis, *b.* 1860,—Constance Eugenia,—Constance Emily. *Residences*,—Duffield Hall, Derby; 131, Queen's Gate, S.W.

Grandchildren of the late Gen. Lord diaries Henry Somerset, M.P., 2nd son of 5th Duke :—

Issue of the late Lieut.-Gen. Sir Henry Somerset, K.C.B., *b.* 1794, *d.* 1862 : *m.* 1817, Frances Sarah, dau. of Adm. Sir Henry Heathcote [Heathcote, Bart.] :—

Henry George Edward, *b.* 1829; entered Army 1848, became Hon. Col. on retired list 1882; formerly of 3rd Buffs: served in Kaffir Wars 1847 and 1850-2 (medal) : *m.* 1853, Harriet Lade, dau. of Major Coast (formerly of 52nd Regt.), and has issue living, Henry Calthorpe, *b.* 1856; is Capt. 2nd Batn. The Buffs (E. Kent Regt.): served in Zulu War 1879 (medal with clasp),—Charles Wyndham, *b.* 1862; is Lieut. 2nd Batn. Royal Sussex Regt.,—Frances Constance.—FitzRoy Maclean Henry, *b.* 1839 : *m.* 18—, and has issue living.—Louisa, *b.* 1824: *m.* 1844, Major-Gen. Montagu Cholmeley Jonnstone, who *d.* 1874 [see Johnstone, Bart.],

colls.].—Augusta, *b.* 1833.—Maria Caroline, *b.* 1835: *m.* 1857, Henry Edward Leeke, Esq., and has issue living, Henry Somerset, *b.* 1859 : *m.* 1881,—Alan FitzRoy Walter Henry, *b.* 1863,—Maria Augusta Frances. *Residence*,—Copnor Farm, Portsmouth.—Frances Augusta Rose Blanche, *b.* 1837.—Mary Matilda Gertrude, *b.* 1841.

Issue of the late Rev. Villiers Henry Plantagenet Somerset, *b.* 1803, *d.* 1855 : *m.* 1844, Frances Dorothy, who *d.* 1885, dau. of John Henry Ley, Esq., of Trehill, co. Devon :—

Rev. Henry Plantagenet, *b.* 1845; ed. at Queen's Coll., Oxford (B.A. 1869, M.A. 1872); is V. of Raglan : *m.* 1881, Charlotte Elizabeth, dau. of Col. Rose Wynter, and has issue living, Richard Henry Plantagenet, *b.* 1882,—Charles Henry Plantagenet, *b.* 1884,—Charlotte Rose Mary, *b.* 1883. *Residence*,—Kaglan Vicarage, Monmouth.—John Henry William, *b.* 1848; is a Clerk in House of Commons.—Frances Dorothea Charlotte, *b.* 1846 Mary Isabella Frances, *b.* 1849.

Issue of the late Col. Poulett George Henry Somerset, C.B., M.P., *b.* 1822, *d.* 1875 : *m.* 1st, 1847, Barbara Augusta Norah, who *d.* 1870 dau. of John Mytton, Esq., of Halston, Salop; 2ndly, 1870, Emily (who *m.* 2ndly, 1882, Richard John Kinkead, Esq., M.D., of West House, Galway), dau. of John Hubert Moore, Esq., of Cherry Hill, co. Chester :—

"Debrett" is the only volume that published the Services, Residences and Clubs of Younger Sons of Peers, or that gives the Names of the Children of Married Daughters and Sisters of Peers.

Vere Francis John. *b.* 1854 : *m.* 1875, Annette Katherine, dau. of Col Richard Frederick Hill [see V. Hill, colls.], and has issue living, Francis William, *b.* 1876,—Charles, *b.* 1878—Hugh, 1879,—Claud, *b.* 1881.—Charles Fitzroy, *b.* 1860.—Cicely Mary Poulet, *b.* 1871.

Grandchildren of the late Lieut.-Gen. Sir Henry Somerset (ante):—

Issue of the late Col. Charles Henry Somerset, C.B., *b.* 1819, *d.*—1863; *m.* 1848 Christiana Emma, who *d.* 1863, dau. of R. W. Thompson, Esq. :—

William Henry, *R.N.*, *b.* 1849; became Lieut. 1874.—Henry Plantagenet, *b.* 1852; ed at Wellington Coll.; formerly Ensign 52nd Regt.; is a Squatter and Gen. Manager for the Australian Meat Co., Ramornie Station: *m.* 1879, Katherine Rose, dau. of David Cannon M' Connel, Esq., of Cressbrook, Queensland, and has issue living, Mary Georgiana, *b.* 1880,—Joan, *b.* 1881,—Christiana, A. 1884. *Residence*,—Ramornie, Clarence River, New South Wales.—Charles Fitzroy Maclean, *R.N.*, *b.* 1854; became Lieut. 1879.—Georgiana Frances Emma, A. 1853; is a "Sister" of All Saints, Margaret Street, W. *Residence*,—St. George's Home Cape Town.

Issue of the late Gen. Lord Robert Edward Henry Somerset, G.C.B., 4th son of 5th Duke, *b.* 1776, *d.* 1842: *m.* 1805, Louisa Augusta, who *d.* 1823, dau. of 2nd Viscount Courtenay [E. Devon] :—

Edward Arthur, *C. B.*; *b.* 1817; entered Army 1836, became Lieut.-Gen. 1877, and retired Gen. 1883; was Acting Gov. of Gibraltar 1875-6, and in 1878; is Col. 1st Batn. King's Roy. Rifle Corps and a J.P. for Monmouth; served in Kaffir War 1852-3 (medal), and in Crimean Campaign 1854-5 (medal with four clasps, Turkish medal, Legion of Honour, and 5th class Medjidie); sat as M.P. for W. Gloucester (C) 1867.9 : *m.* 1849, Agatha, dau. of Sir William Miles, 1st Bart, and has issue living, Edward William Henry, *b.* 1866,—Agatha Georgiana, *b.* 1850 : *m.* 1879, Capt. Charles Arthur B. Knyvett-Leighton, 1st Batn. Roy. Welsh Fusiliers [see Leighton, Bait.],—Ada Frances, *b.* 1861,—Maude Catherine, *b.* 1862,—Lilian, A. 1864,—Blanche Louisa, *b.* 1868,—Muriel, *b.* 1870,—Hilda, *b.* 1872. *Residence*,—Troy House, Monmouth. *Club*,—Carlton.—Louisa Isabella, *b.* 1807.—Frances Caroline, *b.* 1808 : *m.* 1840, Theophilus Clive, Esq., who *d.* 1875, and has issue living, Henry Somerset, A. 1841; is Major R.E. : *m.* 1st, 1862, Alda Blanche Thomas, who *d.* 18—: 2ndly, 1879, Ellen Lizzie, dau. of the late Lieut.-Col. H. W. Lugard.—Matilda Elizabeth, *b.* 1815 : *m.* 1842, Horace Marryat, Esq., and has issue living, Ida Horatia Charlotte : *m.* 1863, Gustaf Frederick, Count Blonde, of Sweden. Georgiana Emily (*Hon. Mrs. Robert Lawley*), *b.* 1819 : *m.* 1852, the Hon. Robert Neville Lawley, son of 1st Baron Wenlock. *Residence*,—Grandchildren of the late Lord Arthur John Henry Somerset, 5th son of 5th Duke:—

Issue of the late Rev. George Henry Somerset, *b.* 1809, *d.* 1882 : *m.* 1835, Phillida Elizabeth, dau. of Sir William Pratt Call, 2nd Bart. :—

FitzRoy, *b.* 1851.—Anne, A. 1837.—Frances Elizabeth, *b.* 1838.—Elizabeth Anne, *b.* 1846; *m.* 1873, George Airey Talbot Stapleton, Esq. [see Stapleton, Bart.] *Residence*,—4, Sumner Terrace, S.W.—Alice Catharine, *b.* 1850.—Rose, *b.* 185—.

Issue of the late Arthur Edward Somerset, Esq., *b.* 1813, *d.* 1853: *m.* 1850, the Hon. Frances Boscawen, who *d.* 1882, sister of 6th Viscount Falmouth:—

Edith, *b.* 1851 : *m.* 1885, Bertram Savile Ogle, Esq. *Residence*,—Steeple Aston, Oxford.—Florence, *b.* 1852: *m.* 1879, John Henry Oglander Glynn, Esq., Barrister-at-Law, and has issue living, Denys, *b.* 1883,—Joan, *b.* 1884. *Residence*,—12, Onslow Crescent, S.W.

Issue of the late Rev. Lord William George Henry Somerset, 6th son of 5th Duk, *b.* 1784, *d.* 1851 : *m.* 1st, 1813, Elizabeth, who *d.* 1843, dau. of Lieut.-Gen. Sir Thomas Molyneux, 5th Bart.; 2ndly, 1844, Frances

Westby, who *d.* 1851, widow of C. O'Callaghan, Esq., and dau. of Henry Brady, Esq. :—

Henry Charles Capel, *b.* 1816: entered Army 1833; became Col. (h-p) 1870: *m.* 1840, Alice Elizabeth, dau. of the late Lieut.-Gen. Sir Maurice Charles O'Connell, K.C.H., and has issue living Charles Bruce Henry, *b.* 1841 (late 3rd Buffs): *m.* 1852, Victoria Alice Anne, dau. of the late William Fitz Gibbon, Esq., of Sidney House, Cork [judicially separated 1874], and has living, May, Geraldine, Rose, Sybil, Mary Blanche,—Raglan Molyneux Boscawen, *b.* 1855,—Caroline Emily Allwood, *b.* 1842: *m.* 1872, the Rev. Henry Basil Hayward, R. of Winstone, Cirencester, and has issue living, Maurice FitzRoy *b.* 1881, Claude Somerset *b.* 1883, Muriel *b.* 1873, Gladys A. 1875, Leila *b.* 1877,—Blanche Isabella, *b.* 1847 : *m.* 1866, George Henry Hopkinson, Esq., of 3, Regent Street, S.W.—Georgiana Hester Cornelia, *b.* 1848: *m.* 1872, Count d'Epineul, who *d.* 1881, of The Red House, Ashford, Middlesex. *Rev.* William, *b.* 1822; ed. at Magdalene Coll., Camb. (S.C.L. 1848, LL.B. 1851); is Chap. to Duke of Beaufort, and R. of Wollastone: *m.* 1st, 1842, Helen, who *d.* 1849, dau. of the late Capt. J. Donald, 94th foot; 2ndly, 1850, Georgiana Amelia, dau. of Lieut.-Gen. William Lindsay Darling, and has issue living (by 1st marriage) Frances Cornelia Georgiana Elizabeth, *b.* 1848, (by 2nd marriage) FitzRoy George Henry, *b.* 1852,—Raglan Tuberville Henry, *b.* 1859: *m.* 1884, Elizabeth Horatia Anne, dan. of the Rev. Horatio Nelson Nelson-Ward, R. of Radstock, Bath,—Charles Edward, Henry, *b.* 1862,—Georgiana Laura Alma Henrietta Elizabeth, *b.* 1854 : *m.* 1875, Edwin Henty, Esq., of Goffs Hill, Crawley,—Rose Ida Geraldine, *b.* 1856,—Edith Amelia Caroline Leilia, *b.* 1858,—Mary Adelaide Helen Elizabeth, *b.* 1867.

Residence,—Wollastone Rectory, Lydney, Gloucestershire.—FitzRoy Molyneux Henry, *b.* 1823; entered R.E. 1843, retired as co. 1881; was Acting Gov. and Com. in Ch. of Bermuda 1874, and a M.L.C. of that colony 1874 6; *m.* 1st, 1849, Jemima Drummond, who *d.* 1874, dau. of the late J. Drummond Nairue, Esq., of Dunsinane, Perth; 2ndly, 1882, Emily, widow of Winchcombe Henry Howard Hartley, Esq., of Lye grove, Gloucestershire, and Bucklebury, Berks, and dau. of the late Rev. George A. Biedermann, R. of Dauntsey, Wilts, and has issue living by 1st marriage), Arthur William Fitz Roy, *b.* 1855,—Emily Jane Anne Elizabeth, *b.* 1851 : *m.* 1872, Lieut.-Col. William Merriman, K.E., and has issue living, Elizabeth Frances Caroline *b.* 18—Elizabeth Frances Caroline. *Residence*,—Frimley Priory, Surrey. *Club*,—Junior United Service.—*Rev.* Boscawen Thomas George, Henry, *b.* 1833; ed. at Oriel Coll., Oxford (B.A. 1856, M.A. 1858); is R. of Crickhowel : *m.* 1st, 1863, Florence Smallwood, who, *d.* 1874, dau. of the late John Were Clarke, Esq., of Bridwell House Cullompton; 2ndly, 1878, Sophia Vernon, dau. of the late Right Rev. the Hon. Horatio Powys, son of 2nd Baron Lilford, and has issue living, William Horace, *b.* 1880. *Residence*,—Crick-

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howel Rectory, Breconshire. Emily Georgiana Elizabeth, *b.* 1818 : *m.* 1839, the Rev. Charles George Newcomb, V. of Halberton, who *d.* 1862, and has issue living, Fitz Roy William Dawnay, *b.* 1846,—Louisa Thomasine Emily, *b.* 1840 : *m.* 1869, Henry Strickland Bryant, Esq. (of 41, Green Street, Grosvenor Square, W.), son of the late Sir Jeremiah Bryant, K.C.B.,—Elizabeth Mary Blanche, *b.* 1842,—Edith Louisa Maria, *b.* 1848. *Residence*,—Raglan, Christchurch Road, Bournemouth.

Grandchildren of Col. Henry Charles Capel Somerset (ante) :—

Issue of the late FitzRoy William Henry Somerset, Esq., *b.* 1845, *d.* 1877 : *m.* 1869, Anna Martha, dau. of Capt. William Geary, R.N. :—

Henry Charles FitzRoy, *b.* 1870. Raglan, *b.* 1872. Elizabeth Alice, *b.* 1874. Helen Susan, *b.* 1876.

Issue of the late Col. Lord John Thomas Henry Somerset, 7th son of 5th Duke, *b.* 1787, *d.* 1846: *m.* 1814, Lady Catherine Annesley, who *d.* 1865, dau. of 1st Earl of Mountnorris (*ext.*) :—

Alfred Plantagenet Frederick Charles, *b.* 1829: is J.P. and D.L. for Middlesex, Westminster, and Essex, and Hon. Col. and Lieut.-Col. Comdt. 7th Batn. Rifle Brig. (Prince Consort's Own); *m.* 1857, Adelaide Harriet, dau. of Vice-Adm. Sir George Brooke-Pcchell, 4th Bart., M.P., and has issue living, Gwendolin Adelaide Katherine Georgiana Matilda, *b.* 1865. *Residences*,—Enfield Court, Middlesex; Castle Goring, Worthing. *Club*,—Army and Navy.

Field-Marshal Lord FitzRoy James Henry Somerset, G.C.B., 8th son of 5th Duke, was created Baron Raglan [see B. Raglan].

Predecessors.—[1] *Sir* Charles Somerset, *K.G.*, natural son of Henry Beaufort, 3rd Duke of Somerset, who was 3rd in descent from John of Gaunt and Catherine Swynford; *Sir* Charles was summoned to Parliament in right of his wife, as *Lord Herbert* (peerage of England, cr. 1461); cr. *Baron Herbert* of Raglan, Chepstow and Gower (peerage of England) 1506, and *Eurl of Worcester* (peerage of England) 1513; appointed Lord Chamberlain for life; *d.* 1526; *s.* by his el. son [2] HENRY, 2nd Earl; *d.* 1549; *s.* by his el. son [3] WILLIAM, *K.G.*, 3rd Earl; *d.* 1589; *s.* by his son [4] EDWARD, *K.G.*, 4th Earl; was Master of the Horse 1601-15; his 3rd son, cr. Viscount Somerset, was Master of the Horse to Queen Anne, consort of James H.; the Earl *d.* 1628; *s.* by his el. son [5] Henry, 5th Earl; a devoted royalist; garrisoned Raglan Castle, and at his own expense held it

for nearly four years against the Parliamentary forces; cr. *Marquess of Worcester* (peerage of England) 1642; *d.* 1646; *s.* by his el. son [6] Edward, 2nd Marquess; a zealous partisan of Charles I., who addressed him as *Earl of Glamorgan* before he *s.* as Marquess, granted him exceptional concessions, and entrusted him with blank patents under the great seal for creating titles from Bart, to Marquess, a privilege he resigned in 1660; *d.* 1667; *s.* by his son [7] HENRY, *K.G.*, *P.C.*, 3rd Marquess; Lord Pres, of Wales; cr. *Duke of Beaufort* (peerage of England) 1682; on the accession of William and Mary he refused to take the oath of allegiance and afterwards lived in retirement; *d.* 1699; *s.* by his grandson [8] HENRY, *K.G.*, 2nd Duke; *d.* 1714; *s.* by his el. son [9] HENRY, *K.G.*. 3rd Duke; *d.* 1746; *s.* by his brother [10] CHARLES NOEL, 4th Duke; *m.* Elizabeth, sister of 4th Baron Botetourt [see *infra*]; *d.* 1756; *s.* by his son [11] HENRY, *K.G.*, 5th Duke; was Master of the Horse to Queen Charlotte 1768-80; *s.* as *Baron Botetourt* [see *infra*]: *d.* 1803; *s.* by his el. son [12] HENRY CHARLS, *K.G.*, 6th Duke, Lord Lieut, of cos. Gloucester, Monmouth, and Brecon; *d.* 1835; *s.* by his el. son [13] HENRY, *K.G.*, 7th Duke; *b.* 1792; served with distinction in Peninsula War: *m.* 1st, 1814, Georgiana Frederica, who *d.* 1821, dau. of the Hon. Henry FitzRoy [B. Southampton]; 2ndly, 1822, Emily Frances, dau. of Culling Charles Smith, Esq.; *d.* 1853; *s.* by his son [14] HENRY, 8th Duke and present peer.

[1] JOHN de Botetourt, an eminent military commander, took a leading part in the Scottish Wars of Edward I.; was entrusted with the government of the strongest castles, the command of the Fleet, and other duties of the highest importance; summoned to Parliament of England as *Baron Botetourt* 1305-24; *d.* 1324; *s.* by his grandson [2] JOHN, 2nd Baron; was constantly engaged in the French Wars of Edward III.; summoned to Parliament 1342-85; his son John predeceased him, leaving one dau. Joyce (*infra*); the Baron *d.* 1385, leaving three surviving daus.; *s.* by his grand-dau. [3] JOYCE (*ante*), wife of Sir Hugh Burnell, Knt.; *d.* 1406, when the barony became abeyant between her three aunts (*ante*), and the abeyance continued until 1764, when it was terminated in favour of [4] NORBORNE Berkeley, 4th Baron, as the descendant of Katherine (youngest dau. of 2nd Baron) by her marriage with Maurice de Berkeley, of Stoke Gifford, co. Gloucester; the Baron *d.s.p.* 1776, when the barony again became abeyant and continued so until 1803, when the abeyance was terminated in favour of his nephew [5] HENRY, 5th Duke of Beaufort (*ante*), son of Elizabeth, only sister and sole heiress of 4th Baron.

Beauchamp, Viscount, title borne by the Marquess of Hertford.

Beauclerk, family name of Duke of St. Albans.

Bective, Earl of, M.P., son of Marque's of Headfort

Bentinek, Count, see " Foreign Titles of Nobility."

Clare, Earl of. (FITZ-GIBBON.) See "Peerages Extinct."

Daughters Living of Third Earl.

Lady Florence, C.I. (Countess of Kimberley); b. 1825: *m.* 1847. the 1st Earl of Kimberley.

Residences.—*Kimberley House*, Wymondham, Norfolk; *Witton Hail*, Norwich; 35, *Lowndes Square*, S.W.

Lady Louisa Isabella Georgiana, b. 1826: *m.* 1st, 1847, the Hon Gerald Norman by Fitz-Gibbon, who *d.* 1880, son of 13th Viscount Dillon; 2ndly, 1882, Gen. Carmelo Ascenso Spadafora, Marchese della Rocella, 2nd son of the Duke of Santa Rosalia. *Residence*.—*Palermo*, Sicily.

Lady Elinor Sophia Diana, b. 1835: *m.* 1st, 1850, Francis William Henry Cavendish, Esq see D Devonshire, colls.] (divorced 1866); 2ndly, 1872, Mons. Victor Jules Paul Pellet. *Residence*.—

"Debrett" is the only volume in which inferior titles, titles of eldest sons, and surnames of Peers, and the living representatives of Extinct Peerages appear alphabetically in body of work; an arrangement which obviates the necessity of reference to different sections.

Acland, Creation 1677, with precedency from 1644, of Columb-John, Devon.

Right Hon. Sir THOMAS DYKE ACLAND P. C., M.P.; D.C.L., IIth Baronet; b. May 25th, 1809; *s.* his father, *Sir Thomas Dyke*, 1871; ed. at Harrow, and at Ch. Ch., Oxford (B.A. 1st class Classics and Math. 1831, M.A. and Fellow of All Souls' 183—, Hon. D.C.L. 1858); is a D.L. and a J.P. for Devon, a J.P. for Somerset, and Hon. Col. 3rd Vol. Batn. Devonshire Regt.;, formerly Major 1st Devon Yeo. Cav.; was 2nd Church Estates Commr. 1869-74; sat as M.P. for W. Somerset 1837-47; unsuccessfully contested Birmingham 1859; has represented N. Devon (Z) since 1865 : *m.* 1st, 1841, Mary, who *d.* 1851, da. of Sir Charles Mordaunt, 9th Baronet; 2ndly, 1856, Mary, da. of the late John Erskine, Esq., brother of 2nd Earl of Rosslyn, and has issue by

1st marriage.

Inébranlable *Unshaken.*

Patron of Eight Libings—Budehaven V., Cornwall; Broadclyst V., Loxbear R., St. George's Nympton R., Romansleigh R., and High Bray R., Devon; Selworthy R., and Luccombe R., Somerset.

Arms—Cheeky argent and sable, a fesso gules.

Crest—A man's hand couped at the wrist in a glove lying fessewise, thereon a falcon perched all proper.

Seats—Killerton, Exeter; Holnicote, Taunton.

Clubs—Athenæum, National Liberal, Farmers'.

SONS LIVING—Charles Thomas Dyke, *M.P.*, *b.* July 16th, 1842, ed. at Eton, and at Ch. Ch., Oxford (M.A. 1868); Bar. Inner Temple 1869; is a J.P. for Devon, Somerset, and Cornwall, a D.L. for Somerset, a Dep. Warden of the Stanneries, and Major 1st Devon Yeo. Cav.; unsuccessfully contested W. Somerset (L) 1880; has sat as M.P. for E. Cornwall (L.) since 1882 a: *m.* 1879, Gertrude, da. of Sir John Walrond, 1st baronet *Residences*, Sprydoncote, Exeter; 17, Hobart Place, S.W. *Clubs*, Brooks's, Athenæum, Farmers', Smithfield, Cobden.—Arthur Herbert Dyke, *b.* 1847; ed. at Rugby, and at Ch. Ch., Oxford; was Principal of Oxford Military Coll., Cowley, 1875-7; is Senior Bursar at Balliol Coll., and Steward of Ch. Ch., Oxford : *m.* 1873, Alice' Sophia, el. da. of the Rev. Francis Macaulay Cunningham Poore, Bart.], R. of Brightwell, Wallingford, and has issue living, Francis Dyke, *b.* 1874., *Residence*, Fyfield Road, Oxford.

DAUGHTERS LIVING—Mary Lydia : *m.* 1872, the Rev. Richard Hart Hart-Davis, V. of Dunsden, and has issue living, Hugh Vaughan (twin), *b.* 1883,—Katharine Lucy,—Mary,—Dorothy,—Agoes Cicely,—Stella Frances,—Helen Verena (twin),—Sylvia Charity. *Residence*, Dunsden Vicarage, Reading. Agnes Henrietta; *m.* 1885, Frederick Henry Anson, Esq. [*see* B. Vernon.]

BROTHERS LIVING—*sir* Henry Wentworth Dyke, *K.C.B.*, *M.D.*, *L.L.D.*, *D.C.L.*, *F.R.C.*, *b.* 1815: ed. at Harrow, and at Ch. Ch., Oxford (M.A. and fellow of all Souls' 1840, M.D. 1848, Hon. LL.D of camb. and Edinburgh, D.C.L. Durham, Hon. M.D. cf Trin. Call., Dublin); is Hon. Physician to Prince of Wales, Regius Professor of Medicine, Radcliffe Librarian and Hon. Student of Ch. Ch., Oxford, Hon. Member of Medical and Philosophical Societies in Philadelphia, Christiania, and Athens, K.C.R. in Empire of Brazil, Pres. of Medical Council of United Kingdom, and a member of Royal Sanitary Commn.; was Lee's Reader of Anatomy 1845-54: *m.* 1846, Sarah, who d. 1878, da. of the late William Cotton, Esq., D.C.L., F.R.S., of Leytonstone, Essex, and has issue living, William.; Alison Dyke, *R.N.*, *b.* 1847, became Capt. 1885; was officially attached to Chilian Army in Chilian- Peruvian war 1877; is Commr. for the Pacific Islands,—Henry Dyke (of Stamford), *b.* 1850; ed. at Rugby; is Manager of Stamford and Rutland Bank: *m.* 1878, Margaret Hichens, el. da. of the late John Jope Rogers, Esq., of Penrose, Helston,—Theodore Dyke (of 70A, Grosvenor Street, W., and 79, Lambeth Palace Road, S.E., *Club*, Savile), *b.* 1851 : ed. at Winchester and at Ch. Ch., Oxford (B.A. 1874, M.A. 1876, M.B. 1880, M.D. 1883)- M.R.C.S. Eng. 1880, M.R.C.P. Eng. 1883; was principal Med. Officer of Egyptian Army during cholera epidemic, 1883 (thanked by Khedive and 4th class Medjidie); is Demonstrator of Physiology, St. Thomas' Hospital, and Assist. Physician, Brompton Hospital,—Reginald Brodie Dyke (of 25, Vincent Square, S.W., and 9, Kings Bench. Walk, E.C., *Club*, United University), *b.* 1856; ed. at Winchester, and at Univ. Coll., Oxford (B.A. 1878, M.A. 1883); Bar. Inner Temple 1881: *m.* 1885, Helen Emma, da. of the Rev. Thomas Fox, R. of Abbas Combe, Wincanton. Somerset,—Francis Edward Dyke, *b.* 1857; is Capt. and Assist. Sup. of Experiments at School of Gunnery; served with Sir Evelyn Wood in Natal 1831 : *m.* 1885, Marion Sarah, da. of the Rt. Rev. William Kenneth Macrorie, D.D., Bishop of Maritzburg,—Alfred Dyke, *b.* 1858 : *m.* 1885, Beatrice Danvers, da. of the Rt. Hon. William Henry Smith, M.P., of Greenlands, Henley-on-Thames—Sarah Angelina. *Residence*, Oxford. *Club*, Athenæum.—*Rev.* Peter Leopold Dyke, *b.* 1819; is V. of Broadclyst, and Preb. of Exeter: *m.* 1st, 1845, Julia, who d. 1851, da. of the late Rev. Benjamin Barker, R. of Shipdham; 2ndly, 1872, Julie da. of Herr Philip Wappner, of Dusseldorf, and has issue living, by 1st marriage, Thomas of Christ- church, New Zealand), *b.* 1846; ed. at Rugby : *m.* 1874, Flora Margaret, da. of Robert waitt, Esq., of Christchurch, New Zealand, and has issue living, Leopold George Dyke, *b.* 1876,—Benjamin Dyke, *R.N.*, *b.* 1849; became Lieut. 1868 : *m.* 1881, Clare, da. of the late Edward Cay, Esq., of Melbourne Australia and has issue living Baldwin John' Dyke, *b.* 1883, Hubert Edward Peter Dyke, *b.* 1884,—*Rev.* Henry Dyke (R. of Nympton St. George, South Molton), *b.* 1850; ed. at Marlborough, and at Ch. Ch., Oxford (B.A. 1874, M.A. 1876) : *m.* 1878 Adelaide Clemena Hart, Da. of the late Richard vaughan Davis, Esq., and has issue living, Edward Leopold Dyke, *b.* 1878, John Henry Dyke, *b.* 1880, Richard Dyke *b.* 1881, Katharine Annie Adelaide Mary. *Residence*, Broadclyst Vicarage, Exeter.—John Barton Arundel, *b.* 1823; ed. at Eton, and at Ch. Ch., Oxford (M.A. 1849); Bar. Lincoln's Inn 1849 : is a M.L.C. of New Zealand : *m.* 1860, Emily Weddell, da. of the Most Rev. Henry John Chitty Harper, D.D., Bishop of Christchurch, New Zealand, and has issue living,

John Dyke *b.* 1863,—Henry Dyke, *b.* 1867,—Hugh Thomas Dyke, *b.* 1874.—Agnes Dyke,—Mary Emily Dyke,—Harriet Dyke,—Lucy Alice Dyke,—Elizabeth Dyke,—Emily Rose Dyke,—Dorothy. *Residence*, Holnicote, Mount Peel, Canterbury, New Zealand.

"Debrett" is the only volume in which is published the services, residences, and clubs of younger sons of Baronets, and the names of the children of married daughter and sisters of Baronets.

SISTER LIVING—Agnes Lucy: *m.* 1848, Arthur Mills, Esq. (late M.P.), and has issue living, Rev. Barton Reginald Vaughan, *b.* 1857,—Dudley Acland, *b.* 1859; is Lieut. R.E. *Residences*, Efford Down, Budehaven, Cornwall : 34, Hyde Park Gardens, W.

COLLATERAL BRANCHES LIVING.

Issue of the late Arthur Henry Dyke TROYTE, Esq., 2nd son of 10th baronet, *b.* 1811, *d.* 1857 : *m.* 1835, Frances, who *d.* 1856, da. of Robert Williams, Esq., of Bride-head :—

Charles Arthur Williams Troyte, *b.* 1842; ed. at Trin. Hall, Camb.; is a J.P. and D.L. for Devon (High Sheriff 1881), Hon. Major 1st Devon Yeo. Cav., and Lieut.-Col. 3rd Vol. Batn. Devonshire Regt. : *m.* 1864, Katherine Mary, da. of Sir Johr Walrond Walrond, 1st baronet, and has issue living, Hugh Leonard, *b.* 1870,—Gilbert John, *b.* 1876.—Herbert Walter, *b.* 1832.—Frances Lucy,—Cicely Mary. *Residence*, Huntsham Court, Bampton, Devon. *Clubs*. Carlton, Oxford and Cambridge.—John Edward Acland-Troyte, *b.* 1848; ed. at Ch. Ch., Oxford (M.A. 1875); is Capt. Essex Regt., and Staff Capt. London Recruiting Dist. : *m.* 1882, Norah Letitia Nugent, da. of the late Henry Hyde Nugent Bankes, Esq., and has issue living, Henry Vivian, *b.* 1883. *Residence*, 2, Chester Street, Belgrave Square, S.W.—Rev. Reginald Henry Dyke ACI.AND. TROYTE, *b.* 1851; cd. at Oxford Univ. (B.A. 1874, M.A. 1875); is V. of All Saints', Winterbourn, Devon : *m.* 1879, Charlotte Eliza, da. of George Price, Esq., formerly of Worthy Park, Jamaica [*see* Price, Bart.]. *Residence*, All Saints' Vicarage, Winterbourn Down, Bristol.—Frances Lydia Dyke : *m.* 1863. the Rev. Charles Sandford Bere, and has issue living, Montagu Acland, *b.* 1866,—Frances Ada. *Residence*, Morebath Vicarage, Tiverton.—Harriet Dyke: *m.* 1863, George Griffith, Esq., and has issue living, Arthur Troyte, *b.* 1864,—Charls Leopold Troyte, *b.* 1872,—Edward Nevill Troyte, *b.* 1873,—Harbert Troyte, *b.* 1864,—Jhon Troyte, *b.* 1876,—Frances Harriet,—Sarah Lucy Troyte,—Ethel Dorothea,—Gertrude Lydia Troyte,—Lilian Joan Dyke. *Residence*, Peterborough Road, Harrow.—Angelina Anne Dyke : *m.* 1865, the Rev. James Dunn, and has issue living, Charles Arthur, *b.* 1867,—Stephen Troyte, *b.* 1868,—William Acland, *b.* 1877,—Robert Louis Acland, *b.* 1882,—Mary Acland,—Joanna Dorothea Dyke,—Frances Cecilia Troyte. *Residence*. St. John the Baptist's Vicarage, Bath. Mary Dyke : *m.* 1864, the Rev. Walter Hook, and has issue living, Walter Acland, *b.* 1867,—Arthur James, *b.* 1877,—Mary,—Lucy Augusta,—Anna Delicia,—Agnes Joanna,—Katherine Frances. *Residence*, Porlock Rectory, Somerset.—Joanna Dorothea Dyke : *m.* 1864, Leonard Harper, Esq., Bar. Middle Temple, son of the Most Rev. H. J. C. Harper, D. D. (*see* ante), and has issue living, Arthur Paul, *b.* 1865,—Charles Coleridge, *b.* 1866,—Leonard Llewellyn, *b.* 1868, :Henry Theodore Acland, *b.* 1871,—John Ernest Troyte, *b.* 1874,—Reginald Tristram, *b.* 1876,—Clara Agnes Acland,—Joanna Dorothy Acland,—Joan Acland. *Residence*, Ilam, Christchurch, New Zealand.

Grandchildren of the late Hugh Dyke Acland, Esq., 2nd son of 9th baronet :—

Issue of the late Hugh Woodhouse Acland, Esq., *b.* 1818, *d.* 1851 : *m.* 1841, Mary, da. of Job Edwards, Esq. :—

John Woodhouse, *b.* 1849; formerly in 57th Regt. : *m.* 1875. Anne Waddell, da. of the late Col. H. P. Hughes (Bengal Artillery). *Residence*, 11, Durham Terrace, Westbourne Park, W.

John, son of Arthur Acland, Esq., 2nd son of 6th baronet, was created a Baronet, and assumed the additional surname of Palmer (*see* Fuller-Palmer-Acland, Bart.).

The 1st baronet, Sir John Acland, in the service of Charles I., impaired his fortune by raising and supporting a troop to garrison his house at Columb-John. He was created a baronet, but in the confusion of the civil war the letters patent were destroyed, and on the fall of the royal party he was fined £1,800. After the Restoration, new letters patent were granted, but not till the year 1677, on account of a long minority in the family, in consideration of which the patent specially granted precedence from 1644. The 10th baronet sat as M.P. for Devon 1812-37, and for N. Devon (C) 1837-52.

FULLER-PALMER-ACLAND, CREATION 1818, OF FAIRFIELD, SOMERSET. [EXTINCT 1871.]

Sir Peregrine Palmer Fuller-Palmer-Acland, 2nd *Baronet*.

DAUGHTER LIVING OF 2ND BARONET—Isabella Harriet (*Lady Fuller-Acland-Hood*): *m.* 1849, Sir Alexander Bateman Periam Fuller-Acland-Hood, 3rd baronet. *Residence*, St. Audries, Bridgwater.

Baronets'

Married Daughter, Sisters, and Aunts.

The name in *italics* is that of the baronet, or *Peer*, to whose biography reference may be made for further particulars.

When two or more baronets bear the same surname, the family is indicated by date of creation of title; e.g., "*Riddell, cr. 1866.*"

"Debrett" is the only volume in which is published the services, residences, and clubs of Collateral Branches of Baronets, the residences of female Collaterals, and the names, etc., of the children of female Collaterals who are descended in the male line.

Specimens of Contents of " Debretts Peerage, Baronetage, and Knightage."

The Privy Council.

Biographical sketches are only given of Right Hon. Gentlemen whose names do not appear in other sections of the work.

Each P. C. is entitled *Right Honourable*.

Lord President of Council—Viscount Cranbrook.

ABERCORN, *Duke of K.G.*; *cr. 1846.*

ABERDARE, *Baron*; *cr. 1864.*

ACLAND, *Sir T. D., Bart.*; *cr. 1883.*

AILESBUURY, *Marquess of*; *cr. 1841.*

ARGYLI, *Duke of, K.T.*; *cr. 1853.*

A Member of Privy Council of Ireland only. "*cr. 1846*" signifies the year in which member was sworn of the Council.

ARMAGH, *Archbishop of*; *cr. 1862.*

A P.C. of Great Britain and also of Ireland.

ASHBOURNE, *Baron*; *cr. 1877.*

AVELAND, *Baron*; *cr. 1880.*

AYRTON, Acton Smee, son of the late Frederick Ayrtton, Esq., of Gray's Inn, and formerly of Bombay; *b. 1816*; ed. at Ealing School; Bar. Middle Temple 1853; was a Joint Sec. to Treasury 1868-9, First Commr. of Works and Public Buildings 1869-73, and Judge Advocate- Gen. 1873-4; sat as M.P. for the Tower Hamlets (Z) 1857-74, and was defeated there 1852 and 1874; *cr. 1869. I, Court-field Gardens, S. W.; Reform Club.*

BAGGALLAY, *Sir Richard*; *cr. 1875.*

BAILLIE, Henry James, el. son of the late Col. Hugh Baillie, of Redcastle, Ross-shire; *b. 1804*; ed. at Eton and at Ch. Ch., Oxford; was a Joint Sec. to Board of Control 1852 and 1858, and Under-Sec. for India 1858-9; sat as M.P. for co. Inverness (C) 1840-68 : *m. 1st, 1840, the Hon. Philippa Eliza Sydney Smythe, who d. 1854, da. of 6th Viscount Strangford; 2ndly, 1857, Clarissa, who d. 1875, da. of the late George Rush, Esq., of Elsenham Hall, Essex; cr. 1866. Redcastle, Killearnan, Inverness; Carlton Club.*

BALFOUR, Arthur James, *M.P., LL.D.*, son of the late James Maitland Balfour Esq., of Whittinghame, N.B.; *b. 1848*; ed. at Eton and at Trin. Coll., Camb. (M.A. 1873, Hon. LL.D. Edinburgh 1881); is a D.L. for E. Lothian and co. Ross; was Assist. Private Sec. to Sec. of State for Foreign Affairs (M. Salisbury 1878-80; employed on Special Mission Lords Beaconsfield and Salisbury Berlin 1878; has sat as M.P. for Hertford (C) since 1874, and been. Pres. of Local Govt Board since June, 1865; *cr. 1885. Whittinghame, Prestonkirk, E. Lothian; Strathconan, Muir of Ord, N.B.; 4, Carlton Gardens, S. W.; Travellers', St. Stephen's, Bachelors', and Scottish Conservative Clubs.*

The Knightage.

ABBOTT, *Maj.-Gen. Sir Frederick, C. B.*, 3rd son of H. A. Abbott, Esq.; *b. 1803*; ed. at Addiscombe; entered Bengal Engineers 1822, and retired as *Maj.-Gen.* 1847; served in Burmese War 1824-6 (wounded), as Ch. Engineer with Gen. Pollock's force against Cabul 1841-2, and in 1st Sikh War 1845; was Sup. Engineer N.W. Provinces 1841-7, and Gov. of Addiscombe 1851-61; has medals for Ava, Sohraon, and Cabul; appointed

a Commr. of National Defences 1858, and a Member of Council of Mil. Education 1862; *m.* 1835, Frances, da. of Lieut.- Col. Cox, R.A., and widow of Lieut.- Col. H. De Burgh, Bengal Cav.; *cr.* C.B. 1846, K.B. 1854, *Bicknor, Cheltenham.*

ABEL, *Sir Frederick Augustus, C.B., D.C.L., F.R.S.*; *b.* 1827; is chemist to War Depart., Chemical Referee to Govt., a Member of Roy. Engineer Committee, and of Ordnance Committee, Past Pres. of Institute of Chemistry, of So. of Chemical Industry, of Chemical So., and So. of Telegraph Engineers and Electricians, Chm. of So. of Arts, Roy. Medallist for researches on Explosives, Member of Roy. Commn. on Accidents in Mines, and Hon. Member of Institutes of Civil and Mechanical Engineers; was, Commr. to Electrical Exhibition at Vienna 1883; Hon. D.C.L. Oxford 1883; *cr.* C.B. 1377, K.B. 1883. *Woolwich Arsenal; Alhenaum Club.*

ACLAND, *Sir Henry Wentworth Dyke, K.C.B., M.D., &c.*; *cr.* C.B., 1883, K.C.B. 1884. [See Acland, Bart.]

ADYE, *Lieut.-Gen. Sir John Miller, G C.B.*, son of Major James Adye, R.A.; *b.* 1819; ed. at Roy. Mil. Acad., Woolwich; entered R. A 1836, became Lieut. - Col. 1857, Col. 1860, Maj.-Gen. 1875, Lieut.-Gen. 1879, and Col.-Comdt 1881; served in Crimea 1854-5 as A.A.G. of R.A. (medal with four clasps, Turkish medal, Legion of Honour, and 4th class Medjidie), in Indian Mutiny Campaign 1857-8 as A.A.G. of R.A. (three times mentioned in despatches, and medal), with expedition of 1863, against tribes on N.W, Frontier of India (medal with clasp), and as Ch. of Staff and 2nd in command in Egyptian Campaign 1882 (medal with clasp, thanked by Parliament, G.C.B., and Grand Cross Medjidie); was D.A.G. of R.A. in India 1863-6, Director of Artillery and Stores 1870-75. Gov. of Royal Mill. Acad., Woolwich, 1875-80, and Surveyor-Gen. of Ordnance 1880-2; has been Gov. and Com.-in-Ch. of Gibraltar since 1883; is Hon. Col. 3rd Vol. Batn. the Queen's Own (Roy. W. Kent Regt.): *m.* 1856 Mary Cordelia, da. of the late Vice-Adm. the Hon. Sir Montagu Stopford, K.C.B.; [E. Courtown colls.]; *cr.* C.B. 1855, K.C.B. 1873, G.C.B. 1882. *Gibraltar; United Service Club.*

AIREY, *Gen. Sir James Talbot, K.C.B.*, son of the late Lieut.-Gen. Sir George Airey, K.C.H.; *b.* 1812; ed. at Sandhurst; entered army 1830, became Major 1851, Lieut.-Col. 1854, Col. 1859, Major-Gen. 1868. Lieut.-Gen. 1877, and Gen. (retired) 1881; served as A.D.C. to Maj.-Gen. Elphinstone in Affghanistan 1841-2, at storming of Khoord Cabul Pass 1841 (horse shot), during insurrection at Cabul 1841-2, at storming Rickarb Bashee and neighbouring forts, and at battle of Beymaroo; was a hostage to the Affghans Dec. 1841 to Sept. 1842; present at storming and capture of Istaliff; served in Gwalior Campaign 1843, including battle of Punniar (bronze star), also through Crimean Campaign 1854-5 as A.Q.M.G. of Light Div.; on Sept. 14, 1854, captured 75 Russian waggons laden with forage and flour; present at affair of Bulganac, the battles of Alma (horseshot), Balaclava, and Inkerman; was Q.M.G. of Expedition to Kertch 1855; present at entire siege of Sebastopol and attack of the Redan (medal with four clasps, Legion of Honour, 4th class Medjidie, and Turkish medal); *cr.* C. B. 1855, K.C.B. 1877. 6, *Albert Mansions, S.W.; United Service, Marlborough, and Boodle's Club.*

AIRY, *Sir George Biddell, K.C.B., D.C.L., LL.D., F.R.S.*, son of the late William Airy, Esq., of Alnwick; *b.* 1801; ed. at Trin. Coll., Camb. (B.A., Senior Wrangler, 1823), and Fellow of his coll. 1824-30; is Hon. D.C.L. Oxon, and Hon. LL.D. of Camb. and of Edinburgh; was Lucasian Professorat Camb. Univ. 1824-36; contributed actively to science of optics; as Plumian Professor, 1828-35, entirely managed the Camb. Observatory, and introduced the forms of calculating and publishing observations now generally used; was Astronomer Royal 1835-81; has introduced new instruments and new modes of calculation, illustrated the Newtonian theory of gravitation, approximated the object of ascertaining the weight of the earth, improved marine chronometers, and initiated the diffusion of accurate time signals; his system for correcting the disturbance of compasses in iron-built ships is universally adopted; was a Railway Gauge Commr., and Chm. of Commn. to consider the questions of Standards and of constructing new Standards of Length and Weight; conducted the astronomical operations preparatory to defining the boundary between Canada and the U.S.A., and aided in tracing the Oregon boundary; superintended British Expedition for Transit of Venus, 1874; was one of the first members of Senate of Univ. of London; is a Foreign Associate of French Academy, and a Member of many Foreign Academies : *m.* 1830, Richarda, who *d.* 1875, el. da. of the Rev. Richard Smith, of Edensor, Chatsworth; *cr.* 1872. *Play-ford, near Ipswich.*

AITCHISON, *Sir Charles Umpherston, K.C.S. I., C.I.E., LL.D.*, son of the late Hugh Aitchison, Esq., of Edinburgh; *b.* 1832; entered B.C.S. 1856; was Sec. to Govt, of India Foreign Depart. 1870-8, and Commr. of British Burmah 1878-81; has been Lieut.-Gov. of the Punjaub since 1882 : *m.* 1863 Beatrice Lyell, da. of James Cox, Esq., of Cardean House, co. Perth, and Clement Park, co. Forfar; *cr.* C.S.I. 1870, K.C.S.I. 1881, C.I.E. 1882. *Lahore, India; East India United Service Club.*

ALCOCK, *Sir Rutherford, K.C.B., D. C.L., F.R.C.S. Eng.*, son of the late Thomas Alcock, Esq.; *b.* 1809; was Surg. of Marine Brigade of Portugal 1833-4, Dep. Inspector-Gen. of Hospitals in British Auxiliary Legion 1835-37, British Commr. for adjudicating claims of British Auxiliary Legion 1839-40, British Commr. in Portugal 1840-4, Consulat Foo-Chow-Foo 1844-6, at Shanghai 1846-54, and at Canton.

Knights' Widows.

#Widows of Knights being Daughters of Peers, or widows of Sons of Peers who received the honour of Knighthood, are referred to under the headings of the Peers, to which they are, or their husbands were, related. [See also Peceage Index.]

ADAM, *Lady*.—Anne Lindsay, da. of the late John Maberley, Esq. : *m.* 1851, Gen. the Rt. Hon. Sir Frederick Adam, G.C.B., G.C.M.G., P.C., who *d.* 1853. 15, *Sister's Avenue, Clapham, S. W.*

ADAMS, *Lady*.—Katherine, da. of Rev. Thomas Coker Adams, Vicar of Anstey : *m.* 1843, Maj.-Gen. Henry William Adams, C.B., of Anstey Hall, who was killed in the Crimea, 1854; raised to rank of a Knight's widow 1855. *The Lodge, Anstey, Coventry.*

Aitchison, *Lady*.—Ellen Elizabeth, youngest da. of Thomas Mayhew, Esq., of Fairfield House, Saxmundham, and Crespigny House, Aldeburgh : *m.* 1857, Gen. Sir John Aitchison, G.C.B., Col. Scots Guards, who *d.* 1875. 4, *Devonshire Place, Portland Place, w.*

ALEXANDER, *Lady*.—Eveline, da. of the late Lieut.-Col C C. Michell, K.H. : *m.* 18—, Gen. Sir James Edward Alexander, C.B., who *d.* 1885. *westerton, Stirlingshire.*

ALLEN, *Lady*.—Marian, da. of the Rev. William B. Boyce : *m.* 1851, Sir George Wigram Allen, Speaker of Legislative Assembly, New South Wales, 1875-1883, who *d.* 1885. *Toxteth Park, Sydney.*

AMPHLETT, *Lady*.—Amelia, da. of the late C. W. Martin, Esq., of Belvedere, Hants : *m.* 1880, as his 2nd wife, the Rt.Hon.Sir Richard Amphlett, a Lord Justice of Appeal, who *d.* 1883. *Latitmers, Christchurch, Hants.*

ANDERSON, *Lady*.—Janet, only da. of the late Archibald Wight, Esq., of Ormiston, East Lothian : *m.* 1833, Sir George William Anderson, K.C. B., Gov. of Ceylon, who *d.* 1857. 99, *Westbourne Terrace, W.*

"Debrett" furnishes fuller particulars of the services of Knights than any other volume, and is the only work that devotes a separate section to Knights' Widows.

ADAMS, Francis Ottiwell, C.B., son of the late J. H. Adams. Esq., Comy .-Gen.; *b.* 1825; ed. at Trin. Coll., Camb. (B A. classical and mathematical honours 1848, M.A. 1851); Bar. Lincoln's Inn 1852; appointed Attaché in Diplo. Ser. at Stockholm 1854 and at St. Petersburg 1856, 3rd paid Attaché at Tehran, 1858, and transferred as 2nd Paid Attaché to St. Petersburg; in 1859 passed examination in French, Russian, and Swedish languages, and in International Law (honourably mentioned); transferred to Paris 1859; appointed 2nd Sec. 1862; employed in Foreign Office 1863; transferred to Washington 1864, and to Paris 1866, being Chargé d'Affaires July to Aug. 1867; promoted to Sec. of Legation in Japan 1868, and was Acting-Charge d'Affaires at Yedo 1871-2, being also in charge of Austro-Hungarian interests during absence of Austrian Minister; promoted to Sec. of Embassy at Berlin 1872, where he wastwice Acting-Charge d'Affaires; transferred to Paris 1874, where he was accredited as Min- Plen. in absence of Ambassador, and has acted as such at different periods each year; was first British Delegate to Postal Congress at Paris 1878; appointed a Min. Plen. in Diplo. Ser. 1879, and Envoy Extraor. and Min. Plen. to Swiss Confederation 1881; cr. C B., 1878. *British Legation, Berne; St. James's and Travellers' Clubs.*

ARDAGH, *Lieut.-Col.* John Charles, C.B., son of the late Rev. W. J. Ardagh; *b.* 1840; ed. at Trin. Coll. Dublin, and at Roy. Mil. Acad., Woolwich; entered R.E. 1859, became Capt. 1872, Major 1878, and Lieut.-Col. 1882; has passed Staff CoH.; thanked on parade for services on board the " Victoria," when that vessel was in danger of foundering 1862; was Sec. to Committee on Fortifications 1868; accompanied Gen. Sir W. F. D. Jervis on Mission to Nova Scotia and Bermuda 1869; was Sec. to Committee on Coast Defences 1870; D.A.Q.M.G. Intelligence Depart. 1876; employed on Missions in Holland, Austria, Italy, and Turkey, also under Foreign Office at Conference of Constantinople 1876; attached to Special Embassy for Congress of Berlin 1878, to Commn.for Delimitation of Frontiers of Bulgaria, &c. 1878-9, and to Conference of Berlin, 1880; was H.M.'s Ch. Commr. for Delimitation of new Turco. Greek frontier 1881; frequently mentioned in despatches and repeatedly received official thanks; appointed Instructor in Mil. History, Tactics, &c., at Sch. of Mil. Engineering 1882; served in Egyptian campaign 1882 (medal with clasp and 4th class Osmanieh), and as Comdg. R.E. and Head of Intelligence Branch in Soudan Campaign 1884 (two clasps), and as A.A.G. and Comdt. at Base in Nile Expedition 1884; has been D.A.A. and Q.M.G. to Army of Occupation in Egypt since 1882; cr. C.B. (Civil) 1878, (Mil.) 1884. *Junior United Service Club.*

ARMSTRONG, *Gen.* Edward, C.B., son of the late Francis Armstrong, Esq. : *b.* 1803; entered Madras Army 1820, became Capt. 1828, Major 1839, Lieut.-Col. 1843, Col. 1853, Maj.- Gen. 1854, Lieut.-Gen, 1868, and Gen. 1873; served in Burmese War 1824-5 (medal), in numerous staff appointments 1825-39, in Kurnool Campaign 1839 (thanked by Mil. Authorities and by Govt, for conspicuous and gallant conduct in action at Zoorapore, when he as Major commanded his Regt. and personally ca tured the Nawab of Kurnool), on staff of Govs, of Madras (F.M. the Marquess of Tweed-dale, and Gen. Sir Henry Pottinger, Bart.) 1842-53, and in

command of a Div. of Indian Army 1862-67; is a J.P. for Folkestone : *m.* 1827, Antoinette Bertholda, who *d.* 1877, da. of the late P. J. Truter, Esq., Judge of High Court, Cape of Good Hope; *cr.* C.B. 1873. *Kirtleton House, Folkestone; United Service Club.*

AUSTIN, John Gardiner, *C.M.G.*, son of William Austin, Esq., whose grandfather was one of the original settlers of Barbados; was Assist. Stipendiary Magistrate in British Guiana 1849-50, Assist. Govt. Sec. 1850-3, Immigration Agent-Gen. 1853-64, Lieut.-Gov. of Honduras 1864-8, and Colonial Sec. of Hong Kong 1868-78, being in 1874 and 1875 Administrator of the Govt.: *m.* 1836, Emma, who *d.* 1879, da. of Charles Wilday, Esq., Registrar of Supreme Court of British Guinea; *cr.* C.M.G. 1876. 71, *Harcourt Terrace, S. Kensington, S.W.*

BEATH, *Dep.-Surg. Gen.* John Henry, *M.D., C.B.*, son of the late Andrew Beath, Esq.. Surg. of Stirling; *b.* 1835; L.R.C.S. and M.D. Edin. 1857; entered Med. Depart. of Army 1857, became Surg. 1872, Surg.-Maj. 1873, and Brig. Surg. 1882; retired as *Dep.-Surg. Gen.* 1883; served in Indian Mutiny Campaign 1857-9 (medal with clasp), in China War 1860 (medal with clasp), and in Egyptian Campaign 1882 (medal with clasp, C.B., and 3rd class Medjidie): *m.* 1st 1866, Mary, da. of the late A. Whitelaw, Esq., of Glasgow; 2nd 18—, Mary Stewart, da. of the late D. P. French, Esq., Collector-Gen. Revenue Depart., Jamaica; *cr.* C.B. 1882. *The Crescent, Hamilton, N.B.*

BORLASE, *Vice-Adm.* John C.B., son of the late John Borlase, Esq., of Castle Horneck, Penzance; *b.* 1811; entered R.N. 1826, became Lieut. 1841, Com. 1849, Capt. 1855, Retired Rear- Adm. 1873, and Vice-Adm. 1878; served with Naval Brigade in Crimean Campaign 1854-5, and commanded Rocket party at Inkerman (honourably mentioned, medal with two clasps and Turkish medal), in command of a division of gunboats at capture of Takoo Forts 1860, of Naval Brigade in operations against Chinese rebels 1862 (medal), and of H.M.S. " Pearl " at battle of Kagosima 1863 (Legion of Honour and Medjidie): *m.* 1864, Jane Troughton, da. of William C. Chads, Esq., of Fareham; *cr.* C.B. 1855. *Alverton Vean, Penzance; United Service Club.*

BOWRING, Lewin Bentham, *C.S.I.*, son of the late Sir John Bowring, LL.D.; *b.* 1824; served in B.C.S. 1843-70; was Assist. Resident at Lahore 1847, Private Sec. to Gov.-Gen. of India (E. Canning) 1858-62, and Ch. Commr. of Mysore and Coorg 1862-70; is a J.P. for Devon : *m.* 1st, Mary Laura, who *d.* 1866, da. of the Hon. Sir John Talbot, G.C.B.; 2ndly 1867, Katharine, da. of the late Mr. Serjeant E. Bellasis; *cr.* C.S.I. 1867. *Lavrockbere, Torquay; East India United Service Club.*

BULLER, Walter Lawry, *C.M.G., D.Sc., F.R.S.*; son of the Rev. James Buller, of Canterbury, New Zealand; *b.* 1838; ed. at Auckland, New Zealand (Hon. Doctor of Science of Tubingen Univ.); was Resident Magistrate and Native Commr. in various districts of New Zealand 1862-72; Bar. Inner Temple 1874; author of "A History of the Birds of New Zealand"; awarded Silver Medal for Scientific Literature at New Zealand Exhibition 1865; is a Fellow of numerous learned Sos., has orders (1st class) of Francis Joseph of Austria, Frederick of Wurtemberg, and the Merit of Hesse Darmstadt: *m.* 1862, Charlotte 3rd da. of Gilbert Mair, Esq., J.P.; *cr.* C.M.G. 1875. *Wellington, New Zealand.*

GILBERT, *Col.* Walter Raleigh, *C.B.*, son of the late Rev. John Pomeroy Gilbert; *b.* 1813; ed. at Roy. Mil. Acad, Woolwich; entered R.A. 1831; appointed to R.H.A. 1835; was Adj. of R.H.A. and Capt. of a Troop till 1855, when he retired as Lieut.-Col.; has Hon. Col. in command of Cornwall Artillery Vol. since 1860; appointed Ch. Constable of Cornwall 1857; *m.* 1848, Marianne Charlotte Isabella, da. of William Peters, Esq; of Becken-ham Place, Kent; *cr.* c.b. 1885. *the Priory, Bodmin.*

"*Debrett*" is the only volume that gives a special list of Companions, with particulars Of their Services, & c., and their Addresses and Clubs.

Members of Parliament.

Right Hon. Sir Richard A. Cross (Lancashire, South-West).

Richard Assheton CROSS, *P.C., G.C.B., D.C.L., LL.D., F.R.S.*. 3rd son of the late William Cross, Esq., D.L., of Red Scar, Preston, by Ellen, da. of the late Edward Chaffers, Esq.; *b.* May 30th, 1823; ed. at Rugby, and at Trin. Coll., Camb. (B.A. 1846, Hon. LL.D., 1878, and Hon. D.C.L. Oxford 1877); *m.* 1852, Georgiana, da. of the late Thomas Lyon, Esq., of Appleton Hall, Cheshire; Bar. Inner Temple 1849, and a Bencher 1876; formerly went the N. Circuit; is a J.P. and a D.L. for Lancashire, and a J.P. for Cheshire; was Sec. of Stale for Home Depart. Feb. 1874, to April 1880, to which office he was reappointed June 1885; P.C. 1874; G.C.B. 1880. A *Conservative*. Sat for Preston from 1857 till 1862. First elected for S.W. Lancashire Nov. 1868.

Sent—Eccle Riggs, Broughton-in-Furness, Lancashire. *Town Residence*—12, Warwick Square. S.W.
Clubs—Athenæum, Carlton, St. Stephen's.

crest

Baron H. De Worms [See Worms].

Right Hon. Sir William G. G. V. Vernon-Harcourt (Derby).

William George Granville Venables VERNON HARCOURT, *P. C.*, *K.B.*, *Q. C.*, son of the late Rev. William Harcourt, of Nuneham Park, Oxford, by Matilda Mary, da. of the late Col. William Gooch; *b.* Oct. 14th, 1827; ed. at Trin. Coll., Camb. (B.A. 1st class Classics and Senior Opt. 1851); *m.* 1st, 1859, Thérèse, who *d.* 1863, da. of Thomas Henry Lister, Esq., of Armitage Park, Stafford; 2ndly, 1876, Elizabeth, da. of the Hon. J. L. Motley, of the U.S.A., and widow of T. P. Ives, Esq.; Bar. Inner Temple 1854, and a *Q. C.* 1866; has been Professor of International Law in Camb. Univ. since 1869, and a member of Royal Commissions for Amendment of Neutrality Laws 1867, for Amendment of Laws relating to Naturalisation 1868, and for Amendment of Law of Extradition 1877; author of "Letters of 'Historicus' on International Law"; was Solicitor-Gen. Nov. 1873 to Feb. 1874, and Sec. of State for Home Depart. April 1880 to June 1885; *K.B.* 1873; *P.C.* 1880. A *Liberal*. Unsuccessfully contested Kirkcaldy District 1858. Sat for Oxford city from Nov. 1868 till April 1880, and on May 8th, 1880, was defeated after acceptance of office. Elected for Derby May 25th, 1880.

Town Residence—7, Grafton Street, Bond Street, W. *Chambers*—Farrar's Buildings, Temple, E.C.
Clubs—Oxford and Cambridge, Devonshire, Reform, National Liberal.

crest

D. M. Home (Berwick).

David Milne HOME, only son of David Milne-Home, Esq., LL.D., by Jean, da. of the late William Forman Home, Esq., of Wedderburn and Paxton; *b.* Sept. 25th, 1838; ed. at Cheltenham Coll., at Edinburgh, and at Trin. Coll. Camb. (B.A. 1860); *m.* 1867, Jane, who *d.* 1881, da. of Sir Thomas Buchan-Hepburn, 3rd bart.; is Col. and Lieut.-Col. comdg. Royal Horse Guards; served in Egyptian campaign 1882 (medal, bronze star, and 4th class Osmanieh) is a J.P. and a D.L. for Berwickshire. A *Conservative*. Sat for Berwick Feb. 1874 to March 1880; re-elected July 19th, 1880, having been defeated in April of that year.

Country Residence—Paxton House, Berwick-on-Tweed. *Clubs*—Carlton, Marlborough, Scottish, Junior Carlton, Hurlingham, New, Scottish Conservative.

crest

Biographies in the "Judicial Branch" are given uniform with these. They comprise biographies of the Judges of the Superior Courts of the United Kingdom and of the Colonies; and of the Judges of County Courts, and of the Recorder s, and Metropolitan and Slipcudinary Magistrates of England.

NOTE.—Only the biographies of the Judges of the Superior Courts of England are illustrated with Armorial bearings.

This Specimen, Prepared Before The Completion Of The Revision Of Voters, In Anticipation of the General Election

Style of Contents of "Debrett's House of Commons." ' ' COUNTIES, DIVISIONS, BOROUGHs, ETC., Brixton [See Lambeth]. Bromley [See Tower Hamlets]. Bromwich, West [See West Bromwich]. Buckingham [See Buckinghamshire]. DUBLIN CO. [2]

Extracts From Dictionary of Parliamentary Terms.

GOVERNMENT ORDERS, are the bills brought in by the Government, and which they are entitled to place at the head of the list of orders of the day on Mondays, Thursdays, and Fridays.

HALF-PAST TWELVE RULE, THE Prohibits, subject to certain exceptions, the House of Commons entering upon opposed business after 12.30 a.m.

INSTRUCTION, AN, empowers a Committee of the whole House to consider matters not otherwise referred to them, and restricts or extends the order of reference to a Select Committee.

LA REYNE. LE VEULT. The words in which the Queen gives her Royal Assent to public general bills.

MEMBERS' LOBBY. This is strictly reserved for peers and members only, and for such permanent officials, secretaries of Ministers, and others as the Speaker may include in a special list

PRIVILEGE, A QUESTION OF, is founded on a matter directly concerning the privileges of the House recently arisen, and calling for its immediate interposition. Such a matter may be considered without notice, and takes

precedence of all other business.

SESSIONAL ORDERS are agreed to at the commencement of each Session, and are not intended to continue beyond that period.

SOIT FAIT COMME II. EST DESIRE. The words in which the Royal Assent is given to Private Bills.

TELLER. IS a member appointed by the Speaker when a division takes place, to count the number of members voting for or against a motion. Two are appointed for each side.

"Dehrett" is the only volume that supplies a Dictionary of Parliamentary Terms. *before name of constituency indicates that it is new. * before name of M. P. indicates that he did not sit in last Parliament, † M.P. sat in last Parliament for another constituency- ‡ Unsuccessful member sat in last Parliament. Names of unsuccessful candidates are in italics. An engraving in the Division of a County indicates the arms of the Borough after which the Division is named, either primarily or otherwise,—[] Figures between brackets show the number of members returned.

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The Peerage, Baronetage, Knightage and Companionage will be completely corrected to the end of 1885, and partly sO to the date of publication.

The Bitter Bitter Cry of Outcast Inventors.

By Thomas Waghorn

"The Lord of hosts looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isaiah v. 7.

The Strand Publishing Company London 172, Strand, W.C. 1885

The Bitter Bitter Cry of Outcast Inventors.

As the wronged and persecuted inventor of a new process which I believe to be very useful to mankind, I have a right to cry out against the fiendish injustice displayed towards inventors, which is now, and which always has been, a characteristic of human conduct God punishes mankind for this injustice, with retribution which makes the ears of all who hear to tingle. God has not abdicated the government of this world. He is still, as He has always been, the One who pleads the cause of the oppressed, and who executes vengeance on the unjust And if what I now write should only lead men to make an effort to be kind to inventors, the Almighty, who is very merciful, and who bestows a liberal reward on even feeble and faulty efforts to do what is right, would almost certainly abate some of the punishments with which those who oppress inventors are at the present time afflicted I shall further on describe the invention for which I have been persecuted. But first, as I am only one of a large number of persecuted inventors, I shall dwell briefly on the cruelty of mankind in general to that deserving class of human benefactors.

Poets have dwelt on such a lamentable fact.

*"See nations slowly wise and meanly just,
To buried merit raise the tardy bust."*

Another poet, speaking of the celebrated Butler, says :

*"While Butler, needy wretch, was still alive,
No generous patron would a dinner give;
See him when starv'd to death, and turned to dust,
Presented with a monumental bust.
Th' inventor's fate is here in emblem shown :
He ask'd for bread and he received a stone."*

There is not the shadow of a doubt that God punishes the nation of England with just severity for its heartless and insane cruelty to its inventors. How many of the sources of poverty which now impoverish England would disappear, as if by enchantment, if inventors were only allowed to reap in peace the rewards of their mental industry ! The history of the present day teems with facts which ought to make Englishmen blush. The injustice done to Waghorn is so recent that I need not describe it And similar facts are so numerous that the difficulty of the task before me consists in making a selection which will not render its perusal monotonous.

That exceedingly useful series of books entitled "The Year Book of Facts," by the well known author, John Timbs, F.S.A., contains in the volume for 1864 an obituary notice of two ill-used inventors. "Henry Archer died in 1864. He was the inventor of the machine for perforating postage label stamps; for this invention Mr. Archer is understood to have received from the Government £4,000. The circumstances of the arrangement are detailed in a pamphlet published by Mr. Archer some years since, in which he considered himself an ill-used man."

There is not the slightest doubt that Mr. Archer was perfectly justified in considering himself an ill-used man. For the *smallest* just value of his invention was almost certainly £ 100,000, and if Government had been generous enough to give him the *largest* just value of his invention, he would have received about £200,000. Instead of giving him that sum the Government gave him only, £4,000. If a purchaser were to go into a grocer's shop and to ask for a quantity of sugar, haggling with the grocer, and offering to pay only a fortieth part of the real price for it, he would act exactly in the same way that the Government acted to poor Archer. No wonder that he published a pamphlet declaring that he was an ill-used man. Now God judges for these things. There are ten thousand miseries from which inventors alone seem capable of delivering mankind. And the Almighty is perfectly justified in compelling men to reap what they sow, by permitting them to continue to suffer from the evils, from which inventors would gladly deliver their fellow-creatures, if these fellow-creatures did not torture, torment, and crucify them by cruel and tantalizing patent laws, and many other modes of bad treatment.

In Archer's case, however, the Government gave at least some reward, however inadequate. For giving some reward it deserves some praise. It behaved in so doing a thousand times better than did those cruel and unprincipled men, who are responsible for the miseries inflicted on poor Samuel Baldwyn Rogers, as briefly described in Timbs's splendid "Year Book of Facts" for 1864, page 282:—

"Samuel Baldwyn Rogers, formerly of Nant-y-Glo, died in 1864. His age exceeded ninety years, and although, by an improvement relating to the manufacture of iron, he largely contributed to the wealth of others, *yet he died in the deepest poverty himself.* He expressed an earnest wish that he might not be buried in a pauper's grave, and his brother Freemasons have responded to that wish. He was formerly employed at large iron works in South Wales, *and committed the indiscretion of publishing 'An Elementary Treatise on Iron Metallurgy.'* He was dismissed from his situation. The improvement which he introduced was that of iron bottoms for puddling furnaces, and it is one of great practical importance. It was never patented, nor did he, I believe, ever receive for it any substantial reward It is true that iron bottoms for certain furnaces had been previously suggested, but to Rogers is unquestionably due the merit of having first rendered their application practicable for puddling furnaces. When he proposed them he was laughed at by some iron-masters of experience, yet they are now universally adopted. When the distressed condition of the poor old man became known—a condition not resulting from misconduct on his part—several persons connected with the iron trade assisted him with money, but assistance came too late. This sad story—another instance of the unhappy fate of inventors who, in enriching others, have impoverished themselves—appeared in the *Times* a few days after Mr. Rogers's death."

Now it is a very striking fact that since the year of Rogers's death the iron trade of South Wales has been steadily declining. Iron furnaces have been blown out, ironstone pits have ceased to be worked, and terrible

depression has settled down on the South Wales iron trade. This may or may not be retribution; God only knows that But that God shall punish such inhuman cruelty with chastisements which will make the ears of men to tingle is as certain as that the earth revolved round its axis yesterday.

It positively seems as if men were becoming more cruel and heartless in some respects than they used to be. And if this is so, it must be due to the very godless and defective education which is now almost universal, and which, as the great historian Alison too truly declared, is capable of producing nothing but educated devils.

"We should steadily contemplate man as he is—variously compounded of great and noble, and base and vicious inclinations; the former requiring constant care for their development, the latter springing up unbidden in the human breast. Education, *if unaccompanied with sedulous moral training*, only aggravates the evil; it puts weapons into the hands of the wicked; *it renders men able and accomplished devils* Wise statesmen must acknowledge with humility that it is by the spread of religious instruction and the extension of virtuous habits that the reform of the human heart is to be effected." (Alison's History of Europe, vol. xiv., page 56).

These powerful words of the celebrated historian tally remarkably with a well-known saying of the great Whitfield. "Man," said Whitfield, "is half beast and half devil, only we must beg the beast's pardon, for a beast never becomes half so vile as man does, when left fully to develop his bad propensities."

A terrible denunciation of the sin of withholding the expected hire of the labourer is found in the Epistle of James. The English nation, which is at present the richest nation on earth, and rich Englishmen especially, would do well to ponder the following words : "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth near." Man's duty is succinctly described in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thou shalt love thy neighbour as thyself." If the cruel men who neglected Samuel Baldwyn Rogers had made the faintest attempt to discharge their duty, the scientific historian would have been spared the humiliation of recording the fact, so disgraceful to England : "Samuel Baldwyn Rogers died at the age of ninety, and although, by an improvement relating to the manufacture of iron, he largely contributed to the wealth of others, yet he died in the deepest poverty himself. He expressed an earnest wish that he might not be buried in a pauper's grave, and his brother Freemasons have responded to that wish." There are thousands of sermons preached in England every week on Christianity, the fundamental doctrine of which is that God felt such compassion towards ruined man that He actually gave up His only Son Jesus Christ to die as an atonement for human guilt; and that He has made the condition of individual salvation so easy that it is instantly secured by the greatest sinner, through means of one single act of faith in the atonement made by Christ on Calvary's cross. But, surely, Christianity cannot have penetrated to South Wales, else Timbs would never have said that "Samuel Baldwyn Rogers was formerly employed at large iron-works in South Wales, and committed the indiscretion of publishing 'An Elementary Treatise on Iron Metallurgy, 'for which he was dismissed from his situation."

Depression and failure, failure and depression, are the characteristics of every trade and business in England at present. Agriculture, shipping, Parliamentary business, banking, and trade in general, are as depressed as they can well be. And why is this ? It is because the rich oppress the poor. It is because the rich refuse to give enough to the poor. How can there ever be a market for the purchase of iron and other goods, if the number of the poor increases perpetually ?

The perfect, and the only remedy for that deluge of poverty, which threatens to drown England, consists in every Englishman giving a portion of his income regularly, systematically, wisely and unostentatiously, to those who are poorer than himself. *There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.*" Giving to the poor tends to enrich, not to impoverish the donor. "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy fruit-bins shall be pressed down with a great abundance of ripe grapes." God has so constituted society that the rich must feed the poor, just as the hands must feed the mouth. The hands never refuse to feed the mouth, so the rich ought never to refuse to supply the wants of the poor. The hands never say to the mouth, "We work and toil and slave only to fill you, the mouth, which neither toils nor works. This must cease. We shall henceforth ourselves enjoy the fruits of our own labour." And the rich ought not to entertain such views regarding the poor. But they often do act as insanely as the hands would do if, refusing to feed the lazy mouth, they smeared themselves over with the food they had cooked, resolving selfishly to keep to

themselves the fruits of their labour.

If there were any poverty caused to the rich by their gifts to the poor, one should not wonder at the slowness of the rich in giving to the poor, but when the whole of Scripture and the whole of history unite in declaring that giving to the poor enriches the donor, while withholding from the poor impoverishes the withholder, words can hardly be found sufficiently strong to condemn the stinginess of the rich classes among Europeans towards the poor. The Jews were commanded in the Mosaic law to give three-tenths, or about one-third, of their incomes to the poor and to the Tabernacle service. Christians who have had a far more glorious revelation of God's love might be expected to give more. But how few, how very few, give even a tenth of their incomes to the poor !

"Would'st thou be poor, scatter to the rich, and reap the tares of ingratitude;
Would'st thou be rich, give unto the poor; thou shalt have thine own with usury.
For the secret hand of Providence prospereth the charitable always;
Good luck shall he have in his pursuits, and his heart shall be glad within him.
Yet perchance, he never shall perceive, that even as to earthly gains,
The cause of his weal, as of his woe, hath been small givings to the poor."
The above are the words of a great English poet.

"Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." "He that giveth to the poor lendeth to the Lord, and what he had given shall be repaid him again." "He that giveth to the rich shall surely come to want; he that giveth to the poor shall not lack. Thou shalt surely give unto the poor, and thine heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." These are the words of the Almighty. And if men are not blessed in all their works and in all that they put their hands unto, if every branch of their business suffers from depression, we are justified in concluding that it is a punishment for their neglect of the poor. Spurgeon says on this point, "Our God has a method in providence, by which He can succeed our endeavours beyond our expectation, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of Scripture that the Lord enriches the liberal, and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation, I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he never dreamed; and I have as often seen the mean ungenerous churl descend to poverty by the very parsimony by which he thought to rise."

Certainly it is not to be wondered at if such cruelty as that from which poor Samuel Baldwyn Rogers suffered should have caused *ungenerous churls to descend to poverty*.

But it is not only poor inventors of low social rank like Rogers who suffer from the heartlessness of the present cruel age. Men of very high rank are made its victims, as the following quotations from Timbs's valuable "Year Book" will show. "Sir Charles Barry, R.A., the architect of the new Houses of Parliament, died in 1861. His own preferences and tastes would have led him to adopt the Italian style of architecture for the New Palace of Westminster; but as the instructions to the competitors limited the choice of styles to Gothic or Elizabethan, he chose the former as the more suitable for such a building. From the moment he commenced his arduous undertaking until the time of his death, a period extending over more than twenty-four years, this work occupied his thoughts night and day. The manner in which his professional services were requited by 'a Government proverbially indifferent to the claims of art' is a disgrace to the country, which the bare honour of knighthood can ill conceal. We sympathise in reading history with the ill-treatment of Sir Christopher Wren, and the cabal and controversy by which he was assailed; but in the present day we have an equally glaring instance of meanness and injustice to merits of the highest order. Sir Charles Barry was elected a Royal Academician in 1842; he was also a Fellow of the Royal Institute of British Architects, a Fellow of the Royal Society, a Member of the Royal Commission for the Exhibition of 1851, and a member of many foreign academies, including those of Rome, Belgium, Prussia, Russia, Denmark, and Sweden."

Thomas, Earl of Dundonald, died in 1861. He was 'a renowned sailor, warrior, and an ambitious inventor.' Since his retirement from naval service he had studied the science of naval warfare, and invented new projectiles, and new methods of blowing up ships; and published many valuable hints for the improvement of our steam navy. These will be found developed in the autobiography of the Earl of Dundonald, which he just lived to complete. The fitful fever of his political life, and the coldness with which his bravery was acknowledged by an ungrateful country, or rather persecuting administration, are not our specialities. His merits as a scientific inventor were variously estimated. The editor of the *Mechanics Magazine*, in announcing his

death, remarks : 'Only last week we made mention of him in terms which we do not wish to recall, but with less tenderness than we now feel in thinking of the grand old man who is no more. Thousands of inventors have outshone him; but no braver man or greater sailor ever lived, even in England, As to his bravery and its insufficient rewards, there can be but one opinion. He was honoured with burial in Westminster Abbey; but, to quote a homely proverb, to be treated with respect after death is but a poor recompense for being neglected while living.'

These are only a few illustrations of cruelty to inventors. And all such cases of known cruelty are only a tithe of the unknown cases. In the light of such cruelty, is it to be wondered at that trade is dull ? The Almighty hurls a specific woe at those who use their neighbour's service without wages : "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that useth his neighbour's service without wages, and giveth him not for his work*; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion ! Shalt thou reign because thou closest thyself in cedar ? *Did not thy father eat and drink, and do judgment and justice, and then it was well with him ? He judged the cause of the poor and needy; then it was well with him*: was not this to know me ? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it Therefore thus saith the Lord concerning Jehoiakim, the son of Josiah king of Judah, They shall not lament for him, saying, Ah my brother ! or, Ah sister ! they shall not lament for him, saying, Ah lord ! or, Ah his glory ! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jeremiah xxii. 13—19).

Now, the chief cruelty perpetrated by society on inventors, consists in using their "*services without wages*." For this reason the predicted woe smites the oppressor. There are at present, on all hands, abundant signs of the presence of that woe. The *Fortnightly Review* for May, 1884, for instance, in noticing the continued depression of trade, says : "It would be stale and monotonous to try to print the despair of stock markets, the gloom of bankers, or the hopelessness of dealers in produce. The one question at present is, When will trade revive ? It is a question no one can answer. The horizon is clouded, and it is impossible to say when the clouds will break. India, too, is giving cause for anxiety, but we must leave its financial straits till another opportunity, merely noting that in Bombay and Calcutta the current rate of interest is 11 per cent"

I am not singular in holding that inventors have been shamefully treated, Many others, better qualified than myself to give an opinion on such a subject, have spoken with no uncertain sound of the injustice done in Britain to those who have been the first to bless the country with original and novel ideas. The following quotation from the *Practical Magazine*, headed, The Growth of some Great Practical Ideas," proves this most conclusively "In an interesting appendix to their first annual report, the directors of the Positive Government Security Life Assurance Company have drawn together some memoranda concerning the great improvements of modern times, *particularly as regards the prejudice and opposition which they at first encountered*. Their object in doing so is to encourage the supporters of the Positive in their efforts to popularise the distinctive character of that office. It is not, they assert, an imitative institution, established for the purpose of adding one more life office to those previously existing, but it is, to all intents and purposes, the first of its kind, and gives a new and improved character to practical life assurance and its administration. The greater part of the appendix we [the *Practical Magazine*] transfer to our pages. It bears evidence of careful compilation, and is worth preservation as a curious and suggestive retrospect :—

"We look around us, and, in practical life, as well as scientific annals, perceive that numerous useful objects ham been attained, and designs accomplished, which not only the ignorant and prejudiced, but even wise and disinterested persons have pronounced to be either impossible of execution or baneful to the public weal if accomplished.

"Let us glance at a few of these.

"In physiology, how many ages elapsed before the true doctrine of the circulation of the blood was expounded to the world. It was not until the year 1628 that Dr. William Harvey published the account of his immortal discovery. And how was it received by the learned physicians of his time ? This greatest and most original discovery in physiology that had ever been made was scouted by them, and its author loaded with calumny and vituperation. He himself foresaw that this would be the case, and in the preface to his memorable work stated that he regarded it as only a necessary consequence of his setting forth a theory so adverse to all preconceived opinions. He feared that it would not only rouse the enmity of his professional brethren, but, through that, make all mankind his foes—so much are people wedded to the traditions of antiquity. There was some exaggeration in this, but in point of fact, his practice fell off considerably immediately after the publication of his treatise. There was not a physician above forty years of age that recognised the truth of his doctrine, and it was bitterly and violently opposed both in writing and speech by the leading physiologists of his time at home and abroad. He had the good fortune, however, to outlive all this, and to see his theory finally accepted by the entire world.

"Similarly, the now famous Dr. Jenner, the discoverer of vaccination as a prophylactic against the small-pox, was only ridiculed and calumniated when he first propounded his theory. He communicated it to Hunter, to Clive, and other well-known heads of the medical faculty, but from none of them did he receive assistance or encouragement. Even upon the publication of his work, in which convincing evidence as to the truth of his theory was set forth, there were those in the profession who gave it their most strenuous opposition. In about a year afterwards seventy of the principal physicians and surgeons in London declared their perfect confidence in the practice recommended, but when at length the benefit of vaccination came to be generally recognised, it was sought to deprive Jenner of the honour rightly due to him, by affirming that he was not the original discoverer.

"It is right and proper, indeed it is an imperative duty upon the medical profession, to hedge in the practice of medicine, and thus guard the public from the nostrums of ignorant quacks; but how many valuable medicines do we now find universally adopted by them, and regularly incorporated in the Pharmacopæia, against which, when they were originally propounded, the doctors cried out as being only useless and dangerous innovations? To take only one instance, the introduction of Jesuit's bark as a remedy in fevers. When the wonderful properties of this medicine were first made known to the world, it was generally decried by the members of the healing art. 'Thus we learn,' says Dr. Paris, 'that Oliver Cromwell fell a victim to an intermittent fever, because the physicians were too timid to make a trial of the bark.' For this he gives old Dr. Moreton as his authority. Even so late as the end of Charles the Second's reign, Evelyn, who in 1685 saw growing in the gardens at Chelsea 'the tree bearing Jesuit's bark which had done so much wonder in quartan agues,' informs us in his 'Diary,' that the physicians would not give the king *quinquina*, "out of envy because it had been brought into vogue by Mr. Tudor, an apothecary!" Such examples tend to show that there are occasions when scepticism becomes folly, and prejudice almost a crime."

And then the article, which is a very long one, far too lengthy to quote, though full of the deepest interest, goes on to give a very correct, yet very graphic account of the cruel wrongs done to many great inventors and discoverers. Those who take an interest in this matter would do well to get a copy of the *Practical Magazine* and read the article I am now referring to, for it is fitted abundantly to repay perusal. It commences at page 15 of the *Practical Magazine* for 1873. The following is a list of inventors and discoverers whose wrongs it directs attention to:—

- Dr. William Harvey, who was persecuted for discovering the circulation of the blood.
- Dr. Jenner, who was persecuted for discovering vaccination.
- Mr. Tudor, an apothecary, who was persecuted for exerting himself to get quinine brought to the notice of the medical faculty as a cure for fever.
- Galileo, who was persecuted by the Inquisition for demonstrating the true theory of the solar system.
- The great Newton, who can hardly be said to have been persecuted, but who was not believed in by his countrymen, and who owed his celebrity to his praises being sung by a foreigner—the arch-atheist Voltaire.
- Sir Hugh Myddelton, who was almost beggared for supplying London with pure water.
- Sir Christopher Wren, who was persecuted for trying to make London the pattern city of the world.
- The Duke of Bridgewater, who was persecuted for giving England her inland system of canals, and who was compelled to submit to the very great inconvenience of using only mules upon his canals, because Parliament would not allow him the use of horses and asses, from the extraordinary fear that canals would destroy the necessity for manual labour.
- Brindley, who was persecuted along with the Duke of Bridgewater.
- Arkwright, who was cruelly persecuted, even by his own wife, for founding the cotton manufacture of Great Britain, the staple commodity of our country.
- Hargreaves, who was persecuted for inventing the spinning-jenny.
- Dr. Edmund Cartwright, a clergyman and a man of letters, who was cruelly persecuted for inventing the power-loom weaving machine, and who had his factory with 500 of the new looms wilfully burned down.
- Jacquard, who was cruelly persecuted for his invention of the Jacquard loom, who was imprisoned for inventing the machine-made net, and whose machines, by order of the "Conseil des Prudhommes" of Lyons, were sold for old iron and old wood.
- Telford, the celebrated engineer, who was covered with ridicule for supporting a project for a railroad between London and Woolwich.
- William Murdoch, the celebrated engineer, who was treated with great contempt for occupying himself with planning an engine to run on a tramway.
- Stephenson, the great engineer, who was treated with great contempt for proposing to carry the Liverpool and Manchester Railway across Chat Moss—an eminent engineer telling him that no man in his senses would attempt a railway over Chat Moss. Yet Stephenson completed it for the moderate sum of £28,000.

- William Symington and Lord Dundas, who were ill-treated by the Directors of the Forth and Clyde Canal for having invented a steamboat with paddle-wheels.
- Mr. Dyer, who was cruelly thwarted for having endeavoured to introduce steam navigation on the Thames, even such experienced engineers as Rennie and Ewart opposing him.
- Sir Isambard Brunei, who was violently abused and insulted for having made a voyage from London to Margate in a steamboat of his own, propelled by a double-acting engine, even the landlord of the hotel at which he put up refusing to accommodate him with a bed.
- Sir Robert Peel, who was loaded with much obloquy for inventing the present system of police, the numerous enemies of which branded it as a scheme for the Ministry to make themselves absolute, and to triumph over our political liberties. To show their spleen they branded policemen as *bobbies* and *peelers*.
- Sir Rowland Hill, who was persecuted for his scheme of reducing inland postage from ninepence to one penny; Lord Lichfield, Postmaster-General, saying of it in the House of Lords, "*Of all the wild and visionary schemes which I have ever heard of it is the most extravagant*"
- Mr. Wheatstone, who was covered with obloquy for his proposal to send messages from place to place by means of the electric telegraph. So much was Wheatstone considered a Utopian dreamer, that the following incident occurred when he was before a Committee of the House of Commons. One member asked him the question, "Now really do you think you could send a message from Dover to Calais ?" Upon hearing this, another member of the Committee said, "Now don't waste our time in asking such foolish questions."
- Murdoch, who was persecuted for introducing gas. His enemies declared that gas was dirty, had an ill smell, produced headaches, and spoiled both pictures and furniture. "Sir Humphrey Davy, the greatest chemist of his age, denied the possibility of lighting the streets of London safely with coal gas. And in this opinion he was joined by such eminent men as Wollaston, Watt, and Lord Brougham."

Now these twenty-three cases are only a few of well-known historical cases, and for every one recorded in history there are at least a hundred unrecorded. What, then, ought to be done by Englishmen in view of all this injustice to inventors ? The first thing is for the English nation to repent of its cruelty, as the Ninevites did in ancient times at the preaching of Jonah. The next thing is for the English nation *to acquire habits of justice and generosity to the poor in general and to inventors in particular*. The English nation must learn *to give*. It knows at present to talk about giving, but it knows how actually to give to the poor only imperfectly. This may be considered an interested assertion on my part. But better authorities say so more emphatically than I do. Let me quote one. The *Nonconformist and Independent* is the organ of the Nonconformists of England—that body to which Hume and Macaulay assign the sole honour of having preserved the liberties of England during the last three centuries. In the issue of the *Nonconformist and Independent* for May 16th, 1884, will be found an account of the annual meeting of the Congregational Church Aid and Home Missionary Society. At that meeting the Rev. W. E. Hurndall (Bow) said that the fact was growing upon him from day to day that what was really wanted in these urgent times was *larger giving*. Religious effort (and it is a religious duty to be just to inventors, let alone being generous to them) in this country was not receiving a fair share of the money which was spent by professedly Christian people. The income of this society was only as much as one London omnibus company received in penny and in twopenny fares in the course of three weeks. Turn for a moment from this society to a larger one—the great London Missionary Society. That received as much as the one omnibus company received in ten weeks; or as much as is spent in three days in the United Kingdom in the consumption of that excellent product of nature, improved upon by man—namely, tobacco; or, still further, as much as had been drunk away in intoxicants during the duration of this meeting. Some time ago there was published a chart of what was spent in a year in the United Kingdom on intoxicating drinks and the amount spent on Christian missions. The one was one hundred and thirty-six millions of pounds sterling (£ 136,000,000), the other one million and fifty thousand pounds (£1,050,000). If this society had £100,000 a year, surely it would not be a penny too much. He did not think that their section of the Christian community would have done its part until the income of the London Missionary Society reached £100,000. The report referred to work amongst that section of the population which was somewhat injuriously called outcasts. A great deal was being heard (though not a bit too much) about the "Bitter Cry of Outcast London." He would, in passing, call attention to the bitter response to that cry. The financial issue of that otherwise marvellously successful appeal amounted to little more than a bitter sarcasm. They heard the other day that through the issue of this pamphlet the London City Mission had received £10,000. While he was sitting, lamenting over the smallness of the amount, he came across a letter from one of the secretaries in the *Nonconformist and Independent*, in which it was stated that the real sum received through this channel was not ten thousand pounds, but only one hundred pounds, and that although this excellent institution (upon which the London Congregational Union had playfully stolen something of a march) proceeded to issue other bitter cries, the result only amounted to some five hundred pounds. The London Congregational Union, until it published its accounts, was somewhat secret,

and not very easy of approach, but it announced that it had received already the munificent sum of £1,600. The real condition of Christian work in our cities was, he did not hesitate to say, one of starvation. Many of the people in the poorer districts were starving, and it seemed fitting that the religious agencies brought to bear upon them should be starving also. While thankful for the little that had been done, they cried most eagerly and earnestly for a great deal more to be done in their cities and in their villages. He had heard of a gentleman who dined at a continental hotel, and called a waiter to him, and said, "Waiter, I very much approve of the samples you have brought to me; please let me see the bulk." (Laughter.) They approved very much of the samples they had seen, but they also could not do without the bulk. In their aggressive work they were most frequently obliged to adopt an economy which was perfectly suicidal. The buildings which they had to use were for the most part grim and ugly, often bare walls. The furniture was frequently the poorest of the poor, and eminently suggestive of the Union. The lights were turned down economically, so that the gas bill at the end of the quarter should not be excessive. Books were handed round to those who were induced to come within the magic circle of the mission—books whose gaping backs uttered most bitter cries for the bookbinder (which, like some other bitter cries, were largely unheeded). In order to introduce an element of cheerfulness into the gathering, there was a performance upon a wheezy harmonium, rather less musical, and a good deal more out of tune, than the average barrel-organ. For the purpose of refreshing the inner man, there was served a decoction of tea and other leaves, which, unfortunately, had already paid one visit to the pot, and were scarcely improved by their second pilgrimage. (Laughter.) Tracts were sent from house to house clad in covers which seemed purposely designed to reduce the recipients to the very depths of despair. The whole thing was mean, poor, and shabby. The music-hall, the concert-room, and the theatre were not after this order, and he, for one, did not wonder that the poorer classes could be induced, only with the greatest difficulty, and in very small numbers indeed, to come within the sound of the voices of the ministry, and within reach of their work and their mission efforts. (Applause.) Aggressive work was to a large extent being played with rather than being done. Those engaged in the work appeared to be afraid lest they should be financially ruined by the process; they cut down here, and they cut down there, until at last the thing was cut down and perished. The Salvation Army had been able to go ahead with large strides, because it had been financially favoured. (Hear, hear.) It was very seldom he hurled any hard words at that movement. He thought it wiser and better to reserve the hard words for Congregationalists, and Baptists, and Wesleyans, and members of the Church of England, who, by failing to support more decent and proper movements, had placed a decided premium on religious eccentricity. To-day a man was tempted to play the fool in order that he might secure the help which was refused to others. (Applause.) It would have been impossible for the Salvation Army to do what it had done if it had not adopted eccentric means of arresting public attention. Had it been more sober, more refined, more Scriptural, it would have been allowed to die a natural death. They were told that what the churches wanted was the outpouring of the Divine Spirit. That he believed most thoroughly, but it had many a day been on his mind that while they were praying and longing for a Divine Spirit they were hindering the work of that Divine Spirit. The first thing to be done was to loosen the purse-strings of a Christian community. When the Divine Spirit fell of old upon the people they gave—not one-tenth of their income—many of them gave all that they possessed in order that the world might be converted. To-day there might be found men who, if, like Barnabas, they possessed land, would readily sell it (for land to-day was not a good investment in the country, and, if Mr. George had his way, it would not be a very good one in the towns). If a new Acts of the Apostles were written, it would be said of these men that they, having lands, sold them, and, after having selected out a few threepenny-pieces for collections and other benevolent objects, brought the price of the thing which was sold, and laid it out in some promising investment likely to pay from 10 per cent, to 15 per cent. He was willing to acknowledge that there were noble individual exceptions, and noble church exceptions; but in the matter of giving to the Church of Christ, the church was only in its infancy. They talked very much of their church and of their giving, but when it came to the real matter of what they were doing they fell grievously short. Men did not want more money in their pockets, but more grace in their hearts. There were two occasions upon which a man's income tended to fall very low indeed. One was when he was making up his income-tax return, and the other when he was asked for a subscription. (Laughter.) Those who did not keep a strict record of what they gave, firmly and conscientiously believed that they gave three times as much as they did. A man took his wife and family to the seaside, and thought not so much of the expense of doing that as of the hundred half-crowns which he dropped into the collection plate. Voluntary offerings were very often anything but voluntary, and there were places where it was necessary to have the collection in the middle of the service in order to avoid a stampede at the close. (Laughter.) The world was within their reach if only they had the means to do the work. If they had the means, the Gospel might be efficiently carried to the five millions of London within twelve months. The whole world might be reached in ten years, if only the funds were forthcoming. They had the men; they had the women; they had the message; they had the Saviour; they had the Divine Spirit and the great God. *What was needed was the means.* This was a matter which should he urged upon the churches everywhere. People were

being taught of all things to get; *they must be taught also to give*. Everybody was trying to be a little higher in the social scale. Would to God that there might be inaugurated a great giving crusade—a crusade so much nobler than the crusade of ancient times." (Applause.)

The same paper says that forty-one families of every hundred families in Glasgow live in a single room.

In the same paper there is a very fine passage in the speech of the Rev. G. S. Reaney, which is as follows:—"When I know of those who are working for a penny an hour, who are making a shirt for three farthings, and when I know that there are huge fortunes made in this way, when I see the luxury of this modern Rome, I am not out of my place when I say to you, 'Think about it, pray about it;' and it may be there will come a statesman amongst our free churches in England who shall be able first to suggest the solution of this problem (as the solution of the question of free trade was suggested chiefly amongst the free churches in England). There will come a time of afterthought and of prayer, when it shall be impossible that there shall be amongst the people this unpaid toil, and this unearned increment of the capitalist I hope, Dr. Parker, that you will rewrite that sentence of yours, and utter a curse not only upon the publican, *but upon the man who robs the poor and grows rottenly rich*." (Loud applause.)

What all philanthropists ought now to do is this : they ought to stir up all classes to give to those who are poorer than themselves. And they ought with still greater energy to teach that poverty is the punishment inflicted by the Omnipotent himself on those who do not give to the poor, while abundance is the reward bestowed on those who do give to the poor—"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy fruitbins shall be pressed down with a great abundance of ripe grapes," Now all these, and many other verses which might be quoted, teach that men are to learn to give from the hope of a certain reward—viz., abundance; and to avoid stinginess from the fear of a certain punishment—viz., poverty. But the common mode of teaching liberality by Christian teachers is to persuade men to give to the poor from very lofty motives—such as the duty of loving one's neighbour, the excellence of generosity, &c. I do not find the duty of giving to the poor so taught *in general* in the Bible. There the wisdom of giving is enforced by the hope of a reward and the fear of a punishment. But many teachers of this duty seem dissatisfied with the Biblical way of teaching it. They appear almost to verge upon the blasphemous opinion that God made a slight mistake in enforcing the duty of giving, by such lowly motives as the hope of abundance, and the fear of poverty. Such a procedure is being holier than God. It is probably owing largely to this erroneous mode of teaching the duty of giving that so few have learned to give regularly, systematically, and liberally. Even Jesus Christ, who was God incarnate, when teaching His hearers to give, made use of the following language : "Give, *and it shall be given you, good measure, pressed down, and shaken together and running over shall men give unto your bosom*. For with the same measure that ye mete withal, it shall be measured to you again." Now these words teach that giving is to be performed from the hope of receiving abundance from God, and that stinginess is to be avoided from the fear of receiving poverty from God, Again, those who teach the duty of giving say too little about the proportion of income to be given. Many erroneously consider that the Old Testament commanded the Jews to give a tenth of their income to the poor. This is a serious error, for the tithe or tenth was only one of many expenses that a Jew had to incur for the poor, and the purposes of his religion. Hebrew scholars who have studied the matter carefully, declare that the amount which the Almighty, through the mouth of Moses, commanded the Jews to give to the poor, and for the purposes of their religion, was three-tenths, or one-third of their incomes, Christians, who have had a higher revelation of God's love than the Jews ever had, might be expected to give more. But the more that is given to the poor, the greater is the prosperity which God in His providence in general sends. Samuel Budgett, the successful merchant of Bristol, rose from being a poor shop-boy, on four shillings a week, to an income of twelve thousand pounds a year. But the secret of his success was his habit of giving *a sixth of his income*, quietly, regularly, and unostentatiously to the poor. Wilberforce had an income of fifteen thousand pounds a year. But the secret of his prosperity was his giving a fourth or a fifth of it to the poor. George Moore, with the same income, followed the same plan.

If a regular system of giving were followed by the English, poverty would disappear as if by enchantment, and neither inventors nor any other ill-used class would require to hurl denunciations against society, which, if it persists in disregarding the cries of the oppressed classes, will as certainly be destroyed as France was by its terrible revolution a century ago.

The only nation on earth that treats inventors well is America. This cannot be disputed, and therefore it does not require to be proved by regular arguments. One of the most recent, and also most graphic illustrations of this is found in the following statement :—

"On the 11th of April, 1884, the Legislature of the State of New York passed the following resolution :
'Whereas the incentives and rewards given to inventors by the Constitution of the United States and the laws of Congress passed thereunder, *have done more perhaps, than any one cause to advance our whole country to the*

front rank in wealth, resources, and industries among all nations in the world,' &c." And then follow the resolutions for the benefit of inventors, (*Scientific American*, April 26th, 1884.)

It is not only the good Patent Law of America which benefits inventors. Everything else seems to conspire to the same end. Inventors are universally held in great honour in America, while in England they are despised and shunned as charlatans, until very successful. Banks also in America lend money readily to enable patents to be worked. No bank in England ever lends money on the security of patents. As soon as an American obtains a patent, he can, in most cases, sell it with great ease. In England few, or no men can sell patents, until they first find capital for their working. In America a poor man can make money by a patent In England none but the rich have anything but a romantic hope of ever making money by patents. Contrast with the liberality breathed in the resolution of the New York Legislature already quoted the stupidity, bigotry, and prejudice displayed by Baron Alderson in connection with railways. "In March, 1825, the bill for the Manchester and Liverpool Railway was referred to a Select Committee of the House of Commons, when George Stephenson was under cross-examination for three entire days. Mr. Alderson, afterwards Baron Alderson, the principal counsel against the bill, spoke for three whole days against it. At the conclusion of his speech he summed up by pronouncing Mr. Stephenson's plan to be "*the most absurd scheme that ever entered into the head of man to conceive*" "My learned friends," said he, "almost endeavoured to stop my examination. They wished me to put in the plan, but I had rather have the exhibition of Mr. Stephenson in that box. I say he never had a plan; I believe he never had one—I do not believe he is capable of making one. His is a mind perpetually fluctuating between opposite difficulties. He neither knows whether he is to make bridges over roads or rivers of one size or another, or to make embankments or cuttings, or inclined planes, or in what way the thing is to be carried into effect. Whenever a difficulty is pressed, as in the case of a tunnel, he gets out of it at one end, and when you try to catch him at that, he gets out at the other." (*Practical Magazine* for 1873, page 18.)

The above quotation almost proves that one of the surest signs of a proposed invention in England being a good one is its being condemned in the strongest language, by the very persons who ought to welcome and foster it—by, in fact, the stupid class saying to the inventor, "*Thou art mad.*"

But some will say that it is very unfair to condemn the present generation as exceedingly unkind to inventors, by quoting against them facts which occurred as far back as 1825. Very well then, what have such apologists to say about the treatment that Waghorn and his sisters received? The conduct of Britain to Waghorn is unspeakably disgraceful. Well may every patriotic Englishman blush when he reads of the cruelty of Britain in the case of Waghorn and his sisters? While Lesseps was ennobled by France, Waghorn died in poverty, and his sister died in a workhouse.

The Suez Canal has brought especial benefits to two countries—England and India. And the following is an extract from one of the leading Indian papers :—

"The Lord Mayor (Mr. Alderman Fowler, M.P.) presided over a meeting held on the 3rd March, 1884, to raise a memorial to Lieutenant Waghorn, R.N. Sir W. Andrew gave some interesting particulars of the difficulties with which Waghorn had to contend. He was thought to be crazed on the subject by the public, and his projects were pooh-poohed by the Government"

There are few greater sins that a nation can commit than that of treating such men as Waghorn in the way in which he was treated. The nation thinks lightly of them, but God punishes them with marked severity. Columbus was cruelly treated by Spain, though he added half a hemisphere to her colonial possessions; and God punished that cruelty by making the half hemisphere so added a curse and not a blessing. There is a remarkable passage in Malachi ii. 2 which runs thus : "*I will curse your blessings*" God has a variety of ways in which He executes vengeance for the oppressed, and one of them is that of cursing an individual's or a nation's blessings. Spain is a notable illustration of this; and no more Columbuses have been vouchsafed to Spain, which has fallen from the loftiest place among the nations to the very lowest place. "*They that have not, from them shall be taken even that which they seem to have.*"

That we have not by any means improved in our treatment of great inventors in the present day, as compared with the treatment accorded to them by our fathers, is only too sadly evident from the following quotation from the *Englishman*, one of the leading English papers in Hindostan. It bears the date of June 20th, 1883, and runs as follows :—"Mr. Richard Pratt, of Rochester, and Captain A. P. Wall, of 16, Glengall Terrace, Old Kent Road, S.E. London, will gladly receive subscriptions for the relatives of Waghorn. The sister of the almost-forgotten pioneer of the overland route, Lieutenant Thomas Waghorn, the indomitable man who brought India so near to us, died last week in Rochester Work-house, almost in poverty and destitution. A grateful Government and country had awarded her and two old sisters (now in Melbourne), the munificent sum of £25 per annum, to sustain life and the reputation of her brother upon ! But for the kindly brothers Foord, of Rochester, and the excellent vicar of Snodland, where Thomas Waghorn was buried, a pauper's funeral would probably have been her lot. The *Daily Telegraph* and other papers, when the fact was conveyed to them, called attention to the poor woman's dying in the workhouse, and at once subscriptions were forthcoming, though the

gentlemen mentioned before had already done all that was needful. What a pity that attention could not have been called to the case years ago, and the poor old lady—she was nearly eighty years of age—better provided for. One journal says, 'Had Lieutenant Waghorn slaughtered a handful of niggers, or smashed the windows of a town from an ironclad, his sister would have had something very different from ten shillings and a workhouse shroud.'

Shame ! shame ! shame ! on Englishmen—especially on rich Englishmen—that their niggardliness and injustice—that their repeated and almost unpardonable cruelty to inventors and men of genius, have rendered it possible for newspapers to chronicle such national disgrace ! These words, however, are written, not to drive the English nation to despair, and not, certainly, for the purpose of inflicting pain, but with a view to lead England to repentance. "Rebuke a wise man, and he will love thee. Rebuke a fool, and he will hate thee" If England were an utterly foolish nation, this pamphlet had never been written; for it is great folly to cast pearls before swine, and to give that which is holy to dogs. It is because the author of this pamphlet believes England to be the wisest nation on earth, and because he desires to secure her love and affection, that he thus deals in rebuke.

These acts of cruelty towards inventors are also, it must be confessed, due rather to want of thought than to want of heart. Englishmen are too busy to be just to inventors; but they are not too busy to suffer God's wrath for their neglect of inventors. As the English nation metes out sorrow to inventors, so the Almighty writes *depression, depression, depression* on British trade, British manufactures, British Parliamentary business, British shipping, British agriculture, British foreign policy, and British everything.

Let the English nation, then, begin to take thought for inventors. Let them devise wise measures, by which injustice to inventors may cease, and the Almighty will gladly remove those chastisements which, there is not much doubt, He has been sending the nation for this among other national crimes.

The whole history of the Suez Canal reflects the greatest discredit upon England, as the following extract will show :—"Some of the greatest schemes for the benefit of mankind have been opposed on political grounds; as, for instance, that of the famous ship-canal through the isthmus of Suez. This project, when first propounded by M. de Lesseps, was bitterly opposed by no less a statesman than Lord Palmerston, who, to the end of his life, contended against it. Engineers of the highest eminence also pronounced against it. They represented that the levels of the Mediterranean and Red Seas were so different, that it would be impossible to prevent an impetuous current flowing through the canal; likewise that the shifting sands along its sides would overwhelm the work, and that the silt on the northern shore would choke up the mouth at Port Said. Even Robert Stephenson, who was sent over expressly by Lord Palmerston to report on the scheme, denounced it as one that was *utterly impracticable*. In spite of such formidable opposition, however, M. de Lesseps continued his operations, and, with the warm support of the Empress Eugenie, these were at length brought to a successful issue.

"When the result came to be foreseen as morally certain, Lord Palmerston declared in the House of Commons that the opening of the Suez Canal must give a vast advantage to France as compared with this country, by enabling her fleets to pass through it from Toulon into the Indian seas long before ours could find their way there.

"We now smile at the apprehensions of the aged Minister—apprehensions that were shared by numerous persons in this country—but we should recollect that when Lord Palmerston gave utterance to them, Napoleon III. was in the plenitude of his power, long before the disasters and humiliation which France had to sustain through her war with Germany.

"This gigantic undertaking, first conceived in 1854, works being commenced in 1859, was finished in December, 1869, when the Suez Canal was thrown open to the commerce of the world," (*Practical Magazine* for 1873, p. 18.

It will be apparent to the meanest intellect that such frequent, such repeated, and such powerful persecution of inventors as the facts already mentioned reveal, must have the most pernicious effect on the minds of thousands possessed of great inventive genius. Such men and such women will reason thus :—" I see from the lives of inventors that cruel persecution has almost invariably been their lot. Those inventors who have outlived their persecutions have been men of very strong and determined wills. I that I have most valuable inventive talent. But I also know that I have not such a strong mind and such a resolute will as successful inventors seem to have had, and therefore I shall let inventions alone." Can any one blame an inventor or an inventress under such circumstances if he or she refuses to benefit the world by his or her inventive skill ? Had inventors been sufficiently encouraged, there is not the slightest doubt that two tremendous evils from which England now suffers in a very acute form, a form so acute that it may yet precipitate a revolution, would have disappeared like mist before the wind. These are the underpaying of overworked individuals, such as needlewomen, who get three-farthings for making a shirt, and matchbox makers, who get an equally unfairly low remuneration; and the overcrowding of big cities like London, until nearly one-half of all the families it contains dwell in only one room.

There are many ways in which the crying sin of the present day might be successfully repressed—the sin, namely, of giving utterly insufficient pay for useful work.

The following is one way of checkmating it.

There are many thousands of just people in England, who burn with indignation at the thought of poor needlewomen being worked to death at shirt-making for wages which are so insufficient that they can hardly keep body and soul together. Shirts they must wear. And as they can get them in no other way than through the white slave-drivers, they are compelled to purchase from them, and so to become partakers in the sin and in the punishment of these English oppressors.

But let a factory be established by philanthropists for the making of shirts, in which each needlewoman shall receive amply sufficient pay, shall be worked only eight hours a day, shall be nursed when sick, and pensioned when superannuated, and there are hundreds of thousands of people in England who are so thoroughly convinced of the miseries which they are compelled to suffer by being participators in the sin of oppression, that though they had to pay twice the skinflint price for a shirt, they would gladly and gratefully do so.

There are millions in England who will always buy the cheapest article, however stained with blood it may be. But there are hundreds of thousands who would be overjoyed to find a means of escape from such wickedness.

But if any inventor were so imprudent as to propose such a scheme, a host of opponents would denounce it with the very same words with which Baron Alderson opposed the first railway, and would solemnly declare "*that it was the most absurd scheme that ever entered into the head of man to conceive.*"

Similar things might be written about the overcrowding of London and other large cities. It might be shown that ancient cities—notably the ancient nations inhabiting Greece and Italy—made colonisation one of the chief duties of the government. The Sabines in Italy, for instance, had a law which set apart all the children, and all the cattle, born every twentieth year, as sacred to colonisation. When they reached a suitable age they were sent to found a new colony, with an abundant supply of every requisite for complete and permanent success. It might also be shown that if Christians paid sufficient attention to the religion they profess to follow, they would recollect that God has commanded men *to replenish the earth* (Gen. i. 28, and ix. 1). Now the earth cannot be replenished unless it is first colonised. If governments attended to their duty in anything like a proper manner, they would have a regular organisation for carrying out a thorough system of colonisation. But if any one were to be so foolish as to propose any such scheme as this, he would be told in pretty plain language by all his critics, that (as Baron Alderson said to Stephenson about his proposed railway) "*it is the most absurd scheme that ever entered into the head of man to conceive.*"

It seems almost hopeless to get the English nation to honour inventors, for there is not the slightest doubt that the universal custom in England is to consider an inventor as nothing better than a crack-brained fool. If an inventor in England makes money by his inventions, he is honoured very much; but it is because he is rich, not because he is an inventor. If he had made his money by gambling speculations in railway shares he would be more highly honoured than for having made it through an invention.

Yet this insane tendency must be combated by sensible Englishmen, if they do not wish to see their country outstripped by America. Now, the English nation does pay some attention to the Bible, and the Bible commends inventors and inventions. Therefore let Christian England cease her cruel treatment of inventors. The words of Scripture are, "*I Wisdom dwell with Prudence, and find out knowledge of witty inventions*" (Prov. viii. 12). The Bible also says, "*Subdue the earth, and have dominion over it* (Gen. i. 28). Now, inventions are the best means that history gives us any record of, for enabling man to subdue the earth, and to gain dominion over it.

Again, the English nation pays great attention to the writings of Lord Bacon. Therefore let its people ponder the following words of Bacon: "The introduction of great inventions appears to hold by far the first place among human actions, and it was considered so in former ages; for to the authors of inventions they awarded divine honours, but only heroic honours to those who did good service to the State (such as the founders of cities and empires, legislators, deliverers of their country from long-endured misfortunes, quellers of tyrannies, and the like). And certainly if any rightly compare the two, he will find that this judgment of antiquity was just, for the benefit of inventions may extend to the whole race of man, but civil benefits only to particular places; the latter, moreover, last not beyond a few ages, the former for ever. The reformation of the State in civil matters is seldom brought about without violence and confusion, while inventions carry blessings with them, and confer benefits without causing harm or sorrow to any." (*Scientific American*, March 15th, 1884),

Inventors do not want the divine honours which Lord Bacon tells us were paid to their class by the nations of antiquity. To accept divine honours would be to commit idolatry. But inventors do most earnestly desire, and have a right to expect, that those who profit by their inventions should remember the words of the God they

profess to worship—" The labourer is worthy of his hire." And yet, though inventors do not want the divine honours referred to by Bacon, it is well that attention should be directed to the fact that there is something divine about invention. The fundamental doctrine of the Christian religion is that God sent His only begotten Son Jesus Christ to die in man's room and stead, in order that men, believing in this atonement, might be free from the punishment and the power of sin. Now this act on the part of the Omnipotent is frequently spoken of as a plan. Holy Writ informs us that God devised a plan for man's redemption; that is to say, God invented a method of saving the human race. The actions of inventors, then, though not divine in the sense referred to by Lord Bacon, are yet similar in their nature and essence to the divinest of all acts.

Bacon tells us of the extraordinary and even intemperately great honour which the ancients used to bestow on inventors, but in these modern days we have improved upon all that. Nowadays we starve, torture, torment, and crucify an inventor while he lives, and when he is dead we raise no end of statues to his memory. It is just such inhuman conduct as this which stirs up good men like General Gordon to write the scathing things they do of existing society. Can any one deny that there is perfect truth in the following saying of Gordon's ? "There would be no one so unwelcome to come and reside in this world as our Saviour, while the world is in the state it now is. He would be dead against nearly all our pursuits, and be altogether *outré*" Now, the cruelty perpetrated on Christ is exactly and identically the cruelty perpetrated on inventors. When the Jews refused to believe in Christ, then it was that they began to crucify Him. And inventors are treated in much the same way. They are not believed, Innumerable facts might be quoted in proof of this. Let me adduce one or two: "In 1825 Mr. Nicholas Wood, in his work on railways, calculated the utmost speed of a railway train at *six miles an hour* drawing forty tons on level ground. Nothing," he says, "could do more harm towards the adoption of railways than the promulgation of such nonsense as that we shall see locomotive engines travelling at the rate of twelve, sixteen, eighteen, and twenty miles an hour." Now, here was Mr. Wood, who had talent enough to write a book on railways, yet such a very cruel unbeliever in the prophecies of Stephenson regarding railways, that he declared that no greater speed could be attained upon them than six miles an hour.

Facts have proved that Stephensons modest prophecies were rather under than over the truth. Forty miles an hour is an exceedingly common speed on railways in the present day. Many trains go fifty miles an hour. A smaller number go sixty miles an hour; and seventy-five miles an hour has been reached on one or two occasions on the Great Western. Incredible though this speed may appear, it has been much surpassed by the ice-yachts on American rivers. In the winter time in America, when the lakes and rivers are frozen over, the rich launch their ice-yachts, which are combinations of wood, capable of moving over the ice by means of sails in much the same way that a skater moves. These boats are from ten to fifty feet in length, and carry two or three people. With a good spanking breeze they easily go over the ice at the rate of one hundred miles an hour; and with a wind strong enough to be safe, and yet almost a gale, they have frequently moved at the rate of two miles a minute, or one hundred and twenty miles an hour. These facts can all be verified by referring to the early numbers of the *Scientific American* for 1884. Yet in the face of all these facts, which might, without much difficulty, have been predicted by scientific men, Mr. Nicholas Wood, in 1825, laughed poor Stephenson to scorn, and declared that "*nothing could do more harm towards the adoption of railways than the promulgation of such nonsense as that we shall see locomotive engines travelling at the rate of twelve, sixteen, eighteen, and twenty miles an hour.*" When shall people believe that truth is stranger than fiction !

Not only did individual engineers denounce what they were pleased to consider the folly of those who declared that a speed of twenty or thirty miles an hour might be attained on railways, but the most sagacious organs of public opinion were guilty of the same folly, which in this case was cruelty as well as folly. The following, for instance, is an extract from the *Quarterly Review* for March, 1825 :—"As to those persons who speculate on making railways general throughout the kingdom, and superseding all the canals, all the waggons, mail and stage coaches, postchaises, and, in short, every other mode of conveyance by land and by water, we deem them and their visionary schemes unworthy of notice. Every particular project must stand or fall by its own merits; and we are greatly mistaken if many of those which are already announced will not, when weighed, be found wanting. The gross exaggerations of the powers of the locomotive steam engine, or, to speak in plain English, the steam-camage, may elude for a time, but must end in the mortification of those concerned." It then goes on to ridicule a project for a railroad between London and Woolwich, which had received the support of so eminent an engineer as Telford, and continues : "In a similar strain we find a countryman of Mr. Telford writing thus : 'We shall be carried at the rate of four hundred miles a day with all the ease we now enjoy in a steamboat, but without the annoyance of sea-sickness, or the danger of being burned or drowned.' "The *Quarterly Review* comments on this sentence in the following way:—"It is certainly some consolation to those who are to be whirled at the rate of eighteen or twenty miles an hour by means of a high-pressure engine, to be told that they are in no danger of being sea-sick while on shore; that they are not to be scalded to death nor drowned by the bursting of the boiler; and that they need not mind being shot by the scattered fragments, or dashed in pieces by the flying off or the breaking of a wheel. But with all these assurances we should as soon expect the people of

Woolwich to suffer themselves to be fired off upon one of Congreve's ricochet rockets as trust themselves to the mercy of such a machine going at such a rate. Their property, perhaps, they may trust; but while one of the finest navigable rivers in the world runs parallel to the proposed railroad, we consider the other 20 per cent. which the subscribers are to receive for the conveyance of heavy goods almost as problematical as that to be derived from the passengers. We will back Old Father Thames against the Woolwich Railway for any sum."

Even Watt himself originally planned his locomotives merely for use on country roads with ordinary speed; and when his assistant, William Murdoch, was occupying him-self with planning an engine to run on a tramway, he thought it a waste of time, and requested his partner Boulton to tell Murdoch that this was his opinion.

When it became known that the bill for the Liverpool and Manchester Railway would be proceeded with in 1825, a strong opposition was immediately organised against it. Mr. Smiles informs us that "the canal companies prepared to resist the measure tooth and nail." "The public were appealed to on the subject; pamphlets were written, and newspapers were hired to revile the railway. It was declared that its formation would prevent cows grazing and hens laying. The poisoned air from the locomotives would kill birds as they flew over them, and render the preservation of pheasants and foxes no longer possible. Householders adjoining the line were told that their houses would be burnt up by the fire thrown from the engine-chimneys, while the air around would be polluted by clouds of smoke. There would no longer be any use for horses; and if railways extended, the species would become extinguished, and oats and hay be rendered unsaleable commodities. Travelling by rail would be highly dangerous, and country inns would be ruined, boilers would burst and blow passengers to atoms. But there was always this consolation to wind up with—that the weight of the locomotive would completely prevent its moving, and that railways, even if made, could *never* be worked by steam-power. Nevertheless, the canal companies of Leeds, Liverpool, and Birmingham called upon every navigation company in the kingdom to oppose railways wherever they were projected, but more especially the Liverpool and Manchester scheme, the battle with which they evidently regarded as their Armageddon. A Birmingham journal invited a combined opposition to the measure, and a public subscription was entered into for the purpose of making it effective. The newspapers generally spoke of the project as a mere speculation; some wishing it success, although greatly doubting; others ridiculing it as a delusion." (*Practical Magazine* for 1873, page 17.)

The *Engineer* has the following extract from a standard work on chemistry that was very popular about seventy-five years ago :—

"Does it then appear probable that this mode of illumination by coal-gas will ever be brought into general use? " Such is a question in the book, to which the following answer is given:—" By no means; it may answer very well in particular instances, as in large manufactories, &c., but so many and so great are the objections to its general use, and so great the mischiefs that would follow *even an attempt of that nature*, that no disinterested person who has considered the subject, and whose experiments have qualified him to judge of it, can admit even the possibility of success in any attempt to bring it into general use; the countenance that has been given to proposals of this nature only serves to show *how easily we Englishmen are imposed on*, and how perfectly aware of this circumstance are foreigners in general"

Few things show so well the pernicious nature of unbelief regarding inventions as the history of the Post-office. Many will probably hardly credit the following, yet they are facts without any exaggeration. Sir Rowland Hill's scheme for a uniform and low rate of postage was first laid before the public in the year 1837 in a pamphlet entitled, "Post-office Reform: its Importance and Practicability." The principle of uniformity and cheapness, which was clearly laid down in this publication, immediately attracted general notice. From calculations which he had made of the number of letters passing between London and Edinburgh, as well as other places, the author showed that the principle of uniformity and cheapness might be safely relied on, and that although the revenue might suffer at first from the reduction of the average inland postage of nine-pence to a penny, still that eventually the exchequer would be more than reimbursed from the vast amount of extra correspondence which would be carried on throughout the three kingdoms.

Although favourably received by the merchants and bankers, the Post-office authorities immediately derided the new scheme when it was laid before them, Lord Lichfield, then Postmaster-General, said of it in the House of Lords:—"Of all the wild and visionary schemes which I have ever heard of it is the most extravagant." On another occasion, speaking of the increased number of letters, he said, "The mails will have to carry twelve times as much in weight, and therefore the charge for transmission, instead of £ 100,000 as now, must be twelve times that amount *The walls of the Post-office would burst*; the whole area in which the building stands would not be large enough to receive the clerks and letters." Notwithstanding this opposition, however, when brought before Parliament, and referred to a Select Committee of the House of Commons in 1838, the report was decidedly in favour of the scheme, the Committee declaring "that the principle of a low uniform rate is just in itself; and when combined with prepayment and collection by means of a stamp, would be exceedingly

convenient and highly satisfactory to the public." Eventually the proposal was embodied in a bill brought in by the Chancellor of the Exchequer himself, which passed the House of Commons by a majority of 100, and became law on the 17th of August, 1839.

When the measure was under discussion in the House of Commons, even Sir Robert Peel, although he did not absolutely oppose it, spoke of it in disparaging terms, quoting the opinions of Lord Lichfield, before mentioned, and of Colonel Maberly, Secretary to the Post-office, against it. That of Colonel Maberly was to the following effect "He considered the whole scheme of Mr. Hill as *utterly fallacious*; he thought so from the first moment he read the pamphlet of Mr. Hill; and his opinion of the plan was formed long before the evidence was given before the Committee. The plan appeared to him *a most preposterous one, utterly unsupported by facts, and resting entirely on assumption*. Every experiment in the way of reduction which had been made by the Post-office had shown its fallacy; for every reduction whatever led to a loss of revenue in the first instance. If the reduction be small the revenue recovers itself; but if the rates are to be reduced to one penny, the revenue would not recover itself for forty or fifty years ! "

With such an official at the head of the Post-office, it was only natural that the new measure should receive considerable discouragement when first brought into practical operation. Indeed, this continued to be the case for some years. The officials who had to work it proved to be, as Mr. Baring expressed it, "unwilling horses." Colonel Maberly himself virtually acknowledged this. "My constant language," he says, to the heads of the departments was, '*This plan we know will fail*. It is your duty to take care that no obstruction is placed in the way of it by the heads of the department and by the Post-office. The allegation, I have not the least doubt, will be made at a subsequent period, that this plan has failed in consequence of the unwillingness of the Government to carry it into proper effect." Such was indeed their duty, but they notably failed to discharge it, and Mr. (afterwards Sir Rowland) Hill had a very up-hill battle to fight in endeavouring to secure the ultimate success of his measure. That success, however, came in due time. Moreover, it came in the lifetime of its author, and it has been, not only successful, but splendid. Every civilised country has adopted the principles and method of postage laid down by Sir Rowland Hill, and wherever adopted, these have proved eminently successful. In our own country, according to the latest return, the estimated revenue from the Post-office for the year 1872-73 amounted to as much as £4,770,000; and in 1871 the number of letters delivered throughout the United Kingdom reached the enormous amount of 917,191,000!" (*Practical Magazine*, p. 20.)

The misery inflicted on the poor by dear postage on letters, as well as the temptation placed in their way of dishonesty, is vividly shown from an episode in the life of Coleridge. That poet, happening to be at an inn when the postman came to give a letter to the barmaid, felt his compassion excited on seeing the barmaid return the letter to the postman with a sigh, saying that she was too poor to pay a shilling for its postage. Coleridge at once put his hand into his pocket, took out a shilling, gave it to the postman, and carried the letter in triumph to the barmaid. What was his astonishment to find that she received it with coldness bordering on aversion. On his asking her for an explanation of her conduct, she said to him, in a low voice, and looking round to see that there were no eavesdroppers, "Can you keep a secret ?" "Yes," replied Coleridge. "Then," said the barmaid, "you have, with the best intentions, thrown your shilling away. But I thank you all the same, for your action was kindly meant." "What do you mean?" said Coleridge, "you speak in riddles. Is not that your own letter which you hold in your hand ? And can you not open and read it if you like?" "Yes, I can," said the barmaid, "but there is nothing in it." And suiting the action to the word, she broke the seal, opened the letter, and showed Coleridge that there was nothing but blank paper inside. She said the letter was from her lover, to whom she was engaged. And as both he and she were too poor to pay for postage, they had agreed to send, once a fortnight, a letter to each other with only a blank sheet of paper inside. At the right side of the seal there was to be a very small cross, if the sender was well; if ill, a very small circle at the left side. The receiver then got the letter from the postman, looked for the cross or the circle, and then returned it with a sigh, stating that he (or she) was too poor to pay the postage.

The barmaid in the above episode told Coleridge that he had thrown a shilling away; but this was incorrect. He had made the Government the present of a shilling. The time may come when subjects will pay at least a portion of taxation voluntarily, just as missionary societies are supported by nothing but voluntary subscriptions. When taxation is paid voluntarily, the easiest way of doing so will be to tear up a guinea's worth or two guineas' worth of stamps. Every stamp destroyed without being used in postage is a gift to the Government, given secretly, unostentatiously, and without any blowing of trumpets.

It is right to denounce the present Excise laws, for they encourage drunkenness. Few men have ever uttered more important truths in a more telling manner than the late lamented Duke of Albany did, when he said, "I think if we can train the children early to see the difference between what dirt, and waste, and selfishness make of a poor man's dinner, and what thrift, and care, and cleanliness can make of it at the same cost, we shall be civilising them almost more directly than by our sums or our grammar, and shall be taking in flank *our great enemy, drink—drink, the only terrible enemy whom England has to fear.*"

It is the work of a true patriot to denounce drink as the great enemy of Britain. In doing this, however, we reflect most terribly on the excise laws of England, Now there is no doubt of this, that one great reason why the Governments of Europe are driven to the cruel and nationally destructive step of deriving a revenue from the vice and misery of their subjects is the great aversion of the virtuous classes to allow the articles they use to be taxed. As the virtuous therefore refuse to pay taxes, the Government is almost compelled to get them paid by the vicious classes. And vice is thereby encouraged. For it is a law to which no exception has yet been found, that in a free State, the classes which pay the greatest amount of taxes acquire the greatest amount of political power, and consequently of wealth—*e.g.*, soap-boilers, publicans, opium merchants. We see this in England, where crimes arising from drink are treated with as much lenity and consideration as are the crimes committed by the aristocracy. The Government is compelled to be wonderfully kind to drunkards, because they are the best patriots, inasmuch as they pay such a large part of the taxation. But if the virtuous classes ever wish to see the iniquitous excise laws abolished, they must be prepared to allow Government to tax milk, lemonade, soda-water, ginger-beer, tea, coffee, sugar, and coal. It would certainly be wise also to aid Government by voluntary contributions, as missionary societies are aided. Such contributions would be like the cream of milk—immensely superior in value to, though immensely less in quantity than, the milk. And the best, easiest, and most unostentatious way of giving voluntary subscriptions to Government would be by the destruction of postage stamps. For every stamp destroyed before it is used is a present to Government. Any man in England can easily pay Government an income tax of five per cent. of his income, without letting the Government know, by merely destroying postage stamps to that amount. Such a suggestion will of course meet with the same hostile reception from the virtuous opponents of the iniquitous excise laws of England that Stephenson's proposed railway received from Baron Alderson, when he said, "*It is the most absurd scheme that ever entered into the head of man to conceive.*"

There is no doubt that poor inventors have been greater sufferers from England's cruelty towards their class than rich inventors have been. And yet not a few memorable and appalling illustrations of national cruelty and national stupidity in persecuting aristocratic English inventors are recorded on the page of history. The following are samples.

Perhaps one of the very greatest inventions of modern times has been the celebrated "Sinking Fund" of the great Pitt. "The public attention at this period had been strongly directed to the prodigious powers of accumulation of money at compound interest; and Dr. Price had demonstrated with mathematical certainty, that any sum, however small, increasing at that rate, would in a given time extinguish any debt, however great. A penny laid out at compound interest at the birth of our Saviour would, in the year 1775, have amounted to a solid mass of gold eighteen hundred times the whole weight of the globe. Mr. Pitt, with the instinctive sagacity of genius, laid hold of this simple law, to establish a machine by which the vast debt of England might, without difficulty, be discharged. All former sinking funds had failed in producing great effects, because they were directed to the *annual* discharge of a certain portion of debt; not the formation by compound interest of a fund destined to its future and progressive liquidation; they advanced, therefore, by addition, not multiplication—in an arithmetical, not a geometrical, ratio, Mr. Pitt saw the evil, and not merely applied a remedy, but more than a remedy; he not only seized the battery, but turned it against the enemy. The wonderful powers of compound interest, the vast lever of geometrical progression, so long and sorely felt by debtors, were now to be applied to creditors; and inverting the process hitherto experienced among mankind, the swift growth of the gangrene was to be turned from the corruption of the sound to the eradication of the diseased part of the system. Another addition, like the discovery of gravitation, the press, and the steam-engine, to the many illustrations which history affords of the lasting truth, that the greatest changes both in the social and material world are governed by the same laws as the smallest; *and that it is by the felicitous application of familiar principles to new and important objects, that the greatest and most salutary discoveries in human affairs are effected.*

"Mr. Pitt's mind was strongly impressed with the incalculable importance of this subject, one before which all wars or subjects of present interest, excepting only the preservation of the constitution, sank into significance. From the time of his accession to office in 1784, his attention had been constantly riveted upon it, and he repeatedly expressed, in the most energetic language, his sense of its overwhelming magnitude. 'Upon the deliberation of this day,' said he, in bringing forward his resolutions on the subject on 29th March, 1786, 'the people of England place all their hopes of a full return of prosperity, and a revival of that public security which will give vigour and confidence to those commercial exertions upon which the flourishing state of the country depends. Yet not only the public and this House, but other nations are intent upon it; for upon its deliberations, by the success or failure of what is now proposed, our rank will be decided among the Powers of Europe. To behold this country, when just emerging from a most unfortunate war, which had added such an accumulation to sums before immense, that it was the belief of surrounding nations, and of many among ourselves, that we must sink under it—to behold this nation, instead of despairing at its alarming condition, looking boldly its situation in the face, and establishing upon a spirited and permanent plan the means of

relieving itself from all its encumbrances, must give such an idea of our resources as will astonish the nations around us and enable us to regain that pre-eminence to which, on many accounts, we are so justly entitled.' . . . The bill to form a sinking fund passed both Houses without a dissentient voice; and on the 26th May, 1786, the King gave it the royal assent in person, to mark his strong sense of the public importance of the measure.

"The sinking fund thus provided was amply sufficient to have discharged all the existing debt of Great Britain within a moderate time. The sinking fund continued to be administered with exemplary fidelity, not only during Mr. Pitt's life, but after his death, till 1813, when a total change in the system took place, which eventually led to its ruin, and has, to all appearance, rendered the financial state of the country almost desperate. To obtain a clear view of the practical effects of Mr. Pitt's system, it is necessary to anticipate somewhat the march of events and give a summary of the operation of the sinking fund which he established down to the period when it was abandoned by his more embarrassed and less provident successors.

"From the accounts laid before Parliament, it appears that the sinking fund of a million, which Mr. Pitt established in 1786, had increased by accumulation at compound interest, and the great additions drawn from the one per cent. on the vast loans from 1792 to 1812, to the enormous sum of fifteen millions and a half yearly in 1813, while the debts which it had discharged during that period amounted to no less than £238,231,000 sterling. This great increase had taken place in twenty-seven years; whereas Mr. Pitt had calculated correctly that his original million would be only four millions in twenty-eight years, the well-known period of the quadruplication of the sum at compound interest at five per cent. The subsequent £200,000 a year granted, undoubtedly accelerated in a certain degree the rate of its advance; but the true cause of the extraordinary and unexpected rapidity of its increase is to be found in the prodigious accumulation which the one per cent on subsequent loans produced.

"While the nation in general were entirely satisfied with Mr. Pitt's financial statements, and, delighted with the rapid growth of the sinking fund, never examined whether the funds for its prodigious extension were provided by the fictitious supply of loans, or the solid growth of the revenue above the expenditure, a few more sagacious observers began to inquire into the solidity of the whole system, and, mistaking its past operation, which had been almost entirely *during war*, for its *permanent* character, which was to appear chiefly on the return of peace, loudly proclaimed that the whole was founded *on an entire delusion*; that a great portion of the sums which it paid off had been raised by loans; that at all events, a much larger sum than the amount of the debt annually redeemed had been actually borrowed since the commencement of the war; that it was impossible that a nation, any more than an individual, could discharge its debts by mere financial operations, and that the only way of really getting quit of encumbrances was by bringing the expenditure permanently under the income.

"These doctrines soon spread among a considerable part of the thinking portion of the nation; but they made little general impression till the return of peace had diverted into other channels the attention of the people, formerly concentrated on the career of Napoleon; and democratic ambition, taking advantage of national distress, had begun to denounce all that had formerly been done by the patriots who had triumphed over its principles. Then they speedily became universal. Attacks on the sinking fund were eagerly diffused and generally credited; the delusion of Mr. Pitt's system, the juggle so long practised on the nation, were in every mouth; the meanest political quacks, the most despicable popular demagogues, ventured to discharge their javelins at the giants of former days; and a system on which the greatest and best of men in the last age had been united, in commendation of which Fox had vied with Pitt, and Sheridan with Burke, was universally denounced as the *most complete and ruinous deception that ever had been palmed off by official fraud on the credulity of mankind*.

"Had these doctrines been confined to the declamation of the hustings, or the abuse of newspapers, they would have furnished the subject only of curious speculation on the way in which principles, just to a certain extent and truths, undeniable as they were originally stated, became perverted when they were employed beyond what their authors intended, as an engine for the purposes of faction or ambition. But unhappily the evil soon assumed a much more serious complexion. The prevailing ideas spread to the Legislature, and the statesmen who succeeded to the government, imbued partly with the declamation of the period, influenced partly by the desire of gaining a temporary popularity by the reduction of the public burdens without any regard to the interests of future times, went on borrowing or abstracting from the sinking fund till it was totally extinguished.

"It is only by attending to the abandonment of Mr. Pitt's system, and the effects by which that change has been, and must be attended, that the incalculable importance of his financial measures can be appreciated, or the wisdom discerned which, so far as human wisdom could, had guarded against the evils *which must, to all appearances, in their ultimate consequences, dissolve the British empire*.

It is perfectly true, as Mr. Hamilton and the opponents of the sinking fund have argued, that neither national nor individual fortunes can be mended by mere financial operations—by borrowing with one hand while you

pay off with another; and unquestionably Mr. Pitt never imagined that if the nation was paying off ten millions a year, and borrowing twenty, it was making any progress in the discharge of its debt. In this view, it is of no moment to inquire what proportion of the debt annually contracted was applied to the sinking fund; because, as long as larger sums than that fund was able to discharge were yearly borrowed by the nation, it is evident that the operation of the system was attended with no *present* benefit to the State; nay, that the cost of its machinery was, for the time at least, an addition to its burdens. But, all that notwithstanding, Mr. Pitt's plan for the redemption of the debt was founded *not only on consummate wisdom, but on a thorough knowledge of human nature*. He never looked to the sinking fund as the means of paying off the debt while loans to a larger amount than it redeemed were contracted every year; he regarded it as a fund which would speedily and certainly effect the reduction of the debt *in time of peace*.

"It was then that its real effect was to be seen; it was then that the debt contracted during war was to be really discharged. *And the admirable nature of the institution consisted in this, that it provided a system, with all the machinery requisite for its complete and effective operation, which, although overshadowed and subdued by the vast contraction of debt during war, came instantly into operation the moment its expenditure was terminated*. This was a point of vital importance; indeed, without it, as experience has since proved, all attempts to reduce the debt would have proved utterly nugatory. Mr. Pitt was perfectly aware of the natural impatience of taxation felt by mankind in general, and the special desire always experienced, when the excitement of war ceases, that its expenditure should draw to a termination. He foresaw, therefore, that it would be impossible to get the proper representatives at the conclusion of a war to lay on new taxes and provide for a sinking fund to pay off the debt which had been contracted during its continuance. *The only way, therefore, to secure that inestimable object, was to have the whole machinery constructed and in full activity during war, so that it might at once be brought forward in full and efficient operation upon the conclusion of hostilities, without any legislative act or fresh imposition whatever, by the mere termination of the contraction of loans*.

"From what has now been stated it will readily be discerned in what the grand merit of Mr. Pitt's system consisted. It was the imposition by law of sufficient indirect taxes to meet not only the interest of every new loan, but a hundredth part more to provide a sinking fund for the extinction of its capital, which was its grand distinction. It brought the nation successfully through the crisis of the war, and would have proved the ultimate salvation of the empire if it had been adhered to with the steadiness which he so earnestly impressed upon the nation, and if no subsequent monetary change had rendered impossible the continuance of the indirect taxes necessary to uphold the system. There was neither juggle nor deception in this. It was a very plain and practical operation—viz., *the providing a surplus of taxation to eat in at compound interest on the capital of the debt*. The principle of providing such a surplus is the well-known and indispensable preliminary to every system for the reduction of burdens, whether in public or private. It was in the building upon that foundation the superstructure of a regular, invariable system, and bestowing on it the wonderful powers of compound interest, that Mr. Pitt's great merit consisted. It was the subsequent repeal of the indirect taxes laid on to provide this surplus fund during peace, when there was no necessity whatever for such a measure, and no motive for it but the thirst for temporary applause in successive administrations, which was the real evil which ruined this noble fabric, and has rendered the debt a hopeless burden on the nation. And if any doubt could exist on this subject, it would be removed by recollecting the example of France prior to the Revolution, when the system went on for half a century before that crisis, of borrowing large sums annually and making no provision whatever for payment even of their annual interest, in consequence of which the finances got involved in such a state of hopeless embarrassment as, by rendering the convocation of the States-General unavoidable in a moment of extraordinary excitement, overturned the monarchy.

"The result has completely proved the wisdom of these views. Crippled and mangled as the sinking fund has been by the enormous encroachments made upon it by the administration of later times, it has yet done much during the peace to pay off the debt—amply sufficient to demonstrate the solidity of the principles on which it was founded. In sixteen years which elapsed from 1816 to 1832, even after these copious reductions, it has discharged more than eighty-two millions of the debt, besides the addition of seven millions made by the bonus of five per cent granted to the holders of the five per cents., who were reduced to four; that is, it has paid off in that time nearly ninety millions. It is not a juggle which (in a time so short in the lifetime of a nation, and during the greater part of which Great Britain was labouring under severe distress in almost all the branches of its industry) was able, even on a reduced scale, to effect a reduction so considerable.

"Not a shadow of doubt can now remain that Mr. Pitt's and Mr. Addington's anticipations were well founded, and that if their system had been adhered to since the peace, the whole national debt would have been discharged by the year 1845.

"Everything, therefore, conspires to demonstrate that Mr. Pitt's system for the reduction of the national debt was not only founded on just principles and profound foresight, but on an accurate knowledge of human nature, a correct appreciation of the principles by which such a salutary scheme was likely to be defeated, and the

means by which alone its permanent efficiency could be secured And no doubt can now remain in any impartial mind, that if that system had been resolutely adhered to, the whole debt contracted during the wars of the French Revolution might have been discharged in little more than the time which was occupied in its contraction.

When a Greek orator was applauded by the multitude for his speech, the philosopher chid him; 'for,' said he, 'if you had spoken wisely these men would have given no signs of approbation.' The observation is not founded on any peculiar fickleness or levity in the Athenian people, but on the permanent principles of human nature, and that general prevalence of the desire for temporary ease over considerations of permanent advantage, which it is the great object of the moralist to combat, and to the influence of which the greatest disasters of private life are owing. And, without relieving subsequent statesmen of their full share of responsibility for *an evil which will now in the end probably consign the British empire to destruction*, it may safely be affirmed that the British people, and every individual amongst them, must bear their full share of the burden. A general delusion seized the public mind. The populace loudly clamoured for a reduction of taxation, without any regard to the consequences, not merely on future times, but their own present advantage. The learned fiercely assailed the sinking fund, and with hardly a single exception, branded the work of Pitt and Fox *as a vile imposture, incapable of standing the examination of reason or experience*. The Opposition vehemently demanded the remission of taxes; the Government weakly granted the request Year after year passed away under this miserable delusion; tax after tax was repealed amidst the applause of the whole nation; the general concurrence in the work of destruction for a time almost obliterated the deep lines of party distinction, and, amidst mutual compliments from the Opposition to the Ministerial benches, the broad foundations of British greatness were loosened; the provident system of former years was abandoned; revenue to the amount of forty millions a year surrendered without any equivalent; and the nation, when it awakened from its trance, found itself saddled for ever with eight-and-twenty millions as the interest of debt, without any means of redemption, and a democratic constitution which rendered the construction of any such in time to come utterly hopeless." (Alison's History of Europe, vol. ix., p. 278.)

Now, the above quotation reveals how cruelly and how foolishly the English nation has treated inventive genius, even when it has been adorned by that which, in the eyes of an Englishman, is positively charming and enchanting—viz., aristocratic rank dedicated to the service of England in the duties of a statesman. From this we may conclude how prone the English nation is to neglect and to persecute inventive genius. It is well known that France and America have given much more money and honour to men of talent and to inventors, than England has done (the condition of their wealth and circumstances being carefully considered). But is not this a disgrace to England? Most certainly it is. And it is the duty of those who do not wish to see England distanced by France and America in the race for what is valuable in the eyes of nations, to shame Englishmen into greater consideration for inventors.

Let us see what England's prejudice against Pitt's sinking fund has cost the nation.

From 1833 to 1882, the cost of Civil Government was £712,986,835; of Army and Navy was £1,135,654,246; of National Debt was £1,412,312,726. Pitt's sinking fund would have completely and perfectly paid off the National Debt by 1845. So that the nation has lost, by not following Pitt's plan, about (£1,100,000,000) eleven hundred millions of pounds sterling. In fact, it is a good deal more than this if the thing be intricately examined. Let the amount of annual interest for National Debt be accepted as 28,000,000 a year. Then take 1845 from 1882, and 37 remain; multiply this by 28,000,000, and the result is 1,036,000,000. To this add the amount of the National Debt in 1845, viz., 766,000,000, and we obtain the enormous number of £1,802,000,000, or eighteen hundred and two millions of pounds sterling, as the sum which the British nation has been fined for treating Pitt's sinking fund machinery with scorn and derision. And the nation has most certainly lost several sums as large as this for treating other inventors with scorn and derision. Truly the words of Holy Writ may be applied to England—"Your sins have withholden good things from you." The spirit which has animated Englishmen in their treatment of inventors is pretty vividly set forth in the following celebrated letter of the great lexicographer Dr. Johnson, in which the rich and courtly Lord Chesterfield is justly scourged for his cruel neglect of a man of inventive literary genius, whom it was certainly his duty to assist:—

"February 7th, 1755.

"MY LORD,—I have been lately informed by the proprietor of the 'World' that two papers, in which my 'Dictionary' is recommended to the public, were written by your lordship. To be so distinguished is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge,

"When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *le vainqueur du vainqueur de la terre*;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it, When

I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little.

"Seven years, my lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before.

"The shepherd in Virgil grew at last acquainted with love, and found him a native of the rocks.

"*Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encourages him with help?* The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it; till I am known, and do not want it I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron which Providence has enabled me to do for myself.

"Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have been long wakened from that dream of hope, in which I once boasted myself with so much exultation, my lord—your lordship's most humble, most obedient servant—SAM JOHNSON."

The domain of literature presents many illustrations of the cruelty and crass stupidity of which inventors have been the victims. The "Song of the Shirt" by the celebrated Hood is an invention of a high order. But how was its inventor treated? Thomas Hood wrote the "Song of the Shirt" some time in 1831 or 1832. He read it over to his wife, who praised it very highly, declaring that it was the best thing he ever wrote. Overjoyed at receiving such an opinion from one of the very best of critics, he sent it, the very next day, to the editor of a leading newspaper. It was rejected as utterly and completely unsuitable. Rather crestfallen, he sent it to a second editor, who declared it would be quite improper for him to insert such a production in his paper. Almost hopeless, he sent it to a third, who emphatically rejected it. Utterly disgusted, he locked it up, hating the very thought of it. About twelve years after, when the manuscript was old and yellow, Mark Lemon, the editor of *Punch*, asked Hood if he could not give him a contribution. Hood said he was sorry that he had nothing but an old wretched poem entitled the "Song of the Shirt" the manuscript of which was probably now old and yellow. He also said that it had been rejected by so many editors, that he was sick of the very thought of it. Mark Lemon asked to see it. He read it, and approved of it. He took it away, resolving to insert it in *Punch*. But he had first to consult his colleagues. These sages all opposed its insertion in the columns of *Punch*. The matter was warmly debated.

And Lemon had to fight a great battle in argument. But, by dint of unconquerable perseverance, his colleagues were compelled to give in. The "Song of the Shirt" was inserted in *Punch* on the 16th of December, 1843, and it immediately trebled the circulation of the paper. It drew tears from the eyes of princes. Some years afterwards, when Tom Hood was dead, the nation erected a monument over his grave. On the tombstone are the words—"He sang the Song of the Shirt."

Now, the above true fact shows very plainly the kind of treatment which inventive genius of the highest order receives from well-meaning but unwise publishers. Be it observed that when Tom Hood first offered his "Song of the Shirt" to editors, he was by no means unknown to fame. He was in fact near the very zenith of his fame, being known as one of the most brilliant writers of the day. If an established author had his best and most original production condemned by the best publishers, we may readily conjecture that the number of less well-known authors who have been as badly treated may probably be legion. How many valuable productions of the pen, capable of benefiting mankind in an incalculable degree, have been thus murdered, the Almighty alone knows! The "Song of the Shirt" was first offered to editors in 1831 or 1832, but it was not published till 1843, so that it was neglected for ten or eleven years. Few original compositions can outlive such cruelty.

The whole of this pamphlet is written with a view to show the folly and the madness of every act of cruelty done to inventive genius, in order that Britain may, even at the eleventh hour, repent of such cruelty, and begin now to treat inventors with unusual kindness, according to the law—"She to whom much is forgiven, the same will love much."

Cruelty of any kind recoils sooner or later upon its perpetrator. This is as true of nations as it is of individuals. And history abounds with striking illustrations. For instance, the ancient emperors of Peru were rulers noted for sagacity and selfishness. They knew how to do a 'cute and clever thing or two. Their land abounded in gold. And they were passionately fond of gold. They therefore made a law that every one of their subjects who could find any gold in his fields or hills or rivers, was to make it over to the emperor, on pain of death. The Government of Peru was absolutely despotic, the emperor having the power of life and death over all his subjects.

This law about gold was therefore very carefully followed, though with many a pang. The consequence was that boundless wealth was poured into the coffers of the emperors. These ancient Yankees were 'cute fellows. They knew a thing or two. 'Cuteness is not an invention of the modern American. It existed in ancient times in the Western Hemisphere. Great is the power of the modern American to become a millionaire, but greater was the power of the ancient American. Now, there is nothing wrong in becoming a millionaire, provided only the money accumulated be honestly and justly come by. But were the Incas just in their method of amassing gold? Will their method of amassing gold stand the test of the golden rule? If the whole of history be ransacked, a parallel to the coolness of such fiendish selfishness and rapacity cannot be found. Was there then no punishment for such iniquity? There was, And if the coolness of such selfishness almost staggers us and takes our breath away, the extraordinary character of the punishment does the same. It is a true law which declares that we can never learn how to be kind to ourselves, unless we first learn how to be kind to others. The mode of our treatment of others will, by an everlasting law, become sooner or later the mode of our treatment of ourselves. Men try very hard to put the cart before the horse in religion, politics, and morals. But they never succeed. The Incas tried it, but failed miserably. Having "*framed iniquity by a law,*" for the purpose of unjustly robbing their subjects of gold, they could not stop until they had "*framed iniquity by a similar law*" for the purpose of unjustly robbing themselves of gold. And the law which they made for the latter purpose was this. They enacted that when an Inca or Emperor died, all his palaces, except one, with all their gold and silver ornaments, were to be closed and walled up for ever. No gold and silver in a palace at the time of death was to be abstracted after the death of the emperor, His successor had thus to begin the world without deriving the slightest advantage from the accumulated wealth of his ancestors. This illustrates the law that we can never really learn how to be kind to ourselves, until we first learn how to be kind to others. The cruelty of the Incas recoiled upon their own heads. And the cruelty of Great Britain to her inventors, with equal certainty, recoils upon her.

This cruelty of the Incas to their subjects furnished an excellent method of collecting gold for the Spaniards, For that latter gold-loving nation had only to open the walled-up palaces of the Incas to find as much gold as they wanted.

The Spaniards, however, became in their turn a beacon to warn nations of the inevitable character of retribution. They afterwards almost annihilated the native races, by working them to death in the gold mines. But this bloodstained gold had no blessing in it. It was put on board ships. But a large portion of it never reached Spain. Storms and English ships sent much of it to the bottom of the sea, where it lies stored up for the use of some race more merciful and more just than the Spaniards.

But not only has the Almighty made a law by which nations and individuals are compelled to reap the fruits of the seed which they sow, but He also, by His providence, intensifies, reduplicates, and hastens the operation of that law, in a way which makes the ears of all who hear to tingle.

Columbus, as is well known, had a dreadful amount of cruelty and neglect to endure before he obtained funds to enable him to discover America. This cruelty reflects the very greatest discredit on the countries which inflicted it, and every one of them has, since his time, sunk into well-merited poverty, shame, and degradation—a warning to those nations which are at the present time great, lest they also, by similar cruelty, fall into similar degradation. As Washington Irving, in his magnificent "Life of Columbus, truly says : Like many other great projectors, while engaged upon schemes of vast benefit to mankind, he had suffered his own affairs to go to ruin, and was reduced to struggle hard with poverty; nor is it one of the least interesting circumstances in his eventful life, that he had, in a manner, *to beg his way from court to courts, to offer to princes the discovery of a world.*"

King John, ardently devoted to maritime discovery, was the monarch who reigned in Portugal in the days of Columbus, To his court Columbus came, begging for a fleet to enable him to make his grand discovery The charts, diagrams, and plans were all laid before the king, who was exceedingly inclined to approve of them as correct But, to make assurance doubly sure, the king laid them before his council. Diego Ortiz de Casadilla, bishop of Ceuta, a man greatly reputed for his learning, advised the king secretly to hand over Columbus's charts and plans to one of the most sagacious Portuguese captains, to supply that captain with a large ship and a good crew, and to order him to sail to the west, following Columbus's plans carefully. Should India be discovered, the king could claim the glory and the country. Should nothing be discovered, the king would then decline to help Columbus.

All this diabolical injustice was perpetrated upon the great Columbus by the king, acting upon the advice of a respected bishop ! One of the best of Portugal's captains was, with great cunning and secrecy, dispatched in one of the best of Portugal's ships, and he was provided with copies of all Columbus's plans and charts. But God cursed the expedition, and covered its perpetrators with everlasting shame and disgrace. Though the captain had full copies of every one of Columbus's diagrams, there was one thing which the king had rather foolishly forgotten to give him, and that was Columbus's spirit A lion animated with the spirit of an ass is rather

a sorry sight. When the captain had sailed about two thousand miles to the west, he found nothing but a wild immeasurable waste of tumbling waters before him. Then the want of Columbus's hopeful spirit became apparent. Inventors, projectors, and all that ilk, are frequently taxed with the want of hard, sound, solid, common sense, and with a tendency to indulge in fanciful, chimerical, and fallacious hopes and expectations. Good, hard, common sense doubtless has its province, and is useful in certain circumstances, but not in all. A vivid imagination, and a strong fervour of hope, have often done more good to mankind than what is frequently so highly praised as sound common sense. And the Portuguese captain was now to prove the truth of this. For having none of Columbus's hope to buoy up his spirit, he became frightened, returned to Spain, and ridiculed the project of Columbus as extravagant and irrational. But this awful act of cruelty could not be concealed. Columbus heard of it. Everybody heard of it. And Columbus, filled with unspeakable indignation, shook off the dust of his feet against Portugal. A greater than Columbus had watched the expedition, and had resolved to inflict on its guilty projectors a weight of punishment a thousand times more terrible than the denunciations of Columbus could do. That poor despised adventurer in due time got ships from Spain, sailed west, made his great discovery, and mark what followed. A storm arose as he was nearing Spain, which drove his ship, much against his will, up the Tagus, not far from the place where the court then was. So that the first monarch who heard that Columbus had discovered a new world with boundless wealth, which, in the excited state of men's minds, was multiplied a million times above its actual value, was the King of Portugal. All this wealth, and all this glory, were being laid at the feet of the King of Spain, who was the most hated of Portugal's enemies.

"When the tidings reached Lisbon of Columbus's bark, anchored in the Tagus, freighted with the people and productions of a newly-discovered world, the effect may be more easily conceived than described. Lisbon, for nearly a century, had derived its chief glory from its maritime discoveries; but here was an achievement that eclipsed them all. Curiosity could scarcely have been more excited had the vessel come freighted with the wonders of another planet. For several days the Tagus presented a gay and moving picture, covered with boats and barges of every kind, swarming round the caravel. From morning till night the vessel was thronged with visitors, among whom were cavaliers of high distinction, and various officers of the crown. All hung with rapt attention upon the accounts given by Columbus and his crew of the events of their voyage, and of the new world they had discovered, and gazed with insatiable curiosity upon the specimens of unknown plants and animals; but, above all, upon the Indians, so different from any race of men hitherto known. Some were filled with generous enthusiasm at the idea of a discovery so sublime and so beneficial to mankind; the avarice of others was inflamed by the description of wild, unappropriated regions, teeming with gold, with pearls and spices; *while others repined at the incredulity of the king and his councillors, by which so immense an acquisition had been for ever lost to Portugal.*

"On the 8th of March a cavalier, called Don Martin de Noroña, came with a letter from King John congratulating Columbus on his arrival and inviting him to the court, which was then at Valparaiso, about nine leagues from Lisbon. The king, with his usual magnificence, issued orders at the same time that everything which the admiral required for himself, his crew, or his vessel, should be furnished promptly and abundantly without cost.

"Columbus would gladly have declined the royal invitation, feeling distrust of the good faith of the king, but tempestuous weather had placed him in his power, and he thought it prudent to avoid all appearance of suspicion. He set forth, therefore, that very evening for Valparaiso, accompanied by his pilot. The first night he slept at Sacamben, where preparations had been made for his honourable entertainment. The weather being rainy, he did not reach Valparaiso until the following night. On approaching the royal residence, the principal cavaliers of the king's household came forth to meet him, and attended him with great ceremony to the palace. His reception by the monarch was worthy of an enlightened prince. He ordered him to seat himself in his presence, an honour only granted to persons of royal dignity, and after many congratulations on the result of his enterprise, assured him that everything in his kingdom that could be of service to his sovereign or himself was at his command.

"A long conversation ensued, in which Columbus gave an account of his voyage, and of the countries he had discovered. *The king listened with much seeming pleasure, but with secret grief and mortification, reflecting that this splendid enterprise had once been offered to himself and had been rejected.* A casual observation showed what was passing in his thoughts. Some of the councillors round King John, who were now compelled by irresistible evidence to admit the discovery made by Columbus, were the very persons who had once derided the enterprise and scoffed at him as a dreamer. *To them, its success was a source of confusion; and the return of Columbus, covered with glory; a deep humiliation,*" ("Life of Columbus," by Washington Irving, pages 34 and 158.)

The above facts, clothed in the glowing words of Washington Irving, show the kind of punishment which is often inflicted on those who deride new ideas as idle fancies, and their promulgators as idle dreamers. They also reveal the still more severe punishments which often overwhelm those who dare to persecute the men who

originate theories and projects of a novel character, merely because they are poor.

Connected with Columbus's return to Spain there is, however, a still more terrible case on record of the folly and madness of attempting to rob the successful assenter of a new method, a new invention, or a new discovery, of his glory. I refer to the case of Martin Alonzo Pinzon.

"The triumphant return of Columbus was a prodigious event in the history of the little port of Palos, where everybody was more or less interested in the fate of his expedition. The most important and wealthy sea captains of the place had engaged in it, and scarcely a family but had some relative or friend among the navigators. The departure of the ships, upon what appeared a chimerical and desperate cruise, had spread gloom and dismay over the place, and the storms which had raged throughout the winter had heightened the public despondency. Many lamented their friends as lost, while imagination lent mysterious horrors to their fate, picturing them as driven about over wild and desert wastes of water without a shore, or as perishing amidst rocks, and quicksands, and whirlpools, or a prey to those monsters of the deep with which credulity peopled every distant and unfrequented sea. There was something more awful in such a mysterious fate than in death itself, under any defined and ordinary form.

"Great was the agitation of the inhabitants, therefore, when they beheld one of the ships standing up the river, but when they learnt that she returned in triumph from the discovery of a world, the whole community broke forth into transports of joy. The bells were rung, the shops shut, all business was suspended; for a time there was nothing but hurry and tumult. Some were anxious to know the fate of a relative, others of a friend, and all to learn the particulars of so wonderful a voyage. When Columbus landed, the multitude thronged to see and welcome him, and a grand procession was formed to the principal church to return thanks to God for so signal a discovery made by the people of that place—forgetting, in their exultation, the thousand difficulties they had thrown in the way of the enterprise. Wherever Columbus passed he was hailed with shouts and acclamations. What a contrast to his departure a few months before, followed by murmurs and execrations; or rather, what a contrast to his first arrival at Palos, a poor pedestrian, craving bread and water for his child at the gate of a convent.

"It is a singular coincidence, which appears to be well authenticated, that on the very evening of the arrival of Columbus at Palos, and while the peals of triumph were still ringing from its towers, the *Pinta*, commanded by Martin Alonzo Pinzon, likewise entered the river. After her separation from the admiral in the storm she had been driven before the gale into the Bay of Biscay and had made the port of Bayonne. Doubting whether Columbus had survived the tempest, Pinzon had immediately written to the sovereigns, giving information of the discovery he had made, and had requested permission to come to court and communicate the particulars in person. As soon as the weather permitted he had again set sail, anticipating a triumphant reception in his native port of Palos. When, on entering the harbour, he beheld the vessel of the admiral riding at anchor, and learnt the enthusiasm with which he had been received, the heart of Pinzon died within him. It is said that he feared to meet Columbus in this hour of his triumph, lest he should put him under arrest for his desertion on the coast of Cuba; but he was a man of too much resolution to indulge in such a fear. It is more probable that a consciousness of his misconduct made him unwilling to appear before the public in the midst of their enthusiasm for Columbus, and perhaps he sickened at the honours heaped upon a man whose superiority he had been so unwilling to acknowledge. Getting into his boat, therefore, he landed privately, and kept out of sight until he heard of the admiral's departure. He then returned to his home, broken in health and deeply dejected, considering all the honours and eulogiums heaped upon Columbus as so many reproaches on himself. The reply of the sovereigns to his letter at length arrived. It was of a reproachful tenor, and forbade his appearance at court. This letter completed his humiliation; the anguish of his feelings gave virulence to his bodily malady, and in a few days he died, a victim to deep chagrin.

"Let no one indulge in harsh censures over the grave of Pinzon! His merits and services are entitled to the highest praise; his errors should be regarded with indulgence. He was one of the foremost in Spain to appreciate the project of Columbus, animating him by his concurrence, and aiding him with his purse, when poor and unknown at Palos. He afterwards enabled him to procure and fit out ships when even the mandates of the sovereigns were ineffectual, and finally embarked in the expedition with his brothers and his friends, staking life, property, everything upon the event.

"He thus entitled himself to participate largely in the glory of this immortal enterprise; but unfortunately, forgetting, for a moment, the grandeur of the cause, and the implicit obedience due to his commander, he yielded to the incitements of self-interest, and committed that act of insubordination which has cast a shade upon his name.

In extenuation of his fault, however, may be alleged his habits of command, which rendered him impatient of control, his consciousness of having rendered great services to the expedition, and of possessing property in the ships. That he was a man of great professional merit is admitted by all his contemporaries; that he naturally possessed generous sentiments and an honourable ambition is evident from the poignancy with which he felt

the disgrace drawn on him by his misconduct A mean man would not have fallen a victim to self-upbraiding for having been convicted of a mean action. His story shows how one lapse from duty may counterbalance the merits of a thousand services; how one moment of weakness may mar the beauty of a whole life of virtue; and how important it is for a man, under all circumstances, to be true, not merely to others, but to himself." (Washington Irving's "Life of Columbus," page 164.)

Now, I fear that the verdict passed upon Pinzon is that which must be passed upon Britain, viewed as an encourager of inventors. Britain has done much for invention. Were not the steam-engine, the railway, the steamboat, and the telegraph all British inventions? Of course they were. Britain has done much for inventors. But she has not done enough. To be almost saved is to be completely lost Has not England done much by her philanthropic efforts to bless and benefit the poor ? Most certainly she has-But she has not done enough. Had she done enough, it would not have been possible for "The Bitter Cry of Outcast London" to be written. Had she done enough, it would not have been possible for the harrowing and heartrending facts therein stated to be proved, not only true, but under the truth. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matthew vii. 21). Now this passage, though intended chiefly to reveal the awful consequence arising from insufficient effort regarding the salvation of the soul, yet furnishes a splendid illustration of the bitter nature of the evil I am now denouncing. These unhappy souls, who were excluded from the joys of heaven, had done a good many religious acts. They had even cast out devils in Christ's name. But because they had not done the one thing needful—because they had not believed in Christ, they were ruined eternally. Similarly, England does much to foster invention. She does some very wonderful things. But there is a one thing needful which she seems determined not to do. And therefore the inventive skill of Britain seems in danger of total ruin. Within a very few years, if Britain does not amend her ways, the rise of a really useful inventor among her sons will become as impossible as the rise of a Columbus is now in the despicable and degraded political cesspools of Spain and Portugal. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock : And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell : and great was the fall of it."

The above passage, though primarily intended to describe the folly of those who build their hopes of salvation on any other foundation but the rock Christ, is also at the same time the best that could be thought of to set forth the folly of England's conduct relating to invention. England has a fine patent law. And she makes a fine thing out of patent fees. And if an inventor occasionally succeeds in making a very large sum by his patent, England loads him with honour. Her house has a fine appearance doubtless. But notwithstanding its fine appearance, it is built on sand, not on rock. The extremely wicked can do as much for their victims as Britain does for her inventors. The harlot for instance pays great attention to the rich. But the mark of destruction is upon her, because she never succours the perishing orphan. So unless England will assist inventors when they are poor and struggling, the load of her favours bestowed on a few of the successful inventors will continue to be little better than mockery.

The way in which judgment will probably overtake the country will be this—the *apparent* excellence of inventive talent in the country will increase both in quality and quantity, while the *realty* excellent inventive talent in the country will diminish both in quality and quantity until it leaves the shores of Britain altogether; after which the advent of Macaulay's New Zealander to the ruins of London Bridge will not be long delayed. It is astonishing how often this sort of punishment overtakes a nation. For instance, if a stranger had visited England thirty years ago, he would have declared that England was, above all things, a religious nation. But what was the quality of that religion ? Let one single fact explain. About thirty or thirty-five years ago the great Spurgeon was in deep religious distress. He was visiting church after church in the hope of hearing a sermon which could show him what he required to do to be saved. And he did *not* hear such a sermon. The thing is almost incredible; but he tells us so himself. Week after week, and month after month, he visited church after church in the hope of finding the road to heaven. And he failed, because none of the preachers that he listened to preached a sermon which gave him the necessary instruction. At last, when hope was almost failing, he met with an accident. A terrific snowstorm prevented him from going to hear the celebrated minister he had resolved to listen to, and drove him instead, into an out-of-the-way, paltry little Methodist chapel, where he heard a sermon which informed him that all he required to do in order to obtain the salvation of his soul was simply to look to Christ by faith, as the Jews looked by faith to the brazen serpent. This at once brought light and peace to his mind. His search was ended; but after how long and how wearisome a seeking ! This shows

that while there may be in a country the most extraordinary superabundance of the appearance of religion, there may, at the very same time, be an incredibly small amount of the power and comfort which nothing but true religion can bring. Similarly, there is, at the present time, an enormous amount of the appearance of inventive skill in England, with an astounding absence of its reality.

England is steeped to the lips in misery because inventions are not made which ought to be made, and which would be made, if only inventors got the encouragement which they have a right to expect. And if the present neglect of inventors goes on, it will soon be as impossible for a great inventor to arise in England as it is for a genius like Columbus to arise in Spain and Portugal.

Everything which leads to this deplorable result should be carefully removed. I have already indicated national stinginess as one great cause. But there is another very nearly as powerful, but by no means so apparent. That other cause is *envy*. Envy sold Joseph into Egypt as a dreamer. And the people who sold him were his own brothers. Envy is the rottenness of the bones. Envy corrodes the bones of Englishmen. English inventors are sold as dreamers into misery by their own countrymen. If they are not allowed to realise their dreams their countrymen starve. If they do realise their dreams, their countrymen are, like the opponents of Columbus, covered with shame and confusion. All this misery and disgrace might be avoided by their countrymen ceasing to envy them, and beginning to love and assist them. Englishmen do not know how prone their nation is to envy. But historians do not fail to detect the national vice. Alison, for instance, says, "Persecution of its most illustrious citizens, of the greatest benefactors of their country, has ever been the disgrace of free States. The sacrifice of Sir Robert Calder, who saved England from Napoleon's invasion; of Lord Melville, who prepared for it the triumph of Trafalgar; of the Duke of York, who laid the foundation of Wellington's victories; the impeachment of Clive, who founded, by heroic deeds, the British empire in the East; of Warren Hastings, who preserved it by moral determination, prove that the people of this country are sometimes governed by the same principles which caused Miltiades to die in the prison of the country he had saved, consigned Themistocles to Asiatic exile, banished Aristides because it was tiresome to hear him called the Just, and doomed Scipio Africanus, the conqueror of Carthage, to an unhonoured sepulchre in a foreign land. *Envy is the real cause of all these hideous acts of national injustice; people would rather persecute the innocent than bear their greatness*" (Alison's History of Europe, vol. ix., p. 32.)

And the same talented historian condemns, in equally strong language, the foolish and unwise injustice of England to her greatest men. "The life of Wellington presents a memorable example of the well-known truth, that real greatness in public life has rarely been attained save by those who, at one period, have resolutely acted in opposition to the opinions and clamours of the great body of the people; and that not unfrequently the deeds of their life which have given them the most durable reputation with posterity, *are those which have occasioned the most violent outcry and obloquy at the moment*" (Alison, vol. xiii, page 295.)

Holy Writ declares that the patriarchs, moved with envy, sold Joseph into Egypt, and that this loathsome vice did not spare even incarnate Deity. "*For Pilate knew that the chief priests had delivered Christ to him for envy.*" "He perceived that they had delivered him because he had got such a reputation among the people as eclipsed theirs. It was easy to see that it was not his guilt, but his goodness, not anything mischievous or scandalous, but something meritorious and glorious that they were provoked at. And therefore, hearing how much he was the Darling of the crowd, Pilate thought that he might with safety appeal from the priests to the people, and that they would be proud of rescuing him out of the priests' hands; and he proposed an expedient for their doing it without danger of an uproar; let them demand him to be released, and Pilate will readily do it and stop the mouths of the priests with it—that the people insisted upon his release. There was, indeed, another prisoner, one Barabbas, that had an interest, and would have some votes; but Pilate questioned not but Jesus would out-poll him.

"It was a great surprise to Pilate when he found the people so much under the influence of the priests, that they all agreed to desire that Barabbas might be released. Pilate opposed it with all his might. What will ye that I shall do to him whom ye call the King of the Jews? Would not ye then have him released too? No, say they, crucify him. The priests having put that in their mouths, they insist upon it; when Pilate objected, *Why, what evil has he done?* (a very material question in such a case) they do not pretend to answer it, but cried out the more exceedingly, as they were more and more instigated and irritated by the priests, *Crucify him, crucify him.* Now the priests, who were very busy dispersing themselves and their creatures among the mob, to keep up the cry, promised themselves that it would influence Pilate in two ways to condemn him. 1. It might incline him to believe Christ guilty, when there was so general an outcry against him. 'Surely, might Pilate think,' he must needs be a bad man, whom all the world is weary of.' He would now conclude that he had been misinformed about Christ having an interest in the people. 2. It might induce him to condemn Christ to please the people, and indeed for fear of displeasing them. Though he was not so weak as to be governed by their opinion, to believe him guilty, yet he was so wicked as to be swayed by their outrage, to condemn him though he believed him innocent; induced thereto by reasons of state and the wisdom of this world." (Scott and Henry's Commentary.)

Now, inasmuch as envy sold Joseph into Egypt, and crucified Christ, we may affirm that no vice has done so much injury to the world's benefactors as envy. It is envy which has kept many an inventor from being a blessing to others and to himself. In nothing are our present systems of education so senselessly, so shamefully, so flagrantly defective as in this—that they do absolutely nothing to eradicate the seeds of envy from the minds of the young. On the contrary, they do much to cause them to germinate and thereby to breed untold national sorrow and untold national calamity.

There is a strong but fiendish tendency both in wicked nations and in wicked individuals, to think that after they have got from those by whose labours they have been benefited all that they can get, they may with impunity abandon such helpers. After an inventor, for instance, has been tempted to make his invention public by buying a patent, the nation apparently seems to think that it is not beneficial to the State that he should receive any aid to enable him to surmount the colossal obstacles placed in the way of his deriving any pecuniary advantage from his invention.

All history shows that such conduct is as suicidal as it is unjust. An avenging Providence is very careful to take note of such acts, and punish them with startling severity. The following episode in the Life of Napoleon powerfully illustrates this:—"There were in 1810 not less than fifty thousand French prisoners in Great Britain; and after erecting, at an enormous expense, several vast structures for their habitation, particularly one at Dartmoor in the south of England, and two in Scotland, the latter each capable of containing six or seven thousand men, the Government were under the necessity of confining great numbers in the hulks and guard-ships. The detention of soldiers in such a situation was made the subject of loud and frequent complaint by the French Emperor, who said in the *Moniteur* 'that by a refinement of cruelty, the English Government sent the French soldiers on board the hulks, and the sailors into prisons in the interior of Scotland.' With his usual unfeeling disposition, however, *to those whose services could no longer be made available*, he not only resisted every proposal for an exchange of prisoners on anything approaching to reasonable principles, *but never remitted one farthing for their maintenance* He thus left the whole helpless multitude to starve, or be a burden on the British Government, which, on the contrary, regularly remitted the whole cost of the support of the English captives in France to the Imperial authorities, Notwithstanding Napoleon's cruel neglect, however, the prisoners were surprisingly healthy, there being only 321 in hospital out of 45,939 in confinement, while out of 2,710 who enjoyed their liberty on parole, no less than 165 were on the sick list The great depot of French prisoners in Scotland, which Napoleon held out as so deplorable a place of detention, was a noble edifice, erected at a cost of nearly £100,000 in a beautiful and salubrious situation near Perth, on the Tay, which, after being for twenty-five years unoccupied, was in 1839 converted by the Government, on account of its numerous advantages, into a great central jail for criminals. It contained 7,000 prisoners; and so healthy was the situation, and substantial was the fare and lodging they had received, that of this great number only from five to six died annually; a smaller mortality than that among any equal body of men in any rank in Europe going about their usual avocations. That in England was equally healthy. At Dartmoor depot in 1812, out of 20,000 prisoners there were only 300 sick, or 1 in 66; a proportion much above the average health of persons at large." (Alison, xiv. 104.)

Many act as if Napoleon's cruel policy in the above case were wiser than Britain's juster and more humane policy. But the event proved that Napoleon was completely in the wrong, and Britain completely in the right. So Britain's present cruel policy towards inventors may seem to some wise. But solitary confinement on Helena's rock is a fit emblem of what the fruit of that policy is likely to be.

We denounce the cruelties of war, and justly so. But the cruelties perpetrated on inventors in England are more painful than the cruelties of war. An inventor's heart broken by the cruelty to which that wretched class are subject in England is harder to bear and harder to heal than a soldier's arm broken in war. Moreover the wrongs perpetrated on inventors are more criminal than the wrongs perpetrated by war, because it is much easier to avert and avoid the former than the latter. All Englishmen howl with indignation when they read such descriptions of the cruel fruits of warlike ambition as the following passage from a great historian :—

"The agitation in the beginning of January, 1813, in Berlin daily became more violent. Every successive arrival from the French army brought fresh accounts of the accumulated disasters it had undergone in the awful Russian campaign of the previous year; and at length the appearance of the woe-stricken fugitives who entered, the precursors of the corpse-like mutilated bands who followed, left no doubt that an unheard-of catastrophe had occurred, Forster writing to Korner says—' On Sunday forenoon last I went to one of the gates, and found a crowd collected round a car, in which some wounded French soldiers had just returned from Russia. No grenade or grape could have so disfigured them as I beheld them, the victims of the cold. One of them had lost the upper joints of all his ten fingers, and he showed us the stumps; another looked as if he had been in the hands of the Turks—he wanted both ears and nose. More horrible was the look of a third whose eyes had been frozen; the eyelids hung down rotting, the globes of the eyes were burst, and protruding from their sockets. It was awfully hideous; but a spectacle more horrible still was to present itself. Out of the straw, in the bottom, I

now beheld a figure creep painfully, which one could scarcely believe to be a human being, so wild and distorted were the features; the lips were rotted away, the teeth stood exposed. He pulled the cloth from before his mouth, and grinned on us like a death's head : then he burst out into a wild laughter, gave the word of command in broken French, with a voice more like the bark of a dog than anything human, and we saw that the poor wretch was mad—mad from a frozen brain ! Suddenly a cry was heard, "Henry! my Henry !" and a young girl rushed up to the car. The poor lunatic rubbed his brow at the voice, as if trying to recollect where he was; then he stretched out his arms towards the distracted girl, and lifted himself up with his whole strength. But it was too much for his exhausted frame; a shuddering fever fit came over him, and he sank lifeless on the straw.' Such are the dragon teeth of woe which the Corsican Cadmus has sown." (Alison's History of Europe, vol xvi., page 103.)

Terrible is the indignation which such facts awaken in the breast of every feeling man. Not unjustly do the following lines condemn such abominations :—

*"Opprobrious war, abominable shame!
Devis'd by demons in their lust for fame!
Sure, th' Almighty carnage ne'er designed!
Sure, God in war delight can never find!
The burning homes, the blood-stained trampled ground
The torture and the pain, the cruel wound!
The widow's tears, the orphan's bitter wail!
THE LOVER'S VOW WHICH THOU DOST MAKE TO FAIL!
The sad demoralising slavery!
With as corrupting brutal tyranny!
These are thy virtues, bloody, fiendish war!
That land and sea with gore and death dost mar!
Not in the pomp and tramp of armies large,
Not in ambition's martial, gory charge,
Is valour true and lasting to be found;
'Tis born of things that humbler scenes surround.
He who courageous is to search for truth
In spite of violence or treach'rous ruth,
Or hostile power, or dogmatism's pride;
Who helps the just, though poor and feeble side,
In teeth of persecution's scorn and wrath,
And all the dreadfulness that rack or dungeon hath;—
In brief, who boldly does whate'er is right,
In spite of consequences dark as night,
Possesses intrepidity most bright,
Possesses valour in Jehovah's sight."*

Terrible, however, as are the wrongs which war inflicts on humanity, the wrongs inflicted on mankind by nations neglecting and persecuting inventors are greater still. There is no better way of developing the resources of a country than by encouraging inventors. Every legitimate means of increasing wealth counteracts the attraction of illegitimate means. If kings could only see the extraordinary wealth which the encouragement of inventors pours into their kingdoms, they would loathe the bloodstained and most uncertain wealth which war brings them. When a man is well fed he loathes carrion; but starve him, and he will devour even carrion greedily. So, show kings not only the wealth, but the glory which the encouragement of inventors confers on their country, and they will loathe the carrion wealth, and the carrion glory which war confers. The sin of crucifying inventors consists chiefly in this, that kings are thereby prevented from believing that there is any way of acquiring national glory and national wealth but by war. It is the old story of Satan striving by every means in his power to render legitimate marriage difficult, painful, miserable, unhappy and forbidding, in order that the charms and snares of the filthy harlot may be made to assume a bright, attractive, and enchanting appearance, so that a large number of souls may be slain in the shambles of hell.

Inventors are now treated worse than they were in ancient times. The treatment accorded to them in ancient times was barbarous cruelty : the treatment accorded to them now is refined cruelty. Beckwith, in his magnificent work entitled "The History of Inventions" tells us that a Roman invented a method of rendering glass elastic. Overjoyed, he went to the Emperor Tiberius to reveal his secret and obtain a reward. That cruel

monster, who disgraced the Roman throne, immediately beheaded him, lest his invention should injure the trade of the glass-blowers of Rome. To this day no one has since invented a method of rendering glass elastic. It would almost seem as if God determined thereby to punish the cruelty of man by never a second time allowing an invention to be reinvented, if the individual who first invented it had been cruelly treated. Now, the devilish cruelty of Tiberius may justly be stigmatised as *barbarous* cruelty. But the cruelty of the present day towards inventors, in England at least, may be stigmatised as *refined* cruelty. Was it not *refined* cruelty which so persecuted and neglected Waghorn that his sister recently died in a workhouse? Was it not *refined* cruelty which so robbed Samuel Baldwyn Rogers of his just reward that, being reduced to abject poverty, when death approached he begged and prayed his brother masons to subscribe for his funeral, in order that he might be saved the disgrace of being laid in a pauper's grave?

It would be better to shoot or to behead a man right off than to allow him to die a lingering and painful death by poverty and starvation.

The cruelty of modern generations to men possessing original genius could hardly be better condemned than through the medium of the polished words of Washington Irving:—

"Thus honoured by the sovereigns, courted by the great, idolised by the people, Columbus for a time drank the honeyed draught of popularity, before enmity and detraction had time to drug it with bitterness. His discovery burst with such sudden splendour upon the world, as to dazzle envy itself, and to call forth the general acclamations of mankind. Well would it be for the honour of human nature could history, like romance, close with the consummation of the hero's wishes; we should then leave Columbus in the full fruition of great and well-merited prosperity. But his history is destined to furnish another proof, if proof be wanting, of the inconstancy of public favour, even when won by distinguished services. No greatness was ever acquired by more incontestable, unalloyed, and exalted benefits rendered to mankind, yet none ever drew on its possessor more unremitting jealousy and defamation, or involved him in more unmerited distress and difficulty.

"Thus it is with illustrious merit; its very effulgence draws forth the rancorous passions of low and grovelling minds, which too often have a temporary influence in obscuring it to the world; as the sun, emerging with full splendour into the heavens, calls up, by the very fervour of its rays, the rank and noxious vapours which, for a time; becloud its glory." (Washington Irving's Life of Columbus, p-174)

All nations are more or less cruel to inventors. But the cruelty of the English nation is more reprehensible than that of other nations. Because no nation has derived so many advantages from the labours of inventors as the English nation. No nation has been placed in a more favourable position for estimating the value of the labours of inventors. And no nation could so easily do justice to inventors as the English nation. Would it not be better for capitalists to lend money to inventors than to lose a hundred and fifty millions of it in loans to dishonest South American republics? "The feverish excitement of 1823 and 1824, originating in a great measure in the unbounded expectations of commercial prosperity which were generally entertained in this country from the final establishment of South American independence, only augmented the general distress, from the frightful catastrophe in which it terminated. All attempts to work the mines by British capital have failed, in consequence of the turbulence and insecurity of the country; and above a hundred and fifty millions of British money have been lost in those disastrous mining speculations, or in loans to the faithless insolvent republics of the New World. The amount lost by Britain in loans to North and South America and the revolutionary government of Spain, was stated by Lord Palmerston at this enormous amount in Parliament on the 17th July, 1847." (Alison's History of Europe, vol. xiv., page 361.)

Now would it not have been a hundred and fifty million times better for English capitalists to have lent their money to English inventors than to dishonest South American republics?

However apathetic the nation may be in its treatment of inventors, there is not the slightest doubt that the Almighty is, by His providence, swift to avenge their wrongs.

There are innumerable evils from which the British nation suffers which inventors could easily remove. But who is going to be such a fool as to take trouble which is to be repaid only by persecution?

The nation suffers from agricultural depression. Inventors could show how that is to be removed. The nation suffers from parents not knowing what to do with their children. Inventors could show how that evil is to be remedied. The nation suffers from terrible depression in the shipping trade. Inventors could show how that difficulty is to be escaped. The nation suffers from the clogged and impeded condition of the legislative machinery. Inventors could show how that is to be put right. The nation suffers from the condition of litigation, which on account of its slowness, its awful costliness, and its occasional injustice, has become a positive curse to the country. Inventors could show how this is to be rectified without diminishing the fees of lawyers. The nation suffers much from the want of many suitable mechanical and chemical processes. Inventors could reveal these. But they will not, until they have a sufficient inducement to do so.

The obstacles in the way of inventors in England could hardly be better shown than by quoting the Second Schedule in Mr. Chamberlain's new Patent Law, Mr. Chamberlain deserves the thanks and the gratitude of every

one interested in patents throughout the British Empire for his wise and successful Patent Law. Though very very far from being what an English Patent Law ought to be, it is yet a very great number of steps forward, compared with the most atrocious state of Patent Law before Mr. Chamberlain took its reform in hand

The extraordinary and Herculean opposition made to reform in our laws is seen from the successful opposition made to Mr. Chamberlain's excessively modest demand for the prevention of murder by overloading. Every one possessing even a battered and injured conscience thought that Mr. Chamberlain's bill to prevent murder by overloading was one of the mildest remedies that could have been thought of. Most condemned it as a great deal too mild, holding that it should have had a little of the drastic in its composition. Mild though it was, however, it excited the rage of mercantile murderers. It was therefore thrown overboard. Its fate ought to make inventors all the more grateful for Mr. Chamberlain's Patent Law. The fees for obtaining a patent are as follows .—

"Fees on instruments for obtaining patents. (a) Up to sealing. On application for provisional protec-£ s. d. £ s. d. tion1 0 0 On filing complete specification . . 3 0 0 4 0 0 Or On filing complete specification with first application 4 0 0 (b) Further before end of four years from date of patents. On certificate of renewal 50 0 0 (c) Further before end of seven years, or in the case of patents granted after the commencement of this Act, before the end of eight years from date of patent On certificate of renewal 100 0 0

Or in lieu of the fees of £50 and £100 the following annual fees :—

So that a patent in England costs £ 154. And if an is employed, the agent's expenses are extra. And it drawings are necessary, the cost of drawings is extra. £154, though moderate compared with the old extortionate fees, places patents quite beyond the reach of the working man. In America a patent costs only £8, in India only £ 10, in Belgium only £ 8 or £9. Therefore, though very much has been gained by Chamberlain's wise Patent Law, yet it indicates a spirit of cruelty towards inventors which is very deplorable. While an American can secure a full patent for eight pounds sterling, an Englishman requires to pay one hundred and fifty-four. Yet England is a poorer country than America. Some nations treat their cattle more kindly than the English nation treats its inventors. The Arabs, for instance, treat their horses much kinder than the English do their inventors.

"The Asiatic lives with his horse; his children play with it from their mutual infancy; the attachment on both sides grows with their growth, and strengthens with their strength; and when he has arrived at the full maturity of his powers, the noble Arab steed, endued almost with human sagacity, and fraught with more than human devotion, will die in the strenuous effort to save the playfellow of his infancy from captivity or death. A most moving incident, illustrative of the extraordinary strength as well as attachment of the Arab horses, is given by Lamartine in his 'Travels in the East.' 'An Arab chief, with his tribe, had attacked in the night a caravan of Dumas', and plundered it; when loaded with their spoil, however, the robbers were overtaken on their return by some horsemen of the Pasha of Acre, who killed several, and bound the remainder with cords. In this state of bondage they brought one of the prisoners, named Abou el Marck, to Acre, and laid him, bound hand and foot, and wounded as he was, at the entrance to their tent, as they slept during the night. Kept awake by the pain of his wounds, the Arab heard his horse's neigh at a little distance, and being desirous to stroke, for the last time, the companion of his life, he dragged himself, bound as he was, to his horse, which was picketed at a little distance. "Poor friend," said he, "what will you do among the Turks? You will be shut up under the roof of a khan, with the horses of a pasha or an aga; no longer will the women and children of the tent bring you barley, camel's milk, or dourra in the hollow of their hand; no longer will you gallop free as the wind of Egypt in the desert; no longer will you cleave with your bosom the waters of the Jordan, which cool your sides as pure as the foam of your lips. If I am to be a slave, at least may you go free. Go : return to our tent, which you know so well; tell my wife that Abou el Marck will return no more; but put your head still into the folds of the tent, and lick the hands of my beloved children." With these words, as his hands were tied, he undid with his teeth the fetters which held the courser bound, and set him at liberty; but the noble animal, on recovering its freedom, instead of bounding away to the desert, bent its head over its master, and seeing him in fetters and on the ground, took his clothes gently in his teeth, lifted him up, and set off at full speed towards home. Without ever resting, he made straight for the distant but well-known tent in the mountains of Arabia. He arrived there in safety, and laid his master safe down at the feet of his wife and children, and immediately dropped down dead with fatigue. The whole tribe mourned him; the poets celebrated his fidelity; and his name is still constantly in the mouths of the Arabs of Jericho.' (Lamartine, 'Voyage dans l'Orient,' vi., 23d) This beautiful anecdote paints the manners and the horses of Arabia better than a thousand volumes. It is unnecessary to say, after it, that the Arabs are, and ever will be, the first horsemen, and have the finest race of horses in the world." (Alison's History of Europe, vol. xv., page 128.)

Now, English inventors would be satisfied if the nation would treat them with half the kindness with which the Arabs treat their horses.

What then is to be done ? The first thing to be done is—the nation must make an effort to get out of the

niggardly ditch into which it has fallen. All classes of the poor and helpless in England are crying, because they are so shamefully neglected by the rich. The whole nation must make an effort to learn that befriending the poor enriches the nation, and that neglecting the poor impoverishes the nation. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Give and it shall be given you, good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again." "Honour the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy fruit-bins shall be pressed down with a great abundance of ripe grapes."

The next thing is—the Patent Law must be changed.

A patent ought to cost only one shilling, and the Government ought to receive one-third of the net profits of successful inventions. A large revenue would thus arise to Government, which would thereby, be powerfully induced to encourage inventors in every possible way. The laws relating to the possession and sale of patents ought to be similar to those relating to the possession and sale of land. That is to say, patents ought to be held not for the beggarly space of fourteen or fifteen years, but for ever, just as land can be held. A department ought to be established, having sole power to grant patents, and to settle, without litigation, all disputes regarding patents. For patent litigation is a potent cause of ruin to inventors.

I now come to describe a specific act of injustice done to myself as an inventor. It is a very mild act of injustice. I have endured immensely greater acts of injustice from being an inventor. But the account of them would rouse such a storm as might be dangerous. Therefore the following very mild act of injustice, of which I have been the victim, is pitched upon for description. It is at least safe, and not likely to provoke rage. When arctic explorers get any member of their body benumbed by the cold, to prevent it from being frost-bitten they plunge it into cold, not into hot water, as inexperienced people would do. So I do not choose a hot, burning case of wrong, but a small and feeble one.

About a year ago I invented what I considered a good system of Short-hand, I sent it to a publisher with money to cover the expense of printing and publishing it. He returned me the following letter :—

"MY DEAR SIR,—As I never care to put my imprint as publisher on anything that I cannot at least to a certain extent endorse, as my custom is I have read your manuscript entitled 'A Perfect System of Short-hand,' and am reluctantly obliged to tell you that I cannot possibly publish it, and do not even feel that I should be doing right to print it, as it stands. I consider your scheme as utterly impracticable, and I believe you would see it to be so if you were not suffering from mental overstrain caused by incessant work. I consider that its publication would be likely to injure you with persons in authority. I strongly advise you not to publish it. You will perceive that this advice is perfectly disinterested on my part, as of course I should make a profit by it were I to print it. If you insist on having it printed in England I can hand the money and manuscript over to any one you choose or return it to you.

"Believe me, yours very sincerely,

"X.Y.Z."

Now the publisher in question is one of the noblest philanthropists in England, and a first-rate man of business to boot. And it is curious to observe how people manage, with the best intentions, to misunderstand each other, I sent my system of Short-hand to the publisher in question because I wished to encourage such a noble philanthropist and such a good publisher as I considered him to be. I thought my invention would confer some obloquy, but much greater honour, on him as a publisher, and therefore I sent it, with my own name, undisguised by a *nom de plume*. The publisher, however, thought me a fool for my pains.

From inquiries which I have undertaken, and from facts which I have collected, I find that it is by no means uncommon for an author to send his manuscript to a publisher along with money to pay for all the printing and publishing charges, and to receive such a letter as I received. The liberty of printing, of which Milton wrote, is consequently, so far as England is concerned, a myth, pure and simple. The more original any production is, the more likely it is to be consigned to the grave of oblivion, as Hebrew sons were to the Nile. A doctor, when called to attend a case of mortal sickness, may decline, if no fee is offered along with the call. But if a full and ample fee is offered, he could be prosecuted for refusing to attend. Publishers, however, have more liberty. Perhaps it is right they should have all the liberty they now possess. If I were a publisher myself, I should probably demand such liberty. But if so, it is high time that something were done to defend authors from the cruelty which such liberty inflicts on them. There surely ought to be, in every capital city, at least one publishing firm placed under compulsion by law to publish every original work, when its author is prepared to pay the cost of printing and publishing, provided it contains nothing obscene, disloyal, or dangerous to the State. It is highly probable that many productions as good as the "Song of the Shirt" have never seen the light from this single cause.

No class of men has yet arisen in England who are capable of loving originality at first sight. Even the best of men generally hate it at first, or at least see no beauty in it. Innumerable proofs of this might be adduced.

But I shall quote only two. The celebrated Spurgeon has recently been holding his jubilee with honours which are almost national. Yet this great man was, on his first appearance in public, condemned in the most unmeasured terms by those who ought to have been the best judges of his excellence. At the jubilee demonstration recently held, several important speeches were made. And the following is an account of one of the speeches as contained in the *Non-conformist and Independent* of the 26th June, 1884:—"When the Rev. W. Williams, of Upton Chapel, had spoken of Mr. Spurgeon's sympathy with others, and the readiness to render help to his brethren in the neighbourhood, the Rev. Dr. Parker, who was received with great applause, told how, many years ago, he was coming out of a chapel in Sheffield in which Mr. Spurgeon had been preaching, and some one said to him, 'I hope you don't consider this young man a fair specimen of our Baptist ministry. I should be ashamed of our ministry if he represented them.' He (Dr. Parker) noticed that a change had taken place somewhere, but it must have been on the other side, for Mr. Spurgeon had not changed. What a wonderful change ! said he. There was sown a man who was worthy only of contempt, and, behold, he had awaked in the glories of a newspaper article ! There was yet hope for the very worst of them, for what knew they but that some poor dying pulpit thief might awake in the paradise of a newspaper eulogium ?"

There is not the slightest doubt that many a man as great in the author's line as Spurgeon is in the preacher's, has had his genius snuffed out and his talents rendered perfectly useless for his day and generation, owing to the erroneous judgment passed upon him by a publisher. And if this is true of great men, it is still more true of common men, who are yet possessed of very useful talents. Now, such a state of things constitutes a piece of injustice of the most iniquitous kind. And it is well that those who are thus crucified should make their bitter cry heard, if by any means Englishmen may be turned from the practice of this diabolical injustice, which unfailingly draws the vengeance of Heaven on the nation which perpetrates it.

A volume might be filled with instances of the crass and almost incredible stupidity of publishers, literary critics, *et hoc genus omne*, in condemning works of the most attractive originality, on grounds so utterly frivolous and unreasonable as to make subsequent generations ask whether the said critics were sane or insane. Space forbids the multiplication of such instances, but I cannot refrain from adducing the case of Bruce, the celebrated African traveller. Lest I should appear to exaggerate, I shall quote verbatim the words of "Maunder's Treasury of Biography":—

"James Bruce, one of the most celebrated of modern travellers.—For a short time he held the post of British consul at Algiers, but resigned it in order to gratify his passion for travelling. After traversing the greater portion of Asia Minor, he set out on a journey to ascertain the source of the Nile. An account of this journey he subsequently published; and some of his statements, particularly those which referred to the manners and customs of Abyssinia, were received with mingled incredulity and ridicule. Though greatly annoyed by the disgraceful illiberality with which he had been treated, he bore the taunts and sneers of his shallow critics with a taciturn pride, not deigning to satisfy disbelief, or to disarm ridicule, but trusting the day would ere long arrive when the truth of what he had written would be confirmed by others; and it is now clearly proved, from the statements of many subsequent travellers, that he was every way undeserving of the censure bestowed on him,"

The public, or at least the custodians to whom the public deliver the power of pronouncing judgment on intellectual merit, have so very frequently and so very egregiously erred, in very important cases, that it is nothing but the height of cruelty to refuse to authors the help necessary to throw off such intolerable tyranny. How egregiously, for instance, critics were at fault in judging of the intellectual calibre of Louis Napoleon Buonaparte before he became Emperor of France. Kinglake, in his "Invasion of the Crimea," says : "Both in France and in England, at that time, men in general imagined Louis Napoleon to be dull. When he talked, the flow of his ideas was sluggish; his features were opaque; and after years of dreary studies, the writings evolved by his thoughtful, long-pondering mind had not shed much light on the world. The opinion which men had formed of his ability in the period of exile was not much altered by his return to France : for in the Assembly his apparent want of mental power caused the world to regard him as harmless, and in the chair of the President he commonly seemed to be torpid." The fact is—deserving, or at least great men, have been so often misjudged, that it may now be taken as a correct opinion, that a tolerably sure sign that a man is either deserving or talented, is his being condemned in the most unsparing manner by somebody who is thought to be a good critic.

In view of these things it seems high time that authors should possess the power to get their works published, on paying for their publication, without the necessity of their being first submitted to a censor in the person of a publisher. The State, or private persons, ought to establish a firm which, by law, should be bound to publish every work for the publication of which an author is willing to pay, provided it contains nothing immoral, obscene, blasphemous, or treasonable. For want of such a publishing firm there are doubtless many first-class works of the highest originality consigned every year to oblivion—works, the publication of which would do immense good to the civilised world, pecuniarily, politically, and morally, A few of them, like the "Song of the Shirt," may be rescued from oblivion twelve or thirteen years after they were first offered to publishers; but as there are few rescuers like Mark Lemon, the vast majority must perish.

Now for my rejected Short-hand system.

There is at present no good system of short-hand in existence. This may seem a startling fact, but it is a true one. A magnificent History of Short-hand was published in 1882 by Mr. Thomas Anderson. That history seems, by a very long way, to be the most perfect which has yet appeared. It deserves, and is almost certain to receive, very high praise. Well, the following quotations from such a high authority prove most conclusively that in 1882 there was no good system of short-hand in existence, though some three thousand volumes of short-hand have been published in Europe during the past three centuries. Anderson says; "At the present stage of our inquiries, it might seem unwarrantable to do more than hint that short-hand is as yet a science to construct, to resuscitate, or to reconstruct. There are, indeed, one or two systems of relatively conspicuous merit in vogue throughout the world to-day; but they, too, it would seem, are liable to objections sufficiently serious to disqualify them from being considered exceptions to the remark made in the second paragraph of the last chapter. Indeed it is often said, with much apparent truth, that it is owing to the obstacles thus presented that short-hand has not hitherto attained an adequate measure of acceptance by the general community in this country. Whether that be really so or not, the practice of the art is at any rate confined to a comparatively small number of our fellow-subjects, which ought not to be the case, if we only consider its inherent utility, and the many benefits attendant on the proper cultivation of it."

Of course it may be alleged that it is to the want of application in the learner that such regrettable results are due, but that allegation receives an answer only too convincing when it is shown that young men who have surmounted some of the most difficult elements of a liberal schooling have failed in this—singularly failed—or, at least, have not derived any compensating advantage for the time and labour expended on this particular study. Why? Surely it will not be affirmed that to acquire, not expertness as a professional short-hand writer, but enough dexterity for everyday purposes, ought to be a more arduous task than is that of mastering Mathematics, Latin or Greek, French or German. As the case stands, however, it seems beyond dispute that, for a thousand pupils who set about learning one or other of the ordinary methods of short-writing, there are not, perhaps, four or five who arrive at anything like real proficiency. "A legible short-hand," says an observant journalist, "*is the want of the age.*" (*Church Review*, May, 1881.)

This seems a startling assertion, but it is true, and the wonder is increased when we learn that the number of works on short-hand published, previous to June 23rd, 1883, was 3,422, 923 of which are in the English language. (See *American Bureau of Education, Circular No. 2 of 1884.*) Just think of that ! Three thousand four hundred and twenty-two works on short-hand, and not one of them satisfactory !

Says Professor Everett, of Queen's College, Belfast (*Short-hand for General Use*, 1877): "Persons able to write short-hand form an extremely small portion of the community. This fact is surely an indication that existing systems have been found wanting in some of the qualities essential for general use."

It is only a few years since these words were but written, but many other authorities, both before and since, of undoubted respectability, have expressed themselves to the same effect : as for example—

Mr. W. Matthew Williams, F.C.S., author of "Through Norway with a Knapsack," &c., says : "Few active-minded men have not at one time or another commenced learning short-hand. Yet how small a proportion of the beginners have done any more than make such a commencement."

Mr. Williams afterwards informs us how he came to construct his own system, entitled "Short-hand for Everybody" (1867), He says : "The system here expounded is devised specially to overcome the usual difficulty of reading shorthand arising from the complication and extreme contractions absolutely necessary for verbatim reporting, which are here unattempted. It was in 1841," he continues, "that I first took lessons in Harding's—a modification of Taylor's system; then a few years afterwards studied Pitman's beautiful and elaborate, but very complex, system of phonography; afterwards, I tried to amalgamate them, then started a system designed to supersede both—a system purely phonetic, with every sound represented, and all the vowels joined. With great reluctance, I threw this up on account of its complexity, and returned to a further modification of Harding's and Gurney's; then carefully studied all the systems that have been published, and picked out hints from each to supplement my own ideas, turning over and over my own and others' experience, and finally settled down upon the very simple system here expounded." "Notwithstanding," says Mr. John Thomson, P.H., President of the Scottish Phonographic Association; Teacher of Oriental Languages, Royal High School; and Lecturer on Phonography, School of Arts, Edinburgh; an advocate of Mr. Pitman's system of writing, "the extreme simplicity and beauty of this most useful art, a false and futile system of teaching it, which has everywhere obtained, has led tens of thousands after long and painful plodding in the dark, to lay it aside at last as a hopeless and useless phantom. It would scarcely," he says, "be fair to charge the great father of phonography directly as the author of the stupid method of teaching it, which has been so uniformly followed both in the Old and in the New World; and yet it may be said that the author of phonography has been the indirect cause of preventing his world enlightening discovery from becoming a popular study in his own country up to the present time. But a strong remedy in the teaching of short-hand has at length been loudly called for."

Again, Mr. J. B. Dimbleby, a practical man, author of a Short-hand Dictionary (Groombridge and Sons), says: "My answer to the question, Which is the best system ? is always, *That which is most easy to acquire*. Proficiency does not depend so much on the system used as on the ability for using it. Odell's or Taylor's improved, which are substantially the same, are, I believe, the most used by newspaper reporters. This is, I believe, owing to their being so easy to write and so ready to acquire. Great efforts have recently been made to bring Mr. Pitman's system of phonography into more general use, and when acquired it is probably an excellent system. Care should be taken that in aiming at making a system short it is not made long. I confess that some of the improved phonetics have a very wriggled appearance, and the multitude of details with which they are burdened must greatly militate against their general adoption for public use." (Anderson, page 93.) Again the same author says : Scott de Martinville, whose work is perhaps the most interesting and worthy contribution to the history of stenography that has ever appeared, and in which an alphabet is given of the Tyronian method of short-hand, and reviews of some forty French systems—in fact, all that had appeared in that country from the year 1654 till the date of his writing, says :—' *I am not able to deny the existence of stenographers, but I deny the existence of stenography*. I say there has not yet been presented to the public a method resting on fixed and rational principles sufficient to constitute the art in such a manner as to fulfil its special, its unique destination, *that of following exactly the word, and to be at the same time accessible to persons of average capacity!* He goes on to say that all the professional short-hand writers whom he knew were men of very great intelligence, of quick apprehension, of retentive memories, and especially gifted with much dexterity and agility of hand; but, he adds, 'exceptional organisation can never be alleged as proofs for establishing an argument—that, namely, in favour of short-hand as it is.' And to illustrate this proposition, he adds, 'If Paganini, for example, may execute a concert on the chan-terelle of a violin, does it follow that this *tour de force* is an accident of the instrument ? "'

Adolphe Pelletier says :—"These different systems (and Pitman's and Taylor's are well enough known to Frenchmen), *in spite of the emendations they have undergone, are still burdened with pitiable drawbacks*. In some, the signs, when united for the purpose of forming words, have only the value of one or two letters, not more; in others it has been found practicable, indeed, to invest the signs with a larger alphabetical value, but that only by subjecting them to an infinitude of changes of direction, nay, even of outline—a something which renders the study extremely irksome, independently of the chances of errors which attend this multiplicity of changes." (Anderson, 104.)

"In spite of all that has yet been done in their behalf, the demerits of the current systems of short-hand afford a theme of general and repeated comment in the French press. In January, 1877, a paragraph went the rounds of the Paris newspapers, calling particular attention to this inconvenience, animadverting on the comparative prominence given to short-hand in Germany, and setting forth the great desirability of founding in France some system superior to existing French ones" (Anderson, 141.)

These quotations prove, I think, most conclusively, that every existing system of short-hand is extremely defective, and that every person connected with literature ought to do his best to introduce a more perfect system. The worthlessness of existing systems could not have been satisfactorily proved by the affirmation of one proposing a new system. Therefore these lengthy quotations have been adduced from no less an authority than Anderson, who has up to date apparently written by a very long way the best history of short-hand.

PITMAN'S SYSTEM UTTERLY CONDEMNED BY THE BEST AUTHORITIES.

I come now to a consideration of Pitman's system. People will be astonished to hear that Pitman's system is utterly condemned by the best authorities. Their condemnation is, beyond a doubt, perfectly just. Mr. Matthias Levy, one of the most competent authorities, says :—"We now come to one of the most remarkable inventions of the present century—the Phonography of Mr. Isaac Pitman. To begin at the beginning, it is necessary to state that the fundamental principle of Phonography is that of sound." He then quotes Mr. Pitman's dictum to the effect that "the organs of speech being the same all the world over, if he were able to represent the one hundred sounds emitted by a human being, he would have discovered the basis of that great desideratum, a universal language" Mr. Levy then proceeds:—"Now this subject has been in men's mouths since 1540. To assimilate the sounds of speech, which are the same all over the world, has been the object and ambition of hundreds. But we are afraid that a universal language, and perpetual motion and the philosopher's stone, must go together.

"Mr. Pitman objects to the Roman alphabet. He says further that all short-hand systems are defective, because they are based upon the Romanic alphabet. On examination, however, Pitman's alphabet proves to be the English alphabet transposed. *A more confused method could not well be desired. It is full of difficulty, and*

must entail considerable trouble when it comes to be read. Compare it with the systems of Taylor, Mavor, or Byrom. Compare their rules with those of Pitman, in which he explains how to write the Scotch guttural, the Welsh LL, the nominal consonant, and the syllabic diphthong. The confusion, the multiplicity of characters, the variety of sounds, all lead to one conclusion, *that this is one of the most ill-constructed and deficient systems ever invented*. The author may well ask why Parliamentary reporters do not use it. Notwithstanding its defects, thousands, we are told, have learned it. But we cannot alter our opinion, and phrenography, we think, with its ambitious object, is a failure.

"We wish to speak with every respect of this system—it is used at the present day, and that is the utmost that can possibly be said in its favour; but we contend that popularity is no test of merit. Jim Crow was popular, but few will venture to say it had any merit."

It may, perhaps, appear superfluous to quote Mr. Levy's opinions concerning Taylor's system, since that is the one which he uses with some trifling exceptions. Still, a sentence may be given from his observations upon the system.

He says :—" The alphabet of Taylor is undoubtedly the best. We believe we are correct in saying that Taylor's system is more extensively used at the present day than any other. Although nearly a century has elapsed since its invention, it has never been surpassed for simplicity and utility."

Professor Henri Krieg says that he has acquired the settled conviction that the invention of the Bavarian Junius F. X. Gabelsberger is the only system of short-hand which is adequate to the requirements of those who are much engaged in writing. (Anderson, 99.)

Anderson further says :—"The repetition of an evil even remotely similar to Pitman's system of short-hand would be quite too much in the history of our planet." (Page 137.)

These are strong words, but I can see no reason for affirming that they are not thoroughly justifiable. Anderson further gives a series of startling and positively appalling illustrations of the dangerous mistakes which Pitman's system gives rise to. This is an evil found more or less in every existing system of short-hand, especially of Phonography, The words of Mr. Thomas Allen Reed, the *pontifex ntaximus* of phonography, are well worthy of consideration in reference to this point They will be found on page 131 of Anderson's History.

Anderson further says :—"Many years ago I persuaded a brother reporter, then a proficient in Pitman's system, to abandon it for Taylor's, and, as I anticipated, he afterwards expressed the greatest satisfaction at the change. This gentleman now holds a high position in our profession" (page 272). Anderson says of Pitman's system, "It is a great obstacle to our educational progress. It occupies the place of better systems, and should be dismissed.' He also declares that "*the formation of a really good system of short-hand has yet to be shown to the world*" (page 138).

While Pitman's system of short-hand is to be condemned, his system of spelling English words is worthy of the highest praise and encouragement By proposing and introducing that system Pitman has shown that he possesses genius of a high order. No less a sage than the great Max Muller has written one of his very best essays with unusual skill, for the sole purpose of recommending Pitman's system of spelling. It is strange indeed that the English public should have adopted Pitman's exceedingly erroneous and retrograde system of short-hand, and should have despised and neglected his celebrated and truly excellent system of spelling reform—and that, after it had been recommended by such a very high authority as Max Muller. It is a mournful illustration of the fact that men in general have a strong tendency to do those things they ought not to do, and to leave undone those things they ought to have done. England ought to have encouraged Waghorn, but instead of that he was neglected, and metaphorically crucified And his sister recently died in a workhouse. Lord Palmerston ought to have encouraged the Suez Canal. But instead of that he opposed it, with all the resources of Britain to aid him. And as the spirit which crucified Waghorn is still rampant, all who have the honour of their country at heart ought to resist it with all their might Pitman's system of spelling-reform ought at once to be universally adopted.

Pitman seems to believe in the possibility of a universal language being yet spoken by man. This will certainly occur, because it is predicted in the Bible. And while heaven and earth are destined to pass away, not one iota of Holy Writ shall fail to be accomplished, notwithstanding all that sceptics and agnostics allege to the contrary. In Zephaniah iii. 8 we find the following words—"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey : for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people *a pure language*, that they may all call upon the name of the Lord, to serve him with one consent" As the universal language was, early in history, broken into fragments at the building of Babel, by a miracle, so, by the same means, will it, near the end of time, be reunited into one again. It must be confessed, however, that nothing short of a miracle is ever likely to bring about this wished-for consummation. Consequently those who spend or rather waste their time in the effort to invent a universal language are as likely to succeed as are those who try to raise the dead.

The dead shall yet rise from their graves. A few of the dead have been raised in the past. But it always has been, and it always shall be, by a miracle. Notwithstanding this, there are probably not a few scholars, who, in the privacy of their quiet studies, spend their time, like Leibnitz, in the futile effort to invent a universal language.

GOVERNMENT HELP REQUIRED TO ENCOURAGE SHORT-HAND.

Mr. Anderson deploras, in very strong terms, the fact that the British Government does not, like the German Government, encourage short-hand by liberal endowments. "Short-hand has no small claim to State support We deplore the fact that in our country short-hand is no sanctioned and supported by that influence and aid which it receives abroad. We deplore that it is left entirely to the option of pupils whether they shall learn short-hand, and that they are without any guide except the active puffers of their own particular plans as to what system they ought to learn. There ought to be, in this country, no less than in Germany, a competent staff of men paid by the State to look after the interests of an art of so great importance and possibilities. These remarks apply to America, and to our own country, and to both probably in an equal degree. Why should Germany spend thousands yearly in the protection and fostering of this art, and why should England and America spend nothing? Why, further, should German State funds be devoted, apparently with no niggard hand, to propagating their Gabelsberger system in foreign countries, and why should England and America be so careless of the interests of short-hand even at home. These questions, we venture to hope, will receive the attention they deserve in the right quarters. Our immediate province, however, is to point out in what direction the advancement of the art, both with ourselves and with our American cousins, really tends. Well now, without insisting at further length on the points already referred to in the chapter on the essentials of superiority in short-hand systems, we again revert to that principle first started, but neglected in England, commended in France, but adopted in Germany, and by the exertions of German scholars and professors fast spreading throughout all European nations. That principle is—having your short-hand alphabet, as is the case with ordinary writing, *composed of characters all on one slope.*" (Anderson, page 225.)

From the statements of Anderson, and of many other writers on short-hand, the following facts may be accepted as completely proved :—

- That England is worthy of very severe censure for not giving as liberal State aid to short-hand as Germany does.
- That Gabelsberger's German system is equal, and probably even superior, to Taylor's system, its superiority consisting in its alphabet being of the same slope as long-hand writing.
- That in Germany there are many hundreds of professors of short-hand, and many thousands of students.
- That on the continent of Europe a very great deal more attention is given to the study of short-hand than is the case in England.
- That all existing systems of short-hand are wonderfully defective.
- That existing systems are utterly and even ludicrously incapable of enabling a short-hand writer really to write as fast as a rapid speaker speaks.
- That the aim of short-hand inventors ought to be the shortening the time required to write long-hand, until it becomes short-hand, which may be capable of being used as the only medium of human penmanship.
- Another point which ought not to be overlooked is the fact that short-hand writers have extraordinary difficulty in reading what they have written. Not only is it quite impossible for the expertest short-hand writer to keep pace with a rapid speaker, but it is often exceedingly difficult for him to read his own notes. Mr. J. B. Dimbleby has recently published a Dictionary of Short-hand The following is an extract from its preface, which speaks for itself "The design of this book is to assist inexperienced writers to read what they have written, and to make the introduction of vowels less necessary by proficient reporters. To every one, however, who writes short-hand—no matter what system—it will be found useful. In plain words, it is a Dictionary; and as its compilation has taken more than six years of close application, and the writer throughout has had a great desire to make it complete, and worthy of universal approval, he feels sure that, no matter how thoroughly practical and experienced a writer may be, it will not be undeserving of a place on his desk.

"I well remember my own troubles when I began to report for the press, and many weary hours of the night I have spent in transcribing notes for the want of a book like this, which to me would have been worth its weight of gold. *In fact it requires time and practice to familiarise the mind with words divested of such important sounding letters as vowels;* for instance, I well remember the anxiety of mind I experienced because I

could not make out what word an eminent M.F. had used in an after-dinner speech, which in my note-book was represented by the short-hand letters for pigs. I had to leave it to a later contemporary to inform the honourable member's constituents that he did not think it necessary to *apologise* in reference to a certain vote in the House. I did not lose my situation, but dare not say what the consequence was. How many tales of this kind can an elderly member of the 'Fourth Estate' recall!"

Now the above quotation shows how urgent is the necessity for improvement in short-hand.

MY SYSTEM OF SHORT-HAND DESCRIBED.

The problem connected with short-hand is simply this—a method is wanted by which a speech can be taken down *as rapidly and as exactly as it is spoken*. No system of short-hand at present used is able to do anything like this. As Anderson shows, verbatim reports of speeches are now very rare. The sense of speeches is given pretty correctly, but not the exact words of the speaker. My plan for taking down, with great ease, the exact words of the speaker is as follows :—

Let fifteen persons sit in a row, with writing materials before them. Behind them, let another row of fifteen persons sit, with no writing materials before them. Let the first man of the *second* row touch the first man of the *first* row on the left shoulder, as soon as the speaker whose speech is to be taken down speaks the first word. Let the second person in the second row touch the second man of the first row on the left shoulder as soon as the second word of the speech is spoken. Let the third person in the second row touch the third man in the first row on the left shoulder as soon as the third word is spoken, and so on until the fifteenth person of the second row has touched the fifteenth person of the first row, when the first man will begin again. Let each man in the first row write down *the word that was being uttered when he was touched*, and let him afterwards write down also the word before and after it, underlining the word that was being uttered when he was being touched. When the speech is finished, let the second row come and sit in front of the first row, facing the first row, and let them write down in order the words which have been taken down by the first row. The first man of the second row can write a page. Then the second man of the second row can write the second page, and so on. This will give the others a rest. The pages being put together will constitute the speech.

Few speakers have had so many of their words taken down by short-hand writers as Spurgeon. Therefore I shall select from his works the following passage to illustrate my system. It has a double advantage, because it contains that piece of wisdom, which, if put in practice by mankind, would, more than any other means, render it quite unnecessary for inventors, and other classes of the poor and helpless, to cry out of their wrongs.

"Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." (Haggai i. 9.)

"Churlish souls stint their contributions to the ministry and missionary operations, and call such saving good economy; little do they dream that they are thus impoverishing themselves. Their excuse is that they *must* care for their own families, and they forget that to neglect the house of God is the sure way to bring ruin upon their own houses. Our God has a method in Providence, by which He can succeed our endeavours beyond our expectation, or can defeat our plans to our confusion and dismay; by a turn of His hand He can steer our vessel in a profitable channel, or run it aground in poverty and bankruptcy. It is the teaching of Scripture that the Lord enriches the liberal, and leaves the miserly to find out that withholding tendeth to poverty. In a very wide sphere of observation, I have noticed that the most generous Christians of my acquaintance have been always the most happy, and almost invariably the most prosperous. I have seen the liberal giver rise to wealth of which he never dreamed; and I have as often seen the mean, ungenerous churl descend to poverty by the very parsimony by which he thought to rise. Men trust good stewards with larger and larger sums, and so it frequently is with the Lord; He gives by cartloads to those who give by bushels. Where wealth is not bestowed, the Lord makes the little much, by the contentment which the sanctified heart feels in a portion of which the tithe has been dedicated to the Lord. Selfishness looks first at home, but godliness seeks first the kingdom of God and His righteousness; yet in the long run, selfishness is loss, and godliness is great gain. It needs faith to act towards our God with an open hand, but surely He deserves it of us; and all that we can do is a very poor acknowledgment of our amazing indebtedness to His goodness." ("Morning by Morning," October 26.) And again, "He that watereth shall be watered also himself" (Proverbs xi. 25). "We are here taught the great lesson, that to get, we must give; that to accumulate, we must scatter; that to make ourselves happy, we must make others happy; that to become spiritually vigorous, we must seek the spiritual good of others. In watering others, we are ourselves watered." (*Ibid.*, August 21st.)

Now to take this down by the short-hand method the following operations would be performed. The first person in the second row would, with his right hand, touch the first person in the front row on the left shoulder,

when the person touched would immediately write

Ye

on his paper. He would next write immediately after it

looked,

so that on the paper of the first person in the front row there would be written the words

Ye looked.

But immediately after the first person in the front row had been touched, the second person in the front row would be touched by the person behind him. And he would immediately write on his paper the word

looked,

and then he would put before it the word *ye*, and the word *for* after it, so that on his paper there would be the words

Ye looked for.

Immediately after the second person in the front row had been touched, the third person in the front row would be touched by the person behind him, and he would immediately write on his paper the word

for.

He would then write before it the word *looked*, and after it the word *much*, so that on the paper of the third person in the front row there would be written the words

looked *for* much.

When the second row came in front, and began to write the words read out by the row which had written, the following would be the words which would be found on the papers. The first person's paper would have the words—

And so on.

The marks (o o o) would mean that the orator was not speaking when the writer was touched.

The marks (house. o Churlish) would mean that the orator had come to the end of a sentence after the word house.

It of course will be evident that no harm will be done if the front row are touched faster by the second row than the rate at which the words are spoken by the orator. This would only lead to some long words being repeated twice or even thrice in the writing of the front row. Such a thing is not a serious evil. But care must be taken that the front row are not touched at a slower rate by the second row than the rate at which the words are spoken by the orator. This would be a serious evil, because it would cause some words to be omitted.

The above method will enable each writer to write with ease and comfort, and even to write slowly. And it will not be necessary for the writers to write short-hand at all. They can easily write long-hand. For, however rapidly an orator speaks, it is the easiest thing possible for a person to take down, in good, round, legible long-hand every fifteenth word that he speaks.

Some will say, "*This is all very fine, but what a dreadful expense it will necessitate !*" My reply is—it will be expensive, but not so expensive as the present system by a long, long way. The *Times* employs a corps of sixteen short-hand writers for the gallery of the House of Commons. Suppose that every other leading London paper employs only three, there must be near a hundred short-hand reporters for the House of Commons alone. Compare one hundred with thirty ! When Mr. Shaw, of Madagascar celebrity, appeared at Exeter Hall, there were forty short-hand reporters in the reporters' gallery. Compare forty with thirty. And my system is capable of being written efficiently by a much smaller number than thirty. For instance, the second row might consist of only five persons. Because one man could touch three men in the front row in succession, without moving out of his place. This arrangement would reduce the number required from twenty to thirty. And machinery might easily be used for doing the work of the second row—*i.e.*, for touching the front row. An axle with radial arms might, by revolving, touch the persons in the front row, one after another.

Probably, nine men in the front row, and three behind them, might, without machinery, be found sufficient. And if machinery were used, nine men in the front row, and one to turn the wheel, would probably be found enough. And if the writers wrote short-hand of any kind, then four in the front row and two behind might probably (without any machinery) be found sufficient.

The railway system is a much more perfect method of locomotion than the stage-coach system. But while the stage-coach system cost only from £100 to £800 a mile, railways cost from £ 10,000 to £39,000 a mile. And some entire railways have cost the almost fabulous sum of one million pounds sterling per mile. The stage-coach system was apparently cheaper than the railway system, yet it was, in reality, immensely dearer than that system. For, besides the fact that each passenger by the stage-coach system had to pay much more than each railway passenger, he was carried to his destination much more slowly, and much less comfortably than the railway passenger is carried. The stage-coach system required little capital, but it was intolerably inefficient. The railway system requires immense capital, but it is very efficient. Now the system of shorthand which I have been proposing requires a larger capital (*i.e.*, a larger number of men to work it) than the old

systems. But I hold that it is perfectly efficient, as it reveals a method by which the speech of the most rapid speaker may, with the very greatest ease, be taken down, exactly as it is spoken. *No existing system can do this, or anything like this, as can be proved by referring to the pages of Anderson.*

Yet confessedly inefficient as the old systems of shorthand have been, professorial chairs have been established to teach them, not only in such advanced places as Germany, but even in such backward countries as Spain. By royal ordinance in 1802, a chair for short-hand was established at Madrid, and the first professor named was Marti, the translator of Taylor's short-hand. Xaramillo was a pupil of Marti's (Anderson, 290).

Every sessions court throughout the country ought to have a short-hand organisation. Court business would then be transacted five or six times quicker than it is at present, with more exactness, and with far greater comfort to all concerned.

It seems that a colonial professor in a college, either in the East or in the West Indies, has recently published a new system of short-hand of an entirely novel character. The English alphabet is printed many times on a page of paper. And short-hand is written by the writer drawing his pen or his pencil through the required letter in each set of alphabets successively. The alphabet is printed about two hundred and thirty times on a page. Supposing the shorthand writer wanted by this method to write the word *liberality*, he would draw his pen or his pencil through *l* in the first set of alphabets, then through *i* in the second set, through *b* in the third set, a set would next be passed over to represent the letter *e*, the pen or the pencil would thereafter be drawn through *r* in the fifth set, through *a* in the sixth set, through *l* in the seventh set, through *i* in the eighth, through *t* in the ninth, and through *y* in the tenth set. There are affixes such as *ty* and *ity*, so that when the pencil is drawn through them there is a very considerable saving in time. Specimens of four short-hand sheets of this colonial professor's system are at present in my possession. These four, as the system has been published, I am at liberty to criticise. Sheet No. 1 is frightfully complex. It consists of a sheet, folio size, with the following printed sixteen times upon it.

0. 1 2 3 4 b 6 c 8 d 10 h i 13 14 15 16 17 18 l m 21 o 23 p r 26 t 28 w a b c d f g h i j k l m n o p q r s t u v w x y z & ago all are as at been but by call come could did do done each e-very first for from give-n go God good great have he how if in is it lord me Mr. more much my no nor not of on one other our out read shall short should so spirit that the their there them thing think to too truth two under up upon us was were where what when which who will with word would year your ab ac ad al circum contra cum des dis extra for im in-r-o op pre pro recom sub super trans un with able ary ate dom eous ful hood ing-s ion ious ity kind less ly ment ness self ship sion tion tude an n.

The marks at the top, viz., 0 1 2 3 4 b, &c., refer to the following, which is printed at the top of each page :—

1 a few years 2 according 3 advantage 4 as a whole 5 because 6 beyond our control 7 cannot 8 coming and going 9 difficulty 10 from day to day 11 however 12 immediate 13 important 14 ce 15 improve 16 ed 17 ment 18 in consequence of 19 language 20 member 21 not only 22 opinion 23 opportunity 24 particular 25 remember 26 ed 27 tear and wear 28 to and fro 29 without.

Short-hand sheet No. 2 contains the following, printed sixty-four times on a page :—

a b c d f g h i j k l m n o p q r s t u v w x y z & are the that which mg tion.

The following is a set of the alphabet belonging to shorthand sheet No. 3. It is printed two hundred and thirty times on a page.

a b c d f g h i j k l m n o p q r s t u v w x y z & are the that which ing tion ly ty.

The following is a set of the alphabet belonging to shorthand sheet No. 4. It is printed one hundred and sixteen times on a page :—

a b c d f g h i j k l m n o p q r s t u v w x y z & ch nd ng sh th 1 2 3 4 5 6 7 8 9 10 ing ion ive ness ty always an are as have his like more than that those which who

The numbers 1 2 3 4 5, &c., refer to the following (printed at the top of each page) :—

1. The present. 2. The past. 3. The former. 4. The latter. 5. A week. 6. A year. 7. Nothing. 8. Bona fide. 8. Pride goeth before destruction, and a haughty spirit before a fall. 10. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

No. 4 is the best, and extremely suitable for being used as the universal mode of penmanship.

The letter e, which is the letter which occurs most frequently in the English language, is not found in the set, the sign for it being a set passed over.

Now the question is, Will this system work? Will it be possible for an expert to write by means of it as fast as a person speaks, I trow not. An expert will be able to write as fast by it as by Taylor's system, but not faster. It is certainly easier to learn than Taylor's system. And it is applicable to every language, while the other system is applicable to not more than one language. It may be useful as the universal mode of penmanship. It would then destroy the possibility of illegible penmanship at a stroke. But that it can ever enable a man to keep pace with a rapid speaker seems impossible.

In reference to all existing systems of short-hand, it ought never to be forgotten that practice makes experts as nearly perfect in them as their defects will allow. When one begins to play the piano, he plays at first very slowly; but, by practice, he learns to play with the greatest rapidity. But the chief aim of good short-hand is not the perfecting of a few experts. The chief aim of short-hand is, in the first place, to invent a system which will enable men of moderate education to keep pace easily with the swiftest speaker, and, in the second place, to supersede common long-hand writing in ordinary correspondence, and in the ordinary business of life. The second aim, at least, is the view approved by Anderson, who says (page 161), "M. Chauvin, we ought to state, recommends the application of stenography to the ordinary writing. *That, indeed, is the true aim of all short-hand.*"

Short-hand bids fair to become a *sine qua non* of a good education. "The governments of the different parts of Germany have been convinced of the general utility of short-hand; they have encouraged its progress and organised its public teaching, under their patronage, and at their cost, with the result that to-day, stenography is everywhere in Germany, one of the branches, sometimes obligatory, more frequently facultative, of the public instruction. Besides, numerous stenographic associations have been formed for the purpose of propagating stenography, of maintaining a unity of system, of studying all questions of stenographic interest, and of affording, often, a support not only moral, but of a material and pecuniary character, with the view of bringing about a practical solution. These associations are busy at their work, and the most important of them are represented by a special journal each. It is, therefore, not astonishing that under this powerful impulse, with such favourable conditions of application, and with that well-known disposition of perseverance characteristically German, the results have proved happy in the extreme, and that, today, stenography in Germany counts not by hundreds, but by thousands, and that not only amongst the professions styled liberal, but also in all avocations, in the army, in business, in which it is variously used; and, in fine, by all those who appreciate the value of time." (Anderson, page 183.)

"To-day, Gabelsberger's system is taught with ardour in all the principal German States and Duchies. For the year 1874-75 the number of pupils in this stenography amounted to 16,449, belonging to 608 establishments, and receiving lessons from 779 professors. Besides the public pupils, there were 4,660 persons under private tutors of this same system. Altogether, there are 249 societies for the propagation of the Gabelsbergian short-hand, and at the head of these is the Society of Leipsic. Stolze's system, which first saw the light in 1841, is disseminated by no less than sixty associations in Germany, and five monthly journals" (page 187). "At the Colleges of Caracas and Vargas in Venezuela, short-hand is a regular branch of education. Blanco, the rector of the latter seminary, is the author of a system based on the English ones (256). In the staff of the short-hand writers to the Senate of Roumania there are eight of the first rank, who take each five-minute turns. In that of the Chamber of Deputies there are sixteen who relieve each other, in eight divisions, every ten minutes (288). Gabelsberger's short-hand system is taught in more than a hundred Hungarian colleges" (page 284).

Now, in the face of all these facts, the regular introduction of short-hand into Britain and into British possessions cannot be long delayed. Anderson tells us that short-hand has been introduced even into China and Japan. It will be invaluable if it obviates the necessity of writing the cumbrous alphabets of Asia. And if it is introduced into Asia instead of common writing, it can hardly fail to give a mighty impetus to literature. For during the last two thousand years the condition of short-hand has been the truest test and index of the state of literature. In the palmy days of Roman literature, it flourished to such an extent that emperors delighted to learn and to practise it. In the Middle Ages, when learning was at a very low ebb, short-hand was unknown; and since 1588, when Bright published his system, about 3,422 different works on short-hand have been published in Europe.

COPYRIGHT LAWS VERY DEFECTIVE IN ENGLAND.

It is to be regretted that the present deplorable state of short-hand in England is very largely due to the shamefully defective state of the law regarding copyright. "A point which has not been touched on in connection with this topic, however, is this—that owing to the unsettled state of the law of copyright at present in our country, any man with an invention of a new system of short-hand would be slow to divulge it. It might be very difficult for such a person, even after publication, to establish his claim, at least to secure his profit in the invention. In that way, what has been above suggested as to the establishment of a university board for the consideration of the subject would be found, perhaps, to be highly serviceable" (Anderson, page 241). The grave imperfections attaching to Copyright and Patent Laws account for the backward condition of ten thousand things, short-hand among them. If these two laws were only sufficiently improved, many evils which are now most absurdly supposed to be beyond the pale of patents, such as the prevention of famines, of

droughts, and of many other calamities, might either be mitigated or removed. But as long as the Patent and Copyright Laws are what they are—costly and incapable of affording protection—inventors and authors, in large numbers, will continue to withhold valuable secrets from the public. The greatest glory shed on the present Gladstonian administration of England is the honour it has gained of having very materially reformed and improved, under Mr. Chamberlain's skilful pilotage, the late iniquitous patent laws of England.

I confess that the system of short-hand now described has never been put to the test of experiment. But what is perfect in theory is very likely to be perfect in practice also. The 47th proposition of the First Book of Euclid has been, for many centuries, accepted as correct, without probably having been once proved experimentally. To prove it experimentally it would be necessary to cut out a square equal to the square of the hypotenuse, and squares equal to the squares of the sides containing the right angle. And then it would be necessary to cut the two smaller squares into such portions, as that, being placed on the large square, they would be seen to cover it exactly. This has probably never yet been done. Yet no one doubts the truth of the 47th proposition of the First Book of Euclid. Valuable secrets have probably been lost to mankind from their possessors being unable to affirm that what they had proved correct in theory had been also repeatedly proved correct by experiment. Theoretically my system, though a perfect one, is also a very expensive one. But whatever its defects may be, as it seems to have some advantages, it is advisable that it should be published. The electric light was discovered a century before it was put to any practical use. The invention of the balloon has not, even yet, been put to any practical use, though it has been known for about a century. But although these two inventions have lain so long useless, is that any reason why their first discoverers and publishers should be deemed fools? Certainly not. So this discovery of mine may be proved utterly impracticable. Or it may lie useless for a long time, But inasmuch as there is some probability that it will, sooner or later, be found useful, it ought to be published. And its very defects, if it has any, may suggest to other and more intelligent inventors a method of short-hand that will really be the boon which men long for. Its expensiveness will probably prove on trial to be more imaginary than real. The best railways in the world are the most expensive. The underground railways of London are the greatest triumphs of engineering skill in the railway line. Yet they cost a million pounds per mile. Had any man in the year 1830 gravely affirmed that some London railways would in 1880 cost one million pounds sterling per mile, he should certainly have been deemed a lunatic and should have been perhaps treated as such.

By the system of short-hand which I have now described, I believe it will be possible to report what is not even now attempted—viz., the gestures of an orator.

In the following speech, which is a kind of epitome of the whole of this "Bitter Bitter Cry of Outcast Inventors," enough is said in the way of describing the gestures of the speaker to show what I mean.

"MR. THOMAS WAGHORN'S LECTURE ON THE WRONGS OF INVENTORS IN ENGLAND.

"Mr. Waghorn, on coming on to the platform, at once proceeded to the business of the evening and spoke as follows :—When I read the lives of English Inventors, I never can avoid recalling the terrible declaration of the great Whitefield. 'Men,' said Whitefield, 'are half beasts and half devils' (here the speaker brought his clenched fist from two feet above his head down rapidly and forcibly to two feet below his face); 'but we must beg the beast's pardon, for a beast never becomes half so vile as man does when left alone fully to develop his bad passions.' (Here the speaker repeated previous gesture.) The cruelty with which inventors are treated in their later days is only equalled by the insane stupidity with which, in their early days, they are regarded as lunatics and fools, by both friends and foes. I always get so indignant when I think of this latter point, that I positively cannot trust myself to select an illustration from the lives of English Inventors, lest I should be stirred up to intemperate wrath. I shall therefore choose an illustration from French history, being careful, in reference to all the other points of my lecture, to choose illustrations from English history. Alison, in his magnificent History of Europe, narrates the following fact:—'When Napoleon was paying his court to Josephine shortly before their marriage, neither of them having a carriage, they walked together to the notary Raguideau, to whom the latter communicated her design of marrying the young general. "You are a great fool," replied the cautious formalist, "and you will live to repent it. You are about to marry a man who has nothing but his cloak and his sword." Napoleon, who was waiting in the ante-chamber, unknown to Josephine, overheard these words, but never mentioned them to her till the morning of his coronation, eight years afterwards, when he sent for Raguideau. The astonished old man was brought into the presence of the Emperor, who immediately said to him, with a good-humoured smile, "What say you now, Raguideau? have I nothing but my cloak and my sword?" "Now,' said the speaker (stamping on the ground vigorously with his right foot, and smiting the palm of his

left hand with his clenched right hand), 'is not the heartless, calculating stupidity of that old worldly lawyer the evil by which English Inventors are crucified at the very outset of their career ?'" &c.

Englishmen who attempt to criticise any new system of short-hand should exercise great caution, for several reasons, among which are the following. In the first place, Englishmen as a rule know next to nothing about short-hand, and under such circumstances they are only too apt to incur the condemnation of the proverb, "He that answereth a matter before he heareth it, it is folly and shame to him." In the second place, inventors of new systems of short-hand, while publishing as much regarding them as is necessary to give the public a general notion of their merits and defects, may yet see fit, for very good reasons, to keep secret, at first, some very important details, which when published with the explanation of their first concealment will cover carping objectors with ridicule, shame, and confusion.

I recommend all who take an interest in short-hand to purchase Max Müller's Selected Essays, and study the essay which recommends Pitman's Reform in Spelling. That reform will almost certainly be an accomplished fact, some day. And the sooner the better. I recommend them also to purchase Anderson's History of Short-hand, which is, as far as I know, the best history yet published on that subject

In conclusion, I may state that I might have adduced several far more cruel instances of persecution for professing to be an inventor, than the comparatively harmless one described here. But persecutors are oftentimes powerful, and as they are still alive, I have refrained, from prudential motives. The time may come, however, when it may be prudent both to speak and to write.

What then do inventors want ? They want their cry to be heard and attended to They belong to the persecuted, despised, hated, envied, and defrauded classes. The cruelties perpetrated on them recoil with terrific violence on the State. It is, surely, much better for the country that deserving inventors should become rich, than that purse-proud gambling speculators should lord it haughtily over their fellows as millionaires. It is surely much better for the country that capitalists should lend money to inventors in England, as Americans do in America, than that they should vainly try to fill bags full of holes, as they commonly do. Not long ago, Mr. McCoan, in his place in Parliament, asked the Under-Secretary of State for Foreign Affairs whether any diplomatic action had been taken by Her Majesty's Government to recover any part of the hopeless debt of *four hundred millions sterling* borrowed recently by South American Republics, chiefly—if not solely—from English money-lenders. A tidy little sum, that of four hundred millions sterling, to be thrown away on insolvent South American Republics ! Had it been lent to inventors, perhaps a tenth of it would have been lost, and nine-tenths of it would have produced a golden harvest

A grateful nation gave Marlborough and Wellington, and other victorious commanders, life pensions of £2,000 per annum. Liberality is almost always blest by God, and such liberality has doubtless produced many benefits to England But without, for a moment, wishing to diminish the reward due to those who have hazarded their lives in defence of their country, it is abundantly evident that if England had been either just or wise, she would have given greater pensions to the inventors of the steam-engine, the electric telegraph, the paddle-wheel, the screw-propeller, and the sewing machine, as well as an exceedingly magnificent pension to Thomas Waghorn, the true pioneer of the Suez Canal.

Since the commencement of the century (as the Peace Society with crushing logic has conclusively shown), of every pound raised by taxation 16s. 3½d. has been spent for war or war debts, and only 3s. 8½d. for civil government. This shows a shameful and disgraceful prostitution of public money to the pampering of the cruel arts of war, and a still more reprehensible starving of the useful arts of peace. Nothing tends to nourish Socialism, Nihilism, and Communism so vigorously as such conduct.

America is rapidly acquiring the first position in the world. This is largely owing to the extraordinary encouragement which she gives to inventors. Proofs of this might be afforded to an enormous extent. But I shall mention only one—a very important one—which has already been quoted :—"On the 11th April, 1884, the Legislature of the State of New York passed the following Resolution :—

"Whereas The incentives and rewards given to Inventors by the Constitution of the United States, and the laws of Congress passed thereunder, have done more, perhaps, than any one cause to advance our whole country to the front rank in wealth, resources, and industries among all nations in the world" (and then follow the resolutions for the benefit of inventors). (*Scientific American*, April 26th, 1884)

Unless England is determined to remain content to fall behind America in wealth, influence, and power, she had better bestir herself and become a very, very great deal kinder to inventors than she has hitherto been.

A friend has very obligingly sent me a Hindoostan newspaper, which, as far as I can learn, is one of the leading English papers in Hindoostan. It is called the *Englishman*. It bears date September 8th, 1884. It contains the following most suggestive letter :—

"THE PATENT ACT.

"To the Editor of the Englishman.

"Sir,—In reply to 'Nemo,' Statute 15 and 16 Vict, c. 83, sec. 26, and Sec. 5, Act 15, 1859, Indian Patent Act, authorise the issue of patents, 'subject to any such conditions and restrictions' as the Government in either country 'may deem expedient.' In England the clause is taken to mean that the conditions and restrictions shall be in favour of the public. In India it is interpreted to mean that they shall be in favour of Government Since the year 1870 the Indian Government, in granting patents, reserve to themselves the right of using them free of all charge for royalty. It is true they seldom do so without paying something, but they pay what they think proper, not what the patentee may consider he is entitled to, In England the matter of compensation is settled by three assessors, one appointed by Government, one by the patentee, and these two nominate a third. If not thus settled, however, the English Government can use any patent without the patentee's licence, and no injunction can be obtained against such use, but the patentee can sue for infringement, and recover his royalty. As a matter of course, any Government servant can take out a patent, but under the present procedure he is a shred worse off than one of the public, because the Government claims the sole use of all his members (legs, arms, and brains). It is hard to say which is the most inequitably dealt by, the patentee in, or the patentee out of, Government service in India.

"E. L. Cantwell, "Patent Agent.

"Calcutta

September 3rd, 1884."

The above speaks for itself. It shows how cruelly, how heartlessly, how wickedly, two of the best Governments in the world rob a most deserving section of their subjects of their rights; and how necessary, in consequence, it is for English inventors, all over the world, to agitate, and agitate, and agitate, until such crying wrongs—wrong which injure the State quite as much as their immediate victims, are for ever removed.

If the British Government is desirous of encouraging inventors, it should at once create a new State appointment. It should appoint a State inventor, and give him a salary of—say the same as that enjoyed by the Archbishop of Canterbury—viz., £15,000 a year, on the condition that the net profits of his inventions are divided between the State and himself. This would doubtless be found to pay so well that the Government would soon wish to have a large number of State inventors, on account of the revenue derived from them.

This would not only be an act of justice to inventors, but it would also provide what is terribly wanted at present—a *legitimate* means by which men of education may acquire wealth. At present, almost every means of acquiring wealth in England is illegitimate. What is the making of money by speculating in shares but gambling? From Alison's History of Europe it can be most conclusively shown that one great reason why England lost her splendid American colonies, now called the United States, was because the generals of her armies, who dishonestly made a lot of money by the continuance of the war, prolonged it when they could easily have finished it victoriously for England. Now, the only wise way of preventing men from making money dishonestly, is by giving them every facility for making it honestly. That diabolical and loathsome abomination known as Mormonism, which may yet rend the United States in pieces by a worse war than the slave war, would never have been heard of, if sufficient encouragement had, during the past century, been given to the poor in Europe to marry. One of the best means of destroying an illegitimate state of things is to encourage the contrary legitimate condition.

A warning is, in this pamphlet, given to the British people against the continuance of their cruelty towards inventors. They had better take it, otherwise the consequences will most certainly be disastrous. There is nothing more senseless than to spurn and condemn a warning which is based on sound reason. In 1716 a terrific accident occurred at the Royal Cannon Foundry at Moorfields, in London. Some captured French guns were about to be melted down and recast. A short time previous to the tapping of the furnace, a Swiss-German officer named Schalch, who happened to be on a visit to London, and who took a great interest in everything relating to furnaces, visited the foundry. On looking at the moulds he saw that they were damp, and at once informed the superintendent of their dangerous condition. All experience proves that; if molten metal is brought into contact with moisture, a terrific explosion is the consequence. In fact, it would seem from the few and imperfect data of such accidents preserved by history, that the force generated by molten metal, when it explodes after contact with water, is far more terrific than that generated by an explosion of gunpowder. It is supposed, but not proved (simply because nothing but dust and wreckage remained to give evidence), that a large copper smelting factory was blown to pieces solely from one of the workmen spitting into a ladle of

molten copper. This exploded apparently, and brought, perhaps, a large quantity of molten copper into contact with a tank of water, and the consequent explosion blew the whole factory and its inmates to pieces. What a suitable simile, by the way, is this fact of the consequences of ill-treating inventors ! They are like molten copper at a white heat of fervent zeal, like Waghorn with his Suez Canal scheme, in promoting some inventive project and when they ask for help and pecuniary assistance, the envious metaphorically spit upon them, giving rise to an explosion of retribution, which in God's providence may perhaps ruin some branch of the prosperity of a whole kingdom.

To return, however, from this digression. Schalch was laughed at by the superintendent of the gun factory for his pains. His warning was completely disregarded. Next day the molten metal was run into damp moulds, and Moorfields Royal Cannon Foundry was blown to pieces, all within a certain distance of it sharing the same fate. The Government, now thoroughly frightened, made inquiries after Mr. Schalch, and entreated him to select a site for a new foundry farther from the town. He pitched upon the Warren at Woolwich, which has since blossomed into the vastest arsenal in Great Britain, The Government also immediately made Schalch the superintendent in room of the man who had spurned his warning, who, as far as can be ascertained, was blown to pieces in the explosion.

Now the above true fact is a correct simile of the consequences which arise from kingdoms neglecting the warnings which are, from time to time, uttered against the folly of their ill-using their inventors. This useful body of men do not resort to dynamite. Either through weakness, or in faith, they leave their case in the hands of Him to whom vengeance belongeth. And He does not fail to take it. On the contrary, as a punishment to the cruel, he blights the sources of their national wealth and strength, even as He did the hosts of Sennacherib around Jerusalem. I believe there are many sources of national wealth to which the words of Byron do most emphatically apply:—

*"And the might of the Gentile unsmote by the sword
Hath melted like snow in the glance of the Lord."*

It is a true proverb which declares, "He that saith unto the wicked, *Thou art righteous*, him shall the people curse; nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon him," And it is also a true proverb which affirms, "Rebuke a wise man, and he will love thee. Rebuke a fool, and he will hate thee. Rebuke a wise nation, and they will love thee; rebuke a foolish nation, and they will hate thee" England is about to hold an exhibition of inventions. But unless she begins to treat inventors with far more kindness than she has hitherto done, she will only be building the tombs of the prophets, and garnishing the sepulchres of the righteous, which she and her fathers have slain by the cruellest of all deaths—a broken heart As Macbeth and Herod were terrified—the one at the thought of Banquo, the other at the thought of John having risen from the dead—so let the English when they read this pamphlet which purports to be written by Thomas Waghorn, be terrified to some good purpose, and resolve that henceforth they shall treat inventors far far better than has been the case in the past Then shall the national annals never again be disgraced by the record of such cruel neglect as that which has been shown to Thomas Waghorn and many others. Then also shall a glorious exemplification be furnished of the truth of the first part of the proverb, "*Rebuke a wise nation, and they will love thee*; rebuke a foolish nation, and they will hate thee."

Annual Report of the Dunedin Chamber of Commerce.

September, 1886.

Dunedin: Printed at the "evening Star" Office, Bond Street MDCCCLXXXVI.

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- G. L. Denniston.

Vice-President:

- R. Glendining.

Committee:

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- E. B. Cargill
- A. Maxwell
- E. F. Tower
- G. Bell
- J. Gallaway
- W. Dymock
- G. P. Farquhar
- R. Wilson
- J. M. Jones

Secretary:

- H. Houghton.

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- Bank of New South Wales
- Bank of Australasia
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- Beal, L. O.
- Begg, A. C.
- Bell, George
- Benjamin, H.
- Berens, A.
- Black, T.
- Blyth, George
- Bradshaw, E. R.
- Braithwaite, J.
- Brown, Dr William
- Brown, Thomas
- Brown, W.
- Brydone, T.
- Burt, A.
- Cargill, E. B.
- Chisholm, Robt.
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- Colonial Bank of N.Z.
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- Denniston, J. E.
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- Dickson, William A.
- Driver, Henry
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- Dunedin Iron and Woodware Co.
- Duthie, James
- Dymock, W.
- Edwards, Stanley
- Elder, William

- Equitable Insurance Co.
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- Ewing, R.
- Farquhar, G. P.
- Fox, Capt. James
- Finker, Meyer
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- Hey cock, A. H.
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- Hislop, Walter
- Hogg, James
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- Inglis, A. and T.
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- Mendershausen, M.
- Michie, A.
- Mills, James
- Mill, John
- Mollison, A.
- Morrison, J. H.
- Murray, R. K.

- Mutual Assurance Society of Victoria
- McFarlane, A.
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- National Insurance Co. of New Zealand
- Neill, W. G.
- New Zealand Insurance Co.
- New Zealand Shipping Co.
- N.Z. Refrigerating Co.
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- Russell, Gray
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- Scoullar, A.
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- Union Steam Ship Co.
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- Wilkinson, T. M.
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- Wilson, R.
- Wise, Caffin, and Co.
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- Wright, Wm.
- Wyper, R.
- Young, T.
- Young, H.

Dunedin Chamber of Commerce.

Report of the Committee of the Dunedin Chamber of Commerce

For the Year ending 30th June, 1886, presented at the Annual Meeting, held on the 7th October, 1886—the President, Mr Jas. T. Mackerras, in the Chair.

The retiring Committee have the pleasure of submitting the following Report of its proceedings during the past year.

Several matters only partially dealt with by the Committee of the previous year have received careful consideration, and in some instances with beneficial results. Three General Meetings of the Chamber, and twenty-two of the Committee have been held during the year.

Steamers' Bills of Lading.—One of the first subjects brought up for discussion was the consideration of the objectionable clauses in the Bills of Lading issued by the Steamship Companies trading to these Colonies.

It was Resolved that Messrs R. Glendenning, G. L. Denniston, and A. Maxwell be a Committee to point out the objections to the Bill of Lading required by the Direct Steamers, with a view to their amendment; and that Mr John Ross be asked to represent the Chamber at the Meetings of the British and Foreign Chambers of Commerce with the London Chamber. The subject is still under consideration of the London Conference, who fully realise the importance of the subject.

Indian and Colonial Exhibition.—In October last it was decided to appoint a Committee to collect and classify the proposed Exhibits for the Indian and Colonial Exhibition, and to meet and confer with Dr Von Haast on the subject; at the same time Mr Ross was asked to represent the Chamber at the opening of and other Ceremonies connected with the Exhibition.

Customs Returns and Year-book.—For some years past the Committee have had prepared a Summary of the principal Imports and Exports of the Colony for the use of Members, which has hitherto been printed with the Annual Report. The preparation of these Returns involves a good deal of trouble, and much difficulty is found in obtaining the necessary information for their compilation. In November last therefore the following Resolutions were passed, of which a copy was addressed to the Minister of Customs, Wellington:—

- "That the Secretary be instructed to address the Commissioner of Customs, pointing out that the present Export Returns are misleading and inaccurate, owing to shipments being credited to port of departure not shipments, and requesting that any steps that are possible may be taken to correct this evil."
- "That in the opinion of this Chamber the time has arrived for the production of a New Zealand Year Book upon the lines of that of Victoria, compiled by the Registrar General, Melbourne; and further, that the statistics of the Colony should be published and circulated at as early a date as possible."

Trade with Rio Janeiro.—The Committee of 1885 addressed a series of questions to H.M. Consul-General,

Rio Janeiro, relating to Customs Duties, Harbor Regulations, and other information treating of the Trade and Commerce of Brazil, and the opening to which the establishment of a Direct Line of Steamers should lead, for commercial intercourse between that country and New Zealand. A letter, dated the 3rd November, was received from the Consul-General with Annual Reports of the Brazilian Government, Consular Reports, Tariff, Brokers' Charges, Exchange, and other information of interest, a digest of which was printed and circulated for general information through the various Chambers of the Colony. As yet but very trifling interchange of products between the two countries has resulted.

South Sea Island Mail Service.—In answer to a communication from the Hon. the Postmaster General, in which the opinion of the Committee was sought upon a change proposed by the Contractors for the South Sea Island Mail Service, by which Mails and Cargo should be transhipped from the steamers of the U.S.S. Company to and from the contractors at Auckland. The Committee after due consideration did not object to the proposed alteration subject to Freight and Passage Money being the same as at present charged.

Harbor Dues.—The new scale of Import Dues proposed by the Harbor Board, by which the Import Rate would be increased from 2s to 3s per ton, and coastwise dues abolished—being in the opinion of the Committee an extreme rate—the Committee sought and obtained a conference with the Board for consideration of the proposed increase of rates. Ultimately a reduction of six pence per ton from the proposed rate was agreed to, and the present rate of 2s 6d per ton finally arranged.

Bond Warrants.—The attention of the Committee has been called to the somewhat loose form in which Bond Warrants have previously dealt with. After some discussion with the Collector of Customs and Bonded Warehouse proprietors, the Committee recommended the following means for attaining the object indicated, viz:—

- That the Bond Warrants be examined and compared with the warehouse-books kept at Custom-house.
- That there be printed on the face of the warrants a certificate to the effect that they have been examined and compared with the warehouse-books at the Custom-house, and are in accordance with the entries therein relating to the goods mentioned in the warrant, such certificate to be signed by the landing surveyor or impressed with the stamp of H.M. Customs.
- That the warrants be attached to the entries when the goods are being cleared, and retained and cancelled by the Customs authorities.

R.M. Court.—A letter from Mr W. Henderson was received, pointing out a very serious defect in the R.M. Court Act, which did not authorise the attorney or agent of a plaintiff to make the affidavit of jurisdiction required where it was proposed to summon a defendant who resided outside the jurisdiction of the Court. The Parliament being then in session, it was resolved to forward the letter to Mr Wm. Downie Stewart, M.H.R., who brought the matter before the Minister of Justice, but, owing apparently to the pressure of other work, the Local Courts Bill was not proceeded with, so that nothing can be done till next session.

Cable Charges.—Several communications during the present year have passed between the Committee and other Chambers, and also with Melbourne, urging co-operation in obtaining a reduction in the existing rates from the Cable Company on messages passing over the New Zealand Cable. The subject was brought up in the General Assembly by the Colonial Treasurer, without eliciting any satisfactory out-come from the discussion. The Committee are of opinion that it is not desirable to lay a new Cable as has been proposed by the Treasurer, and that Government should be urged to co-operate with the Australasian Colonies in pressing for a reduction of the present rates for ordinary messages to 6d and Press messages to 3d per word; and that a minimum of five words should be established. Such a reduction it is confidently expected would greatly facilitate the interchange of business between New Zealand and the Australasian Colonies without diminishing the existing income of the Cable Company.

Railway Extension.—This subject was dealt with at a quarterly meeting held in January, and the following resolution passed:—"That in the opinion of this Chamber it would in the present circumstances, be inexpedient to initiate or undertake any New Railway, but that the lines now in progress should be completed."

Rates of Freight.—The following resolution was carried at a general meeting of the Chamber:—"That in the opinion of this Chamber the ruling rates of freight from London to this port are higher than is necessary, comparing them with rates ruling to the chief Australian ports; and that it be an especial instruction to the Committee to deal exhaustively with this question, and report to the next meeting of the Chamber."

In considering this report the Committee have found themselves confronted with many difficulties which are apparent to every member. Nothing is so difficult as to disturb and successfully encounter a strong monopoly, and it can only be done by concerted and vigorous action both here and in London. The Committee have made representations in the matter to Mr John Ross in London, who has acted for this Chamber on so many occasions, and no reply has had time to reach us yet; meantime much could be done by united and persistent representations to English correspondents, instructing them to give business whenever possible to outside ships and shipping firms while freights continue so high.

Bankruptcy Act.—Nothing has occurred during the past year to bring the present Bankruptcy Act prominently under the notice of the Committee, and no efforts have, therefore, been made to correct its acknowledged imperfections. Each year's experience, however, discloses defects that require amendment, and suggest possible improvements which should receive the careful consideration of the Legislature.

The Annual Statistics referring to the trade of the Colony—compiled chiefly from reports of the Registrar-General, the Department of Trade and Customs, and other official sources—will be found in the appendix to this report.

In conclusion the Committee would direct the attention of the Chamber to its very unsatisfactory financial position, and the necessity for immediate action being taken to obtain a more general support to the institution. The Sub-Committee's report on this subject will be found attached.

Jas. T. Mackerras, *Chairman*

Dunedin,

October 1st, 1886.

Address of the Chairman.

Proceedings at Annual Meeting.

With the permission of the Chamber I will avail myself of the opportunity which our annual meeting affords of referring very briefly to our commercial position, and to the prospects of the year.

At our last annual meeting, in September, 1885, we had to deplore that our two main industries, the agricultural and pastoral, showed no signs of amelioration; and to this circumstance we attributed, in a large measure, the great commercial depression under which the Colony then laboured. This depression, so severe and so prolonged, has not been confined to New Zealand, but has prevailed all over the world, and has led to much consideration being given to the subject, with a view, if possible, to trace the cause and suggest a remedy, in New Zealand much attention has also been given to the subject, which has resulted in revealing to us the gratifying fact that, notwithstanding the depression, this Colony continues to make substantial progress.

Our Secretary for some years past has been in the habit of compiling from authentic sources, and appending to our annual reports, valuable statistics having reference to the various industries, as well as the trade generally, of the Colony; which are well worthy the attention of all interested in our material advancement.

It may be a surprise to some members to learn that during the last ten years the land under cultivation in New Zealand has increased from 2,377,402 acres in 1876, to 6,729,911 acres in 1886. And here I may remark that of the latter area a little over two million acres are land under grass, not previously ploughed and cropped, chiefly in the North Island, where the practice of preparing the land for English grasses is by burning off the fern, a process in many instances as expensive and effectual as ploughing I hold, therefore, that this area can fairly be held to be land under cultivation.

It is at the same time worthy of remark that the return for agricultural labour in New Zealand exceeds that of any of the Australasian Colonies or the United States of America. The mean average of South Australian wheat crops is barely 8 bushels per acre; that of Victoria, about 12½ bushels; New South Wales, nearly 15 bushels; while the average product of land in the United States is from 18 to 20 bushels. The statistics of New Zealand show an average yield of nearly 27 bushels to the acre.

While on the subject of land under cultivation, I may state that I was induced to look into the statistics on this point, by reading the report of Sir Charles Clifford's speech at the annual meeting of the New Zealand Trust and Loan Company in London. Referring to Mr Froude's remarks about the lack of cultivated land in New Zealand, Sir Charles said:—"If Mr Froude had taken the trouble to look into official statistics, he would have found that the cultivated land in New Zealand was 300,000 acres more than—not *one* of the colonies of Australia, but the whole of Australia put together" This statement of Sir Charles Clifford I have found to be absolutely correct, as is demonstrated by the following figures taken from the Victorian Year Book, 1884-5:—As against 6,729,110 acres under Cultivation in New Zealand.

While the value of our exports for the year shows a falling off of £147,867, this deficiency would be converted into a surplus if account is taken of the increased price obtained in London for the wool shipped

during the past season.

Our export of Wheat and Oats shows a falling off of £240,565 on the former, and £10,398 on the latter, in all £250,943—the yield being:—

- Wheat, 4,242,285 bushels, as against 6,866,777 bushels last year.
- Oats, 8,603,702 bushels, as against 12,360,449 bushels last year.

This diminution in yield is entirely on account of the large areas thrown out of grain cultivation caused by the low prices ruling of late years; our farmers having directed more attention to Dairy Produce and Frozen Meat, two industries which show a decided increase in our list of exports.

The value of Butter and Cheese exported for the year amounts to £138,129, against £97,705 last year.

The total production according to the Government return being:-

The total shipments of frozen mutton for the year ending 31st August, were:—

- 628,556 Carcasses, as against 507,428 for the previous year

Attention is only now being given in earnest by our settlers to the production of Dairy Produce, and the necessity for improvement in the manufacture by the aid of Dairy Factories; and in consequence several new factories have been added during the year to the number previously at work, while numerous others are in course of construction throughout the Province. We may reasonably expect therefore, that the export of Butter and Cheese will be largely increased from year to year.

Our principal market, hitherto, has been Australia, involving only a short sea voyage; but in view of the production being greatly increased next year, and reaching a point possibly beyond what can be taken off in that market, it would be well for those controlling our Factories to aim at producing an article capable of standing the voyage to Europe, and of being placed on the market there. This is the more needful as a favorable season in Australia might enable those colonies to produce sufficient for their own requirements, and thus deprive us of the outlet upon which we have hitherto been depending.

The total number of Sheep in the Colony, according to a return published by the Registrar-General, is 16,564,595; being an increase of 3,579,510 since 1881, and this notwithstanding that during last year

There has also been a satisfactory increase in the quantity of wool exported for the year from

- 80,324,631 lbs. in 1885
- To 90,760,253 lbs. in 1886.

A large proportion of which would participate in the advance in prices at the June-July, and September Sales.

In the list of exports from Otago I notice two which have begun to assume large proportions. I refer to the export of Cattle and Horses. Of Cattle we exported during the year 706 head of the value of £11,075, and 3,020 Horses of the value of, £75,150.

While the active prosecution of public works in New South Wales occasioned a demand for Draught Horses in that Colony, and accounts to some extent for the large export of these, I think that this does not account altogether for the magnitude which that export has reached. Our neighbours over the water have come to realise our superior breed of Cattle, and will no doubt continue to improve their stock from Otago herds.

The prize lists of the recent National Cattle Shows of Victoria and New South Wales conclusively prove the very superior quality of New Zealand bred stock, particularly Clydesdale Horses, Ayrshire and Polled Angus Cattle.

Our industries and manufactures continue in full operation, and employ an increasing number of hands.

The woollen mills in Otago alone have worked 4,130 bales of wool, of the value of £43,365, and employ 600 hands.

The total output of coal in the Colony for the year amounts to 511,063 tons, against 480,831 tons last year, being an increase of 89,299 tons—the number of miners employed being 1,483.

In the midst of the depression that has so long prevailed, it must be gratifying to observe from the Savings Banks Returns that a large increase has taken place both in the number of depositors and in the amounts on deposit, affording evidence of a large and frugal population of what may be termed the working-class.

The deposits at the end of the year amounted to £2,142,729 being an increase of £216,119 for the year.

The falling off in the Colonial Revenue has been a source of uneasiness to most of us, and on account of the contradictory statements on this subject which have lately appeared in the public prints, I wired to Sir Julius Vogel to furnish me with correct information, and with the prompt courtesy which characterises that gentleman, I received a reply from him to the following effect:—That the Revenue receipts for the first six months are £57,000 (omitting smaller figures) less than the amount estimated, and while this fact cannot be gainsaid, the large amount may be in part accounted for by the fact that the Treasurer gave no notice this year of the Budget, and in consequence the commercial community did not take out of bond large quantities of goods, which they had been in the habit of doing. When a course like this is pursued, it leads to so much more being taken out of bond in succeeding months; the Treasurer therefore hopes that the natural course of trade not being interfered

with, the last six months of the financial year, so far as Customs are concerned, will show better. The Treasurer also adds, that Stamps, Pastoral Revenue, and Passenger Traffic by Railway keep up well to his estimate. Altogether, the Treasurer is confident the year will wind up better than present appearances indicate; let us hope his anticipations will prove correct.

I have not referred to any of the numerous matters which have been dealt with by the Chamber of Commerce during the past year, as the Annual Report now in the hands of members render this in a great measure unnecessary. I now content myself by simply moving the adoption of the Report and Balance-sheet as printed and circulated.

Mr G. L. DENNISTON seconded the adoption of the report.

After some discussion, and one amendment, the report as printed was adopted.

Dunedin Chamber of Commerce.

Cash Account, from 1st July, 1885, To 30th June, 1886.

Dr. RECEIPTS.£s.d.£s.d. To Cash in hand from last year ...145., Waste Paper181., Sale of Reports470., Use of Hall48 160., Rents32500., Donations81 160., Subscriptions219 16668137Balance33919£102199 EXPENDITURE.Dr.£s.d. £s.d.By Balance from last year40100132 106., Rates and Taxes, Interest on Mortgage31500., to Exchange Company20000., Bank Interest27175., Balance High School Medals ...3106., Cleaning Offices3420., Printing, Advertising, and Stationery3319., Printing Annual Report1336., Petty Disbursements 251011., Books and Newspapers2380., Secretary15000., Telephone800., Insurance on Building800 ., Repairs 31110 8885 15 11., Cash in hand334£102199By Balance £33919

Dunedin,

July 1, 1886

Examined and found correct—

John Davie.

Henry Houghton,

Secretary.

Extracts from New Zealand Statistics.

Population.—Census, 1886.

Being an increase of 88,132 since the census of April 1st, 1881, on total Population of Colony.

Being a decrease of 1,026 of population for the same period.

The Maori Population is 41,432, in addition to the above, a decrease of 2,665 for the same period.

The Occupations of the People are in process of tabulation.

Customs Revenue Returns for the year ended 31st March, 1886, for all Ports of Entry.

Total value of Imports into New Zealand..... £ 7,49,921 Total value of Exports 6,819,939 Total amount of Duty 1,428,809 Cost of Collection £2 10s. 10s. per cent. Of which was collected at—Dunedin..... £356,801 Invercargill and Bluff ... 44,325 Oamaru12,461 413,587 Being a decrease on the previous year of £31,593 Value of Imports per head of European population £12 16 11 " Exports.," " 11 15 10

Comparative Table of Imports and Exports for the Port of Dunedin for the years ending June 30th, 1884, 1885, and 1886, respectively.

Freehold Estate.

30,684 persons and 80 companies own 18,511,350 acres Freehold Land outside Boroughs and Townships, of the value of £53,350,812.

Of these, two companies own areas over 150,000 acres, two over 100,000, one over 75,000, and three over 50,000. The total number of Freeholders in the Colony is 73,000, of whom 30,764 own 5 acres and upwards of country land.

Property Tax Returns.

This valuation is also exclusive of Government Railways, Telegraphs, and other Public Works.

The above value is estimated as follows:—

Showing that the value of Real Estate in the Colony has increased from £100,000,000, in 1882, to £112,000,000, in 1885

The total amount of Personal Property has not yet been ascertained.

Agricultural Statistics.

The Official Statistics for Victoria give the total yield of wheat in that colony for the year 1885 at 10,433,146 bushels, being an average yield of 9.52 bushels per acre; Oats, 23.40; Barley, 17.38.

Estimated Number Of Live Stock on March 31st, 1886.

Exclusive of Stock belonging to Natives.

Classified Average of Occupied Holdings.

SIZES OF HOLDINGS. NUMBER OF HOLDINGS. Over 1 acre to 10 acres inclusive...9,172" 10" 50,....7,507" 50" 100 "...5,014" 100" 200 "...5,926" 200" 320 "...3,161" 320" 640 "...2,804" 640" 1,000 "...977., 1,000" 5,000,....1,396., 5,000" 10,000 "...222., 10,000" 20,000 "...170., 20,000" 50,900 "...106., 50,000" 100,000 "...26Upwards of 100,000 acres...4Totals...36.485Of which 11,728,236 acres were Freehold, and 5,348, 838 acres Leasehold.

Sheep Returns.

An increase of 3,579,510 since 1881.

Wool Shipments.

During the past year 4,130 bales of Wool, of the value of £43,365, were consumed by the Mosgiel, Kaikorai, Roslyn, and Oamaru Woollen Mills. These, added to the quantity exported, raised the production of Otago for 1886 to 79,937 bales, and the value to £839,338. An increase of 2,262 bales.

In addition to the above, the Kaiapoi Mills, Canterbury, worked up 2,250 bales.

Export of Frozen Meat.

In addition to the above 97,579 Sheep have been used at Preserving Works, 69,214 boiled down; making a Total Export of 795,349 Sheep for the year.

Banking Returns for the Quarter ending June 30th, 1885.

Being an Increase of Deposits of £944,023 on the Year.

Advances, £15,864,823, being an increase on the Year of £557,836.

Savings Banks—Government and Private.

Total Amount of Deposits in the Colony at the end of Year 1885, £1,638,036; Interest thereon, £62,228, and an increase of £138,924 on the year.

Depositors, 69,557, being an increase of 3,840, averaging £23 8s. 4d. each Depositor.

In addition to the above, there were in Private saving Banks Deposits amounting to £504,691, with 15,812 Deposits, averaging £31 18s. 4d. each Depositor.

The total Deposits at the end of the year amounted to £2,142,729, an increase of £216,119.

The National Debt of New Zealand.

From which, deducting cost of construction of Railways, £13,726,166, and expenditure on Immigration, £2,072,831, from the total indebtedness of £31,688,349, leaves £15,798,997 as the National Debt of the Colony at the present time.

Amount of Public Debt per head, less Sinking Fund accrued, £54 15s. 11d.

Annual Interest and Sinking Fund, £1,667,873.

Receipts and Expenditure for the financial year ended 31st March, 1886.

Railways.

Railway Revenue over Expenditure is approximately estimated up to 31st March last at £357,078. The amount realised on the estimated cost of the Railways is £2 18s. 6d. per cent, per annum, and the proportion of expense to revenue, 65.91.

Post Office for the Year 1885.

Telegraphs.

Telephone Exchange.

Dunedin Harbour Improvements.

Vessels drawing 19ft. of water now discharge at Dunedin wharves.

Australian Statistics.—Total Cultivation.

Comparative Provincial Expenditure.

Expenditure from Loan in Each Provincial District, from January 1st 1870, to March 31st, 1886. POPULATION. REVENUE CONTRIBUTED BY EACH PROVINCIAL DISTRICT DURING SIX YEARS ENDING MARCH 31st, 1886. Auckland £3,904,488 130,379 £2,760,370 Taranaki ...

... 909,444 17,909 453,919 Wellington . Hawkes Bay ... 3,323,661 1,033,871 77,536 24,568 2,458,799

547,910 Nelson ... 1,179,969 39,203 547,168 Marlborough ... 416,311 11,113 156,260 Canterbury ...

3,872,952 124,500 2,825,826 Westland ... 1,134,127 15,931 349,497 Otago ... 5,974,222 149,154 4,744,229

Taking the Revenue *contributed* during the six years given above as the basis of computation, the amounts *contributed* during the sixteen years from 1870 to 1886 would be shown approximately to be as follows:—

Annual Production of Butter and Cheese, the Number of Agricultural Machines, and the Quantity of Grain in hand, in Provincial Districts.

Weight of Number of Quantity on hand of Provincial Districts. Annual Production of Threshing Machines. Reaping Ploughs

Harrows. Wheat. Oats. Barley. Butter. Cheese. Steam Water. Horse. Machines Steam Steam Four Auckland ... lb. 2,775,531 lb. 781,109 267 814 493 2 Bushels. 78,244 Bushels. 84,947 Bushels. 11,350 Tons 1,478 Taranaki

...1,441,736138,22882141172213,13439,2421,791108Wellington
 ...1,813,002411,3843514540132115,673228,20010,952357Hawke's Bay
 ...317,877223,71017120146.....19,82548,44916,396272Marlborough
 ...191,8005,54013171851...35,58265,43367,872148Nelson ..
 ..659,69949,393123192161130,4746,31350,413148Westland ..88,976
3...4153,08645074Canterbury2,298,3831,950,8382376383,15110101,745,9171,957,538281,4391,724Otago
 ..2,580,7251,034,593211401883,219113713,3842,231,35199,8372,030Chatham
 1stnds3,235.....13....40130..1Totals—March, 188612 170 964
 4,594,795559614137,89031202,752,6884,664,689540,5006,340Totals—April,
 18818,453,8153,178,694493634536,59529134,930,1385,336,3151,030,0104,965

Amounts contributed by each Provincial District to the Colonial Revenue for the Financial Year ending 31st March 1886.

PROVINCIAL DISTRICTS.CUSTOMS.STAMPS.LAND.PROPERTYTAX.BEER TAX.TERRITORIAL
 REVENUE.TOTAL.£s.d.£s.d.£s.d.£S.d.£S.d.£S.d.£S.d.£S.d.£S.d.Auckland
 ...352,81813068,4808317,54091042,6660014,0493274522496,299165Taranaki
 ...5,5941145,6320217,2981155,231004971679915935,05302Wellington
 ...275,389107297,2161758,674181149,814007,9349111,145135640,175103Hawke's
 Bay...43,4896522,704238,3725418,470002,625761,2656496,926710Nelson
 ...54,05619610,670342,607171110,99000
 2,55510018,131131199,01248Marlborough...8,1561554,95715112,5161996,440001,0090108,2611331,341132Canter
 ...219,1551482,2548137,8506192,9050011,431 121043,404711487,000163Westland
 ...42,2411732,97831137291,088001,3741548673048,68715Otago
 ..413,92118072,69011046,9253098,6720013,68861107,212188753,11077Totals...1,414,824 12
 10567,58404141,923150326,2760055,16572181,833252,687,606 17924

The Stockwhip. *Slash* No. 1.

Christchurch, N.Z. Feb., 1866.

Price Sixpence. Post Free 7 Stamps.

Printed by Angus Turner Christchurch : 191 Gloucester Street. 1886.

Contents:

The Stockwhip.

Prologue.

A PAPER written by a farmer in the interests of farmers is, we believe, a novelty. Equally so is a paper written by a mortgagor in the interests of mortgagors. This paper claims to be so written. But we intend not only to advocate the interests of farmers and mortgagors, but the interests of all kinds of producers. And we write not only as a New Zealand colonist, in the interests of New Zealand, but also as an Englishman, in the interests of the United Kingdom of Great Britain and Ireland and of her colonies.

"England expects every man to do his duty." It is the duty of a farmer to enquire into everything which decreases the production of the soil. At the present time there is nothing which does this so effectually as the Spirit of Greediness, which on the one hand, in the shape of Freetrade, wants and gets its daily bread and meat and many other things at less than cost price, and on the other hand, in the shape of Usury, by extortionate rates of interest, or excessive rents, wants and gets far more money than the present prices of produce can possibly justify. The editors and proprietors of newspapers are usually town men, who are either hand in glove with, or dependent upon the bankers, bank shareholders, money-lenders, money-lending agents, lawyers, and merchants, who,

In matters of business
Are just like the Dutch.
They love giving, too little,
And getting, too much.

This fact, we believe, accounts in a very great measure indeed for English newspapers having so long advocated Freetrade, and even refused to admit any Protectionist correspondence to their columns. Many of the interests of the above classes are quite opposite to those of the producers. In the United Kingdom bank shareholders have increased their profits by dealing with foreign countries, by opening foreign branches, by foreign loans, and by commissions on payments to and from foreign countries; money lenders have increased their interest by foreign loans; lawyers have increased their business by the home depression resulting from Freetrade ("lawyers live by our misfortunes," as one of Sir Walter Scott's characters sagely observes); and merchants have increased their profits by importing com and meat without paying taxes upon them, like the farmers have done upon (or, out of) the corn and meat which they produced. Yet it is not difficult to show that the interests of producers are really far more the interests of the people, than are the interests of the merchants, lawyers, and money-lending classes. The money which is paid to the farmer for the corn and meat he produces is distributed by him amongst all classes in the shape of rent, tithes, rates, taxes, wages, and payments to tradesmen and mechanics. The money which is paid to the home manufacturer is chiefly paid in wages amongst the artisans. But nearly all the money which is paid to the importing merchant is sent away out of the country.

In grasping after the Shadow of Cheapness, England has been and is, sacrificing the Substance of her Wealth. In order to get a Cheap Loaf, she has been and is, sacrificing her Harvests.

Freetrade, by cheapening too much the prices of produce, takes away the employment and lowers the wages of labourers and artisans, for whose sake alone, as consumers, it is supposed to be so desirable to have food as cheap as possible. But if to have everything cheap in a country means prosperity, then at the present time New Zealand should be the best country in the world for the labouring classes. During the past year, best wheat has sold as low as 2s. 6d. per bushel, best beef at 2d. per lb., and best mutton at three half-pence per lb. Owing also to the prevalent depression all kinds of manufactured and imported articles of use and luxury have been selling at far less than cost price. Yet New Zealanders know well that if farmers could get double the present prices for their com and meat, it would mean prosperity for all classes in the colony, whereas the present low prices mean wide spread distress amongst nearly all classes, excepting the money-lending fraternity and their agents and the lawyers.

There are two sides to every question, and for just the same reason as British merchants object to Protection, because it would tax and lessen their business and their profits, so the money-lending fraternity and lawyers of New Zealand object to the establishment of a State Bank, because it would lessen their business and their profits.

When St. Paul preached the gospel at Ephesus, there was "a certain man named Demetrius, a silversmith, who made silver shrines for Diana, and he called together the workmen of like occupation, and said, 'Sirs, ye know by this craft we have our wealth, ...' So there was a powerful opposition against St. Paul's preaching at Ephesus.

In like manner last session, when the Hon. John Bathgate brought his State Bank of Issue Bill before the Legislative Council, he met with a powerful opposition. This opposition, however, was not so honest as that of Demetrius the silversmith. If it had been, the members opposed to a State Bank of Issue would have said, "Sirs, by this craft of money-lending we have our wealth, and we object to any State Bank legislation because a State Bank reducing the rates of interest, and mortgage, and legal expenses and commissions on loans would decrease our profits. Or, " we do not wish, or do not dare, to do anything which the money-lending fraternity and lawyers of New Zealand would consider to be in conflict with their interests."

Such being the case, it is not surprising that the editors of some of the New Zealand newspapers should consider discretion to be the better part of valour, and should have nothing to say about the establishment of a State Bank, or should refuse to admit correspondence on the subject to their columns.

In March last we wrote a letter to the *Lyttelton Times* on the subject "National Bank," challenging the opponents of a State Bank to show some better reasons against it than that given by Sir Julius Vogel, namely, that the large companies are very powerful, and that any measure introduced into Parliament which they would consider to be in conflict with their interests is not likely to pass. The Editor of the *Lyttelton Times* did not even deign to acknowledge the letter. We then wrote him a note, asking if he had received the letter; but he did not answer the note. We then sent a copy of the letter to the Editor of the *Press*, who published it, but none of the money-lending fraternity accepted our challenge, nor did the Editor have a word to say upon the subject. We

then wrote a pamphlet which was published in Christchurch, December 3rd, 1885, entitled, " The Condition of New Zealand : A Challenge to Sir Julius Vogel, K.C.M.G., and to the Money-lending Fraternity and Lawyers—By Lieutenant Farmer, Q.C., late of Her Majesty's Horse Marines, now a New Zealand Settler." This pamphlet contained a copy of the letter refused by the *Lyttelton Times* and published in the *Press*, and we also remarked therein that both of these newspapers seemed to be like our representatives in Parliament, afraid to advocate anything which would be in conflict with the interests of the banks and money-lending fraternity.

We think that the Editors of the *Lyttelton Times* and of the *Press* place themselves in a very absurd position in having nothing to say for themselves on a question of such public importance as the establishment of a State Bank. A State Bank is either right or wrong. If it is right it means a saving of millions of money to the Colony; an enormous decrease in the rates of interest and taxation which now oppress colonists, and a corresponding increase in the wealth and taxbearing powers of the colony. If it is wrong there must surely be some good reasons to give against it.

A newspaper like the *Lyttelton Times* should either advocate the establishment of a State Bank, or it should point out good and sufficient reasons against it. At the very least it should allow any subscriber a fair field for argument upon such a subject. Considering that it does neither of these things, it is amusing to read the following in one of its leading articles (January 17th, 1886):—

"The time is again at hand for constituencies to return to the Parliament of New Zealand the men of their choice. That is the people's business. They should know enough of the political situation, and of their representative men, to have made up their minds long ere this as to whom they will send forward. We make bold to say that in no country on earth has political education made greater progress than in New Zealand. The wide circulation of Hansard, The Efforts of the Press to Keep the People Well Informed, and the large measure of local government (of a kind) enjoyed by the community, have given the people an unusually large share of that political knowledge which means political power. A people so instructed ought to make no mistakes at the poll." . . .

It appears, however, that the *Lyttelton Times* does not wish the people to be well informed on the subject of a State Bank, and does not wish them to understand that the right granted to the banks, of issuing their own bank notes to the nominal value of about one million pounds, on payment of a tax of two per cent, to the New Zealand Government, is equivalent to the loan of a million sterling, at two per cent, interest from the people of New Zealand to the banks, the Government holding no security against the notes. This is equivalent to a loan to the banks of nearly £2 per head for every man, woman, and child in the colony. Again, as all the gold and silver coin in New Zealand does not amount to two millions sterling, this million of notes which the banks are allowed to issue, represents more than a third of the entire circulating *money* of the colony. Meanwhile the people of New Zealand are borrowing money for public purposes, on public security, from and through these banks at 4 per cent, interest and upwards; and for private Purposes and on freehold security, at all sorts of extortionate rates and charges. Yet the money (so-called!) for which the New Zealand Government and people pay these rates of interest, excepting the two millions of coin required for circulation, is simply paper representing other property, and is no more or less money than the debentures, or title deeds to land, upon the security of which the Government and people of New Zealand get—not money—because they don't want much—but cash credit—from the banks.

We do not want more money in the colony at present, but we do want much lower rates of interest for money lent on freehold security, and much less expensive ways of getting it. These are things which a State Bank could do. But these are just the things which the money-lending fraternity and their agents and the lawyers do not want done. They are like the dog in the manger, they cannot make anything out of their money themselves, and they will not lend it to anyone else at such rates of interest as will allow of the borrowers making any profit. They will not reduce the rates of interest themselves, and they would like to prevent the establishment of a State Bank because that would reduce the rates of interest. They like the idea of a State Bank in New Zealand just as much as a village butcher or baker likes the idea of an opposition shop.

Considering, therefore, the *Lyttelton Times* and the *Press* of Christchurch to be the advocates and dependants of the money-lending fraternity and lawyers, we bring out the *Stockwhip* as an advocate of the farmers, mortgagors, and people of New Zealand.

We challenge the *Press* which professes to make efforts to keep the people well informed, either to advocate or oppose the establishment of a State Bank.

We challenge the Members of both Houses of the New Zealand Parliament to show " any just cause or impediment " why a State Bank should not be established. Or else to show why, as they are paid by the people of New Zealand, and not by the banks, they should study the interests of the banks, and not of the people.

We challenge the lawyers and barristers of New Zealand to show that the establishment of a State Bank would not greatly benefit the people of New Zealand.

As one of the advocates in the great case impending : State Bank *versus* The Money-lending Fraternity and

Lawyers; and the equally great case, Agriculturalists, Pastoralists, and Manufacturers *versus* Merchants; we intend to use the lash of ridicule to the best of our abilities. Nature sets us the example of wrapping up good grain in chaff. Having ourself grown many thousand quarters of wheat, we have a considerable stack of chaff yet remain on hand. We intend to pour it upon the devoted heads of the opponents of a State Bank, and of Protection, in return for the clouds of dust they have been throwing in the eyes of the people. " Joking decides great things, stronger and better oft than earnest can " (Horace x Milton). We therefore add to our reason, rhyme, and to our rhymes, more reasons.

Correspondence.

To the Editor of the Stockwhip.

SIR,—Lieutenant Former has thrown down the gauntlet and challenged Sir Julius Vogel to give a reason why a State Bank should not be established. Sir Julius Vogel appears to be back-ward in accepting the challenge; perhaps he finds it difficult to give a reason. But I think I can find a reason why the Government do not wish to see a State Bank established. It is taken from a letter which Sir George Grey some time ago wrote to the chairman of the New Zealand State Bank League. Sir George says:—"The capitalist companies in fact return the majority of the House of Representatives, and the majority of that House appoints the Legislative Council." Now, who are the largest capitalists in the colony? Why, the Banks: and that these Banks are benefitted by the accumulation of the people's money in the hands of the Government (which money would be lodged in the State Bank if it were established) I will now prove. Sir George refers to an act of Major Atkinson's, who, " when he had the power of lending £225,000 belonging to the Government Life Insurance, in place of lending it to 1500 freeholders at a low rate of interest, lent it all to one Bank, on the security of that Bank's receipt. The Banks at an advance lent it to capitalists, and the capitalists at a further advance lent it to the people, who, by rights, should have had it at first hand and at first cost." Now, whose money is it for which the people are made to pay this heavy interest? I may again quote Sir George Grey, who says:—"It is the people's own money, collected from the people, and kept for safe keeping in the hands of the Government." Yet the Government, simply on the security of a receipt, place it in the hands of a Bank that may fail. Will the electors of New Zealand allow their own money to be lent to foreign capitalists on no better security than a receipt, that these foreign capitalists may lend it again to the people on good freehold securities, and at a high rate of interest, which interest (less that low rate paid by the Bank to Government) arising on the loan of the people's own money, is being drained out of the country to enrich foreigners (i.e., English bank-shareholders) and to impoverish ourselves.

Then Sir Julius Vogel's answer to Lieutenant farmer's challenge may be given in his own words :—" We must not do any thing which these large companies will consider to be in conflict with their interests; for it is essential to remember that these large companies are very powerful, and that any measure they oppose is not likely to pass."

But will the people of New Zealand endorse this sentiment, and suffer these big companies of foreign money-lenders to grow rich on the manipulation of the people's own money?

A. ST. JOHN WHITE,
Chairman N.Z. State Bank League.

Jan. 20, 1880.

Fiddle-De-Dee.

Pawkins the editor sat in his chair,
With a bumptious, important, self-satisfied air,
And a letter he read with arguments fair,
The writer of which was desirous to dare

The bankers and lawyers and mortgagees,
To show why a National Bank shouldn't please
—Not them—but, the people.
(Sometimes however, "*Salus populi suprema est lex*"
Is a quotation calculated an Editor to vex.)

But Pawkins the Editor says, says "we,"
Our valuable journal's the propertee
Of a wealthy and powerful companee,
And the banker, the lawyer, and mortgagee
Love the present rates of high usuree,
And a National Bank they don't want to see.
A National Bank ! Bah ! ! Fiddle-de-dee ! !

And *our* Sir Julius Vogel, K.C.M.G.,
The New Zealand Colonial Treasurer, he,
Who's a very great statesman, (according to "we")
And as bold a financier as often you see;
Says, that he wishes no conflict may be
With the interests of such a big companee,
Or companies, who now make such a jolly big fee,
Or fees,—by means of generous usuree.
A National Bank ! Bah ! Fiddle-de-dee!
We mustn't tease the mortgagees!

No man's so blind as he who will not see,
So deaf as he who will not hear can be!
And as far as a State Bank goes, it is our policee
To be gazing far away,—into infinitee.
What! State Bank Notes ! A forced currencee!
To bring down interest from ten per cent, to three!
We dare not quarrel with our bread, our butter, and cheese,
By so upsetting the bankers, the lawyers, and mortgagees,
And so we'll meet your arguments with Fiddle-de-dees!

A National Bank ! Bah ! Fiddle-de-dee!
"Our reasons explain for our disdain !"
You may write again, again, and again;
We mean to restrain with our might and main
All correspondence that would give unnecessary pain
To the tender heart of the mortgagee!
Understand then quite plain, if you write again
The fire shall retain the paper you stain.
(But "*we*" shall not respond, and no doubt he'll despond,
For what can he do ? Some poor Cockatoo!

Some weeks passed away and then one fine day
Pawkins the Editor sat down in his chair,
And opening a packet gave a start and a stare;
"That letter of Maori's," why what have we here ?
"The Condition of—"; confound that pamphleteer!
It would have been better
To have printed his letter;
Why didn't we print it ?
A poor Cockatoo ! A poor Mortgagor!
How dare he write thus of *our* great Legislator!
Let *him* sow!
Let *him* mow!
Let it snow!
Let *him* hoe!
Let *him* owe!
Let it blow!
Let *his* interest grow!
May the merchants, the lawyers, and mortgagees
Take all *his* profits in commission, percentage and fees.

Confound that pamphlet! I'll just trample it!
I'd like to smash it; I'd like to crash it;
I'd like to hash it; but that would flash it.
I'd like to chastise it,
But that would advertise it.
What can *I* do?

Pawkins the Editor jumped up out of his chair,
As mad as a wetted hen, as cross as a bear.
He knitted his brows, he tore out his hair.
"'Tis the sport," says Shakespeare, "when the engineer
Is hoist with his own petar."

Now any one may read in the *Lyttelton Times*
(Although it is not written in rhymes),
April twenty-eight, eighty-five the date;
"The day is far distant when a learned body could successfully remark,
'I am Sir Oracle, let no dog bark !'
The most dogmatic and infallible decision
Will meet now with nothing but derision
If its unsupported by proper arguments and reason."

This piquant sauce of the *Lyttelton Times'* Editor's
Was no doubt extremely good for the health of the University Senators,
Who wished to insist
That nothing should be missed,
While girls and boys should list

To Swift's *Tale of a Tub*, and together should read
In Terence's *Plays*, and in Voltaire's *Candide*.

There was a letter from "Pater," and one from "Scrutator"
The letter from "rater" declared that such literature
As Terence's *Plays* wasn't fit for our days,
And that 'was debasing, defiling, disgusting;
But "Scrutator," he thought, that girls wore nought,
That boys ought to be taught, such books ought to be bought,
Their beauties be sought, and that no infection need be caught.

Said Mr. Editor, "Why doesn't some Senator try
To make some better reply ? Educated people do cry,
Because they can give no better reason, you see."
(Than Fiddle-de-dee, Fiddle-de-dee!
Indeed if you want a degree,
You must just read Terence's *Adelphi*!)

Says the Ingoldsby bard, "It's uncommonly hard
If an Editor can't draw a moral."
"What's sauce for the gander is sauce for the goose,"
Is a very old proverb, and will do for *our* use.

If an Editor cannot reply,
And cannot give a reason why,
Educated people will certainly cry,
Its because they can give no better reason, you see,
Than Fiddle-de-dee! Gammon and Spinach ! Fiddle-de-dee!

"Moneys to Lend."

Joynt and Acton-Adams, Williams and Millton,
Izard and Loughnan, and John Shackleton,
R. W. Fereday, and Williams and Deacon,
And W. B. Percival, have "Moneys to Lend"
The aforesaid Solicitors their advertisements send
To the *Press*, or the *Lyttelton Times*.
They have Moneys to Lend ! Moneys to Lend!
In various sums from fifty pounds, and
Upwards as high as five thousand;
But if you want less, there's a private pawn office,
The which does profess, to charge 25 per cent, less
Interest than Pawnbrokers charge

Upon Pledges!
(Then what *do* the Pawnbrokers charge ?)

This Canterbury Loan and Investment Company are willing to grant
Ladies and Gentlemen a Loan, who don't want to visit their Uncle or (H) aunt.
To such, a Confidential Messenger will willingly be sent,
So that there should be no unpleasantness in getting the money lent.
And for the benefit of those who don't want to borrow money at all,
They say they'll "Receive money at interest, repayable at call."

Then there's the Atlantic Loan and Discount Office,
M. A. Raphael, the Manager;
And the New Zealand Land Mortgage Company,
With Sir F. Whitaker, Director;
And there the Mutual Loan and Discount Agency, opposite
The Zetland Arms Hotel;
And the Victoria; and the London Loan and Discount
Agencies as well.
All these Companies hare Moneys to Lend!
Moneys to Lend !! Moneys to Lend !!!
Now, isn't it easy to comprehend
How a National Bank would mortally offend
All those Solicitors and Companies who have Moneys to Lend ?
Because it would tend, the Rates of Interest to send
Down to three per cent., you see!
Fiddle-de-dee! Fiddle-de-dee!
Then the Lawyers too, you see, Would get a lesser fee!
And the Pawnbroker, He—Well, he wouldn't love me!
Fiddle-de-dee! Fiddle-de-dee!

How to do it.

The Lyttelton Times reports that there are twenty-five thousand people who say
That they are determined to have the East and West Coast and Nelson Railway
But then some people say, Why, how are we to pay ?
For our foreign debt to-day, On which we send away
Interest, amounts to fifty millions and more.
New Zealand is bleeding at every pore,
And if the rates of interest don't get a good bit lower,
We shall soon have nothing left in our basket and store;
So it would be a great pity we shouldn't put in our oar,
And try to prevent Sir Julius from running us on a rocky shore.
They say, he'd like now to borrow eight or ten millions more,
And to go to his friends on the London Stock Exchange therefore,
Who have Moneys to Lend ! Moneys to Lend!
Save us from our Friend!
And the Money they'd send,

For 'twould only be paper.
Messrs. Meiggs & Sons were really quite willing
That we in New Zealand should spend every shilling,
And the friends of Messrs. Meiggs & Sons seem so very rash,
They'd sacrifice the interests of New Zealand "just to make a splash"
For them the dash, the flash, and the cash!
For us the flash, the crash and the smash!
New Zealanders of every degree, Pray listen to "we,"
Let us join in a League, And stop their intrigue!
If against a State Bank they'll no reason assign,
Let us not whine and repine,
But "jine" and combine
In the League for a National Bank!

Political-Econo-Money-Mania.

The Political Econo-Money-Mania of the United Kingdom teaches :—

- That it is one of heaven's immutable laws that merchants shall be able to buy in those markets where the least money will buy the greatest quantity, and to sell in those markets where the least merchandize will sell for the most money. So that merchants may make much money.
- That merchants must not be taxed on the corn and meat which they import, as this would restrict the trade of the United Kingdom. Which would hinder merchants from making so much money.
- That farmers must be taxed on the corn and meat they produce, as somebody must pay taxes (and of course, as everybody knows, the taxes which farmers pay all come out of the land"), and that it does not signify at all about restricting the agriculture of the United Kingdom, as that is simply ' "a farmer's question."
- That it is a great benefit to the United Kingdom that her foreign trade (that is, the value of her imports and exports added together) should increase, irrespective as to the fact whether the balance of trade is in her favour or against her. Political-Econo-Money-Maniacs agree with Napoleon's saying, that England is a nation of shopkeepers; therefore, what is good for the merchants must be good for the nation, and merchants make as much money out of imports as out of exports.
- That it is impossible that the balances of trade against the United Kingdom should be paid in money, because the amounts are too great. For instance, in the year 1882 her imports exceeded her exports to the value of £160,000,000, whereas the value of all the gold and silver in every shape in the United Kingdom does not amount to so much money.
- That as the United Kingdom has not enough gold and silver to pay one such year's balance of trade against her as that of 1882, and as her present income from foreign investments only yields about £60,000,000 per annum, it is desirable that she should lend so much more paper money to the colonies and to foreign countries as will increase her income by at least £100,000,000 per annum.

Tit-Bit.

Once upon a time a gifted workhouse master in England England bethought him of a simple expedient whereby to test the fitness of a pauper candidate for the Lunatic Asylum.

A large tub was placed beneath a pump. There were two large holes at the bottom of the tub, which would carry away water faster than the pump could supply it. The plugs were taken out of the holes, and the candidate for honours was requested to fill the tub.

If he pumped away without observing or caring that the water ran out of the tub as fast as he pumped it in, the candidate passed his examination successfully, and obtained his degree. (N.C.P., *non-compos mentis* !)

We believe that most political economisers would pass easily.

The Biter Bit.

There is an old story of a 'Jew and a Quaker being shut up together, the result of which was, that the Quaker eat up the Jew and didn't leave a bit of him. That was a long time ago, but the Quaker being very tough survived till quite recently. He, however, met with his match at last. Having had the temerity to take the lease of a farm in England a few years ago, the result was that the Quaker was eaten up by his landlord, just as the Jew had been eaten up by the Quaker so long before. Since then, however, the late Quaker's landlord was compelled to mortgage his farm, and curiously enough the result of this was that the mortgagee eat up the landlord, just as the landlord had previously eaten up the Quaker, and the Quaker the Jew ! Strange to say, however, (according to the last 'Frisco mail) the mortgagee became involved in a lawsuit, and the result of this (as every one might be quite sure) was that his lawyer eat up the mortgagee, just as the mortgagee eat up the landlord, and as the landlord eat up his tenant, the Quaker, and as the Quaker eat up the Jew.

This story is quite true ! It is suggested that some talented individual should write a new children's tale book, and call it "The Cannibal Islands," and introduce this story in the place of "This is the House that Jack built." Of course the lawyer would be carried off to the Cannibal Island and there meet with Poetic Justice !

Printed by ANGUS TURNER, 191 Gloucester Street, Christchurch.

Advertisement.

The Condition of New Zealand.

A Challenge

To Sir Julius Vogel, K.C.M.G.,

AND TO THE Money Lending Fraternity and Lawyers,

By *Lieutenant Farmer, Q.C.*,

Late of Her Majesty's Horse Marines, now a New Zealand Settler.

Price 1s. Post Free 13 Stamps.

Christchurch, New Zealand:

Whitcombe & Tombs, Limited.

Reviews.

The Temuka Leader, December, 1885. says :—The National Bank question is still gaining ground. We have now a pamphlet before us written on this subject, though its title would scarcely lead to that conclusion.....Its literary style is certainly very clear, incisive and pleasant. Every sentence shows that it has been written by an educated, able, well-read man, capable of reasoning closely, and of putting his thoughts in an intelligible manner before his readers It is well worth perusal, and we hope to see it widely circulated."

The Evening Herald, Dunedin, January 5th, 1886, says:—The writer of the pamphlet advocates very strongly the establishment of a State Bank of Issue, and points out the manifold resulting advantages, especially as regards the farmer. The pamphlet is smartly written, and the facts referred to set out in a quaint and vigorous style.....His remarks are terse and pungent, and well worth perusing by all concerned."

The Marlborough Express, January, 1886, says :—"The question of State Banking has long been a matter of interesting theoretical discussion, and anyone who has read the Hon. Mr. Bathgate's pamphlet on the subject cannot, fail to see that it is becoming a matter of practical pounds, shillings, and pence importance to every settler in the colony.....The work of education is being well done by such pamphlets as that, before us, and we hope it will have a great circulation."

Further Report of the Committee of Investigation as desired by the Shareholders at the Adjourned Ordinary General Meeting of the Company, held on the 25th July, 1884.

Committee of Investigation.

- CHARLES L. W. FITZ-GERALD, Esq.
- HENRY GRÈWING, Esq.
- JOHN TAYLOR, Esq.
- ARTHUR H. BAKER, Esq.
- GEORGE B. HOWDEN, Esq.
- R. A. GERMAINE, Esq.

Gentlemen,

In presenting to you the further Report on your Company's affairs, your Committee wish to state that they have as far as possible avoided personalities, and simply state the facts as they occurred.

After the Committee of Investigation had presented to you their Report on the position of the affairs of your Company, you expressed a wish that certain points should be more minutely examined and reported on.

The Allotment of Shares was one of the points, and you will see that the opinion of our Counsel gives hopes of your being able to attack Sir Julius Vogel on the subject of the allotment of shares to himself.

We have thoroughly examined all the facts bearing on the compromised contract for the 4,000 Telephones, but in this case, as you will see, our Counsel does not hold out great hopes that any proceedings could be taken against your late Directors.

We have considered to what extent the assets of the Company necessitate a reduction of capital, and add a recommendation to that effect.

Certain alterations of the Articles of Association appear to us desirable, and they are laid before you.

We also submit an arrangement by which the control of your Company over the affiliated Companies, and the harmonious working of these different concerns, will be assured.

We recommend a Reduction of Directors' Fees in all the four Companies.

The letters which passed between your present and past Directors, referring to the latter's claims for fees, deserve your attention.

We finally add some remarks about the Staff of your Company, the legal expenses, and the settlement with the River Plate Telephone Company.

The adoption and passing of the Report and Accounts for the year ending 31st March, 1884, appears to us to be now desirable, and we think that a portion of the balance (£10,290 17s. 9d.), to the credit of the revenue account, might be used to write off certain items, such as depreciation of plant, bad debts, &c.

£7,050 of the above £10,290 17s. 9d. should not be dealt with as profit, because Mr. Grower was paid a far larger sum than that for the contract of the 4,000 Telephones.

This amount should go to the reduction of goodwill, &c.

Allotment of Shares.

Colonel Gouraud having attempted to cast a doubt on the accuracy of the Committee's Report respecting the allotment of shares in April, 1881, we think the shareholders should be made acquainted with the following facts.

Sir Julius Vogel had allotted to himself 3,330 shares, and for the balance of the 15,000 shares (alluded to in the former report), he handed the Secretary a list of nominees; this list was unfortunately given back to Sir Julius after the shares had been placed in the nominees' names, so no record is left of the parties receiving the shares.

Colonel Gouraud had allotted to himself 3,250 shares, and to his nominees 10,200 shares; of these there is a record, as Colonel Gouraud has placed his name against them in red ink in the allotment book. 1,000 shares were also allotted to Mr. Powers—Colonel Gouraud's nephew—total 14,450.

Mr. Carnegy had allotted to himself 500 shares, and to one nominee 2,000 shares.

In respect to the allotment of shares to Sir Julius Vogel, the following facts have been laid before Counsel, and the opinion thereon is given below.

Sir Julius Vogel sent in a written application for 1,000 shares. In the Allotment Register this 1,000 has been altered into 5,000, and 3,330 shares allotted to him.

The original letter of application was not altered, nor was any further written application made by Sir Julius Vogel.

On December 2nd, 1881, the Director's declared a dividend, and sent a circular round to the Shareholders, in which the following appears :—

I am to inform you that the Directors believe they will be in a position to continue to pay regularly

quarterly dividends, of the same amount, which is equal to 10 per cent, per annum.

There were two further dividends declared; one on the 24th April, 1882, with the accounts of the Company, and one on the 16th June, 1882; since then no dividend.

Sir Julius Vogel sold the greater part of his shares between December, 1881, and May, 1882.

Prices ruling, taken from the Official List of the Stock Exchange:—

On that date marks of business done occur as high as 21/10.

On the 15th May, the price was 2¼ to 2¾, with marks as high as 3.

From this date the shares receded.

We contend that Sir Julius Vogel made improper use of his position as a Director, to obtain a larger number of shares than he applied for, and we have taken Counsel's opinion to see if there is a case against him for doing so.

Counsel's Opinion.

The principle of law applicable to this case is clear. The difficulty is in applying it to the facts. The principle is that an agent, who in the course of his agency, and in the matter of his agency, acquires a profit, must account for it to his principal, unless his principal knew of and assented to his acquiring the profit.

In the present case the agency of the Director in the matter of the allotment of shares was clearly not concluded until the allotment was made. This being so, the way the case strikes me is this—As a consequence of the issue of the prospectus the Company and its Directors either were not or were as between the Company and the applicants bound to allot the total number of shares offered, if they received a sufficient number of applications from responsible persons. If they were not so bound, then to the extent to which the Director rejected applications, he was bound to give the Company any benefit he might derive from the rejection. If, on the other hand, they were so bound, then to the extent to which the Director substitutes his own name for that of an outside applicant as an allottee, he is using his agency with exactly the same result as if he bought those shares or the inchoate right to those shares from the applicant at par and subsequently sold the shares at a premium.

The difficulty is in drawing the line, for there is no doubt that the Director is to some extent entitled to allot shares to himself. A principle may I think be found in this (taking this particular case) that, as regards the 1,000 for which Sir Julius applied, he stood at risk and stood towards the Company in a position in which the Company had rights against him, for if the Company allotted to him he was bound; but as regards the excess he never stood at risk, but acquired the shares, so to speak, despite the Company, and at a time when by reason of the large number of applications the shares had gone to a premium. As matter of logical result, perhaps one ought to say that the Director ought not to receive upon his application more than his proper rateable proportion, having regard to the total number of applications from responsible persons; but I think this is too fine.

To the extent of the 1,000 shares no objection can, I think, be taken, but I am of opinion that as to the excess Sir Julius is liable.

(Signed) H. Burton Buckley.

18, Old Square, Lincoln's Inn,

30th October, 1884.

Your Committee are of opinion that this case might be taken as a test case, and, if the shareholders approve, proceedings will then be taken against Sir Julius Vogel.

If the result of such action be successful, we could then consider the advisability of taking similar action against some of the other Directors.

The History of the 4,000 Telephone Contract.

We think we cannot do better than give you Sir Julius Vogel's own words on this subject, taken from a document

May, 1882.

which he laid before the Board—

"The history of this transaction is rather lengthy. It

Feb, 1881.

dates so far back as when the prospectus of the Oriental Telephone Company was just issued. Immediately thereafter, Mr. Gower published in the papers that he possessed certain rights in the Oriental countries. Negotiations ensued to acquire those rights. I myself negotiated with Mr. Gower to acquire all his rights for the purpose of forming a Consolidated Company like the present one. These negotiations could not be hurried on. Meanwhile the Oriental Vendors were anxious to enable the Directors of the Oriental Company to allot, they having positively refused to do so unless Mr. Gower's rights were first extinguished. The idea at that time was that the Oriental Company, like the United Company, would co-operate with the Consolidated Company, and that the Consolidated Company would have bought out Mr. Gower's rights for the benefit of the Oriental Company, as they did for the benefit of the United Company. However, as I have said, time pressed and Colonel Gouraud, Mr. Cargill and Mr. Bigelow made an arrangement with Mr. Gower by which they undertook to take 4,000 Telephones at Post Office prices. Immediately Mr. Gower got this undertaking from the vendors, he became very indifferent to carrying out the arrangement for the Consolidated Company, and finally broke off the negotiations; and in explaining why he did so he told me he had obtained, through his negotiations with the Oriental vendors, a contract which he estimated at £220,000 in value to himself. He subsequently brought out a company to purchase his rights and asked a very large sum, amongst his assets reckoning this very contract. Through the intervention of the late Mr. A. Scrimgeour the proposed company was dropped, and the present Consolidated Company formed. Before the prospectus was brought out, Colonel Gouraud endeavoured to make an arrangement for extinguishing the contract with the Oriental vendors. Mr. Morris (Ashurst, Morris, Crisp, & Co.), however, advised that it was impossible for such a thing to be done, as Colonel Gouraud was acting in a fiduciary character as a Director of the proposed company, and could not be a party to making away with a valuable asset. The Consolidated Company was formed, and amongst the other things it acquired from Mr. Gower was this contract for 4,000 instruments. This is briefly the history of the transaction up to the formation of the Consolidated Company. The Directors are as well aware as I am of the history of it since then. Briefly it is this, we never could get any answer from the vendors, and they were only 'brought to book' when they found they could not get their money from the Oriental Company, because they could not offer Mr. Gower's rights. In order to obtain these rights and hand them over to the Oriental Company, they formed a company which guaranteed the performance of the contract, and to which we gave a certain recognition, but without releasing the original parties from their contract with us. This new company made one payment in order to obtain the papers and documents so as to enable the Oriental vendors to procure payment from the Oriental Company. When the next instalment became due, the Secretary to the Company wrote a note repudiating the engagement upon the most flimsy pretext, viz.:—"That there had been some intimation received from the United Company." Whether or not there was such intimation mattered not to us; and, as the matter stands, it would seem that this company was formed for the purpose of getting securities out of our hands and then throwing up the matter. Under these circumstances the

May, 1882.

board came to the conclusion last week that there was no option but to promptly and vigorously institute legal proceedings to enforce the Company's rights, and this is to be done with the utmost promptitude."

The price to be paid by the Oriental Telephone Company, originally for purchase of the rights and patents of the Edison party, for whom Col. Gouraud, Bigelow and Cargill were acting, was £50,000 in cash, and £100,000 in fully paid shares; but somehow this seems to have been reduced, owing no doubt to the questions raised by Mr. Gower, as only £40,000 in cash, and £75,000 in shares was given for the joint patents.

The Company alluded to by Sir Julius Vogel was the Telephone Supply Company, Limited, which was registered on the 10th January, 1882, with a capital of £50,000 in £10 shares, the Shareholders being:—

On the 5th June, 1882, a proposal was made by Colonel Gouraud and Mr. Bigelow without prejudice—

"That the Consolidated Telephone Company transfer the responsibility of the 4,000 Telephone Contract from the vendors personally to the Telephone Supply Company, which has a subscribed capital of £10,000; the vendors agreeing to work the Supply Company to the advantage of the Consolidated, and fighting the United Telephone Company, if necessary."

On the back of this document the following was written:—

"Arranged by Sir Alexander Armstrong, Mr. Bigelow, and Mr. Carnegie."

Two Hundred Telephones were delivered to the Telephone Supply Company by the Consolidated, and £1,800 paid for them. No further deliveries took place, and apparently the purchasers and the Telephone Supply Company then raised the unfounded contention that the United Company alleged that the Telephones could not be used in the United Kingdom, and on that ground objected to complete the contract.

(As Colonel Gouraud had throughout taken a very active part in all arrangements between the United and the Consolidated Companies, he must have known that such contention was entirely without foundation.)

An action was then commenced against Messrs. Gouraud, Bigelow, and Cargill, to enforce the contract.

On the 18th August, 1882, Mr. Maton (Messrs. Mackrell, Maton, & Co., solicitors) wrote a long letter to the Consolidated Board, giving the result of a conversation with Colonel Gouraud, who argued that the attempts to enforce the 4,000 Telephone Contract was the chief reason of the hostility of the United, but it was pointed out to him that the United had never put this forward as a reason for disagreement.

Colonel Gouraud, in reply, stated nevertheless that it was a feet, and that he was now in a position to propose that a sum of £5,000 be paid to the Consolidated and the contract cancelled. He further stated that it was an extremely difficult matter to deal with *all* the various interests in the 4,000 Telephones, but that, "for the present week," he had them all in his control, and that if his proposal were at once accepted and the question settled he should be prepared (in the event of further difficulties occurring with the United in the matter) to resign his seat at that Company's Board, and side with the Consolidated as against the United.

The aforesaid action was compromised by the United Telephone Company paying to the Consolidated the sum of £5,000, and £250 was paid as interest. The agreement under which this settlement was made contains no statement that the United Company dispute the right of the Consolidated Company to supply the Telephones to be used in the United Kingdom; on the contrary, it recognises the fact that the benefit of the agreement of the 4,000 Telephones was reserved to the Consolidated Company by the agreement of the 8th April, 1881.

The Agreement of Settlement states : "It is considered by the United Company that the use of the 4,000 Telephones as free Telephones in the United Kingdom would be prejudicial to the interests of that Company, and they have accordingly agreed to pay the sum of £5,000 in consideration of no part of the 4,000 Telephones being used within the United Kingdom."

On the 6th September, 1882, a letter from Messrs. Mackrell, Maton, & Co. was received, enclosing the first instalment of settlement, and asking the Consolidated Company to send a letter to Messrs. Gouraud, Bigelow, and Cargill, stating that the agreement had been signed by the United Company and that the Telephone Supply Company "could now be wound up."

On the 17th September, 1882, a letter was received from Mr. F. A. Grower stating that this compromise did not meet with his approval, and asked for a distinct and formal resolution of the Board, requesting him to sign certain documents.

On the 3rd October of the same year, Mr. Mays (one of Mr. Gower's associates) wrote, threatening an action against the Directors to restrain them from carrying out the 4,000 Telephone settlement; and his solicitors (Messrs. Davis and Co.) in a letter to the Consolidated on the 17th October, write—"You are aware that Mr. Mays knew all the circumstances under which the contract was made with Mr. Cargill and others, and is of opinion that nothing has occurred *since* to justify the compromise," and further they ask for "facts to justify the compromise," and demand a special Meeting of shareholders to be called to consider the question of carrying it out. In the meanwhile, however, Mr. Gower had written to Mr. Mays, advising him not to go on with the action, *as it might injure the Company for years, if not destroy it altogether.*

On the 6th October, 1882, Mr. Maton (Messrs. Mackrell, Maton, & Co., solicitors) wrote to Mr. Gower, "The Board are perfectly satisfied that the arrangement which they have made with reference to the 4,000 Telephone compromise, is, under the circumstances of the case, in the best interests of the shareholders;" and on the 8th October, in reply, Mr. Gower writes expressing dissatisfaction with the settlement, and mentions his repeated statements of facts which had proved to be of no service in preventing, what seemed to him, the sacrifice of the Company's interests.

On the 26th October, Mr. Maton wrote to the Consolidated that he had seen Mr. Mays, and had, *in confidence*, explained *some* of the reasons which led the Directors to assent to the compromise.

Messrs. Davis (Mr. Mays' solicitors) then advised him not to pursue the threatened action, as he could not succeed unless he could prove "*malâ fides*" on the part of the Directors, and thereupon Mr. Mays withdrew.

Your Committee, in reply to their enquiry of Mr. Maton for *the reason* of the compromise, have received the following letters:—

21, CANNON STREET, LONDON, E.C.,

7th July, 1884.

C. L. W. FITZ-GERALD, Esq.

DEAR SIR,

4,000 Telephones.

Since our interview with you a few days ago, we have refreshed our recollection on this matter.

When the Oriental Company applied for an assignment of the patents in the early part of 1882, negotiations took place between the Consolidated Company and Messrs. Gouraud, Bigelow & Cargill, and ultimately an arrangement was made under which Messrs. Gouraud & Co. were to take and pay for an immediate delivery of

200 Telephones, and agree to take the remainder at an increased rate of delivery; the Telephone Supply Company, to whom they assigned the benefit of the contract, guaranteeing the performance of the contract.

Mr. Gower and his associates then, at the request of the Consolidated Company (who had been advised that the assignment could *not be withheld*), assigned the Oriental patents to the Oriental Company at the expense of Messrs. Gouraud & Co.

The Consolidated Company received £1,800, and the 200 Telephones were, we believe, never removed from the warehouse of the Consolidated Company.

In the following May an action was brought by the Consolidated Company against Messrs. Gouraud & Co., claiming performance of the contract for the supply of Telephones, and terms of settlement of this action were approved by the Board of the Consolidated Company in August, 1882, after the determination of the Post Office contract, and eventually carried out. Under this arrangement the Consolidated Company retained the £1,800 they had received, the 200 Telephones were handed back to them, and £5,250 in cash was also paid to them. We should perhaps point out that the rights of Mr. Gower in the Oriental District consisted of the benefit of the contract for the supply of 4,000 Telephones at a *price* which might *vary*.

Yours faithfully,

John Mackrell, Maton & Co.

Not considering this letter satisfactory, we demanded further reasons for the compromise.

21, CANNON STREET, LONDON, E.C.,

Oct. 13th, 1884.

C. L. W. FITZ-GERALD, Esq., 4, Hercules Passage, Threadneedle Street.

DEAR SIR,

We have delayed replying to your letter to our Mr. Maton until our Mr. Godlee's return to town.

The letter to which you refer us, as you will observe, states that we explained to Mr. Davis, Mr. Mays' solicitor, "some" of the reasons which had led the Directors to assent to the terms. We can only state of course the reasons, so far as they were known to us, and necessarily, after an interval of two years, some of these may have escaped us. We must ask you, therefore, to take this letter with that explanation.

It would perhaps, however, save trouble if you would refer to our letter to you on the 7th July last, in which we explained to you the course which events took and some of the considerations affecting the matter. You will recollect that at the time immediately prior to the settlement the relations between your Company and the United Company were in a very strained position and in any negotiations with the United Company the question of these 4,000 Telephones was constantly raised as a preliminary difficulty which must be got rid of. Their anxiety in the matter is best shown by their providing so large a proportion of the £5,250 agreed upon in settlement.

The United Company, moreover, suggested that it had been intended that these 4,000 Telephones should be used in the Oriental district alone, and this view they stated themselves prepared to contest in Court, although the Consolidated Company did not consider it well founded. It must, however, be evident that a direct rupture between the United and Consolidated Companies would have been almost dangerous thing for your Company.

Assuming, however, that the Telephones could have been supplied without restriction, you will observe that two difficulties presented themselves, either they would be delivered in England, the result of which would be an immense increase in the difficulty of discovering unlicensed instruments and a serious interference with the defence of the patents, which your Company acts under and with the business of the United Company, one of your largest customers. On the other hand, they might have been delivered in the River Plate or the Oriental district where your Company supplies instruments, which would simply have been a deduction from the number otherwise supplied by your Company. Their delivery in North America is scarcely a probable result, having regard to the prices ruling there.

A further question existed as to the price at which these instruments were to be supplied by your Company. You will observe that this was to be the same price as Telephones supplied by your Company to the General Post Office "*at the time being*." The Post Office agreement, as you will recollect, was determined on the 17th June, 1882, and no price could therefore be said to be fixed *at the time these matters* were under discussion. What the actual profit would have been, taken even at the Post Office price during the first 12 months, we have no means of knowing, but this will be doubtless familiar to you.

The terms of the settlement besides this provided the Company with ready money, which we believe was of importance to them at this time. How far £5,250, together with the £1,800 previously received and the retention

of 200 Telephones represented the probable profit, we are not able to judge. You will of course recollect that before this time the patents were in the possession of the Oriental Company, the form of the contract itself making it, we think, plain that these patents were to be handed over forthwith and not at the expiration of the contract for the supply of Telephones.

These are some of the reasons, and we think you will agree very cogent ones, which we believe led the Board to adopt the course they did in settlement of the action against Messrs. Gouraud, Bigelow & Cargill.

Yours faithfully,

John Mackrell, Maton & Co.

In conclusion, your Committee would state that the foregoing facts have been laid before counsel, and his opinion is appended.

Opinion.

To the facts stated in this case, it is to be added, that Colonel Gouraud ceased to be a Director of the Consolidated Company on the 11th August, 1881, and that Bigelow continued until the 18th February, 1884.

Under these Articles of Association, it is clear that the Directors had power to bind the Company by a compromise of the action which was brought on the 20th May, 1882, and that power was none the less exercisable by reason of the fact that one of the defendants was a Director of the Company.

Upon the facts stated, the Directors, other than Bigelow, are not charged with any *malâ fides* in the compromise which they made; and on the contrary, there existed in the relations between the United Company and the Consolidated Company reasons which, to the Board of the latter Company, may well have seemed to render it expedient to compromise the action for a much less sum than they might have expected to obtain if they had prosecuted it.

The facts, in my opinion, certainly do not go beyond charging the Board with a mistake of judgment. Directors cannot be rendered personally liable for a mistake of judgment, unless their mistake is so gross as that they can be accused of what is commonly called *crassa negligentia*. There is a passage in Lord Hatherley's judgment in *Overend, Gurney & Co., and Gibb* (L.R. 5 H.L. 494), which is instructive upon this. In my opinion, the Directors, other than Bigelow, could not upon these facts be rendered liable for making the compromise which they made.

As regards Bigelow himself, I do not know whether at the date of the compromise he was a Director of the United Company, as well as of the Consolidated Company, I think he is entitled to say that under Article 90 it was for the Directors of the Consolidated Company, other than himself, to decide as to what was most to the interests of the Consolidated Company, in the matter of a compromise in which he was himself an interested party. But I can conceive that upon certain facts he might be liable for breach of duty, as for instance, if he deceived the Company, of which he was a Director, by using the position of Director of the United Company, to induce that Company to put forward an untenable contention, with a view to drawing the Consolidated Company into a compromise beneficial to himself. But no such facts are alleged. Upon the materials before me, I do not think that any of the Directors of the Consolidated Company could be rendered liable.

(Signed) H. Bueton Buckley.

18, OLD SQUARE, LINCOLN'S INN,

10th November, 1884.

Reduction of Capital.

As intimated in the Report of the Committee of Investigation, a reduction of capital seems absolutely necessary, as the Patents for which so much money was given have gone out of your possession, and the contract with the Postmaster General for the supply of Telephones, from which no doubt it was expected you would derive very large profits, is at an end.

It must also be borne in mind that should the anticipation of your Board be correct as to the payment of a dividend next year (on which subject they see no reason to change their opinion already expressed), that you

could not take that dividend by reason of your not having sufficient assets to represent your paid-up capital.

Your assets amount to the nominal sum of about £360,000, and consist of the following :—

In addition, you have the amount to be received from the United Telephone Company, if that Company elects to terminate the agreement. Stock at home and Abroad, bills due at various dates from the Edison-Grower-Bell Company. Instruments to be supplied under the agreements with the subsidiary Companies. Plant, goodwill of business, and cash in hand or owing the Company.

We do not think that all these assets could be said to be worth more than £170,000, though of course this is only your Committee's opinion on the subject, as you will readily perceive that it is a difficult matter to value securities which have no market price; one thing we may say, we are of opinion that the value of these securities will increase.

A reduction of five shillings per share would bring the capital of the Company down to £168,880, and a resolution to that effect will be brought before you.

Articles of Association.

Your Committee recommend the following changes:—

Clause 51 reads—

Power to borrow

51. The Directors may from time to time, at their discretion, borrow or raise any sum or sums of money for the purpose of the Company, but so that the moneys at any one time owing shall not, without the sanction of a General Meeting, exceed the nominal amount of the capital. The Directors may raise or secure the repayment of such moneys in such manner and upon such terms and conditions in all respects as they think fit, and in particular by the issue of debentures of the Company charged upon the property and rights of the Company (both present and future), including the uncalled capital, or by accepting or endorsing on behalf of the Company any promissory notes or bills of exchange.

For the words "nominal amount of the capital," we would substitute "£50,000."

Clause 87 reads :—

Remuneration of Directors.

87. As remuneration for their services the Directors shall be paid out of the Company's funds the sum of £3,000 per annum [and in addition a sum equal to 20 per cent, of the net profits of the Company made during the financial year or other period included in the accounts submitted to the Ordinary Meeting in each year, remaining over after providing for the payment thereof of a dividend for the period elapse since the last preceding Ordinary Meeting (or in the case of the first Ordinary Meeting since the incorporation of the Company) at the rate of 10 per cent, per annum on the capital for the time being paid up], such remuneration shall be divided among them in such shares an proportions as they shall determine.

We propose that "£1,500" be substituted for "£3,000, and that from "per annum" to "paid up" be erased.

Clause 89 reads:—

89. The office of Director shall be vacated:—

When office of Director to be vacated.

- *If he become bankrupt, or suspend payment, or file a petition for liquidation of his affairs or compound with his creditors.*
- *If he be found a lunatic or become of unsound mind.*
- *If he shall absent himself from the meetings of the Directors during a period of three calendar months without special leave of absence from the Directors.*

We propose to add:—

"(d.) If he hold or accept any other place of profit or office under the Company, with the exception of that of Managing Director."

Clause 90 reads :—

90. No Director or intended Director shall be disqualified by his

Directors may contract with Company.

office from contracting with the Company, either as vendor or otherwise, nor shall any such contract or any contract or arrangement entered into by or on behalf of the Company with any company, corporation, or partnership of, or in which any Director shall be a member, or otherwise interested, be avoided, nor shall any Director so contracting, or being such member or so interested, be liable to account to the Company for any profit realized by any such contract or arrangement, by reason only of such Director holding that office or of the fiduciary relation thereby established; but no such Director shall vote in respect of any such contract or arrangement.

We propose that in place of this the clause shall read :—

"No Director shall contract or be personally interested in 'any contract with the Company; but no contract or arrangement entered into by or on behalf of the Company with any company or corporation of which any Director shall be a member, or officer, shall be avoided, nor shall any Director, being such member, or officer, be liable to account to the Company for any profit realized by any such contract or arrangement, by reason only of such Director holding that office, or of the fiduciary relation thereby established; and such Director may vote in respect of any such contract or arrangement."

Clause 112 reading :—

Director may hold other office.

112. A Director may hold any other office under the Company in conjunction with his office of Director.

Will be struck out.

Change in the Directorate.

The Boards of the Consolidated, The River Plate, The Telephone Company of Austria, and the Edison-Gower-Bell companies, have been in the past almost identical one with another, it is now proposed that there shall be three Directors for each of the three subsidiary Companies, and that these Directors, nine in number, shall constitute the Board of the Consolidated.

In recommending this scheme to the Shareholders, we call attention to the fact that there is every reason to believe that it will work harmoniously, the Boards will be practically independent, and yet by attending at the Consolidated Board Meetings each Director will gain a knowledge of what is being done by the other Companies, so be able to take a grasp of the whole business, and also advantage of any improvement, &c., which may be suggested.

We think it would not be wise to limit the Boards of the Companies to three Directors, as this might lead difficulties in the appointment of any very desirable gentlemen wishing to join one of the Boards, but would leave matter for individual consideration of the respective subsidiary Companies.

Directors' Fees.

We propose that the fees for the nine Directors be reduced from the sum of £3,000 authorized by the Articles of Association to the sum of £1,500; and as your Company is so largely interested in the subsidiary Companies as a holder of debentures and shares in the undertakings, that letters be addressed to the various Boards requesting them to reduce (for the present at all events) the Directors' Fees in the case of the River Plate Company, to an amount, say of £600, formerly £1,200; in the Austrian Company to, say £500, formerly £1,200; and in the Edison-Gower-Bell Company to, say £300.

The Boards of the subsidiary Companies at present are :—

RIVER PLATE TELEPHONE COMPANY.

- Mr. John Taylor, *Chairman*.
- Sir Alexander Armstrong, K.C.B.
- Major Henry T. G. Fitz-Gerald.

TELEPHONE COMPANY OF AUSTRIA.

- Mr. Henry Grèwing, *Chairman*.
- Mr. C. L. W. Fitz-Gerald.
- Mr. R. E. Bateman.
- Mr. Josef Wessely (local).

EDISON-GOWER-BELL COMPANY. (At present.)

- Colonel Gouraud.
- Honourable H. Spensley.

- Sir A. Armstrong, K.C.B.
- Sir J. Vogel, K.C.M.G.

Colonel Gouraud, Sir Julius Vogel, and Mr. Spensley thus far have retained their seats at the Edison-Gower-Bell Company's Board, so the control of that Company is still in their hands, but it is only a question of time.

The revised Board will be:—

- Mr. Arthur Baker.
- Mr. R. Van Zeller.
- Mr. J. H. Buckingham.

In connection with the Edison-Grower-Bell Telephone Company of Europe, we find that the large item £23,380 9s. in the Balance Sheet of that Company was a liability incurred by the Directors of a Company called the

EUROPEAN TELEPHONE & ELECTRICAL MANUFACTURING CO.

Capital £800,000, in £450,000 Preference and £350,000 Deferred Shares.

The date of the Prospectus of this Company is 2nd July, 1881.

The Directors were—

- F. A. GOWER.
- J. L. MONTIFIORE.
- Sir A. ARMSTRONG, K.C.B.
- Sir JULIUSVOGEL, K.C.M.G.
- R. M. ROBERTSON.
- M. M. MOORE.
- J. H. DE RICCI.
- L. SOLOMANS.

This European Telephone Company did not float.

If the floating of this Company had been a success, the Edison European Company and Mr. Edison (for whom Colonel Grouaud was acting as Agent), were to have received £78,500 in cash, and £75,000 in Deferred Shares.

The liability for expenses, incurred to the amount of £3,380 9s. be got rid of somehow. Was this, or was this not, the cause of the agreement which Sir Julius Vogel on the one hand, and Colonel Gouraud and his party on the other, arranged in Paris, by which the Edison-Gower-Bell Telephone Company of Europe came into existence, and was by that agreement, made to assume the liabilities created by still the European Company? [We believe there is a further sum due by the Edison-Gower-Bell, for Solicitors' charges, We are not certain on this point.]

No prospectus was issued of the Edison-Gower-Bell, and no capital subscribed for, other than the 15,000 Shares of £1 each, which the Consolidated bought at par, as stipulated by the agreement between the two Companies.

As to the Italian business by which the Edison-Gower-Bell Company paid £1,000 to Colonel Gouraud, and expended a further sum of about £880 in goods, &c.

Colonel Gouraud alone has the key to the solution of this business, but that gentleman does not seem inclined to state in plain language what are the real facts of the case.

Sir A. Armstrong has been applied to for information as a member of the Board at the date of the Edison-Gower-Bell agreement; but beyond stating the fact that the agreement was made in Paris by Sir Julius Vogel and brought back for confirmation by the Board of the Consolidated, he could give us no further information on this head.

The papers of the Company have been searched and the solicitors applied to in the hopes of obtaining the original heads of this agreement, but they are not forthcoming.

You are already aware that Colonel Gouraud re-joined the Board in January, 1883, as Deputy-Chairman, at £1,000 a year, yet in spite of the circular sent round to the shareholders, which states—

"That no part of the £1,000 remuneration as provided was drawn by me, I having voluntarily surrendered my right to it."

Your Board has received and answered the following letters:—

34, WALBROOK, LONDON, E.C.,

18th August, 1884.

DEAR SIR,

I have to request that you will be good enough to forward me a cheque for the amount of the special remuneration due me from the 31st March, 1883, to the date of my ceasing to be a Director of the Company.

Yours faithfully,

(Signed) G. E. GOURAUD.

CHAS. CURTOYS, Esq.,

Sec. Consolidated Telephone Company.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

23rd August, 1884.

DEAR, SIR,

Your letter of the 18th inst. was yesterday submitted to the Board of this Company, and I am instructed to inform you that you will shortly receive a further communication on the subject.

Yours faithfully,

(Signed) Charles Curtoys,

Secretary.

Colonel GOURAUD,

34, Walbrook.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

1st September, 1884.

DEAR SIR,

With further reference to your letter of the 18th inst. my Board desire me to express their astonishment at your claiming fees in the face of the statement of Sir Julius Vogel at the meeting of 1883, when, with the Directors' concurrence, he stated that no fees were being drawn while the Company was paying no dividend. Further, in your own circular to the Shareholders, and in the circular of Messrs. Spensley and Carnegy, both expressly state that you had voluntarily relinquished your fees for the year 1883.

As to your special remuneration as Acting Chairman during the absence of Sir Julius Vogel, it can be proved that the resolution voting you £1,000 per annum was never passed at a Board Meeting, but was irregularly added to the minutes of a meeting which had been held previously. It is also understood that you as Chairman of the Company instructed the Auditors to place in the Balance Sheet the figures £104 3s 4d as your special remuneration up to the 31st March, implying that that was your total claim for "special remuneration" up to that date.

I am further instructed to remind you that the Report and Balance Sheet have not yet been passed; but even if they had the Board hardly think that under the circumstances, as to the passing of the resolution, that you are entitled to claim this remuneration.

I would call your attention to the fact that the books of this Company show a sum of £141 5s 6d to your debit and for which amount a cheque will oblige.

Yours faithfully,

(Signed) Charles Curtoys,

Secretary.

Colonel GOURAUD.

34, WALBROOK, LONDON, E.C.,

4th September, 1884.

DEAR SIR,

In reply to your letter of the 1st inst., I have to say that I entirely demur to its contents, and would again refer you to my Letter of the 18th ult., which I hereby beg to confirm.

I am, &c.,

(Signed) G. E. Gouraud.
CHAS. CURTOYS, Esq.,
Secretary,
Consolidated Telephone Company.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

24th September, 1884.

DEAR SIR,

Your letter of the 4th inst., has been considered by the Directors of this Company, and I am instructed to inform you that they can only confirm their letter to you of the 1st inst.

Yours faithfully,

(Signed) Charles Curtoys,
Secretary.

Colonel GOURAUD.

Messrs. Carnegy and Spensley have followed Colonel Gouraud's example. ELLERY COURT, NORWOOD,
Aug. 18th, 1884.

DEAR SIR,

I shall feel obliged by your informing me the amount of fees due to me by your Company, from April, 1883, to the date of my ceasing to be a Director, and I beg such amount may be sent to me at the early convenience of the Board.

Yours faithfully,

(Signed) P. Carnegy.

C. CURTOYS, Esq.,
Secretary,
Consolidated Telephone Company.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

23rd August, 1884.

DEAR SIR,

Your letter of the 18th inst. was yesterday submitted to the Board, and I am instructed to inform you in reply that the Directors cannot see how any fees can possibly be due to you, as Sir Julius Vogel stated at the Meeting of 1883, *with the Directors concurrence*, that the Directors would—it really was, were drawing no fees while the Company was not paying a dividend. This, in connection with what passed at the Meeting in July last,

must, my Directors consider, convince you that no fees are due to you.

Yours faithfully,

(Signed) Charles Curtoys,
Secretary.
P. CARNEGYP, Esq. C. I. E.

ELLERY COURT, NORWOOD,

Sept. 13th, 1884.

DEAR SIR,

I beg to acknowledge receipt of yours of the 23rd ult. The Board appear to be under misapprehension. Neither directly nor indirectly have I relinquished my claim to such fees, as under the Articles I am entitled to. I therefore request that that claim may be acknowledged and liquidated with the least possible delay .

I remain,
Yours faithfully,

(Signed) P. Carnegy.
The Secretary,
Consolidated Telephone Construction and Maintenance Company, Limited.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED.

24th September, 1884.

DEAR SIR,

Your letter of the 13th inst., has been considered by the Directors of this Company, and I am instructed to inform you that they can only confirm the letter to you of the 23rd August last.

Yours faithfully,

(Signed) Charles Curtoys,
Secretary.
P. CARNEGYP, Esq., C.I.E.

12, EARLS COURT SQUARE,
SOUTH KENSINGTON, S.W.,
LONDON,

Aug. 22nd, 1884.

MR. C. CURTOYS, *Secretary,* CONSOLIDATED TELEPHONE, &C., COMPANY.

DEAR SIR,

I shall be glad to receive a cheque for the fees due to me from your Company.

Yours,

(Signed) Howard Spensley.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

1st September, 1884.

DEAR SIR,

Your letter of the 22nd ult., has been submitted to the Board, and I am instructed to inform you in reply that the Directors cannot see how any fees can possibly be due to you as Sir Julius Vogel stated at the Meeting of 1883, *with the Directors' concurrence*, that the Directors would—it really was, were—drawing no fees while the Company was not paying a dividend.

This in connection with what passed at the Meeting in July last, must, my Directors consider, convince you that no fees are due to you.

Yours faithfully,

(Signed) Charles Curtoys,
Secretary.
The Hon. H. SPENSLEY.

12, EARLS COURT SQUARE,

September 17th, 1884.

MY DEAR SIR,

Re Directors' Fees.

You are seemingly labouring under some mistake. The Directors' fees are a debt under *seal* and take priority over ordinary debts due by the Company. By the Articles of Association the Directors are entitled to £3,000 a year.

So far as I know, Sir Julius Vogel never relinquished his own or his Co-directors' fees, and speaking for myself alone, I never authorized him to relinquish my claim on the Company. I shall be glad to receive a cheque for the amount due to me.

Yours,

(Signed) Howard Spensley.

CHAS. CURTOYS, Esq.

Secretary,
Consolidated Telephone Company, Limited.

CONSOLIDATED TELEPHONE CONSTRUCTION AND MAINTENANCE COMPANY, LIMITED,

24th September, 1884.

DEAR SIR,

Your letter of the 17th inst. has been considered by the Directors of this Company, and I am instructed to inform you that they can only confirm the letter to you of the 1st inst.

Yours faithfully,

(Signed) Charles Curtoys,
Secretary.
The Hon. S. SPENSLEY.

Staff at Factory.

We do not recommend any further change in the staff, which has already been reduced to as low a limit as

appears advisable.

At a future date we propose removing all the subsidiary Companies from the offices (Colonel Gouraud's, 34, Walbrook) at present occupied by them, and accommodate them at the Factory, where we have ample space unoccupied.

It will probably be to your interests that an office be rented in the City, to be used as a Board Room for all the Companies, and the cost divided amongst them. As the Factory is rather far off for gentlemen to go to who are engaged in other business in the City, and to whom time is an object, we hope by this means to have good attendances on the Board days.

Accounts and Solicitors' Bills.

After further deliberation your Committee decided not to incur the expense of having an accountant in to examine the books of the Company, as they could find no particular point to look into, and it appears useless to go into the ordinary business accounts, which have already been checked and audited.

The solicitors' bills have been looked into, and a lump sum offered to Messrs. Mackrell & Co. to settle those owing by your Company up to the 31st March, 1884.

[This offer having been declined, your Committee suggest that the bills be examined and the costs taxed.]

The Terms of the River Plate Settlement were as Follows:—

"That for the outstanding debt at the 31st March, 1884, your Company was to receive £20,000 in 9 per cent, debentures, and the balance of £8,440 was to be paid for in 9 per cent, preference shares, £5 each, at the price of £4."

One of the stipulations in the settlement was that the River Plate Company should, on demand by the Consolidated, pay off £500 of the above debentures every month.

This option has not been exercised for the present, as we think it would be most prejudicial to your interests in the River Plate, that that Company should have to find a sum equal to £6,000 per annum, in addition to the interest on the 9 per cent, debentures, and the 9 per cent, cumulative dividend on the preferred shares, and further we do not think it advisable that the 9 per cent, debentures should be paid off, as they form a satisfactory investment.

decorative feature

S. Straker and Sons, Printers, London and Redhill.

IMPERIAL FEDERATION LEAGUE. VICTORIAN BRANCH. Temporary Offices : TOWN HALL, MELBOURNE, Where Members are enrolled daily. SANDS & MCDUGALL LIMITED. LITHOGRAPHERS, MELBOURNE.

Executive Committee

Appointed at the Public Meeting held at the Town Hall, Melbourne, on 5th June, 1885.

- The Mayor of Melbourne, Godfrey Downes Carter, Esq., Chairman.
- The Right Rev. Dr. Moorhouse, Bishop of Melbourne.
- His Honor Mr. Justice Holroyd.
- The Hon. E. Langton.
- G. H. F. Webb, Esq., Q.C.
- J. L. Purves, Esq.
- Professor Elkington.
- P. Moloney, Esq., M.D.
- John Blyth, Esq.
- Mr. Councillor Wilks.
- R. G. Benson, Esq., Hon. Treasurer, 32 Collins Street East.
- M. Lang, Esq.
- R. Balderson, Esq.
- Jas. Macdougall, Esq.

- Andrew Rowan, Esq.
- David Bennett, Esq.
- W. E. Murphy, Esq.
- A. G. McIntyre, Esq.
- J. E. Phillips, Esq.
- C. J. Fairfield, Esq.
- T. L. Parker, Esq.
- H. U. Alcock, Esq.
- Benjamin Douglas, Esq.
- E. G. FitzGibbon, Esq., Hon. Secretary, Town Hall, Melbourne.

Imperial Federation League

Victorian Branch.

Report of Public Meeting

Held in the

Town Hall, Melbourne,

ON Friday Evening, 5TH June, 1885,

GODFREY DOWNES CARTER, ESQ., *the Right Worshipful the Mayor of Melbourne, in the Chair.*

Published by Authority of the Executive Committee.

Together With

A Statement of the Objects and Rules of the League.

And

Suggestions for the Formation and Organisation of Local Sections of the Victorian Branch League.

Temporary Office of the Branch : Town Hall, Melbourne.

Stillwell and Co., Printers *Melbourne* : Collins Street East. 1885.

Price Sixpence.

Imperial Federation.

Great Meeting in the Town Hall.

A public meeting of "citizens of Melbourne who desire to maintain the integrity of the British Empire and to bring its parts into closer union," convened by Mr. Godfrey Downes Carter (the mayor), was held in the Town-hall, on Friday evening, June 5. The doors were besieged for some time before the hour fixed for their opening, and when the meeting commenced the hall was well filled, the balconies and south gallery being chiefly occupied by ladies, for whom and their escorts these had been considerably reserved. The period of waiting was pleasantly wiled away in listening to national and patriotic airs played on the great organ by Mr. David Lee, whose performances were acknowledged by the most cordial applause. As the speakers filed on to the platform the organist played the National Anthem, and the audience rose *en masse*.

The Mayor presided, and amongst the gentlemen on the platform were the Bishop of Melbourne, Mr. Justice Holroyd, Professor Elkington, Professor Morris, Messrs. Ham, M.L.C., E. Langton, G. H. F. Webb, J. Blyth, R. G. Benson, H. J. Langdon, J. M'Dougall, D. Bennett, W. E. Murphy, A. G. M'Intyre, T. L. Parker, E. G. FitzGibbon, Councillors Terry, Wilks, and Peirce, Dr. Moloney, Dr. Blair, Dr. Robertson, Messrs. W. G. Lempriere, J. Smith, C. R. Blackett, S. Leon, J. D. Emerson, G. W. Taylor, and a large number of other gentlemen.

The MAYOR, who upon taking the chair was greeted with loud applause, said :—Ladies and gentlemen.—Before introducing to you His Honour Mr. Justice Holroyd, who will move the first resolution, I desire to say a few words as to how and why this meeting has been convened, as I see that doubts have been circulated in the press as to who might be its promoters. (Hear, hear.) The answer is very simple; like, I presume, the greater number of those I see confronting me this evening, I have, to use the words of the late Duke of Wellington, been "trying to guess what was on the other side of the hill," with regard to the future destiny of the British Empire; and noticing the great interest that this question—this greatest of great questions—has excited in the old country, and that an Imperial Federation League has been formed there, numbering amongst its members some of the brightest and ablest of England's sons, I have many times wondered why the request of that League that the colonies should inaugurate branches of the parent association, had not been complied with. I waited for a long time hoping that someone or other would take the necessary

steps to form a branch in Australia. Finding, however, that no one did so, some months ago I determined, rightly or wrongly, to take the initiative myself. (Cheers.) And invited a number of gentlemen to meet me, whose names are on the programme which has been circulated amongst you, and I found that with scarcely one exception they coincided with my opinions and considered that this was an opportune time to start such a branch, it being a period of political peace, and when public enthusiasm had been aroused by recent events—(cheers)—when I may say there has been such a shaking of the dry bones among the people of our race as has not occurred previously during our life-times. (Loud Applause.) They further agreed with me that this should be a non-political movement as far as local party politics are concerned, and we therefore decided that until after this meeting had been held, and until we had placed the case fairly and squarely before the people of Victoria, we would not invite the co-operation of politicians, because we felt that if we did so it would be very difficult to keep quite clear of the suspicion of being influenced by party motives—(hear, hear),—and at this moment we require the assistance of men of all shades of politics. We want all to be for the state, and none for themselves. (Cheers.) We next decided unanimously that we should not pretend to place any scheme of Federation before you. What we wish to do is simply to endeavour to rouse the people to a sense of the necessity of Federation, if we are to remain a part of the great British Empire. (Loud cheers.) I have been told, ladies and gentlemen, that there is a section of the people of this country who [unclear: lo] not believe in Imperial Federation—Applause and "No."—and I have also been told that those unbelievers are young people. (Applause.) Well, I desire here, on behalf of my sons, and of the young of this colony generally, to give that statement the most emphatic denial. (Loud cheers.) I say that of these young people we are very proud. We are proud of their successes at the Universities, not only here, but in the old land, and of their triumphs in all manly sports, on the [unclear: iver,] in the cricket field and elsewhere; but We, their fathers, know perfectly well that [unclear: hey] owe us everything they possess, even their existence, and that in a few short years We shall leave them what little we have not Already given them, and amongst that little we shall leave them as a sacred trust the [unclear: raditions] of our race, and we feel quite satis-[unclear: ed] that they will be true to them. (Loud [unclear: hears.]) Mr. Froude told me, when he was [unclear: ere] recently, that the thinking men of America were beginning to see that the probable outcome of the Federation movements [unclear: oing] on throughout the world would be the [unclear: nion] of all English speaking peoples,—loud [unclear: siheers]—and I say that he who tells me that [unclear: ur] worthy sons are so small in their ideas [unclear: hat] they cannot look to such a future with [unclear: ope] and with anxiety, grossly slanders our [unclear: oung] people. (Cheers.) I say that that is the [unclear: uture] that we and they do look for, and why? [unclear: iot] merely for our own personal advantage—which will be considerable—but because we [unclear: now] perfectly well that the manifest destiny of the Anglo-Saxon race is to carry civilisation [unclear: nd] liberty wherever they go, and once united [unclear: s] one people they will carry them to the [unclear: reater] part of this habitable world. (Cheers.) [unclear: will] not trespass upon you further, but will [unclear: sk] Mr. Justice Holroyd to move the first [unclear: esolution.] (Cheers.)

Mr. Justice HOLROYD, who was received with loud and prolonged cheers, said,—Mr. Mayor, Ladies and Gentlemen, and my Fellow-citizens of Victoria—(loud applause),—I have been requested to move the first resolution this evening, and that is this :—

"That, in order to maintain the integrity of the British Empire, and to bring" its parts into closer union and co-operation, some form of federation is essential."

What does that resolution assume? You all know that the British Empire is composed of many widely-dispersed communities, some of them already great nations, and others growing rapidly to become great. Whoever votes for this resolution will signify his belief that these communities, as they increase in population and expand in power, should not fall away from each other, should not pursue each an isolated career unmindful of kindred ties and of the influence for good which union produces, but should combine for common interests and common objects, and for those interests which combination makes common. (Loud cheers.) For I tell you that combination creates unity of purpose as well as it effectuates concerted designs. (Applause.) Nations are like politicians; as soon as they coalesce they begin to assimilate. (Applause and laughter.) That is what the resolution assumes. What does it affirm? That, to effect the purpose of combination amongst all parts of the British Empire which shall some day lead to a combination of all English-speaking peoples, a league is necessary. What does a league mean? Two things—there are two principles—one clearly admitted already by the Imperial Federation League, and another which, to my mind, is the corollary upon it. The first is a comprehensive scheme of international defence—(cheers)—in which every member of the British Empire shall bear a proportionate part; and the second is a voice for each member in controlling the external policy of the Empire. (Cheers.) We are not now, at our first meeting, to consider means; we are here to consider principles, and I am trying to point out to you the meaning of this first resolution, more particularly because I wish every man and woman and child that I can influence to adopt it with their eyes open. (Hear, hear.) Now, I know well enough that there are many men whom I am very far from despising, whose opinions are worth

hearing, weighing, and deeply considering—(cheers)—and those men think that in the event of war between Great Britain and another foreign power, the colonies of Great Britain are placed in an unfair position of great peril. (Cheers.) I do not deny that, and I know to what it has led in many thoughtful minds, whose opinions, I beg you to mark, I most sincerely respect, though I differ from them. (Cheers.) Many men think that that leads necessarily to separation; Why? Because they say if a war ensues between Great Britain and a foreign power we colonists would be exposed to the risk of invasion in a cause for which we care not a jot, and which may be in our opinion an unjust one. (Cheers.) Gentlemen, I know that opinion as well as possible, and I know the conclusion to which it leads. But apart from all question of sentiment, I venture to think the conclusion is wrong. (Cheers.) And I will tell you why. Do you think that if any strong nation wants a pretext to invade a weak one it cannot find it? (Laughter and cheers.) And, suppose we colonists were separated from Great Britain—or I would rather say from the United Kingdom of England and Ireland—(cheers)—to-morrow, and some foreign power, shall we say Russia, wished to invade us; and, if Russia had that desire, what would she say? That our ocean fleet of steamers, laden with wool and grain and gold, had troubled her cruisers in the southern seas. (Laughter.) And, if she should afterwards sack Melbourne, what would she call the act? She would call it "an incident"—(laughter)—and "trust that it would not embarrass our future amicable relations." (Laughter and cheers.) Well, gentlemen, and if we were separated, and if that great misfortune, which God for-fend should happen, did happen, and this Australia of ours was invaded by any great power like Russia, or even France—for noble as the French people are, we can never depend upon a French Government—"Hear, hear," and cheers)—I say if that great misfortune should happen, what would be our best chance of safety, supposing us to have "cut the painter?" Bravely as our handful of men would fight to prevent this country falling into the hands of the enemy, and I know they would do that—they come of English, Scotch, and Irish blood, and, of course, they would fight—(cheers)—they inherit that spirit from those from whom they got every good thing that they have in this world—from their ancestors—(cheers)—but bravely as they would fight, the chances are they would be beaten. And if we were beaten down, where would be our best chance of safety? In this, that the grand old mother country, although discarded and cut off, would say—"We will never let our children perish." (Loud cheers.) Gentlemen, that is sentiment. (Hear, hear.) But I tell you this that sentiment is a living force in this world—(cheers)—which every statesman and every man of action has to take into account, and if that day, which I pray to God may never come, should come, then there will live in the minds and hearts of all Englishmen the memory of the New South Wales contingent and Mr. Dailey! (Cheers.) That is the meaning of sentiment, and it is by sentiment alone that we can awaken enthusiasm and kindle a great idea. (Cheers.) When we come to details, we talk business. (Laughter.) We look at them in a hard, practical way; and that is what, if you become members of this society, you will have to do. (Laughter.) You are asked to help us. We have difficulties enough before us. But what should we do? Because of the very number and magnitude of these difficulties, why, we should tackle them at once. ("Hear, hear," and cheers.) And recollect that we shall be only a small part of a vast society, a contributing member of an enormous circulating library. (Cheers.) I trust, therefore, no man will think that because he cannot see the way to the solution of these difficult problems at the outset, a multitude of men may not find the way in the future. (Cheers.) I have only one more word to add, and that is, beware of false friends. (Cheers.) There are men in this community, who are opponents of this movement, but dare not avow it. (Hear, hear.) All those who are really sincere in their desire for the closer union of the vast circle of British communities, wish to be honestly and adversely criticised, for the simple reason that the more and the more truly they are criticised, the more able they will be to understand the difficulties which beset them, and to find means to overcome those difficulties. (Hear, hear.) But there is one thing which I hate, and against which I will fight with all my might, and I hope you will too, and that is the man who, while pretending good will towards this movement, tries to daunt us at the outset of our career by predicting inevitable failure. (Cheers.) I now ask you, with all your heart and soul, to carry this motion with acclamation. (Loud and continued applause.)

The CHAIRMAN called upon the Hon. Edward Langton to second the resolution.

Mr. LANGTON said:—Mr. Mayor, ladies and gentlemen,—The discussion which has been going on for many months past in the old country has familiarised the minds of most of us with the leading features of the proposition which has been so eloquently put before you by Mr. Justice Holroyd. Wise and thoughtful men in the old country have come to the conclusion, having experience of the peculiar needs of colonists, that the permanent relations of the several parts of this the proudest empire the world has ever seen, ought not to be left to be determined either by the exigencies of party, or by the chapter of accidents. (Cheers.) Gentlemen, party, no doubt, is an almost indispensable feature of representative Government; but there has been a tendency, and very many men have recognised and deplored it—there has been a tendency manifested in high quarters, and especially during the last quarter of a century, to prefer the interests of party to the interests of the people, and to put the immediate interests of the Government of the day before the permanent welfare of the people at large. (Cheers.) I am not alone in expressing that opinion, and I might refer to two authorities with which I do not

always agree. But a few days since there appeared a leading article in *The Argus* upon this very subject, and speaking with approval of the sentiment I have expressed, the writer said, referring to public feeling and sentiment in England "It is deplored that a fatal change is passing over public men, that they have ceased to lead, and have come to consider only the public opinion of the hour." In the other leading journal, *The Age*, a writer, dilating upon the same topic went further still, and uttered the sentiment which possibly needs some qualification, that "nearly all modern wars spring from the party necessities of politicians in office." Now, I ask, has not profound wisdom been displayed by the friends of the colonists in England in declaring that our ultimate destinies shall not be determined by influences like these? (Cheers.) How disastrous those influences under some circumstances may prove, history furnishes at least one striking illustration. We have but to cast our minds back a little more than a century, to the time when Lord North's Government was in office, when the principles that *The Argus* and *Age* denounce in the paragraphs I have read were in full force; when what Professor Seeley called the "newspaper view" of the question prevailed, and when the interests of the party in power were preferred to the interests of the people at large. At that time, you will recollect, a disastrous severance took place, once and for ever, between two large sections of the British race. By a majority of 270 to 78, the House of Commons preferred the retention of Lord North's Government in power to the preservation of the Empire; and by doing that, what did they do? They sacrificed to the British people one half of a great continent, and sent adrift to shift for themselves millions of the very pick of our own kith and kin. That was the price paid on that occasion for the triumph of a Government. The full and most disastrous results of that act have possibly not yet been seen. The unity of a State, the aspect which it presents to the world, possess an influence far beyond the precise material influence which its armies and navies can produce. Do you recollect when the late Lord Beaconsfield was in power—(cheers)—the profound astonishment that was created throughout Europe by the appearance at Malta of 7,000 of Her Majesty's dark soldiers from India? Every statesman in Europe at once asked himself the question: If it is possible for this little island in the North Sea to bring 7,000 of these people here, why not 70,000? I think you will agree with me that in actions such as this lay the genius of the departed Statesman. (Cheers.) But a more recent case has occurred. I heard a letter read the other day which had been received from a Victorian now in London, and who is in a position which affords him peculiar facilities for ascertaining the feelings of the people in England and throughout the Continent on questions affecting the relations of the Empire and the colonies, and in that he said "No words I can employ would convey to you an adequate idea of the profound impression that has been created in every court in Europe by the appearance of the New South Wales contingent in the Soudan." (Cheers.) Coming as it did a few years after Lord Beaconsfield's masterly stroke in the Mediterranean, it forced European statesmen to the conclusion that though the bond which has hitherto existed between the different parts of the Empire, has seemed a light one, it is no sham—(hear, hear)—but the people whom they never reckoned upon would make their appearance from all parts of the globe—(cheers)—to defend that grand home of freedom from which we came. (Loud applause.) And now, gentlemen, to come back to the illustration I was just employing. What would have been the impression throughout Europe on that occasion if from another greater Britain on the other side of the Atlantic, still under British rule, there had come a message that 50,000, or 100,000 men if need be, were ready to cross the Atlantic to defend the home of their fathers? (Cheers.) I say that we can only estimate the results of a rash dismemberment of the Empire by viewing it in such a light. If some such combination were possible, if all Saxons were united when the home of Saxondom was threatened, I say that we could have no better security for peace than that union would afford. (Loud cheers.) But, gentlemen, if we ought not to allow our destinies to be controlled by the influences of party, ought we to leave them to be decided by the chapter of accident? I will dispose of that in one sentence of a writer in *The Times* some years ago, who summed up the whole question in the words—"The chapter of accidents is the bible of the fool." But I may be asked, what have we to complain of in our present relations? Why should we seek to draw closer the bonds that bind us to the mother country? I answer that if you look into the matter you will find that those relations are not entirely satisfactory. It is not long ago since a meeting was held in this hall at which no complimentary opinions were expressed at the conduct of the Colonial authorities, and the Colonial Office in that business of New Guinea. (Cheers.) It will not be the part of statesmanship to repeat that conduct, for it would perhaps put too severe a strain on the loyalty of the people of these colonies. (Loud applause.) And that is not the only case I can produce. When these discussions were going on here, the Colonial Office referred the entire question of the relations of England and Germany in the Pacific to two officials, one from Downing-street, who has since been appointed to a position in Fiji, and the other the German Consul at Sydney. Strange to say, so far as I can discover, that Commission was allowed to sit and make its report without one word of authoritative protest on the part of these colonies. And still more recently we have had another illustration. We desire not only Federation for the whole Empire, but special Federation amongst ourselves. ("Hear, hear," and cheers.) To promote this, a conference, as you know, was held not long ago in a neighbouring colony. Conclusions were arrived at, and a bill drafted and adopted by at least four of the colonies concerned; but without any consultation

with the authorities of these colonies, the minister in charge of the bill in the House of Lords has introduced a clause which, I do not hesitate to say, will make the bill more a measure to bring about the permanent dismemberment of Australia than to secure its permanent unity. (Hear, hear.) Now I think, when you reflect upon these several points to which I have referred, that you will arrive at the conclusion that it would be no mark of wisdom or of statesmanship to allow matters to remain in the present position. It is better to anticipate the ill consequences of a mistake than to make that mistake. You may be led by circumstances to do something that you would regret in your calmer moments. I hope nothing of the kind will happen, but we have to deal with men, and men are human, and we must consider their sentiments and feelings in determining their permanent relations. Therefore I say, on account of the unsatisfactory condition of our relations at the present time, we ought to look with kindly and appreciative feelings to the men in the old country who, casting aside all party aims, have banded together in an Imperial League to promote the settlement of this very question, and to relieve us of the danger that lurks in the future. (Cheers.) Just a word now as to what is to be gained by Federation. Mr. Justice Holroyd has told you the importance of one combined system of defence. I go further. I think one great consequence of Federation would be that an anomaly in our system would be removed, and that throughout the British Dominions there would be one navy and one army, in which the status and discipline of all branches would be similar. If that would not produce superior efficiency, then I have altogether mistaken the possible consequences of the present system. I have heard, and I believe it is correct, that amongst those who are responsible at the present time for the defence of this colony there is no difference of opinion at all on the point. Indeed, the suggestion was made by Admiral Tryon that if actual war occurred it would secure the efficiency of our means of defence if all the naval forces of Australia were put under his control. It has been my fate, or fortune, to administer the Defence Department more than once; and with special means of discovering the defects of that defence system I came to the same conclusion years ago, and nothing has occurred since to alter my opinion in the least degree. Besides, if that change is made, as I believe it will be made, I do not think the Colonial Government would be called upon to pay nearly so much as at the present time, for they would only be required to bear a fair and equitable share of the cost of defending the Empire, (Cheers.) Well then, gentlemen, look at the altered conditions under which warfare is carried on in modern times. When Nelson won Trafalgar—(loud cheers)—we did not want coal for our ships, but under the highly complicated system of modern naval warfare, coal, to propel the ship, is of as much consequence as either men to work the guns or ammunition to fill them with. We have in these colonies an important coaling station, and the defence of Newcastle is as much a matter of Imperial as it is of colonial concern. (Loud cheers.) And this furnishes us with an additional reason why we should promote a Federation which would bring about that result. But, gentlemen, we are told that no scheme at the present time is possible. I do not think for my part that it is at all necessary to go into that matter at present I do not wish to shirk that part of the question, but it is not a new objection. It was anticipated so long ago as a century and a quarter, and you will find in the speeches of Edmund Burke an effective answer to it. When it was said that the parts of the Empire were too far apart to exist under one Government, what did he say? "I cannot remove the eternal barriers of the creation, but what nature has disjoined in one way, wisdom may unite in another." (Cheers.) And recently Mr. Forster, to whom every colonist is under a debt of obligation, said "No scheme which can now be devised, and no system which can now be defined, would adequately express the feelings in men's minds." (Cheers.) The real question which we have to determine tonight, is whether we prize and mean to preserve our British birth-right. For my part, I regard that as the most precious of my possessions and I would not sacrifice it for any party or any Government, or for any consideration whatever. (Cheers.) I have such faith in what Tennyson called

*"Our crowned republics' crowning common sense
That saved her many times."*

that I believe the best thing that can happen for the world, is for the United Kingdom to be the paramount authority in it. And I will tell you why. Because the British people—whatever individual Governments may do, and though we may find men who lend themselves purely to party ends—the British people at heart are sound. They do not care for glory; they do not go to war for glory: they do not go to war for aggrandisement; they recognise the mission which Providence appears to have cast upon them, and they are prepared to fulfil it—the mission of promoting freedom, of securing justice, and preserving peace throughout the world. (Loud and prolonged cheers.)

Mr. D. BENNETT, who was called on to support the resolution, said:—Mr. Mayor, Ladies, and Gentlemen,—The readers of a good old book will remember the passage which says that the people were all with one accord in Solomon's temple. (Laughter.) Now, sir, I am not going to compare the Town Hall, Melbourne, with Solomon's temple, except in the one particular, that all the people here seem to be of one accord. Cheers, and "No.") Australians—to quote the words of Puff in the play of "The Critic"—"when they are of one mind, their unanimity is wonderful." (Hear, hear, and laughter.) Seeing that so much unanimity prevails in the meeting—(Cries of "No")—it would surely be unnecessary for me to delay you by any lengthened

remarks in support of the resolution so ably proposed and seconded by the two gentlemen who have preceded me. There is an opinion prevalent in some quarters that separation from the mother country is desirable. (Hear, hear, and "No.") Now, sir while I claim as a settler in Australia the fullest right for myself and my fellow colonists to manage our own affairs—(Cheers)—in our own way—(Cheers)—I cannot see that there is anything to be gained by actual separation from the mother country. (Cheers.) Federation, sir, is a word that has become rather popular of late, but Federation to my mind does not imply that we are to give up the right to govern ourselves in the way that suits us best, but simply that upon some general questions, such as national defence and other kindred subjects, we should have federal action, and we can well federate with the other parts of the British Empire without giving up our own liberty of action in matters affecting only ourselves. (Loud cheers.) I feel quite certain that although there are indications in some quarters that Federation is not thought to be desirable—(A Voice: "Intercolonial Federation")—I am quite sure that the great bulk of the people are quite satisfied that Federation is not only desirable, but absolutely necessary. (Cheers.) Surely it would be unnecessary for me to recall the remembrance of our native land, which we love so well, and of whose history we feel so proud. Who is there among us who does not feel a burst of enthusiasm going through his mind when he recalls the memory of the noble deeds done by the old country, and who amongst us would refuse to participate in such deeds if the necessity arose for them to be performed again? (Cheers.) Assuming for one minute, sir, that the Australian colonies did separate from the mother country, let but a foreign power cry "Havoc," and let slip the dogs of war, the Australians with one voice would cry out, "We will support the mother country against foreign aggression." (Loud and prolonged cheering.) Sir, that is the sort of Federation we require; we do not want to be bound to the mother country in any other way than as a means of defence against foreign aggression—Surely, sir, patriotism, if nothing else, would induce us to support the mother country, and look for her support in return if any difficulty arose. What better illustration of patriotism could there be than in those spirit-stirring words of Sir Walter Scott—

*"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land."*

(Cheers.) I think it is unnecessary for me to take up your time further, and I will simply call upon you to vote in favor of the resolution which has been already proposed and seconded by His Honor Mr. Justice Holroyd and the Honorable Edward Langton, (Loud cheers.)

Mr. WHITELAW (speaking from the body of the hall) said—Mr. Mayor, before you put the resolution, I ask permission to say a word. (Cries of "Platform.")

Mr. Whitelaw ascended the platform, and having obtained permission to speak, said:—Mr. Mayor, Ladies, and Gentlemen,—You will probably think I am playing a bold part here to-night when I tell you I have risen to move an amendment ("Hear, hear," and "No, no.") To put myself right with the meeting I will first read the amendment, and afterwards make a few remarks. The amendment I propose is as follows :—

"That, in order to unite and strengthen this portion of Her Majesty's dominions, a society be formed of men of all parties to advocate and support the federal union of the Australian colonies. (Hear, hear.) That this meeting is further of opinion that the time has not yet arrived for an Imperial federation such as that proposed by Mr. Justice Holroyd."

(Cheers, and dissent.) I have been some 48 years in this and the adjoining colony of New South Wales. I have six Australians, the youngest of whom is 28. ("Hear, hear," and laughter.) I have 21 young Victorians—gumsuckers—(Cheers and laughter)—and I expect very shortly to be a great grandfather, (Laughter.) For these reasons, ladies and gentlemen, I think I have a right to speak. "Hear, hear." I speak on their behalf—"hear, hear"—and it strikes me very forcibly that this resolution which is now before the meeting endangers their political and social rights. (Cries of "No, no," and "Yes, yes.") The resolution itself is unmeaning, and I am very much surprised that such a resolution should be submitted to such an intelligent meeting as this. (Cries of "Oh !" and confusion.) I will read it, gentlemen, and then let us judge for ourselves. "That in order to maintain the integrity of the British Empire, and to bring its parts into closer union and cooperation, some form of federation is essential." What meaning the words "Some form of federation" conveys to you I really cannot understand. To me it is quite incomprehensible. It means nothing. (Cries of "Time," and confusion.)

His WORSHIP said :—I will ask you to give Mr. Whitelaw a quiet hearing. It must be a very poor cause indeed which cannot bear the criticism of all that can be said against it. Mr. Whitelaw has assured me that he will only occupy a few minutes, and I will ask you patiently to grant him a reasonable time.

Mr. WHITELAW resuming, said:—I have no fear of the meeting before me, but it is the gentlemen on the

platform behind me that I am afraid of. (Laughter.) I say "Some form of federation" means nothing. We have a right to know what we are committing ourselves to if we vote for this resolution, but there has been no explanation given by any of the speakers who have addressed you to-night as to what form of federation they propose. I hope this large and influential meeting will not entertain the idea of voting for the motion. When I was a boy at school, and wanted to refer to something of which I did not know the meaning I called it a "Thingamy-bob." (Laughter.) Now this "Some form of federation" is simply a "thingamy-bob," and I am sure no one understands it' (Laughter.) I may take this opportunity of mentioning that the Australian natives have an association here, which numbers more members than there are persons in this room, and they have passed a resolution unanimously condemning this proposal. (Cheers.) I noticed by the newspapers to-day that the chairman was furnished with a copy of this resolution, which might be read to the meeting. I will conclude by moving the amendment which I have read, and I do not wish to occupy your time any longer.

HIS WORSHIP read the amendment, and asked if anyone would second it.

Mr. H. LEONARD, who ascended the platform, said Mr. Chairman, Ladies, and Gentlemen,—I should think myself wanting in moral courage if I did not come forward as an Australian and enter my protest against the resolution. (Hear, hear.) Some years ago, when in conversation with the late Sir John O'Shanassy in the hall of the Assembly, some mention was made of Imperial federation. Sir John said : "As soon as Australian federation comes on the board, Imperial federation will be drawn across it as a red herring." (Hear, hear, and laughter.) English statesmen can see that there is a glorious nation rising in the south with many grand institutions, many of which they have not had the pleasure of enjoying yet. (Hear, hear, ironical cheers, and laughter.) We have many liberties which the men of the old country still have to enjoy. (Hear, hear, confusion, and a Voice : "What are they?") Anyone who says that we have any desire to separate from the mother country utters a slander upon us. (Cheers.) I think the manner that the New South Wales men responded to the call is a denial of that statement. I, therefore, have much pleasure in seconding the amendment. ("Hear, hear," and dissent.)

HIS WORSHIP the MAYOR said:—I desire to say that only the last part of this document which I have read is in the form of an amendment. The rest is surplusage. I will now call on the Right Rev. Dr. Moorhouse.

Dr. MOORHOUSE (Bishop of Melbourne), who was received with prolonged and enthusiastic cheers, said :—Mr. Mayor, Ladies, and Gentlemen,—I was to have proposed another resolution, but as an amendment has been moved upon the first motion I have asked leave of the mayor, and I ask the leave of this meeting, to speak to that amendment (Cheers.) With the first portion of what is called the amendment I heartily agree. I am in favour of colonial federation. (Cheers.) With the second part of it I cannot agree. (Cheers, and "Why?") Because it says the time has not arrived. It does not contradict, you see, either the desirability or necessity of ultimate federation, but it affirms that the time has not yet arrived for it (Hear, hear.) To that question I will now, if you please, address myself—(cheers)—because I believe the time is fully ripe. (Cheers.) I saw it stated in one of the newspapers that a great authority at the Colonial Office had expressed some doubt whether there was any great sentiment of attachment to the Empire in the colonies. Well, of course, if there were room for that doubt, federation could only be a futility. (A Voice.—"Sentiment") It could be nothing but a futility, for you cannot bind together by an outward bond those who have not a sentiment of mutual attachment to one another. (Cheers.) But now, is the allegation true that there is no such sentiment of attachment here to the mother country? (Cries of "No, no," and "Yes.") I am in a position, ladies and gentlemen, to affirm on this platform that it is not, and, what is more, to advance the proofs of it (Cheers.) You remember when the Russians attacked the Afghans, and when even Mr. Gladstone was constrained to use decisive language—(cheers and hisses)—we all thought war was imminent. Well, I chanced to be in the country at that time, so I laid what I thought to be the existing situation before a considerable number of meetings in townships which, for their character and their population, were admirably representative of Australian opinion, at least of Victorian opinion. (Cheers.) I laid it before them thus :—"Gentlemen, a deceitful, tyrannical, and aggressive power having overrun Central Asia, has made an unprovoked aggression upon the British empire. We have done nothing to invite attack; it was prompted simply by a savage lust of war. Will you let your dear mother land be smitten by the sword of the despot and never lift a hand to help her?" What was the answer? The men jumped to their feet, waved their hats wildly in the air, vociferating cheers which were astonishing even for Australians, and saying they would live and die for the old land. (Enthusiastic and prolonged cheers, a large section of the audience rising and waving their hats and handkerchiefs). That is the feeling in Australia, let who will say to the contrary, for I have witnessed it. (Cheers.) Now, on the other hand I ask you is there any such feeling at home towards this colony and these colonies? I have heard men say "no," but I hold in my hand a proof that it is a slander. (Loud cheers.) When two ladies I am acquainted with at home read that the colonies had rushed, sword in hand, to the side of the Imperial mother country, they were so penetrated with gratitude that they determined to get their neighbours to sign a memorial conveying the feelings of the mother country. (A Voice.—"Name.") What could the name signify to any man? One of the ladies was a Mrs. Burrows, wife of a barrister, and the other was a particular friend of hers. Now I do not suppose the gentleman is much wiser. These are foolish questions. Well,

gentlemen, these two ladies went and got their neighbours to sign this memorial. The persons whose signatures are attached to the memorial are men who live in different parts of the land, but the majority of them are my old friends and former parishioners in the great parish of Paddington, and the neighbouring parish of Kensington. (Cheers.) Now, it is a very short memorial, and therefore I will venture to read it to you. It is this:—

*The People's Memorial: A tribute of respect and affection to Australia from English hearts and homes.
To the Right Rev. the Lord Bishop of Melbourne.*

We, whose names are written on the following pages, are anxious to express the delight and gratitude with which we have heard how deeply our brothers and sisters in Australia and elsewhere sympathise with the mother country in this her hour of peril and perplexity. We warmly thank those who have come forward to fight for us in our battles, and we assure those who remain at home that England will never feel that she stands alone, when she can thus count upon the love and service of her children in the colonies.

Now, gentlemen, 4,000 names are appended to that memorial—(Cheers)—and the ladies tell me they only stopped getting signatures because they were tired out (Hear, hear.) They likewise tell me that the signatures were given with an enthusiasm that would have cheered us and warmed our hearts; that men who were asked to sign replied, "Sign, aye, with both hands;" and others, again, said, "Sign, I should think we will; this is no red tape, the bishop will tell it to the people." (Loud cheers.) A number of dock labourers in Paddington asked to be allowed to sign, because, said they, "We have brothers and sisters in Melbourne, and we want them to know what the folks at home feel." (Cheers.) And others again said, "Will the bishop write to us? Tell him the memorial comes from the people's hearts." (Cheers.) Now, ladies and gentlemen, I dare say there may be little enough of love, amity, and unity in the regions of red tape, but these feelings glow in the hearts of living people, and I say that there is a bond of union and affection between England and her colonies which no brute force can break, and which I think not even domestic jealousies can dissolve. (Cheers.) I say the time is ripe, for here are the proofs of it—(Cheers)—and the question only remains for us—Is it worth our while to endeavour to make this affection, which is proved to exist, an abiding feeling? (Cheers.) I think it is, and again, in opposition to the mover of the amendment, I must say that the time is ripe to make the attempt. (Hear, hear.) We are passing into an era of world empires. Ever since the great Roman Empire was broken to fragments no successful attempt has been made to reconstitute a world empire. Charlemagne tried it in the ninth century; Napoleon tried it in our fathers' days; but both failed. Charlemagne's empire broke to pieces after his death, that of Napoleon during his life. (Hear, hear.) But Professor Seeley has warned us that there are at least two states—one in the east and one in the west—Russia and the United States—that have in them all the conditions of world dominion. Their territories are vast, their populations are numerous and rapidly increasing. They are bound together by unity of race, by language and by institutions; they have the instinct and the lust of empire. (Hear, hear.) That being the case, we have to face this problem:—The United States in 50 years will have a population of at least 100 millions, and the population of the Russian Empire, now 80 millions, will, if it increases at the same rate, reach the portentous total of 160 millions—I believe the one would prove our friend, the other our foe. (Hear, hear.) We see clearly that the next lead of Russia is upon India. (Hear, hear.) What are we going to do to keep pace with the advance of our enemy so as to have a hope of making a successful resistance to any attack? (Hear, hear.) Now then, let me speak to young Australia. (Hear, hear.) Do try to get above the horizon of parochial politics. (Hear, hear.) I would repeat my warning, because in the time that is coming none but great states will be able to live. (Cheers.) The European Governments see that, and with quick instinct are preparing for the future. (Hear, hear.) What is the movement which has had the most influence in the last quarter of a century in Europe? what has caused its wars? what has excited its deepest impulses? Why, the desire for unity, begun in Italy, and completed in Germany. (Cheers.) These states feel, and know, that they cannot live in the future, unless they are large enough, for it is an age of the renewal of universal empires; and so Germany, finding that she has done all the unification she can upon the home ground, is going forth into the world to enlarge the area of her dominions and increase the numbers of her children as colonists. (Hear, hear.) Bismarck knows what he is doing; he came to New Guinea, and has gone to Africa, with a purpose, and that purpose is to absorb, if he can, those territories, and to increase upon them, if he may, those that belong to the German people. (Hear, hear.) In times past European nations were like pipkins—all floating along a tributary stream—and when thrown together by the current and eddies, they were not much worse for the collision, but they and the tributary stream of human life that carries them are going to be thrown into the great ocean rivers—the Amazons of cosmic life—and there they will have to be knocked against the great iron pots of the United States and Russia, and it wants no prophet to tell what then will be the fate of the poor pipkins. (Laughter.) Now, those who are writing to our papers and telling us that Australia will be all the better for separation from England—"Hear, hear," and "No, no"—for then she could live, a kind of undisturbed Arcadia in the loneliness of the Southern Seas—those persons can never have thought of such conditions as were laid before you by Judge Holroyd. (Hear, hear.) How could the gentleman who moved the amendment say that the judge did not refer to the substance of his resolution. (Cheers.) He brought it out admirably, and showed you

clearly that if a great power wants to gobble up a little one, it will very soon find cause for it. (Hear, hear.) It is only the old proverb of the lamb and the wolf. (Hear, hear.) If the lamb cannot be devoured for muddying the water above, it can be devoured for not doing it. (Hear, hear.) Depend upon this, if Germany—I say Germany because I don't want to be harping always upon our known enemies—(Hear, hear)—if Germany wanted Australia for the purpose of increasing her area and increasing the number of her forces for the awful world battle that she sees is coining, do you think she would stop because Australians are not Germans? (Laughter.) What were the Canadians?—Frenchmen. Did England stop because the Canadians were Frenchmen when she wanted to swallow up Canada? (Laughter.) Not she; she swallowed up Canada, and then she swamped the first colonists by alien colonists, and Germany would find no place on this globe so admirable a country to receive the overflow of her swarming hives as this great Australia of ours. (Cheers.) For, see what she would do. She would have here a strong German community, not enlisted under a foreign banner like the United States, but she would have them under her own flag, a splendid contingent of powerful men lying upon the flank of her great Eastern foe. (Hear, hear.) And, therefore, if we federate with the home Government we do this—we take security that we do not lie at the mercy of any power, whatever it be, that has the ambition, and thinks it feels the necessity, of enlarging its area and multiplying its people. (Cheers.) Another question I would like you to consider is this. Is it better for the world in general that England or that Germany should lead the future, should be the Venice of the future, with the sea for her streets? Well, I say in a moment, from obvious considerations, England—I mean, of course, as Mr. Justice Holroyd explained, the United Kingdom of Great Britain and Ireland. (Loud cheers.) And why? Because of her insular position, because of her colonies girdling the world, because of the nautical genius of her people, because of her enormous commerce. (Cheers.) But let us try this conclusion by applying it to two practical questions now being solved. Which is the race fittest to occupy the vacant spaces of the world and fittest to protect and to lead the backward races of the world? (A Voice: "The Anglo-Saxon," and cheers.) Let us take the first. Which is the fittest race to occupy the vacant spaces of the world? Are we to say, whatever race it is, it is not the British: that it is best for us that we fall out of the rank of the leading and ruling people; that we suppress our instinct of empire, and make ourselves as comfortable as we can, each in his little corner, until we are swallowed up by the deluge of the great coming fight? Are we to say that we feel our strength waning with every year, or are we to say that we look upon the history of the mother of human freedom as the discipline of the British races for high service to mankind? Do you British men feel yourselves worn out and your work done?—"No, no!"—that you are members of an effeminate and emasculated race, that cannot lead the great files of humanity as they are marching on to freedom and happiness? No! Do you feel that? The man that says that knows nothing of the British people, and he is no true British man himself. (Cheers.) My friends, we are a great people, born to lead, born to teach, and to guide, and to bless, and therefore, because when we go into a country we try to establish institutions that are encouraging and conservative of freedom and civilisation, we are the fittest race to fill the vacant spaces of the world, and consequently are the fittest to help, to protect, and to guide the backward races of mankind. (Cheers.) Why do we cling to India? I daresay partly because we have it, and partly because we have the strong man's determination not to be driven out by insolent force—(cheers)—and also, and mainly I think and earnestly believe, because we feel that the British race has a beneficent mission in India. (Cheers.) We are keeping the crowded millions in that continent from falling into hopeless and destructive strife, and by wise legislation and just administration no truthful man can deny that we are largely contributing both to the moral and material development of the Indian people. (Cheers.) And shall we give up all that at the insolent demand of the Muscovite? ("No.") Shall we turn all those gentle Aryan brothers of ours over to the tender mercies of the Northern Bear, that with his iron claws he may tear to pieces at his leisure that fair fabric of civilisation which it has taken us a century to erect? No. If the Russian hordes come over the northern passes of India, we will hurl them back into their deserts. (Loud applause.) If we are the race that is fittest to fill up the vacant spaces of the world, and help the backward races, and if we desire the solidarity of British interests and British privileges all over the world, then I say we ought to have a voice in determining how those material interests shall be managed. (Cheers.) For, look, what is the alternative? We must either separate from England in order to escape Imperial dangers, or federate with England to gain Imperial privileges. (Cheers.) And can we separate in this era of world kingdoms? ("No.") No, a thousand times no; because of the sentiment of patriotism, because of our enlightened self-interest, we cannot, we dare not separate. (Loud cheers.) What follows, logically? We make the union a more real union, and give more power of control and a better representation to those who are willing to spend their blood and their treasure in the defence of the whole. (Hear, hear.) One word more, and I have done. I have heard it said tonight, as I have heard it said before, that there are great difficulties connected with the subject. Of course there are. But how do we answer that? By doing as the mover of the amendment besought us? By throwing crude schemes before you? No; that is not the way to proceed. We should ask,—Is the end we seek a great one, is it a necessary one, is the British race wherever it lives persuaded of that fact? Then, if it is so, difficulties are nothing but things to be overcome. (Cheers.) Look at what Bismarck did. He had to federate

Germany. And what was Germany? A set of hostile kingdoms and principalities, which stood opposed to one another in arms, and had therefore inherited jealousies, suspicions, and hatreds, which are always begotten of such collisions. It was one of the hardest problems ever set to the human mind; but Bismarck said that Germany must and shall be one, and therefore found the means. Do you mean to tell me that we have no Bismarcks in the British race—that our statesmen are so degenerated that, given an end of supreme national importance, they cannot find a way to it? Well, then, I say we shall have to make new leaders, or import them. (Cheers.) We are a great race, with a great past, with great faculties, and a great future, and we will have no leaders who show themselves unmindful of these facts. Therefore, I say, let England frankly recognise our power to legislate for our local affairs. And on the other hand, let it give to us, who are proved to be ready to make sacrifice in the common cause, an effective voice in the decision of such questions as what shall be the amount of our war contingent, and of our war contribution. Let it adopt some such Federal constitution as that suggested by the Government of the United States. By so doing, I believe that it might put an end to its Irish difficulties, and make the future of our race more glorious and more fruitful to the world of the blessings of peace and freedom, than ever its past has been.

The bishop resumed his seat amid loud and prolonged applause.

Mr. JUSTICE HOLROYD briefly replied. He said:—Ladies and Gentlemen,—I don't wish to occupy more than two or three minutes of your time, but an amendment has been proposed which shows me that the character of this resolution has been by some profoundly misunderstood. (Hear, hear.) First of all, I ask nobody to concur in the resolution who is not convinced of its necessity. (Cheers.) And I endeavoured distinctly to intimate, in face of the difficulties that were before us, that if we adopted the resolution, if we believed the idea to be a true and right one, we nevertheless invited criticism and suggestions of all kinds, and did not attempt to impose upon anybody at this moment any particular scheme whatever. (Cheers.) We have got to seek for everything. We only say, that if we can federate, we want to find out how. (Cheers.) His Honor concluded by an earnest appeal to young Australians to honour the parents to whom they owed their birthplace, and the country from which those parents sprang.

The CHAIRMAN.—The mover of the amendment has complained that I did not read a letter conveying a resolution of the Australian Natives' Association, and which I was requested to communicate to the meeting. It was from the Melbourne Branch No. 1 of the Australian Natives' Association, and the reason why I did not read it was because, as I came on to the platform, I received a telegram from the Chairman of Directors of the whole Association, to a contrary effect, and as I had no desire to sow discord amongst that body, I decided to say nothing about either resolution or telegram; however, as the complaint has been made that it was unfair of me not to read the resolution, I will now place both before the meeting. The resolution is as follows:—"That, in the opinion of this branch, Imperial federation is inadvisable, and would entail a serious burden on, and curtail the privileges and independence at present enjoyed by the colonies." The telegram, which is signed by "Alexander J. Peacock, chairman, board of directors, Australian Natives' Association, runs thus:—"Should Melbourne branch resolution, *re* Imperial federation, be read, kindly explain that such a course is against rules last adopted, which provide that all branches' decisions on public topics be towards through board of directors, the Association having been committed through branches' actions, which sometimes may be decided upon at a small meeting, without previous notice." (Cheers.) I hope the mover of the amendment will now be satisfied.

The amendment was then put, when about a dozen hands were held up in its favour, and when the question to the contrary was put, two-thirds of the meeting rose spontaneously to their feet. The motion was then put, and amid enthusiastic applause the Chairman declared it carried almost unanimously.

The CHAIRMAN called upon Mr. G. H. F. Webb, Q.C., to move the next resolution.

Mr. WEBB said:—Mr. Mayor, Ladies and Gentlemen,—At this late hour of the evening I do not propose to address you at any length. If I had a little more time I should endeavour to put the subject more fully before you, but still there are one or two prominent points which I think it is desirable should be fully understood in connection with the very important question we have met here this evening to discuss. We are met here to-night for the purpose of considering the question of Imperial Federation; and it seems to me that at the outset the first question we should thoroughly understand is, what do we mean by federation? What *is* federation? Perhaps the best definition of the term is that given by Professor Freeman, when he says:—"A federal commonwealth in its perfect form is one which forms a single state in its relations to other nations, but which consists of many states in relation to its internal government," and I apprehend that this is the sole end and aim which we now have at heart—that the British Empire as a whole, including its colonies, should present one front as a single state when dealing with the outside world and foreign nations, and at the same time that every member of that Empire should be essentially an individual and separate state when dealing with its own internal management and affairs. I think we are all agreed that whilst we should federate for the purpose of defence and for various other purposes of Imperial concern, we should ever retain the right of self-government so far as all internal matters are concerned. (Hear, hear.) In dealing with this subject it seems to me that we must approach the

consideration of the question with a firm conviction that in the perhaps not far future we must either have voluntarily a more complete federation of the Empire, or we shall inevitably have involuntarily forced upon us the ultimate disintegration of the Empire. The question is are we going to stand by and allow the Empire to be disbanded by a centrifugal force, or are we going to do our best by all means in our power to draw closer together by a centripetal force the various members of which this grand Empire consists? We know that in everything in this world, whether political, moral, or physical, if we do not grow we must decay—if we do not go forward we must go back; and the question is—Is the British Empire to go on with a more substantial unity to increased strength, notwithstanding the difficulties which we may see ahead, or is it to be allowed to decay and fall to pieces? If we do not coalesce for the purpose of keeping the Empire intact, it will become a question whether the Empire as a first-class power will continue to exist at all. Looking at the population and area of the British Isles alone, now that empires of large areas and immense populations are springing up, what chance would our dear old country have if its whole Empire were confined within the area of the four great seas? It then behoves us, if we reverence and respect our fatherland, to take every step in our power to maintain it as an empire in its proper place amongst the nations of the earth, and with some degree of the power and influence upon the world which it has exercised in times past (Cheers.) A hundred years ago the British Empire consisted of the British Isles and very little else, and comprising as it did then a comparatively limited area and small population, the constitution then in existence was sufficient, and answered all purposes, both for internal management and external diplomacy. All related to the same one country, and was managed by the same one parliament. But now that the Empire within it comprises dependencies or colonies encircling the whole globe, we find that the same constitution and the same mode of government which was adopted, and rightly adopted, for the government of the country, so long as the British Isles and the Empire were co-terminous, is not adapted to the government of that Empire when it consists of many different communities scattered all over the world. Then what are we to do? Are we to say we will adopt the same form of government for all offshoots, and every offshoot shall manage its own internal matters, and its own external relations—that is to say, that every offshoot shall form a weak and puny state of itself, at the mercy of any one of the great powers of Europe; or shall we say that all the colonies shall have independent self-government internally, but shall at the same time have a voice and take a part in the outward relations of the Empire, and, together with the mother country, form that ideal federal community which shall present itself as one vast united whole in all its dealings with the other nations of the world. The position of these colonies at the present day is, that whilst they each have internal self-government they have nothing to do with the external relations of the Empire, and what is the result? That it has given rise to discontent both at home and in the colonies. At home we are told by a certain school of politicians that the colonies are very expensive; that they are a mere incubus, and that the mother country had better get rid of them. They say—"Why should we, the Home Government, and the home taxpayers, be asked to support a large army and navy for the purpose of protecting territory which does not contribute to the cost of such protection?" And a very sensible observation too allow me to say. On the other hand the colonies have said over and over again, "Why are we to be placed in the position of being open to the attack of any nation with which England may happen to be at war, when we have nothing to do with the inception, the management or the termination of that war?" Again, as it seems to me, a very sensible and reasonable observation. Therefore let us come to the practical question—What do we mean by Federation? And what do we desire to secure by the movement in this colony, which you are this evening invited to inaugurate? We mean that we should federate first for the purpose of mutual defence and protection, in order that we may feel that every colony is not only in name and sentiment, but in fact a part of the British Empire, and that each may have a voice in the management of the external affairs of that Empire in the same way as the British people living within England, Scotland, and Ireland have. As I have already said, one thing or the other must come. Either we must separate ourselves, or be separated into different small communities, cast adrift from the mother country and each other, and England must revert simply to the old Great Britain of the past, or we must draw more closely together, and form a greater Britain of the future which shall constitute one vast, entire, homogenous, and united Empire. (Cheers.) The question is, which is it to be? Our present position really appears to me to be this. We have unity in a Crown and nothing else. We have the same Sovereign we serve the same Queen, as they in Great Britain. So did the Hanoverians in the time of the Georges, and to the death of William IV., when the salic law prevented the succession of our present Queen to the throne of Hanover. But we have no more voice in anything relative to the general government of the nation, than the Hanoverians had in the affairs of Great Britain in the time of William IV. We have the same Queen, but beyond that what have we? We all reverence our Queen. (Cheers.). We all delight to think that we in the colonies have the same Queen over us as they who live in England, and we are proud of Her, and we wish ever to continue loyal subjects of the Crown of Great Britain. (Cheers.) But at the same time we wish to draw closer the bond which unites us to the Crown. We desire that whilst there shall be as heretofore one Crown, there shall also be one Sovereign power—not using the word "sovereign" in the sense of the crown which shall have supreme control of the Empire as a

whole, and which shall have the determination of peace or war. Of course, it is a fiction to say that the Crown now has this power. We lawyers say that the right to proclaim war rests in the Crown, but this, as you all know, is a fiction, and the real power rests with the responsible Ministers of the Crown at Westminster. We desire that if the colonies are to suffer all the inconveniences and risks and possible losses which may result from war, the colonies should have their share in the Councils of the Empire which are to determine whether that war is to be entered upon or not, and should have some voice in the management of that war when proclaimed; and at the same time we say that when the colonies are admitted to that position, then as a necessary corollary they should contribute their fair proportion of the expenses of that war. (Cheers.) It remains yet to work out the details of the scheme by which this end is to be accomplished. It is only principles that we are now dealing with, and the details will work out aright after the principles are once settled. The principle then you are asked to support is that we shall have one Sovereign power for Imperial subjects, leaving every integral part of the Empire to manage itself, so far as local and internal matters are concerned. (Cheers.) We cannot now, at this our first meeting, go into the details of how the Imperial governing body is to be constituted. But I will venture to make this one observation, that if by having a Federal Council—if you please to call it so—and sending to it representatives from the colonies, men who have come here prepared to fight their way in the face of all difficulties, and have fought with success the battle of life in a new world, we can only infuse into the supreme governing power of the Empire a little more backbone than has recently been exhibited in the Government of the mother country, it seems to me that we shall have made one step, and not an inconsiderable one, towards replacing our dear old country in that position in the eyes of Europe and the world which she once proudly occupied, but which I fear she can hardly truly be said to occupy now. The question then remains, how is the object we have in view, the practically bringing about of Imperial Federation, to be accomplished? Simply, as it seems to me, by bringing before the people both at home and in the colonies, the desirability of effecting such a Federation, and by furnishing them with every information we can upon the question, so as to educate the public mind upon the matter. To this end, as you have been already informed, an Imperial Federation League has been formed in London. But to strengthen their hands, and to give vital force to the movement, it is essential that the wish for Federation should emanate from the colonies; and this brings me to the immediate subject of the resolution which I have been asked to propose, which is—

"That for the purpose of influencing public opinion by showing the advantages which will accrue to the whole Empire from the adoption of such a system of organisation, a society be formed of men of all parties to advocate and support the principle of Federation." This resolution I have much pleasure in proposing, and I commend it to the hearty acceptance of this meeting. (Cheers.)

Mr. E. G. FITZGIBBON, who was called on to second the resolution, and was well received, said :—Mr. Mayor, Ladies, and Gentlemen,—On few occasions in my life have I felt greater pleasure than (remembering the inclemency of the weather) to see this grand hall crowded as it is to-night I congratulate his Worship the Mayor upon the wisdom of the course he has adopted, for he has done a much bolder thing than the promoters of the Imperial federation movement in England ventured upon. What they did was to call meetings of gentlemen specially invited to consider how best the subject might be incepted, how best information with regard to it might be disseminated throughout the British Isles, and how best the various parts of the Empire might be taught to estimate its importance, but here his Worship the Mayor, well assured of the loyalty and affection of the inhabitants of this colony towards the mother country, and knowing the readiness and capacity of the citizens of Melbourne to judge of public questions for themselves, has not hesitated to call the citizens together in the first instance, and give the matter into their hands, confident of their will and ability to join in and aid the counsels of those who have at heart the promotion of this mighty movement (Cheers.) That the compliment was rightly paid is proved by this great meeting, which in undiminished numbers, has listened to so many speeches with keen attention, interest, and enthusiasm. Doubtless as to the great majority here present, that may be attributed to old associations and loving memory of the land of our birth—(cheers)—and as to the few dissentients, it is not less natural nor other than creditable to their discretion and independence, that those who are natives of Australia, and have no such memories or associations, should pause, question, and require further information before committing themselves to so momentous a proposal. To solve such doubt and furnish such information is one important purpose of this meeting. And I, who, like Mr. Justice Holroyd, am a father of Young Australians, would speak as a father to his children, and ask of Young Australians—Who will guard you against yourselves and the mischief that will surely come to you if ever you are mad enough to break from the British Empire? (Cheers.) Human nature is, as human nature was. Man has not changed one particle in his nature or disposition as long as he has lived upon this earth, and what has happened in bygone years will happen again. Who then talks about the federation of the colonies as the grandest notion that can be entertained by native-born Australians, or of Australia in the possession of native Australians to hold it against the world? Suppose that were so, what progress has yet been made towards this Australian federation? Nothing is further from my disposition and purpose than to utter a word that could sow disunion or give offence, but who does not

know that in New South Wales, from the time of the separation of this colony from that, there has been a spirit of envy of the progress of Victoria. Which of you has been in Sydney for four and twenty hours without being told that Melbourne is jealous and envious of Sydney,—that, in fact, there is a burning jealousy in Victoria against Sydney? You know that that is an utter mistake on their part, but the committing of the mistake proves that the reverse is the case, and that there is that envy of Victoria existing in New South Wales. (Cheers.) In what I am saying I wish carefully to guard against the supposition that I am in any way opposed to the federation of the colonies. The worthy youth—(laughter)—who stood here just now, boasted of his acquaintance with that grand old colonist, the late Sir John O'Shannassy, who once took him into confidence, and told him that if ever the question of Australian federation was brought forward, then Imperial federation would be drawn like a red herring across the trail. (Laughter.) Well, I tell that worthy boy—(much laughter)—that if he supposed that I am here to draw a red herring across the trail of Australian federation, he never made a greater mistake. (Loud cheers.) I go heart and soul for Australian federation, because it will facilitate the inclusion of Australia in the federation of the Empire. (Cheers.) But what success has colonial federation had up to the present time? What has the colony of New South Wales said in effect? "We don't care to act with Victoria, we distrust and don't much believe in her. We would have as little as possible to do with her action regarding New Guinea, and will have nothing to do with her federation movement, because it might bring New South Wales under her thumb, and we will not be so brought." (Hear, hear.) I mention these differences, not to foment them, but because I never spoke on any subject on which I felt more impressed with the obligation to tell out what I feel to be the truth than on this solemn subject of federation. (Hear, hear.) But separated from the United Kingdom, federated or unfederated, what would probably happen between any two of these colonies, say New South Wales and Victoria? Each of them is armed. You have a powerful flotilla in the bay—(hear, hear)—and your land forces are drilled and trained to arms. And New South Wales has proved itself a military nation. (Laughter and cheers.) I heard somebody call out a little time ago "sentiment." Aye, but sentiment produced 500 armed men at half-an-hour's notice. (Loud cheers.) Sentiment sent them as the New South Wales contingent to the Soudan, and all honour to them for going there. (Loud cheers.) But with New South Wales as a military nation, and Victoria a naval and military power, let the two get by the ears, and where will then be their sentiment? (Hear, hear.) Is this an extraordinary or altogether unlikely thing? Why, gentlemen, I remember the time when Mr. Frank Hare, our superintendent of police, was sent up to the Murray with a party of men to resist the New South Wales officials in their collection of border duties. (Much laughter.) And I ask you what may come of future quarrels upon such or other subjects? Look amongst other examples at the Spanish republics of South America, and remember what took place there only within this last three or four years—the deadly and embittered struggle between the Chilians and Peruvians, men of the same race, occupying the same continent, and all native-born South Americans, just as those born in New South Wales and Victoria are Australians. (Hear, hear.) "Aye," I may be answered, "but they are only half-bred Spaniards, and we can never sink to their level!" Don't make any such mistake. Human nature is the same all the world over. (Hear, hear.) Remember what took place amongst the purest blooded; most talented and celebrated people the world ever saw—the ancient Greeks—at and after the Peloponnesian war. A people one in blood, language, religion, games, traditions, and in common love of freedom, and so proud of their special inheritance of these that they called all other inhabitants of the earth barbarians; and yet by mere petty squabbles between one state and another, between Corinth and Corcyra, Sparta and Athens, Thebes and others, they broke into intestine strife, bitter slaughter, and savage cruelty, and reaped thereout the ultimate ruin and degradation of them all. (Loud cheers.) Well, suppose that this federation of the Australian colonies takes place, and we "cut the painter," who is to keep peace between us? (Hear, hear.) Where is to be that great central authority, which, when we quarrel about tariffs and the like, would have power to step in and say as old England might—"You are all my boys, don't quarrel; above all you shan't fight—(laughter)—the whole Empire is stronger than you two; you shall keep the peace, and we will be the policemen to see that you do so." (Laughter and cheers.) But suppose that these colonies federated in one dominion, is there a man among us who would desire to break from England through a craven and cowardly fear of standing by the old country in the hour of her peril? (Loud cries of "No.") I have spoken of internal discord, but where would be external safety if we were to federate these colonies and then separate from England? What would prevent Germany, who is looking for a field of emigration, from taking possession of northern, western, or some other part of Australia? Where is the power to protect the extensive coast line of Australia from the invasion of a foreign foe? And remember what Prince Bismarck is reported in a recent Blue book to have said to the English diplomatic agent, who was deputed to see him in regard to New Guinea: "That Australia is an enormous continent with only a handful of people in it." (Laughter.) If these colonies were separated from England, why might he not go on to say "I want a new and suitable country for my troublesome Socialists—(Laughter),—away with them to Australia, and if Victoria, New South Wales, or federated Australia offer any opposition we may easily teach them how such a handful as they are can be dealt with." (Hear, hear.) Australia could not then look for help to the mother country, whom for

cowardly self-interest she had cast aside—nor for sympathy if the convicts of all Europe were turned loose at her doors. (Hear, hear.) But no, we will have none of this base, selfish and craven-hearted cowardice; we are all men, with manly hearts and noble purposes, and we can read the lesson of the world's history too well to commit the crime of national suicide. (Cheers) I am sure that what I have said commends itself to your common sense as practical facts, though my argument has been of a negative character—would that I possessed the ability to describe the illimitable prospect of positive advantages to flow from the banding together, the whole world over, of the great, powerful, Christian, civilising, free-hearted British people, proclaiming to mankind the proud utterance which accompanied their expenditure of £20,000,000 to free the West Indian slaves—that where their flag floats freedom lives and slavery cannot exist (Cheers.) For freedom and free institutions are natural to and go with them. Witness these colonies, whose local Parliaments and municipal institutions give perfect self-government, and every man has free and fair opportunity to think and speak and live and thrive. Britain taught this to the states of America before she madly alienated them, and has taught it to Australia, happily leaving us still part of the British dominion, and determined to maintain the national integrity and honour by doing all that in us lies to help on the welding together of that great and mighty Empire, whose equal the world has not yet seen—(Cheers)—peaceful, powerful, and just, increasing not by filching scraps of territory from civilised states, but by reclaiming the waste places of the earth, and making the desert to blossom like the rose. Speech worthy the theme of her future glory would rise above platform oratory to the rhythmic melody of grandest verse, such as that the laureate dreamed of when he wrote—

*"The nightingale thought 'I have sung many songs,
But never a one so gay,
For he sings of what the world will be,
When the years have died away.'"*

(Loud and prolonged cheering.)

The MAYOR then put the resolution to the meeting, and declared that it was carried almost unanimously.

Professor ELKINGTON was next called upon to address the meeting. He said:—Ladies and Gentlemen,—The resolution I have to move is in these terms :—

"That such a society be now formed under the rules of the Imperial Federation League, to be called the Victorian Branch of the Imperial Federation League."

It would be needless to say one word in addition to what has been so well said to-night to show the urgent necessity for the formation of our League to impose a peremptory check upon the tendency to separation from the mother country, if ever that tendency should unhappily be made manifest ("Hear, hear.") The necessity for our league has also been demonstrated by the fact that the English race has ever been the great civilising, the great educating race of the world, and that we have now a vast and growing empire, over which, as a mere matter of duty to its millions of inhabitants, that civilising and educating influence must be extended and intensified. (Cheers.) But this federation of Great Britain and her colonies, which by God's help, we intend to accomplish, will be unique, in one respect, in the world's history; for whereas all federations of which hitherto this world has held record—from the federation of the Heptarchy to the federation of the United States of America—have been brought to pass by pressure from without, with them the union has been in each case compelled by fear of a foreign foe, or by some external political influence; with them whatever organisation they have accomplished has been due to motives of necessity or of common safety; but in our case the difference is marked, as the call has not been from without but from within. (Loud cheers.) The federation that is asked for now is not generated of any fear of the great world empire of the East, or of the great world empire of the West—the one doubtless the foe, and the other the friend of our own dear country. No; the federation that we are, to-night, engaged in commencing, is a movement that represents an attempt on the part of the more thinking portion of the statesmen of the mother country and of the Australian colonies, to take one step higher in the great path of social development, to achieve a great measure of international reform by welding more closely the internal parts of the Empire, and so creating a great peace-compelling force respected by all nations of the earth. We may thus accomplish yet another phase in that truly imperial destiny which the British Empire has, it is to be hoped, only as yet entered upon, and make another advance in that great movement of Saxon energy which has gone on since the fourth or fifth century of our era, and, I trust, will go on for centuries to come. (Loud and prolonged cheering.)

The CHAIRMAN called upon Dr. P. Moloney to second the resolution.

Dr. MOLONEY said :—Mr. Mayor, Ladies and Gentlemen,—At this late hour of the evening I will not attempt to inflict a speech upon you, but I will ask you, as I appear this evening, not officially—I may say accidentally—as a representative of the Australian Natives' Association—(cheers)—that you will allow me a

few words of explanation, as I believe an explanation is necessary, because this is the first occasion upon which I have seen the people of that body apparently separating themselves into anything like parties. That this separation is not a real one I feel sure, and I feel certain, from some conversation with Australians after this meeting was advertised, that a section, and a very important section, of the Victorian community have come here this evening under not so much a misunderstanding, as a misinterpretation, of the whole situation. When I was asked a few days ago to come here and join a meeting for the furtherance of Imperial federation, I gladly consented. (Cheers.) I have been, I think, almost from the very beginning one of the members of the Australian Natives' Association. That association has been now some 14 years in existence. It is a non-political, non-religious body, and among its various excellent objects, such as charity, intellectual converse and amusement, it has at heart the brotherhood and federation of Australia. (Cheers.) Now, there is nothing, I think, more necessary for the defence and progress and future commercial success of Australia than this very federation. I have always thought so. Some years ago I appeared on a public platform, and with, I think, proper courage, expressed the same sentiments, which then exposed me to some obloquy. I am not here to take part in Imperial as against Colonial federation, and I ask those members of the Australian Natives' Association who are present to bear with me for just a few moments more. It is undeniable, and the latest school of historians have come to the conclusion which they have made axiomatic, that of all things determining the future of any race, climate, soil, and geographical position are the true factors. We live not only under a different sky, but in a different hemisphere from our ancestors, and Australia is large enough to contain several distinct nationalities. I believe that before many years have passed away we shall see the impress on each of the Australian colonies of a distinctive colonial nationality. Mr. FitzGibbon has spoken truly of the jealousy between the different colonies, especially between New South Wales and ourselves; but the very existence of that jealousy is a proof that if Imperial Federation is necessary, so also is Australian Federation. (Cheers.) Another reason for our coming here this evening, is that, except for a political attempt which was certainly not a great success, the people here have never made an attempt at any form of Federation; and I conclude, and I think rightly, though I am prepared to be corrected, that Federation is necessary, and that it may be found easier to secure the larger Federation of the empire at first than the smaller one of a single continent. If the Australian natives do not believe in Imperial Federation, I am prepared to throw in my lot with them. But I cannot think that our worthy Mayor and those who have come here to speak to this representative meeting of colonists, would ask us to take a leap in the dark. (Hear, hear, and cheers.) I am quite content, for my own part, to leave the future of Australia with those gentlemen whom I see on the platform. (Cheers.) And further, I am sure that the natives of Australia are prepared to do so as well. A little explanation only is required. We are now—and I am speaking to the students of history—in almost the same relation to England that the American colonies were a little more than a century ago, and of all the statesmen who have adorned the English House of Commons, the greatest, Edmund Burke, was wont to preach what we try to practice. (Cheers.) He held that the American colonies should be regarded as friends—that they should have their own State Legislature, and the right of taxation conferred upon themselves. In other words, Burke preached a behaviour of the Imperial Government towards the English colonies at that time which, if carried out, would have left them in the same, or closer, that is Federated relationship to the mother country than we are now. (Cheers.) It is difficult to know what to say upon the question at the present time. We are met rather to give expression to a sentimental emotion, and the British are not a very sentimental people, but when they do give way to sentiment, it means a great deal. I would like to say this. I am sure everybody must see that we Australians have passed through the stage of patronage, and would gladly see changed that attitude of—what shall I call it?—not of hostility, it is not that, but of contemptuous indifference displayed towards us by the Home Government, and the very latest statement on this subject, which I read only to-day, is confirmatory of our complaint. It will be found in the last number of the *Quarterly Review*, and that *Review* goes line for line, and step by step with the views of Edmund Burke. I say to those gentlemen, I myself have lived here, and have felt hurt when visitors from the old country have shown an inclination to treat Australians with what the showman might call "contemporaneous disgust." But that attitude is passing or has passed away; Great Britain and Ireland are beginning to understand us. We always understood them, and believed in them. So much has this understanding increased that, to give a common instance, no sooner does a marriageable Australian girl appear than the horizon is immediately clouded with young Englishmen. (Cheers, and laughter.) I believe in reciprocity, and I hope that young Victorians will imitate this at the Antipodes, and that our Antipodean sons and daughters will, at any rate, continue their marriage federation. I am sure the feeling expressed by some in this hall to-night is not so much a feeling of hostility, as what, by altering an expression, I might confidently call the "dissidence of assent" Australians think that strangers are too ready to preach to them. Young men are bumptious, and if they are not bumptious they will not turn out to be much. Irritability is a sign of growth. America had its irritabilities, and so have we, and we will till we have become a real nation. However, I think there is not the slightest doubt that from this movement the bond between Australia and the mother country will be closer and closer—(Cheers)—and if those

gentlemen who came out from the old land are proud of being the fathers of Australians, the sons and daughters of Australia are no less proud of them. (Loud cheers.) But Australia would ask those gentlemen who read us our lessons, if, while there is a commandment "Honour thy father and thy mother," there is not also one of which we here wish to appreciate, the observance, viz., "Honour thy son and thy daughter. (Cheers and laughter.) Gentlemen, I have much pleasure in seconding this resolution. I do it in the thorough hope that it will be the means of cementing more closely Australia and the mother country, as well as of cementing more closely the Australian colonies one to the other. (Loud cheers.)

The motion was carried unanimously, amidst loud cheers.

Mr. W. E. MURPHY, who was called on to move the next resolution, said Mr. Mayor, Ladies, and Gentlemen,—I appear here tonight with great pleasure, and with much satisfaction. I appear with pleasure, because I feel that I have a right to be here as a Federationist, as I am a Unionist by conviction. I have done something for the Federation of the working classes of this colony, and for that reason I may fairly have my claim to be upon this platform, because the Federation of labour organisations is only the stepping stone to that greater Imperial Federation which I trust every lady and gentleman present wishes to see accomplished. (Cheers.) I was somewhat surprised when I saw, in the papers yesterday morning, the hostile advertisement which undoubtedly drew together the little knot of oppositionists who appear here this evening. I was more than surprised to find that they had the hardihood to come upon this platform, represented by the antiquated gentleman, Mr. Whitelaw, who is, by the way, an old friend of my own, and with whom I have fought many a political battle, side by side, in days gone by. Mr. Whitelaw represented the views of those Australian natives who think that Imperial Federation is not desirable at the present time, and that the colonies must first Federate themselves. Now, I take quite the reverse of this view, and agree with Mr. Justice Holroyd that Imperial Federation is first to be effected, and local Federation brought about afterwards. (Cheers.) I have no doubt, sir, that when Mr. Whitelaw had the hardihood to step on to this platform and propose the amendment, he was under the impression that he knew something of the Anglo-Saxon difficulty when dealing with big questions. We have often been told by statesmen at public meetings in the old country that Englishmen, of all others in the world, are the most difficult to induce to change fixed opinions. A great orator at one time asked, "Why do you object to innovation gentlemen, is it because innovation is improvement? Gentlemen," he continued, "be careful, the English-speaking race have carried that principle too far. Do not reject innovation because it is improvement, for you may have to regret it some day when you will be obliged to accept the innovation, when it has ceased to be improvement" (Cheers.) At a time like this, when all the great powers of the earth are directing their attention to these southern lands, we cannot pause in the consideration of this subject simply because it is conceived by a few members of the Australian Natives' Association that this is an innovation. (Cheers.) No, sir, the connection with the mother country and the strengthening of her arms at the present time, when it is almost a crisis in European history, is what every Australian here to-night should desire, and I trust it will be the desire of all gentlemen at this meeting. I have much pleasure in proposing the resolution entrusted to me, which is consequent upon that which has just been passed. I desire that the meeting will associate with the resolution a hearty vote of thanks to the Mayor, who undoubtedly was actuated by the most patriotic sentiments when he called the meeting. (Cheers.) The resolution I have to propose is as follows :—

"That, to give effect to the foregoing resolution, a provisional committee shall be appointed, to consist of the following gentlemen, with power to add to their number, viz.:—The Mayor of Melbourne, the Bishop of Melbourne, Mr. Justice Holroyd, Mr. E. Langton, Mr. G. H. F. Webb, Mr. J. L. Purves, Dr. Moloney, Professor Elkington, Mr. John Blyth. Councillor J. Wilks, Mr. R. G. Benson, Mr. M. Lang. Mr. R. Balderson, Mr. J. M'Dougall, Mr. Andrew Rowan, Mr. D. Bennett, Mr. A. G. M'Intyre, Mr. J. E. Phillips, Mr. C. J. Fairfield, Mr. T. L. Parker, Mr. H. U. Alcock, Mr. E. G. FitzGibbon and the mover."

I have great satisfaction in committing this resolution to the meeting, and I feel sure that in the hands of a representative committee such as is contemplated by the resolution, the Imperial federation question will be well launched upon the Victorian public. I am pleased (if, as we suppose, the time has arrived for initiating a scheme of Imperial federation)—that New South Wales has not cut the ground from under our feet in this act of patriotism. I feel that the Australian natives who objected to the proposal in the early part of the meeting ought to have acted more consistently, and have hesitated before they appeared in the way they did before such a large and representative meeting as this. A few weeks ago these Australians lauded to the skies the action of the sister colony in sending away a battalion of men to cut the throats of the Soudanese who were fighting for their liberty, and here where they are called upon to adopt a resolution for Imperial federation, a measure intended for their own protection, they object to the principle. I feel convinced that federation will soon be brought about. Speaking as an Irishman by birth, but as an Australian by adoption, I would draw the sword tomorrow, and there are thousands of the brawny sons of toil of this colony who would follow me—(cheers)—to maintain that Imperial connexion which I trust will not be interfered with. We have nothing to fear for the scheme propounded, either in England or the colonies. If any attempt were made to interfere with the privileges and the

growing prosperity of these colonies there is not a man who would not stand up against even the mother country itself. They would follow the sentiments of that great statesman Edmund Burke, who told the Imperial Parliament that if they did anything to jeopardise the growing power of their splendid young colonies they would be shedding their own life blood. "Do justice," said on his death-bed that great and brilliant statesman the night before he passed away for ever, "Do justice to America; do it to-night; do it before you sleep, or have a care that the brightest page of your history may not be written in your hearts blood." (Cheers.) There is not one who would subscribe his name to that but would give the same advice to the Imperial authorities to-morrow, and therefore it is that I ask every true British man in this grand Assembly, whether he hails from Scotland, England, or the Emerald Isle, from which I come, and whose every blade of grass that grows on her green hills is dear to me, to be true to the resolutions passed here to-night for upholding the glory of the British Empire.

Councillor WILKS was called upon to second the resolution. He said Ladies and Gentlemen,—At this late hour I shall not attempt to say all that I wished to say on this subject, for it is one to which I have given considerable attention, and so long ago as last January, I wrote a letter to *The Argus*, urging the formation of a branch of the Imperial Federation League; therefore, I feel I can justly claim that my hearty sympathy is with this movement. (Hear, hear.) But at this late hour, and after the eloquent speeches to which we have listened with pleasure and with profit, it would be almost impertinent for me to trespass on your forbearance. As there appears to be some small show of opposition to the resolutions, however, I cannot refrain from expressing my conviction that the few young Australians who have here expressed their disapprobation of the movement have done so under a misapprehension as to the facts, and I am sure after this meeting they will hold with us that Imperial federation is a necessity for the Empire, as well for us Australians as for our fathers and brothers at home. (Cheers.) There are two important facts which I would invite the opponents of Imperial federation to consider in their bearing upon this great question. At the present time there are about 10 millions of the English-speaking race in the colonies of Great Britain, and yet they have no voice in the Imperial Council; and I would like to say in opposition to the gentleman who moved the amendment to the first resolution, that in my opinion it is high time those 10 millions of British subjects had some voice in the great questions of war and peace, if in no other. (Loud cheers.) I say further it is high time that we did what I am perfectly sure every young Australian will be ready to admit we ought to do, when he comes to consider it, viz., that we should be prepared, not only to stand shoulder to shoulder with our fellow-Britons, at home, but also to put our hands into our pockets and pay our share of the cost of maintaining the integrity of the Empire, and protecting our Australian shores and commerce. (Hear and cheers.) To whom do we look to maintain the commerce of these colonies in case of aggression from foreign nations—a commerce which represents one-eighth of the entire commerce of Great Britain? To whom did we look for protection of our commerce when war appeared to be imminent between England and Russia a few weeks ago? What was our first thought? "Where is the British fleet?" (Hear, hear, and cheers.) "What is the strength of the Australian squadron?" (Hear, hear.) But what right have we to look for these fleets outside the Heads, what right have we to ask them to protect us, unless we are prepared to pay a portion of the expenditure? (Hear, hear.) What right have we to ask the mother country, already overburdened with taxation and an enormous national debt, to undertake the whole cost of the defence of the Empire and its commerce? It is a mistake to call these colonies "dependencies" of the Empire. (Hear, hear.) They are not "dependencies," but integral parts of that Empire in common with the mother country, and the 10 millions of British-speaking people in the colonies ought to be prepared, and, I believe, are prepared to share with the 35 millions in the British islands the cost of maintaining the British navy, which is for the defence, not only of Great Britain and Ireland, but of the Empire at large. (Cheers.) I believe that the gentlemen who have been nominated to the Committee, to carry out the resolutions already passed by this meeting, are the right men in the right place. (Hear, hear.) But you will notice the resolution states that the Committee will have power to add to their number; and I am sure I can call to mind many men, both Australian natives and colonists who come from the old land, who would also be glad to join the Committee; and if they are too modest to come forward themselves, as probably they will be, I hope their friends will nominate them, in order that this may be a large and representative working committee, to bring forth the full fruit of this great meeting. (Cheers) I also heartily second the portion of this resolution which tenders the thanks of the meeting to the Mayor of Melbourne for bringing this question of Imperial Federation before the citizens of the metropolis, enabling Victoria in this instance at least to take the foremost place among the Australian colonies as being prepared to stretch out the hand to old England and say, "We are ready to Federate." (Loud cheers.) In all the discussions in England on this question of Imperial Federation, and there have been a great many [unclear: of] some of the foremost men have said-[unclear: "Ih] not well for us to press Federation upon [unclear: t] colonies; let the proposal come from [unclear: th] first." (Hear, hear.) And now that we have met together and made known our views [unclear: as] opinions, I would make this suggestion [unclear: t] our worthy Mayor, viz., that the result of [unclear: th] great and magnificent meeting be telegraph home, that they may know there [unclear: a] thousands of hearts beating in unison [unclear: in] sympathy with theirs, and ready to [unclear: stand] with

them whatever may come, [*unclear*: determine] that whether it be war or peace, our [*unclear*: Empir] shall stand, and never be beaten down by [*unclear*: an] foe. (Loud and prolonged cheering.)

The MAYOR said Ladies and Gentlemen—Before I put the resolution, allow [*unclear*: me] thank the mover and seconder very much [*unclear*: i] their kind allusions to me, and also to [*unclear*: that] you, ladies and gentlemen, for the [*unclear*: hea] manner in which you were good [*unclear*: enough] manifest your approval of the sentiments they expressed. I felt I was taking a very great responsibility in convening this meeting, but I think I may fairly claim that the result is a sufficient justification of my conduct, and I can certainly assure you it [*unclear*: is] more than ample reward. (Cheers.) [*unclear*: One] word more before I put the resolution—and it is this—pending the society, which you have now formed, obtaining offices of its own, any persons desiring to join the Association, can do so in the Town Hall Offices. (Hear, hear.) It will be manifest to you that we must not let this work stop here. (Hear hear.) We want thousands of members throughout the whole colony, and we want to spread the gospel of Federation through [*unclear*: o] the whole of Australia. (Cheers.)

The resolution, on being put to the meeting, was carried unanimously.

This concluded the business of the meeting and as the audience departed, Mr. David Lee played the National Anthem on the great organ.

Objects of the Victorian Branch of the Imperial Education League.

- To secure the permanent unity of the Empire, by Federation.
- To influence public opinion by showing the advantages ? which will accrue to the whole Empire by Federation, and to form a Society of men of all parties for that purpose.
- In giving effect to these objects the following principles will be observed :
 - No scheme of Federation shall interfere with the existing rights of local Parliaments as regards local affairs.
 - Any scheme of Imperial Federation should combine on an equitable basis the resources of the Empire for the maintenance of common interests, and adequately provide for an organised defence of common rights.

Rules.

- The Membership of the Victorian Branch of the Imperial Federation League is open to any British subject who accepts its principles and pays a yearly registration fee of one shilling; but donations and subscriptions are invited for the transaction of local business in printing, advertising, holding meetings, delivery of lectures, and otherwise in propagating the principles of the League.
- The affairs of the Branch League shall be conducted by a General Council to be elected by the Members at the first Annual Meeting, and who shall act through an Executive Committee to be appointed by such General Council. Local Sections will be empowered to appoint representatives to act upon the General Council, one for every twenty members enrolled.
- Until such appointment shall have been made the gentlemen named as the Provisional Committee at the meeting of 5th June, 1885, shall act as and be the Executive Committee of the Branch League.
- The General Council shall likewise have power to appoint a President, Vice-Presidents, Treasurer, and such other officers as it may deem necessary.

Directions for Formation of Local Sections and Enrolment of Members.

British subjects in Victoria desiring to form any Local Section to promote the objects of the Imperial Federation League, and to have such Section affiliated with the Victorian Branch of the League, are requested to be good enough to communicate, through their Chairman, or other duly appointed officer, with

THE HONORARY SECRETARY
of the Victorian Branch of the
Imperial Federation League,

Town Hall,

Melbourne.

For the information and assistance of Local Sections so formed, and desirous of being affiliated and enrolled as constituent parts of the Victorian Branch of the League, the following provisional arrangements have been made :

- Local Sections shall consist of not less than twenty enrolled members.
 - Applications from any Local Section wishing to be affiliated and enrolled with the "Victorian Branch of the League, must be accompanied by :—
 - A copy of the resolution of the Section expressing a desire to that effect, and specifying the name by which it wishes to be designated as a distinctive Local Section of the Victorian Branch League.
 - A copy of the rules, if any, by which the Section is governed.
- N.B.—Time and correspondence will be saved if it appears clearly by the rules, or by the terms of the application for affiliation, that the Section invites the support of men of all political parties in the locality in which the Section is formed.
- ¶The names and addresses of the members of the Section.
- On receipt of this necessary information, a notice of the enrolment as a Local Section of the Victorian Branch of the Imperial Federation League will be forwarded, provided it appears that the Section is in harmony with the objects and general constitution of the League.
 - Counterfoil books containing certificates of individual membership have been provided, in order to facilitate the entry of the names of all members upon the central register. Such books or sample sheets can be had on application. Their use will be found convenient to Sections, and the general adoption of a uniform system would greatly assist the conduct of the business of the League.
 - Sections will be entitled to receive copies of all ordinary publications of the League.
 - Individual members may be supplied with all publications of the Branch League on special terms, on application to the Secretary.
 - The Executive Committee hopes to be furnished with all published reports of meetings and other proceedings of Sections; or any publications issued by Sections, or contributed by individual members, with a view to giving them as wide a circulation as possible throughout the Empire.
 - It is extremely important that Sections should furnish the Executive Committee with all facts and information of such a nature as may tend to enlighten public opinion here and in the mother country, on all matters of Imperial importance.
 - By the aid of the organisation of the League information can thus be readily obtained and diffused throughout the Empire, and by such means the precise nature of the "common interests" it is necessary to maintain, and the "common rights" it is essential to defend, by the united action of all parts of the Empire, will be better understood, while the necessity for some form of Imperial Federation will become more generally appreciated.
 - It is most desirable by all and every means to encourage the formation of sound public opinion on so important a question. This may be done, for example, by organising public meetings, by lectures and by discussions in parliament and in the press, &c. &c. The Executive Committee will, on application, be happy to assist as far as possible any efforts in these directions made by Sections. When the League is fully organised, and sufficient funds, properly available for the purpose, are at the disposal of the Executive Committee, arrangements will be made for public meetings when and where desirable, and for securing the services of properly qualified persons to deliver lectures when required.
 - The annual registration fees of members will be payable on the 1st of January in each year.

Annual registration fees paid before the 1st of January, 1886, will be considered as paid for the whole year 1886.

N.B.—It is to be observed by all members of the League, and by all sympathisers with the movement, that the "annual registration fee" has been fixed at the small sum of one shilling, so as to admit of all classes of the community joining the League. The Victorian Branch of the Imperial Federation League, therefore, relies on voluntary aid, and considering the heavy expenditure which will have to be incurred in carrying out the objects of the League, the Executive Committee will thankfully receive contributions from the Sections as well as from private individuals.

decorative feature

Still Well and Co. Printers, Collins Street East, Melbourne.

Objects of the Victorian Branch of the Imperial Federation League.

- To secure the permanent unity of the Empire by Federation.
- To influence public opinion by showing the advantages which will accrue to the whole Empire by Federation, and to form a Society of men of all parties for that purpose.
- In giving effect to these objects the following principles will be observed :—
No scheme of Federation shall interfere with the existing rights of Local Parliaments as regards local affairs.
Any scheme of Imperial Federation should combine on an equitable basis the resources of the Empire for the maintenance of common interests, and adequately provide for an organised defence of common rights.

Rules.

1. The membership of the Victorian Branch of the Imperial Federation League is open to any British subject who accepts its principles and pays a yearly registration fee of one shilling; but donations and subscriptions are invited for the transaction of local business in printing, advertising, holding meetings, delivery of lectures, and otherwise in propagating the principles of the League.

2. The affairs of the Branch League shall be conducted by a General Council, to be elected by the members at the first Annual Meeting, and who shall act through an Executive Committee, to be appointed by such General Council. Local sections will be empowered to appoint representatives to act upon the General Council—one for every twenty members enrolled.

3. Until such appointment shall have been made, the gentlemen named as the Provisional Committee at the meeting of 5th June, 1885, shall act as and be the Executive Committee of the Branch League.

4. The General Council shall likewise have power to appoint a President, Vice-Presidents, Treasurer, and such other officers as it may deem necessary.

BRITISH subjects throughout the colonies, who sympathise with the cause of Imperial Federation, are invited to enrol themselves as members of the League, and to give all the assistance in their power towards ensuring its success.

All communications should be made to the Honorary Secretary of the

VICTORIAN BRANCH OF THE Imperial Federation League, TOWN HALL, MELBOURNE.

It is to be observed that the *Annual Registration Fee* has been fixed at the small sum of One Shilling, to admit of all classes of the community entering the League. The Victorian Branch of the Imperial Federation League therefore *relies on voluntary aid*. and it will thankfully receive special Donations and Annual Subscriptions from its supporters.

Annual Report of the Otago Acclimatisation Society

For the

YEAR ENDING 31ST DECEMBER, 1885,

With the

Objects & Amended Rules of the Society

And

List of Officers and Members.

decorative feature J. Wilkie & Co., Printed and Manufacturing Stationers Dunedin : Princes Street.

List of Officers of the Otago Acclimatisation Society, for the Year 1886.

Chairman:

- J. P. Maitland, ESQ.

Vice-Chairman:

- A. C. Begg, ESQ.

Council:

- E. J. Spence, ESQ.
- W. Cuninghame Smith, ESQ.
- Thos. Brydone, ESQ.
- P. F. Stoddart, ESQ.
- F. R. Chapman, ESQ.
- P. C. Neill, ESQ.
- R. Campbell, ESQ.
- J. T. Mackerras, ESQ.
- J. R. Danson, ESQ.
- R. Chisholm, ESQ.
- N. Y. A. Wales, ESQ.
- G. M. Thomson, ESQ., F.L.S.
- J. R. Sinclair, ESQ.
- Alex. Wilson, ESQ., M.A.
- Rev. R. Waddell, M.A.
- W. Carlton, ESQ.

Country Committee:

- Jas. Fulton, ESQ., M.H.R.
- John Shaw, ESQ.
- W. S. Pillans, ESQ.
- B. Fullarton, ESQ.
- J. R. Mitchell, ESQ.
- John Strauchon, ESQ.
- W. Shennan, ESQ.
- Jas. Arkle, ESQ.
- W. Quin, ESQ.
- A. D. Bell, ESQ.
- W. R. Thornhill, ESQ.
- John Allan, ESQ.

Hon. Treasurer:

- A. C. Begg, ESQ.

Hon. Secretary:

- Jas. Wilkie, ESQ.

Manager:

- Mr. F. Deans.

Twentieth Annual Report

Of the Otago Acclimatisation Society Of the Year Ending December 31ST, 1885.

Twentieth Annual Report

IN presenting this, our Twentieth Annual Report, to you, before passing on to review the work of the past year, we have to record with deep regret the loss of one of our most active and zealous members. Our late secretary, Mr. William Arthur, died on the 3rd of August last, after an illness of but a few days. The interest Mr. Arthur took in acclimatisation matters is well known to us all, and it is in a great part owing to his untiring zeal that so great a measure of success has attended our operations in recent years, and that the work of this Society, especially in regard to pisciculture, has acquired more than a local reputation.

During the past year our operations have as a matter of necessity been almost entirely confined in piscicultural channels; indeed, for many years to come we fear that any attempts at the propagation of winged game will be futile, owing, in the first place, to the poisoned grain spread over the whole face of the country, and in the second place to the increase of the natural enemies of the rabbit, which are, unfortunately, also the natural enemies of the feathered friends we desire so much to see established among our fields and covers. On this account, therefore, our attention must be almost entirely devoted to the stocking of our waters fresh and salt with the inhabitants suitable to them and valuable to the community. In this direction, however, we have accomplished, and there is still ample room for the expenditure of our energies, for, to speak of nothing else, the salmon and the berring have yet to be numbered among the fishes of New Zealand.

Opoho Grounds.

At our last Annual Meeting we reported the purchase of nearly five acres of ground on Opoho Creek, and the building of a house there for our Manager. Since then the hatching-house and ponds have been constructed, and the place put in a very efficient state by Mr. Deans. He has made it altogether a very charming place, and those of our friends who have not yet visited the grounds would find an hour or two well spent in going over them.

The unusually dry season we have had has taxed our water supply here to the utmost, especially as we had a much greater number of fry of various kinds in our boxes and ponds than ever before, and it is only due to the constant care of Mr. Deans that we did not lose a large number of our young fish. But in future we do not anticipate anything like the anxiety we have had this season. There is plenty of water for hatching purposes at Opoho, and our new grounds at Waiwera will, when completed, give us ample accommodation and water supply for very extensive operations in the way both of hatching and rearing.

Waiwera Grounds.

Since our last meeting the purchase of these grounds, comprising about forty-three acres, has been completed. The place is eminently suited for the stud farm for the various species of *salmonidæ* we propose constructing there. It is about two miles this side of Clinton, on Marshall's Creek—a small tributary of the Waiwera. At the height of the dry season there was a beautiful run of water in the stream—more than sufficient to keep sweet a large system of ponds.

We have erected a neat five-roomed cottage on the place, immediately overlooking the site for the ponds, and have installed Ranger Burt as Manager there. He is now busily engaged cutting a race from the creek. This race when complete will be about twenty chains long, and will feed a succession of parallel ponds—five or six, or more—each about 100ft long by 8ft or 10ft wide, and running from 2ft to 5ft deep. In these ponds, when completed, we propose keeping separately our breeding stock of salmon, Loch Leven trout, *fontinalis*, burn trout, etc.

Treasurer's Report.

Our Treasurer's Report is as usual very satisfactory. Our vested funds have, of course, been very considerably reduced, but we have the equivalent in two valuable properties from which we hope to derive yearly increasing revenues.

Our chief sources of revenue are the sale of ova and of trout fishing licenses; the sale of shooting licenses having for reasons before stated fallen off during the past two years—about fifty were issued last season. As a set off" to this falling off in the shooting it is pleasing to note that each year adds some new members to the discipleship of Walton, and it is especially gratifying to see a gradually increasing number of youths taking to

this health-giving recreation. The action of the Council in granting 10s. licenses to boys under sixteen has no doubt contributed in a great measure to this effect.

Last year we issued close on 400 fishing licenses; this season we expect to issue thirty or forty more.

For the encouragement of fly fishing the Council have renewed their grant of a gold medal to the Otago Anglers' Association, to be fished for in the Lee Stream by the members of that body.

Birds and Animals.

As indicated above, we have not a very glowing report to make as regards our game birds. The poisoned grain and natural enemies are doing their work of extermination surely, and our native ducks are suffering severely from the same causes.

Of black game and pintail grouse we have had no reports whatever during the year, and the number of pheasants, partridges, and Californian quail, appear to be sadly reduced. The hares also appear to be succumbing to the seductions of phosphorus, considerable numbers having been found poisoned during the year.

The herds of deer, however, at Bushy Park, Horse Range, Tapanui, and Morven Hills appear to be doing well and increasing considerably in numbers. Mr. A. R. Blackwood, of Messrs. Dalgety and Co., having permission from our Chairman, secured two magnificent heads from the Morven Hills herd. Mr. Blackwood showed his appreciation of the sport he had in stalking these by forwarding his cheque for £20 towards the funds of the Society.

In December Mr. C. Bills arrived from England with a large consignment of birds, etc. Among these were eighty English robins and three hedgehogs—the latter being all that survived of about a hundred taken on board. Of these we purchased forty of the robins and the hedgehogs. The robins were liberated on the property of Mr. James Fulton at West Taieri, and as they were all strong and healthy young birds we hope soon to see these useful and interesting little strangers strongly established and quite familiar objects about our gardens. The hedgehogs were placed under the care of Mr. G. M. Thomson, who took great pains to secure their comfort by preparing a place in his garden specially for them. Notwithstanding this, the female unfortunately died soon after her arrival, and one of the males has since mysteriously disappeared.

We have again to thank Mr. John Bathgate, of Foochow, for a valuable donation to our Society. In July last he sent us by the "Tamsui" four Japanese deer and twenty-one partridges. The partridges, like the lot he previously sent, unfortunately all died on the voyage; but three of the deer—two stags and a hind—arrived safely, and, after being cared for by the Christchurch Society for some time, were liberated on the Otekaiki Estate. From last accounts they appear to have taken kindly to their new home, and are likely to do well.

Some correspondence has taken place in reference to the introduction of Australian snipe; but the experiment promises to be so uncertain in its results, and withal so costly, that we have not deemed it advisable to do anything further in the matter in the meantime.

The Council have also had under consideration the desirability of endeavouring to introduce the chamois, and Dr. Von Haast has been commissioned to make enquiries from the German Government on his projected visit to the Continent as to the cost and probabilities of success of such an experiment.

Acclimatised Fish.

Salmo Salar.—We have as yet no report of the reappearance of salmon in any of our rivers, From time to time rumors have reached us of a fish supposed to be a salmon having been caught; but in no case have we been able to find our wish realised—that such rumor might be true. During the year, however, another important venture has been made towards the establishment of this fish in our waters. Towards the end of 1884 five of the New Zealand Acclimatisation Societies subscribed £250, and this amount was supplemented by the Government by another £250 for the purpose of endeavouring to procure a substantial supply of ova. With this end in view, Mr. Farr, Secretary of the North Canterbury Society, proceeded to England in October of that year. Notwithstanding the lateness of his arrival in England he was successful in procuring about 180,000 eggs.

These were packed under Mr. Farr's supervision, and brought out under his personal care in the s.s. "Kaikoura," which arrived here in May, 1885. The following extract from our minutes details the arrival at Dunedin and subsequent bestowal in the Opoho hatching boxes of our portion of this shipment:—"Our box of salmon ova part of the shipment brought from London in the s.s. "Kaikoura" by Mr. Farr, reached Dunedin by railway from Christchurch on Tuesday night, May 5. Mr. H. Edwards had charge from Christchurch to Oamaru, and Captain Fullarton from Oamaru to Dunedin. Our Chairman, Secretary (Mr. Arthur), and Manager, received the box at the Dunedin railway station, and after seeing that the ova was all right, and had a good supply of ice (the night also being cold), it was deemed best, owing to the darkness, to leave the box in the truck all night.

Next morning the box was taken carefully to Opoho, the padlock unlocked, and the trays of ova, which still had an abundance of ice about them, were carefully carried to the old hatching house. The ova were found to be in excellent condition, and looked very healthy, not many bad eggs being present. The Secretary (Mr. Arthur), the Manager, and Mr. Black transferred the eggs to the hatching boxes, about half being laid on glass grills, and the rest on a clean layer of gravel specially prepared. The temperature of the water flowing through the hatching-boxes was $46\frac{1}{2}$ deg, F. On May 7 Mr. Deans reported having counted the ova, and found 3,930 good and 1,171 bad, making a total of 5,101 as our proportion of 180,000 salmon ova reported by Mr. Farr, on February 25, as got by him out of the Tweed. There being five contributing societies, our proportion should have been much larger. So the Secretary wrote to the Christchurch Society, and got a reply from Mr. Farr. This letter states that each box contained when originally packed in the ice-chamber 27,600 ova, and gives the number of bad eggs removed from each during the voyage. Thus our box contained originally 27,648. where of 6,055 died on the voyage, leaving 21,593 good ova in the trays when they left Christchurch for Dunedin." The discrepancy between the number we should have received and the number actually received has never been accounted for and still remains a mystery. Of the 3,930 good eggs reported by Mr. Deans on May 7. nearly all hatched out into strong lively fry. In June the Christchurch Society, seeing our disappointment at the small number of ova actually received by us, presented us with 2,500 of the fry which they had hatched out. These reached us safely, but on transportation to our boxes at Opoho, a most alarming mortality prevailed amongst them, probably owing to the quality of our water differing from that in which they had been hatched, and the greater number of them died. On December 31 we had, altogether, 3,900 healthy fry at the ponds, which, with 50 which we had sent to Mr. Pillans, made a total of 3,950 young fish as the result of the " Kaikoura " shipment

As the experiments of Sir James Maitland, at Howietown, and the investigations of Dr. Francis Day appear to point conclusively to the fact that the *Salmo salar* will breed in confinement—that it is not a physiological necessity that the fish should go to the sea to qualify them for reproduction—we propose keeping a limited number of these in confinement at our ponds in Marshall's Creek. If we succeed in hatching out healthy fry from the ova of these confined parents, the stocking of our waters will be a mere matter of time. With regard to the larger number, however, it is proposed to retain them only until they assume their smolt livery and show signs of desiring to escape to salt water, and then to liberate them under conditions favourable to their reaching the sea. It is thought that if this is done the fish will have a much better chance of escaping their natural enemies, and surviving to return as grilse, than if they were turned into the river while of small size and in the parr state of existence.

Loch Leven Trout.—Of Loch Leven trout on December 31, 1884, we had in our ponds 1,100 healthy yearlings. During the year we have distributed 800, the principal portion going to the Waikawa River. This river was fixed on as there were no trout of any kind in it, and we desired, if possible, to have at least one place where we could be certain of the purity of the stock being maintained. On the 16th June Ranger Burt started with 400 Loch Leven trout from fourteen to sixteen months old to be put in the upper waters of this river near Fortification Station. Owing to the absence of roads during the latter part of the journey, it was late the following night before Mr. Burt, accompanied by Mr. Elliot, reached the homstead. Up to this time only one trout had died. Owing, however, to the absence of any one at the station who in the dark could show the way to the Marinui branch of the Waikawa, and as the fish were getting sickly, it was found necessary to make search for the stream by the aid of a single buggy lamp. This involved so much difficult travelling and the loss of so much time that 100 trout were lost ere the stream was reached. The balance, about 300 fish, of from three to four inches long, were then all put in. During the recent hot weather three or four of the fish in the Opoho ponds died. Two males, seven and eight inches long respectively were opened by Mr. Deans in the presence of Mr. P. F. Stoddart and the Secretary, and were found to contain milt in a forward state of development. On December 31, 1885, we had 300 fish in the ponds. We propose retaining about fifty of these at Opoho, and sending the rest to the ponds at Marshall's Creek, where, in the spawning season, we confidently expect to get a good supply of ova from them, as by that time many of the fish should be well over a pound in weight.

Salmo Fontinalis.—In September last the Christchurch Society were good enough to present us with 400 young fry of this hand some Charr (*Salmo fontinalis*). Ranger Burt brought them down, and arrived at Dunedin Railway Station without the loss of one. On being transferred to the boxes at Opoho a similar mortality to that which had taken place among the salmon set in amongst them—and after two days there were only about twenty left alive, but these are now thriving well. Previously to this we had got fifty *fontinalis* from Mr. Johnson, of Opawa, in exchange for some Burn trout, and we are pleased to say that these are thriving remarkably well, and in another year they will probably become parent fish.

Burn Trout.—In the belief that the common Scotch burn trout might prove more suitable to some of our streams than the larger variety we already have, we got from Sir James Maitland's Hamilton ponds a box of ova containing about 15,000. These arrived in Wellington on the 20th January, having been brought out under the care of Engineer Purvis, of the s.s. " Ionic." On their arrival in Dunedin they were immediately taken to our

hatching boxes, but we regret to say we have not been so successful with them as we could have desired; 1,700 fry were hatched out, but on 31st December we had only 400 left. These, with fifty sent to Mr. Pillans and forty to Mr. Johnson, making in all 490, are all that survived. The principal loss occurred through deficiency in the water supply during the very dry summer. Those we have left are, however, vigorous and healthy, and are sufficient to form a good parent stock, and in the course of a few years we hope to turn out thousands of this game and lively fish into the various streams suitable for their reception.

Brown Trout.—The past year has been one of the most successful we have yet had with our brown trout. During the spawning season Mr. Deans succeeded in collecting, from various streams, about 340,000 ova. This is the largest number yet collected in any one season, and necessitated the making of an additional 90ft of hatching boxes. Of these ova 82,000 have been sent away, chiefly to the Acclimatisation Societies in the North Island. In all cases the shipments reached their destination in the usual satisfactory condition. Mr. Deans has now had so much experience, and exercises so much care in packing, that this satisfactory result is a matter taken for granted. We hatched out about 250,000 fry, of which about 190,000 have been distributed up to the 31st December, and 98,000 are still at the pond awaiting distribution. In addition to those distributed from the Opoho ponds, Mr. Pillans, from his hatchery, liberated 1,000 young trout in the Wash Creek, Clyde vale, near its confluence with the Pomahaka; and 800 in the Kaihiku, below the fall. The additional accommodation we shall now have at Marshall's Creek will put us in a position to supply an almost unlimited demand for ova, as well as to provide most liberally for the requirements of our own streams.

The fishing season opened as usual on the 1st October, and the fish in the majority of the rivers were in very fair condition and more numerous than in any previous year. The Southern rivers appear still to bear the palm in the production of trout of beautiful shape and fine flavour; the Waipahi, above Arthurton, being, perhaps, in this respect unequalled. During the early part of the season the fishing in all the rivers was exceptionally good, but later the dryness of the season reduced the chances of sport very materially. Many of the smaller streams suffered severely from the drought, and reports reached us of great numbers of trout dying for want of sufficient water. This state of things was also very favourable for the operations of poachers, and we regret to say that poaching is being carried on to a large extent. The Society is desirous, and, indeed, has the right to expect that all anglers and others interested in the stocking of our waters should give their hearty co-operation towards checking the destruction of trout by poachers. It might be well if it were more generally understood that taking fish by illegal means is punishable by a fine which may be as high as £50. Several of the persons indulging in these illegal practices have received a salutary lesson through the watchfulness of our officers, especially of Ranger Burt.

As evidence of the continued success of fish culture in Otago waters, the following, among many other good baskets made during the season, may be worthy of mention:—

In March, last season, Mr. Burt had some capital fishing in the Poma-haka with natural minnow. On the 23rd he killed four fish, weighing 16lb; on the 24th, seven fish, weighing 33lb; on the 26th six fish, weighing 25½lb; on the 30th, eleven fish, weighing 48¾lb; and on the 31st, four fish, weighing 161b.

On the opening day of the current season a number of good baskets were made in the Shag River. Mr. P. Snowden had twenty fish, weighing 221b; Mr. W. Aitken, twenty fish, weighing 20lb; Mr. R. Chisholm, fourteen fish, weighing 16½lb; Mr. W. Carlton eight fish, weighing 12½lb; Mr. J. Wilkie, twenty fish" weighing 301b. On the 2nd Mr. W. Aitken had twenty fish, weighing 25lb; Mr. R. Chisholm, twenty-three fish, weighing 24lb; Mr. Snowden, twenty-two fish, weighing 20½lb; Mr. Wilkie, seventeen fish, weighing 21½lb. In the same river Mr. G. M. Marshall had, on October 8, 9 and 10, forty-four fish, weighing 58½lb.

On November 11, Mr. J. P. Maitland, in the Waipahi, killed nine fish, weighing 34lb.

On December 8, in the same river, Mr. W. D. Smith killed six fish, 16½lb; Mr. R. Chisholm five fish, 15¼lb; and Mr. W. Carlton, four fish, 10¾lb. On December 7, Mr. W. Carlton, in the same river, killed seven fish weighing 30¼lb, the heaviest being 7¼lb; and Mr. W. You will got four fish, weighing 18lb.

Many other good baskets were made during the season, but these are sufficient to show the capabilities of our waters.

Sea Fish.

Previous to his death Mr. Arthur liad begun the collection of a series of data from which he hoped to gain some information regarding our sea-fish, and ultimately to arrive at something definite in regard to the nature and habits of some of the most important of them. Since Mr Arthur's death this work has remained in abeyance: but we are pleased to say that Mr. G. M. Thomson, F.L.S., has intimated his intention of continuing the collection and tabulation of these returns and of carrying on these important investigations.

We have again to express our warmest thanks to Sir James Gibson Maitland, of Howietown for the cordial manner in which he has, by gift or otherwise, seconded our efforts in the acclimatisation of *salmonidæ* to the

New Zealand Shipping Company and the Union Steam Shipping Company, for the conveyance of our ova freight free, and for the facilities given towards the proper care of the ova in transit; and also to the railway officials for giving us the same facilities in the distributing season.

The special thanks of the Society are also due to our Manager, Mr Deans, for the active interest he always takes in our work and the success with which he conducts it, and to Rangers Burt and Reilly for their continued efforts to protect our interests.

We have also to thank Mr Job Wain for the use of his ground for hatching purposes, and Messrs Orbell, Hertslett (of Wai-kouaiti), and Constable M'Kenzie (of Outram) for their kindly assistance in the distribution of young trout.

In conclusion, we desire to say that the state of the law in regard to our acclimatised *salmonidæ* is not quite what it ought to be, and it is desirable that some joint action by the various societies should be taken to have this somewhat amended.

James Wilkie,
Hon. Secretary.

Otago Acclimatisation Society.

Statement of Receipts & Expenditure from 1st January, 1885, to 31st December, 1885.

1885. Jan. 1.—To Balance in Bank Dec 31. To Subscriptions received To Donation (A. R. Black-wood, Esq.) To Licenses

ASSETS. £ s. d Balance in Bank ... 98 18 6 Invested in Debentures ... 700 0 0 £ s. d 798 18 6 960 10
1 Land and Premises at Opoho, cost 768 10 1 Do. Marshall's Creek 192 0 0 1,759 8 7 LIABILITIES. Nil.
Audited and found correct. W. W. CUNINGHAM SMITH. Dunedin, 6th April, 1886. ALEX. C. BEGG, Hon. Treasurer.

Appendix A.

List of Young Trout Distributed Since 1869.

1869 1873 1874 1875 1876 1877 1878 1879 1880 Abbot's Creek 200 Aberturf Creek Ahuriri (Waitaki) 300
286 Ahuriri (Glenomaru) 255 Akatore Creek 75 150 500 Awahokoma (Waitaki) 120 Awamoko 101 Argyllburn
ack Creek (Clydevale) 700 Balmoral Creek (Hillend) 250 Beaumont 100 Back's Creek (Manuherika) 75 Benger
Burn 75 Big Rock Creek 250 Black Burn 300 Blacks 200 Boat Harbour Creek 50 500 520 100 Branch
(Waipahi) 200 Braemar Creek (Canterbury) 500 Boundary Creek (Waihola) (Kaitangala) (Oamaru) BO
(Hillend) Bullock Creek (Wanaka) Burgon Creek (Rock and Pillar) 50 50 300 200 Cameron's Creek (Waipahi)
Catlin's River 270 500 Clifton (Kaihiku) 50 Clutha (Albertown) Clydevale Station Creek 210 650 Craigie Burn
(Wanaka) Crookston burn 1000 1000 Creek at Gore Don Deep 3000 3000 Deep Stream

Doctor's Creek (Waitaki) Dunstan Creek Earnsclough Eweburn Falconer's Creek (Lawrence) Fall's Creek
(Kaitangata) Fell Burn Flagstaff Creek Flag Swamp Creek Flodden (Tapanui) Fortification Creek Fraser's
Creek (Tuakitoto) Fruid Fulton's Creek (West Taieri) 76 Garvie Burn Glendernid Glenomaru 500 George
Creek (Teviot) Gow's Creek (Waikaia) Grumbling Creek (Lindis) Hastie's Creek (Mataura) Habukanini :: 1 ::
Hakateramea Half-way Creek (Rock and Pillar) Harvey's Flat Creek Hawea River Hawkes Bay 109 Heriotburn
Hill's Creek Hillend (F, S. Pillans) Island Stream Jack Hall's Creek (Wanaka) Jolly Creek (Canterbury) .
Kakanui Kaihiku 250 Kaikorai 200 Kaiwera (Otaraiia) Kaitangata Creek Kilmog Creek or Waihemo Kora Creek
(Port Molyneux) Carry forward 408 824 1636

1869 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1883 1884 1885 Brought forward 408 824
1663 3880 1701 4771 3650 2000 3975 12500 9320 7900 Kuriwao 204 620 100 1000 Kuriwao (Glenham) Tun
Kurow Mr, Lake Ohau i-ii 00 Lauder 605 Lawrence Reservoir Lee's Canal Lee Stream avoii 100 MOO KHin
i;h) Little Ida Burn KM Lindis River Linn Burn 10 Leithan I.III Lovell's Creek Luggate Burn Manor Burn i-ii
Manuherikia 500 Marirua Marshall's Creek (Clinton) Matatapu Matukituki Mataura 7-0 Meegat Burn
(Waihola) mi MO 100 Merton Creek Mimihau Mountain Creek ISO Munro's Creek (Lawrence) 00 Naseby

Reservoir 1-ii VI.II Nenthorn Oamaru Creek Okapua (Mataura) Oamarama Otekaike iaa Otakaramu Otama (Mataura) Otaraiia

Otemaite.

LSii'l LNTN IH7I 1-7 i-r, 1-77 1-7 IHT'.P IMH 1HHI 1682 J 1863 Brought forward 71 wjoo laiior i Teviot 1.. Three o'clock (Cottesbrook) Tinaburn Titiroa Tokanui Tokomairiro, N. Branch- G2 I.M.: S Trotter's Creek & Hampden Strims Trumble's Creek Toapeka Waiannkaroa Waikana 0 Waikoikoi MI Waikouaiti Waiko uati River 61 1 II Waiariki (Mataua) Waimahaka i.-ii Waitepeka ll.l Waihemo or Kilmog1 Waihoa (Canterbury) IV 100 11 Wairuna i 11 Waitahuna Waitati (Upper) (Lower) 51 11 Water of Leith 75 mi 1 Waterworks Reservoir Waikaka T" WainiaLuku 1 Top waters 1000 1 Waipori (Top) 150 450 90000 1000 600 2200 100

Waiwera (Top) 000 Wetherburn 500 Williamson's Creek (Mataura) 200 Wyndham 500 0 m LKU0 Washpool Creeks (Nenthorn) "to Washpool Creeks (Hillend) 900 WaikaiA. Society L000 Waitaki A. Society Mr. T. Brydone, hakateramea Mr. Walter Millar Woolshed Creek (Moir's) Young's Pond (Palmerston) Mr. Banbury 500 Clark (Wairuna) 100 Coombes Milton 300 F. C. Fulton 1000 Larnach (Peninsula) 150 160 Held (El.U-n.lirEl.U-n.lirEl.U-n.lirEl.U-n.lir) 200 1 i=i =i.i Strode (Waikouaiti)- iso Menlove (Windsor Park) iso McGregor, C.E. 135 500 Bishoi) Nevill Mi-, Miiftiulrew 500 200 "Capstick "Moiris "C. E. Howdeti 500 500 "Seddon iKai-lij-i) 500 "Wheat ley (Kakanui)- 800 "Beid (North Tnicri) 200 "D. McKellai (Tapanui) "Traill (Stewart's Island! 300 "Beattie 100 "D. Boss 150 "P. C. Keill 500 "McLennan (Min/ion. 130 "Job Wain 1600 "McLeod Orbell Cany forward 250 1085 4891 6128 19799 15626 14231 26431 1 7250 47550 700 in S. branch and 1000 in K. branch, t N. branch, 2800; S. branch, 1000. J South bran ches. § Only a few dozen reached Stewart's Island. * All died. * Large number died.

Brought forward Hon. J. McLean (Oamaru) Mr. Elliott Glenham).. "Hume (Waikari) "G .P. Farquhar .. "Hughan "Smith (Greenfield) "Jno. Mitchell (Mornington).. Totals 1869 1873 1874 1875 1876 1877 1878 1879 1880 1881 1882 1085 4891 6128 19799 5026 1 1231 20431 17250 4755 0 43245 13245 53350 500 1085 4891 6128 19799 5026 14231 26431 17230 17550 39496 36610 During the year 1870-71, no details were kept except that 25 young trout were placed in the Taieri River (upper) in 1870, And the total number of distributed during these years was respectively 1000 and 2000. In 1872 no trout were hatched.

Total of Trout Ova Distributed l to Different Part of New Zealend. 1874 6,750 ova 1880 57,500 ova 1875 7,800 " 1681 38,500 " 1876 11,107 ., 1682 63,000 " 1877 6,250 " 1983 80.000 " 1878 6,640 " 1884 148.000 " 1879 40,000 ., 1885 .. 274,630 " Memorandum of Sai.hon, &c. English Salmon Fry (S. Halar) liberated by Mr. H. Howard of Wallacetown Ponds, hi Aparima River, in 1874, ex " Oberon 96 October, 1875 " Durham ' 1,400 "" " 1878 " Chimbarazo ;o" 2.500 Salmon Fry distributed in 1885 by W. S. Pillans .. 50 Californian Salmon Fry (S. auinnat) liberated by Mr. Howard in Waipahi River, in 1878 1W.000 by F. Deans, in Kakanui, 1878 i;i.ooo List oF Sea. Trout Distributed. Sea Trout (S. truttat put into Sliag River by Mr. Young, 1871 184 put into Water of Leitli by J. Duncan, 1871 UK*) American-White Fish Disthiubtkd. White Fish (CoMgomu Allots) by F. Deans, Wakatipu Lake, 1880 [,200 Loch Luvks Tuout DiBtmnuTKo, 1881. Lakes Sed and Sigel 510 W.S.Pillans 100 Mr.:Jones Nortli Canterbury Acclimatisation Society M A. M. Johnson, Opaw 30 920 Loen Leven Troct Distiuubted, 1885. WaUtaiw 400 Washpool Creek (Waiholal .. 90 Duff's Creek (Wailiolaj 60 Lovell's Creek 860 800 Scotch Burs Tboct Distributed, 1883. W. S. Pillans 60 A. M. Johnson 10 90 Pkrch Distributed. Perch (Perca jluriatilU), Mr. D. Mills, for Hawke's Bay, 1882 .. ::o "Mr. J. Stodilan, Hampden WO Otago Waters, 18S4 in 381

Starlings sent to Wairarapa Society in March, 128.

IN BOTANICAL GARDENS

- Tench.
- A few pairs of English Wild Ducks.
- One Black Swan.
- Two Paradise Ducks.

PLANTS.

A Collection of trees and shrubs, including Cupressus, Macrocarpa, Cedar Gum, Stringy Bark, &c., &c, also a small number of seedlings.

Appendix B.

List of Life Members

decorative feature - dragonfly

decorative feature - silhouette of hunter and animals

The Rules and Objects of the Otago Acclimatisation Society.

Objects of society

1. The objects of the Society shall be the introduction, acclimatisation, domestication, and sale of all innoxious animals, birds, fishes, insects, trees, and vegetables, whether useful or ornamental; the perfection, propagation, and hybridisation of races newly introduced or already domesticated: the spread of indigenous animals, &c., from parts of the Colony where they are already known, to other localities where they are not known; the procuring, whether by purchase, gift, or exchange of animals, &c, from Great Britain, the British Colonies, and foreign countries; the transmission of animals, &c, from the Colony to England and foreign parts, in exchange for others sent to the Society; the holding of periodical meetings, and the publication of reports and transactions, for the purpose of spreading knowledge of acclimatisation, and enquiry into the causes of success or failure; the interchange of reports, &c., with kindred associations in other parts of the world, with the view, by correspondence and mutual good offices, of giving the widest possible scope to the project of acclimatisation; the conferring rewards, honorary or intrinsically valuable, upon seafaring men, passengers from distant countries, and others, who may render valuable assistance to the cause of acclimatisation.

Membership

2. A Subscriber of ten shillings or upwards annually shall be a member of the Society; and contributors within one year of Ten Guineas or upwards shall be Life Members of the Society; and any person who may render special service to the Society, by contribution of stock or otherwise, shall be eligible for life membership, and may be elected as such by the Council, or by any annual general meeting.

Subscription

3. The Annual Subscription shall be payable on the first day of February in each year, and shall be received by the duly-appointed Collector, who, on receiving the same shall cause the person so subscribing to be enrolled a Member accordingly.

Executive officers.

4. The society shall be governed by a Council of eight-teen Members; to include a Chairman, Vice-Chairman, Treasurer, and Honorary Secretary, to be elected by ballot at the first general meeting of the Society; three of whom (to be determined voluntarily or by lot amongst themselves) shall retire annually, but shall be eligible for re-election.

Vacancy in Council how supplied.

5. In case of any vacancy occurring by death or resignation of any Member of Council, or the non-attendance *of any* town member of Council for the period of three months, the remaining members shall appoint another member of the Society to be a member of the Council in the place and stead of the deceased, resigned, or absenting Member, without such absence be caused by ill-health, when and upon the Council receiving information from the absenting member to that effect, the Council may abstain from electing a fresh Member of Council in his stead; providing that such vacancy shall not be supplied by the Council except after seven days' notice given of thy new Member to be proposed, and unless in the presence of at least five Members of the Council.

Quarterly Meetings of the Society.

6. The Society shall hold periodical meetings at which papers and other communications relating to the objects of the Society, and reports prepared by the Council shall be received; and such discussion shall be encouraged as may be of value in propagating a knowledge of acclimatisation amongst the Members and the public, and such business generally shall be disposed of as may be brought under consideration by the Council, or by any Member who shall have given seven days' previous notice thereof to the Honorary Secretary, or as a majority of two-thirds of the Members present shall see fit to entertain and consider; and each Member shall have the privilege of introducing two friends at such meetings.

Meeting of council.

7. The Council shall meet at least once a month, and three Members, of whom the Chairman, Vice-Chairman, Treasurer, or Honorary Secretary shall be one, shall form a quorum, and be capable of transacting the business of the Council, subject to such limitations as may be imposed by any bye law of the Council, or rule, or resolution of the Society which may be hereafter made.

Powers and Duties of Council.

8. The Council shall have the sole management of the affairs of the Society, and of the income and property thereof, for the uses, purposes, and benefits of the Society; and shall have the sole and exclusive right of appointing paid servants, as a manager, or assistant-secretary, collector, and such other officers, clerks, and labourers, and at such salaries as they may deem necessary, and of removing them if they think fit, and shall prescribe their respective duties. And such Council shall have power, to consider and determine all matters,

either directly or indirectly affecting the interests of the Society, and If they shall think fit so to do, shall bring the same under the notice of the Members of the Society, at any general or special meeting, and to make such bye-laws as they may deem necessary for the efficient management of the affairs an the promotion of the objects of the Society, and for the conduct of the business of the Council, provided the same are not repugnant to the Rules; to appoint one or more sub-committees, for any purpose contemplated by these Rules; and generally to perform such acts as may be requisite to carry out the objects of the Society; which bye-laws are to be subject to ratification, or emendation, or rejection by the next annual or special general meeting of the Society convened for that purpose. And it shall be the duty of the Council to exercise the foregoing powers as occasion may require, and to furnish report of the proceedings at every periodical and annual meeting of the Society.

Branch societies, &c.

9. The Society shall have power to affiliate or associate itself with other Societies of kindred objects, and to found Branch Societies if desirable, and the council shall have power to carry out any arrangement for this purpose, and to furnish any monthly or other reports.

Minutes of Pcoceedings.

10. Minutes shall be made in books, kept for that purpose, of all the proceedings at the general and special meetings of the Members, and minutes shall also be made of the proceedings of the Council at their general and special meetings, and the names of the Members attending the same, and such minutes shall be open to inspection by the Members of the Society at all reasonable times.

Moneys to be paid to and by the Treasure.

11. All moneys payable to the Society shall be paid to the Treasure, who shall forthwith place the same in a bank, to be named by the Council, to the credit of the Society, and no sum shall be paid on account of the Society until the same shall have been ordered by the Council, and such order be duly entered in the books of the proceedings of the Council. No sum of money exceeding twenty pounds shall be paid by order of the Council until notice of such has been sent to each Member of the Council. Cheques shall he signed by the Treasurer as such, and be countersigned by the Honorary Secretary, or some other Member of Council, delegated by the Council to act as such.

Annual Meeting.

12. An Annual Meeting shall be held on the first Wednesday in March of each year; or, if a holiday, then upon the next day following; and the Council shall report their proceedings during the past year, and shall produce their accounts, duly audited, for publication if deemed desirable: and the meeting shall elect new Members of Council to supply the vacancies therein. Any notice of motion must be furnished to the Honorary Secretary, or Assistant Secretary, one day previous to the holding of such meeting, or such motion may be rejected by the Chairman.

Non-payment of Subscription.

13. All privileges of Membership shall cease in case any Member shall be three months in arrear, subject, however, to his restoration by the Council on the payment of such subscription as aforesaid, accompanied by a satisfactory explanation.

Special Meeting of Members.

14. Upon receiving a requisition in writing, signed by twelve or more members of the Society, or upon a resolution of the Council, the Honorary Secretary shall convene a Special Meeting of the Members, to be held within 15 days of the receipt by him of such requisition or resolution, and the notice thereunder convening the meeting shall specify the subject to be considered at such meeting, and that subject only shall be discussed at such meeting.

Honorary Members.

15. The Council or any general meeting of the Society may admit, as Honorary Members, such ladies or gentlemen as may have distinguished themselves in connection with the objects of the Society, or in objects of a kindred nature.

Power to alter rules.

16. It shall be lawfull for any annual or special meeting of the Society to alter, vary, or amend the Rules, or to substitute another for any of the same; or to make any new rule which may be considered desirable; if and after notice specifying the nature of such alteration, variation, amendment, substitution, or new rule shall have been given to the Honorary Secretary fifteen days before the holding of such meeting. And such alteration, variation, amendment, substitution, or new rule shall be valid, if carried by a majority of not less than two-thirds of the members present at such meetings.

decorative feature - fish

On Inebriety and the Duty of the State with Regard to Inebriates

By Isaiah de Zouche, M.D., M.R.C.S. Eng.

(Honorary Surgeon to the Dunedin Hospital.)

Price - - Sixpence.

Joseph Brajthwaite Dunedin : Princes Street. 1885.

Preface.

MUCH misapprehension exists as to the nature of Inebriety, which has led to mistaken treatment of the inebriate by his friends, and to his wrongful punishment by the law.

In the following paper, which was read before the Otago Branch of the N.Z. Institute, the writer has endeavoured to show that inebriety is a physical disease rather than a moral vice—an opinion held by many high authorities; and he publishes the paper in the hope that the dissemination of such views may have some effect in determining Legislation for the Care and Cure of Inebriates.

On + Inebriety and the Duty of the State with Regard to Inebriates.

On + Inebriety

IT is now universally recognised that one of the duties of State is to take cognisance of the diseases which may affect the people, whether with a view to promote the better treatment of disease or to its prevention. Already the most beneficial effects have resulted from legislation on sanitary matters, and it is not unreasonable to hope that in time many of the grosser and more palpable forms of disease may be completely stamped out; and medical science will be left free to occupy itself with the more obscure, and—if I may use the word—finer, diseases which affect mankind. But whatever be the form of the disease, if it appear that legislation can lessen its prevalence or diminish its effects, it is clearly the duty of the State to pass such laws as may attain that end.

To medical men, especially those who have devoted themselves to the study of the diseases of the nervous system, it is unnecessary to prove that inebriety is a disease, just as epilepsy, hysteria, &c., are diseases. But this is far from being understood by the general public, whose ignorance of its true nature is reflected in the laws passed for the punishment of habitual drunkards. I will first endeavour to show on what grounds inebriety should be regarded as a disease; and next, that it is a disease in which the State has an especial duty towards persons affected by it, for the sake of the public as well as for their own.

As regards the terms "inebriates" and "inebriety," these mean drunkards and drunkenness respectively; but the words "drunkards" and "drunkenness" are so commonly associated with the idea of a Vice, for which the drunkard merits punishment only, that there is now a tendency to substitute the Latin forms by which the disease-aspect of drunkenness will be indicated. The term "inebriety" refers more properly to the periodic form of the disease. I would define inebriety to be a disease of the nervous system, characterised by periodical fits of depression and restlessness and craving for alcohol. The restlessness and craving begin gradually, attain a certain height—a climax, and then have a tendency to decline. This is the natural course of the fit, or attack, if the patient is not treated by himself or by others with alcohol, which would have the effect of prolonging the attack indefinitely. The periodicity of the attacks alone is sufficient to mark the nervous origin of the disease. In this it resembles other nervous diseases of the so-called functional class, such as epilepsy, nervous headache or migraine, spinal irritability, neuralgia, &c.

As in the diseases just enumerated, the patient affected with inebriety is apparently in perfect health during the intervals between the attacks; all restlessness has disappeared; he is able to apply himself to business or study; and many periodical inebriates are distinguished by their energy and clear-headedness in business pursuits, while some have been eminent scholars. So free is he from all symptoms of inebriety—that no one would suspect him to be the victim of disease, and a disease which, in aggravated instances, seem like a demoniacal possession. Then he feels strong, and confident that his will is strong enough to overcome the terrible weakness and craving should it attack him again. He even believes that it never will do so. Many inebriates never touch alcohol during the interval, or would not do so did not kind friends offer them a glass, exposing them to the greatest of risks through the mistaken kindness of a vicious custom.

My attention was first strongly directed to inebriety as a nervous disease by studying the case of a professional man who was the subject of this affection. He was well read in general literature, an admirable critic of literary style, could talk with pleasure and profit to his hearers on a variety of topics, and was, except during the attacks, a delightful companion. He was not a habitual drunkard; indeed, during the intervals he was almost a total abstainer, and for weeks together entirely so. But at times the fit came on him, and then the

depression and craving became so violent that I believe he would have sold his clothes to obtain alcohol. He had less will than a child, and was reduced mentally to a most pitiable condition. The fit over, he was a prey to the deepest remorse. The desire for drink was gone, and he was only sensible of the shame of having again failed to keep his resolution; and he reminded me of some lines of Schiller, which may be thus roughly rendered : " There are evil spirits who quickly work the evil thing within us, and then fleeing to hell leave Horror behind within the stained breast." When again restored to his right mind he was constantly, or frequently, occupied in studying out his disease, or whatever it was that possessed him, with the view of writing on the subject, and of finding a remedy, of which he never despaired. But the same series of events occurred again and again, and I daresay are going on still from time to time, if he is still alive. There was a strong neurotic disposition in his family.

There is another form of inebriety to which the term " habitual drunkenness " more properly applies. It is not characterised by intervals, as in the periodic; form, or at least the intervals are so short as to be unrecognisable. The habitual drunkard of the police-court is an example. I am inclined to look upon this as the acquired form of the disease, and in the first instance at least to be regarded as a vice; but it becomes a disease nevertheless, and the treatment of both kinds is on the same principles.

The pathology of these nervous diseases, so-called functional, is still unknown. There are no constant morbid appearances; in most cases no morbid appearances at all. But it appears certain that the nerve cells are in a state of instability. In epilepsy, it is believed that there is increased nutrition of nerve centres, which is one side of high instability (Aitken's Medicine, vol. ii. p. 246). In inebriety there is, I would suggest, an opposite condition of instability, in which nutrition falls far below par. This going on gradually, as a drain, there is not a sufficient stock of force necessary for the due performance of nerve function. Irritability and restlessness are the result. The deficiency at length reaches such a degree that the want is keenly felt by the patient, and he flies to any remedy which will supply that want. Alcohol does so for the time, or at least it renders the perception of the want temporarily less evident to the patient. Alcohol may act by accelerating the heart's action and increasing the blood supply to the nerve cells, or it may act simply as a narcotic to the nerve cells. I am inclined to believe that it both acts as a narcotic and supplies a temporary force. In either case the patient is for the moment relieved from his state of suffering, but only to feel it more acutely when the influence of the stimulant or narcotic passes off. The feeling of depression is terrible and the craving proportionately strong. An inebriate in this stage will endeavour to procure alcohol by any means—by entreaty, by threats, by stratagem; and the cunning displayed is sometimes remarkable. The moral sense frequently becomes dulled. The patient may become more violent through the refusal of his friends to supply alcohol than if he were under its influence. He speaks of those who are really nearest and dearest to him as if they were his worst enemies, and forgets all decency of language and demeanor in the height of the paroxysm; and it is well if he does not commit some act of violence. Doubtless indulgence in alcohol is responsible for some of the symptoms produced—that is, if alcohol were withheld the " attack " would only develop depression, irritability of temper, and restlessness. Too often, alas, the continued indulgence in alcohol induces an attack of delirium tremens; but delirium tremens forms no essential part of the disease inebriety, while on the other hand the active treatment necessitated by the attack of delirium tremens often cuts short the attack of inebriety. Friends of inebriates and attendants in asylums well know by the patient's restlessness when an attack is impending. "While the accessions of the inebriate condition—*i.e.*, the craving—might, and most frequently do, come on at intervals without indulgence in alcohol, an attack may be readily induced at other times by even a moderate imbibition. So unstable is the nervous balance that a minute portion of alcohol is capable of setting up such serious disturbance as to bring on an " attack." When the crisis is past and the craving is on the wane, the inebriate is tortured with self-reproach. He bewails his want of resolution; he alternately blames his friends for having withheld alcohol and for allowing him to get it; he is in a state bordering on melancholia, and it is well if he does not again drown his cares in the bowl.

As regards treatment during the attacks, the services of a good attendant are indispensable. It should be his duty to see that no alcohol be supplied to the patient; and in private houses this is the most difficult part of the physician's prescription to get carried out. In forty-nine cases out of fifty of attacks of inebriety, whether going on to delirium tremens or not, all alcohol should be at once forbidden—there should be no " tapering off." This is, I think, the universal experience of those who of late years have had to do with the treatment of attacks of inebriety. In all the cases I have known where it has been possible to enforce the complete discontinuance of alcohol at once, the patient has made a much more rapid recovery. The general treatment during the attack should of course be left to the discretion of the physician. During the interval no medicinal treatment is followed as a rule to cure the tendency, nor is there any known specific which could do so.

While inebriety cannot be said to have any pathology as far as morbid appearances *post mortem* are concerned, we may form a judgment from the symptoms observed as to the probable causation of the disease. This has already been slightly referred to. The feeling of sinking and de-pression in attacks of inebriety

would indicate that there is a deficiency of nerve nutrition, I look upon inebriety as an anaemic neuralgia. Other diseases in which disturbances of nerve nutrition occur temporarily are epilepsy, hysteria, and neuralgia. These are termed functional nervous diseases, as contra-distinguished from those nervous diseases in which lesions of nutrition are advancing or permanent, and in which specific alterations can be discovered in the nerve cells. The chief cause is hereditary predisposition. Many functional derangements of the nervous system are very commonly spoken of as affections of the mind, as if the brain were one thing and the mind another, floating ethereally about the brain and pervading it in some way. But, without attempting to elucidate the respective relations of mind and matter, there seems to be no doubt that the elements composing the nervous system are capable of receiving shocks and "strains" conveyed through mental impressions. The nature of the change in the nervous elements in periodic inebriety cannot so far be demonstrated by any of the known methods of pathological investigation; but from the phenomena we may suppose that the ultimate molecules of the nerve-cells are, as if loosely held together, easily thrown into molecular vibrations setting up a violent commotion which is known as a nerve storm, and discharging currents until utterly exhausted. This condition of the nervous system may be congenital or acquired; but, once set up, the nervous system remains subject to irritation by what otherwise would be slight exciting causes. Dr. Norman Kerr says: "I am persuaded that inebriety is mostly physical, and for the most part has a physical origin." ("Proceedings of Society for Study and Cure of Inebriety, July, 1884; p. 14.) This opinion is shared by all the most recent authorities on the subject. Persons affected with inebriety are frequently of highly-susceptible nervous organisation. They belong to the neurotic class, who, if not affected by the inebriate tendency, might be the subjects of some other form of nervous weakness—if women, they would probably suffer from hysteria and some of many forms of neuralgia; if men, they might suffer from hypochondriasis. I think frequent tipplers may, under certain circumstances, become victims of inebriate disease, but of this I am not certain, unless the constitutional tendency is there. The tippler drinks every day, and a good deal; the inebriate, or dipsomaniac, gives way to the craving only at intervals, as a rule, and exhibits other nervous peculiarities which the tippler does not. The organs of the inebriate may be healthy; those of the constant drinker show alcoholic degeneration. Inebriates are usually looked on as simply drunkards, and are treated by the general public with something like contempt. If a man does not succeed in the world, his enemies, and sometimes his friends, will say "it is his own fault," without sufficient regard to circumstances. This is inconsiderate and often cruel, and it is assuredly cruel with regard to inebriates. Certainly the inebriate is not a success, either to his forefathers or to himself. His forefathers cannot well be brought to account for his condition, and the whole brunt of it falls on himself, and keenly is he made to feel his position. I see nothing to despise in the inebriate. I look upon him as a man suffering from a disease of the nervous system, with which he may have nothing whatever to do; whose will is deficient at certain times in consequence of this disease; and I consider that he ought to be treated with the utmost kindness, without relaxing in the slightest degree the firmness which is necessary to render true kindness effectual. Without doubt a man or woman not constitutionally neurotic who, becomes a drunkard, may have children who will develop inebriate disease, but it would be wrong to attribute all cases of inebriate disease to the disposition derived from drunken ancestors. The neurotic diathesis is mostly inherited from neurotic ancestors, but not necessarily from ancestors rendered neurotic by drink.

We must rather look to the conditions of society for the production of the neurotic diathesis. The fast pace at which we live, the competition which begins in the schoolroom and continues in business or professional pursuits, the necessity of making a certain income in order to keep pace with the luxurious wants of the age, the greed of speculation, so often resulting in loss, the strain of study, too often encroaching on the hours which should be devoted to sleep, to keep pace with the requirements of science; all these tend to the production of unstable equilibrium of the nervous system, and may result in hypochondriasis, insomnia, or drink-mania in the individual himself or his children.

No writer points out more clearly the causation of insanity by drink than Dr. George H. Savage, superintendent of Bethlehem Hospital. Yet he says: "Drink often gets blamed for producing insanity, whereas the intemperance was the first symptom of the disease." ("Insanity," p. 420, Cassell, London.) But it is not only intemperance which may give the first warning of the insane condition, for Dr. Savage says, in another place: "Among total abstainers we have, of course, to recognise the fact that a certain number abstain as the earliest symptom of their insanity; that is, of their perversion."

Dr. Beard, of New York, a high authority, attributes "the frequency of inebriety in America to the climate, the dryness of the air, and the extremes of heat and cold. Inebriety and other neuralgic disorders (he says) are most common in the north and east, where there is so much total abstinence. Indeed, Dr. Beard says there is no country in the world where there is so much total abstinence from the use of stimulants, and at the same time so much inebriety as a disease. Therefore, Dr. Beard considers that the disease should be treated on the same principles as nervous diseases—first by keeping the patient from exposure to exciting causes, and second, by fortifying the system with nerve sedatives." ('British Medical Journal,' February 7th, 1880, p. 224.) There is,

however, no more potent cause of insanity than alcohol. Without dwelling on the ordinary phenomena of drunkenness, which is proverbially spoken of as a short madness, the records of lunatic asylums show that melancholia, or mania, or some other form of insanity, in a large number of instances owe their origin to alcoholic excess, more especially in individuals of excitable or unstable nervous temperament.

Dr. W. B. Carpenter says: "The closeness of the affinity between the states of insanity and alcoholic intoxication is further made apparent by the extreme readiness with which the balance of reason is disturbed by a small quantity of liquor. In those unfortunate individuals in whom there exists a predisposition to mental derangement, the power of volitional control being already feeble, it is easily overcome, and the propensities and passions, which are always unduly excitable, are readily aroused into morbid activity by this provocation, so that a very few glasses of wine or a small quantity of spirits is sufficient to induce what may be regarded either as a fit of drunkenness or a paroxysm of insanity—*the two influences concurring to produce the mental disturbance which neither of them alone would have sufficed to bring about.* [The italics are mine.] ('Principles of Mental Physiology,' p. 651, 1874.; Even patients say it is like a madness, not only while the fit is on them, but during the interval, when there are no disordered ideas. The beginning of the inebriate disease is often determined by some nervous shock or strain. A man of neurotic temperament experiences a sudden loss in his business, by which the work of years is undone and his prospects are shattered. Soon afterwards one hears that he has "taken to drink." All pity for him ceases when he does so; but the taking to drink is after all only a symptom of the shock to the nervous system. Prolonged mental strain may have a like effect in an individual predisposed, also injuries to the head.

On the foregoing grounds I think we are justified in regarding inebriety as a disease, depending on a lesion of nerve-nutrition. It will be noted that in order to carry out the treatment the patient should be perfectly under control. *He should for the time be deprived of liberty of action*, and should he so circumstanced as not to be able to obtain a drop of alcohol. These conditions it is almost impossible to obtain in private houses.

First as to control. Frequently the patient will not allow a strange nurse to come near him, even if an attendant could keep him obedient to orders. He is under the care of his wife, or some member of his family, but insists on going out, or in getting spirits or beer, and becomes violent unless it is supplied. Often a wife has said to me: "I had to give him a glass now and then, just to keep him quiet." I had an inebriate patient who held a situation of great responsibility, and was during the interval exceedingly clear-headed in business matters. He used to get the inebriate fit every two or three months, and it was important that he should be got well as soon as possible. When an attack occurred a man was engaged to be with him, and watch him, and prevent his getting liquor. For a time all went well. He recovered from two or three attacks within three days after treatment was commenced; but at length he grew intolerant of being watched, said he would have no gaoler about him, and peremptorily ordered the attendant away, and me also. After this all treatment was futile. There was no check on the fatal craving for alcohol; he had an apoplectic stroke, and died a few days afterwards. Had he been *under proper control* in a hospital, he might, I believe, have been alive now. The friends of such patients have often said: "There ought to be some place where he could be locked up until he is better; some hospital or asylum; we cannot look after him." And the cases are numerous in which patients have voluntarily given themselves up for treatment in an asylum or retreat, where they knew they would be deprived of liberty for a certain period. In the hospital where I was house-surgeon there was a temporary asylum, where, besides other cases, inebriates were received. I well remember a man who used to come from time to time and beg to be taken in until the fit should pass over. He used to remain for a few days, and go out cured for the time. And from a paper by Dr. Norman Kerr I learn that upwards of a dozen inebriates have voluntarily placed themselves in the Dalrymple Home, under the compulsory clauses of the Habitual Drunkards Act, 1879. But not only is it of importance that inebriates should be treated in some special hospital during the inebriate state, but also that they should remain for a sufficient time. The only hope of cure for the inebriate lies in total abstinence, and this it is impossible to procure without the control of a special hospital or asylum.

The prospects of cure will depend on (1) the nervous temperament; (2) the degree to which the nervous system has been implicated; (3) the time which has elapsed since the actual attacks of inebriety began; and (4) on the system of treatment pursued in the special hospital or retreat where the patient may be under care. In any confirmed case less than a year's seclusion in a special institution or retreat would be useless. Even then the prospects of cure in confirmed long-standing cases may be small, I admit, for the tendency is still there. It may be dormant for a time, but easily aroused by the immediately exciting cause—alcohol. Yet no case should be deemed hopeless. There are many instances where moral force has prevailed, and in others sudden mental emotion; it may be through some religious agency, or due to the powerful representations of a temperance lecturer. The mental paralysis is removed, just as functional paralysis of the limbs is sometimes cured by a visit to a holy shrine or by an alarm of fire. I borrow from Dr. Carpenter's book (p. 371) a quotation from Kobert Coll yer: "I heard a man say that for eight and twenty years the soul within him had to stand like an unsleeping sentinel, guarding his appetite for strong drink." These cases, alas! are too few in this matter-of-fact age, and

practically nothing but placing the inebriate under such conditions that he cannot by any possibility procure alcohol, is the only method of treatment deserving confidence. Only in an asylum or retreat can such conditions be obtained.

But it will be asked, What are the prospects of cure in these retreats? Mr. Alford states that "In America such institutions show 60 per cent, of cures. Convicts after years' enforced abstinence seldom lapse into drunken habits." Out of twenty-two cases in a private asylum at Balham, Mr. Carsten reports six as cured. In several cases where patients were uncured, the failure was owing to the existing laws (1875-76). Dr. Norman Kerr estimated the cures in American retreats at 30 per cent, of male drunkards, and 3 per cent, of female drunkards ("British Medical Journal," September 2nd, 1876, pp. 304, 305); and yet Mr. S. S. Alford says that he was disappointed with the retreats for inebriates in America, owing to their want of definite system in the management or treatment of the patients. The inference is that had there been a good system the percentage of cures might have been higher. Now, one of the chief objects of this paper is to urge that it is the duty of the State to provide or license such Retreats, which should not be in any way connected with a lunatic asylum. It is true, as I have said, that inebriate disease is not far removed from insanity; but our chief hope in the success of treatment is to enlist the patient in his own cause, to encourage the exercise of his will in the right direction, and such means are frequently successful. By placing him in an asylum he finds himself at once classed with lunatics. "What hope is there for me?" he might say. "I am looked on as only fit for a lunatic asylum." And it is well if he does not give way to utter despair. Such patients seldom forgive their friends, and constantly speak of their unkindness in having them placed in an asylum. Since writing the foregoing, I find Dr. Savage refers to the question as to whether persons suffering from alcoholic insanity should be sent to asylums. He says: "If suffering from simple acute alcoholism, or if suffering from delirium tremens, it is best not to send them to lunatic asylums. The great danger of admitting such cases is, that they rarely appreciate the intention of their friends, and are commonly vindictive. Such cases are too frequently morally perverse and sly; trumped-up accusations and vexatious law-suits are constant sources of worry as a result of their admission" (p. 421). Now, the friends ought to be relieved of any odium which the patient might throw on them, by the necessity which the law would impose on them to report to the proper authorities all cases of ungovernable intoxication, which would thus be taken out of their hands.

It may be asked: "Is there any necessity for the establishment of special hospitals for inebriate patients?" The best answer to this is to enquire what is usually done with inebriates, that is, persons who are found drunk, whether in consequence of inebriate disease or from over-conviviality. By the Police Offences Act, 1884, section 19 (New Zealand), "Every person found drunk in any public place, on a first conviction, shall be liable to a penalty not exceeding 20s, and in default of payment thereof may be imprisoned for any period not exceeding forty-eight hours. On a second conviction within six months shall be liable to a penalty not exceeding £3, and in default may be imprisoned for any period not exceeding seven days. On a third conviction within such period of six months shall be liable to be imprisoned for any period not exceeding fourteen days, or, at the discretion of the convicting Justice, to a penalty not exceeding £5, and fourteen days' imprisonment in case of default; and on any subsequent conviction within such period of six months shall be deemed to be a habitual drunkard, and shall be liable to be imprisoned for any period not exceeding three months." Any of these convictions may carry hard labour with them. (See Justices of the Peace Act, 1882, section 102.) Again and again this process may be repeated, with no change for the better in the condition of the inebriate; and amongst the poorer classes as many as sixty or eighty convictions have been obtained in one case. Indeed, I have been informed by one of our Magistrates that some of these poor wretches only enjoy twenty-four or forty-eight hours' liberty at a time, before they are again convicted and sent to prison. In gaol the associations are certainly not such as tend to promote a cure by moral agencies. The inebriate—the man suffering from a nervous disease for which he may be in no way responsible—finds himself associated with forgers, thieves, and it may be, with criminals worse than these. There is no classification. He is clad in the gaol dress, and the letters H.M.G. are printed in very legible characters on the back of his prison jacket. In the case of women inebriates the effect of the evil associations may be infinitely worse. Truly "to be weak is miserable." The wretched sufferer from this nervous disease has good reason to complain of the means adopted by society to deter him from committing an offence which no power on earth can keep him from committing if alcohol can be procured. As far as the public is concerned, the gaol can only be looked upon as a place where the inebriate is in safe keeping, and where his relatives and the public will not be troubled by him. No one expects that inebriates will be reformed in gaol.

Dr. Alfred Carpenter, speaking at the meeting of the British Medical Association in August, 1876, said:—"As a Magistrate in the south of London he had to commit these poor drunkards over and over again, knowing that as soon as ever they came out of prison they would be before the Bench again. He had no hesitation in saying that in such cases short terms of imprisonment were worse than useless, and that to treat habitual drunkards in that way was a great mistake. He never sent a person to prison in that way without feeling

that he was doing an injustice in punishing as a crime that which in reality was a disease. They had no more right to send these poor people to the treadmill for a fortnight for getting drunk than they had to send them to a lunatic asylum. The treatment required was not penal but curative." ("British Medical Journal," August 12, 1876, p. 218).

The report of the Committee of the British Medical Association on legislative restriction for habitual drunkards says:—"That the merely penal treatment for drunkenness, by committal to prison for short periods, far from influencing far the better the habitual drunkard, is shown by the evidence taken before the Select Committee of the House of Commons to be 'worse than useless;' confirms him in his evil ways by utterly destroying his self-respect, and rendering him reckless of consequences; and thus runs counter to the whole tendency of recent legislation, which aims at the reformation as well as the correction of the offender." ("British Medical Journal;" August 12, 1870, p. 214). But there is some provision made by law in New Zealand other than sending inebriates to gaol, at least, those who have friends. As already mentioned, they may be committed to an asylum, on the application of their friends, by an order of a Judge of the Supreme Court, if it appear that they have shown symptoms of delirium tremens or other evidence of habitual over-indulgence in alcohol, or that they have threatened violence, or wasted their means. It is provided that they are to be placed in a ward where lunatics are not kept, and that they shall do such work as may be beneficial to health and assist in cure.

The last regulation is an excellent one, for nothing tends to restore healthy nerve-nutrition so much as healthy occupation. The man who is healthily occupied has no time for brooding. The disease-aspect of inebriety and the possibility of cure are thus officially acknowledged by the Act, for such work as may assist in the cure of the habitual drunkard is enjoined. Still, the connection of these means of cure with the name of the asylum is frequently quite sufficient to deter the friends of patients from availing themselves of the provisions of this Act; and the appearance in person of the habitual drunkard before the Judge I have known to be objected to by a patient—a woman—who was otherwise willing even to seclude herself in an asylum as a means of cure. Why not, therefore, have some retreat to which no objection could be offered except that it deprives the patient of his liberty, and which will afford him a period of rest from alcohol and from unhealthy influences that may give him a new start towards recovery? At once I see the objection which starts to the lips of many who would say: "Is it right to deprive a man of his liberty for, it may be, six months or a year because he chooses to indulge in the free privilege of drinking? What an interference with the liberty of the subject!" These objectors ought to consider that there is no subject whose liberty is more violently and more unpleasantly interfered with than the inebriate. His liberty is interfered with by police constables and by magistrates, and he may find himself almost a permanent inmate of the gaol. When he is at large he interferes very seriously during his outbreaks with the liberty of those about him, and may endanger their lives. I would merely substitute a not disagreeable residence in a Home for Inebriates for a most disagreeable seclusion in prison; and the object of this would be not to punish but to cure.

The necessity for providing some means of treatment for inebriates has naturally made itself felt in Great Britain, and, mainly through the efforts of Dr. Cameron, M.P., the late Dr. Stephen S. Alford, Dr. Alfred Carpenter, and others, the Habitual Drunkards Act was passed in 1871, after the matter had been agitated for over twenty years. It was founded on a Bill introduced by the late Dr. Dalrymple, M.P., but which failed to pass, I presume, because public opinion was not ripe enough on the subject. The British Medical Association took up the matter in 1871, and its Committee worked assiduously to accumulate facts and arguments in favour of the measure. It obtained the co-operation of the Social Science Association, I think in 1875. In 1877 the Society for the Control and Cure of Habitual Drunkards was formed. These societies did much to educate the public mind as to the disease-aspect of inebriety, and at length their efforts were successful by the introduction of the Habitual Drunkards Act, 1879. The Earl of Shaftesbury advocated the Bill in the House of Lords. The Act was passed not in the original form projected by its promoter, but was the best that could be obtained. The Act is only tentative, and is to be in force ten years from the date of its being passed. It defines the habitual drunkard to be "a person who, not being amenable to any jurisdiction of lunacy, is, notwithstanding, by reason of habitual intemperate drinking of intoxicating liquors, at times dangerous to himself, or herself, or to others, and incapable of managing himself, or his or her affairs. The habitual drunkard may, by declaring himself to be such before two Justices, bind himself legally to remain an inmate of a house specially licensed during not less than three months nor more than twelve months." ('British Medical Journal,' August 17, 1878, p. 250).

There is a good provision for those habitual drunkards who, except during the outbursts of drink-mania, are rational enough and able to earn enough to support themselves and families, by which an inebriate can have himself formally committed to a retreat, and at once released on a license, which places him under the control of some suitable person, such as father, brother, or wife. If he drinks he breaks his license, and can be sent back to the retreat.

The Act is defective, inasmuch as it rests entirely with the inebriate patient himself whether he will place

himself in a retreat, notwithstanding that the will of the inebriate is weak and vacillating. Still Mr. S. S. Alford found that in America, where the State may *compel* an inebriate to enter an asylum, that 94 per cent, of the occupants of American homes are voluntary inmates ('British Medical Journal,' February 7, 1880, p. 224, and in previous numbers,) so that there were great hopes of good from the Act. These hopes have been realised to some extent by the success of the Dalrymple Home for Inebriates; but the Society for the Study and Care of Inebriety is endeavouring to promote further legislation, by which a permanent Act may be passed rendering it compulsory under certain conditions, on an inebriate to enter a retreat for a given time.

I cannot find any provision for a State Retreat for Inebriates in Great Britain, and this is a serious defect in the Act, and that the want is felt is evident from the following resolution passed by the Board of Poor Law Guardians of Newcastle-on-Tyne:—"That this Board, being deeply impressed with the necessity of provision being made for more stringent dealing with habitual drunkards, do memorialise the Local Government Board to take such steps as will lead to the law being so amended as to give power to local authorities or boards of guardians to maintain retreats, either in connection with existing workhouses or asylums, or in separate establishments, as may be thought most desirable; and further, that power be given to magistrates to commit habitual drunkards to such retreats with or without their consent, provision being made for the recovery of the cost of their maintenance when it is ascertained that persons restrained have means for their own support, etc. . . . And it should also be pointed out to the Local Government Board that, to prevent the Habitual Drunkards Act from becoming inoperative, the restriction as to its time of duration should be removed." Other boards of guardians have passed similar resolutions. ('British Medical Journal,' December 1, 1883, p. 1085; and November 10, 1883, p. 930).

I am indebted to a paper by Mr. A. Oakey Hall, of London, ex-Mayor of New York, for information regarding American legislation for inebriates. As long ago as 1857 the New York State Inebriate Asylum was incorporated. The charter sets forth that—Section 4: The object of this institution shall be the medical treatment and control of the inebriate. Section 5 : Said Institution shall have power to receive and retain all inebriates who enter said asylum, either voluntarily or by the order of the Committee, of any habitual drunkard. *All poor and destitute inebriates* who are received into said Asylum *shall be employed in some useful occupation* in or about the Asylum. Said inebriates shall have all moneys accruing from their labour, after the expense of their support in said Asylum shall have been paid, which shall be sent to their families monthly. If said inebriates have no families, it shall be paid to him or her on his or her discharge from said Institution. Inebriates' Home, King's County (N.Y.)—Section 6: Said Justice shall have power in his discretion to issue his warrant committing the person so found to be a habitual drunkard to the custody of the said "Home," to be detained for such period, not exceeding one year, etc., etc. Section 8: The estate of any person committed to such "Home," and the person committed, shall be liable for the support of such person therein, etc. In Pennsylvania, Massachusetts, Maryland, California, and other States, institutions are incorporated having similar powers. (Proceedings of Society for Study and Cure of Inebriety, October, 1884, London.)

In 1877 the Mayor of Boston (U.S.) appointed a committee of three (Rev. Dr. A. A. Miner, Dr. George C. Shattuck, and Dr. John E. Tyler) to report on the treatment of drunkenness in the city institutions and suggest measures of reform. They condemn the method of dealing with drunkards, by which, when arrested and convicted of intoxication, they are fined or sent to a workhouse or penitentiary for some short period, commonly thirty days. If the fine be paid the burden falls upon the family or friends of the drunkard, who are innocent of all fault, and are sufficiently punished by the mere fact of his drunkenness. If he be sent to prison, the term of his confinement is long enough for him to get sober, but not long enough for him to acquire habits of sobriety. The consequence is, they say, that a restoration to liberty is followed by a new outbreak and another commitment. The worst defect, however, of this method of punishment is its failure to make any distinction between drunkards and criminals. The Commissioners suggest that the institution at Deer Island be converted into a sort of reformatory, where all kinds of agricultural and mechanical labour can be carried on. Thither drunkards should be sent for terms long enough to enable their constitutions to recover thoroughly from the effects of alcohol, and to give them an opportunity to acquire habits of industry. In some cases a year would be sufficient for this purpose; in others three years might be required. The 'British Medical Journal,' from which the foregoing is taken, adds:—"The present system of fines and imprisonment serves to manufacture drunkards, instead of reforming them." (British Medical Journal,' January 19, 1878, p. 98.)

In Victoria, if any person addicted to the habitual excessive use of intoxicating drinks shall apply to the Master in Lunacy, and shall declare in writing attested by a Justice of the Peace that he is desirous to submit himself to curative treatment, in order to be cured of such habit, etc., the Master in Lunacy may authorise the detention and curative treatment of such person in any licensed house for a period not exceeding twelve months, or in any public asylum, for a sum to be fixed by the master for the maintenance of such person. In other respects the Victorian Act resembles that of New Zealand. There is no provision for poor inebriates; otherwise there is much to commend in this statute. (Acts of Parliament of Victoria; Lunacy Statute, 1867.)

In New South Wales persons having no lawful means of support and habitual drunkards may be committed to a workhouse. Any person so committed may be discharged at any time by order of the Governor, with the advice of the Executive Council. The Act says that the Justices may commit a person brought before them if they shall be satisfied that such person is an *irreclaimable drunkard*. (Public Statutes of New South Wales; an Act to establish Workhouses, 27th September, 1866). The word workhouse, savoring of poor law, is very objectionable.

But apart from the view that special retreats are necessary for the sake of inebriate patients, I would urge their establishment in order to relieve the families of such patients of the burden of maintaining them. I know of many instances where the wife could provide for herself and children, but an attack of inebriety in the husband throws all back. He must be watched day and night while the attack lasts, medical attendance and medicines must be procured, the shop or the sewing which would otherwise bring in enough to keep them is necessarily neglected, and she is obliged again and again to appeal to friends, who begin to get weary of giving assistance. The poor wife says : " Some- thing must be done; he must be put somewhere; " but the-prospect of prison or of the lunatic asylum deters her from taking any action, and she says: " Well, I will give him another trial." These poor women have bitter lives, and many of them make noble sacrifices for the sake of their families. The State ought to afford them a ready means of relief from the consequences of a physical and mental disease in their husbands for which they are in no way responsible.

I would then propose the establishment of Hospitals for the Care and Cure of Inebriates, such hospitals to be either supported by the State, or else under State inspection and control. That persons suffering from inebriate disease should, if the outbreak of the disease be recent, on the representation of their friends to a magistrate and after due examination by medical men and proper certificates being signed by them, be committed to one of the hospitals for nervous diseases for a year. That the period of detention in such hospital might be lessened on the recommendation of the medical officers. That during the patient's residence in such institution he should be obliged to do sufficient work to pay the expenses of his living, and the surplus to be handed to his friends for his support on his discharge. The object of the work would not be merely to pay expenses, but to give healthy mental and bodily occupation; to substitute healthy nerve-work for unhealthy impulses, and thus to act curatively. In cases where such seclusion and abstinence from alcohol for a year had been tried without effect—that is, in cases of presumed incorrigible drink-mania—the patient should on each outbreak, if not under proper care and control, be admitted for treatment until the attack should be over, and he should be detained as long as the medical officers thought fit with regard to his safety.

I have explained what proper care and control means, but will do so again. It means such care as will prevent the patient getting alcohol during the attack—an exceedingly difficult measure to carry out in private houses. I would avoid the use of the word " asylum," and name an institution for the treatment of inebriates " Hospital for Disease of the Nervous system," It could easily be specified in the rules of the hospital for which particular nervous disease it was intended. Such a name would be less repugnant to the patient than the word " asylum," and would serve to educate public opinion. The establishment of such State Hospitals might be objected to on the score of cost, but it must be evident that the community pays far more heavily by the present system, or want of system, than it would do if special hospitals were established. We should then be saved the expense of maintaining such patients in prison; and such special hospitals could be made self-supporting to a very great extent, rendering the estates of those who were able to pay liable for their maintenance, while the others should work for their support. It might be a considerable time before private retreats would remunerate the promoters in New Zealand, but I am sure there are inebriates enough in New Zealand to justify the establishment of a State retreat for the Northern Island and another for the Middle Island. Inebriates, who might be allowed to live out of the retreat on parole, could, if they broke their parole, be treated in the nearest public hospital and discharged when the fit was over; but if they again broke out they could be committed to the retreat for the full time on the recommendation of the medical officers without option of leaving until their time should have expired.

Conclusions : (1) That inebriety is, in the great majority of cases, a physical disease. (2) That inebriety is curable in a large number of cases. (3) That the committal of inebriate patients to prison is unjust, and morally and physically injurious to them. (4) That patients affected with inebriety can only be treated with any measure of success in special hospitals or retreats, where precautions against their obtaining alcohol could be thoroughly carried out. (5) That it is the duty of the State either to establish or license retreats for inebriates, or to do both.

decorative feature

Printed by Coulls, Calling & Co., Crawford Street, Dunedin.

Report of the Committee of the Wellington LADIES' CHRISTIAN ASSOCIATION

For the Year 1885-1886,

Including

The Report of the Alexandra Home

For Friendless Women.

Lyon and Blair, Printers, etc., Lambton Quay. Wellington, N. Z. 1886.

The Wellington LADIES' CHRISTIAN ASSOCIATION.

Incorporated Under "the Hospitals and Charitable Institutions Act, 1885."
1886-7.

Trustees:

- Rev. W. J. HABENS, Chairman.
- Mrs. DREW
- Mrs. J. TYETH HART
- Mrs. STOCK
- Miss E. GREENWOOD.
- Mr. C. P. POWLES, Secretary and Treasurer.

General Managing Committee :

- Mrs. J. Tyeth Hart, President.

Alexandra home Managing Committee:

- Mrs. HABENS, President.

Wellington Ladies' Christian Association.

The Objects of the Association are :—

- The promotion of the spiritual interests of its members.
- To render assistance to young women who come to the city as strangers.
- To engage in any evangelical work the Association is competent to undertake.
- To relieve the poor.

The Association is controlled by six Trustees, appointed by the Contributors, as required by the Act.

Contributors of the amount of five shillings per annum and upwards are entitled to vote at all meetings of the Association.

The Annual Meeting of the Association is appointed by Act to be held on the second Thursday in the month of January.

Subject to the control of the Trustees, the Management of the general affairs of the Association is in the hands of a Committee, and another Committee manages the Alexandra Home.

Ordinary Meetings of the Committees are held monthly.

Dorcas Meetings are held every Thursday at 2 p.m., at the Girls Club. Manners Street.

Report of the Committee of the Wellington Ladies' Christian Association

FOR THE YEAR 1885-6.

THE Committee of the Wellington Ladies' Christian Association have much pleasure in presenting to the members a short report of the work they have been engaged in.

It is now eight years since this Association was formed, and during that time it has steadily, if slowly, added to its numbers and extended its operations. The Committee are greatly encouraged by the success which has attended their labours during the past year, and trust that the year on which they are entering will prove to be one of greater prosperity than any of its predecessors.

The only change that has taken place among the office-bearers of the Association has been the appointment of Miss Caverhill as Secretary.

It may be advisable to mention that this Association, including the "The Alexandra Home for Friendless Women," has now been incorporated as a separate Institution under the Hospitals and Charitable Institutions Act, which has just come into force, and has compelled the Committee to seek for incorporation.

RELIEF.

The Sub-Committee continue to meet every alternate Monday. Over 100 people have been relieved during times of poverty or sickness. The following cases will serve for examples :—

- Father and two children suffering from typhoid fever; mother lately confined; six occupying one room. Milk and nourishing food were given until the parents recovered their health.
- Father down with typhoid fever, no bed to lie on; furniture all sold to procure food. A bed was provided by the Dorcas Branch, and substantial relief given.
- Husband had been for a time in the Asylum; six children; very destitute. Clothes and food were supplied.

Many similar cases could be mentioned, but these are sufficient to give an idea of the suffering and destitution which the Association seeks to alleviate, so far as it is able.

DORCAS SOCIETY.

This Society meets every Thursday, at 2 p.m., in the Girls' Club. We are sorry to say the attendance of late at these meetings has fallen off, and we would earnestly urge upon all those who have the welfare of the poor and needy at heart to give us practical help in this branch of our work. The need is always greater during the winter months, and we trust we shall receive a hearty response to our appeal.

The amount of work done during the year will be seen by the following statement:—Meetings held, 41; average attendance, 8; garments made, 365. Donations;—new goods, 105; material, 29 yds.; second-hand garments, 506. Distributed;—new garments, 470; yards of material, 132½; quilts, 7; blankets, 6; second-hand garments, 706.

SHOE CLUB.

There are now 41 members paying into this Club. The amount paid in last month was £6 0s. 3d.

BIBLE-WOMEN.

Mrs. Wright (who, on the death of Mrs. Eades, was appointed Bible-woman) proved herself to be an earnest worker in this department, having in the space of seven months paid over 1,100 visits; reading and praying with those visited, when it was desirable. In November, Mrs. Wright gave up her appointment as Bible-woman. The Committee were very sorry to lose her valuable services, and the Secretary was instructed to convey to her by letter their regrets, and also their entire satisfaction with the work done by her.

Mrs. Roberts was appointed in July as second Bible-woman, and since Mrs. Wright's resignation she has been carrying on the work alone, and has rendered valuable service in visiting the sick and the dying, the destitute and neglected; in reporting deserving and needy cases to the Committee; in persuading drunkards to sign the pledge; and in reading, praying, and leaving tracts with families. Her visits have averaged 189 each month, exclusive of those paid to the Hospital and Gaol. The number of visits can be enumerated, but who can estimate the good that has been done, as day by day these earnest women have gone forth in faith, sowing the seed of the Word with a full hand? God grant that that seed may in due time yield an abundant harvest.

The funds for maintaining the Bible-women are raised (specially) by weekly or monthly subscriptions, collected by the following young ladies;—Misses Jessie Smith, Costall, Pilcher, Sloan, Moxham, and E. Wilkinson; Treasurer, Miss Duthie; Assistant Treasurer, Miss E. Wilkinson. The Committee tender their hearty thanks to these ladies, who have done their work so efficiently, and take this opportunity to urge others who have an aptitude for such service to come forward and join this band of workers. By so doing, they would greatly aid the Association.

MOTHERS' MEETINGS.

There are now four of these meetings in connection with the Association.

The meeting at *Newtown* is conducted by Mrs. Boxall and Mrs. Mansfield, and, as the following report shows, has kept up its numbers during the year;—"There are twenty names on the book, with an average

attendance of eleven. The mothers enjoy these meetings, and also value the second-hand clothes which from time to time they have opportunities of buying. During the year £3 16s. 6d. received for these has been expended in helping families in need of assistance. Twelve of the mothers pay into the Shoe Club, and are very thankful for this help, as it enables them to provide their children with comfortable boots. Most of these children attend Sunday-school. We feel conscious of many defects, but while the women evince such a deep interest in Bible and other readings, we are encouraged to continue the work, praying God to crown our feeble efforts with great success."

Herbert Street.—This is presided over by Mrs. and Miss Costall. There are eighteen members, but the average attendance is only six, as several mothers have young children, and consequently cannot attend regularly. There is a marked improvement in those attending. Clothing is made at the meetings, and sold at the cost of the material, which is a great boon. The interest taken in Bible and other reading is very encouraging; also, the Library is much valued, books being regularly taken out and read.

Webb Street.—This meeting is under the superintendence of Mrs. Wright, Mrs. Gill, and Mrs. Galway. It was commenced on the 13th October, 1885; it now numbers twenty-one members, with an average attendance of eleven. There have been twenty-one meetings held up to date.

Molesworth Street.—Mrs. Dumbell and Miss Bennett take charge of this meeting; there is an average attendance of from ten to twelve, many attending regularly, and seeming to value the meetings.

Tea Meeting.—A mothers' united tea meeting was held on the evening of the 2nd February, at the Girls' Club. This was quite a success; about eighty were present, and a very enjoyable evening was spent. These social gatherings tend to give a stimulus to the weekly meetings. Our thanks are due to the ladies who provided the tea on such a liberal scale that we were able to send a supply of the good things to the mothers who were not able to be present.

ORPHANS' CHRISTMAS TREAT.

A tea and Christmas tree were given to the orphans, on December 80th, at the Girls' Club, and thus they were enabled to share in the festivities of the season. Upwards of twenty were present. It was very gratifying to see the tidy, healthy appearance of these children. After spending a happy afternoon, all received gifts from the Christmas tree, which they highly appreciated, judging from their beaming faces as they left the rooms. We would tender our thanks to the ladies who so kindly provided a substantial tea, and to the friends who sent us the gifts for the Christmas tree, which was tastefully arranged by Mrs. Boxall and Mrs. Louth.

GIRLS' CLUB.

During the year the Association has extended its work in a new direction, by opening a Girls' Club for the benefit of those employed in factories, shops, and other places during the day. Suitable rooms in Manners street have been rented and furnished, and are open every weekday from 12 a.m till 2 p.m., and from 7 p.m. till 9.30. Mrs. Louth is engaged to attend at the rooms. A good supply of books, games, and amusements has been provided. Two ladies are at the rooms each evening to instruct the girls in any work they may wish to learn, to give lessons in writing, or to help them to spend their evenings in an enjoyable and profitable manner. The names on the book now number sixty; but we regret to state that since January the attendance has not been encouraging. We trust, however, that a fresh start will be made now that the evenings are lengthening. As a stimulus, the idea of a sale of work has been suggested to the girls, in the hope that it will be beneficial in a twofold aspect—viz., by adding to the funds, and by inducing the girls to attend more regularly. Those who now spend their evenings at the Club are delighted with the prospect, and are diligently working up any material that has been kindly given for that purpose.

THE GAOL.

The gaol has been regularly visited by the ladies appointed. Mrs. Roberts, Biblewoman, is also a visitor.

In reviewing the work of the past year, we have much cause for thankfulness to God for the measure of success which has attended our efforts, and would take this opportunity to record our gratitude to those who have assisted us with the means to carry on the work; but a rapidly increasing population, and the present depressed state of the times, occasion increasing demands on our sympathy and help. If we would meet the wants of the day and fulfil our mission, time, effort, and money are required; and let us ever remember our highest mission is to work for God and humanity. We would, therefore, earnestly solicit your prayers, sympathy, and co-operation, feeling assured that if, in dependence upon Divine aid, and looking for the promised blessing, we go forward animated by the one desire and aim of succouring the needy, and leading the outcast and neglected to the fold of Christ, we shall not labour in vain; knowing that He whose glory we seek,

and whose children we would fain benefit, is Lord of all, and will in due time crown our feeble efforts with success.

Wellington Ladies' Christian Association.

Year Ended 31ST March, 1886.

The Subscriptions and Donations to the Alexandra Home stated at page 16

The Wellington Ladies' Christian Association, in account with the Treasurer,

For the Year Ended 31st March, 1886.

1885. Dr. z s. d. April 1. To Balance 104 8 4 Subscriptions 65 17 6 Donations 39 0 6
Subscriptions for Bible Women .. . 73 8 0 Governm^{nt} Subsidy 160 11 3 Benevolent Institution Grants ..
.. 18 2 3 Boot Club .. . 44 45 1 Dorcas Society 10 1 0 Loan (Mrs. Hunter) 5 0 0 Girls' Club
Lecture (Mr. Hunter) .. . 2 12 0 Members' Subscriptions .. 8 6 0 Sale of Refreshments .. . 0 14 2 Discounts .. .
.. . . . 1 6 8 Rent of Nairn-street Property .. . 15 10 0 Treasurer, Refuge 33 8 8 £578 7 5 1885. CR. April
1 By Relief to cases of Distress 76 8 6 to Care of Orphans 7 17 1 March Boots and Shoes 81 15 0 31, 1886.
Clothing .. . 69 1 7 Bible Woman and Visitor .. . 123 0 0 Secretary at the Rooms .. 34 10 0 Furnishing Girls'
Club .. . 67 3 4 Piano for 38 0 0 Rent of 17 17 6 Insurance 5 16 3 Gas 1 15 0 Cleaning 0 11 6 Groceries
and Milk, Girls' Club .. . 0 13 2 Stationery, Stamps, &c. . . . 8 8 8 Library, for Mothers' Meeting .. 12 10 0
Press, for Dorcas Society .. 2 0 0 Advertising .. . 8 5 0 Printing 7 10 6 Rent of Atheneum Hall .. . 2 10 0 By
Balance 12 14 4 £578 7 5 28th April, 1886. MARION GLASGOW, Examined and found correct.
Treasurer. B. SMITH.

Rules of the Alexandra Home for Destitute and Friendless Women.

1. The Home shall be managed by a Committee of twelve ladies, including a President, Treasurer, and Secretary, five to form a quorum; and the Committee shall meet on the second Monday in each month at 3.30 p.m.
2. Every application for admission must contain a statement of the name of the candidate, her present abode and occupation, the names and circumstances of her nearest relatives, and the reason for making application; and must also state whether the applicant has ever applied before.
3. No person shall be received into the Home without an order from two Members of the Committee; and the consent of *three* members must be obtained before a patient is admitted from the Hospital.
4. An unmarried woman who has previously been a mother shall not be admitted to the Home for her confinement.
5. Any woman admitted to the Home for her confinement must pay a sum of not less than towards her expenses; but in special cases of destitution the Committee may relax this rule, or set it aside altogether.
6. Every unmarried woman admitted to the Home for her confinement shall be required to sign a paper promising to remain for a period of not less than six months after her confinement.
7. No inmate who has left the Home without leave shall be re-admitted except by order of two Members of the Committee.
8. No person shall be admitted as an inmate until she has signed a declaration in the following form:—
"I, an applicant for admission to the Alexandra Home for Friendless Women, do hereby promise to conform to the rules which I have now heard read, to obey the orders of the Matron, and to do the work allotted to me."
9. The inmates shall be expected to do the domestic work of the Home, and any work taken in to be done, under the direction of the Matron.

10. Every inmate must attend morning and evening prayers.

11. Cleanliness in person and habits, and orderly and punctual conduct, will be strictly required. Quietness must at all times be observed in the dormitories. All light or unkind speech, and, above all, profane language, is strictly forbidden.

12. The Matron shall have the right to read all letters written by inmates or received by them, and may, if she think fit, insist on being present at any interview between an inmate and any person visiting such inmate.

13. The consent of the President and one other Member of the Committee must be obtained before any infant born in the Home is committed to the care of anyone outside of the Home.

The Sixth Annual Report of the Alexandra Home for Friendless Women, Newtown.

THE Managing Committee of the Alexandra Home for Women, in sending out their Sixth Annual Report to the subscribers, desire to express their thankfulness for the continued well-doing of the Institution.

The conduct of the inmates, especially of the permanent ones, is, generally speaking, very good, and the measure of success which has attended the efforts made to help those who, after one fall, were anxious to redeem the past, has been very cheering.

On the other hand, there have been several failures in the attempts made to reclaim some whose friends have placed them in the Home to be out of reach of temptation to intemperance. As there can be no such thing as forcible detention in the Home, those who are not really in earnest in wishing to reform, or who fancy that they are quite safe for the future, are apt to leave at the end of a few weeks, in spite of all entreaties, and too often return to their old habits in the course of the first few days.

The addition of the word "Alexandra" to the title of the Home was made necessary by the fact that the Female Reformatory, opened last year in Majoribanks Street, was constantly mentioned in the papers as the "Home for Friendless Women," and was therefore mistaken by many for the older institution at Newtown. As it is one of the rules of the Alexandra Home that no woman of known bad character is to be admitted, grave mistakes were becoming frequent in consequence of this misconception, which have been now put a stop to.

The Ladies' Wellington Christian Association has just been incorporated as a "separate institution" under the new Charitable Institutions Act. This has necessitated the election of six trustees, who will be responsible to the authorities for the expenditure of the funds, and for the general management of the work of the Association. It is to be hoped, however, that the present system of management of the Home, which has worked so well hitherto, will not be materially affected by this change.

The number of respectable women in poor circumstances who, from various causes, such as ill health, have been glad to come to the Home for a time, has been greater than during any previous year.

It is almost needless to say that no charge is made except to those who are able to pay, but the Committee find they have to be very careful not to encourage anything like voluntary pauperism.

The great industry of the Home, the laundry work, the receipts for which this year have amounted to £288 10s. 2d., as against £231 1s. 0½d. for last year, has been admirably managed by two of the younger inmates, who now receive small salaries, and have the entire direction of the work subject to the supervision of the Matron. As the able-bodied inmates are always very much in the minority, hired labour has to be employed in the laundry every week, and this, with the expenses of cartage of linen, must be deducted from the gross proceeds before an accurate idea of the actual profits can be arrived at.

A reference to the balance-sheet will show that the sum of £120 has been expended in new buildings. These comprise a large drying-room, with furnace and large pipe for heating; a store-room; luggage-room for large boxes, &c.; and a few other necessary additions and alterations. The drying-room has been found a most valuable addition to the laundry, and one which is indispensable in the winter months.

The number of admissions during the past year has been forty—thirty-six adults and four children. Average number of inmates, exclusive of the Matron, twenty-one—fifteen adults and six children. Number of births, ten. Deaths, one (that of an infant two months old). Seven of the inmates, as well as the Matron, have been in the Home during the whole year.

The following cases are selected as illustrations of the different classes of persons admitted during the year:—

- Respectable woman, thirty-five years of age, not long from England. Is in very delicate health, and has no relatives or home in New Zealand. Does a little light work when well enough.
- Young unmarried woman, aged eighteen, daughter of respectable parents in England. Mother of infant born in the Home. (See Rule 6 for cases of this sort.)

- A somewhat similar case to the last one. Left at the end of her six months' probation (during which time she behaved very well), put her child out to nurse, and is doing well in a good situation in a private family.
- Respectable elderly woman, suffering from cataract. Had successful operation performed free of charge by one of the doctors visiting the Home, and returned to her family when able to travel.
- Respectable married woman in poor circumstances, admitted for her confinement. Remained after the birth of her child until strong enough to go to work again.

The Committee gladly take the present opportunity of acknowledging their great obligations to Archdeacon Stock for his weekly services at the Home; to Mr. Gaby, who holds a service there on one Sunday in each month; to a lady who reads with the inmates on a other Sundays; to Drs. Collins, Fell, Hassell, Hutchinson, Kemp; and Mahon, who have all kindly given gratuitous medical attendance; to Mr. Hoby for his gratuitous professional services; and to Mr. Fitchett, who has, as usual, generously supplied the Home with milk for five months free of charge. They have further to acknowledge many kind gifts of books, fruit, clothing, etc., from several who for years past have taken a warm interest in the welfare of the inmates. Some of the regular annual subscribers, who have visited the Home during the past year for the first time, have expressed themselves as being much pleased with the appearance and management of the institution.

The Committee have been obliged, though very unwillingly, to expend part of the sum which they had put aside towards the erection of a Children's Cottage Home. They are very anxious to replace this, and to add to their "Cottage Home Fund" during the coming year, and will be very grateful for any subscriptions, either for this purpose or for the enlarging of the Alexandra Home, where a few more rooms are much needed.

Committee for 1886-7.

- MRS. HABENS, President.
- Mrs. DREW, Treasurer.
- MISS E. S. GREENWOOD, Secretary.
- MRS. BENNETT.
- MRS. GRATTAN.
- MISS, A. GREENWOOD.
- MRS. HARCOURT.
- MRS. JERVOIS.
- MRS. KEBBELL.
- MRS. PILCHER.
- MRS. B. SMITH.
- MRS. STOCK.

The Alexandra Home for Friendless Women.

The Alexandra Home for Friendless Women.

Balance-Sheet for the year ending 31st March, 1886.

Dr, Receipts. £ s. d.	£ s. d.	To Balance, 31st March, 1885	171 16 6	Subscriptions and Donations	128 17 10
		For work done in the Home	288 10 2	From inmates, towards maintenance..	02 7 2
		Discounts.. ..	8 5 0		
		Interest on deposits 9 0 0	527 0 2	Government grant on March quarter..	74 10 8
		Sept. ..	24 1 0	98 11 8	
		Advanced from Children's Cottage Home Building Fund Account ..	100 0 0	£897 8 4	To Balance brought down
		109 10 2½	Subscriptions received too late to be included in Report (Miss Hamilton, £1 1s.: Mrs. Richards, £1; Mrs. West, 5s.)	2 6 0
		£111 16 2½	Children's Cottage Home	£ s. d.	To Amount transferred from General Account, 1884-5
		500 0 0	£500 0 0	To Balance remaining on fixed deposit	£400 0 0
		EXPENDITURE. £ s. d.	By Maintenance, Clothing, etc., etc.	345 12 11½	Salaries
					99 0 0
					Nurses'

fees ... 9 0 0 Drugs ... 7 0 6 Fuel and gas ... 60 5 0 Cartage of washing ... 62 4 3 Care of sickly orphan infant, born in the Home .. 27 12 0 Insurance .. 6 17 6 Furniture .. 28 7 8 Repairs, cutting gorse, etc 15 17 0 New buildings .. 120 1 2 Printing, advertising, stationery, and stamps .. 6 0 1 Balance .. 109 10 2½ £897 8 4 Building Fund Account. £ 8. d. By Advanced to General Account 100 0 0 Balance .. 400 0 0 £500 0 0 Examined and found correct—Fanny Drew, B. Smith. Hon. Treasurer.

Front Cover

Wellington Ladies Christian Association. Report of the Alexandea Home for Friendless Women, Newtown.

Year Ending 31st March, 1886.

Lyon & Blair, Printers, etc. Wellington Lameton Quay. 1886

RULES OF THE ALEXANDRA HOME FOR Destitute and Friendless Women.

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Committee for 1886-7.

The Alerandra Home for Friendless Women.

The Alexandra home for friendless women.

DR. Balance-Sheet for the year ending 31st March, 1886. CR. RECEIPTS. £ S. d. £ s. d. To Balance, 31st March, 1885 171 16 6 Subscriptions and Donations 128 17 10 For work done in the Home 288 10 2 From inmates, towards maintenance.. 92 7 2 Discounts 8 5 0 Interest on deposits 9 0 0 527 0 2 Government grant on March quarter.. 74 10 8 Sept 24 1 0 98 11 8 Advanced from Children's Cottage Home Building Fund Account .. 100 0 0 £897 8 4 To Balance brought down; . 109 10 2J Subscriptions received too late to be included in Report (Miss Hamilton, £1 1s.: Mrs. Richards, £1; Mrs. West, 5s.) 2 6 0 £111 16 2½ Children's Cottage Home £ s. d. To Amount transferred from General Account, 1884-5 500 0 0 £500 0 0 To Balance remaining on fixed deposit £400 0 0 EXPENDITURE. By Maintenance, Clothing, etc., etc 345 12 11½ Salaries 99 0 0 Nurses' fees 900 Drugs .. 7 0 6 Fuel and gas 60 5 0 Cartage of washing 62 4 3 Care of sickly orphan infant, born in the Home .. 27 12 0 Insurance 6 17 6 Furniture 28 7 8 Repairs, cutting gorse, etc 15 17 0 New buildings 120 1 2 Printing, advertising, stationery, and stamps .. 6 0 1 Balance 109 10 2J £897 8 4 Building Fund Account. £ s. d. By Advanced to General Account 100 0 0 Balance 400 0 0 £500 0 0 Examined and found correct—FINNY DREW, B SMITH. Hon. Treasurer.

Minutes of the New Zealand Women's Christian Temperance Union

"for god, and home, and humanity."

At the

First Annual Meeting,

Held in Wellington

23rd February, 1886.

Containing the

General and Local Forms of Constitution, Balance-Sheet,

And

Reports of the Local Unions.

Price: Fourpence.

Lyon & Blair, Printers, Wellington: Lambton Quay. 1886.

Officers, 1886-7.

President.

- MRS. A. DUDLEY WARD, Christchurch.

Corresponding Secretary.

- MISS SUSAN BRETT, Chester Street, Christchurch.

Recording Secretary.

- MRS. FANNY TROY, Coote Road, Napier.

Treasurer.

- MRS. C. A. BAKER, Wellington.

N.Z. Superintendents of Departments.

Officers of the Local Unions.

Constitution of the New Zealand women;s Christian Temperance Union.

Article I.

The name of the Association shall be "THE NEW ZEALAND WOMEN'S CHRISTIAN TEMPERANCE UNION.

Article II.—Object.

The object of this Association is to form a Union or Federation of the Women's Christian Temperance Societies throughout New Zealand, and to promote the formation of others; in the belief that by combined effort, and united forces and funds, much greater work can, with the blessing of God, be effected in extending the cause of Temperance and the ultimate suppression of the liquor traffic, thus conducing to the moral and religious elevation of the people.

Article III.—Annual Convention.

The Annual Convention shall be composed of the Executive Committee, the District Corresponding and Recording Secretaries and Treasurers, the N.Z. Superintendents of Departments, the Editor and Publisher of our official organ, and one or more delegates from every local Union.

Article IV.—Executive Committee.

The Executive Committee shall consist of the President, one Vice-President from each District, (the District Presidents form the Vice-Presidents of the Executive Committee,) a Corresponding Secretary, a Recording Secretary, and a Treasurer. The General Officers with Vice-Presidents of organised Districts constitute the Executive Committee, to control and provide for the general interests of the Union, of whom seven shall form a quorum.

Article V.—Convention.

The Convention, at which Officers shall be elected, shall be held annually in the month of February, at such place as may be determined at previous Convention.

Article VI.—Election of Officers.

That the election of Officers shall always be by ballot, and for this, delegates only may vote; other voting shall be by show of cards, except when one-fifth of the members present desire a ballot, when the vote shall be so taken. The Officers, with the exception of Vice-Presidents, shall be elected on the morning of the last day of the Convention. The Executive Committee shall nominate the N.Z. Superintendents of Departments and Special Committees, and shall be the Business Committee of the Convention.

Article VII.—Finance.

Each local Union, out of its membership fees, shall pay annually to the N.Z. Fund sixpence (6d.) per

member.

Article VIII.—Basis of Representation to Convention.

Each Union, consisting of 100, or less, members, may send one (1) delegate to the Convention, and an additional delegate for each additional two hundred (200) members. General Officers, and New Zealand Superintendents of Departments, *shall vote in person*. Officers of Districts should also vote in person; if unavoidably absent, their delegate may cast their vote.

Whenever the only representative present is a General Officer, she may cast the entire vote to which her district is entitled.

Article IX.—Notices.

All documents and announcements from the N.Z. Union shall be sent to the District Corresponding Secretaries through the N.Z. Recording Secretary. The expenses for postage and stationery, &c., shall be borne by the Union.

Article X.—Amending Constitution.

This Constitution may be altered or amended by a two-thirds vote of the members present at the Convention, provided notice has been given at the previous Convention; but any Resolution which does not necessitate an alteration of the Constitution, may be styled a By-law, and printed at the end of the Constitution.

That all local Unions be allowed to nominate Officers of the Executive; such nomination to be sent to the Recording Secretary two months before the Convention, and by her be conveyed to the Corresponding Secretary of each District.

Article XI.—Duties of Officers.

Sec. 1. President.—The President may, through the Recording Secretary, call special meetings of the Executive Committee when she may deem it necessary, or in response to the written request of any seven members of the Executive Committee; and shall perform all other duties usual to such office.

Sec. 2. Corresponding Secretary.—It shall be her duty to send to each District Corresponding Secretary, at least two months before the Annual Convention, a blank form, for her report of that District for the current year, the District Corresponding Secretary to supply local Unions in her District with blank forms for that purpose. She shall then collate from such reports her own Annual Report.

Sec. 8. Recording Secretary.—She shall attend all meetings of the N.Z. Union and Executive Committee, and keep correct reports of their proceedings. She shall send to each member of the Executive Committee (who shall send a copy to the Secretary of each local Union in her district) a proper notice of each meeting, and designate in said notice the topics which are to be especially considered at the meeting. She shall apprise members of Committee of their appointments. At the first session of the Annual Meeting, she shall read the minutes of all sessions of the Executive Committee since last Annual Meeting; and shall perform all other duties pertaining to that office.

Sec. 4. Treasurer.—It shall be the duty of the Treasurer to receive all monies due to the N.Z. Fund, and to keep accurate account of all receipts and disbursements, and to present a detailed report thereof to each Annual Meeting. She shall pay no bills, except on an order signed by the President and Recording Secretary. The fiscal year shall terminate one week previous to the Annual Meeting, when the books shall be closed.

Article XII.—Department of Work.

If the demands of the work justify it, there shall be the following departments of work :—Evangelistic work, Franchise and Legislation, Temperance Literature, Influencing the Press, Band of Hope work, Sunday-School work, Work among Young Women, Young Women's work, Prison and Jail work, Social Purity, Heredity, Hygiene, Statistics, Unfermented Wine, Inebriate Homes, Scientific Instruction, Drawing-room Meetings, and such other like work as recommended by the New Zealand Union, or as the needs of localities seem to call for.

BY-LAW.

Before commencing the business of the Convention, a Committee shall be appointed to attend to the

courtesies of the Convention, to whom shall be referred all introductions.

The following Committees shall also be appointed on the first day of the Annual Meeting :—On Credentials, on Finance, on Resolutions, and on Plan of Work for ensuing year. The last two to consist of one Delegate from each district, chosen by the delegation of her district.

Form of Constitution of the Women's Christian Temperance Union

Of.....

Organised....., 1886.

ARTICLE I.—NAME.

This organisation shall be known as "THE WOMEN'S CHRISTIAN TEMPERANCE UNION OF....."

ARTICLE II.—OBJECT.

The object of this Union shall be to educate public sentiment up to the standard of total abstinence, train the young, save the inebriate, and secure the legal prohibition and complete banishment of the liquor traffic.

ARTICLE III.—MEMBERSHIP.

Any woman may become a member of this organisation by signing the Constitution, pledging herself to do all in her power for the advancement of the temperance cause, and by the payment of half-a-crown (2s. 6d.) per year into the treasury. She will also sign the following

Pledge:

"I hereby solemnly promise, God helping me, to abstain from all intoxicating liquors, including wine, beer, and cider, and to employ all proper means to discourage the use of and traffic in the same."

Gentlemen may become honorary members by the payment of ten shillings (10s.) a year.

ARTICLE IV.—OFFICERS.

The officers of this organisation shall be a President, Vice-Presidents,—one from each Church when practicable,—a Secretary, (and, when necessary, an Assistant Secretary,) and Treasurer, who shall, with the Superintendents of Departments, constitute an Executive Committee.

ARTICLE V.—DUTIES OF OFFICERS.

Section I.—President.

To call to order, and open the meetings.

To announce the business before the meeting, in the order in which it is to be acted upon.

To put to vote all questions which have been regularly moved and seconded, and to announce the result.

To preserve order; and to decide, when referred to, all questions in points of order or practice which may arise.

To append her signature, when necessary, to all orders and proceedings of the Union.

To have a general oversight of the Union, and, in conjunction with the Executive Committee, to plan for its best interests and the good of the cause.

To call special meetings, when deemed advisable by herself and any three members of the Union, due notice being given to all members.

Section II.—Secretary.

To keep a record of the proceedings of the meetings of the Union, and to notify the public of its meetings.

To call the roll of members when required.

To read all papers, &c., which may be required.
To notify Committees of their appointment, and of business referred to them.
To take charge of all papers and documents of the Union.
To make reports annually or quarterly, as may be required by the Union, and to conduct the correspondence of the Union.

Section III.—Treasurer.

To collect the membership dues, and to devise ways and means to increase the funds of the Union.
To hold all money collected for the use of the Union, paying bills on order of the President and Secretary, keeping an exact book account, and making a quarterly report of the same.

Section IV.—Vice-Presidents.

To preside in their order at meetings in the absence of the President, and to perform the duties of the President in case of absence on any account from her office.
To interest the women of their respective Churches in the work of the Union.
To assist the President in arranging and carrying out plans for the benefit of the Union.

ARTICLE VI.—ANNUAL MEETINGS.

The Annual Meeting shall be held during the month of May, on a day designated by a vote of the Union, at which time the Officers shall be elected for the ensuing year.

Article VII.—Amendments.

The Constitution may be altered or amended at any regular meeting of the Union, by a two-thirds vote of the members notice having been given at the previous meeting.

By-Laws.

Section I.—Departments of Work.

Superintendents shall be appointed for such of the following departments as local needs seem to call for :—
I. Heredity. II. Hygiene. III. Scientific Instruction. IV. Sunday-School Work. V. Juvenile Work. VI. Temperance Literature. VII. Influencing the Press. VIII. Evangelistic Work. IX. Prisons and Police Stations. X. Railroad Work. XI. Soldiers and Sailors. XII. Unfermented Wine. XIII. Young Women's Work. XIV. Drawing-room Meetings. XV. Kitchen Gardens. XVI. Flower Missions. XVII. Provincial and County Fairs. XVIII. Legislation and Petitions. XIX. Work among Maoris. XX. Impure Literature. XXI. Suppression of the Social Evil.

Section II.

All meetings of the Union shall be opened by reading of Scripture and prayer, and closed with prayer.

Section III.

A majority of the Executive Committee shall constitute a quorum at any regular meeting of that body, and the same rule may apply to all other Committees.

Section IV.

Officers shall remain such till their successors are elected.

Section V.

All members of the Union shall be entitled to vote.

Section VI.—Meetings.

The regular meetings of the Union shall be held each week, at which time Superintendents shall report.

Public prayer and conference meetings shall be held as often as the interest of the work demands, and, if possible, mass meetings quarterly.

The Executive and other Committees shall meet as often as may be deemed advisable.

Section VII.—Order of Business.

I. Devotional Exercises.

II. Course of Reading.

III. Report of Recording Secretary.

IV. Report of Corresponding Secretary.

V. Report of Treasurer.

VI. Report of Chairman of Executive Committee. VII. Reports of Superintendents.

VIII. Report of Special Committees.

IX. Unfinished Business.

X. New Business.

XI. Closing Hymn and Prayer. 11

Section VIII.

These By-laws may be altered or amended at any regular meeting of the Union, by a vote of two-thirds of the members of the Union.

NOTE.—If deemed practicable, a business meeting may be held once a month, in which case the above order of business could be changed.

Rules of Order.

I. That members wishing to address the meeting shall communicate with the Recording Secretary beforehand, that the President may arrange programme, and also time.

II. That subjects of special importance shall be notified a week, or, if possible, a fortnight beforehand, to allow members time for consideration in view of debate.

III. That openers on both sides of a debate be allowed fifteen minutes each for papers or addresses, and five minutes each for reply, previous to the President's summing-up.

IV. That no member shall speak more than once to any motion, unless in explanation, or to reply, as in Rule III.

V. That Superintendents of Departments shall periodically present a report, so that the interest in all matters of the Union be sustained.

VI. Members are requested not to converse with each other during the business portion of the meeting.

Minutes of the First Annual Contention of the New Zealand Women's Christian Temperance Union.

First Day.

Wellington,

23rd February, 1886.

The Convention assembled in the Congregational Church, Wood ward-street, at 11 a.m. After devotional exercise by Mrs. C. Fulton, of Dunedin, the following delegates took their seats:—

Mrs. A. Dudley Ward, Provisional President, Christchurch; Mrs. A. Sinclair, Auckland; Mrs. F. Troy, Napier; Miss Sorley, Wanganui; Mrs. R. Hunter, Wellington; Mrs. J. Plimmer, Wellington; Mrs. C. A. Baker, Wellington; Mrs. Nightingale, Nelson; Mrs. E. E. Packe, Christchurch; Mrs. G. Clark, Christchurch; Mrs. Wroughton, Christchurch; Mrs. Rouse, Rangiora; Mrs. C. Fulton, Dunedin.

A telegram was read from the Oamaru Union, asking that a proxy be appointed to represent their Union.

A discussion took place as to whether proxies should be allowed, and it was decided in the affirmative, and the following members were elected :—Mrs. H. Snow, proxy for Invercargill; Mrs. C. Fulton, for Oamaru; Mrs. F. Troy, for New Plymouth; Mrs. E. E. Packe, for Ashburton.

The following officers were elected by ballot for the ensuing year:—

Mrs. A. Dudley Ward, President; Miss Susan Brett, Corresponding Secretary; Mrs. Fanny Troy, Recording Secretary; Mrs. C. A. Baker, Treasurer.

The draft copy of the Constitution was read by Mrs. E. E. Packe.

After the doxology and prayer the meeting adjourned.

Second Day.

24th February.

Devotional exercises were conducted by Mrs. Bennett. Minutes of previous meeting were read and confirmed.

A discussion as to the official organ of the Union took place, Mrs. H. Snow speaking in favour of the *Sentinel*, and Mrs. C. Fulton in favour of the *Leader*. The matter was adjourned till the 25th instant.

The Recording Secretary read the reports from the Local Unions.

The President gave an account of her tour through both Islands, stating that she had travelled 1,900 miles since she was chosen President, and had formed seven fresh Unions, and spoke of the flourishing condition of the various Unions, trusting that in the coming year many more might be added.

After devotional exercise the meeting adjourned till 2.30 p.m.

The convention resumed business at 2.30. After devotional exercise, the following members were elected as Superintendents of Departments :—

Mrs. A. Dudley Ward, Evangelistic Work; Mrs. G. Clark, Legislation and Petitions; Mrs. Hinton, Social Purity; Mrs. May, Hygiene; Mrs. H. Snow, Influencing the Press; Mrs. E. E. Packe, Unfermented Wine; Mrs. C. Fulton, Juvenile Work; Mrs. J. Plimmer, Gaelic Work; Miss Sorley, Young Women's Work; Mrs. Brame, Inebriate Home Work; Mrs. Paterson, Work among Young Women.

Mrs. G. Clark read a paper on "Cooking."

It was resolved not to support grocers holding spirit licenses.

Mrs. E. E. Packe read a paper on "Unfermented Wine."

It was resolved that the next Convention be held at Christchurch.

After the doxology and benediction, the meeting adjourned.

Third Day.

25th February.

After devotional exercise, the minutes of the previous meetings were read and confirmed.

Mrs. Wright took her seat as a delegate for Wellington.

Mrs. C. A. Baker and Miss Sorley were appointed tellers for the ballot.

It was resolved that the sum of £5 be handed to Mrs. G. Clark, who was leaving for England, for the purchase of Temperance literature for the New Zealand Women's Christian Temperance Union.

Mrs. Wright was appointed delegate to the New Zealand Temperance Alliance.

The Constitution was read, clause by clause, and adopted.

It was resolved that it should be printed, with the minutes and balance-sheet.

After the doxology and benediction, the meeting adjourned.

The Convention resumed business at 2.30.

After devotional exercise, Mrs. G. Clark read a paper: "Woman, as a Citizen of the State."

The Recording Secretary was desired by the convention to convey to the new Plymouth Union their earnest wish that they might receive a fresh baptism of zeal and energy.

It was resolved that the *Temperance Herald*, *Leader*, and *Sentinel* be the organs of the Union.

Mrs. A. Dudley Ward was appointed Superintendent of Organisation, and Mrs. Wright Superintendent of Literature.

It was resolved that the Union strenuously oppose the operation of the Contagious diseases Act; and that, on the meeting of Parliament, the Union endeavour to obtain women's suffrage.

A unanimous vote of thanks was tendered to Mr. C.A. Baker, and to the office-bearers of the Woodward-street and St. John's Churches for the use of their buildings.

Various accounts were passed for payment.

Mrs. Bennett was elected Superintendent of Cottage Meetings.

The Convention closed after the doxology and benediction.

Executive Committee.

26th February.

The Committee assembled at Mrs. A. Dudley Ward's private residence, Molesworth-street.

Mrs. C. Fulton and Mrs. E. E. Packe led the devotional exercise.

Very grateful reference was made to Mrs. Mary Clement Leavett, as the founder of the Women's Christian Temperance Union in New Zealand, and testimony was given of her untiring labour of love in this Colony, which is already yielding and abundant harvest.

Mrs. G. Clark gave notice that the word "National" should be added to the name of the Union, at next Convention.

Members were requested to engage in prayer each day at 12 o'clock noon.

Mrs. G. Clark was appointed delegate to the British Women's Temperance Union.

The Recording Secretary was desired to reply to a letter received from Mr. S. Costall, of Wellington.

Public Meeting.

A public meeting was held at St. John's Schoolroom on the 24th February. The chair was occupied by Mr. Ebenezer Baker. The proceedings began with the singing of the 37th hymn, "Rescue the perishing." Mrs. Ward, Mrs. Fulton, Mrs. Wroughton, and Sir William Fox occupied seats on the platform.

The Chairman, in introducing Mrs. Dudley Ward, said that he had known her for many years, and anything that could be said in her praise was simply the truth. (Applause).

Mrs. Ward, after a powerful appeal to any of her hearers who might happen to be moderate drinkers, to give up the habit, detailed the work which was being done by the Unions throughout the Colony. They were now holding their first convention in Wellington, which was getting on very well indeed. Their great aim was to put down the drink, and put it out of the land altogether—(applause)—here a little, and there a little, till it disappeared altogether. When Mrs. Leavitt came here eight months ago, she organised Unions in Auckland, Napier, Christchurch, Dunedin, Invercargill, and other places. She endeavoured to organise a Union in Wellington, but for some reason or other she did not succeed, and was very disheartened in consequence. At her request, she (Mrs. Ward) accepted the Presidency of the Unions; and a few months afterwards she came to Wellington, and succeeded very well. She then went on to Nelson, New Plymouth, Hawera, and Patea, where Unions were organised. Mrs. Ward then gave an interesting account of the work which was being done by the Unions in Invercargill, Dunedin, Oamaru, Ashburton, Auckland, and other places. The gaols were being visited; prisoners were met at the gates when their sentences were served, and were conducted to a Home until work was procured for them; the houses of the poor were visited, and wives and mothers were taught how to cook, and to make their houses bright and cheerful, so that the men should have an inducement to stay at home; the Bible was taught, and youths and young girls were instructed to do useful work. At Dunedin, the old Star and Garter Hotel was turned into the Leavitt Home, where 500 or 600 youths and girls were now receiving instruction, the ladies of the Union taking it in turn to visit the Home; assistance being received from young men in teaching the boys. The larrikins had great spirits, and wanted something to do; but if properly looked after and taken care of, they were easily dealt with. They had now a harmonium, which was paid for out of the proceeds of the sale of work done by the children themselves, and by-and-by they hoped to establish a Kindergarten. The women of Dunedin were trying to make good citizens of the boys, and useful women of the

girls. At Christchurch they had a prison-gate mission, which commenced with only four beds, the superintendent being a tailoress. They have now moved into a larger building. Eighty prisoners have been received into the Home during the past six months, and in two months twenty-four persons received shelter there. At the Christchurch fair, a large booth was established by the Union, who were able to hand over £70 to the Young Men's Christian Association, who always gave them the use of their rooms. Although 17,000 persons were present at the fair the first day, there was not a single case of drunkenness, which was quite an unprecedented occurrence. In Wellington, evangelistic work had been carried on at Mitcheltown and Quin-street; temperance literature had also been distributed among seamen and others, and special efforts had been made among the fallen women. Mrs. Ward concluded an eloquent address by requesting them all to help in the work of the Union.

Annual District Reports.

Auckland.

This Union was formed by Mrs. Leavett on the 4th February, 1885, and is in a very satisfactory and encouraging position.

Work is being done in nearly all the departments mentioned in the Constitution.

The prisoners are being visited in their cells, and cared for on their release.

Auckland was the first to take up the barmaid question. Upwards of 13,000 signatures were obtained to the petition.

Two thousand votes were obtained in a fortnight, through our efforts, for prohibiting the selling of strong drink to children under sixteen years.

There are 600 temperance pamphlets being circulated, which will, when necessary, be replaced by fresh ones.

Six hundred and thirty leaflets and tracts have also been distributed. Ten of the members subscribe to the *Union Signal*. One hundred and two copies of the *Leader* are distributed weekly. The members are working hard in view of the coming licensing election. There are one hundred and sixty-five working and eighteen honorary members.

Napier.

This Union was formed by Mrs. Leavett on the 11th June, 1885.

The meetings are held every Thursday, in St. Pauls Schoolroom.

The first work undertaken was to obtain 800 signatures to a petition against the employment of barmaids.

A supply of temperance literature has been obtained from America, and distributed from house to house. Eight of the members subscribe to the *Union Signal*.

Preliminary steps have been taken for the formation of an Industrial Home.

There are twenty-nine working members.

New Plymouth.

This Union was formed by Mrs. A. Dudley Ward on the 27th October, 1885, and has a membership of fifteen working and one honorary members, but the members have not grasped a clear knowledge of the objects of their Union and have lost heart, and the attendance has consequently been small; but they intend doing their best to keep together and continue their meetings.

Hawera.

The Union was formed on the 29th October, 1885, by Mrs. A. Dudley Ward, and has six working members.

The first work undertaken was the formation of a Cottage Hospital.

Patea.

The Union was formed by Mrs. A. Dudley Ward, on the 31st October, 1885. Meetings have been held, and temperance literature distributed.

Wanganui.

This Union was formed by Mrs. A. Dudley Ward on the 5th October, 1885. Arrangements have been made for the insertion of half a column of temperance literature in the *Herald* and *Chronicle* once a week, the necessary funds being collected by one of the honorary members. Efforts have been made to instil temperance principles into the public school children, and to persuade them to join the Blue Ribbon Army. There are thirty-three working and fifteen honorary members.

An increased interest is being taken by the members in the Union.

Wellington.

The Union was formed by Mrs. A. Dudley Ward on the 3rd September, 1885.

Business and Executive meetings have been held regularly since that date.

Evangelistic meetings have been conducted at Mitcheltown, under the superintendence of Mrs. Hinse, also a weekly Bible- class for young men and maidens (all the class are abstainers) and a monthly evangelistic meeting. The attendance has been very encouraging. Twenty-five pledges have been taken.

Weekly evangelistic meetings have been conducted under the superintendence of Mrs. S. Costall, in the Mission Hall Quin-street, one of the worst neighbourhoods of the city. The attendance has been good, and the results satisfactory. Thirty-five pledges have been distributed.

Statistics are being collected with a view of influencing Parliament to prevent the crowding together of the lower classes, and its pernicious effect on the young children.

Mrs. Bennett has visited among the aged and the sick.

Work has been done among the seamen. Two of our members visited H.M.S. *Nelson* when in Wellington, and distributed 250 copies of Gospel Temperance tracts, and a copy of the New Testament to each mess. The members greatly regret that there is no Sailors' Home to invite the sailors to.

Mrs. Linnell has laboured, with very encouraging results, among the fallen sisters. The houses are visited, and situations have been found for several. The need of legislation is felt very much on this matter.

Temperance literature has been freely distributed.

There are thirty working and three honorary members.

The Union realizes that they have done very little, yet they thank God, and take courage for the future.

Nelson.

This Union was formed by Mrs. A. Dudley Ward on the 16th September, 1885, when fifteen members handed in their names. Meetings are held monthly.

Temperance literature is being distributed, and a greater interest taken in the temperance cause than has ever been felt before.

Christchurch.

This Union was founded by Mrs. Leavett on the 15th May 1885.

The general meetings are held weekly, and the Executive meet monthly. A monthly evening meeting has been commenced, with a view of inducing young women engaged in business to attend.

There are one hundred and five working and nine honorary members.

A Prison Gate Mission has been formed; and, through Mrs. A. Dudley Ward's influence, a railway pass to and from Lyttelton has been obtained for the Superintendent, Mrs. Raffles. Eighty prisoners have been received into the Home during the past six months.

The Superintendent of Evangelistic Work, Mrs. Lodge, has been carrying on her labours in connection with the Blue Ribbon and Gospel Temperance Mission; and from the second annual report we gather that 680 meetings have been held during the year.

The work for the suppression of the Social Evil has been carried on by the Superintendent, Mrs. Cunningham. Her labours were necessarily confined to writing, and the circulation of literature. At her request a series of addresses to men only, were delivered by the Rev. J. Holland; an address has also been written by her to married women, which is now published and circulated.

The Superintendent of Literature, Mrs. Isitt, has had some temperance tracts printed for circulation in Christchurch.

The first work undertaken by the Union, upon Mrs. Leavett's advice, was to canvass for signatures to the Barmaid petition; 4,800 signatures were obtained.

A social evening was held on the 24th September; the attendance was good. Several addresses were given, interspersed with vocal and instrumental music.

A Temperance Booth was erected on the grounds at the Agricultural Show, and £8 worth of temperance literature was purchased and distributed. The public showed a thorough appreciation of our efforts by their liberal patronage.

The members of the Union decided not to purchase from grocers holding spirit licenses.

Papers on the following subjects have been read before the Union :—

Brandy: what it does, and what it cannot do, by Miss Firth; The Nation's Curse and its Remedy, by Canon Farrar; Women's Responsibilities; Political Aspects of the Drink Traffic; Ladies' Dress; Social Reform; The Franchise; Woman, Her Influence and responsibilities; Drinks, Natural and Unnatural; Canon Farrar's Reply to Lord Bramwell; Panegyric on Strong Drink; Our Electoral Laws; two papers by Dr. Tivy, Sleep and Sleeplessness; Woman as a Citizen of the State; Band of Hope Work; Wheat Bread; Kindergarten Work; Unfermented Wine.

Gratitude is expressed for the liberal contributions of money and kind by the members.

While feeling conscious of the little amount done, the wish is expressed for an increased usefulness in the coming year.

Rangiora.

The Union was formed by Mrs. Leavett on the 28th May, 1885. The members felt somewhat reluctant at first, but finally decided to form the Union. The meetings are held fortnightly in the Good Templars' Hall.

When the petitions against barmaids being allowed in the public-houses were being signed, the Union canvassed the district for signatures. Parcels for the Prison Gate Brigade have been sent from time to time.

There are thirty-five members on the roll.

Ashburton.

Just a month ago this Union was formed by Mrs. A. Dudley Ward. Twenty-four members have handed in their names. Four ordinary and five prayer meetings have been held. The prayer meetings were held in the suburbs, with a view of reaching those who cannot attend the ordinary meetings.

The members feel encouraged at the result of their labours, and hope for an increase of willing helpers.

Oamaru.

The Union was formed by Mrs. Leavett on the 16th June, 1885.

The members distributed temperance literature at the Agricultural Show. The ships in port have been visited, and leaflets distributed among the seamen; and house-to-house visiting is being carried on.

Signatures have been obtained to the petitions against the employment of barmaids, and supplying liquor to children under sixteen years.

There are twenty-two working members.

Dunedin.

The Union was formed by Mrs. Leavett on the 5th May, 1885. The meetings are held each week.

The Star and Gaiter Hotel has been purchased through the efforts of the members and fitted up as a Home, which has been named the Leavett House, in honour of the founder of the Union.

The first work attempted was the visiting and classifying those who took the pledge during the mission of Mrs. Leavett and Mr. Booth in Dunedin.

Signatures were obtained to the petition against the employment of barmaids and selling liquor to children.

Two weekly meetings are held in the Leavett House—one for girls and one for boys,—and a service on Sunday night. There are upwards of 400 names on the roll, all pledged abstainers. A bazaar was held to dispose of the children's work, and a harmonium purchased with the proceeds.

Mothers' meetings are held each Wednesday afternoon in the Leavett House.

Efforts were made to induce the churches to discontinue the use of fermented wine. The Union decided not to support grocers holding spirit licenses.

The last work undertaken was to join the Licensing Vigilance Committee, to collect money, and endeavour to bring voters to the poll.

There are one hundred and forty members.

Invercargill.

The Union was re-formed by Mrs. Leavett in May, 1885.

The patients in the Hospital have been visited each week. Religious and temperance tracts have been distributed to them.

An attempt was made to visit the Gaol, but without success.

Classes are held in two of the Public Schools for religious instruction each Friday.

Sixteen ladies have undertaken the work of visiting the homes and distributing tracts.

Efforts have been made to have unfermented wine introduced into the churches.

Endeavours have been made to induce the Secretaries of Sunday-schools to introduce direct temperance teaching into the schools. We suggested that one Sunday in each quarter should be set apart for temperance instruction, founded on the Bible, and pledges given to the children. Several schools have adopted our suggestions.

The Union meets each Wednesday.

Gratitude is offered to God for encouragement received in the work.

Summary of Receipts and Expenditure.

General Fund.

DR. CR. £ 8. d. £ s. d. To Donations—Christchurch 2 12 6 By Minute-book 036 Auckland 2 0 0
Stamps 040 Rangiora 0 8 0 Advertising 126 Invercargill 10 0 Literature 500 Oamaru 0 11 0
Cash in hand 7 17 10 Napier .. 0 15 0 Ashburton 0 4 3 New Plymouth 0 8 0 Wellington .. 10 0
Dunedin 110 0 Wanganui 0160 Collections at Public Meetings, Wellington .. 2 19 1 Donation 040 £14 7
10

Napier

£ 8. d. £ s. d. To Subscriptions 3 15 0 By Contribution to Convention 0 15 3 Proceeds of
Entertainment 2 11 8 Advertising and Stationery 3 3 0 Donations 0 10 0 Temperance Literature . . .
. 0 10 0 Convention Fund 0 13 0 Postage and Sundries 0 12 0 Cash in hand 295 £7 9 8 £7 9 8
INDUSTRIAL HOME. lo Donations to Industrial Home 50 1 6 By Deposit with Post Office Savings
Bank 43 0 0 Disbursements 254 Cash in hand 4 IC 2 £50 1 6

Christchurch.

DR. Ca. £ 6. d. £ s. d. To Subscriptions 18 12 1 By Postages 0 18 8 Proceeds Social
Meeting 2 6 0 Advertising 396 Sale of literature, Photographs, &C. 13 13 3 Printing
Pledges, Constitution, Ac. 5 7 0 Subscription to National Union 13 6 Expenses Social Meeting
18 0 Purchase of Literature and Photographs.. . . . 15 19 2 Cash in hand 656 £34 11 4 £34 11 4

Dunedin.

£ s. d. £ s. d GO To Subscriptions 23 12 6 By Purchase, Leavett House .. 70 0 0 Donations to Building
Fund 180 18 4 Repairs and Furniture do. 98 7 2 Tea Meeting 12 10 5 General Expenses 41 7
10 Rents 2 18 0 Parliamentary Petitions 7 0 6 Leoture 118 0 Obtaining Signatures 2 0 0 Sale
of Books, Sec. 0 10 3 Photographs (Mrs. Leavett) 2 2 0 Donations 030 Cash in hand
. 113 0 £222 10 6 £222 10 6 POOR FUND. To Contributions 5 1 11 I By Disbursements
. 2 16 6 Cash in hand 255 £5 1 11 £5 1 11

Manual of Instructions for Raising Mulberry Trees and Silk Worms.

By G. A. Schoch.

By Authority : George Didsbury, Government Printer, Wellington Wellington: Lambton Quay. 1886.

Part I.

Cultivation of Mulberry Trees.

General Remarks.

THIS manual is not intended to be a scientific treatise on mulberry trees. It has been compiled for the purpose of giving a few practical hints as to the best methods of planting and propagating those varieties which have been found to be most adapted for silkworm food. It is as yet premature to state which is the *very best* variety of mulberry for New Zealand. General rules and such information as would apply under all circumstances and in all places would be extremely difficult to formulate, and too vague for practical use at any given point. The following rule may, however, with safety be laid down : All mulberry trees the leaves of which are soft, glossy, and smooth on both sides (not prickly or woolly) may be used. With a first-class quality of silkworm eggs and an equal amount of care bestowed on the worms the difference between one variety of tree and another will not amount to much as regards the quantity or quality of the cocoons.

I have submitted this manual for revision and correction to an expert who has had over twenty years" practical experience in New Zealand of planting and propagating trees. Therefore I venture to hope that the instructions given herein will be found useful and in most instances correct.

Varieties.

The best known varieties of the mulberry tree (*Morus*) are: *Morus rubra*, red mulberry; *Morus nigra*, black mulberry; *Morus multicaulis*, Philippine mulberry; *Morus alba*, white mulberry.

The *red mulberry*, so called on account of its fruit, which is of dark red colour, of pleasant, slightly acid taste, is totally unfit for silkworm food. As a rule the worms will not touch its leaves.

The *black mulberry* is planted for the sake of its fruit, which is of black colour, and has a pleasant taste. The leaves of this variety should only be given in case the food from the white mulberry falls short. The worms have great difficulty in eating the leaves, on account of their being prickly. The worms therefore cannot absorb a sufficient quantity of food, they starve, dwindle, and die, or produce a very poor quality of silk. It is not advisable to use the black mulberry at all for silkworm food.

The *multicaulis* is chiefly used in Asia and Japan, and—although perhaps not so suited as other varieties, being less rich in nutritive elements—it will do very well for silkworm food. It is a shrub, very prolific, and can be easily and quickly propagated by cuttings and layers.

The *white mulberry* is the traditional food plant of the silkworm. There are a great many varieties : the best known are *Morus Moretti* and *Morus alba rosea* (rose-leaved, or Cevennes). The leaves feel soft, smooth, and glossy. The fruit is of whitish colour and unpleasant taste. The wood is yellowish white, and becomes very hard when the tree gets older. The white mulberry often attains very old age, and will grow over 50ft. high. It is easily propagated from the seed, layers, or cuttings, and this last method is perhaps the quickest and most economical of planting to secure a stock. I am informed, however, by nurserymen that it requires a great deal of time and trouble to propagate the *alba rosea* from cuttings.

Soil, Etc.

Mulberry trees will grow nearly anywhere except in damp, wet soil. Deep, light, rich or sandy soil from which there is natural drainage is the best. The climate does not seem to affect them much. They are found at Christiania, Norway, with a mean temperature per annum of 41° Fahr., as well as at Canton with a mean temperature of 74° Fahr. In very rich soil the trees will thrive remarkably well, but the leaves contain a minor quantity of nutritive elements. Exposure to the sun and air benefits them. It has been shown that the leaves of mulberry trees grown in the shade contain as much as 25 per cent. more water than those exposed to the sun. Leaves of middle-aged and old trees contain more nourishment than those of young ones under ten years old. Unless the trees are pruned the leaves get smaller every year, and the trees often die. A fact not generally known is, that the roots of mulberry trees grow nearly straight down instead of spreading horizontally. Thus farmers are enabled to grow cereals and root crops in the same field where mulberry trees stand. This, however, only applies to standard trees at least 10ft. to 12ft. high.

Extended experiments have lately been made in the United States about the value of the Osage orange, and they appear to have been entirely successful. The raiser says, "Very generally used as a hedge-plant in those sections of the country which are particularly adapted to silk culture, its leaves may at once be obtained without any special investment of capital. Indeed, as the hedges need trimming, the cutting-off the new year's growth is a saving rather than an expenditure. Those who use this plant must, however, bear in mind that the shoots from a hedgerow become very vigorous and succulent by the time the worms are in the last age. These more milky terminal leaves should be thrown aside and not used, as they are apt to induce flaccidity and other diseases. In avoiding these more tender leaves and using only the older and firmer ones consists the whole secret of the successful rearing of silkworms on this plant, and if care be taken in this respect there will be no appreciable difference in the silk crop from Osage orange as compared with that from mulberry. The thorns of the Osage make it somewhat difficult to pick its leaves, and I should not advise its cultivation merely as silkworm food. Every year's experience with the Osage confirms all that I have said of its value as silkworm food. Silk which I have had reeled from a race of worms fed on it now for eleven consecutive years is of the very best quality.

Raising Mulberry Trees.

From Seed.—Plants raised from seed turn out more vigorous than from cuttings or layers.

Where fruit-bearing trees are available collect the berries crush, dry, and put through a fine sieve. Keep the seed in a safe place, as rats and mice are very fond of it. If fruit-bearing trees are not available, apply to a nurseryman, but always ask for *Morus alba* (white). Seed from old trees is preferable.

Sow in the early spring in deep, rich, light, soil, if possible in a sheltered place. If in an open place, stick branches of ti-tree or other scrub in the ground, to protect the seedlings from the fierce rays of the sun in the late spring. Towards autumn the branches may be removed. Sow in rows 6in. apart, about ½in. deep. Cover, rake, and beat gently with the back of a spade. If the seed is soaked in water for two or three days before sowing the seedlings should make their appearance in about three weeks; at the end of the first year they should be about 12in. high.

Some time during the first winter they are lifted from the seed-bed and planted into nursery rows about 18in. apart, and the young plants about 9in. apart. Before planting, cut them back to about 4in., and when planting cover the roots about the same depth as they occupied in the seed-bed.

If the seedlings are left without cutting back they will produce too many branches, making it more difficult to train them into proper shape later on, when they are set out into permanent position. If only two or three eyes are allowed to grow, these will in time become strong, sound branches, giving a better opportunity, the following season, of raising a well-built tree. This method is somewhat slow, but raisers will find it to their advantage to raise high-stemmed trees, because the older the tree gets the more leaves it will yield, until as much as lewt may be got from one tree. This does not apply to *Multicaulis*, it being a shrub. During the growing season keep free from weeds.

At the end of the second season the young trees should be about 3ft. or 4ft. high. At Home the seedlings leave the nursery after the third year; in the northern part of New Zealand they may be set out after two years—that is, in the spring of the third year. Never transplant without pruning off all jagged ends of the roots.

When planting out in permanent positions plant them the same depth as they were in the nursery bed. If intended to raise dwarfs, 10ft. apart, if standards, 15ft.

Dwarfed trees are preferred by many people because it is easier to gather the leaves, but of course they do not yield the same quantity as full-grown high-stemmed trees.

Trees should be pruned every year; the best time is after the silkworm season is over, or in spring, when the leaves make their appearance and the silkworm eggs are hatched, so as to be able to use the leaves on the cut-off twigs for food.

In pruning train the head in the shape of a cup, causing the branches to come out horizontally from the stem, so as to give space in the centre for free admission of light and air. It will also facilitate the gathering of leaves.

Grafting.—Some people have found it advantageous to graft the white on to the black mulberry, the latter being hardier.

Layering.—Mulberry trees can very easily be propagated by this method, which requires no further explanation. Hedges may be formed in this way.

Cuttings.—Plant cuttings in rows 4in. apart, in well-dug ground. They should be about 9in. long, with two or three eyes at the top of each cutting. The rest of the eyes are rubbed off. Bury them about 6in. in the ground. The second season treat them like seedlings.

The height of the tree and its shape are easily regulated by pruning, and upon this process depends not only the vigorous growth of the tree, but also the ease with which the leaves may be gathered when wanted. All dead

twigs should be removed, and the limbs kept as smooth as possible.

The best times for planting are the months of July and August.

Enemies and Diseases.

Cattle, sheep, goats, hares, and rabbits are very fond of the leaves and twigs. Slugs and snails eat the buds as they burst, and if not looked after will destroy numbers of plants, especially seedlings. Sprinkle lime over the seed-bed or cuttings after dark, when the grubs are feeding. This must be done frequently, as the lime soon loses its killing powder. Attention need only be given to the above during the earlier stages of the plant's growth.

Borer.—This insect is very common. It seems to be particularly fond of mulberry trees. Branches attacked by the borer should be cut below the extremity of the burrow, and destroyed (burnt). Probing the galleries with wire has been found effectual. Some people inject soapsuds, mixed with a little carbolic acid. If the roots penetrate into cold, wet soil

Foot-rot may be caused.

Blight is less frequent. Where it makes its appearance castor-oil, mixed with a little soot, should be applied with a brush.

The chief points to keep a mulberry tree healthy are—Plant in dry, light, well-drained soil; do not allow any useless growth; do not allow the branches to interlace; admit plenty of light and air, so as to give as little cover to insects as possible; remove primings, moss, and lichen from trunks and branches; keep ground clear from grass and weeds.

Part II.

Instructions for Silkworm-Raising.

decorative feature

THE purport of this portion of the manual is to give, in a simple and condensed form, the necessary instructions for raising silkworms. Professor Riley, who is perhaps the greatest authority in America on silk culture, in a special report to the United States Department of Agriculture, makes some remarks which apply equally well to New Zealand. He says, "To avoid the disappointment that is sure to follow exaggerated and visionary notions on the subject, it may be well here to emphasize the facts—that the profits of silk culture are always limited; that extensive operations by organized bodies must prove unprofitable where capital finds so many more lucrative fields for employment; that extensive silk-raising is fraught with dangers that do not beset less ambitious operations; that silk culture, in short, is to be recommended only as a light and pleasant employment for those members of the farm or the household who either cannot do or are not engaged in otherwise remunerative work. The greater value of labour here as compared with labour in the older silk-growing countries has been in the past a most serious obstacle; but conditions exist to-day that render this obstacle by no means insuperable. In the first place, comparative prices are often misleading. The girl who makes only 1s. a day in France or Italy does as well as she who earns three or four times as much here, because of the relatively lower prices of all commodities there. Again, the conditions of life are such in those countries that every woman among the agricultural classes finds a profitable avenue for her labour in field and factory, so that the time given to silk-raising must be deducted from other profitable work in which she may be employed. With us, on the contrary, there are thousands and thousands of persons—women, children, old people—who, from our very condition of life, are unable or unwilling to labour in the field or factory, and have, in short, no opportunities of converting labour into capital. The time that such people might give to silk culture would therefore be pure gain; and in this sense the cheap-labour argument loses all its force. The most serious obstacle to be overcome is the want of a ready market for the cocoons. A permanent market once established the other obstacles will slowly but surely vanish as snow before the coming spring. Silk culture must depend for its growth on the production of cocoons. It will not be safe for individuals to rely on reeling their own silk. The art of reeling in modern filatures, and with steam appliances, has been brought to such perfection that none but skilled reelers can hope to produce a first-class article. Besides, it is difficult to dispose of small parcels of raw silk at satisfactory prices."

Large establishments for rearing silkworms, where as many as 60oz. (2,000,000 worms) were raised in one season, are fast disappearing. The crops now consist of so many thousand small lots raised by a corresponding

number of families. To produce a few pounds of cocoons each year does not materially interfere with the household or other duties people may be engaged in, and it is by each household raising a few pounds of cocoons that silk culture must be carried on in this as it is done in other countries.

Professor Riley considers that the following are the most important requisites to successful silkworm culture : (1) Cleanliness; (2) fresh air and as uniform a temperature as possible; (3) plenty of room, so that the worms may not too closely crowd each other; (4) no intermission in the supply of fresh food, except during the moulting periods; (5) uniformity of age in the worms of the same tray, so as to insure their moulting simultaneously; to which might be added, a sufficient number of trees for the supply of leaves.

Definite rules are of little avail, as much depends on circumstances and conditions. Beginners will do well to hatch only a small quantity of eggs. If not successful the first year not much is lost. With a year's experience there will be a better chance of success and of profit the second year.

There is an inclination, among people who are unable to produce first-class cocoons at the start, to blame the industry if they do not receive what they consider an adequate compensation for the time which they have expended upon the work; and yet these same individuals would not expect to be successful in any other enterprise until they had made themselves thoroughly acquainted by practical experience with the special work involved.

The introduction of silk culture will in time result in a very important yearly revenue, and increase in the public wealth. This, however, may be a less advantage than the fact that, by supplying a new home industry, it would do much towards conserving home ties and interests, and help to strengthen and perpetuate home-living among the people.

The silkworm exists in four states—egg—larva—chrysalis—moth.

Eggs, or graine, or seed.—The eggs are of gray, slate, violet, or dark green colour, according to breed. If unimpregnated (that is, not capable of hatching) or dead they are white or yellowish white. The old Italian and French varieties produce yellow silk, and the Japanese variety, white or greenish silk: these are considered the best. These eggs are covered with a gummy substance, by which they stick on the objects they are laid upon. They are best kept in boxes of perforated tin in a cool, dry, well-ventilated place. Examine them occasionally. If mouldy, brush off and remove at once to a drier place. The temperature should not be above 50° Fahr., but may sink to freezing point without injury. Beware of rats, mice, ants, &c. The eggs remain in a dormant state from seven to nine months. Hatching may be accelerated by heat or retarded by cold. When the trees are well out in leaf the eggs are hatched. By this time they have assumed a slightly lighter colour.

Hatching.—Put the eggs in a room where the temperature is 75° Fahr. Increase the temperature gradually to 80° or, if necessary, to 90°, but not more. In five to eight days, at the latest, the little worms will appear. Do not expose the eggs to the rays of the sun. If they have been wintered adhering to the cloth or paper upon which they were laid they may be hatched on the same; if in loose condition, they must be spread evenly over sheets of paper or cloth. Large quantities are hatched in an incubator. An incubator may be constructed from pasteboard, in the shape of a box, square or round but tight-fitting, about 2ft. high. Fix a tray near the top made of wire-netting, upon which the cloth or paper with the eggs is laid. Put a small spirit-lamp inside, with a small vessel of water over it, about half way up. But the water must not boil: it is simply put there to create a humid heat, which facilitates the hatching. A thermometer is, as a rule, also fixed inside.

The Larva or Silkworm proper.—The colour of the newly-hatched worms is black or dark grey. They become lighter as they grow older, until the spinning time, when they are of cream white colour. The worm undergoes four moults or sicknesses (casting of the skin). The first moult takes place between the fourth and sixth day after hatching, the second about the tenth, the third about the sixteenth, the fourth about the twenty-fourth day. The periods of sickness last from thirty-six to sixty hours. Thirty-five days after hatching is the normal time for the worms to begin to spin. Just before and after each moult the worms eat voraciously, and between the fourth moult and the time for spinning the quantity of food consumed is surprising.

Any Room or Shed will do to raise silkworms if it is dry and can be thoroughly ventilated. Small quantities can be raised on trays upon tables. The kitchen is a good place. The worms will never leave the trays if properly attended to, that is, if they have a sufficient supply of food, and the temperature is kept even. Large broods are raised on shelves arranged along the walls, or fixed on racks from floor to ceiling, or the trays may be suspended by wires from the ceiling.

Width of Trays 4ft. or 5ft., depth 3in. or 4in., length according to room. Put them 18in. to 2ft. apart. The wood they are made of must be well seasoned, non-resinous, in fact have no smell. The bottom is of wire-netting, cane, or simple slats. The trays must be covered with strong paper. A room 18ft. by 20ft., with two shelves all round, safely accommodates forty thousand worms; that is the issue of one ounce of eggs.

Raising Silkworms.—When the eggs begin to hatch mosquito netting or perforated paper is laid over them. Upon this spread freshly-plucked leaves. The little worms will rise through the meshes or holes and make for the food, when they can be easily removed to the trays where they are going to be raised. For small broods it is

sufficient to put some fresh leaves on the worms. They will crawl on to them, and are then moved. As the worms grow older the size of the meshes of the net or the holes of the paper has to be increased. They have to be moved on clean paper for the purpose of cleaning the trays (removing the litter). The smell of decayed and fermenting leaves is injurious to them—in fact, they dislike all bad smells. Coarse twine netting may be used for the same purpose. Each day's hatching should be kept separate, so that the worms go through different moultings with uniformity. Any eggs not hatched after the fourth day (after hatching began), are not worth keeping. They contain inferior worms, and are best thrown away.

Feeding.—It is recommended by some that the leaves be hashed, that is, minced with a knife like you would prepare lettuce for salad. This is advisable if they are old, but it is not necessary if the hatching takes place when the leaves are still young and tender. With small broods it may be done during the first two ages, but it is not necessary after the second moult. Besides giving a lot of trouble, hashed leaves dry quicker, and the food has to be renewed oftener.

As to the number of times of feeding, practical experience alone will teach how to proceed. The food should be renewed whenever the preceding supply has been devoured or become dry. During the last two stages as a rule six meals are given, with one substantial one late at night, and another the first thing in the morning.

I would strongly recommend to use only mulberry leaves, and rather decrease the number of worms than use other food.

Never feed with wet, soiled, withered, or partly-decayed leaves; they breed disease.

Spread leaves evenly, so that all may feed alike.

If wet, shake them in a cloth. As rain is very frequent in most parts of New Zealand it would be advisable to pick a day's supply of leaves beforehand, and keep them in a cool place.

Leaves are, as a rule, stripped from the trees. Some people cut branches off, and so prune the trees at the same time.

The temperature should always be kept between 70° and 80° Fahr. Keep it as even as possible during the moulting periods. With a high and even temperature, say, 75°, the worms will enjoy excellent health and appetite, and consequently make more silk. During the daytime, when the temperature outside is about 70° or more, the windows may be kept open; but the worms must not be exposed to the rays of the sun.

Moulting.—The worms leave off eating, and feeding should cease. Some will moult much quicker than others; but they may be left half a day without food, so as to wait until the majority have cast their skins. There will nearly always be a few which remain sick after the others have started feeding again. If they appear weak and languid destroy them; they would only contaminate the others. If they are only smaller in size, but otherwise healthy and vigorous, keep them separate, or the batch will grow more and more irregular. They may be moved with a quill pen; but it is better to touch silk worms as little as possible.

The importance of keeping each batch together and so causing the worms to moult at the same time cannot be too much insisted upon. When the moult is completed, feed copiously. They grow rapidly after each moult. When too crowded divide the batch.

The fourth moult is the most critical. Afterwards they will eat for about ten days longer, and the litter should be often removed during this period. They will eat ravenously about the thirtieth day, but leave off gradually, decrease somewhat in size, become nearly transparent, and sway their heads to and fro in search of something. Now they are ready to spin.

Spinning.—Arches of broom, corn, or brush must be prepared. They should interlock, and be about 12in. to 18in. high. Some people use a cocooning ladder made of lattice-work, others put wood shavings on the trays, or paper tubes. The brush must be dry, and have no smell.

The temperature should be kept about 75° to 80°. The worms will mount immediately into the branches and begin to spin. A few may not mount. Put some brush for these on the trays. Allow plenty of room, so as to prevent two worms joining and forming only one cocoon. These double cocoons have a much lower market value. Before the worms spin they emit a dirty fluid, which stains and injures cocoons on which it might drop. This will occur seldom if they have plenty of room and start spinning about the same time. In about eight or ten days the cocoon will be finished, and the worm inside has reached the third or chrysalis state. A rattling sound is heard if the cocoon is shaken; but, to make quite sure, the best plan is to cut a few cocoons with a knife.

Cocoon.—The cocoon consists of an outer lining of loose, woolly silk called "floss silk," and an inner part, "the pod," which should be strong and compact, composed of a firm continuous thread. This is the part used for reeling, and upon its consistency (quantity of silk) and the fineness and gloss of its texture depends the commercial value of the cocoon.

The *Chrysalis* requires no special description. It makes excellent manure. The chrysalis state lasts from twelve to twenty days, when the skin bursts, and the moth emerges.

After about eight days from the time spinning commenced the cocoons may be gathered, and are now ready for the market. Where reeling establishments are at hand the cocoons may be delivered at once, after the floss

silk has been taken off. In New Zealand (there being no filatures as yet) it will be better to choke the chrysalis and dry the cocoons. Their weight will decrease about 60 per cent., but their price will increase in exact proportion—that is, 31b. become 11b.; but it is the chrysalis which dries and causes the decrease of weight, and not the silk. Cocoons with the grubs dried are called "dry cocoons," the others "fresh cocoons."

Some people having hand-reels might choose to reel their cocoons. To these I would recommend not to reel only one cocoon at a time, as such silk is not marketable. Raw silk consists of the threads of from three to six cocoons combined in one, according to the different sizes required in the market. Italian and French reelers have acquired perfection, and we cannot compete, for various reasons. But persons reeling for amusement might make excellent fishing-lines.

Choking the Chrysalis.—All cocoons which are not intended for reproduction (about which later on) must undergo the process of having the grubs killed, otherwise all the moths would in course of time work their way out of the cocoons. Such cocoons—pierced cocoons—cannot be reeled, but have to be carded like cotton or wool. They are of little value.

Cocoons may be choked by dry heat or by steaming. Put them in an oven with a temperature of about 150° Fahr. Two hours will suffice. By this method the silk is often burned, if not carefully looked after. Where facilities are at hand steaming is by far the better and surer method. Put the cocoons in a tightly-fitting box, make a hole, and turn the steam in. Half an hour will do it. For small quantities it is recommended to put them in shallow baskets or boxes and expose them to the rays of the sun for two or three days; cover with glass panes, and leave a small opening for moisture to evaporate. Cessation of a certain humming noise is an indication of the chrysalis being dead; but the surest way of ascertaining the fact is again to cut a few cocoons and examine the chrysalis by pricking it with a pin.

This operation completed, the cocoons are put again on shelves, not more than 3in. deep, and left to dry. Plenty of air should be admitted, and the cocoons frequently stirred. After this they may be kept for any length of time, but they are still liable to attacks from rats and mice.

Selecting Cocoons for Reproduction.—Those people who intend to raise silkworm eggs for the next season will have to make provision accordingly. When the cocoons are taken from the bush the largest and firmest should be selected for breeding purposes. Double cocoons must not be used. They are recognizable by their extraordinary size and unusual shape. Soiled cocoons, if large and firm, may be used. Take, say, fifty cocoons, half males, half females (more or less), which will produce about ten thousand eggs. Male cocoons are, as a rule, constricted in the middle; female cocoons are not, but more round, and rather larger. However, it is not always safe to go by this rule. A safer method seems the following, recommended by Riley : Weigh a hundred cocoons, and strike the average : all above the average will be found to be females. Paste these selected cocoons on paper or cloth, and in from twelve to twenty days the moth will have worked itself out of the cocoon.

The Moth.—The fourth and last state of the silkworm. The moth emits a strong fluid, which moistens the end of the cocoon, and dissolves the gummy lining. Then the moth emerges. The moth is of cream colour. Neither sex flies, but the males flutter continually with their wings. Females have larger bodies than males. They issue mostly early in the morning, and couple soon afterwards.

Egg-laying, or Reproduction.—Keep the room dark. If necessary, place sexes together. Destroy all that are deformed. Should more males issue the first day than females, keep them in a box until the next day, when the reverse may be the case. Strong males may be used twice. They should remain together six to eight hours. If not uncoupled after twelve hours, separate them. Handle them gently, by getting hold of their wings and bringing their heads together. The males may be thrown away when all the females have been impregnated. Put the females on blotting-paper first, where they will discharge a yellowish fluid. From there put them on woollen or linen stuff or paper (in a slightly-slanting position), where the moth will lay her eggs (300 to 400). They are laid very regularly, as the moth very seldom leaves the spot. After two days the moth is removed, as all eggs worth having will be laid by that time.

Let the eggs dry, and after a week they may be stored away in a cool, dry place until the following season. They are best kept on the cloths they were laid upon. When deposited the eggs are yellow, and this colour they retain if unimpregnated; otherwise they assume a darker colour, and become indented. The female moths may be thrown away also.

In Italy and France the female moths are kept for the purpose of microscopical examination, so as to ascertain whether the eggs are healthy or not. Silk culture is in its infancy yet in New Zealand, and I am not aware of any diseases having shown themselves in the few cases where people have raised silkworm eggs. I refrain, therefore, from giving a description of those terrible diseases which made their first appearance in Europe about twenty years ago, and nearly ruined the industry, but which, thanks, chiefly, to the researches of Pasteur, were successfully combated. I sincerely trust I shall never have occasion to refer to them as existing in New Zealand.

Issue of one ounce of silkworm eggs, 40,000 worms:—

Cleaning :—

- After first moult;
- Between second and third moult, once or twice;
- Between third and fourth moult, twice;
- After fourth moult, three or four times.

Professor Riley gives the following figures:—

These figures are based on practical experience in Italy and the United States. Raisers will, however, do well to be guided by their own common-sense and observations as to renewal of food and increase of accommodation.

Average number of eggs per ounce, 37,000 to 40,000.

Average number of fresh cocoons per lb., 300 to 400.

Maximum amount of fresh cocoons from loz. of eggs, 150lb.

Average amount of fresh cocoons from loz. of eggs, 80lb. to 100lb.

Two adults can easily take charge of 2oz., or 80,000 worms.

3lb. to 3½lb. of fresh cocoons equal to 1lb. dry cocoons.

One moth lays three to four hundred eggs.

3½lb. to 4lb. of dry cocoons make 1lb. raw silk.

10lb. to 12lb. of fresh cocoons make 1lb. raw silk.

Length of thread from one cocoon, 800 to 1,500 yards, according to breed.

TEMPERATURE in Auckland during October, November, and December; and Rainfall.

Temperature in Shade. Previous Rainfall. Days on which Rainfall.

Nineteen Nineteen 1884. Years. Years Nineteen Min. Max. Mean. Mean. (average). Years (average). Fahr. Fahr. Fahr. Fahr. Inches. October .. 43° 68° 58-8° 57-5° 3-31 17 November .. 45° 70-5° 58-1° 60-8° 2-79 14 December .. 51° 75-5° 62-2° 65-3° 3-24 11

By Authority: GEORGE DIDSBURY, Government Printer, Wellington.—1886.

The Irish Question for Australasian Readers *A History and a Plea.*

Imperium et Libertas.

"Sharers of our glorious past, Brothers must we part at last? Shall not we thro good and ill Cleave to one another still ? Britain's myriad voices call 'Sons, he welded, each and all, Into one Imperial whole, One with Britain heart and soul ! One life, one flag, one fleet, one Throne ! Britons hold your own ! And God guard all!"
By The Irish Loyal and Patriotic Union October 109, Grafton Street, Dublin, Ireland; 26, Palace Chambers, Westminster, London, England. October, 1886 Printed by Charles and Edwin Layton England 56, Farrincdon Street, London

THE IRISH QUESTION FOR AUSTRALASIAN READERS.

THE IRISH QUESTION FOR AUSTRALASIAN READERS.

I.

SOME four years ago Mr. Archibald Forbes, the well-known war correspondent, found it necessary to write in one of our leading English magazines, what might be termed "Australia's *Apologia*" in the matter of its sympathy and support to the Parnellite movement in Ireland. And Mr. Forbes by no means outstepped the bounds of discretion in taking this action. He rather adopted the course which was at once desirable and called-for. Public opinion in the mother country had been very much exercised by the reports and indications which reached the British shores, of an active and progressive sympathy,—as unaccountable as it was pronounced,—on the part of one of the most loyal of colonies, with the misdeeds and Disruptionist tendencies of a party of unscrupulous agitators, who, no matter how mildly they were represented in distant lands, shocked humanity and paralysed national progress at home.

Mr. Forbes did good service by the facts he disclosed and the evidence he brought to light regarding the

true condition of affairs in Australia; and it was with a feeling of deep satisfaction that the discovery was made, that Australian loyalty was as strong as ever: and that those symptoms which had provoked uneasiness, were but the natural outcome of strong appeals, made to a generous and manly race; based on pleas which proved effective, because uncontradicted, and acceptable because accompanied by distinct indications of respect for Imperial instincts. With the air thus cleared, and the battle's fiercest energies brought to the very heart of the Empire itself, but little time was allowed those who were engaged in the fight for considering the feelings and the ideas of those of their fellow-countrymen whose destinies were being wrought out in far-off lands.

However, the defeat of what is termed the "Home Rule" (but what is in reality the "Disruptionist") Policy in the British constituencies, allows of a little time being given to the consideration of the wants—in the way of information—of communities other than those who inhabit the British Isles; and the preparation of some accurate, if brief, representation of what has really been occurring at home within the last six or seven years. The necessity for such a short history as this will have been fully demonstrated by past occurrences in Australia and elsewhere; if, indeed, future misrepresentation does not place it beyond all cavil. There is no use in indulging in vain regrets for what has unfortunately occurred in the past, but there is every reason and every kind of necessity for profiting by the lessons it supplies; and making it impossible for the policy of "*suggestio falsi and suppressio veri*" to triumph, through lack of information or absence of accuracy.

The foregoing sentences will supply the *raison d'être* of this little book, which is at once a history and a plea. A history it is of events connected with British interests and Irish affairs from 1879 to 1886; and a plea for the fair consideration of the truths it supplies, and for sympathy and support for the loyal side of the light of which it speaks. On the cover of the book the statement appears that its publication is the work of the Irish Loyal and Patriotic Union; and the name leaves no doubt as to the position which the organisation occupies, and the standpoint from which the appeal is made.

But the facts detailed receive no warping or misconstruction because of the source of their supply. They are full and free, un-trammelled by party exigency, and undistorted by malice. For the Irish Loyal and Patriotic Union owns no party, and declares no allegiance save to the State. Unique in its formation, it is, in a political sense, cosmopolitan in its membership, having drawn together persons of different sexes, creeds, (lasses, professions, politics and opinions, in one united association; the basework and foundation of which is the preservation of the integrity of the British Empire. As a chain is only strongest in its weakest link, so our Empire is only strongest at its weakest point. The most systematic and most successful of the attacks hitherto made on Imperial unity, seeks at this time to place Ireland, separated from Great Britain, as a vantage ground for the foreign enemy on England's lee. And recognising the fact that, despite the gravest of foreign complications, the point of weakness is found, not abroad, but at home, patriotic statesmen of different parties, and representative men of every class and of the three different countries which form the British Isles, have not hesitated to fall into line with the movement originated by the Irish Loyal and Patriotic Union, and to stand together in the fight for Imperial interests.

It has been necessary to say this much by way of introduction, in order to clearly indicate the character of this work and the *locus standi* of the association by which it is issued. The story of the Separatist movement in Ireland will now be dealt with without further preface.

II.

The Parnellite movement, both in its scope and characteristics, stands out quite distinct from other Agrarian, Home Rule, and Eonian movements in Ireland. Combining, with elements of a quite new character, some of the most prominent points of each of its predecessors, it yet forms, as a whole, a completely new departure in Irish politics. The dream of "an Irish Republic, free and independent," amongst the disaffected classes of Irishmen, is as old as any of the historical events which can be called to mind regarding Ireland; but the efforts in this direction, to a great extent, lacked practical shape and form till Mr. Parnell and his associates betook themselves to the work of agitation. There had been amongst the "Extreme" moves,—an Irish Rebellion in 1798, a Young Ireland movement in 1848, and a "Fenian" rising on a very small scale in 1867; and amongst the milder stages of the revolutionary fever, there were to be numbered O'Connell's agitation, which succeeded in gaining Catholic emancipation; and Isaac Butt's Home Rule Association, which, prior to the dictatorship of Mr. Parnell, laboured to bring about some federal arrangement. Both types of agitation had their admirers and supporters, and both had a distinct following. Men through whose veins the hot blood of revolution coursed swiftly and violently, would only have to do with those active measures which suited their appetite and temperament, treating with scornful opposition those other classes who took sides with the quieter methods of O'Connell and Butt; while the followers of the latter, on their side, refused countenance to all other but the constitutional form of procedure. It was for Mr. Parnell, however, to change all this, and to work with such

magical effect as to draw all sorts and conditions of men of a "Separatist" way of thinking into league with one another.

Mr. Charles S. Parnell, M.P., at present member for the City of Cork—"Rebel Cork" as it is affectionately termed by the "Extremists"—is a remarkable man. The eldest son of an Irishman who married an American lady of Republican ideas, he has from his very earliest days been trained to nurture an almost unaccountable hatred of all things British, and in private, as well, indeed, as in public, he makes no effort to shroud these thoughts of his. Entering the Imperial Parliament in 1875, at a time when he was twenty-nine years of age, he very soon acquired notoriety by the way in which he obstructed the public business of the Legislature. At the time he entered Parliament, Mr. Butt's Home Rule movement (on Federal lines) was in full swing; and Mr. Parnell became nominally a member of the party which supported the claim for this method of settlement of the Irish difficulty. But while nominally a member of the Butt section, he very quickly broke away from the leadership of Mr. Butt, and, joining with Mr. Joseph Biggar, M.P., Mr. Callan, M.P., and Mr. O'Connor Power, M.P.—all past or present members of the Fenian conspiracy—formed a sort of advanced section in the Irish party in Parliament of that period.

Mr. Parnell and his *confreres* lost little time in showing their condition of mind in the matter of hatred of all things English, and while, on the one hand, they spoke continuously and strongly in favour of the policy of Fenianism [when Irish debates were before the House of Commons], they, on the other, brought what has been called "the policy of exasperation" and obstruction to a positive science. As Mr. Parnell himself said, this policy was "perfectly simple," once the rules of procedure in the House of Commons had been sufficiently mastered. Faulty and inadequate as these rules were they had proved fully equal to all the requirements of debate till Mr. Parnell and his followers came to deal with them. Once they took them in hand, by a combination of cunning and entire disregard of gentlemanliness and courtesy, they succeeded in turning the House of Commons into a "bear garden," and making legislation for certain periods impossible. Such was the inadequacy of the powers given to the Speaker, that member after member could get up, speak on the most uninteresting subjects in the most ridiculous manner, and generally obstruct in the most pertinacious way, while still within their rights, as the rules then existed.

III.

While Mr. Parnell was at this time acting more or less in the capacity of an independent member, the action of himself and those who worked with him was attracting, for a wonder, the favourable notice of those "Extremists" who had hitherto "stood afar off" from the base of Parliamentary agitation. The clever combination of Fenian advocacy and Ministerial opposition which he practised, began to produce an effect upon those whose sympathies were touched by the first, and whose hatred of Government was in a degree satisfied by the second. Butt's influence began to be undermined, curious talk began to be indulged in, there was a general shuffling of the dry bones, and anti-English spirits began to talk of something being "in the air."

There were, also, new influences being brought to bear on Irish politics at this time, for, as a result of the agitation in Parliament and Ireland on their behalf, the remaining Fenian prisoners who were still in custody, were set at liberty on tickets-of-leave. Their release took place on December 19th, 1877, and chief amongst them was Michael Davitt, who had been convicted on a charge of treason-felony, and had been sentenced to fifteen years' penal servitude. Mr. Parnell, quick to profit by the low murmurings and suggestive hints which came to him from the different elements of Irish disorder with which he had to do, resolved upon a bold stroke; and he quickly placed himself in line with the *advanced* men by breakfasting the released Fenians the morning of their arrival in Ireland at Morrison's Hotel, Dublin. This was a bold move for the Obstructionist Leader to take, for the men with whom he now allied himself had each a history, and that not a very satisfactory record. Davitt, the principal of them, had been proved to be in some prominent way connected with the doings of the Assassination Committee of the Fenian Society, whose Oath is as follows:—

"I hereby solemnly swear and make oath before the most high God, before whom I expect to be judged, that I will seek out and leave no means untried utterly to exterminate as enemies of Irish liberty, any persons who shall be guilty of perfidy, or of giving to our foes, the British authorities, any information which shall lead to the arrest or sentence of members of the I. R. B."

McCarthy, another of them, had been found guilty of swearing into the Fenian Brotherhood the soldiers of the Queen who were in the regiment of which he himself was a sergeant: and of being further connected with some hellish plot to poison the officers; and the remaining two somewhat insignificant prisoners, had equally unhappy records according to their positions.

Whether or not the plan of the new campaign, in which Messrs. Parnell and Davitt were to play such leading parts, was discussed in any detail at this first meeting or not, it is hard to say; but it is remarkable that

Davitt allowed very little time to elapse before he took to active work in the way of developing the new departure. Davitt knew far better than Mr. Parnell how to work the "Extreme men, and he lost no time in putting himself in touch with them. His lengthened confinement placed him at a disadvantage, of course, as regards full knowledge of the condition of affairs then existing: but he quickly got over this difficulty, and put himself *an courant* with all matters of importance by a quickly-undertaken tour amongst the most important centres of revolutionary activity. Nor was he idle in other ways, for communication was immediately entered into by him with the Fenian leaders in America. America has always been the hotbed of Fenianism, or, perhaps it would be more proper to say of Irish revolutionary scheming. For scores of years it has been the "City of Refuge" for all those guilty of treasonable designs or practices against the British Government; while at the same time it is the home of all the "ne'er-do-weel's" of the Irish population; who either "leave their country for their country's good," or for other reasons of a less undesirable nature, emigrate to what will continue to be regarded by them, as the land of freedom and plenty. Therefore it is that Irishmen of the lower class, if they be not sworn to damage the British Government before arriving, are certainly not allowed to remain free from the shackles of secret societies for any length of time. It used to be a phrase of mockery and contempt in the lips of those opposed to Fenianism, that it was "the servant-girls of New York" provided the subscriptions wherewith the "war" was carried on against England; but experience has proved that far more dangerous elements have to be grappled with, when Irish-American Fenianism comes to receive attention.

IV.

As was the case in Ireland just at this period, so it was in America. Things were very much out of gear. Dissensions and opposition by different cliques to the different methods employed "to free Ireland," had left matters in a complete state of disorganisation. But if there were spirits like Parnell and Davitt in Ireland anxious to make some forward movement of a strong and determined type; there were not to be found wanting in America men of similar ways of thinking, and of ready capacity to fall in with, and work the idea. The movement, too, was exceedingly well-timed, for just at the moment old men were being discredited, and younger and more daring tempers were coming to the front. O'Donovan Rossa was fast losing his influence, and men like John Devoy, convicted of swearing British soldiers into the Fenian organisation; John Breslin, at one time a Government official in Kilmainham Prison, who had played false to his trust and assisted the Fenian chief, James Stephens, to escape; General Bourke, who had headed a Fenian rising, been sentenced to death, and subsequently amnestied; and others of a similar type, were taking the reins in hand. The characters and intentions of these men can be fully appreciated when it is stated that they were the trustees of a fund called the "Skirmishing Fund," subscribed by the Irish Americans for the purpose of damaging the Empire in every possible way, blowing-up public buildings (for even at this time—1878—dynamite was talked of), assassinating obnoxious individuals, and like methods of "warfare." They were typical Extremists in thought, word, and deed. But all the same they were not averse to joining hands with the Irish leaders for the purpose of becoming more powerful, and subsequently subordinating the views of these others to their own.

An understanding was soon arrived at between the Constitutionals [Messrs. Davitt, Parnell, and others] on the one side, and the Irish-American representatives on the other; and public indication was soon given of the lines of the "new Departure." Mr. Parnell, as became his new position, was the first to lead off. Speaking at a Home Rule Convention in Dublin, he fiercely assailed the policy hitherto acted upon by Mr. Butt, declared for thorough-going "obstruction" in Parliament; and delivered a remarkable speech, marked throughout by the fierce hatred of Imperialism, of which mention has already been made. "We have been told," said Mr. Parnell, "that the Irish have lain down like dogs under the heels of the English. That Ireland has given up the contest she has carried on so long. Have we given it up? I don't believe it. I don't believe we have given up that fight. I believe you want that fight carried on The country has seen the men of *energy and activity* encumbered by inactivity and obstruction [this was not Parliamentary obstruction], and they have felt it was almost hopeless to work under present circumstances and present conditions." England, he went on to explain, had given Ireland the power of a franchise equal to her own, and she should now either cast about her for some method of depriving Ireland of this weapon or give Ireland *her rights*. "She cannot recede from the issue," he continued, "she must either give yours [rights] or surrender her own. There is no option, no escape for her. ... I said when I was last on this platform, that *I would not promise anything by Parliamentary action* for any particular line of policy, but I said *we could help you to punish the English; and predicted that the English would very soon get afraid of the policy of punishment*. And so he boasted of English hatred, and the crippling of the British Legislative procedure to willing ears.

Mr. Parnell, having kept his part of the bargain and broken with Mr. Butt and the Moderates of the Constitutional side of the agitation, the Irish-Americans were not slow to fulfil theirs. Accordingly a despatch

was immediately cabled to Mr. Parnell, signed by the men already referred to, and running in the following terms:—"The Nationalists here will support you on the following conditions : 1. Abandonment of the Federal demand and substitution of a general declaration of self-government. 2. Vigorous agitation of the land question on the basis of a peasant proprietary, while accepting concessions tending to abolish arbitrary eviction. 3. Exclusion of all sectarian issues from the platform. 4. Irish Members to vote together on all Imperial and home questions, adopt an aggressive policy, and energetically resist coercive legislation. 5. Advocacy of all struggling nationalities in the British Empire and elsewhere."

V.

This move was a startling *volte-face* from the position hitherto occupied by the "Extreme" section; and although matters were fully understood at "headquarters" with regard to the ins and the outs of the "New Departure," some explanation was necessary for the general crowd of conspirators. And this explanation Mr. John Devoy, the leading spirit amongst them, supplied in the following statement, which obtained publicity through the press "Ireland can never be freed," said he, "through the British Parliament or by constitutional agitation in any form; but constitutional agitation is one means of advancing our cause, and we should avail ourselves of it. The world judges us, and, above all, England's enemies judge us, by our public representatives, and in the times that are coming we can't afford to be misrepresented any longer. There is no use sending men to the British Parliament to beg, but we can send men there to protest before the world against England's right to govern Ireland; and when *all is ripe* we can command our representatives to withdraw from the British Parliament and meet in Ireland as a national legislature. It is only through such means that the whole Irish race the world over can be aroused, and then active sympathy enlisted, and when that occurs the work is half done, and we can wait patiently for the result." "Do the Irish Nationalists intend to abandon their physical force theories and mainly depend on constitutional agitation?" asked *The New York Herald* reporter, referring to the cable despatch. "Not by any means," was the reply. "We simply don't believe in little insurrections that England can crush in a few days or weeks. We propose that, in the event of war, Ireland shall keep quiet; that the organised Nationalist outside of Ireland shall actively assist England's enemies and hurt her whenever and wherever they can."

But while advanced and constitutional politicians might be quite happy at forming such an alliance as this, it was quite another and far more difficult thing to get the great mass of the people in Ireland, who did not and would not belong to revolutionary societies as such, into line with the new movement. But Devoy and his associates were in no way nonplussed by these difficulties which stared them in the face. "No party or combination of parties in Ireland," said he, "can ever hope to win the support of the majority of the people except it honestly proposes a radical reform of the land system;" and, continued he, while it might probably be necessary to await the establishment of an Irish Parliament before the confiscation and abolition of landlords, which he advocated, could take place, still, "in the meantime, good work will have been done, sound principles inculcated, and *the country aroused and organised.*" In short, the land agitation was to be used as a means to an end, for the purpose of *arousing* and *organising* the country. The old cry of exorbitant rent was to be raised, and, by banding the people together in a land organisation, the nucleus of the future Army of Independence was to be formed. The plot was further developed in perspective by Devoy's suggestion of having the municipal offices filled by Nationalists, which would, he said, lead up to a condition of things by which, "with men of spirit and determination as parliamentary representatives, backed by the country and by millions of the Irish race over the world, there would be no necessity to go to London either to beg or obstruct."

With the platform thus put together by the united exertions of the different parties to the treaty which had for its ultimate object the Disruption of the Empire, there was little delay in getting the new movement fully under weigh. Meetings were immediately held in the south and west of Ireland, and, working on the money supplied from the "Skirmishing Fund," organisers were at once sent over Ireland to put matters in train. The public meetings started off with an enormous gathering at Irishtown, in County Mayo, on the 20th April, 1879, where Thos. Brennan, the future Land League Secretary and then Fenian, provoked cheers for Cetewayo by the statement that their fight was one for independence; and that they should be glad to see their enemies obstructed and harassed, no matter where or by whom, whether it be in Westminster or Zululand, whether the attacking party be commanded by a Parnell or a Cetewayo. Mr. Parnell was not present at this gathering, which partook more or less of the character of a "test" meeting, but he put himself *en evidence* at a meeting in Westport in the month of June following, where the question of rents was first definitely raised; and where he administered the advice to the tenants "to keep a firm grip of their holdings," or in other words to refuse the payment of rent, and to offer organised resistance to evictions. Davitt promulgated his principles for the new agitation at Castlebar in August, and read to the meeting he then addressed, the proposed constitution of the new organisation; and on

the 20th of October following the first meeting of the Irish National Land League, as it was called, took place in Dublin, Mr. Parnell, M.P., being present, but not in the chair.

Two resolutions adopted at this meeting call for notice : the first ran in these words:—"That none of the funds of this League shall be used for the purchase of any landlord's interest in the land, or for furthering the interest of any parliamentary candidate," and it was a pretty plain indication that at this time there still remained a certain amount of scepticism regarding the efficacy of constitutional procedure, and an intention to keep the money free for "active service." And the second resolution was to the effect that the President of the League (Mr. Parnell had accepted this position) should be requested "to proceed to America, for the purpose of obtaining assistance from our exiled countrymen and other sympathisers" for the objects of the League. Of course it is not to be understood for a moment that the Land League was the only organisation which undertook the collection of funds to relieve the distress which undoubtedly existed in Ireland at this time. Quite the opposite. The Duchess of Marlborough, the Lord Mayor of Dublin, the *New York Herald*, and several other individuals and institutions inaugurated funds: and their collections were quite enormous in amount when compared with what was received by the Land League. One peculiarity connected with these funds was, that whereas full and complete balance-sheets were forthcoming regarding all those outside the Land League's undertaking, it has hitherto been found impossible to obtain any accurate statistics regarding the disbursement of the amount collected by Mr. Parnell and his colleagues.

VI.

Meetings now succeeded each other with great rapidity in Ireland, and although, generally speaking, the speeches were delivered with a due regard to the requirements of the moment, in showing a moderate front; at times there were significant passages in the orators' harangues, and the hearers broke forth into such cries as "We don't want to be loyal;" "We will get it [so-called justice] by physical force;" "By the rifles;" "We will fight for it;" "A cheer for the Fenians;" "Another cheer for the Fenians;" &c. The spirit of hatred, and almost devilment, which was communicated to the people by the hints and inuendoes employed on the platforms began to manifest itself, and the lawlessness of the worst portion of the population to produce saddening results. The Agrarian Crime Returns soon disclosed a decided, if gradual, rise. Davitt spoke in Castlebar in September, and while there had only been forty-five outrages in the previous month, this number was increased by twenty in the month referred to. In October the numbers stood at one hundred; in November, at one hundred and sixty-seven; and, varying, in December numbered one hundred and thirty-five.

Mr. Parnell left Ireland at the end of the year 1879, and, in company with Mr. John Dillon (an enthusiast of the strongest possible anti-imperial views) and Mr. Timothy Healy, then private secretary to him, landed at New York on the 9th of January, 1880. He was everywhere received by the Fenians with open arms, and not alone by the Republican portion of the American community, but by very many others who sympathised with the then condition of Ireland, threatened as she was with a visitation of famine. Mr. Parnell was all things to all men, and when in the midst of his Fenian colleagues he grew positively eloquent on the subject of physical force. At Cleveland, three weeks after he had landed, he told his hearers, when speaking of the use of arms in the freeing of Ireland, "Well, it may come to that some day or another." At Rochester, subsequently, "he was bound to say that every Irishman should be prepared to shed the last drop of his blood in order to obtain a solution" of the question. Because the *New York Herald* had taken the landlord side of the struggle, he said, "The best punishment for the *New York Herald*, when it goes to the lower regions, would be to send the Irish land system and *the British Government with it.*" At Pittston, on February 16th, he told his hearers that "from the blood of the brave Connemara women who resisted the home-destroyers (this is an euphemism for landlords) shall spring up a power which will sweep away, not only the land system, but the infamous Government that maintains it;" and at Cincinnati, just a week afterwards, he boasted of the coming downfall of the landlord system, which had been "*the corner-stone of English misrule.* Pull out that corner-stone, break it up, destroy it, and you undermine English misgovernment," he continued, and then went on to make the momentous assertion that "none of us—whether we be in America or in Ireland, or wherever we may be—will be satisfied until we have destroyed the last link which keeps Ireland bound to England." Of course all these statements were rapturously applauded. Why should they not be—ministering, as the speaker was, to the revolutionary sentiment of his hearers?

But while Mr. Parnell was haranguing the forces of Irish-American Fenianism in this way, he was too practical to forget the special object of his mission; and he made quite as much headway in the matter of getting money from both the revolutionary section and the moderate sympathising native American. As a result of this visit Land League branches were started right through the United States for the ostensible object of collecting funds to aid the distressed Irish at home, and with the more secret aim of organising the brethren, so that the

"sea-divided Gael" might all be joined together in this last grand move for what Mr. Parnell described as the destroying "of the last link which keeps Ireland bound to the Empire."

The American tour was, however, brought to an abrupt termination at the commencement of March, 1880, when a hurried summons was cabled to Mr. Parnell to return to Ireland for the General Election, which was to take place almost immediately. The work of organisation had gone on apace during his absence, and when he arrived back in Ireland things were very pleasantly situated for him. All the resources of the Land League were immediately brought into play in order to have candidates returned who bore the *imprimatur* of Mr. Parnell. The "Nationalist" Leader had already indicated what his policy in the choice of candidates would be. He wanted a certain type of Parliamentary representative who should be young and clever, able to study and become acquainted with matters in Parliament connected with Imperial interests; and who could, by speaking and discussing the details of these, pursue to the full the "policy of exasperation." It was not a very high ideal, but it was one suited to his particular position. He wanted to give satisfaction to those behind him, and he could not do so save by clothing Parliamentary representation with some of the attractiveness, which it could only have in Fenian eyes, by bringing the Imperial Legislature into contempt. Another requirement of this new type of Irish representative was to be found in the fact that, as a general rule, he was not to be a man of much social standing; for the policy which it would be necessary at times to pursue would necessitate an entire absence of scruple, principle, and independence.

VII.

The working of this policy served to demonstrate the way in which public opinion was being paralysed in Ireland, and the hold which the organisation was getting over the entire South and West. A number of men unknown, save in the secret councils of Fenianism, were returned to Parliament; their only plea for public recognition or distinction being that they were undoubtedly possessed of ability, even though misdirected in its application. Not one of them had a stake in the country, and, with some couple of exceptions, they were all impecunious. At the time it was matter for wondering comment that they should have been able to defray the expenses of their return to Parliament, much less to maintain them selves in London; and, for a period, though various suggestions were made, the matter remained in uncertain obscurity. But time brought the solution of the difficulty, as it almost always does, and it then crept out that the money which had been subscribed for the alleviation of distress and the purposes of Land Agitation alone : and which was precluded by the special resolution already quoted, from being applied to parliamentary expenses, had been pretty freely used. But of the money question more anon. The reference to it is only useful here as demonstrating at what an early stage the unscrupulousness of the Agitators was shown.

Meantime, the undercurrent of Agrarian agitation had been assuming more alarming proportions, and the results of the gospel of hatred and rapine were making themselves felt. And it became a subject for strong remark that crime always followed in the track of the organisation's development. In January, 1880, twenty-six meetings were held throughout the lower portion of the country, and no less than one hundred and fourteen crimes were reported; in February there were fifteen meetings and ninety-seven crimes; in March twenty-two meetings and eighty-three crimes; and in April, although there were only four meetings,—the elections had just terminated,—the people were so stirred to passion that there were sixty-seven crimes. In May, June, and July, there were only some seventeen meetings each month, yet there were eighty-eight, ninety, and eighty-four crimes reported. With the rising of Parliament in August the members were set at liberty to pursue their speech-making and inciting in Ireland; and, accordingly, the meetings doubled trebled, and quadrupled in quantity, and crime increased to a proportionate extent. In August thirty-eight meetings stood on the list, opposed to one hundred and four crimes; in September the numbers were thirty-two meetings and one hundred and sixty-seven crimes; in October seventy-seven meetings and two hundred and sixty-eight crimes; in November one hundred and nineteen meetings and five hundred and sixty-one crimes; and, in the last month of the year, the meetings numbered one hundred and ninety and the crimes eight hundred and sixty-seven. In short, the total of the crimes which had occurred in 1879 was eight hundred and sixty-three, while those in 1880 numbered two thousand five hundred and ninety.

So hot, indeed, were things becoming in Ireland, that the Govern- ment of the day (a Liberal Administration led by Mr. Gladstone) found it necessary to place fourteen of the principal leaders and speakers on their trial. The jury, however, could not agree, and Mr. Parnell and his colleagues were once more at liberty. But if the prosecution was abortive as far as the Government were concerned, the Parnellites thought the opportunity too good to allow it to slip, and much capital was made out of the occurrence: the Government were defied and ridiculed; and, ever eager to profit financially by the varying phases of the movement, a Fair Trial Fund was started, the moment the prosecution was notified. Your Irish patriot of the latter-day type, *à la*

Parnell, never forgets the treasury. Like the leader of the Salvation Army, he considers the proceedings could not be regarded as formal unless there is a collection.

Elated with their triumph over the Government, the Agitators went ahead with amazing recklessness; and their commendation of crime and outrage was the most striking characteristic of their stand at this time. The Extremists had no cause for finding fault with the way in which "the treaty" was working. They had pledged their money and support if, under the Parliamentary movement, "active" work was allowed to progress. And active work was progressing with a vengeance. In the year 1881 (there is no use in troubling with further details regarding each month's quota) the total murders, outrages, &c., mounted up to the enormous number of 4-60: "You can carry and use pistols," said one Land League organiser. "I say you must organise and establish a branch of the Land League. *There has been more good done since this week—there has been a landlord shot at Ballinrobe!*" shouted another to an excited, cheering crowd of hot-blooded peasants.

"*You, the members of the Local Land League, can use your exertions to get everything in favour of a person who is charged with such a crime as shooting a landlord,*" said J. G. Biggar, then and still a Member of the Imperial Parliament; and Mr. Brennan, the Secretary of the organisation, who was always fond of telling what the "tyrants" suffered in the French Revolution, read with pride, from one of his reports to his Central Council, that "early in March about two hundred persons were arrested in west of Ireland, and tried on the charge of assaulting process-servers. *The League defended all the prisoners,* and succeeded in getting verdicts of respital in most cases, but seventy-five persons were convicted," &c. After the reading of which report a resolution was passed to support the families of the prisoners, and to attend to their lands and dwellings during their confinement. And so, by incitement from the platform, and commendation and assistance from the League itself, murder was idealised and crime transposed to virtue. In order to the better assistance of their ends, a weekly journal, called *United Ireland*, was started in Dublin, and by this organ the most revolutionary of sentiments were sent flying over the entire of the country.

VIII.

It seemed as if there were no bounds to the fiendish proclivities of the new class of Irish patriots. Despite all the efforts made to close up the tenantry in one solid rank, the gospel of plunder failed to present attraction; and there remained some who, despite the teachings and warnings which were addressed to them, dared to transgress the unwritten law, and to act in direct contravention to the orders of the Agitators. It became necessary, therefore, to punish persons acting in this way; and not alone to punish them, but to make of their cases, lessons which would have the effect of deterring others from doing likewise. The Reign of Terror was not complete, and another weapon required to be introduced, to the keeping of lands from which tenants had been evicted, out of cultivation. Accordingly, therefore, Mr. Parnell, in words of strange significance, enunciated another article in the new creed as follows,—his remarks being addressed to a meeting of tenants in Ennis, in the county of Clare :—

"When a man takes a farm from which another has been evicted, you must show him—you will find what the meaning of the word 'show' is afterwards—on the roadside when you meet him, you must show him in the streets or the town, you must show him at the shop counter—(a voice, 'shun him!')—no, the word was not 'shun' but 'show'—in the fair, and in the market-place, and even in the house of worship. Leaving him severely alone, by putting him into a moral Coventry, by isolating him from the rest of his kind, as if he were a leper of old; you must show him that that is your detestation of the crime he has committed, and you may depend upon it, that if the population of an entire county in Ireland carry out this doctrine, there will be no man so full of avarice, so lost to shame, as to dare the public opinions of all right-thinking men within the country, and to transgress your unwritten code of laws.

These remarks were principally directed to what the League described as "traitorous tenants;" but the new application of warfare was too effective to be confined to tenants. Obnoxious persons, landlords, agents, and others of different classes, were soon encircled within its operations; and from the fact that Captain Boycott, a land agent, was one of the first systematically affected by it, the method of treatment became known as "Boycotting;" which title still exists, and has, ere this, found a place in the reprints of our modern dictionaries. What Boycotting in time really amounted to, is best described in the following quotation :—

"It means—that a peaceable subject of the Queen is denied food and drink, and that he is ruined in his business; that his cattle are unsaleable at fairs; that the smith will not shoe his horse, nor the carpenter mend his cart; that old friends pass him by on the other side, making the sign of the cross; that his children are hooted at the village school; that he sits apart like an outcast in his usual place of public worship; all for doing nothing but what the law says he has a perfect right to do. I know of a man who is afraid to visit his own son. A trader who is even suspected of dealing with such a victim of tyranny may be ruined by the mere imputation:

his customers shun him from fear, and he is obliged to get a character from some notorious leaguer. Membership of the National League is, in many cases, as necessary a protection as ever was a certificate of civism under Robespierre. The real Jacobins are few, but the masses groan and submit."

Boycotting was an idea hitherto unthought of in the range of agrarian procedure, and it proved such a powerful weapon in the hands of an unscrupulous section of the community that it began to be practised in the most wholesale manner. Its application could not be affected by law, owing to the peculiarity of its inception and the manner of its practice. The law, while it can take cognisance and powerfully punish criminal conspiracy and procedure, cannot proceed against a man or body of men for refusing to hold social intercourse with another; or for withholding those interchanges of every-day life which tend to produce comfort or to foster progress. And so the new method thrived and prospered, and Government looked on askance but powerless. But the development of the practice was in no way cloaked as regards its results; and, whilst the Agitators themselves sought to shirk the responsibility for the attendant consequences, there was no lack of testimony as to the truth of the situation. "What is meant by Boycotting?" asked the Right Hon. W. E. Gladstone, the then leader of the Liberal Government, who held the reins of power; and, answering his own query in the House of Commons at Westminster, he replied, "In the first place, it is combined intimidation. In the second place, it is combined intimidation made use of for the purpose of destroying the private liberties of choice by fear of ruin and starvation. In the third place, that being what 'Boycotting' is in itself, we must look to this: that the creed of 'Boycotting,' like every other creed, requires a sanction, and that the sanction of 'Boycotting'—that which stands in the rear of 'Boycotting,' and by which alone 'Boycotting' can in the long run be made thoroughly effective—is the murder which is not to be denounced."

But "Boycotting" and other methods and systems of League procedure, flourished and progressed, despite the denunciations indulged in, and so hot was the situation towards the end of the year 1881, that Mr. Parnell and some of his leading followers were arrested under what was termed a "Coercion Act;" but what was simply a measure passed into law in order to allow the Executive to grapple with the extraordinary state of things brought about by the agitation, and on suitable cause shown to confine men without trial. The measure to an outsider may seem a little arbitrary, but it should be remembered that an exceptional state of affairs existed; and such a Reign of Terror was in force as to make it impossible for those charged with administering the law, to obtain convictions. Murders of the most horrible and brutal character were each day staining the annals of the country; and although little doubt existed as to their origin and source, the conspiracy was so complete as to prevent the whole truth becoming known. Events crowded upon each other very quickly at this period, and from the arrest of Mr. Parnell and others in October, 1881,—something like 1,000 of the conspirators throughout the country were imprisoned under the special Parliamentary powers spoken of—to the month of May, 1882, the times were of a very stirring character indeed. All the principal leaders of the conspiracy were unfortunately unavailable for arrest; as gentlemen of the peculiar type of bravery of the Messrs. Redmond, quietly scuttled away to Australia on hearing that warrants were out for their arrest; and turned the period of their absence to good account by collecting money from the Colonists by misrepresentation. In Colonial lands these gentlemen executed a complete *volte-face* by taking to singing "God Save the Queen instead of cursing the Queen and all things English; and speaking in honeyed language instead of the wild revolutionary sentences which attached themselves to their utterances on Irish soil. The Messrs. Redmond, it may be mentioned in passing, are credited with collecting £15,000 as the result of their mendacity.

After the arrest of the prominent Leaguers, a Ladies' Land League was started, and "the mothers, the sisters, the cousins, and the aunts" of the "Nationalists" inside and outside of prison, set to work to collect funds to sustain the so-called needy brethren, and to make the lot of those in confinement as easy as possible by the supplying of such luxuries as prison regulations allowed. And by this means a good many of the characteristics of martyrdom were tacked on to the cases of those who were undergoing the just consequence of their wrong-doing. The only other remarkable matter which occurred during the imprisonment of the leaders which calls for notice at this point was the issue of a "No-Rent Manifesto," signed by them and smuggled out of the gaol in which they were confined. The manifesto called on the people to pay no rent while their self-styled leaders were confined; and although not universally adopted, the advice [if the document, indeed, should not be styled the command] led to a very alarming condition of affairs all over the country, the obligations and forces of the law being set at naught in the most determined manner.

IX.

This state of incipient rebellion culminated in what is known world-wide as the "Phoenix Park Murders," whereby Lord Frederick Cavendish, M.P. [on the day of his arrival as new Chief Secretary for Ireland], and Mr. Thomas Henry Burke, the Under-Secretary, met their deaths on the 6th of May, 1882. The record of the 6th

of May, 1882, is the record of a crime of almost unparalleled audacity, and unequalled atrocity. The civilised world shivered as the revolting details flashed across the electrical wires of Christendom; and there is scarce need now to burthen this sketch with a recital of the horrible facts. In the calm of a summer's evening, ere daylight had taken its departure, these two gentlemen, walking in the Phoenix Park, were set upon and unmercifully butchered by a body of so-called "Irish Nationalists;" who seemed for the moment to cease to be human, and to be effaced from the Divine image. The crime was the work of the active section of the Irish "Nationalist" Party, who took to themselves the name of the "Irish Invincibles." They had been organised by the notorious John Devoy, whose name has already appeared in these pages in connection with the Parnellite negotiations with the "Extremists" in America.

While Devoy arranged with the Obstructionist section he organised the "Invincibles," and laid the foundation of future movement in the direction of dynamite explosions. So far back as January, 1881, he made his intentions, or rather moves, quite clear in a speech which he delivered to the New York Branch of the Irish National Land League, in which he indicated the policy of reprisals as follows :—"Our aid has hitherto given the people the impetus that has brought about this state of things. Shall we desert them in the hour of peril? No; for every Irishman murdered we will take in reprisal the life of a British minister. For every hundred Irishmen murdered we will sacrifice the lives of an entire British Ministry. For a wholesale massacre of the Irish people we will make England a smouldering ruin of ashes and blood. The receipts of the Land League are now £100 a day, and that is ample for their wants, but we want a fund that will aid us in carrying out this design." And then he referred to the "Skirmishing Fund," urging that it was quite unable to meet the drain upon it, and therefore should be augmented without delay.

The murders were, however, a little inopportune, and placed certain parties of a "National" way of thinking in an awkward predicament. Mr. Parnell and others of the leaders had just been released from prison prior to the assassinations, they undertaking, by arrangement with the Government of the day, to assist in passing certain measures into law which would have a satisfactory tendency in the country. The arrangement has come to be known as "The Kilmainham Treaty," [Kilmainham was the name of the prison in which Mr. Parnell was confined] and it is not a creditable record either to Mr. Gladstone's Ministry, who sought the aid of the Agitator who had come to be styled the "Uncrowned King" of Ireland, or to Mr. Parnell: who, in the course of communications on the matter, offered to use the Land League organisers who had got up the outrages, and who had planned the "Invincible" operations—but of this latter Mr. Parnell had to say nothing to reduce the country to a state of quiet. But, as has been already said, the Nationalist leaders were placed upon the horns of a dilemma by the murders. To retain their position in public estimation, it became necessary that they should at once repudiate the assassinations : and at the very great risk of having their stroke of policy mistaken and misunderstood, they immediately issued a manifesto condemning and deploring what had taken place.

Of what happened after this between the conspirators behind the scenes, the world still remains in ignorance, but there were not wanting indications to show that the recriminations were of a strong and decidedly bitter character. Those of an "Oppositionist" way of thinking wanted to have a still further proof of the would-be-believed opposition of the League to this kind of thing, supplied by the offer of a reward for the discovery and conviction of the murderers; but even the public treasurer of their funds—Patrick Kgan—scoffed at the idea, and refused outright to give any such lying representation of what their true feelings were. Telegraphing, four days after the murders, to the editor of the Nationalist daily paper in Dublin, he said, "Editor, *Freeman*, Dublin: In *The Freeman* of yesterday. Mr. James F. O'Brien suggests a reward of £2,000 out of the Land League fund for the discovery of the perpetrators of the terrible tragedy of Saturday. Remembering, as I do, the number of innocent victims who in the sad history of our country have been handed over to the gallows by wretched informers, in order to earn the coveted blood-money, and foreseeing the awful danger that, in the present excited state of public feeling, crime may be added to crime by the possible sacrifice of guiltless men, I am determined that if one penny of the Land League fund were voted for such a purpose, I would at once resign the treasurership," And his action in this respect was warmly commended in the "Extremist" press. Mr. John Devoy, still the spokesman of the active section, writing, in regard to the matter, in his American organ, said, "Patrick Egan has spoken out like a man against the adoption by Irishmen of the base English policy of suborning informers. He declares that should a penny of the Land League funds be devoted to such an object he will resign the treasurership. Mr. Parnell should at once repudiate the attempt made from this side to connect him with action so culpable and un-Irish. By consenting to become the trustee of the Irish-American blood-money he would forfeit the sympathies of his warmest admirers." And again, at a later date, he wrote, The Irish members *have not yet recovered their heads*. At a meeting of the Irish Parliamentary party on Wednesday (10th May) the opinion was expressed, that if Mr. Gladstone's Bill be confined to its nominal objects—the improvement of the administration of justice and the suppression of secret societies—it would meet with very general acceptance. IT WOULD SEEM THEY ARE TIRED OF GETTING MONEY FROM AMERICA, AND ARE WILLING TO PUT DOWN THE MEN WHO PLACED THEM WHERE THEY ARE."

X.

But the assassinations of the 6th of May, 1882, if they were horrible and ghastly in their inception and development, were fated to lead to a somewhat better condition of things in Ireland. The arm of Parliament was strengthened. There was little desire now to halt in the matter of placing exceptional powers at the disposal of the Executive; and a better and a stronger state of mind succeeded that condition, in which men and legislators had previously looked rather stupidly on, while civil war was marching apace. The funerals of the murdered officials had scarce been concluded, ere Government was called upon to legislate in the matter of Irish criminal procedure. And as a result of what had then taken place, the Crimes Act of 1882 was placed upon the statute book. By this measure it became possible to change the venue and remove prisoners for trial from disturbed districts—where verdicts of acquittal were foregone conclusions to places such as the chief city in Ireland, where impartial consideration could be given to the cases, undisturbed by local influences and terrorism; to arrest men without the delay necessitated by the ordinary law; to summon witnesses [like as was in the case in other parts of the United Kingdom, but not, unfortunately, hitherto in Ireland], and examine them with regard to their private actions; and to suppress public meetings and newspapers, when such tended to produce crime or incite to outrage. The measure became law on the 11th of July, the delay in passing it through its different stages, being caused by the fierce opposition of the Parliamentary representatives of the "Nationalist" party, who used obstruction in every possible form to prevent the Government proposals becoming law. But to no effect.

The Land League had been suppressed on the 20th October, 1881; Davitt had been previously re-arrested for some inattention to the requirements of his "ticket-of-leave;" the Crimes Act now came into operation; and the remedial legislation of the previous year or two was obtaining consideration and trial, so that there was not much "active" work engaged in as far as outward appearances went. Slowly but surely the power of the law, commenced to make itself felt; and under the new methods sanctioned by the Legislature, things commenced to right themselves. Informers became only too eager to tell the secrets of the different conspiracies; details regarding the various murders came to light with rapid succession; juries commenced to convict; the men who had been arrested on suspicion, and since released, now secretly left the country, as information regarding their wrong-doing came to hand; and convicted "Nationalist" murderers, had to pay the penalty of their crimes on the gallows. The evidence of the different informers was always distinct and startling in its significance. Carey, the sub-leader of the Phoenix Park murderers, and whilom companion of certain of the Fenian Members of Parliament; who had obtained a seat in the Dublin Municipal Council through the advocacy of the special "National" organ, *United Ireland*, was of opinion, when examined by the Crown, that the money for the Phoenix Park murders "must have come from the Land League"—an opinion in which his colleagues of the "Invincible" conspiracy shared. Another informer, speaking of the working of the "Invincible" organisation in the country, said it had been arranged at the outset, that the Land League would supply the new society with arms, ". . .

The members were all to get their expenses, and were to "go into different counties, and even England, to shoot landlords, bailiffs and spies, and the Land League would pay their expenses." While a third, who was the chief leader of the Moonlighters in the south of Ireland [the name being taken by lawless peasants who went about disguised at night shooting persons and breaking into dwellings], told the Court that he got "£12 on two occasions from Dublin. . . There were also rewards given for bravery, at these outrages, in money, and a Parnell medal was sometimes given."

But this reassertion of the claims of law and order in no way suited the temper of the Nationalists, whilst the disclosures which were forthcoming filled them with anger and dread. Accordingly, there commenced a terrible outcry; and insinuations were made about juries being packed, and unfair trials taking place. The administration of justice was impeached, and charges of the most corrupt and iniquitous character were launched against the Executive. *The Irish World*, the great American organ of the active section, commenced a series of articles glorifying the crimes of the past, and inciting to still greater atrocities; and to make murder an attractive and paying proceeding, a special fund was opened to support the families of those who had been convicted in connection with the Phoenix Park and other assassinations. Sums of £300 each were distributed amongst the various families of the imprisoned or executed "Invincibles."

Meantime efforts were being made to resuscitate the suppressed organisation, and, under a new title, it once more sprang into being, the name now bestowed upon it being the "National" instead of the "Land" League; and things went very merrily forward for the agitation. As Irish parliamentary seats became vacant, they were filled up by Mr. Parnell's nominees; his staff commenced to gain substantial recognition for alleged services in Parliament in the way of money testimonials; and the people were being either persuaded or coerced to join the

resuscitated organisation. Where coaxing and persuasion failed to obtain their allegiance, "Boycotting" was put in full swing, and the work was carried on so cautiously and dexterously that but little opening was left for Governmental movement. Under the Crimes Act *regime*, crime had visibly decreased. For the latter half of 1882, when it first took effect, there were only 836 crimes recorded; for the following year, 1883, the number was only 834; and for the year 1884 the record showed 744. From January to June, 1885, there were 373 crimes, and from April to June there were 299 people wholly or partially Boycotted—this latter period being the first for which a "Boycotting" record is available.

XI.

This brings this narrative up to the middle of last year, 1885, when the Crimes Act, being only a three years' measure, lapsed; and, owing to parliamentary troubles, was allowed to go unrenewed. A new element was introduced into Irish politics at this time, by the formation of the Irish Loyal and Patriotic Union, of which something has been said in the opening pages. Although the platform of the Union has now been broadened and strengthened by the addition of several planks; it was originally started in April, 1885, with the specific object of testing the strength of the Parnellites at the polls, in the course of the General Election which then threatened. A new and popular franchise had been created by the Reform Act of the then ministry, and the Parnellites loudly boasted they would "sweep Ireland." And it was to bring out the truth in regard to this that the Union was first formed. But it was no easy task which those who established the Loyal and Patriotic Union set themselves to do. Loyalty there was in Ireland, but it was undoubtedly loyalty under cover; and where it had been hitherto manifested it found expression in different camps. For six years previously the Loyalists of Ireland had unquestionably been foolish; for, for that period they had remained apart, clinging to the old traditions of party, and, in some cases, of creed; being therefore weakened because of the absence of unity. And other difficulties of a different character had also to be overcome. Classes were disunited too. The landed interest stood apart from the commercial interest, and although the latter were ready to admit that the interests of both were bound up together; still considerations of prudence and fear held them back from openly espousing an unpopular cause—for the landed interest was unpopular because it was, as Mr. Parnell himself explained, the corner-stone of British rule in the country. And still yet another barrier to unity remained in the case of Ulster, the northern province of Ireland, Ulster was distinctly Protestant in its religious view, as opposed to the Roman Catholic sentiment of the South and West; it was also distinctly Orange in its religious bias; and because of its being, by reason of these circumstances, very little tinged with the "Nationalism" of the time, it held aloof from the Union movement for a little time. But ultimately all became welded together, and for the first time in Irish history there was a combined Loyalist party fronting the party of Disintegration.

The elections of 1885 were fought out in Ireland with results which were not by any means unsatisfactory. The boast of the Parnellites that the South and West were "solid" with them, received a check; and it was plainly demonstrated that, even with the practice of the most cruel intimidation and coercion, the Parnellite party could only get 227,019 electors to cast their votes for them, out of the 364,767 which formed the register of the contested constituencies. This applied only to three southern provinces, to which efforts of the Irish Loyal and Patriotic Union were at this time confined; but when the Ulster returns were included, the case for the Unionists was wonderfully strengthened; and when all the voters were added together, it was shown that only 295,269, out of the total Electorate of 585,715, voted for the "Separatists," or little more than one-half. The abstentions, however, did not affect the return of the Parnellite Members of Parliament for three-fourths of the Irish constituencies.

When the elections had concluded, the platform of the Union was considerably broadened; and arrangements were at once made for developing the work outside Ireland. Offices were opened in London for the supplying of information on Irish affairs; and efforts were immediately set on foot to educate public opinion in England and Scotland, both by the holding of public meetings and the distribution of literature. In holding public meetings the Union but followed the ordinary course of stirring public opinion: in opening a special Press Bureau, however, rather a novelty was introduced in respect to Ireland; but the success which attended the venture fully realised the hopes which were entertained regarding it. It may be of interest to mention at this point, as indicating the amount of the work accomplished in this direction, that up to the present date there have been circulated from the offices of the Union, over 10,000,000 of leaflets, 459,000 pamphlets, and 143,200 posters, all of which have been distributed broadcast over the face of the United Kingdom.

While the Irish Loyal and Patriotic Union were working in this way, the Parnellites were by no means idle in the matter of fostering the discontent, which they brought to life in the earlier days of the conspiracy. It has not been thought advisable to weigh down this summary of history, with quotations from speeches of a similar character, delivered right through the campaign which the agitators carried on; but some little space may well

be taken up here, with a few excerpts from the speeches delivered at this period, indicating as they do, the continuance of the same desires and intentions with them. For instance, Mr. W. H. Redmond, M.P., one of the brothers who visited Australia for the League [in order to escape punishment], speaking in the House of Commons during the discussion on the Reform Bill and addressing the Ministry of the day said : "You need not think that it (the Reform Bill) will have the effect of staying the agitation of a Separatist character which exists in Ireland, for if you give us this Bill, or twenty more Bills of the same description, we will never cease from that agitation until we fully obtain our object." Mr. Sexton, M.P., was of opinion that "the people of Ireland had learned that they must fight the Government, foot to foot, and that they must pursue a policy of retaliation and give back blow for blow; while Mr. T.D. Sullivan, M.P., glorying in his lawlessness, told a gathering of peasants in the County Carlow, that "The trouble in Egypt (cheers for the Mahdi) was less perilous to the existence of the Government at this moment than the trouble with Ireland. The trouble with Russia (cheers for Komaroff) was less perilous; and for his own part he was glad to say that our own little island was the greatest trouble the English had (cheers). They had been told the Government was likely to go to smash over this question. Well, the sooner the better (cheers). At all events, he thought the Irish Party could promise this, that if the Crimes Act, or any substantial portion of it, was to be renewed, it would not be until after a hard fight for it."

Nor was the Leader [Mr. Parnell] himself behindhand, for speaking at Arklow, County Wicklow, in the month of August, 1885, Mr. Parnell said : "I firmly believe in, perhaps a few months, certainly not longer than a few years, we will bring back to you, to your soil, and to the people of Ireland, the right to govern Ireland at home, and to banish English misrule for ever."

XII.

The Parliament elected in 1885 was not fated to be of long duration. The verdict of the polls was to displace Mr. Gladstone's Liberal Ministry, and to return a Conservative administration to power. But not for long. For, defeated on a side issue (they had but a very slender majority), they gave up the seat of office again to Mr. Gladstone; who now appeared in a totally different rôle from everything that he had previously appeared in; and, despite all his previous statements to the contrary, went in fully for Home Rule. Speaking during the November elections at Edinburgh, he had said (and this was before the result of the elections were known):—

"I will suppose that, owing to some cause the present Government has disappeared, and a Liberal Party was called to deal with this great constitutional question of the government of Ireland in a position where it was a minority dependent on the Irish vote for converting it into a majority. Now, gentlemen, I tell you seriously and solemnly that, though I believe the Liberal party to be honourable, patriotic, and trustworthy, in such a position as that it would not be safe for it to enter on the consideration of a measure in respect to which, at the first step of its progress, it would be in the power of a party coming from Ireland to say: 'Unless you do this and unless you do that, we will turn you out to-morrow.' " (Cheers.)

Yet this is exactly what the right honourable gentlemen did now do. Admitted to office on sufferance by the Irish Party, he immediately set himself to curry favour with them, by completely turning round and ignoring all the honourable dictates of his previous position. He simply set all prior utterances at naught, and presented the truly unfortunate spectacle, of an aged statesman false to the traditions of his party and his great personality. But, for the honour of the great English party, it must be recorded that it refused to follow him in a body. Like the Veil of the Temple, the party was rent in twain by the adoption of the new policy, and a section, now known by the title of the "Liberal Unionists," broke away. And be it noted the "Liberal Unionist" section contained, and does contain, the most honourable and capable of Liberal Administrators, like the Marquis of Hartington, M.P., Mr. Joseph Chamberlain, M.P., and others.

Mr. Gladstone introduced his Home Rule Bill, which practically amounted to a "Bill for the better guaranteeing of Independence to Ireland," and he was defeated. And another General Election ensued on the Prime Ministers' appeal to the country for an endorsement of his policy. But, thanks to the work of the Irish Loyal and Patriotic Union, and other Unionist Associations, the country was properly educated on the subject, and gave a distinct repudiation to the "Separatist" policy. As a consequence, Mr. Gladstone and his Home Rule followers now inhabit the cold shades of opposition; and an "Unionist" but not Coalition Government occupies the seat of power. The Unionist Liberals ceased not to be less Liberal because they spoke and agitated against Home Rule; and when a cordial offer was made to them to join the present Ministry, they refused the alliance which would necessitate a change of traditional policy, while giving every guarantee to support the Conservatives in their Imperial, as opposed to the Gladstonian-Separatist, policy.

And so it is to-day as regards the Parliamentary position. But in Ireland itself matters have not made such favourable progress. The lapse of the Crimes Act has given a new lease of life to outrage and crime, which still

continues to be indulged in to a very large extent. This is shown by the Returns of the outrages indulged in since the Act ceased its operation. For the last half of the year 1885 there were five hundred and forty-three crimes reported—a doubling of the numbers for the first half—and eight hundred and ninety-nine—or three times as many—cases of Boycotting. From January up to June, 1886, there were five hundred and fifty-three crimes and eight hundred and ninety-nine cases of Boycotting reported through Government Returns. To sum up the whole criminal record of the past seven years, it may be said that there have been during this period no less than 14,374 cases of law-breaking, ranging over murder, manslaughter, conspiracy to murder, firing at persons, assaults on police, bailiffs and process-servers, cutting and maiming of persons and cattle, &c.

And if the Agitators can at all bring it about, there will be found to be even worse times in store for Ireland. While the editor of *United Ireland*, after private conferences with the American directors of the "Extremist" section, appeals to the Dublin populace to "give a good account"—strange phrase this, in view of the Phoenix Park murders—of the successor to Lord Fredk. Cavendish, M.P., and others, and "to go on as they have been going;" a priest of the Roman Catholic Church, speaking at the Dublin Meeting of the League, tells his hearers that the sparing of such men as landlords "strains to its utmost the teaching that we are not to murder an individual," the sentiment being warmly applauded; in addition to which a member of the Parliamentary party advises the people to pay no rent, but "be evicted with their rents in their pockets." With all these influences at work there is little of a moral tone being left in the people to whom such teaching is addressed, and the kindly traits of the Irish tenantry are fast becoming a tradition of the past. No later than a fortnight prior to the time this is written—on the 29th September in fact—the mother of a man named Michael Hill died in the King's County. Hill was unpopular, and "Boycotted" because of the fact of his working on an evicted farm—the man having no other means of supporting his dying mother. And what happened? He could not obtain in the town adjoining where his mother's corpse lay, a coffin to enclose her remains. Although he offered to pay in cash any reasonable sum demanded no undertaker would supply him, while, as a matter of fact, three of those to whom he applied, had, at the time of his application, the required article in stock. As a consequence the poor fellow was obliged to drive off during the night a distance of fourteen miles, to a place where he was quite unknown, in order to procure one. And this was all because he was Boycotted !

It may very fairly be asked, are people who act in this way past all redemption, and outside the power of their spiritual instructors ? This question opens up a new aspect of the subject which is not a pleasant matter for contemplation. Ireland's population is very largely composed of Roman Catholics, and in the disturbed districts the great majority of the community are members of this faith. At the very outset of the agitation, the Roman Catholic priesthood bitterly opposed the movement; while some of the oldest and most revered of the Church's prelates issued warning injunctions against the whole scope and tendency of it. But to little avail Gradually the land became flooded with Communistic theories and the freedom of thought, which at first only attached to questions of land, eventually extended to the matters of religion. And the position of the Roman Catholic Church in Ireland grew to be a very critical one indeed. The place occupied by the old and honoured parish priests, allowed of their speaking their minds firmly and determinedly, against the communistic doctrines which were preached; but the great mass of the younger curates scattered over the country, had other and more difficult influences to contend with. Recruited in a very large degree from the classes which sided against the law, and imbued themselves with some of the free theories of latter-day literature, they were driven by a combination of circumstances,—partly by inclination, and partly by necessity in order to retain their hold over the people,—to take a stand which is open to much question and serious comment. And the necessities of the position affected not the rank and file of the clergy alone, but subsequently branched upward in significant ways.

XIII.

One other subject remains to be dealt with, and one alone. That is the financial aspect and characteristics of the Parnellite movement. For money has played no mean part in the workings of the past seven years. Indeed, as a financial speculation, the Parnellite type of Irish Patriotism has proved second to none. It will surprise many people, though it is, nevertheless, an undisputed fact, that from the starting of the Parnellite conspiracy to March last—when the last Return was made by a competent authority—the total subscriptions amounted to something like £670,000, or considerably over half-a-million of money. Very much more than the half of this came from the Extremists in America; and so prominent have the American subscriptions figured in the acknowledgments of the Agitators, that the phrase "American Paymasters" has come to be pretty freely employed in speaking of those who really direct and control the movement. The greatest possible amount of scandal has attached to the financial matters of the League; and although charges of misappropriation and embezzlement have been repeatedly made against some of those charged with administering its funds, no

proper balance-sheet has been forthcoming. At the time when Patrick Egan, the treasurer-in-chief, tied the country, on being implicated in the Fenian part of the conspiracy by the "Invincible" informer, Carey, it was a matter of notoriety that, although official acknowledgments in the daily press indicated the receipt by him of an enormous sum subscribed to that period, his statement of account showed a deficit of £3,658. 0s. 3d. on the Distress Fund; £8,461 on the Defence Fund; and £137,417 on the Land League Fund. These are typical instances, which have been multiplied long ere this. There is no use troubling the reader with further details, for what has been already said will have fully indicated the immense financial aid which has been, and in all probability will be, forthcoming to aid the "Separatist" policy; and the unscrupulous character of the men themselves who are carrying it out.

This is a bird's-eye-view of events in Ireland for the past seven years; and having rapidly outlined the different occurrences and passages of history which called for notice, little more remains to be done. But still a few words may be added on behalf of those who are fighting the battle against such heavy odds; and an appeal may well be addressed to those who, partaking of the benefits and privileges of Imperial connection, can have sympathy with those who seek to preserve the Empire intact. It is a far cry from Ireland to Australia. So it is. But over Australia, as over Ireland, the Royal Standard still floats; and in Australia, as in Ireland, there are loyal hearts and true. Australian loyalty did not pause when, two year since, the Imperial forces in Egypt seemed to need assistance: but quickly and powerfully gave evidence of its active sympathy, by the despatch of Colonial troops to fight side-by-side with their red-coated brethren from British shores. And Australia will not pause to-day, when, from a far-away land, the cry comes across the sea, to tell of a reign of murder and assassination; and the deeds of blood by which men seek to destroy the fabric of Empire which the unity of our nations, has succeeded in putting together. Irishmen have contributed too much to this end, to look lightly upon the deprivation of those Imperial privileges which self-seeking agitators and scatter-brain enthusiasts would fain east off, in the pursuit of that phantom which they style "Republican Freedom;" and, as true patriots, basing their plea upon their services in the past, and their claims as Loyalists in the present; they appeal to those scattered Anglo-Saxon races throughout the world, for encouragement and assistance in their struggle with lawlessness and crime, and their efforts to preserve intact that Empire whose benefits they all enjoy.

Printers: C. & E. Layton, Farringdon Street, London, England.

The Old Gospel Being Thoughts on Matthew xi 28. decorative feature - plant

By the Rev.

Edw. Nielsen

Scanbinauian Missionary in New Zealand.

decorative feature

If the trumpet give an uncertain sound, who shall prepare himself to the battle ?— 1 Cor. xiv 8.

decorative feature Printed by R. Coupland Harding Napier Hastings-Street 1886

decorative feature - bird

The Old Gospel.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matthew xi, 28.

decorative featureOUR time, being the last days, (Tim. iii, 1-6), is an exceedingly dangerous one, not only because the world in general is full of all kinds of wickedness, but more because there is so much false Christianity and because so many false teachers exist in the world. The name of Christ is often mentioned (Matt, vii, 21); Christ has many professors but few followers. Many a false foundation is laid with a great deal of expense and labour, whereon multitudes of souls will make eternal shipwreck. Many attempts are made to break asunder what God has joined together. Many take away the Law from the Gospel, whereby they make both powerless, because none can truly embrace the Gospel who does not feel his sins, and St. Paul tells us that none can feel his sins without the Law, for "by the Law is the knowledge of sin" (Rom. iii, 20). Many take away repentance from faith, and talk of faith as their own work, and not as being the gift of God (Eph. ii, 8). That kind of faith, which they imagine they can acquire at will, is also their own work, that is to say, their faith is only taken, not received. These New-gospel-preachers, who in great numbers are abroad with their productions, present us with small books and tracts, which they call the Gospel—the pure Gospel—but it is not "the Gospel of God" (Rom. i, 1), which St. Paul and the other Apostles preached. To find that seducement out is not a hard task. No, only observe the following fact: Such books and tracts, although the name of Christ may be in almost every line, are all very monotonous, that is to say, when you have read one page you have in fact read all. There is only the same idea from the beginning to the end; the words only are found different. The poor deluded people, when they hear the name of Christ so often mentioned, think it is a most pure and bright Gospel. But let every thinking and impartial person take that monotonous New-gospel and place it beside the

true Gospel, beginning with the first book in the New Testament, the Gospel according to St. Matthew. It is granted that no book of mere human authorship can be equal to the inspired books, but all books, tracts, and sermons, which claim the name of Gospel, must be much like the model of the true Gospel. Now everyone, with his eyes open, can easily see that the true Gospel, as found in the New Testament, is in no way monotonous. On the contrary, there appears a great variety, a great multitude of ideas and doctrines in all the Gospels and Epistles, all of which are good and needful, and which the inspired Apostles found good to teach. No part can be taken away without damaging the other.

When the great Reformer, Martin Luther, on one occasion was away from Wittenberg, there appeared prophets there in such a mysterious and zealous spirit, that Luther's friends, even that learned and pious Melancthon, did not know what to think, and therefore wrote to Luther in order to obtain his opinion about those new prophets. Luther wrote back that "they should try the spirits of the prophets if they had experienced in their own souls fear, sorrow, pain, with terrible death agonies, or if they only spoke about sweetness without feeling sin and struggles, and if that last only was with them, they were not to be believed, because the Divine Majesty has no intimate intercourse with the Old Adam."

If the New-gospel-preachers of our days could be placed in such circumstances as St. Paul, when he was brought before the Governor Felix (Acts xxiv, 24-27) who, we are told, wished to hear him about "the faith in Christ," surely they would take such fair opportunity to "preach Christ," as they call it, and they would no doubt say something to this effect: "Most excellent Felix, Christ has died for you—you have nothing to do—Christ has done it all, only believe now in Christ. Think not, most excellent Felix, that thou shalt be any better before thou comest to Christ," etc. Such smooth talk would, without doubt, have pleased that proud Governor very much, and he would very likely have released St. Paul from prison. He would have thought to himself, "Paul has said I must not try to be any better, and still he says all is well with me, and that I have nothing to do," etc. But St Paul was not so clever or smooth as the New-gospel-preachers of our days. He did not speak a single word to Felix about "the faith in Christ," for which he was not prepared, but instead, we find St. Paul spoke to that careless proud sinner just the words fitted for him, namely, about "righteousness, temperance, and the judgment to come," The Governor was terrified and without doubt very angry, and sent Paul back to his prison. Such clear and strong examples from the Holy Scriptures show us plainly how to deal with unconverted persons, and that not all are fit for hearing about "the faith in Christ." By God's grace we shall see that more clearly when we consider our text, where Christ's call to awakened sinners is set forth.

I.

My dear reader, observe then in the first place, by the persons invited in our text we are not to understand the great masses or bulk of sleeping sinners, and that from the fact that they cannot be said to "labour" or to be "heavy laden" in the sense of our text. Unconverted people labour, but only mentally for their living, pleasure, riches, or honor, and even if they do anything of a religious character they only aim at reputation. For instance, in a country place, where a church was to be built, an old respectable Mrs R—told me that she alone would build this church, "because," said she, "when a hundred years are gone, the people then living will say Mrs R—built that church." At the best, unconverted people labour only to establish their own righteousness, as they think morality and outward ordinances—a religion of mere opinions, creeds, and forms—will save them. They think that to be lost they must commit some great crimes. God is merciful, they say, and they are as good as their neighbours, who also hope to be saved. They expect to live a long time, and then at last they mean to cry to God for mercy a little before they die. They mean to enter heaven as well as others. Their religion consists in these three parts: firstly, not to commit any great crime; secondly, to do a little good now and then; thirdly, to use the outward means of grace when they please. People who possess these three qualifications are regarded by the world as good Christians. Unhappily, people are generally supported in such dark heathendom by a great number of "false teachers," unconverted worldly-minded priests and preachers of all denominations and distinctions, preachers who love ease, pleasure, money, and honor, more than they love God and poor souls. There is no class of people, all things considered, who are doing so much evil in the world as unconverted and uncalled preachers. All unconverted preachers, ordained or not, are uncalled preachers. Among the many sad things this miserable world has to show to an enlightened and pious eye, there can scarcely be any more pitiful and miserable sight than to see—and it is very often seen—a godless bold priest standing before a godless crowd, crying, "Come unto Christ, come unto Christ," etc. Especially when people are going to the Lord's table, they are invited and urged strongly, both from this and similar texts, to come and trust in Christ. These honored business men are very busy in binding up people's heads and pouring sweet-oil on before they are wounded.

But perhaps such communicants may imagine themselves a little wounded and in need of some soothing words, because they might have been trying, at least some of them, for a couple of days, to abstain from SOME of their outward sins. As they have been reading prayers, hymns, and a few exhortations, and have tried to force

themselves to think a little about God and His Word, which they indeed have felt to be a very hard "labour," they may feel a little sad and "heavy laden," and will be very glad to get rid of that hard "labour" as soon as their communion is passed respectably over. Now these poor wretched hypocrites, when finding their hypocritical labour to be for them heavy, hear this text, speaking of those who "labour" and are "heavy laden," and as they are urgently invited to come and trust in Christ, take to themselves a false trust, joy, and peace, and drink that sweet poison with great pleasure. The word intended to be unto life will prove to be for them a word unto death. Woe! yea, ten thousand times woe unto such priests and such people! There are—help, gracious God—a great many of them.

Many try to hold up and defend such base practices and soul-murdering, and boldly ask, "Can there be any objection against inviting people to come unto Christ, and can anyone come to Christ too early?" "Did not St. Paul," they ask, "invite the gaoler in Philippi to believe at once in Christ?" (Acts xvi). Such questions may at first seem to urge the New-gospel, and when the poor deluded people hear so much about Christ, and His name so often mentioned (Matt, vii, 21), they think all must of course be safe and sure. In answer to the above questions it may by all be allowed that all false trusting in Christ is certainly too early, but true trusting in Christ never can be too early.

With regard to that often mentioned example of the gaoler in Philippi, whom St. Paul at once urged to believe in Christ, it may not be forgotten or overlooked that the same gaoler was an awakened, frightened, and humble-seeking penitent, which St. Paul had spiritual sense enough to understand, and therefore he could in that instance rightly invite the gaoler at once to believe in Christ, But permit me to ask: Did St. Paul himself always follow the same method whatever kind of people he happened to meet with? Did he give the sorcerer, who asked for the Holy Ghost, the same answer? (Acts viii, 18). Did the Governor Felix (Acts xxiv, 24-27) get the same answer, who we are told expressly, would hear St. Paul "about the faith in Christ?"

It is a very wrong opinion to think anyone can force his own heart, either on the deathbed or on any other occasion, to trust in Christ at will. The heart, after its own nature, will go its own way, and will not or cannot be forced either to love, trust, or believe. The great masses of mankind do not want, and are not able to trust in Christ as their first need. Cursed be that trust, which unconverted people take themselves in Christ, and whereby they make Christ a minister of sin. The devil likes that method very much, being his own offspring—his own beloved gospel. Since he could not withstand, or hinder Christ to die for the world, he tries to annul the effect thereof by inducing the world falsely to trust on Christ's merit when in their unconverted condition. It is the devil's real business to persuade people to live in their sins and meantime to trust in Christ. To mention one instance among many. There may be a strong-drink-seller who is going to die. He may happen to say after his minister that he "believes in Christ," but he does not mention anything of his hotels or drink-traffic—his great crimes. He does not utter sorrow for his great sins or warn others of the same, still he says he "believes in Christ." But be sure, it is altogether mockery and blasphemy which serves the devil's purpose, to blind and strengthen other sinners in their wickedness. No, the very first thing people stand in need of is to be awakened from the fearful sleep of sin, wounded, sore, sin-sick, and miserable. Christ is a Saviour only for people in such condition (Matt, ix, 12).

But in what manner shall the unconverted masses be preached to, then, if they may not first be urged to trust in Christ? Has God in His word given any standing rule how to preach to a wicked world? Surely He has. God has commanded to begin with preaching repentance from sin (Luke xxiv, 47), not only about sin in general, which would be only to beat the air, but to classify sin after the Ten Commandments, and apply them to the hearers, like Old Bible preaching. Many preachers of the modern time seem to think that people may be converted by hearing a word now and then about repentance, and that they must repent. They may well preach a system about repentance, but as they do not show their hearers' sinfulness and dangerous state, and threaten with God's coming wrath upon them, they preach in such a manner that sinners can neither be convinced nor converted. When the Prophet Jonah (Jonah iii) came to preach to Nineveh, he did not come to preach a nice system about repentance. No, he had something higher in view, he came to preach people to repentance, which was effected thereby that he showed their great danger because of their great sins, and threatened with God's wrath coming over them. But many seem to think the world has become much better, and does not stand in need of such repentance or legal preaching method, and that Christ, after His coming in the flesh, has taken away all such from the world—offensive preaching—and ordained that only sweet and soothing words are to be preached. But Christ himself says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil" (Matt. v, 17). Repentance, therefore, is the doctrine that suits the world in its unconverted condition. True and saving faith must therefore be preceded by actual repentance, and be followed by good fruit to sanctification.

Some may ask: Since faith and repentance cannot effect justification, of what use then is faith and repentance? But beloved, how can you come to union with Christ without faith? If you neither desire Him, seek Him, nor accept Him, how should He, against your will, against your real desire and wish, come near unto you?

But you ask then of what use is repentance? I answer, you cannot come to a living faith, and with real earnest desire, and a poor spirit, seek and accept Christ, except only through repentance. Look upon sleeping sinners, who do not know of any repentance, what desire is there in their faith? No, the tendency of their minds, hearts, and desires, are towards the world and sin. But their hearts do not know of any drawing desire to Christ, and it can not be otherwise, for how can they in their helplessness long for a doctor, seek escape, cry for help, when they feel no sickness with sweat and pain, and do not in fear, anguish, and alarm, see any danger in their path? They have no other than a dead faith, wherein there is no desire, which is detected by God's eyes, because He searches hearts and reins and is not blinded by an outward appearance. But the Old Adam is an enemy to such repentance and sorrow for sin. Mankind will not know anything thereof at all, they fight against it with all their power; the heart hardens itself in every way and tries to escape as long as it can.

A carnal person affirms boldly that such sorrow is against the commandment of God, who bids us be glad. See how liable and ready they are to explain and apply the Scriptures after their own corrupted minds. When they suffer worldly loss, injury, or misfortune, they give themselves quite up to sorrow. They then place no limit to their weeping and bemoaning, but when they are told to sorrow for their sins, they answer "No, God has said I shall eat my bread with joy." God has surely said so, but only to converted souls, who have already passed through needful sorrow for their sins, and have received pardon and peace; these, and these only, are they who should and could have any right joy in God. But it could never have been God's intention by such a commandment to strengthen careless sinners in a thoughtless and earthly joy, Sorrow for sin can then not be against God, as we read (2 Cor. vii, 10) it is after God's mind and will. The offer which God accepts is a broken and contrite heart (Ps. li, 17). With what reason will you maintain your objection against such sorrow for sin? I Read the ii chapter of the Prophet Joel, "Turn ye ever to me with all your heart, and with fasting, and weeping, and mourning;" and in Jeremiah xxxi the Lord says: "They shall come with weeping, and with supplications will I lead them." But you say that sorrow weakens the body. It is true, David was so sorrowful for sin that he forgot to eat bread, and many, with him, have experienced the same. But if then the corrupted body perish, when the soul thereby is made fit for heaven? You are not afraid to try your body severely with hard work, if you thereby can see the least earthly gain; you are not afraid to injure your health when you live in drunkenness, fleshly lusts, and other such bad pursuits; you spare not at all your health on such occasions where there is dancing and mirth; you say: aye, a small matter, I can easily stand it, we shall not be so careful for us. In short, as soon as there is something which tastes well to the carnal mind, then you care not for your body, but when it is the sorrow which can bring you to God and save both body and soul from hell, from eternal destruction, then you are afraid to be too severe on your sinful body. You say such a sorrow weakens the mind. Yes, it draws the mind from the earth, from sinful occupations, foolish lusts, and levity, and fastens it on Jesus, heaven, salvation, and eternity. Is it foolishness to draw the whole heart from the earth, from vanity, from the world's union, and long only for that which is above! Then was St. Paul a great fool when he denied this world and had his mind in heaven, and held all for loss and dung in order to win Christ and be found in Him. Take notice, then, that repentance through deep sorrow for sin, faith in Christ, and a holy living, is the standing order in God's appointed way to salvation. That is the way of salvation preached by the Prophets of old, John the Baptist (Matt, iii, 2), Christ Himself (Matt, ix, 17), the Apostle Peter (Acts ii, 38), and Paul (Acts xvii, 30), and all the other Apostles. The great Reformers, Luther, Calvin, Knox, Wesley, etc., preached the same Gospel, and all true ministers and preachers, called of God, will not dare to alter or take away anything from God's holy word (Rev. xxii, 19), but preach it faithfully and with diligence (Acts xx, 20-21). True preachers, sent by God, never offered Christ to a wicked world without repentance. As a crack in a wheel can be found out by a light touch with the hammer, so always false preaching is detected, when faith is placed before repentance. Such preachers (and they are many—help, gracious God), are wolves, thieves, and robbers (John x, 1), who mean to steal the Christian name, privileges, and honor of God. Such unscriptural preaching cannot make true living Christians, but only wax images, which may look nice, but have no life or motion in them.

II.

Let us now, in the second place, consider whom the invitation in our text concerns. Christ, here, invites only "labouring" and "heavy laden" souls to come unto Him. By labouring and heavy laden souls He means awakened souls, which, after being awakened from the sleep of sin, are full of fear, guilt, shame, anguish, and sorrow for their bad and dangerous condition. They tremble both for their sinfulness, and for the wrath of God; they weep and cry much; their hearts are full of sorrow, and their eyes often full of tears. They pray much in secret, read and meditate much on the word of God, and their thoughts are mostly of God, eternity, and their souls. The condition of such awakened souls, proves that the word of God has taken strong hold of their hearts, and this very condition is set forth in a masterly manner by that eminent man of God, John Bunyan, in his celebrated work, "The Pilgrim's Progress." We are there told how the poor Pilgrim first was awakened from the

sleep of sin by reading and meditating on the word of God; how he repented, and showed "fruit of repentance" by leaving the City of Destruction for the heavenly Zion; how he was despised and persecuted of his own family, friends, and neighbours; and how he was urged by false teachers to stop in his heavenly journey. We see in that Pilgrim's conduct and experience the right beginning of the way and order of salvation; how he commenced, continued, and finished his course. When this poor Pilgrim came to Christ, he was indeed a labouring and heavy laden soul. Had the Pilgrim, like many of the modern Christians, believed in Christ without awakening and repentance, he would not for his afterlife have held out through all the struggles he met with in his way; he would then, like the wife of Lot (Gen. xix, 26), have gone only a little out on the plain. It is very clear, then, that true labour begins with struggling against sin, devil, the flesh, the world and its filthy customs. In the beginning this struggle may be mostly outside, against habitual sins, as the fallen, corrupted nature, the heart's deceitfulness is yet very little known or thought of. And there is a great danger for awakened souls to stop their progress in an outward righteousness, which unhappily many do, and they do it in this way: they break the sharp point of the moral law, by not seeing or understanding its spiritual strength and use, and by having their eyes fastened mostly upon outward rules, and by overlooking their hearts' deceitfulness. The true heart-knowledge will only be effected when the deceitful heart and the most holy Law of God turn together (Rom. vii, 7-16). There are two ways before the awakened soul: one wrong and one right. The wrong way, which many unhappily go, is the way leading to Phariseism by establishing their own righteousness, which everyone by nature is very apt to do—strengthened by false teachers, who always are at hand. If such a self-righteous person be asked; "How do you do?" he will quickly answer: "Quite well, thank you." "You believe in Christ!" "Yes, of course I do." "Please tell how you got your faith?" By a closer conversation it now comes out clearly that such a person neither knows himself as a miserable sinner, nor Christ as his full Saviour, but trusts mainly on his (or her) own righteousness. But the more educated and clever persons will not come straight out with their souls' inner-condition when asked for it. To mention one instance: Some unconverted priests, in a certain place, wished to silence a Christian lay-preacher, and one of them said: "Come here, and I will at last bring you to see you are wrong in preaching when not ordained. There is now with me a very learned scholar, who knows all the Bible, and he will convince you about that." The lay-brother then, turning to that very learned priest, said: "You know all the Bible, sir?" "Yes, certainly," the priest answered. "It is well," the lay-preacher said; "now shall we get to know what the real condition of a poor sinner's heart is, when Christ reveals himself there by His grace." The learned scholar, turning back, said: "That belongs to the practical parts, which I will not enter upon." "Then it is best that you should go home and study your Bible over again," said the lay-preacher. If those deluded Pharisees are, as they imagine, and false teachers affirm, "getting on well," step by step, in their own righteousness, they will at last come as far as to the gate of heaven (Matt, xxv, 11), and then they will be cast out for ever (Gal. v, 30). The other way, which is the right one, and opposite to that of the Pharisees, is the way leading to the cross through humiliation. The awakened soul, who by God's grace is led that way, is not allowed to rest in his own righteousness or to be satisfied with himself; he is getting through the sharp, strong, and spiritual Law, and by own sad experience, to know himself worse and worse, being, as the Bible teaches, desperately wicked, and, unlike the Pharisees, he is more concerned about the inside than the outside. Such souls may be said to be of the Evangelical way, that is to say : they are on the way to accept the Evangelical truths. They feel with deep sorrow the great unbelief, uncleanness, hardness, hypocrisy, and coldness of their own hearts. They try all the means in their power against sin, yet they are overtaken again and again. They think, when they, through prayer and sincerity, get more strength, they will overcome sin and be holy. Hard struggles between life and death, fearful battles, many tears, many a sleepless night are passed through, and at last they consider themselves and their case totally lost. The flood of sin in their hearts may sometimes appear lower and nearly dried up, and with good hopes, many a dam is built in order to stop the out-floods of sin, but unawares the great sin-flood comes again in the soul, and all the dams are either broken through, or the sin overflows them (Rom. v, 20). Then the "labouring," wretched, miserable, ruined, undone, tired, and hopeless sinner, despairing that his heart is so full of disease, is at last, with much pain, bereft of all future hope, and gives himself (or herself) up as lost (Matt, xviii, 11)—a totally lost sinner, who a thousand times has deserved hell and damnation. Now at last he casts overboard all his (or her) own righteousness, as being of no value, just as people on the sea cast out even gold and silver, when the storm becomes very dangerous. Such experience in our souls is a needful death unto life. But no one can die without great pain. Everything about a dying person, the expression of his eyes—deeply sunk, drawn face, and general appearance—all speak of great pain, and the word of God plainly shows us that we must experience a death in ourselves, before we can get life and unmixed faith in Christ (Rom. vii, 14). St. Paul says (Rom. vii, 9): "When the commandment came, sin revived, *and I died.*" "*I died*" the Apostle says, but what kind of death did he actually die? It was not a physical, not a spiritual, neither an eternal death, although he said he died. But the Apostle tells us it was his own self, or rather, his trusting in himself that died, and the cause of that death was the Law. What Christ said of Himself must also be said of His Church : "Except a corn of wheat fall into the

ground *and die*, it abideth alone; but *if it die*, it bringeth forth much fruit" (John xii, 24). My dear reader, permit me to ask you, in the name of God and your own salvation: Is that your experience? When were you awakened from the sleep of sin? When did you actually commence to "labour" on your own soul's salvation and become "heavy laden?" Did you succeed in establishing your own righteousness under the Law, or did the Law cause you to *die*? Consider well: the Law and the Gospel are the two balances (Dan. v, 27) wherein you are to be weighed, and if you are wanting in one, you will also be wanting in the other. When did you, as a miserable and hopeless sinner, give yourself wholly up to Christ to be saved by free grace? Is Christ now (not ten years ago) precious and very sweet to your soul every moment? It is a very dangerous thing indeed to have no deep and lasting experience in the right way and order of salvation, and, my dear friend, what is then all your talk about Christ? But perhaps you will ask: Is it needful to know our own corrupted nature by such painful experience in order to be saved? Can I not be saved without that? My answer is: Look in your Bible and see Rev. xxii, 19; no one has any right to take away anything, belonging either to the Law or the Gospel, from the word of God. All mere human testimony is of very little value here. The word of God says plainly: "The commandment came, sin revived, and I died" (Rom. vii, 9). But I will prove further, with examples from the Bible, of some of the most eminent saints that ever lived, that it is needful to know our own corrupted nature and fallen state, not only theoretically, by our intelligence, but by sad and painful experience, in order to accept salvation through Christ. For instance, who could be a more eminent saint than Aaron, the high priest? Think of his high calling and very high office; think again of his very precious and expensive robe, and his going into the most holy place to make atonement for the whole people. But who could be a greater sinner than Aaron was! Think of what he did when he allowed the people to make and worship a golden calf and dance around it (Exodus xxxii, 2). Who ought to have offered his life to prevent that great sin, if not Aaron? It was well for Aaron that he humbled himself before God, when Moses, his brother, prayed for him, and he had cause enough to feel ashamed of himself and to be in a humble spirit through all his after-life. As often as he was tempted to be high-minded and proud (which is a very dangerous snare for eminent persons), and a voice whispered to him: "There is none like you, Aaron, either so high or so holy," another voice might immediately come and say: "Be quiet, Aaron, there is not such a great sinner as you in all the world," and Aaron's own conscience would rebuke him and keep him down. Very much the same experience had Aaron's eminent sister, Miriam (Numbers xii). Again, look at the Prophet Jonah, before he could preach with effect to the Ninevites' repentance, he had to feel by his own sad experience, both his own great disobedience as well as great pain in the belly of the sea-monster. He had to cry to God from the depth of the waters (Jonah ii). Again, look at the widow of Zarephath, she appeared to have been a pious woman before the Prophet Elijah came into her house, although without a deeper knowledge of her own sins, that is to say, without saving religion, for which cause the merciful God sent his Prophet Elijah to live a considerable time in her house. The result of his staying with her was a deeper knowledge and experience of her own sins, and she confessed and said: "Elijah, what have I to do with thee, O thou man of God I art thou come unto me to call my sins to remembrance, and to slay my son?" (1 Kings xvii, 18). Who does not know the stories of David and his son Solomon, whose books not only follow each other in the Bible, but whose experience comes close up to each other? Before David was able to write the eminent book of Psalms, and Solomon that deep book called Ecclesiastes, they both had to know by a very sad and dear experience their own fallen nature. The same may be said of Samson, the eminent judge. Strong as he was in his body, he had his great weaknesses in his soul, which he had to know by sad and painful experience. He is numbered by St. Paul (Heb. xi, 32) among the Old Testament Saints. From the New Testament also a few examples may be mentioned: for instance the priest Zachariah, who had to know and feel with great pain his own unbelief, before he could praise God for His great mercy and goodness to him (Luke i, 64). Again, those two great sinners, the women mentioned in the iv chapter of John and the vii chapter of Luke, ought never to be forgotten. They were both very fervent, warm, and active, in their love to Christ, which they could not have been, had they not possessed a very deep feeling for their own great sin and misery, according to Christ's own words (Luke vii, 47). Lastly, look at the Apostles of Christ, who, although called to the highest office in the Church, had reason enough to be humble for all their life, as they were not only chosen from among great sinners, but they had themselves to know again, and again, by very sad experience, their own corrupted nature. Think only of them in the last evening they spent with their dear Master, before His death. Such a wonderful evening, when Christ had bestowed upon them such a great measure of blessing. The very same evening they had a quarrel about who should be not the least, but the greatest, among themselves (Luke xxii, 24). Poor Disciples! They were now tempted, even when Christ was in their midst, to be high-minded and proud, but they had soon to know better their own hearts, for a short time afterwards they all forsook Christ and fled, leaving Him alone with His enemies (Mark xiv, 50). But among the Apostles, Peter had the most humbling struggle with his corrupted heart, because he was most apt to think highly of himself, being the oldest Apostle, always most ready to speak for the others, and being that Apostle who from Christ had received the keys of the kingdom of heaven. Christ allowed the devil to be very hard on poor Peter, although not to overcome him as was the case

with Judas. Before Peter's great fall, he thought himself so strong, and he gave such great and boasting promises, but after the miserable experience of his own heart he thought more humbly of himself. The great Apostle, St. Paul, had also to know in a very deep and painful manner his own sinfulness (Acts xxii, 34), before he could taste the sweet grace of God. From the Church history I will, in the first place, mention the great Reformer, Martin Luther. Everyone that is acquainted with his life's history knows well that before the evangelical light arose before him, he had to fight many a fearful battle with his own bad corrupted nature. The same may be said of that great man of God, John Wesley. Who could be a greater sinner than John Bunyan? But as his experience was deep in sin and grace, he was thereby able to urge the greatest sinner to come to Christ. Examples to that point might easily be multiplied to a vast number, both from ancient and modern times, and all these examples from the history of God's Saints, prove that repentance through deep knowledge of sin, by sad painful experience, must go before faith in Christ, and they shew in a plain manner what our text signifies by souls that "labour" and are "heavy laden."

III.

But the awakened and "heavy laden" souls may "labour" on for life and then at last perish, as many unhappily do, because he has still no life in him, although God has bestowed so much mercy upon him, and he is brought so far on the right way to salvation. But that the "labouring" soul shall not perish in his great struggle, Christ is there with his gracious call, and says: "Come unto me,.... I will give you rest." Weary soul, thou that art quite ruined and lost in thine own experience, and have many a time judged thyself to be hopeless, undone, and lost for ever, hearken now diligently, here is a sweet and heavenly message for thee—just for thee—come unto Christ and thou, even thou, dear soul, shall test the sweet "rest" and eternal life which is in Christ. Say not, dear soul, "I am too bad, I have tried so often, and my heart is so full of disease, bad lusts, unbelief, hardness, coldness, blasphemy, and all kinds of evil, that I cannot think Christ can mean me when he says: "Come unto me." Thank God, dear soul, that you feel yourself so bad, you see then your need of Christ is very great. I assure you in the name of God, if you were ten thousand times worse, it would not hinder you, Christ would still receive you. He is still able and willing to save you, in fact, dear soul, He has saved you, when He died for your many sins on the cross, and made atonement for one and all. Believe now in the finished work of Christ on Calvary, and you shall most surely have "rest." You ask: "How shall I come unto Christ, as no one can come unto Him, except the Father draw him" (John vi, 44). The Holy Spirit does not draw souls unto Christ by a silent tongue, but he begins to explain and apply the Holy Scripture, and thereby create light in the dark soul, as he did in the creation of the world. The Holy Spirit enlightens the mind and the heart of the praying penitent sinner, who then begins gradually to see the atonement. Passages of the Holy Scripture, which he may have read and heard before a thousand times without light and experience, are now opened up as great treasures to him, just as when Joseph opened up all his corn-houses in the time of famine (Gen. xli, 56). The blessed Gospel, like the sun, sends thousands and ten thousands of warm light-beams into his (or her) cold heart, which is warmed and enlightened by the sun of righteousness (Mal. iv, 2). To know Christ, not merely as a student or a theologian, but as a poor and lost sinner, and to get light in the plan of the atonement is the highest gift, next to Christ Himself, that God can bestow upon any human being. When God creates that heavenly light in the "labouring" soul, it is filled with unspeakable joy after that long, dark, and stormy night. There is a great similitude between the morning light in nature and the enlightening daylight in a soul, as in both instances it comes gradually and increases into high daylight. One of the first things God created in the world was light, "And God saw the light that it was good" (Gen. i, 4). The new creation in a soul begins with light (2 Cor. iv, 6). Now the enlightened soul receives Christ freely and gladly. He eats and drinks joyfully at God's rich Gospel-table, and satisfies his "hunger and thirst" (Matt, v, 6). The Gospel of Christ is now a quite new Gospel, not in itself, but in his (or her) esteem and experience. The enlightened soul never tasted the sweetness of the Gospel as he does now. He feels that it is just a suitable remedy for him. He now looks upon the Gospel, not as a sailor looking upon the lifeboat on shore, but as one being in the greatest danger out on the deep ocean. A stranger may well ask: "For what purpose is this long line folded up and lying here in this bedroom?" When he hears it is kept there up in the height in case of tire breaking out, he says: "Aye, I understand, I understand now." Just so it is with all unconverted people, when they are told God's purpose with the Gospel, they are ready to say carelessly: "Yes, yes, we understand, we understand," etc., but they do not feel any great need of it for themselves, as they see no danger, at least none near them, It is quite another thing when a person is awakened with great alarm at midnight, when the house is in flames. He will then require something more than simply to "understand." He will not stay waiting and asking many questions about the line—if it is long and strong enough, etc.; no, he will at once jump up from sleep, take firm hold of the line and at once apply it to himself. So the outworn and enlightened soul feels, I say once more, that the Gospel is just for his cure and health A beggar may go up to the hospital asking to see the doctor. He may perhaps be allowed to see

him through a narrow window. But if that same beggar is taken up in a bruised and bleeding condition in the street and brought up to the hospital, the doors will at once be opened, he will at once be taken in, and the whole hospital, with doctors and medicines, are all devoted to his speedy relief.

IV.

Now, at last, the "labouring" and enlightened soul, who could not find rest in the world, in the Law, or in his own righteousness, finds "rest"—sweet and lasting "rest"—in Jesus. But who can tell what that "rest" in Jesus means? A tired workman ending his hard day's work, a sailor coming from the stormy sea into the calm harbour, a soldier coming from the battlefield into his own family-circle, and a dying person getting a few minutes' interval in his great agony, all those may know a little of the meaning of "rest." But never has any sick person felt so much pain from bodily disease, as the sin-sick soul feels for his corrupted nature. The pain in the soul far outweighs the pain in the body, as the "rest" in Jesus also far outweighs all bodily and earthly rest and pleasure. All God's children agree that they can feel, but not fully explain that great change, when Christ gave them pardon, peace, a good conscience, a new heart, and the Holy Spirit, which always bears witness with their spirit that they are God's children (Rom. viii, 16). Christ not only saves his people from the guilt and fear of sin, but he also saves them from the power, dominion, and impurity of sin in their hearts (Matt, i, 21; v, 8). "There is," says Wesley, "no Gospel without salvation from sin." By faith in Christ true believers not only shall be saved when they die, but they are saved (Eph. ii, 8), and as such they share already a portion of the same joy and happiness, which glorified saints feel in heaven, as being God's children and heirs and the joint heirs with Christ (Rom. viii, 17). Truly, that life and communion with Christ may be called a "rest," a sweet calming "rest," after such great struggles, which they have passed through. The Gospel's powerful effect in the soul is one of the strongest evidences of Christianity. If a Jew, sceptic, freethinker, or infidel be asked: How can you allow yourself a moment's doubt that Christ is the true God, when he actually works such a wonderful change in his believers' souls? How can it be that while we knew not Christ, sin, against our will, had dominion over us (as all true believers confess), but as soon as we did know Christ we got dominion over sin? Surely, none of Christ's enemies have yet been able to answer those questions, except they may say: "Thou art beside thyself; much learning doth make thee mad, we do not believe a jot of what you tell us" (Acts xxvi, 24). True Christians' confession is always a subject which unconverted people more or less hate, scorn, and blaspheme. But it does not matter, when we truly know Christ as our Saviour, we need no testimonies of unbelievers, as we feel "rest"—blessed continual "rest" and ease in our souls—having no doubt, not for a single moment, about the sufficiency of Christ's merits and grace and our own adoption. It is therefore no wonder God's children always feel "rest," feel so unspeakably happy and thankful to our most merciful God for His free grace, which He, in His bountiful mercy, has bestowed upon them, and from the bottom of their hearts exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter i, 3). But the gracious God and our Father, who hath called and justified us, is also able to sanctify and glorify us" (Rom. vii, 30). If then God be for us, who can be against us? All things therefore shall work together to our salvation. As many of us, who have found the grace of God through Christ, will praise Him, while living here below, and then, after a happy death, praise Him through all eternity. Amen.

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The Christians' Duty Towards the Jews.

(Reprinted from The New Zealand Methodist.)

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SIR,—You are aware there are, living among us, a people of special interest; a people possessing high intelligence and great influence, and whose history goes very far back. I refer to the Jews, or Israel. You know, sir, that the Jews are still in a very dark and unbelieving condition, and that they take no interest in the progress of Christianity whatever. We Christians may build churches and establish worship, but the Jews will not come there. We may build high towers on our churches and put the cross on the top, as if to hold up the sin and shame of the Jews to the gaze of the world, and invoke heaven for punishment of their great crime, but the Jews themselves will scarcely think of it, as they are so well used to looking upon those things, and they have their old established worship to engage their attention. But shall the Jews for ever be in that unhappy condition? You know, sir, that the Jews have bright and great promises of a better time; their conversion, as a nation, is at hand, and to effect that great event God very likely will use human agencies. And who shall do that great work—if not the Christian Church? Now, sir, it seems that the Christians have a very fair opportunity of

reaching the Jews; they need not travel far to find them, as the Jews live among us as a very small minority, and if all the Christians set to work to-day, there would be more than twenty Christians to convert one Jew. The Christians have no right, sir, to excuse themselves by thinking it would profit the Jews nothing, or that they would, after all, not repent. No, the Christian Churches have simply to do their duty to the Jews, and then leave the results to God. But have the Christians any right to expect the conversion of the Jews without efforts being made to convert them? We all know that the Gentile Church was, in the beginning, gathered in by Jewish agencies, and very likely God, in return, intends to use converted heathens to bring in the Jews. The Jews have their feelings as well as other people, and is it any wonder that they are getting cold about Christians and Christianity, when they understand Christians are so cold and careless about them? Once I asked a Jewish Rabbi if ever he met with any Christian ministers, and he said he often did. I asked him if they used to talk to him about the Christian religion, and he said they never did. I then asked him what they talked about, "About social things," he said. But, sir, if St. Paul had followed that method, he would never have converted a Jew in all his lifetime. No; he followed another method, "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. (Acts xxviii, 23.) The right way, then, sir, with regard to the Jews, would be to use our feet before we can use our tongues. That is to say: go to the Jews; seek them up in their own homes, as it is written: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom, x, 15.) And when the Jews get to understand that they are much beloved of the Christians, and spoken to again and again in all meekness and kindness, surely many of them will show some sympathy and affection for their spiritual wellwishers and guides. As a rule, sir, I think the Jews are easy of access, and in conversation very gentle and *intelligent*. It seems to me, sir, that every Christian Church, and every Christian, ought to have very near to heart the conversion of the Jews; not only when they consider how much we all owe them, but when we consider the kingdom of Christ cannot advance to its highest prosperity without them. It seems to me, sir, that every Christian Church ought to have special prayer-meetings for the conversion of the Jews, and also get some special books and tracts prepared for that purpose. Such a book as "The Testimony of Jesus," by Charles Timins would, I think, be of excellent use. The Christian light shines there in its strongest brilliancy. The Old Testament prophecies are proved to have been fulfilled in the New Testament, and Jesus of Nazareth consequently is proved, by the clearest evidence, to be the true Messiah. Perhaps, sir, it would be of some interest to know the Jewish population all over the earth, which is, according to a report from the geographical society in Marseilles, as follows:—Over the whole earth, 6,377,602, viz., in Europe, 5,407,602; in Asia, 245,000; in Africa, 413,000; in America, 300,000; in Australia and South Islands, 12,000. The Jewish Population in Europe is divided as follows: Germany, 561,612; England, 60,000; Austria-Hungary, 1,643,708; Belgium, 3000; Denmark, 3946; Spain, 1900; France, 70,000; Greece, 2652; Switzerland, 7373; Holland, 81,693; Italy, 36,289; Luxemburg, 600; Portugal, 200; Roumania, 260,000; Russia, 2,552,145; Servia, 3492; Norway and Sweden, 3000; European Turkey, 116,000; Asiatic Turkey, (Palestine, Syria, Asia minor, and Arabia,) 150,000; Asiatic Russia, 27,000; Turkestan and Aighanistan, 14,000; India and China, 19,000; in Africa: Algeria, 35,000; Morocco, 100,000; Sahara, 8000; Tripoli, 6000; Abyssinia, 200,000; the Cape of Good Hope, 1000; Egypt, 8000. Now, Sir, in the good hope that a most blessed time for the Jews, and the advancement of Christ's kingdom is near at hand, and that a lively and hearty interest for the Jews' conversion will soon appear among all true Christians,

I remain, dear sir,

Yours, &c,

Edward Nielsen.

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New Jerusalem, "A Fourth Communication" being also Published as a Supplement to "A Third Communication," a Declaration of the Age or Period.

"That which is born of the flesh is flesh: and that which is born of the Spirit is spirit."—Gospel of St. John, chap. 3, verse 6.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."—Ecclesiastes xii., verse 6.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Ecclesiastes xii., verse 7.

Price Threepence.

J. T. SMITH & CO. Christchurch PRINTERS, BOOKBINDERS, &C., HEREFORD STREET. 1886

New Jerusalem.

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The Restoration of Israel.

"And there shall be an highway for the remnant of His people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt."—Isaiah, chap. 11, verse 16.

IN his "Concordance to the Holy Scriptures," Mr Alexander Cruden, under the heading of "Captivity," thus remarks: "Piglath-pileser, king of Assyria, in the year of the world 3264, took several cities belonging to the kingdom of Israel, and carried away a great number of captives. . . . Next to him, Shalmanezzer took and destroyed Samaria, after a siege of three years, in 3283, and transplanted the tribes which had been spared by Piglath-pileser to the provinces beyond the Euphrates."—2 Kings, chap. 18, verses 9, 10, 11. And it is generally believed that there was no return from this captivity, and that the ten tribes never came back again after this dispersion. The subject is taken up in the 13th chapter of the 2nd Book of Esdras, which seems an explanation of the long-sought mystery. St. John also informs us that he was shown "the holy Jerusalem, descending out of heaven from God, having the glory of God." And Ezekiel says of the city described by him: "And they that serve the city shall serve it out of all the tribes of Israel."—Ezekiel, chap. 48, verse 19.

"All the oblation shall be 25,000 (measures or miles) by 25,000: ye shall offer the holy oblation four square, with the possession of the city."—Ezekiel, chap. 43, verse 20.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah."—Jeremiah, chap. 33, verse 14.

"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."—Jeremiah, chap. 33, verse 15.

"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, the Lord our Righteousness."—Jeremiah, chap. 33, verse 16.

On the 19th day of October, 1885, I delivered to the printer the manuscript of my "Third Communication," the same being a "Declaration of the Age or Period," and I received the printed copies on the 14th day of November following. While I was writing it, I was very desirous to know the meaning of the Vision of Waters, with a description of which the 47th chapter of the Book of the Prophet Ezekiel commences; but it rested with the Almighty to interpret it in His time.

I think His interpretation is a call to the Jews, in these latter days, to acknowledge the Messiah.

Two days before I received my little book from the printers, an accident happened in Christchurch to a distinguished New Zealand legislator—a Hebrew. "He was on the point of starting for the races with Lady Vogel, when, in walking along the passage of the Commercial Hotel on his crutches, his foot slipped, and he fell, with the result that his leg was broken. One of the small bones near the ankle joint was quite broken, and the large bone fractured just above the joint."—*Press*, 13th November. And ten days after I had received it, by another accident, which also happened in Christchurch, the pastor of the Hebrew congregation, "the Rev I. Zachariah, while riding in Oxford Terrace, was thrown from his horse, which shied at a hat blown across the road. His arm was dislocated, and the wrist-bone fractured."—*Press*, 25th Nov.

On Sunday, the 13th day of December, I was standing near to my house, by a good-sized fir tree, which I had often seen climbed by children and youths. I observed that it had been very recently climbed. Incidents recurred to my memory, and I brought to mind the accidents to the two Hebrew gentlemen, simultaneously with the 3rd, 4th, and 5th verses of the 47th chapter of Ezekiel. I then went into my house, read the verses, and praised God.

The "waters to the ankles" represented, to my mind, waters to stand in *Law*. The "waters to the knees," *Worship*, whether with uplifted hands and arms or not. The "waters to the loins," *Special or general relations*. And on the following day, and the next, I wrote in books the interpretation of the vision, and sent or gave them away. In most of the little books I have given away since, I have written (referring to the 3rd paragraph, and to paragraph 3 on page 12, "Third Communication"), or in like words, "The Holy Vision of Waters," with a

description of which the 47th chapter of Ezekiel commences, might refer to the relation of the Jew to the Gentile, in concord, or want of concord; the first three soundings, or depths, referring respectively to LAW, WORSHIP, and SOCIAL AND GENERAL INTERCOURSES, special or general; and the fourth depth, to man's REDEMPTION, JUSTIFICATION, and SANCTIFICATION, the acknowledgment of the MESSIAH, and general conversion of the Jews; and in its consummation, the supremacy of Christianity and Christian governments, nationally and socially, throughout the world.

The Psalmist of Israel says, "For Thou hast possessed my reins; Thou hast covered me in my mother's womb."—Psalm 139, verse 13.

One of these copies I sent to the Rev W. Morley, late minister of St. Albans, when here attending the Wesleyan Conference in January last.

The expectations raised in the minds of the Jews by the Old Testament prophets is shown by the question asked of our Lord by the assembled apostles, immediately before His ascension into heaven: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts, chap. 1, verse 6) and is quite consistent in a believer of the evangelical prophecies not yet clearly understood. Our Lord's answer to the question was, like His parables and precepts, made clear to the apprehension of men. The visions seen by the Apostles were figurative, and sometimes required an event and a period of time to explain them.

I pass on to the borders of the land, a reference to which was made in my "Third Communication," and to the inheritance of the twelve tribes of Israel.—Ezekiel, chapters 47 and 48. The "lot" manifestly refers to the law under the Christian dispensation. Now Ezekiel wrote and prophesied nearly 600 years before the advent of Christ. The prophet continues: "And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel."—Chap. 47, verse 22.

"And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."—Chap. 47, verse 23.

Although not expressed in my "Third Communication," a "Declaration of the Age or Period," (see page 11) to which this, my "Fourth Communication," may be considered a supplement, it would be recognised by many that 25,000 geographical miles is the ordinary way of expressing the extent of the circle of the earth, and it is indeed so very nearly, on the equatorial line, which is East and West, as also on any and every meridional line running North and South, crossing both Poles. As, in the original language, no descriptive measures are given, interpreters have, at their own discretion, named either reeds or cubits.

The spirit of the 18th chapter of the Book of the Prophet seems also throughout like an anticipation of the new covenant.

"Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"—Ezekiel, chap. 18, verse 31-

When all the nations of the earth are blessed in the seed of Abraham; when the whole earth has become the temple of the Lord; when Christ and his saints reign; then shall be taught these two commandments, "on which hang all the law and the prophets."

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matthew, chap. 22, verse 38. "This is the first and great commandment.—Matthew, chap. 22, verse 39.

"And the second is like unto it. Thou shalt love thy neighbour as thyself."—Matthew, chap. 22, verse 39.

Ezekiel, in his description of the representative "living creatures," the cherubims, describes the appearance of the wheels, and their work, "as it were a wheel in the middle of a wheel," (chapter 1); and, in other places, some of the symbols or representations must, I think, be similarly understood. Thus Ezekiel, in describing the portions of the twelve tribes, the 6000 of the twelve portions seem intended to represent the extent of the whole earth," chapter 48. "And the five thousand that are left in the breadth over against the five-and-twenty thousand shall be a profane place for the city, for dwelling, and for suburbs."—Chapter 48, verse 15. Here, also, I take it that the representation must be explained after the manner of the wheels of the cherubims, "as it were a wheel in the midst of a wheel."

When I made my present to the Church Club, ("Third Communication, page 12, paragraph 2,) no "revision of the Authorised Version" had, as far as I am aware, been received in this country. The alteration in chapter 47, verse 15, renders the reading consistent; but there still remains some little confusion "in other verses in chapter 48, describing the apportionment of the whole holy oblation." Yet, I believe that the division of the land, and possessions of the tribes, was intended to represent, in the offering of "all the holy oblation," the reign of the "KING OF KINGS AND LORD OF LORDS" (Revelation, chap. 19, verse 16) over all the earth.

The Millennium.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand."—Revelation, chap. 20, verse 1.

"And he laid hold on the dragon, that old serpent, which is the DEVIL, and SATAN, and bound him a thousand years."—Revelation, chap. 20, verse 2.

A sinner may repent; but the dissembling, double-minded heathen should not be seen ministering in the house of the Lord. It is not so very long ago that, at the funeral of a professed Wesleyan (a Free Mason) at the town of Rangiora, the Church services were performed by two Wesleyan clergymen, and the Masonic service was performed by a Church of England clergyman.

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity."—2 Timothy, chap. 2, verse 19.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Revelation, chap. 20, verse 4.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Revelation, chap. 20, verse 5-

"Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Revelation, chap. 20, verse 6.

This is doctrine; and thus are the saints honoured. They are associated with Christ in subduing the world by His Gospel, and made confession of their faith only according to the teaching of Christ, and His righteousness (not their own sins) is imputed to them. But when the heathen exhibits openly in the places where Christ is worshipped, it cannot be said the Dragon is bound.

The *Second Death*, I believe, is intended to represent sin after baptism (which is regarded as a death unto sin), and the virtue of the sacrament is not lost upon those who have afterwards sinned, and been restored by the mercy and grace of God.

Until the event determines otherwise, it may be considered that the prophecy of the thousand years is intended to represent an exact period of time, from the exactness in the periods of those prophecies which are fulfilled; but the fullest application of the prophecy of the millennial period may not be either at the beginning or end of the period, and yet both beginning and end may be signalled by noticeable succession of events.

Neither was the height of the power of the beast either at the beginning or end of the 1960 years. The strong points of the symbols of prophecy being interpreted or explained, the minor ones may, I think, be given also.

As in chapter 9 of the Book of Revelation, St. John, in his description of the locusts, represents the heathen in the visible church, or its subterfuge, verse 8.

"And they had hair as the hair of women,"—they whisper to one another, and peep: "and their teeth were as the teeth of lions,"—they hold their victims when they have fallen before them.

Verse 10—"And they had tails like unto scorpions, and there were stings in their tails,"—the lowest members, morally, of every institution, are those that project, or do the dirtiest work.

"All Scripture is given by inspiration of God" (2 Timothy, chap. 3, verse 16), and the interpretation of prophecy also; and by His providence in His works and in His manifestations; and serve as a key to, and confirmation of, the oracles of God.

It is written in Deuteronomy, chap. 8, verse 3, and in Matthew, chap. 4, verse 4, as also in Luke, chap. 4, verse 4, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." A knowledge of the Sacred Writings would be as a staff in the hand of every man in Jerusalem, and the practice of the precepts taught in them as old age.

Christian nations who hold dominion, having ceased to contend with one another, the heathen nations subjugated, and the coasts of the earth held by those who acknowledge the "KING OF KINGS and LORD OF LORDS" (Revelation, chap. 19, verse 16), may it not be said that the prophecy of Isaiah, chap. 2, and of Micah, chap. 4, is fulfilled? "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isaiah, chap. 2, verse 2.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion will go forth the law, and the word of the Lord from Jerusalem."—Isaiah, chap. 2, verse 3.

"And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah, chap. 2, verse 4.

"O house of Jacob, come ye, and let us walk in the LIGHT of the LOBD."—Isaiah, chap. 2, verse 5.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Revelation, chap. 3, verse 12.

"In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."—Jeremiah, chap. 23, verse 6.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS."—Jeremiah, chap. 33, verse 16.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand."—Daniel, chap. 12, verse 10.

The victory over the heathen, the infidel, the sceptic, the unbeliever, having been obtained by Him who sat on the white horse, and "went forth conquering and to conquer" (Revelation, chap. 6), in the 20th chapter the saints are represented, in symbol, as having been restored to life, and become the spiritual teachers of the Church and of the world.

"But the rest of the dead" (in a similar symbol) "lived not again until the thousand years were finished."—Revelation, chap. 20, verse 5.

I will not now pursue this subject further, as it relates, in part, to what is to follow after the thousand years are expired; but I look upon the Book of Revelation as containing symbols unto the end.

Now listen to the admonition of the beloved disciple, apostle, and prophet, John.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1st Epistle of John, chap. 2, verse 15.

And our blessed Lord, as related by St. Matthew, chap. 6, verse 34, on the mount, taught His disciples thus: "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Upper Merivale, St. Albans,

18th June, 1886.

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A Declaration of the Age or Period, Being also Published as a "Third Communication."

And the Angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.—Rev., chap. 10 verse 5.

And sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be time no longer.—Rev., chap. 10 verse 6.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished (*i.e.*, explained), as He hath declared to His servants the prophets.—Rev., chap. 10 verse 7.

J.T. SMITH & CO., COMMERCIAL AND GENERAL PRINTERS Christchurch HEREFORD-ST. 1885

A Declaration of the Age or Period, Being also Published as a "Third Communication."

"For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created."—2 Esdras, chap. 5 verse 49.

THE PROPHET DANIEL, who was taken to Babylon among the first of the captives B.C. 606, and lived there throughout the 70 years' captivity, explained Nebuchadnezzar's dream in the third year of the captivity, and prophesied: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel, chap. 2 verse 44.

Ezekiel, who afterwards followed Daniel into captivity, B.C. 504, describes the measures of this great

kingdom as a holy oblation (chap. 48 v. 20), and the measures may be recognised as the measures of all the earth; and the borders of the land in the original language express protecting and sanctifying qualities or virtues like the leaves of the tree of life described by Saint John in Revelation, chapter 22, and were for the healing of the nations.

Jeremiah, who was also in Jerusalem at the time it was taken by the King of Babylon, when Daniel was carried to Babylon, had prophesied shortly before the city was taken of the 70 years' captivity, which was ended after Babylon was taken by Cyrus and Darius, B.C. 537, as related in the book of Daniel, chapter 5.

Jeremiah was taken to Egypt by the Jews who had rebelled, B.C. 587, and the following year the city was re-taken, after the conquest of Egypt, by the King of Babylon, who then destroyed Solomon's Temple and carried away other Jews into captivity.

As this "Communication" is concerned in times (or periods) and measures of extent, I will introduce here what I take from Dr. Keith's book, "Evidence of the truth of the Christian Religion," printed in 1838, who states that the following observations of Dr. Samuel Clarke, partly communicated to him, as he acknowledges, by Sir Isaac Newton, elucidate this prophecy so clearly (referring to the sub-divisions of time as compared with the history of the Jews and the narrative of the New Testament), and adds that every reader will forgive (him) their insertion:—"When the angel says to Daniel, *seventy weeks are determined upon thy people, &c.* (chapter 9 verse 24), was this written after the event? or can it reasonably be ascribed to chance, that from the seventh year of Artaxerxes, the king (when Ezra went up from Babylon unto Jerusalem with a commission to restore the government to the Jews), to the death of Christ, should be precisely 490 (seventy weeks of) years? When the angel tells Daniel that in three score and two weeks the street (of Jerusalem) should be built again, and the wall, even in troublous times; was this written after the event? Or can it reasonably be ascribed to chance, that from the 28th year of Artaxerxes, when the walls were finished, to the birth of Christ, should be precisely 434 (sixty-two weeks of) years? When Daniel farther says, 'And he shall confirm (or nevertheless he shall confirm) the covenant with many for one week; was this written after the event? Or can it reasonably be ascribed to chance, that from the death of Christ (A.D. 33) to the command given first to Peter to preach to Cornelius and the Gentiles (A.D. 40) should be exactly seven (one week of) years?"

I extract the following from a large book having printed on its back "Notes to Holy Bible," which I purchased of the agent in Christchurch some years ago. It contains extracts from many writers:—

"For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city, when they first returned into a polity or body politick; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship, and, by the King's commission, created magistrates in all the land to judge and govern the people according to the laws of God and of the King.—Ezra vii. 26. From this year to the death of Christ was just 490 years."—Sir Isaac Newton.

I will add to the foregoing extracts a remark Dr Keith makes in his book—"Computation by weeks of years was common among the Jews;" and "The plainest inference may be drawn from these prophecies. . . while they were unquestionably delivered and publicly known for ages previous to the time to which they referred. . . . While they refer to different contingent and unconnected events accord in perfect unison to a single precise period where all their different lines terminate at once—the very fulness of time when Jesus appeared."

It may be observed here in passing, to assist any one who reads this, who has not considered the prophecies, that the last of the four successive great kingdoms who held in succession dominion over Judea—the Roman—was first of all Heathen (a term symbolized in Scripture by the Dragon or Devil), then Christian under the Emperors, and afterwards it was the seat of that great united ecclesiastical and temporal government that claimed universal dominion,

It may also be observed here that the visible church is symbolized as "Heaven" in the Revelation of Saint John the Divine.

The year A.D. 1866 was a memorable one in our own times, when the King of Italy assumed dominion over the States of the Church except the City of Rome itself, which fell to him in the memorable year A.D. 1870.

The walls of Jerusalem were finished B.C. 434; add to this A.D. 1866, and we have 2300.

"And he said unto me unto 2300 days; then shall the sanctuary be cleansed."—Daniel, chap. 8 verse 14.

"For like as all that is made in the world hath a beginning and an end, and the end is manifest."—2nd Esdras, chap. 9 verse 5.

"Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs."—2nd Esdras, chap. 9 verse 6.

The year A.D. 606 was a notable one in church history as having a seal to date the commencement of the universal Bishopric of Church and State; 1260 years added to which would also bring us to A.D. 1866.

"Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and

the other on that side of the bank of the river,"—Daniel, chap. 12 verse 5.

"And one said to the man clothed in linen, which was upon the waters of the river—' How long shall it be to the end of these wonders ?'" Daniel, chap. 12 verse G.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swear by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Daniel, chap. 12 verse 7.

It may be remarked here that a day in prophecy is sometimes expressed to mean a year, and a time or year 360 days or years; times, to twice 360 days or years; and a half time, half of 360 years; and a month to mean 30 days or years. Thus other two of the Prophet Daniel's periods are found as ending harmoniously, and the Revelation of Saint John the Divine will be found in explanatory and lucid harmony.

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."—Revelation, chap. 13 verse 5. Thus were the disciplined proselytes led to blaspheme by associating ethical state precepts and the precepts of ethnicks with the narrative of the life and words of Christ.

Even at this day there may be some true disciples of Christ who will not be content to worship any other similitude and embody in their faith any other precepts than those taught by Him. "Blessed are the pure in heart, for they shall see God."—Matthew, chap. 5 verse 8. The solitary or individual saint values his liberty as much as any who are joined to any organization.

Saint John mentions no period of continuation for the second beast, but Daniel tells of blessings 75 years after the end of the time, times, and an half.—Daniel, chap. 12 verse 12. And the manifestation of the mystery will be perfect in its time, and written in events upon the page of history.

It has been shown that the 2300 days or years and the 1260 years terminate together; the first period being computed from the finishing of the walls of Jerusalem (434 years before the birth of Christ), and the second from a date (606 years after) marked in history as the recognised commencement of the great Universal Bishopric of Church and State. But clerical lecturers on the subject, who would at one time have been called "Dissenters," seem for many years to have had a great objection to accept the period named for the commencement of the days of the beast; and it is not likely to be regarded more favourably by clergymen of the Church of England. "Ye cannot serve God and Mammon."—Matthew, chap. 6 verse 24.

The ten horns to Daniel's 4th beast and to the beast in the Revelation of Saint John, we are informed by both these Prophets, represent ten kings or kingdoms; we are also informed by both that the saints of the Most High shall obtain the victory and bear rule.

Some interpreters individualize these ten kingdoms and name them; others consider it as a representative number to include the whole, because of the changes continually taking place in the world.

For general expressions on the prophecies, the enquirer could obtain books on the subject, and his own heart would, in his choice or rejection of writers or authorities, either aid or pervert his judgment.

When I first entered upon the subject of the application of prophecy—as will be presently related,—I had with me a small authorised version of the Bible, Dr Keith's work (before referred to), and Bishop "Newton's Dissertatibns on the Prophecies." The last work I found very useful, as it contains a good deal of historical information, and many edifying quotations. But in how many was the spirit like the spirit of the Prophef Daniel when he made this answer to the king?—"Let thy gifts be to thyself, and give thy rewards to another."—Daniel, chap. 5 verse 17.

I have since obtained a copy of the "Douay Bible" which contains some very short notes—but worth reading.

And I should not omit to say that there are excellent notes and information in Alexander "Cruden's Concordance."

Having thus far explained my subject, I will continue it, in the first place, by giving extracts from a pamphlet printed and published at Auckland, 9th November, 1852, with some "Remarks" left for publication with a printer and newspaper proprietor (a Methodist) just two years before. My pamphlet was headed "A Communication," and my remarks were signed "A Man;" "the number of a man" having been brought to my strong notice on two separate occasions by associating it in my mind and memory with the number 600 and the number 6. The incident is mentioned in my pamphlet, and the date of the second reflection of the number, in my pamphlet also, which told in anything hut an exaggerated manner the result of ecclesiastical and political teaching; and, as stated in "A Second Communication" (published also at Auckland, on 5th September, 1862), "my suggestions were influenced with a desire to advocate integrity in the purpose and practice of Government"

From the times that the number of "a man" was brought to my strong notice, I began to think with a strong bias whether we were in "New Jerusalem;" and afterwards, when convenient and at leisure, I read the Bible through, and felt an interest in reading it, and I was enabled to read it.

Extracts from "A Communication," printed and published 9th November, 1852:—

"The commandment to govern the land of Israel, given in the 47th and 43th chapters of the book of the Prophet Ezekiel, assumes anew order of things, which may be discovered in its careful consideration.

"The grave consideration of the application of prophecy originated in the writer's mind closely coincidental with a singular circumstance. A day or two previous to the 1st of June, 1844, the eye of the writer accidentally fell on the last verse of the 13th chapter of the book of Revelation; he then read the chapter, but without any gratification. Very shortly afterwards, under a remarkable influence, he recognised the Providence of the Almighty in events which had suggested to his mind—fatality,—and which his infirmities and reasoning were alike unable to explain. He was astonished at the number of coincidences on which his memory rested, and his mind seemed to anticipate a kind of suggestive application, which the reading of the Holy Scriptures and the acquisition of facts some time afterwards seemed almost to approve : these feelings were associated with a great feeling of helplessness, and a total subjugation to the Providence of God. While under these feelings, in the latter end of 1844, he was led a second time into the interior of New Zealand."

After this follow in my pamphlet the "Remarks" before referred to, and which was acknowledged on the 9th November, 1850, in the *New Zealander*, a newspaper, in these terms:—"We thank 'A Man' for his communication; there are just now, however, many urgent demands upon our space." It was not published or returned. The last sentence in the "Eemarks" is written thus :—

"The period of the world is very remarkable—the boundaries of land and water seem but just revealed; and at the last a nation is added to Christendom, having the name of Salvation written on their foreheads. Think you whether they will be continued or exterminated ? I can believe that Christians will yet start at the enquiry, that the daily sacrifice of praise and thanksgiving will yet be offered in Jerusalem.

That those to whom, in part, blindness has happened, will yet lie down in the fold of the Good Shepherd; and that the people on whose foreheads are written the blessed name of Salvation, will remain a living declaration of God's providence and election.—A MAN.

"When the foregoing was written, the writer was not aware that circumcision is practised by some of the Islanders of the Pacific, whose language is most distinctly the same as that of the New Zealanders—a fact (the agreement of language) he has since had an opportunity of observing, where there has been a difference in the application of letters to the language. In the New Zealanders' alphabet there are only thirteen single letters allowed, but the sounds of some of the omitted letters are, I think, very intelligible. ... In the Tahitiau Bible, *ivi* is written for a 'bone, the same word with the New Zealanders, *iwi*, means a family or tribe. (I am told it represents a bone also in some places in New Zealand.) And the word which in the Tahitian Bible represents *sinew*, seems to be the same as the bone with us. Thus much to refer to the 37th chapter of the book of Ezekiel, where the dry bones are said to be the whole house of Israel. (The writer, shortly before coming to New Zealand, was living for a time at a table where there were some persons apparently of partially Jewish descent; and a rather spare man, who it seemed to be assumed was a 'bone,' it was suggested that he should sit on the side of the denominators. A circumstance the writer recollected when reading in this colony the 39th Ezekiel; he might have been a member of a society with a secret.)

"It may be mentioned here that the New Zealanders allege that a woman under certain circumstances, at a certain period, will certainly conceive—an enquiry not fitting to be prosecuted by a believer in the true God; but it is mentioned here, because it had suggested to the mind of the writer an application as to the tree of life, which yielded its fruit every month."

I purpose concluding my extracts from "A Communication" with two or three lines towards the end of it:—

"And now, whether the fourth trumpet is past or not, I believe there is that which is capable of application, and that which deserves consideration,"

From a "Second Communication," already referred to, I will extract only two paragraphs:—

"In 'A Communication' I related the providence of God. I will explain that alluded to on board the *John Wesley* to England. It happened that on an evening in a part of the ocean where we did not sight a vessel every day—a grown youth, a passenger, a son of a missionary clergyman, came to me to ask me (whether with or without concurrence of clergymen on board I know not) whether it was right to pray for a fair wind. All went to the cabin to prayers—a qualified prayer; next morning, a direct prayer for a fair wind. In the evening before going to prayers, the youth gloried—we had a fair wind. Prayers over, we returned to our places. I immediately got into my bed. The mate, whose cabin was opposite mine, got into his. (I recollect, too, there was some trifling, something thrown in upon my bed, and my saying, 'You will choose next the point of the compass.') Directly there was a cry on deck, '*helm hard up*.' Mate got up—seamen ran up—a vessel passed close to ours—the pumps were heard on board her. The night was dark and drizzly."

"I may here mention that while 'A Communication' was in the hands of the printer, an old settler, she is since deceased (with whom my eldest son

Tho "eldest son" at the time referred to was about six years old. The first lamb that I ever had in my life had

been dropped at one of his earlier anniversaries. About three and a half years ago. I heard that he had become quite insane. (I had feared it for years.) I went down to Southland for him and brought him up here. Six months afterwards I saw him lying dead, with a great mark over his stomach. It was evidenced by whom the blow was given, but not how. The witness to the affair saw him lying down about ten minutes; he gave in the interval about six hard gasps, and then a long gasp and died. Poor fellow, he was at his birth very long before he could get his breath.—October, 1885.

was then living at Onehunga), showed me an old uncompleted covenant for land at Waipa, 15 miles square, being in acres the noticeable number of 144,000."

"And the Temple of God was opened in heaven (This appears to refer to the invisible powers of God, ever operating on visible things), and there was seen in His Temple the Ark of His Testament."—Revelation, chap. 11 verse 19.

"And it has been so throughout all ages of the Church, for faith is manifested and doctrine is revealed. And the two witnesses (the two covenants) will prophesy, though the waters (people or nations) be turned to blood, and the earth smitten with plagues."—Revelation, chap. 11 verses 3 to 6.

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."—Isaiah, chap. 54 verse 17.

"My days are like a shadow that declineth; and I am withered like grass."—Psalm 102, verse 11.

"But Thou, O Lord, shalt endure for ever: and Thy remembrance unto all generations."—Psalm 102, verse 12.

"Thou shalt arise and have mercy upon Zion; for the time to favour her, yea the set time is come."—Psalm 102, verse 13.

It has been written of some men of poetry and letters that they have been affected at times with paralysis in speech or action, and we may surely believe what is said by the prophets—

"And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them an improver: for they are a rebellious house."—Ezekiel, chap. 3 verse 26.

"But when I speak with thee, I will open thy mouth, and thou shalt say unto them: Thus saith the Lord God; he that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious house."—Ezekiel, chap. 3 verse 27.

"And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them."—Ezekiel, chap. 2 verse 5.

Before many days have passed away, the period will manifest itself again on the page of history, as it did in Europe nearly twenty years ago, for the day is fast unfolding itself, and the womb of time disclosing that which it can hold no longer; for the time is at hand when it shall be no longer said by true members of the Church of Christ that the luminous prophetic revelation contains as many mysteries as words: and, as at the-material creation, God called the light Day, and the darkness He called Night; so may it be in the temporal regeneration, when the whole earth is bound to confess the second Adam as a quickening spirit.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying: Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever,"—Rev., chap. 5 verse 13.

Men of science may also join in the harmonious chaunt of the whole creation, and lawgivers and legislators recollect how God fed the people in the wilderness. But we must each and all perform the part assigned to us, and good luck to those who do their best to keep on the right side of the road described for them.

I will now mention a present I made to the Church Club on the 19th February and 4th March last. It contained notes written at various times from the previous Christmas, and was a copy of the "Holy Scriptures," and I wrote on the first leaf of the book—

"This book is presented to the Church Club, to be placed in the reading-room, and the notes written at the beginning and end of the book are intended as a free gift to all the people."

The notes which I made at the end of the book I will give first, briefly remarking that the reports of clergymen attached in past time to the missionary institutions or churches will, I doubt not, illustrate the truth and consistency of the Word of God; with this additional remark, that that which the Authorized Version gives as "four beasts" in the book of Revelation, is rendered by some translators as "four living creatures."

In the reference to Greenwich as having been agreed upon by the nations as the world's meridian for longitude, it is for correction and edification that I venture (not presumptuously) to say that, for the interpretation of prophecy, the claim of Borne would stand unchanged.

The following are the notes referred to :—

Isaiah, chap. 6 verses 1, 2, and 3.

Verse 1—"I saw the Lord sitting" upon a throne, high and lifted up, and His train filled the temple."

Verse 2—"Above it stood the seraphims: each one had six wings : with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

Verse 3—" And one cried unto another, and said : Holy, holy, holy, is the Lord of Hosts : the whole earth is full of His glory."

Note.—The seraphims (love, *i.e.*, holy love) have each one, two more wings than the "living creatures" described by Ezekiel, called "Cherubims" (knowledge), and whose spirit soared a little higher, resembling the four beasts in Revelation, chap. 4 verse 7.

The writings of Ezekiel about them seem to me as translated written almost in the vernacular, as some have said those of Daniel the Prophet were, to the minds of the people of the successive great empires—round about 2000 years ago; but if the probationary period has begun, it is not yet finished. "Blessed is he that waiteth, and cometh to the 1335-days."—Daniel, chap. 12 verse 12.

New Jerusalem.

Revelation, chapter 21 verse 16—" And the city lieth four square, and the length is as large as the breadth: and he measured the city with a reed 12,000 furlongs (1500 miles)."

Note.—This extent will include the whole present dominion of New Zealand (including Norfolk Island and the Chatham Islands), where the recognition by aboriginal language translated and other of God's glorious providences may be seen.—Read Ezekiel, chap. 37.

Nota Bene.—The same word which represents a "bone" in Maori and cognate languages, represents also variously a "bone," "family," "tribe," or "nation." And I may also mention here that the same word "Ihu," which in Maori represents the "nose," is also rendered into Maori for Jesus.

Note.—The measures of length for the city described by Saint John may be applied, in miles, to the larger city described by Ezekiel, which also lieth four square (and in the original no descriptive measures are given by Ezekiel), and it would include, I think, all the Maori speaking islands, and, applying the same rule to all the holy oblation, would, I think, show the grand desideratum.—Ezekiel, chap 48 verse 20.

The oblation to be offered to the Lord of 25,000 by 10,000 seems to me intended to represent the sum of the offering for the priests and Levites, and would not be very far off the relative proportions of water and land on the whole earth. Or it may be intended otherwise, but there seem to be repetitions, which may have been made in the copying. The language of the prophet is to a certain extent figurative, but if Ezekiel's city is the same as that inner city described by Saint John, and referred to by Isaiah, what objection can be made to the length, north and south, being taken to mean geographical miles, and overlook variations in (measures of) breadth, or longitude, the same being caused by the figure or shape of the earth.

Nota Bene.—In the 18th verse, *length* is described as eastward and westward, but in the 8th and 10th, *breadth* is described as eastward and westward.

The figures or numbers throughout appearing consistent (I allude to figures only), any alteration in the translation of the verses 15 to 20 of chapter 47, describing sides or aspects, to render the reading consistent also, will doubtless appear in good time (if) as well as in other verses of chapter 48, describing the apportionment of the whole holy oblation.

The meaning or signification of the words in the original languages, used as proper names in the Old and New Testament, as in describing the borders of the land—Ezekiel, chap. 47 verses 15 to 20, and chap. 48 verse 1—might be found in a Table or Vocabulary thereof.

When the contributor of these notes, a very few months ago, read from a telegram that the nations had agreed upon Greenwich being fixed as the world's meridian for longitude, it read in his ears something like the sounding of the fourth trumpet. And whether England's place would be with the 10,000 in breadth for the priests toward the west, or with the 10,000 toward the east (verse 10), the residue of 5000 would be found to be left in the place assigned for it.

Visions, or dreams, have sometimes been understood only faintly at first, the plain interpretation being only clearly given afterwards, as in the case of Cornelius and Peter (Acts of the Apostles, chap. 10), when Peter said: "Of a truth I perceive that God is no respecter of persons."—Verse 34.

The explanation of some of these mysteries and apparent difficulties in translation or interpretation, perhaps may be easily found in the joining of the two sticks of Judah and Joseph.—Ezekiel, chap. 37. This being done, the city and suburbs, or the fifth part of the length of the whole holy oblation which is to be offered, also four square (Ezekiel, chap. 48 verse 20), being found, when attempted to include all the people of the recognised language, "The name of the city from that day shall (surely) be the Lord is there."—Chap. 48 verse 35.

The following are the rest of the note6 previously referred to:—

Revelation, Chapter 9.

Verse 1—" And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was

given the key of the bottomless pit."

Note (as a hopeful comment) *Peter's fall*.—Luke, 22, verses 56 and 57—" But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said: This man was also with him. And he denied, saying: Woman, I know him not,"

Verses 5 and 10—" And their power was to hurt men five months."

Note.—Locusts live in warmer countries about five months, and die they do no good, and do hurt all their lives.

Verse 11—"And they had a king over them, which is the angel of the-bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

Note.—Its equivalent in English is the Destroyer, or Exterminator.

Read Ezekiel, chapter 39.—*Gog, Magog, and Hamon Gog*—

Means the multitude of the wicked, heathen or unbelievers, witches, men of secret societies, societies with secrets, &c., and are equivalent to their similitudes in Revelation, especially and including the locusts.—Revelation, chap. 9.

Notes on Ezekiel, chapter 39. Chap. 39.

Verses 2 and 4—*Mountains of Israel*—

Means, I think, The Law of God, The Word or the Church of God.

Verse 5—*Open field*—

It may mean, perhaps, secular legislation.

Verse 11—*Hast of the Sea*—

Means sun rising, or clearness and light.

Verse 12—*Seven Months*—

It may mean the time, however long, from the promulgation/ to the general acceptance and acknowledgment of the application of the prophecies of Ezekiel and Saint John.

Verse 15—*A Man's Bone*—

Do not mistake this bone for the "dry bones" mentioned in the 37th chapter, which are to live and to breathe, and be covered; the others, as worse than worthless, are to be buried out of sight.

Verse 15—*A Sign*—

It surely means a sign of cleansing or being cleansed, and not one of uncleanness.

Chap 40. Chapter 40.

Verse 2—*Frame of a City*—

The New Jerusalem.

The secret of the Lord is with them that fear Him, and He will show them His covenant (Psalm 25, verse 14), and the alms of the heart He promises to bless (Matthew, chapter 6 verse 4).

How completely opposite the secret of God to the secret and hidden covenants of men.

As for me, I will say with Jacob: "O, my soul, come not thou into their secret: unto their assembly, mine honour be not thou united" (Genesis, chap. 40 verse 6). And with David, "Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity" (Psalm 64, verse 2). "God is light, and in Him is no darkness at all."—1st John, chap. 1 verse 5.

"And say to Archippas : Take heed to the ministry which thou hast received in the Lord that thou fulfil it." "Paul and Timotheus to the faithful brethren in Christ which are at Colosse."—Chap. 4 verse 17.

The Bible in which the preceding notes were written was left at the club house first of all on the first date named, 19th February, to be re-bound, the cover being broken. Two days after, in the *Press*, Christ-church, newspaper of the 21st February, the following notice appeared, dated Invercargill, 20th February, 1885:—"The funerals of Messrs Rowlands and Dun, drowned on Saturday, took place to-day, and were the most numerously attended for years past, Rowlands being a prominent Freemason and Oddfellow. Rowlands had in his pocket when drowned a copy of Masonic Funeral Service which he had procured from Dunedin as Secretary of Lodge, so as to be prepared in the event of death of a member of the order. This was printed and used to-day for his own burial service."

The Bible was given back to me repaired on the 27th of the same month, and I finally returned it to the club house on the succeeding Wednesday.

On the subject of Masonic funerals, in which professing Christians are concerned, I introduce here an enquiry I made in a letter addressed to the Very Rev. H. Jacobs, Dean of Christchurch, on 11th September, 1884;—"Dear Sir,—I have a question to ask you, which I have desired to ask during the last two months, and its answer will afford me information which, in a crude and hesitating way, I have long desired to have. About two months ago I read in the newspaper an account of the funeral of the late Dr. Donald: that his coffin was attended to the grave by ' His Lordship the Bishop, the Very Reverend the Dean, and clergy:' that at the grave the choir of Holy Trinity Church sang two hymns, and after his Lordship the Primate had concluded the

service at the grave, the Masonic burial service was read, and 'the responses were taken up by the Church of England Choir, accompanied by the organ belonging to the Lodge of Unanimity,' My question is simply this: Did the Bishop and clergy remain at the grave during the Masonic service thereat ?"

What follows is the reply of the Rev. Henry Jacobs, dated 12th September, 1884:—"I am glad to be able to give a distinct answer to your question. The Bishop and the officiating clergy did not remain at the grave during the Masonic service at the funeral of the late Dr Donald. They left directly after the conclusion of the burial service-of the Church/' This last letter was addressed to Mr. Thos. Perry, Upper Merivale.

The Invercargill priest of heathenism was buried, as related, while my Bible with the notes written in it was being re-bound at the club house. In the same newspaper, the *Press*, of 21st February, 1885, there is a most corrupting notice of a Masonic sermon by a clergyman of the Church of England.

What can be the symbols of men, the corner-stone of whose temple is secrecy, to true ministers of the Church of Christ? Do you seek to change times and laws, or is the world turned into another meaning? The people of Athens who worshipped The Unknown God in the days of St. Paul (Acts, chapter 17 verse 23) were innocence when compared with such dissimulation.

The sympathies of men extend themselves, and bonds to secrecy tend to destroy the integrity of the soul, to make and harden liars, and to strengthen the hands of wicked men; and the teaching of Christ is perverted when lectured on by the chaplains of such an institution. The plague is not peculiar to the Church of England, and there is in the neighbourhood a Presbyterian minister who has, as a champion, troubled the faith.

What answer did our Lord Jesus Christ give to the tempter ?

"Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve.

The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. AMEN !

St. Albans, New Zealand,

19th October, 1885.

J. T. Smith & Co., Printers, &c., Hereford-Street, Christchurch.

The Last Days,

Or the Doom of Christendom: Being a Treatise on Antichrist, The Man of Sin;

The Beast, or Babylon the Great;

The Church of Christ;

The Great Harlot;

Return and Conversion of the Jews;

The Millennium;

The Last Judgment, &c.

Together with an Appendix

Containing further Remarks and Correspondence on the Theory of Annihilation; The Church of Christ; The Creation, Fall, and Redemption of Man; The First Resurrection; The Holy Sacrament, &c., &c.

By Henry Baucke

(or the Evangelic Lutheran Mission Society of Berlin).

Lyon & Blair Wellington, D. C. Lambton Quay. MDCCLXXXVI

Contents.

The Last Days.

Introductory.

decorative feature

THIS little work, now started on its journey, is bearing on an important part of unfulfilled prophecy : the rise, progress, and destruction of the great Deceiver and blasphemer of the latter days, and his kingdom; and the

events to take place thereafter to the end of the world. Those of our readers who have studied prophecy will admit that in many cases prophetic expressions are somewhat dark and difficult to understand, and require close attention and deep searching to come to a right knowledge of them. In the prophecies we are going to consider, however, no complaint need be made on the ground of their obscurity, for the reason which we shall presently give. (Of course, it must be understood, to an enlightened mind, for, to a natural mind not merely prophetic expressions but the whole Scripture is obscure.)

Many expositions have been published on the subject before us, a few of which we have read; and, whilst some have taken an altogether erroneous view of the matter, others have understood it to a limited extent : and some in part, but have quite failed in other portions. The reason for their failure appears to have been because they do not seem to have observed the "key" which unlocks the mystery of this prophecy. Others there are, again, who, having commenced right, but failing to observe how the events are linked one into the other by the marks pointed out, and what they are to teach us, have made very great mistakes, and consequently given various events a wrong interpretation. Possessed of this "key," commencing at the right mark, and examining closely the various surroundings of these symbols or figures, no enlightened mind need experience much difficulty in coming to a right conclusion respecting the matters foretold. On the other hand, a person may easily make a wrong start; or, not sufficiently examining the various signs and marks given—for these are all connected one with another—will fail in many cases to understand; and, once entered into a wrong course may go astray altogether, and instead of making the matter clear to the mind, may as it were, throw a cover over it, thus doing more harm than good.

It was surely necessary that this prophecy should have been clearly pointed out in Scripture, considering so much depends upon a right understanding of it, that so we might have a sure guide through all those dark and critical times which are before us, and which apparently are very near at hand. When we consider the expressions of our Lord in regard to these times, the false doctrines to be promulgated, and the false miracles to be wrought, in order to deceive and mislead the world (Math. xxiv. 24) how necessary is it that a clear light should be given to God's people to lead and direct them through the darkness.

The key to this prophecy is the Roman Empire, which is three times represented by a beast—once in the book of Daniel, and twice in Revelation; and in each case with some variations, to represent those particular events which were intended to be made manifest and to be observed. If the reader properly studies those representations, and closely examines the surrounding particulars, he cannot go far wrong.

This little work is intended to rouse and direct the attention of its readers to those things which it is especially necessary to understand. And here we would observe that it is quite a mistake to say, as we have often heard expressed, that it is presumptuous for a person to trouble himself about these matters, because they are reckoned dark and mysterious, and difficult to comprehend. If it were impossible to understand them, why were they predicted and placed on record? On the contrary, it is our duty to search out these mysterious and hidden meanings, for for that purpose they are recorded. And if some do not understand them, it does not therefore follow that others should not. The Scriptures contain nothing that cannot be understood, if we truly desire it. We are commanded to search God's word for its hidden treasures, with the promise that he who seeks shall find (Math. vii. 7; John V. 24). It is, further, the duty of him who has found to direct others, and lead them on to search and find, so that they also may come into possession of like knowledge, and, according to their capability, to enlarge their knowledge thus obtained. We toil, labour, and study day and night to carry our miserable life honestly through the short space of time allotted us here. Is it not far more necessary for us to study and seek earnestly first to make our election sure, (2 Peter i. 10,) and then to make sure steps through the wilderness of this world, so that we may not be misled and turn aside from our road until we reach the borders of the Jordan, and pass the stream of death to enter into the heavenly Canaan.

This little work is by no means intended to exhibit the author's learning, or his capabilities in writing. It is the first time he has attempted to write on any subject; and in reading he chooses books and writings whereby he may profit in matters of more concern than the wisdom of this world. The only reason he has for writing on this subject is that he believes he has, after many years' study, obtained a true knowledge of matters predicted and things shortly to take place; and is therefore desirous of directing the attention of others to those subjects.

We have purposely avoided enlargement upon matters to which we desire to direct the attention of our readers, but have taken the simple facts, as revealed by God the Most High to His servants the prophets and apostles, with a few explanatory remarks to enable the reader to trace out for himself those events which, led by the Scriptures of truth, we are sure will take place in due time. Whether our interpretation of this most important subject be true or not is left with the reader to judge, for this little work is so modest as not to force itself upon anyone.

Part I.

The "Beast."—The "Man of Sin."

THE subject upon which we shall base our remarks will be found in 2 Thessalonians, chapter 2, verses 1 to 4. And what we wish particularly to bring out in this pamphlet is the identity of that "Man of Sin;" to show his actions, and his end, and the events predicted thereafter to the end of the world. The reader will agree with us that the theme is of sufficient importance to require very close attention.

Our first question is as to who that Man of Sin can be, described by St. Paul as "the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The Reformers have taken him to be the Pope of Rome, and many works have been written since in support of that view; and that is a very general opinion at the present time. From that opinion, however, we must altogether dissent; for whilst in some respects the Pope may agree with the marks given here by the Apostle, in many others given elsewhere there is no comparison. And even in this passage there is an evident disagreement; for that "Man of Sin" clearly refers to one person, whilst there have been scores of Popes. We cannot therefore look to any of the Popes, whether past, present, or future, to identify the person spoken of by Paul. Instead of looking to an ecclesiastical power, to discern this coming blasphemer, we must look to a temporal authority; and shall endeavour to prove that as a King he rises and assumes the place and position of God. In showing this, we propose commencing with the prophecy of Daniel : and here we would suggest that the reader, in perusing this paper, should have a Bible near him, so that reference may be made to the various passages quoted.

In Daniel, chapter vii., verses 1 to 7, a description is given of what the prophet saw in a vision, of the rising from the sea of four beasts. These beasts differed in appearance from one another, and their differences are pointed out. By these four beasts were represented four mighty empires, their power, and the exercise of their power. With the first three we shall have nothing to do. as they are not important to us. because their power passed away long ago. But the fourth beast we must take into our serious consideration, as he is the *key* to unlock all unfulfilled prophecy; and by him all the great troublesome and treacherous work against humanity will be carried on. until he is utterly destroyed and swept from the face of the earth to trouble it no more. Of this fourth beast the prophet Daniel gives the following description : "I saw" in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it : and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Daniel vii. 7, 8). To the little horn here spoken of we must pay particular attention, for it is with that we have principally now to deal. That little horn is a certain kingdom; and the King of that kingdom is that "Man of Sin" spoken of by the Apostle Paul in the passage first quoted.

The beast was shown to Daniel with ten horns upon its head, as is mentioned in verse 20. But the prophet, it seems, took particular notice of that little horn which came up amongst the ten, and in whose place three were plucked up. He took special notice of that particular horn because of its peculiar rise, and on account of "the great words which the horn spake." He beheld "even till the beast was slain, and his body destroyed, and given to the burning flame" (verse 11). Here in the concluding paragraph is the little horn called "the beast;" the fulfilment of the prophecy concerning his end as the beast, meaning a single man, we shall refer to again. We make this remark for the reader to bear it in mind, and observe how that horn gets changed into the beast, or a single man. Daniel says that he saw the beast slain, and his body given to the burning flame; and the apostle Paul says (2 Thess. ii. 8) that the Lord shall consume him "with the spirit of his mouth, and shall destroy with the brightness of his coming." How that will take place we shall see further on, when we draw attention to it. At present we shall endeavour to search out the meaning of the terms "the beast," and the "ten horns," before we deal with the little horn in particular.

The prophet Daniel was seriously grieved and troubled about this vision, and earnestly desired to know its meaning (Daniel vii. 15, 16). So he drew near to one who stood by and asked of him its interpretation. In reply,

the prophet was informed (verse 17) that these four beasts represented four kings. Of the three, Daniel seems to have partly understood who they were; but he was particularly inquisitive as to the meaning of the fourth beast, because that little horn which rose on the place where three of the other horns were rooted up made war with the saints, and prevailed against them. Daniel would no doubt rather have seen that the saints prevailed. Religious people always look and act in the interest of the saints with whom they are in fellowship, and to whom they are related as members of one spiritual body, having all one Father and one Lord. The interpretation the prophet received with reference to his followers in the faith and the fear of God was, in the first instance, most grievous, but in the last most glorious (verse 27). Let us therefore look to the glorious end, and not be disheartened by the present distresses and the tribulations we shall meet with, for the present is the time of war and the presence on the field of battle; but the future is the glorious victory, which the angel who interpreted the matter to Daniel did not fail to point out for his and his people's comfort. He who refuses to put on the Lord's armour (Eph. vi. 11, 12) and fight the fight of faith in truth will not be crowned; he who endureth it, and who prevails until the end, who shall be saved.

The interpretation given by the angel to Daniel, of the vision of the beast and the ten horns, is very brief. Thus, he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces" (verse 23). There can be no doubt that the old Roman Empire as formerly existing is meant by this description, looking at the fact that at its prime it had subdued and brought under its power the greatest part of the earth; and there has never since arisen an Empire so powerful.

"When the vision appeared to the prophet Daniel, the beast, representing the Roman Empire, it is said, "came up," showing the rise of that Empire (Daniel, vii. 19). The beast was diverse from all the others; not likened to any beast, but merely showing its strength; exceeding dreadful, whose teeth were of iron, and his nails of brass, devoured and brake in pieces other countries and governments, "and stamped the residue with his feet,—made them all subject to its authority and control.

The further statement that that kingdom should be divided into ten kings or kingdoms (v. 24), represented by the ten horns in the head of the beast; and that amongst these ten kings shall arise one (represented by that little horn) who shall "subdue three kings" (make them small), and who shall remain until the saints shall reign, is another proof that the Roman Empire is meant. But the most assured proofs we shall find, to full satisfaction, in the book of Revelation. We have a few more remarks to make with reference to the little horn, and shall then turn our attention to Revelation, where we shall find a more complete and extended representation and description of this matter.

The little horn, in which (verse 8) were "eyes like the eyes of man, and a mouth speaking great things," is said (verse 24,) to be "a king," (of course a King of one of the ten kingdoms, represented by the ten horns, into which that Empire should be divided), and that that king "shall be diverse from the first" ten kings, before he rose; "and he shall subdue three kings" of those ten, and make their kingdom small; "and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws" (verse 25). And "whose look was more stout than his fellows" (verse 20).

It would appear that that King shall not merely have authority over the three kings whom he shall subdue, but that he shall be the ruler to a certain extent over the other seven as well. The power he shall exercise will be most despotic. He shall "think to change times and laws"—*i.e.*, trample upon laws and customs, human and Divine; he pulls down, he builds, &c.; he changes square into round, as if he meant to alter even the ordinances of heaven itself. He shall abolish all the ordinances and institutions of religion, and bring everybody to say and to do just as he would have them. He "shall wear out the saints of the Most High;" not cut them off at once, but wear them out, by depriving them of their rights and the protection of the law, and otherwise; proclaim them as outlaws, oppressing them with a constant course of hardship; ruining their estates and weakening their families. And in these daring attempts he shall for a time prosper and have success; "they shall be given into his hand, until a time, times, and the dividing of time"—that is, three and a half years, that famous prophetic measure of time which we meet with in Revelation, and which is also styled "forty-two months," and sometimes "1,260 days." The reader should notice that wherever this period is mentioned it is in connection with that King called "the beast," of which we are considering, and refers to one and the same period of time—namely, three and a half years, and to the last three and a half years of his reign; at the end of which he shall be destroyed, as we shall further see in Revelation, to which we shall now turn our attention. Here we meet with the beast (King) again, and with further particulars and variations, according to what it is intended to teach.

Commencing with the 13th chapter of Revelation, verse I, we find that the Apostle John, in a vision, "saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." "And I saw one of his heads as (if) it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." (verse 3.)

That the Apostle saw the beast "rise," caused us for a considerable time to question whether this boast

could be taken for the same that we have considered in Daniel. To avoid that scruple, we need only remind the reader of the fact that, to Daniel, the Roman Empire was represented in the shape of a beast to show (1) its rise, and (2), its division into ten parts (kingdoms). But as we shall now see in Revelation that that Empire will be re-established, that, of course, causes a fresh rise, and must, to make it properly understood, be represented as such, though the rise be merely effected out of old materials.

Before going further into the matter we shall examine, first, what the beast represents; and then as to the wounded head being healed again. The beast here is the same as the one that we have already briefly considered, in Daniel vii., and represents the Roman Empire, which, by the interpretation of the angel, we have seen should be divided into ten kingdoms. That has been done, and is the state of things at present; so that the Roman Empire has quite disappeared from our view. But it will be restored again, as we shall presently see. In order to represent by the beast that the Empire should be restored again, *i.e.*, reconstituted, it was requisite that the seven heads should be added, clearly showing by whom it was to be re-established—namely, by that wounded head becoming healed again. The seven heads have a twofold meaning. In this instance—namely, to re-establish the Empire—they mean seven kings; that is, seven notorious rulers of the old Roman Empire. By one of the heads receiving a deadly wound, is meant the last ruler of that Empire, after whose reign it was divided into ten kingdoms; and by the healing of the wounded head is represented that King by whom it shall be reestablished; for these two are to be taken for one, as we shall see presently. In showing the particulars of this mysterious operation we refer the reader to Rev. xvii. 8, which reveals the mystery in the following inspired sentences : "The beast that thou sawest was, and is not; . . . the beast that was, and is not, and yet is." We shall have to deal with these paragraphs again hereafter, by the consideration of the woman sitting on the beast, spoken of in the previous verses of that chapter; and, in that connection, the seven heads are said to mean seven mountains. The beast is, in the three instances quoted—in Daniel vii. 7, 8 (and the explanation of it given to Daniel, verse 23—25); Rev. xiii.; and also Rev. xvii. 3, 7, 13, 16, 17—one and the same, of which the reader, we think, will be fully convinced, when we have gone through all the passages. In the latter instance there is nothing said of any "rise" of the beast. The reason is this : the latter vision represents the period after the division of the Roman Empire, which "is not," in its shape and form, "and yet is" in its power, in the ten kingdoms in which it has been divided, during which it carries or supports the woman, as we shall see when we come to deal with that vision.

In order to understand the symbol clearly in this instance, we shall leave all the rest, including the woman represented here, for further consideration, and take the subject in the past; showing, first, what "the beast" means. We have thus the above quoted sentences, namely : "The beast that thou sawest was and is not; . . . when they behold the beast that was, and is not, and yet is."

First, notice : "The beast that thou sawest was, and is not." That the Roman Empire once existed is so well known that we need not say more on that head. The Roman Empire, as formerly constituted, however, is at present non-existent; we see neither shape nor form of it, it has quite disappeared from our view. But, it is said : "and yet is." Where ? In the ten kingdoms into which it has been divided. Now notice, further, if it were not to be re-established, it could not be said that "it is." For a body being cut into ten pieces, and divided between ten persons, each person would claim his share as his own lawful right, and the body is no more; there is an end of it; for no person could possibly demand the pieces back and put the body together again, because each party possesses a portion. But in this instance it is said, "it is," showing that the Roman Empire shall be reestablished and the ten pieces put together again, and that the land, so divided, rests in the hands of its present possessors (kings) comparatively like trust funds. Another proof that the Empire shall be re-established may be found in the words inverses, "and shall ascend." But now comes the serious question: How can that possibly be done, for each king claims his kingdom as his legal right? Is it to be done by conquest ? That would not answer the prediction, for in that case the Empire would not be the same, because it would be formed on a different basis. The question resolves itself in this way : Under certain circumstances these Kings will give their power and strength back again to the party who shall re-establish the Empire : "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet (that is, at the time of this vision to John, for the Empire was not then divided); but receive power as kings one hour with the beast. These have one mind, and shall *give* their power and strength," notice, not their kingdoms, "unto the beast." (Rev. xvii. 12, 13.) Thus the restoration of the Roman Empire shall be accomplished.

In Daniel vii. 20 it is said of that little horn. "whose look was more stout than his fellows. By this it would appear that, while these kings maintain their kingdom, &c., they will form an alliance or confederacy, of which the king represented by the little horn will be head and principal, similar to Germany as at present constituted.

Let us now see who that beast is, with whom these kings shall receive power as kings one hour, and to whom, with one mind, they shall give their power and strength. That question is solved by the seven heads of the beast, as previously stated, representing seven Kings (verse 10) of the old Roman Empire, of which five had

passed away, and one, namely the sixth, was then existent at the time when the vision was revealed to St. John; and the seventh was yet to come, and continue a short space. Here are seven kings—represented by the seven heads of the beast; "And the beast that was, and is not, even he is the eighth, and is of the seven" (verse 11). The mystery lies in these words: "is the eighth, and is of the seven;" that is to say, the last ruler of the old Roman Empire and that one by whom it shall be re-established are to be taken for one. The one who re-establishes the Empire, is, according to number, the eighth; but, taking the two as one—the last King and that one who re-establishes it—makes him who brings it into shape and form again to be one of the seven. The head being wounded is seven, and the same head being healed is eight, according to number; still they both are represented by one head, wounded and healed. The head being healed again of its deadly wound, he by whom the wound was healed is henceforth called "the beast," wherever he appears; because, upon assuming the position of Emperor of Koine, the man and the Empire become one. "And all the world wondered after the beast (Rev. xiii. 3), saying what a clever man this is, who has managed to bring such a thing about which no person would have thought of. "And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying : Who is like unto the beast ? Who is able to make war with him ?" (Rev. xiii. 4.) Thus we shall have, sooner or later, a Roman Emperor again; though, indeed, a very wicked one : "he shall ascend out of the bottomless pit "(Rev. xvii. 8) the only place from whence such a monster can possibly arrive.

Having thus come into power, we shall see what use he will make of it, and whether he will really be that Man of Sin which shall be revealed, the "son of perdition," of whom St. Paul says (2 Thess. ii. 4) : "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

The first step that crafty King will take will be to make himself master of the whole world, for, we read, "power was given him over all kindreds, and tongues, and nations" (Rev. xiii. 7). And as he advances he will break in pieces the mightiest powers from whom he might have to fear any further resistance; but he will do it in such a manner that all the world will praise him as a just and right-thinking man, by restoring all the old rights and governments, and will shape everything according to his own ideas and likings. He will in the course of his procedure also restore the Jews to their rights, by bringing them back to their own land, and confirming a covenant with them (see Daniel ix. 27).

"The prince that shall come," mentioned in the previous verse (Daniel ix. 26), has been erroneously taken by many to be meant for Christ, the promised Messiah, which should come; and, certainly, if that prince now under consideration were lost sight of, there would be no other prince to come. But very little consideration will discover the error, for it is said: "The people of the prince that shall come shall destroy the city and the sanctuary." That the Romans were meant here is proved by the fact that they did destroy the city (Jerusalem) and the sanctuary. Nor could our Lord possibly be meant, for he did not spring from nor was he related to the Roman nation. It is then beyond doubt that by "that prince" is meant one who shall rise somewhere in one of the ten kingdoms comprised in the limits of the Roman Empire, and who shall confirm a covenant with the Jews "for one week," meaning seven years.

In the Revelation of St. John (xiii. 13, 14) we see that miracles are wrought by the second beast; whilst St. Paul, in his Second Epistle to the Thessalonians, which we have just looked at, says that it is that man of sin—namely, the first beast, whose wounded head has been healed, or the King himself—"whose coming is after the working of Satan, with all power and signs and lying wonders" (2 Thess. ii. 9). We must conclude that St. Paul gives the whole in few words, whilst in Revelation it is shown more in detail. At the same time, however, the King is in fact the *man*, the second beast being the King's prophet and priest; while both are labouring in one spirit, and to one purpose. They are thus in fact *one*, united in the devil and actuated by his spirit, and, acting to one end, they will meet with one fate. St. Paul calls the miracles "lying wonders." We must not, however, by these words conclude that they are merely sham miracles, similar to what are performed at theatres or other places of entertainment, but that they will be real, and calculated to deceive the world, so much so that, as our Lord says (Matt. xxiv. 24), if it were possible, God's children should thereby be deceived.

Why is it not possible for the elect to be deceived? Because they do not look at outward appearances (miracles). For the Kingdom of God is established within them (Luke xvii. 21), and they have their eyes directed to what is going on within the heart. They are observing inward motions and directions, and do not look at outward wonders : they hear their Master's voice and follow him (John x. 27).

St. Paul calls these miracles "lying wonders," because they are wrought through the medium of lying spirits, by the father of lies, in order to deceive; and God allows it. And why is it allowed by Him ? The reason is given by St. Paul : because the people *will* be deceived; "they received not the love of the truth," when it was offered them, "that they might be saved." And as they are lovers of lies, and seek and long for them, they shall in those days have them in abundance: "For this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 11, 12.)

The covenant is said to be for "one week" (seven years). By that it would appear that he will make an agreement with the Jews to grant them protection for seven years, and perhaps exempt them during that period from taxation, in order to settle themselves firmly in their new location.

In Daniel vii. 25, we read : "And shall wear out the saints of the Most High and think to change times and law's." Here, in Revelation, we have it stated in what manner the prediction in Daniel shall be fulfilled by that King. When his pride as monarch of the whole world has risen to the extreme height, he will "speak great words against the Most High" (Daniel vii. 25). "And he opened his mouth in blasphemy against God" (Rev. xiii. 6). And that power to "blaspheme" was given unto him to continue forty and two months, or three and a half years (verse 5). "And in the midst of the week," three and a half years after he has made his agreement, "he shall cause the sacrifice and the oblation to cease" (the Mosaic worship which the returned Jews shall have re-established); "and for the overspreading of abominations he shall make it desolate" (Daniel ix. 27).

The meaning of the "abomination of desolation" (Matt. xxiv. 15) we shall find in Rev. xiii. 11—13. There we read that the Apostle John, in the same vision, saw another beast come up out of the earth, who had the appearance of a lamb, but spake as a dragon—i.e., a wolf in sheep's clothing—and who, in the exercise of his power, caused "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And," in order to induce the people to give such worship, "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (v. 12, 13). It would appear that these miracles are performed under the power and authority of the King, being derived from that King's pretended divinity; for it says (verse 12) : "And he exerciseth all the power of the first beast before him." And, under the pretence of having received Divine power from the King to work these miracles, he will persuade the people "that they should make an image to the beast (King) which had the wound by a sword, and did live. And he" (the second beast, who, it is shown further on, is the King's prophet or high priest) "had power to give life unto the image of the beast, that the image of the beast should both speak," &c. (v. 14, 15). "Both speak," we understand as having life and speech, showing that the life is real.

This image of the King will be set up in one of the celebrated churches, perhaps in St. Peter's at Rome; in which city, as it would appear from Daniel, chap. xi., v. 54, he will make his residence.

By the "glorious holy mountain where that King shall plant his palace (Daniel xi. 45) cannot be meant "Mount Sion." We take it to be Home, where he, as Emperor of that Empire, will palace; for Rome is built upon mountains, and may be looked upon by God as holy because of the many martyrs who have suffered there; and Italy has sea on both sides.

Copies, it may be supposed, will be taken of the image, to be set up in all the churches in his dominion, to be divinely honoured by some sort of ceremonial worship. Thus he shall literally "sit in the temple of God, showing himself that he is God" (2 Thess. ii. 4). "And shall wear out the saints of the Most High" (Daniel vii. 25). The fulfilment of that prediction we have in Revelation xiii. 15, 17. When setting up the image to be worshipped, he at the same time will proclaim a law that every one of his subjects shall bear his name, or the number of his name, "666," in his right hand or in his forehead, in honour of that great King; by that mark his subjects will be naturalised. On the other hand, whosoever refuses to take that mark will, by such refusal, commit an act of treason, and be at the same time proclaimed an "outlaw," his property confiscated to the State, and shall not even be allowed to buy provisions or supplies of the common necessities of life; thus starvation stares him and his family in the face from the moment he refuses to take the mark. That will be the first step to enforce the worship of his image, or, as it is said in Daniel vii. 21, 25, to "make war with the saints" and to wear them out. His further step to enforce the worship of his image, will be put all those who refuse to take his mark to the sword, or to be beheaded; the cause of which we shall see as we proceed further.

Part II.

The Church of Christ, Symbolized by a Woman.

HERE we have to direct the attention of the reader to Revelation, chap. xii., which relates specially to the Church of Christ, and shows what will become of her during the great tribulation, when the Wilful King will have set up his abominable worship. The first verse reads : "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

By that woman the Church of Christ is represented. Not, however, the general formal or visible Church, but all true believers, the members of Christ's spiritual body :—(1.) Individually; each member of the body being represented by the woman; for as the Church of Christ is qualified as a body, so is each individual member, for

that man's soul is the bride of Christ, for which he is jealous. And (2.) Collectively, as a body; of this we may be certain, by the marks given the woman answering to it.

1. She is "clothed with the sun." The sun means Christ himself, the sun of righteousness, in whose righteousness each member of that body is clothed, by the forgiveness of his sins, and by his being enlightened with God's light.

2. "The moon under her feet." That mark is somewhat difficult to be understood, even by experimental knowledge; we shall however endeavour to make it as explicit to the reader as possible, and to make this the more intelligible it will be necessary to enter somewhat into details. By the moon is represented the whole of our *outward* natural system. The moon is a dark body, and receives her light from the sun. So our nature is dark in itself, and points to matters concerning our body and its needs; and thus far do we stand on a level with the animal world. But the light concerning our soul, provided for higher faculties, comes from God direct; for "God is light, and there is no darkness in him" (John, i. 6); therefore where God appears darkness disappears. To receive this light of God we are possessed of inward as well as outward senses, and these inward senses are those of our soul. The inward senses are seated in the heart, as the seat of our soul, from whence the whole man is ruled and actuated; whilst the outward senses are those of our body, and answer for our outward needs or worldly occupation—namely, to hear, to feel, also to taste, to see, to smell, &c.

Through these senses God manifests himself to our soul in his pleasure or displeasure, according to the state a person may be in. Hearing takes naturally the first place; for by hearing we receive God's voice (Rom. x. 17), by which the sense of feeling gets impressed, for feeling is the most tender and the noblest sense of our soul, and manifests itself before all other, either in sorrow or joy. The next sense is that of tasting (Psalm xxxiv. 8; St. Peter ii. 3; Heb. vi. 5). These three, hearing, feeling, tasting, are the three principal senses of our soul, by which we discern whether what we hear is of God, or merely the imitation of God's word, and, in fact, the mere word of man. And if our soul is in good health of faith, what we are enabled to discern by these three senses is far more certain than what we observe with our outward senses. Next follows the inward eye (seeing) with which we behold the wondrous love of God, manifested in our Lord Jesus Christ, for the redemption of sinners; Christ, principally, on the cross. And, lastly, the sense to smell the holy anointing. By the exercise of these senses seated in the heart, if in a healthy condition of faith, and when carefully watchful, we hold the most happy communion with our Saviour, which the Song of Solomon pictures in the most glorious figures; for our soul is not, as some take it to be, a created being, but is the gift of God—God's likeness, and his image, and a substance of God himself (Genesis ii. 7); for we are "God's offspring" (Acts xvii. 28, 29); and, in that sense, we are God's children, and on that ground immortal—as the son is the image and offspring of his father. Nevertheless our soul is not within itself perfect; there is a void in our soul, and that void God takes up and occupies as his seat and throne, to rule over the man, and from which to supply all our spiritual needs with *Himself*. But as the son is his own agent, and responsible for himself, so was Adam, though the son of God (Luke iii. 38), based upon his own responsibility; and when put upon his trial to prove his faithfulness to his Father (God), he failed, through unbelief, (the fruit of which was disobedience,) by which he decided against God (his Father) and went over to the side of the Devil; regarding him as true, and God to be false (Genesis iii. 3, 4, 5). Thus Satan became master of his soul and took up God's place, and thus he rules the whole man and all Adam's offspring, and makes them slaves of sin and iniquity by his influence of "lust." (John viii. 44; Rom. vi. 16.) Man by sin is thus spiritually dead, dead to God, as God predicted to Adam before it took place would be the case (Genesis ii. 17). God, as the light of our soul, being shut out from our inward senses (heart), our soul as well as the outer man has become darkened by the darkness of hell (Luke xi. 34). the prince of darkness; or, as St. Paul calls him, "the god of this world" (2 Cor. iv. 3, 4), even as the moon is dark when the sun does not shine upon her. In that state a man is void of the knowledge of God; and even the knowledge he has obtained from the study of Scripture is a dead knowledge; in fact, he does not understand Scripture at all; and his knowledge, if he brings it into practice upon himself, makes either a hypocrite or a self-righteous man; and in teaching others he is a blind leader, and produces errors, and does harm instead of good. (Matt. xv. 14; Luke vi. 39.)

The fall of man was of the same nature as the fall of the devil and his angels. In both cases it was a rebellion against God's sovereignty. They differ only in this : the fall of the devil and his angels was through a premeditated and determined conspiracy or rebellion against God to overthrow His sovereignty, aggravated by the devil's ambition, wherefore he and his angels could not be redeemed. It was power against power, sovereign against sovereign, for the devil is a King and owns a kingdom (Luke xi. 18); and he is also a god (2 Corin. iv. 4); whereas Adam was merely unfaithful to God, and deserted him as a son would a father, or a subject a king, going over and becoming a subject to another power. Satan could in the first instance only be bound with chains of darkness (2 Peter, ii. 4), to blind him, and thus to keep him within certain bounds until the end of the war which is still raging, and in which every righteous man is also engaged to fight for his liberty, and to overthrow the principalities of Satan and his strongholds (Eph. vi. 12). Another step will be taken by Satan in

his future attempt in heaven, to which he has as yet access, with the result that he will be cast out from thence to the earth (Rev. xii. 7, 9).

On the other hand, the rebellion of man was not a planned and precalculated scheme, but was brought about indirectly, as it were, by the interference and instrumentality of the devil, by his tempting and subtle deceit. Man, therefore, could be redeemed from the sovereignty, service, and slavery of Satan. But, as every man is placed upon his own responsibility, it is by his own choice therefore whether he will be set free or not, and his redemption can only be brought about individually by his own consent : whether he will turn and be reconciled to God his father, and live in obedience to him and in his service, and take the weapons provided against his master the devil whom he has served hitherto, and fight the good fight of faith; or whether he will remain under the ruling and the bondage of Satan and his service. Notice, therefore, that man can and shall be set free from the service of Satan and sin, but only by his own consent. A person must be willing with his whole heart and soul; to which God urges him, showing him in his word the fatal consequences if he remains in the state he is in : "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live "(Ezekiel, xxxiii. 11). God offers a free pardon to the rebel; He stretches out his hands to him, by the influences of His Spirit, in the convincing of his sins, and which influence is the voice of the so-called "conscience."

Conscience is not, as some take it to be a power or faculty belonging to man's soul—We may know this by the fact that all powers and faculties belonging to the man act and strive together, aiming at one and the same object, and to one end, either for good or for evil, as to the man is in. Conscience, however, acts right, contrary to the intention and actions of the ungodly and according to circumstances, with great force. Con-science, we take to be God's voice, by which he makes man conscious of his guilt. It is God's Spirit striving with man to bring him to repentance and be converted; it is the hammer by which Christ knocks at the door of the heart of man (Rev. iii. 20). Conscience is the word of God within man (Deut. xxx. 14; Rom. x. 8) which makes the written word alive—impresses the heart of man, applies the written word to each person in the state he is in, and as it is applicable to him, either for rebuke, correction, or for comfort. Conscience is the powerful word St. Paul speaks of in Hebrews iv. 12. Conscience is an infallible witness to every man's actions, thoughts, and words, whether they are good or evil, pleasing or displeasing to God.

In order that this reconciliation could be brought about, God the Father had to make good what Adam his son had made bad, and by which he had plunged himself and all his offspring into everlasting misery and ruin. To effect this God had to become man, to be manifested in the flesh (1 Timothy iii. 16); and He did so in His holy child Jesus, who came into the world to destroy the works of the devil (1 John iii. 8). First, by exposing himself to the temptation of the devil in the wilderness (Matt. iii. 8). There Satan was defeated, and Jesus conquered; for he stood as a man in Adam's place, as the second Adam (1 Cor. xv. 45). Satan, however, laid claim to man because of sin, and that claim had to be refuted, and provision made that sins might be forgiven. Sin is treason against God's sovereignty, for which offence sentence of death is the award; for death is the reward of sin (Rom. vi. 23) Law must be satisfied, for the justice of God demands it; to which justice Satan appeals, against man, before God as a God of justice. Therefore, that the guilty Adam should live, the guiltless Adam (Christ) had to die in his stead, death for death. Christ, having clothed himself in flesh and blood, here stood in the place of man; and that man might live Christ had to die instead : and in his willing acquiescence he offered himself on the cross as a sin-offering for the sins of the whole world (1 John ii. 2); so that henceforward whosoever, feeling the sting of the fiery serpent sin, but looking up and admitting his guilt, and believing that Christ shedding his blood for man was a sufficient ransom for the sinner's guilt, his sins shall be blotted out—his faith in the Divine atonement shall save him, and he shall find acceptance. By disbelieving, and distrusting God, Satan laid claim to man : and by believing, and trusting God again, Satan loses his claim and hold upon man, who thus gets reconciled to God, as a child which was lost and is found again (Luke xv. 4). Abraham believed God, and that was counted to him for righteousness (Gen. xv. 6).

To make the matter more clear, let us illustrate it, thus : There are two powers, warring the one against the other, the power of light on the one side and the power of darkness on the other side, and each power has his own laws. The laws of God, who is the prince of light, are righteousness and truth : the laws of the devil, who is the prince of darkness, are unrighteousness and error (lies). The property in dispute is man's soul, which each power tries to possess. The whole human race belongs to God, for they are God's children; but Satan holds them in his possession by right of conquest, in his attack upon our first parents; whilst God endeavours to reclaim his lost race, being his real and original property.

Each Government possesses its own power to enforce its laws. The power of God to enforce his law is LOVE—love to God and all men, either friend or foe, kindled by Christ on earth, and shed abroad by God's spirit in the hearts of believers, God's reconciled children. The power of the devil to enforce his law is "LUST:"—"The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world "(1 John ii. 16). These lusts are inflamed by the unclean spirit, the father of lust and lies (John viii. 44), and, whilst under this influence of lust, the man is bound to serve that master and cannot do otherwise; he is

subject to that law of sin and death; for all lust is sin, because God condemns it : "Thou shalt not covet "lust, or desire (see Rom. vii. 7); and cursed is every one who transgresses God's law.

1. "*The lust of the flesh.*"—That lust includes everything after which the flesh lusts, and has such a strong hold on man and woman that some make themselves, to satisfy their lust, the most wretched of beings and a disgrace to God and the world; it occupies all their attention, and defiles all their conversation in one way or another.

2. "*The lust of the eyes.*"—To satisfy the desire of the eye people travel to and fro from one end of the world to the other; they look into all its corners its towns, and countries, and wish that they could be at all places at one and the same time, to see what is going on here and there and everywhere. And, to satisfy their curiosity, if they could make to themselves wings, they would fly to the sun, also to examine the moon, and the stars,—they would gladly do so; but they would find it all in vain, for the eye is never satisfied with seeing, but demands more (Eccl i. 8). The eye lusts after seeing.

3. "*The pride of life.*"—Each one seeks to be the greatest, or to show himself to be something more than others; to put contempt upon others, and so to exalt himself to be the ruler. It is the parent of that ambition which causes so many quarrels and so much war and bloodshed, and makes the stage of the world a scene of misery and ruin, and, with it all, affording no satisfaction. But the reason for this lack of satisfaction is because all these lusts, though practised in the extreme, leave the soul empty; for our soul is of such a high and noble quality that there is nothing to be found in this world to satisfy it. People under the influence and power of lust look for peace; but there is no peace for a man in that state (Isaiah, xlviii. 22; lvii. 21).

The satisfaction which worldly-minded people find in the indulgence of their carnal desires may be compared to the experience of one who is eating and drinking in a dream, but who, when he awakes, feels himself empty and miserable. On the other hand, a Christian—not the merely nominal Christian, but the regenerated or new-born soul (1 Peter i. 23)—is reconciled to God in or through our Lord Jesus Christ, and is returned to the original from whence he sprung (Genesis i. 27). And in God alone, and through his influence, a soul finds rest, peace, and abundance of comfort, joy, and gladness, and feels satisfied : and by His assistance the carnal lusts are subdued. Thus the soul of such a person is made free indeed—free from the father of carnal lust and his power (Rom. vi. 18, 22; viii. 2, 14; John viii. 36).

Further, as the sun shines upon the moon, whose light is again reflected upon the earth, so God's light (Christ) shines in a regenerated soul, (John viii 12.) by which the whole body becomes light (Matt. vi. 22); and that light reflects upon the degenerated world (Matt. v. 14). But, as the reflection of the light of the moon on the earth is dim and imperfect in comparison with that of the sun, so is also the light of a Christian upon the world. His outward appearance and his whole conduct is very dim and imperfect in comparison with the inward light by which his soul is enlightened; for what is going on within him in that respect is hidden from the view of the world (John xiv. 17). "The King's daughter is all glorious within." (Psalm xlv. 13.)

Moreover, the most enlightened and most advanced Christians find that there is much sin in them. This has been the case in all ages. The Old Testament contains many accounts of the sins of God's beloved people; and the New Testament also clearly shows that evil clings to the most holy of Christ's followers. St. Paul complains very seriously of the sins he had to battle with (Rom. vii.), and the experience of Paul is that of all true and sincere followers of our Lord Jesus Christ, who, as long as they live, find that sin dwells in their mortal body : "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John i. 8). A worldly person has but one nature, called the old nature," or old man, which is only fit to commit sin and live in sin, and there is no good to be found in him : Whereas a Christian has two, the "old" and the "new." Moreover, this old nature he cannot get rid of, but carries it along with him till death. Various terms are used in Scripture to represent the old nature : as "the old Adam," "flesh and blood," "the old man;" and with this outer man, the old Adam, there is continual conflict—it has to be mortified; kept under his feet, as it were : and that is represented by the woman which we are considering, having "THE MOON UNDER HER FEET."

The sin a Christian is subjected to after being reconciled to God, and having become alive in Him, and all God's gracious support for his soul being restored, may be represented thus: Take for example a person reading a book, in the contents of which he is deeply interested; and whilst thus engaged, some one is constantly teasing him, employing every end misinterpreting and putting a different meaning upon what he is reading; all of which annoyance the reader cannot avoid, but has to suffer it. Thus a Christian is constantly engaged in the study of the great matter of God's redeeming love, and his own obligation to God his reconciled Father, and his great Redeemer and Saviour Jesus Christ, and whilst thus engaged from morning till night, the unclean spirit, who has been turned out of his heart (Matt. xii. 43), and of which God's Spirit has now taken possession, is actively employed in regaining his old habitation; and to obtain this object he is very busy in tempting, misrepresenting, lying, &c., in a most bold and shameless manner, so that a person is constantly molested with him from within, and too often from without, in his daily occupation; and against that evil spirit a Christian has to fight and to battle, from within and from without, all his lifetime, so as not to be overcome again. And that is the difficult

state St. Paul speaks of in Rom. vii., and is "the good tight of faith" (1 Timothy vi. 12). But a worldly-minded person does not know anything of that battle. On the contrary, worldlings fight against God's spirit, who convinces them of the sinful and dangerous state they are in, which conviction troubles them and cuts them in their hearts (Hebrews iv. 12), which conviction is termed "conscience;" but they *will not* be troubled, and consequently they cannot and will not be saved, because they are righting against God's Spirit; desiring to be left alone, and will not be ruled by him, and thus resist God in his attempt to save them.

3. "*Upon her head a crown of twelve stars.*"—The meaning of these words may be said to be the doctrines or teachings of the twelve Apostles, and the prophets; Christ our Lord being the head corner-stone, (1 Peter ii. 4, 8,) for they are the true Christian's GUIDE, LIFE, AND CROWN.

"And she being with child, cried, travailing in birth, and pained to be delivered." "And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God and to his throne" (Rev. xii. 2, 5). By this man-child we understand that Christ himself is meant; for our Saviour was born in his Church, and of a member of that Church. The woman not only represents true believers and the Church of Christ in the new dispensation; but she stands for the whole, both old and new, from Adam to the end of the world, because with God there are no old and new dispensations. In his sight there is one Church from the beginning of the world to the end. With God everything is present.

"And there appeared a great red dragon, having seven heads and ten horns, and seven crowns upon his heads And there was war in heaven : Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him" (Rev. xii. 3, 7—9). Of this casting out of the devil and his angels we have never heard or read a true explanation. It could not have taken place upon Christ's return to heaven, as Satan would have no access there now, and Christ would not require to appear in heaven as an advocate for us. But Satan *is* now our accuser before God our Father, accusing us day and night, and trying to lay claim to us again on account of our sins; and Christ appears there as an advocate for us.

In Zechariah iii. 1, 2, we read, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan at his right hand to resist him" like the prosecutor in a court of law in a criminal action). "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that has chosen Jerusalem rebuke thee : *Is not this a brand plucked out of the fire ?*"

This vision seems clearly intended to represent the office of our Saviour as our advocate in heaven against Satan, who is accusing a reconciled sinner before God of his sins of infirmity. We are told in Hebrew ix. 7 that the High Priest went into the most holy place behind the veil once every year, with blood, which he offered for himself and the errors of the people. In this he acted as the representative of all Israel : and in like manner we understand that "Joshua the high priest," referred to in this vision, stood before God as the representative of all spiritual Israel; and Christ was there as the advocate on his behalf. The charge brought against God's children by Satan for their sins of infirmity—on which ground he tries to lay claim to them—is resisted by Christ, in whom they trust, and who, having secured the forgiveness of their sins on the strength of shedding his blood for the sins of the world, claims them on that ground as his own. Satan consequently fails in his accusation against them. *But his claim holds good against every soul that has not sought pardon of his sins*, and being thus unreconciled to God in Christ Jesus. All that Christ can do for those sinners is to pray for them : "Leave [him] alone another year," and I will work on him to bring him to repentance; but if he should still harden his heart against the law and the Gospel, then cut him off (Luke xiii. 8, 9).

The casting out of the devil and his angels, represented in these verses, will take place just before the rise of that king, "the child of sin;" for here it is said, (verse 10,) "The accuser of our brethren is cast down, who accused them before (rod day and night;" and verse 12, "Because he knoweth that he hath but a short time," the devil will inspire that man, tilling him with fierce rage, pride, and fury; "because he knoweth that he has but a short time." We will now follow the woman and see what shall become of her.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child" (Rev. xii. 13). It must always be borne in mind that by the woman is meant the Church of Christ. The Church of Christ has always been persecuted, from Cain who slew his brother, through all ages, more or less. The persecution of the woman mentioned above occurs at the time when that wicked king shall set up the worship of his image (Rev. xiii. 15, 16); or, as it is called in Matthew, xxiv. 15, "the abomination of desolation;" also in Daniel vii. 8, the little horn, "in which were eyes like the eyes of man, and a mouth speaking great things and in verses 20 and 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High;" and in verse 21, "and the same horn made war with the saints and prevailed against them." And, further, in Rev. xiii., of that wounded head which became healed again, which, as we have seen before, means one and the same person; and also in the following verses : "And there was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against

God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (verses 5, 6)

Before we proceed with our consideration of the woman, we wish to direct the attention of the reader to the length of time during which that abominable worship of the image shall last. Refer again to Daniel ix. 26, 27 : "The prince that shall come," meaning the King we are considering, "shall confirm the covenant with many" of the Jews, to restore them the possession of their land "for one week" (seven years); "and in the midst of the week," after 3½ years, "he shall cause the sacrifice and the oblation to cease"—their Mosaic worship which they shall have re-established—by setting up his image in their temple to be worshipped. During the latter half of the week, or 3/12 years, the worship of this image shall last, and after that he (the King) shall be destroyed, which destruction we shall consider hereafter. In further reference to the time that worship shall last, we may direct the attention of the reader also to Daniel vii. 25, where it is spoken of as a "time, and times, and the dividing of time;" and Revelation xi. 2, 3, 9; and xii. 6, 14: "Forty and two months," and "a thousand two hundred and threescore days." Each of these passages means three years and a half, and refers to one and the same period—namely, to the last three and a half years of that king's reign.

The Woman flies into the Wilderness.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time" (Rev. xii. 14). When that wicked King shall first set up his worship he will show, or rather pretend to show, some sort of humanity. Whilst proclaiming his law of worship he will, at the same time, allow those who object to his law to betake themselves to an appointed place, "a wilderness." As this place is called "a wilderness," it will not therefore be a particularly pleasant spot; but there will nevertheless be found people living there who receive the refugees and supply their wants; for verse 6 says "they should feed her there."

When permission is given by the King to leave his dominions, many will doubtless obey the heavenly voice, "Come out of her, my people" (Rev. xviii. 4); and, quite contrary to the King's calculation, and that of his prophet, a large number of those who are properly informed of what is to take place will leave the kingdom. The time specified for the people to leave will probably be very short, for verse 14 states that "to the woman were given two wings as a great eagle, seeming to indicate the necessity for quick despatch. Our Lord also alludes to this speedy flight (Mat. xxiv. 15—20), which he speaks of as taking place when the abomination spoken of by Daniel the prophet is set up in the holy place. That this is the time alluded to we may be sure, because with no other event will it agree. The "abomination of desolation" cannot possibly refer to that abomination set up in the temple of Jerusalem by Antiochus Epiphanus, at the time of the Maccabees, for not worshipping which the Jews were so greatly persecuted, as that occurred many years before our Lord spake these words. That was of course an abomination; but no desolation or final destruction followed, such as that which is predicted in Daniel ix. 27; for the Temple was afterwards cleansed again, and the worship of God re-established. Some refer the words of our Lord to the time when the Roman army besieged Jerusalem; but a little attention will show that there is no comparison between that event and what is predicted by Daniel.

The King will soon see the mistake he made in allowing the people to leave his dominions, for his prophet will point out to him that, as such a number take advantage of his proclamation to get away, in course of time many will return, and the annoyance of their religious worship will commence again. The King will then, at the suggestion of his prophet and that of his image—which shall have life, and be able to speak (Rev. xiii. 15)—send an army after those who have taken to flight, to sweep them from the face of the earth (Rev. xii. 15). But that design (rod will frustrate by a miraculous interference, and destroy his army utterly (verse 6). This miraculous preservation of God's people will have such an effect on the King, that in his rage, and inspired by the devil, he will take vengeance on all those who will not receive his mark (Rev. xii. 17; xiii. 15—18). For it is to be noticed that that mark will be really given as a token of his subjects being thereby naturalized, and will be eagerly received as a token of honour from that great King, saying "Who is like unto the beast (King) ? Who is able to make war with him ?" (Rev. xiii. 4). But those who know their God (Daniel xi. 32) will refuse to take the mark, and there will probably be found a great number who will not receive it; for whilst many will embrace the invitation to leave the King's dominions, God will so order it that not a few—strong in faith and firm in spirit—will remain and give their testimony against that abominable worship, and will teach and persuade the people to resist, even at the risk of their lives. And, as a consequence, a great number will be awakened and converted, and these will fall by the sword (verse 33).

The Testimony of the two Witnesses.

About this time the remarkable testimony of "two witnesses" will be given. They are described as follows : "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore

days," during the last three and a-half years of the reign of that wicked king, "clothed in sackcloth"—*i.e.*, mourning dress (Rev. xi. 3, 4).

These are two men inspired by God, and well supplied with power and courage, like the Maccabees who protested against the abomination set up by Antiochus in the Temple at Jerusalem. But whilst the Maccabees took to the sword of steel, these two men will take to the sword of the Spirit—the word of God; even as Elijah the prophet did in King Ahab's time, against the idolatry of the wicked Jezebel, Ahab's wife. They will give their testimony against the worship of the image set up by that king and his prophet : they will warn the people against the receiving of the mark; and they will point out the fatal consequence of receiving the mark, that whosoever takes it will be condemned forever: "And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with lire and brimstone in the presence of the holy angels, and in the presence of the Lamb : And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 9—11).

The witnesses will urge and endeavour to persuade the people to fear God, to worship, obey, and serve Him alone, and to seek comfort and strength from Him by prayer and supplication, and to exercise patience, etc. It will however be shown that those who submit to the King's worship and take the mark for worldly gain and comfort will find themselves greatly mistaken in their sweet dreams and worldly pleasure; for these two men will duly exercise the power given them from God (Rev. xi. 6) "to shut heaven, that it rain not in the days of their prophecy, ' (three and a-half years,) as Elijah the prophet did in his day during King Ahab's reign. They shall "have power over waters to turn them to blood," like Moses and Aaron before the King of Egypt, "and to smite the earth with all plagues as often as they will." Their preaching and their actions will be known over the whole world by telegram, &c. The plagues they shall cause, and the powers they shall exercise, are of course in perfect concurrence with the will of God. It would appear that the vials poured out by the angels (Rev. xvi. 1-12) refer to the plagues these two men shall inflict; for we read (verse 2) that the vials were poured out after the mark had been given and the image to be worshipped set up—namely, the last three and a-half years. Thus is shown that those who mean to indulge themselves in the pleasures and comforts of this world will not find them very sweet. "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed" (Rev. xi. 5)—like Elijah calling down fire from heaven, which devoured the proud captains and their respective fifty men (2 Kings i. 9-12). Others, however, who as faithfully and firmly resist the law proclaimed by the King of the worship of the image, and refuse to take the mark, will be killed (Rev. xiii. 15). These two witnesses are well provided with special power for their protection, in order to carry out their mission during the days of their testimony against the wicked King, his false prophet, and his worship.

Having finished their work, and when all the wheat shall have been threshed out of the straws and the chaff separated from the wheat, so that there is not a single soul left who will incline his ears to hear the truth; and when the devil has marked his share, and the Lord has taken his people from amongst them, the one portion fleeing to their place of safety prepared for them by God (Rev. xii. 6), and the other part being slain by the sword of the King; and thus, the fullness of the Gentile Church being gathered in (Rom. xi. 25), then these two witnesses shall also receive their reward for having faithfully carried out their mission—for to die is gain for them "And when they shall have finished their testimony, the beast (King) that ascendeth out of the bottomless pit" (Rev. xi. 7; xvii. 8) being the only place from whence such a monster could possibly make his appearance—" shall make w'ar against them, and shall overcome them and kill them (Rev. xi. 7; xvii. 6). What he could not do before, with all his mighty armies, against two individuals, is now permitted. Thus God makes manifest His power to protect His servants as long as He wants them in His service. This clearly shows that these two witnesses are not Enoch and Elijah, for if they were they could not be killed : having been changed whilst ascending to heaven, death has no more power over them; but these are men like ourselves, subject to death. They will be killed amid the triumph and the rejoicing of his subjects, who looked upon these two men as their tormentors, little thinking that now their destruction is at hand, (Rev. xi. 10.)

Part III.

The Mystery of the Great Harlot.

WE have inquired into the meaning of "the woman clothed with the sun," shown to the Apostle John, as recorded in the 12th chapter of Revelation, and have seen that that woman represents the Church of Christ; we

shall now try to find out the meaning of the woman shown to the same Apostle in a succeeding vision, described in chapter xvii. as being "arrayed in purple and scarlet colour." The former woman was described as arrayed in heavenly apparel, and being a virtuous wife to her husband : but the latter appears in great worldly pomp and jewellery, and as a great harlot, thereby signifying that she was once a virtuous wife, but has forsaken her husband and become an abominable whore. As by the first woman a Church was represented; so by the second woman another Church is signified : and the Churches presented are quite different in nature and quality; and as we found out what Church was represented by the woman described in chapter xii., by the marks given her, so we shall, by considering the distinguishing features and surroundings of this woman, ascertain the name of the Church signified and described in chapter xvii.

When the Apostle saw this latter woman, he said, "I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel ? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev. xvii. 6, 7).

By the beast represented here, in connection with the woman sitting upon it, is represented the Roman Empire. It is the same beast, with the same meaning, as described in Daniel vii. 7; and in Revelation xiii. 1, and in the present chapter which we are considering. Though in each of these places it is somewhat differently described, nevertheless it represents in each place the Roman Empire, and, by the various differences in its appearance, is intended to be set forth some special lesson for our guidance and direction; and the very importance of the events represented by these visions should seriously arouse our attention to the matters foreshown; while for our encouragement, we have the promise from a Divine source : "the wise shall understand" (Daniel xii. 10).

To the Prophet Daniel, this vision of the Roman Empire, or the beast (Dan. vii. 7) was only given on a very small scale; though the vision includes all its actions until it shall be utterly destroyed. If this subject had not been further revealed in the book of Revelation there would have been much difficulty in properly understanding it. Now, however, that we have the two revelations, and the subject three times represented, we may compare the one with the other, and by close examination discern and distinguish the various meanings which the vision is intended to teach us, and the instruction it is intended to impart. The two visions in Rev. xiii. and xvii. include a great number of events which were partly hidden from the Prophet Daniel, and only partially revealed, but which are more fully explained and described in Revelation. In order to represent all the events—past, present, and future—it was necessary that the seven heads should be added to the beast, as well as the ten crowns; not upon the heads, but upon the horns; for the ten horns with crowns upon them (Rev. xiii. 1) have a twofold meaning. Whilst the horns represent the ten kingdoms into which the Empire should be divided, the crowns upon those horns represent the ten Kings of these kingdoms, which shall be in power at the same time with that vile King and great blasphemer called "the beast," (Rev. xvii. 12,) who will restore the Roman Empire, of which he will be the Emperor, whilst the other Kings shall still hold their kingly title and honour.

We shall now examine the marks of the beast, as represented in Rev. xvii., to see what they can teach us in connection with the woman, before we go on to examine the marks given of the woman, in order to identify the Church which is represented by her. In taking this course we shall not be so liable to make mistakes, or at any rate none of any great importance. To be certain what Church it is which is represented by the woman is of very great importance, seeing the colour she is represented by—with such an abominable inscription right in her face, upon her forehead, signifying what a shameless monster she is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The Church is thus represented to us to be aware of her whoredoms, and not be defiled by her uncleanness; and in order not to make any mistake in identifying her there are most substantial marks given by which she may be known; and for the interpretation of them, as to their meaning, a most trustworthy messenger is sent by our Lord—an angel from heaven, on whose truthful interpretation we may implicitly rely. Every soul is dear to Christ our Lord, who is faithful and true, and will not that any one should be deceived and liable to condemnation, but to be led to repentance and live.

The Beast with Seven Heads and Ten Horns.

In the book of Revelation, chap. xvii., the Roman Empire is represented by a beast, in connection with a woman sitting upon it. This being so, we would caution the reader to be careful not to take the woman and the beast for one object; they are distinct, though closely connected, like the rider and the horse. In this way we must consider the woman and the beast : the beast represents the temporal power, and the woman the ecclesiastical power, of the Roman Empire; and as the horse is the power who carries its rider, but the rider guides and directs the horse to answer his purpose; so the temporal power of the Roman Empire upholds and supports the ecclesiastical power, whilst the latter guides and directs the former for its own intents and purposes, which will be apparent to the reader as we go on. We have examined the marks of the beast before, and found that it indicated the Roman Empire; but in connection with the woman we find it necessary to repeat

our examination, in order to ascertain what Church is meant by the woman, so as not to make any mistake in identifying her.

The Roman Empire is represented here by a beast which has seven heads and ten horns, but no crowns upon the horns, as in chap. xiii. We would draw the attention of the reader to the meaning of the seven heads. These heads represent, in chap. xiii., v. 1, seven rulers of the old Roman Empire, before it was divided into ten kingdoms; whereas in chap. xvii. these heads have a twofold meaning—(1) they represent seven rulers of the old Roman Empire, as in chap. xiii.; and also (2) seven mountains, in connection with the woman, as we shall see presently. The ten crowns upon the horns in chapter xiii. represent ten kings, at the time when the Empire is re-established in its visible form, to which formation we have to look forward. But in chapter xvii. these kings, together with their kingdoms of the re-established Empire, are represented by the ten horns upon the beast without crowns, because the kings and kingdoms are taken here together: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast" (verse 12). The beast here means the man who re-establishes the Empire. "These have one mind, and shall give their power and strength"—notice, not their kingdoms—"unto the beast" (verse 13). Comparing the passage in Daniel vii. 20, "whose look was more stout than his fellow's," with Rev. xvii. 13, "These have one mind, and shall give their power and strength to the beast," would clearly indicate the manner in which the Empire shall be reformed. It would appear these Kings will unite under one head that great King who shall "obtain the kingdom by flatteries" (Daniel xi. 21). He will make the proposition that there shall be an alliance established between them, in order to strengthen themselves against other mighty powers, under the form of the Roman Empire, in a manner similar to that by which the Germans have been united, to which these Kings will agree. That alliance may Italy commence between France (where, as it would appear, that King shall arise), Spain, and Austria, and the others be drawn in step by step; and ultimately that King called "the beast" to be set up as the Emperor of Rome.

In Revelation xvii., verse 3, the beast is represented as written all over with names of blasphemy; and in chapter xiii, verse 1, the names of blasphemy are upon the heads of the beast. The blasphemy thus described refers to the whoredom of the woman whom the beast supports in her abomination, and is thus partaker of her fornication (xvii. 2). But that sort of whoredom will be done away with, either when the alliance shall be established, or at the time when the then Roman Emperor shall set up his worship (see chap. xii., v. 14 to the end): "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. xvii. 10.) We wish the reader to notice the difference between the blasphemy of the beast in connection with the woman, and the subsequent blasphemy, which is ascribed in Daniel vii. 8 to the "little horn," and in Rev. xiii. 6 to the wounded head. The former is carried on in collusion between the temporal and ecclesiastical powers; whereas the latter is the act of the most determined and despotic temporal power.

The Angel who gave the Apostle John the interpretation of the vision, commences with the beast, as follows: "The beast that thou sawest was, and is not; . . . the beast that was, and is not, and yet is" (verse 8). We have had this before. The meaning of "was, and is not, and yet is," is this: The Roman Empire in its shape and form *was*, as is well known; and there should then be a time when it could be said it *is not*, which is the present—it has quite disappeared from our view; but *it is*, nevertheless, in its power, in the ten kingdoms into which it has been divided; and by that power it upholds and supports the woman, represented as sitting upon it. Further, we read, "it shall ascend." (verse 8,)—*i.e.*, it shall be re-established as to its form.

At present it might be compared to a house taken to pieces, of which it could be said "it is," with regard to the materials, ready to be again set up. The heads are added to the beast to show by whom the Empire shall be re-established—*viz.*, by one of the heads of the beast; for the seven heads in this respect represent seven rulers of the Empire before it was divided, five of whom had passed away; the sixth existed when this vision was shown to the Apostle, and the seventh was to come, and continue a short space (verse 10), signifying apparently that he should not rule his full time, as the Empire should become divided. Here we have seven rulers already, representing the seven heads of the beast who ruled the Empire before it became divided. There would, in that case, be no one to reestablish the Empire. But here notice that the Empire is to be re-established by that wounded head—"wounded to death," but his deadly wound was healed again (Rev. xiii. 3). The Angel goes on to say: "The beast that was, and is not, even he is the eighth, and is (one) of the seven" (verse 11). How can eight at the same time be seven? It would appear that, because the Empire was divided under the last ruler, the last one and that one who shall re-establish it in its former condition are to be taken as one; as is represented by the head being wounded to death and the same head being healed again; and of him it is also said that his power shall last "one hour" (Rev. xvii. 12)—signifying a short space, till he shall be destroyed. Wherefore, he who brings it into its visible form again, though the eighth as to number, is nevertheless one of the seven. As if the head wounded to death by the sword (Rev. xiii. 11) was cut in halves, the one half to be added to the last ruler of the Empire, who it is said "shall continue a short space" (Rev. xvii. 10), and the other half to the person who

shall re-establish the Empire, of whom it is also said that his power shall be for "one hour" (verse 12). Or the number, eight, may be illustrated by eight apples of equal size : cutting two of them in halves, throw the two halves of the apples so divided away, and putting the other two halves together, the number, eight, is thus reduced to seven, the eighth apple having become merged in the seventh; like the head being wounded to death by the division of the Empire, and the same head being healed again by another person, though the wounding and the healing are many centuries apart.

It was necessary to be delineated thus, to show the continuance of the Empire during the period when apparently "it is not," on account of the woman, which could thus be more clearly pointed out. and the identity of whom is of very great importance to those who will take warning. It was also necessary to be shown thus in order to identify the Wilful King—the "Man of Sin."

The Empire is at present apparently without a head, or rather with a very large gash cut in its head. Though, however deadly the wound appears to be, it shall assuredly, in the fulfilment of time, be healed again. With God, time is not numbered : everything is present with Him.

A Certain Church, Symbolised as a Woman, Termed a "Great Harlot."

Having seen what is meant by the beast in Revelation xvii., we shall now direct our attention to the woman sitting upon the beast, in order to find out what Church is represented by her. There are only two Churches which can possibly be meant by this woman; let us look at their claims.

One remarkable statement is made with regard to this woman, and that is, that she is a great drunkard; not, however, by some liquor, but "with the blood of the saints, and with the blood of the martyrs of Jesus" (verse G). Strange, it may well seem, that this woman should be thirsty after the blood of the saints, which are apparently the best and most useful members of human society. The reason may be found in the fact that Christians have a very delicate taste; when there is poison offered them they refuse to partake of it; and, out of love to their fellowmen, they warn others not to touch it, though it might be offered to them in a golden cup, for it will surely cause their everlasting ruin (verse 4). When she thus gets exposed, with her uncleanness, she gets into a rage, and nothing less than their blood will satisfy her : "Away with them," she cries; "it is not right for them to live;" and, having the temporal power at her command, she drinks Christian blood freely, whilst her thirst never gets quenched, but she longs for more.

Now let us try to find out what Church it is which is so marvellously represented by this woman, and by considering the marks given her we shall be able to recognise her.

We will first consider the Mahomedan or Turkish Church. (1.) She has undoubtedly with her Governments drunk much Christian blood; but we cannot see that in other points she agrees with the description of this woman. The Turkish Church does not sit upon a beast with seven heads and ten horns, as this woman does. Though Turkey is one horn of the beast, and is thus far part of the Roman Empire, its Church is only confined to its own Government, and Persia, Arabia, and India, besides Egypt, which is partly under Turkish rule. It cannot, therefore, be said to sit upon the beast. (2.) The Turkish Church has not her seat, nor does she sit upon seven mountains, as this woman does (verse 9), for Constantinople, the seat and head quarters of the Turkish Church, is not built upon seven mountains. (3.) The Turkish Church, or Constantinople, the seat of the Church, is not, nor ever could be styled "that great city which reigneth over the Kings of the earth (verse 18), as this woman, and the city where she has her seat, is. She is a great whore (verse 5), signifying that she was once a virtuous wife, but has forsaken her husband : the Turkish Church has never changed, but is exactly what she was originally. For these reasons, we conclude that the Turkish Church cannot possibly be meant.

Let us now look at the other possible Church indicated in the chapter we are considering. That Church is what is known as the Romish or Catholic Church; and here it would appear that, to all the marks of the woman, in every particular, that Church entirely agrees. We will look at them : (1.) She has drunk the blood of many thousands of the saints and martyrs of Jesus. All countries over which she has held dominion produce records to this effect. Of course she does not admit that those she murdered were saints and martyrs of Jesus, but that they were heretics. The same thing was said by the Jews of our Lord, when they crucified him, that he was a heretic, an imposter, who deceived the people under pretence of being their promised Messiah. The murder of the Apostles and early Christians by the Jewish Church was likewise done under pretence of their being heretics. (2.) The woman sits upon a beast with seven heads and ten horns. We have already seen that the beast represents the Roman Empire, and that the ten horns upon the beast represent ten kingdoms, into which the Roman Empire is divided. The Romish Church at one and the same time extended over all the ten kingdoms. (3.) The woman sits upon "many waters" (verse 1) : "The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues (verse 15). The Romish Church at one time extended over the whole of the civilised world. (4.) The woman is "that great city which reigneth over the kings of the earth (verse

18). The Pope, the head of the Romish Church, had at one time such a power over the kings of Europe that, at his will, he set up kings or de-throned them. (5.) The woman sitteth on seven mountains (verse 9). Rome, where the Pope resides, and from whence the doctrines of the Romish Church are promulgated, us is well known, is built upon seven mountains. (6.) The woman is a great harlot, signifying that she was once a virtuous wife to her husband, but has forsaken him and his virtue, and has become an abominable whore. The Romish Church holds God's Testimony, and His Covenant with man—the Bible—in her hands, and professes the creed of the Apostolic faith and doctrine; but she has utterly corrupted the Scriptures and all the holy ordinances instituted by our Lord, and the doctrine of the Apostles and the Prophets,—of which our Lord Jesus is the head or "chief corner-stone," and set up instead a most shameful and fabulous system of superstition and idolatry; respecting which we shall mention only a few specimens, but they will be sufficient to point out some of the dangerous errors of that deluded Church of Rome :—

- *Indulgences.*—The Roman Church teaches that Christ has committed to her Pope, Bishops, and Priests the power of indulgences—or, in other words, the power of discharging from the punishment of sin in this world and in the next; and that these indulgences may be purchased with money. And the fact is well known that indulgences have been purchased for large sums of money, not only for sins that were committed, but for sins about to be committed.
That presumptuous power we declare to be a monstrous blasphemy.
- *The Worship of the Virgin Mary.*—No doubt the most remarkable privilege possible fell to the share of this holy woman. But conceived in the course of the law of nature, as she was. and flesh born from flesh, the same as we are—to hold her up to such surpassing honour as the Church of Rome does, so that she eclipses even Christ himself. "who is God over all. blessed for evermore to ascribe to her such power as to be able to command all that Omnipotence can do, making her equal with God. and thus virtually setting up a fourth person in the Godhead, is nothing less than the most diabolical blasphemy and idolatry.
- *The Sacrament of the Lord's Supper.*—The Romish Church teaches the superstitious idea that the elements of bread and wine, when consecrated by the priest, are changed into the natural body and blood of Christ. The Council of Trent defines it thus : "Whoever shall deny that in the most holy Sacrament there are truly and really contained the body and blood of Christ, together with his soul and divinity let him be accursed." (See Appendix C.)
- *Traditions.*—The Scriptures, the Romish Church teaches, are insufficient without tradition; that traditions have come down to us, either received by the Apostles from the lips of Christ himself, or transmitted by the same Apostles; that those traditions have come down to us, and relate both to faith and morals, and that they are of equal authority with the word of God; and that they have been preserved in the Romish Church by continued succession, and are to be received with equal piety and veneration as the inspired Word.
We unhesitatingly declare that assertion to be an error of the most dangerous kind, and regard it as nothing less than blasphemy.

- *Infallibility.*—The Pope claims to be the sole head of the Romish Church, the Vicar of Christ, and as such, being invested (by Christ) with absolute power, in the exercise of which he is INFALLIBLE.

To claim this prerogative for any finite being is nothing short of blasphemy.

These, and the many superstitious and blasphemous doctrines, teachings, and practices too numerous to describe, the Church of Rome offers in "a golden cup" (Rev. xvii. 4), all in great pomp and outward show, with intent to draw "*lovers.*" The only infallibility the Church of Rome is entitled to claim for her Pope, her Bishops and Priests, and her doctrines and teachings, we submit to be the inscription with God's finger upon her signboard—upon her forehead—"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth" (v. 5).

The infidel and freethinker may try their skill to explain away the vision shown to the prophet Daniel (chap. vii. 7, 8, 11,) and the angel's explanation of it (verses 23, 24,) concerning the Roman Empire some 3,000 years ago; but as all the previous revelations to Daniel with regard to the rise and the might of the Roman Empire, and also its division into ten kingdoms, have been fulfilled; and here, in the vision to the Apostle John with reference to the Roman Church, so dearly pointed out, having also been fulfilled, it follows that the as yet unfulfilled portion of the prophecy will in due time also be accomplished. The restoration of the Roman Empire, and all the subsequent events so terribly described in Daniel vii. 25—57, and in the book of Revelation, chapter xiii. and elsewhere, shall take place in due time, and nothing of it shall fall to the ground, in spite of their infidelity and unbelief.

Part IV.

The Destruction of Antichrist, the Man of Sin, or Wilful King.

"AND I saw three unclean spirits like frogs," signifying great talkers, "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils," or inspired by the devil, "working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. xvi. 13, 14, 16.)

Where is Armageddon? Various opinions have been formed as to the situation of the place styled "Armageddon," where that great battle has to be fought. We shall now point out where we understand the place to be, and leave it to the reader to judge.

There is a remarkable prophecy in the Book of Ezekiel, chapters xxxviii. and xxxix., of the destruction of a certain prince, "Gog." Indeed the prophecies, and the things shown to the prophet in vision, including this chapter to the end of the book, are of such a nature that many commentators, both ancient and modern, have owned themselves unable to interpret their meaning. It is certain, however, that these prophecies have never been fulfilled as regards the letter; and to attempt to spiritualise them, as some commentators now-a-days appear so inclined to do, is altogether unsatisfactory. It is true that God occasionally in ancient times protected His people Israel against their enemies by a miraculous deliverance, and the sudden destruction of their enemies; but there is nothing on record, in Scripture or in history, that can possibly be compared with the destruction of Gog and his army as predicted in Ezekiel. And, further, the description of the building of the Temple; the way in which the land is to be divided; and the description of the rights and duties of the Prince referred to in various places in these chapters, cannot be applied to the Jews since their return from the captivity at Babylon, seeing that they have always been more or less under foreign domination, and have never had an independent head or prince of their own. Also the particulars respecting the building of the Temple, and the division of the land, and many other things, have never yet become realised. Hence it follows that these are matters for the fulfilment of which we must look to the future.

We must therefore conclude that the predictions given from the 28th chapter of Ezekiel to the end of the book will be accomplished after the return of the Jews to their own land; that the destruction of Gog and his army is the destruction of Antichrist, or the Wilful King, and his army; and that the great battle will take place in Palestine. We would here caution the reader against taking the destruction of "Gog" predicted in Revelation, chapter xx., and the destruction of Gog and his army, predicted in Ezekiel, for one and the same. Though the destruction of both will take place in Palestine, and there may be other similarities, nevertheless they are quite distinct from each other, though both are styled "Gog." We may know this by the fact that the final judgment follows upon the termination of the career of the one; whilst on the destruction of the other, with his army, a great clearing of the battlefield takes place, and the continuance of the Jews to sojourn in Palestine is assured. Neither can the destruction of Gog and his army, as described in Ezekiel, refer to the time when the Jews return to their land from their now scattered state among all the nations of the world; because their return from their present state is brought about in a time of peace, on an agreement (covenant) with that vile King. The destruction of Gog and his army must, therefore, take place when the Jews are settled in Palestine.

While considering the destruction of this vile King, we may fairly inquire into the reason of his coming with such a vast army into a country so insignificant as Palestine will be, when compared with the flourishing nations of Europe. The reason seems as follows:—When the King described in Daniel viii. 23 as of "fierce Countenance" shall have accomplished his work of bringing all the western and northern powers under his subjection; when he shall have established his seat and throne as the Roman Emperor, and set up his abominable worship in all the Christian countries; and when the end of the last three and a-half years draws near, then, in order to make himself master of the whole world, he will turn his attention to the hitherto unnoticed Eastern parts. In this invasion he will call up all his strength, and will collect a vast and powerful army. It would seem, however, that this immense army will not be collected because the King thinks such strength necessary to subdue the remaining parts to his rule, but on account of his pride, which by this time will have risen to such a height as will induce him to bring into the field an army unprecedentedly great and magnificent, thus exhibiting for his own gratification and admiration his mighty power, like Nebuchadnezzar, who, swelling with pride, said "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Daniel iv. 30.)

It will not, of course, require much effort for the King to bring these countries, so insignificant in strength, under his subjection, and he will then direct his army against the Jews. "And I will turn thee back, and put hooks into thy jaws, and will bring thee forth, and all thine army Persia, Ethiopia, and Libya with them, Gomer, and all his bands and many people with thee. Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be

visited : in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste : but it is brought forth out of the nations Thou shalt ascend, and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezekiel xxxviii. 4—9).

But, it might be asked, what could possibly be this King's object in going against the poor Jews, who only about seven years previously had returned and settled in Palestine ? That great King shall be drawn there by hooks thrown out to him : "And I will turn thee back, and put hooks into thy jaws." And what could possibly be meant by these hooks? Why, the immense wealth in the hands of the Jews may be taken for it. When the agreement for seven years' protection, and perhaps freedom from taxation, has been made between the King and the Jews, and confirmed (Daniel ix. 27), all the rich Jews, inspired by the memory of their former grandeur, with all their wealth, will hasten to Palestine with the intention of taking up cheaply large tracts of land, that so they may become great lords in the land, holding large estates, and living in magnificent palaces, for the building of which suitable stone will be plentiful. Thus immense wealth will be carried there from all other countries, which will have the effect of making other countries comparatively poor; for we must remember that the Jews return to their land in unbelief, being earthly; and further, almost every Government is heavily indebted to the Jews, and after their return they will obviously be continually draining other nations by the interest they will annually receive, which will be the more noticeable when they become a separate nation, and thus the jealousy against them will grow very strong everywhere. At this period three persons, called "unclean spirits like frogs," signifying great talkers (Rev. xvi. 13—16), will then, inspired by the devil, and commissioned by the King and his false prophet, make themselves very busy in representing the state of things in this light, showing that if the Jews be left alone they will soon become the richest and most glorious nation and look upon other nations as their servants. And why should the Jews be allowed to have their own worship before other nations, who have all bowed to the King's laws and his worship, &c. ? Thus inspired, all the Kings will urge upon that King to bring the Jews to obedience, whilst their real object is "to take a spoil, and to take a prey" (Ezekiel xxxviii. 12, 13).

This attack upon the Jews, though with intent "to take a spoil, will made under pretence of enforcing the King's worship. The image will of course have been set up in the Jewish Temple, which they will have rebuilt (perhaps temporarily), and in which they will have re-established their Mosaic worship; but still, stubborn as they are by nature, and encouraged by their priests, they will refuse to worship the image. For a time the King, having plenty to do in all the Christian countries, and considering his agreement with them, will overlook their disobedience.

But now that his agreement with them has so far run out, inspired by Satan, and urged on by his prophet not to pass over any longer the actions of the Jews, he will bring force to bear upon them; and should there be resistance, will determine to sweep them, the whole race, from the face of the earth, and thus to take a spoil. To do this will appear to the King no difficult task; and accordingly his army is prepared : "And thou shalt come up against my people Israel as a cloud to cover the land." Here is an army comprising the choicest men of all the kingdoms of the whole earth, all brave men—men of valour—all trained for warfare, and men of experience during many battles fought on both sides, whilst that great King (the Emperor of Rome and the Roman Empire) conquered the whole world. This powerful army, of which any commander-in-chief would be proud, and so vast as to cover the whole of Palestine like a cloud covers the land—this vast army is marching on like a herd of sheep driven to be slaughtered.

But what about the poor Jews, without walls, gates, or fortifications; without cannon, swords, or arms of any kind (Ezekiel xxxviii. 11) to resist this great army, in numbers so vast as never had been brought into a field of battle before. Who shall take up arms, when there are none, and go against the approaching army ? The battle, however, must be fought, and shall be fought most successfully, to the complete annihilation of their enemies. But how ? Shall the Jews do it ? No; in them there is no strength; and no other power is in existence, for all the kings of the earth have become subject to that great King (Rev. xiii. 7). "Surely in that day there shall be great shaking in Israel" (Ezekiel xxxviii. 19). The priests will urge upon the people to fast and pray in sackcloth and ashes, and cry to heaven for help. Public fasting and prayer will be proclaimed, because the hearts of the people will tremble on account of the approaching foe, whilst there is no hope of escape; total destruction is staring them in the face.

But let us see by whom this great battle shall be fought, and who is to go against that mighty King, at the head of his choice and powerful army. Is it our Lord Jesus, at the head of his faithful followers, the Christians ? There are no Christians left in all the earth, for they are all slaughtered by the sword (Rev. xiii. 15) of that powerful King, except that "remnant" who have fled to the wilderness. These might be brought back again by our Lord, at the time of the invasion of Palestine by that King and his army, and the work might be done by them to whom the promise pertained that "one man of you shall chase a thousand, and two put ten thousand to flight." (Deut. xxii. 30; Josh, xxiii. 10.) Though unarmed by swords, clubs may answer, like Samson's jawbone

of an ass. But it is altogether unlikely that the Lord of heaven and earth should place himself at the head of mortals, to stay an army of mortals, whatsoever favourites his faithful ones may otherwise be to him. And further, there is, at the termination of the great battle, an act to be done which cannot be carried out by mortals.

The Prophet Daniel saw, in the vision of the beast representing the Roman Empire, that, when ultimately the beast (Empire) was included in a single man, "his body was destroyed and given to the burning flame" (Daniel vii. 11); and in Revelation, where this beast and all his actions and performances are more fully described, we learn that, when all the evils he shall have wrought are at an end, he and his false prophet shall be sought for, not to be slain like his army, but to be cast alive into the lake burning with fire and brimstone, that is, into hell (Rev. xx. 10). That is an act which it is impossible to be carried out by mortals, and must be accomplished by a heavenly host; and to understand how this shall happen the reader is requested to turn again to Revelation xix. 11, and read to the end of the chapter.

When the anxiety and fears of the Jews have risen to the extreme by the approaching army, then the heavenly host here referred to, of which our Lord is the commander in person, will, for a blind for that vile King, appear as a visible army; perhaps far in the distance, to be espied by his generals that there is an army approaching. That proud monarch of the whole world, "the God of the earth" (Rev. xi. 4), before whom all the world have bowed and worshipped as God; "the man of sin" (2 Thess. ii. 3), will command and lead on his army for battle: "Who is he that will dare to lift his hand against me? Who is that Lord whom I should obey?" But here that proud blasphemer will come short; for he will be destroyed without hand (Daniel xi. 45; viii. 25); consumed by the spirit of His mouth (2 Thess. ii. 8); cut down with the sharp sword which goeth out of the mouth of him who is sitting upon a white horse, leading on the heavenly army to meet his enemies (Rev. xix. 11). But we read of no actual encounter; for, cursing that vile King, the God of the earth: "Let the potsherd strive with the potsherds of the earth" (Isaiah xlv. 9)—"Go and Fight WITH THYSELF." The result is instantaneous, dissension and mutual ill will arises, and "every man's sword shall be against his brother" (Ezekiel xxxviii. 21). Thus the whole army will be annihilated—slain by their own swords, that not a man shall be left to tell the tale. The beast (King) together with his false prophet shall be sought for, and cast alive into the lake of fire burning with brimstone (Rev. xix. 20); as also shown to Daniel in a vision that such would be the end of the fourth beast, representing the Roman Empire (Daniel vii., 7 to 11); of course, not the Empire itself but the last ruler of it, at the time when, having done all the evil he could towards God's Kingdom on earth, and his people, he should be destroyed.

As both Enoch and the prophet Elijah were taken alive up to heaven, as a token that all those on earth who live in obedience and to the honour of God shall likewise, in due time, with their body and soul ascend to heaven; even so shall these two, the beast and his false prophet, while still alive, both body and soul, be cast down to hell, as the first-fruits of the completely condemned state of all those who offend God, and will not be ruled by him.

The fire in hell is of course not a material fire, such as we are acquainted with, which consumes and destroys; but it is a fire for torment, which never consumes; and therefore, in order that the punishment might be at once inflicted, the bodies of these two men, the King and his false prophet, will in the twinkling of an eye be changed, as without such change the hell-fire would have no effect on them to torment them. It is likely that their eyes will not be opened until this change has taken place, when they will first really see and understand into whose hands they have fallen. Their final and everlasting punishment will then be awarded them. But before this can be done they must be judged, and sentence of death passed upon them; as it should be noted that these are the only two beings who will be excluded from the final and universal judgment of the whole world,—the beast and his false prophet being already in hell when the devil was cast there (see Rev. xx. 10). As they are caught in the open act of rebellion, and on the battle-field, they will be treated as prisoner's of war and summarily dealt with, and a court-martial will therefore be held over them on the battle-field; even as Zedekiah, King of Judah, when he was taken prisoner, was straightway brought before the King of Babylon to be judged (Jeremiah lvi. 9). All this will take place during the time the heavenly host stands on the battle-field as a visible army; and then suddenly all will disappear again from human sight, and the heavenly army will return, with their prisoners, to the place from whence they came.

Return and Conversion of the Jews.

In order to follow us in this connection, we will ask the reader to turn to Ezekiel xxxvii., and read carefully to the 14th verse the vision of the valley of the dry bones. That valley of dry bones represents the Jews in their present state. They are so dry, so very dry, with regard to spiritual blessings that their recovery and conversion would seem to be almost hopeless. These "dry bones are scattered amongst, all nations, and as it were buried in their graves, never to appear again as a nation. But they are recognised everywhere as a distinct people; their features and appearance proclaim themselves to every one; and the words of our Lord, "this generation shall not

pass away" (Luke xxi. 32), are yet applicable to them as being of one body, though in their present state a very dry one. But their graves shall be opened (verse 12), and they shall be brought together again. "So I prophesied as I was commanded : and as I prophesied there was a noise, an behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them" (verses 7, 8).

Upon that crafty King confirming his covenant with the Jews (Daniel, ix. 27), there will no doubt be a great noise among these dry bones throughout the whole world, for now at last has their Messiah come, who will restore to them their former glory and make them the most glorious nation in the world; now all the prophecies (carnally interpreted by them) will be fulfilled; and with the greatest enthusiasm will these "dry bones" look forward to their future greatness. "And behold a shaking." Oh ! what a shaking will there be among them. Every one who can possibly manage his affairs in that direction will hasten to the land of promise, that glorious land flowing with milk and honey. The rich Jews especially will have the first chance of becoming large landowners. But there will be no life and "no breath in them." That is, no spiritual life and breath—not a spark, all will be dead, dry, and useless. But now we read : "Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon the slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceedingly great army (Ezek. xxxvii. 9, 10).

There is another important point which is noteworthy, as proving that the vision refers to the return of the Jews to Palestine from their present state, and not to their return from the captivity of Babylon.

The prophet was commanded to prophesy : and when he did. the bones came together, bone to his bone, and they became covered with flesh and skin. All this operation was accomplished at his first prophecy. But they remained dead corpses, without life in any of them. And to bring life into them the prophet was commanded to prophesy a second time; each prophecy being thus distinct the one from the other. At the return of the Jews from Babylon there was life (faith) in some of them at least, for where there is faith there is life; and good strong faith it was. because it produced the fruit of their desire to return to the house of God. In this instance, however, when Ezekiel had prophesied the first time there was no life in any of them until the prophet had prophesied a second time, thus showing that to become united as a nation and to become alive are two distinct operations.

The return of the Jews to Palestine in this instance is not because they have faith and love to God. but an act of circumstance brings it about; they return on the confirmation of the covenant made with them by that prince (Daniel, ix. 27); and through their faith in him as their promised Messiah—"If another shall come in his own name, him ye will receive" (John, v. 43—and through their expectation and desire to become a distinguished nation. They come to Palestine therefore as a dead nation (entirely earthly) and in order to produce faith and life a further step remains to be taken with them, after their return, each event being thus quite distinct.

We cannot for a moment suppose that God would convert and redeem Israel by pouring out his spirit upon them suddenly, without previously preparing them for that great change. When God brought Israel out of Egypt they soon proved themselves unfit to enter the land promised them, and so had to be prepared for it and broken in to obedience by a long wandering up and down in the wilderness. When a woman is about to give birth to a child, she travails in pain.

When that false King sets up his image in the Temple at Jerusalem, the Jews, who have from time to time heard of his doings in other countries, and of his putting to the sword all those who will not bow to the image, will be filled with great consternation and great sorrow in their hearts, for they will then see clearly that they have been altogether deceived in regarding this King as their Messiah. But what is to be done? This will be the question anxiously asked one of another; to bow to the image, and thus again to commence the worship of idols which they have for many centuries forsaken as an abomination—this they will not be able to make up their minds to do—no, never. But the danger draws nearer; they hear tidings of an army to be raised and marched against them to enforce the horrible worship. Further tidings come of the vastness of the army; of its near approach; till ultimately the mighty host makes its actual appearance, and when their fears are raised to the highest pitch, and the pains for deliverance have become extreme, then suddenly the Lord appears with his heavenly host, and their deliverance is gloriously accomplished. They will now be prepared to bow to the Saviour who has so signally appeared for them, and will joyfully hail and accept him as their Messiah, saying : "Blessed is he that cometh in the name of the Lord!" (Matthew xxiii. 39.) Then will the Lord sprinkle clean water upon them, and they shall be clean from all their filthiness. He will give them "a new heart," and put "a new spirit within them, and will take away the stony (earthly) heart," out of their flesh and give them a heart of flesh" (of feeling). The Lord will put his spirit within them, and cause them to walk in his statutes and do them. (Ezekiel xxxvi. 25-27.) For now they are prepared for such blessings. And then will be fulfilled that to which St. Paul refers in Romans xi. 26, 27, and many other passages.

The Jews being thus cleansed from their filthiness (from being earthly-minded) their selfishness will

disappear, and they will lay all their property at their Commander and Redeemer's feet; and he will establish them in Palestine, as described in Ezekiel xxxvii. 15, to the end of the book. The Lord will then bring back his people, the Christian "remnant," out of the wilderness, and incorporate them with the Jewish nation, and the Millennium will commence.

That vile King whom the whole world worshipped (Rev. xiii. 1) having, with his mighty army, been destroyed, and with his prophet cast bodily into prison (hell) as prisoners of war; what will God now do with the King's subjects? As the lands have become parched and fruitless for want of rain during the past three and a half years, so that almost every blade of grass and all the foliage on the trees has disappeared (Rev. xi. 6), will God now give rain again to revive the land and make the fields productive? There is no Elijah or any other prophet left to intercede for them; for the last two prophets the Lord sent, and who faithfully warned them not to bring destruction upon themselves, they triumphantly killed and destroyed (verses 7-10). There are not 7,000 left amongst them who had not bowed down to that blasphemous image, who could lift up their voices for a ruined race for blessings from heaven, as there were of Israel in Elijah's time who had not bowed to Baal no, not a solitary one. For when God visited them with plagues to bring them to repentance, instead of repenting they blasphemed the name of God, "and they repented not to give him glory" (Rev. xvi. 9). And what they believe and do, they also taught their children. The Bible, God's Standard amongst men, they have trampled under their feet, and entirely abolished; the schools for religious teaching and instruction are condemned and swept away from amongst them; and the churches are converted into temples for the worship of the King's image and places of pleasure; there is therefore no prospect even for the rising generation, and all the world has become corrupt—"flesh," as it was in Noah's time, when God destroyed the earth by the flood, and washed them thus from the face of the earth. The whole scene of the once civilized and christianized world has been converted into a Sodom and Egypt (Rev. xi. 8), for our Lord is crucified amongst them. Again we feel constrained to ask, What can or will God do with them? The angels of heaven give the signal for destruction; they shout mightily one to another, saying: "Thrust in thy sickle and reap : for the time is come for thee to reap; for the harvest of the earth is ripe. . . . Thrust in the sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. . . . And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. (Rev. xiv. 15, 18, 19.) Because they all, every one of them, bear the mark for hell and condemnation on their forehead or in their right hand (Rev. xiii. 16; xiv. 9). Thus the world, entirely destitute of any good, is purified, and "that determined is poured upon them (Daniel ix. 27). We shall now turn our attention to Revelations xvii.

Destruction of antichrist's Dominion, or "Babylon the Great."

We have in Revelation, chapter xviii., a description given of the destruction of "Babylon the Great," as a certain mighty and wicked city. Some expositors who have taken the Pope to be the Antichrist have naturally understood this "city" to refer to the seat of the Roman Church—Rome; others, again, have thought that London is meant, on account of its extent, riches, and wickedness. But that no city is meant by this "Babylon" is evident, for the following reasons

When the destruction of the ancient City of Babylon was predicted, although it was mentioned by name as being about to be destroyed, the whole Empire of the Chaldeans was involved in its ruin, and the whole land was accordingly laid waste (see Jerem. li., the whole chapter). And when God commanded his ancient people to remove from the doomed place, it was not that they should depart out of the city only, but out of the country of the Chaldeans altogether, which they accordingly did. and returned to their own land. Even so will it be in this case; the command has gone forth, "Come out of her my people," and will be obeyed; God's people must remove from the Dominion of Antichrist altogether, "that ye be not partakers of her sins, and that ye receive not of her plagues," which will be abundantly poured upon them even before their final destruction (Rev. vi., 1 to 12).

Moreover, it may be asked, what effect could the destruction of a single city have upon the whole of Antichrist's vast dominion; it would be but one city out of scores of others, and would amount to a mere nothing, and scarcely be felt. It is therefore quite clear, considering these reasons, and the whole circumstances attending the destruction of Antichrist, that this "Babylon the Great" is the representative of ANTICHRIST'S EXTENSIVE EMPIRE. When we also remember that after the destruction of Antichrist and his army the millennial government is to be set up. it will obviously be necessary that the nations who have bowed to the BLASPHEMER and received his mark should be speedily reckoned with, and they will; their ruin quickly follows that of their king and army (Rev. xvi. 17 to 21).

The destruction of ancient Babylon was signified by the prophet casting the book of the prophecy attached to a stone into the river Euphrates (Jerem. li. 63). This would slowly sink; and so, step by step, was the land laid waste never to flourish again. The destruction of this second Babylon is represented by a mighty angel casting,

with much force, a stone like a great millstone into the sea, which swiftly passes out of sight,—so, suddenly and with much violence, shall the nations under Antichrist be laid low, to rise again no more.

After God had brought his people Israel out of Egypt, and when he was settling them in Canaan, he commanded them to destroy all the inhabitants of the land; and though they were fully prepared, with God's aid, to do so, still they did not do it, but made peace with some of them, only laying them under taxation. In this case, when the Lord shall set up his Millennial Kingdom, it is with Him to make the bounds between his people and the outsiders, so that his chosen people may not be molested as the Israelites were by the surrounding nations—and considering the long period, a space of a thousand years. His people, in this case, cannot do it themselves; our Lord must do it : it is therefore necessary, if for this reason alone, that Antichrist's dominion should be destroyed.

Although we are so sure of the rising of the great EVIL KING, and of the unexampled events that shall follow through him. we are not so certain as to the exact time of his appearance. This is nowhere distinctly stated in Scripture, but there is an indication given which we think will enable us to form a tolerably close idea of the time. We will endeavour to explain our views upon the matter, and ask the reader to carefully consider the following :

The Apostle Peter, when writing of the coming of Christ, says : "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day "(2 Peter iii. 8). The Apostle here seems to allude to a Jewish tradition, which was to this effect : Each day of the Creation was thought to be the representation of a thousand years of this world's existence. As, therefore, God was six days engaged in creative work, and rested on the seventh day, so this world would continue for 6,000 years, and then the seventh day, or Sabbath of Eternal Rest, would commence. At the time Peter wrote his epistle nothing was known of the millennial period, when Satan should be bound for a thousand years. Even Christ gives no intimation of that time; and the Apostles are silent regarding it. The knowledge of the Millennium was first revealed to the Apostle John on Patmos (Rev. i. 1—9), the predictions of Daniel and Ezekiel we have been considering being not then understood. If, therefore, we may take the words of the Apostle to mean that each day of the Creation is to stand for a thousand years of this world's existence, then we may understand that the world in its present state will last for 6,000 years, and that the 1,000 years of millennial rest and peace—the Sabbath of the world—will follow. If this be so we can soon make our calculation.

Whatever the reckonings of the Jews or Gentiles may be, we shall not be very far out in the following dates : (1.) From the Creation to the birth of Christ was 4, 0-years; (2.) from the birth of Christ to the present time, 1,890 years. It will be seen that we have added four years to the date in common use, because it is now generally accepted that Christ was born four years before the time usually assigned to that event. We have therefore a total of 5,890 years of this world's life, and a balance of 110 years is required to complete the 6,000 years. Now, we must understand the 1,000 years of millennial blessedness, during which period Satan shall be bound, will last exactly that time; but then comes the question as to how long a period will elapse between the time of Satan being loosed and the coming of Christ to judgment. We are told that it shall be for "a little season" (Rev. xx. 3). By that term we cannot possibly understand a few years to be meant; because Satan will doubtless only be enabled to exercise his power by degrees, and, step by step, to obtain such influence over the people as to madly incense a large number against the saints and their beloved city, Jerusalem, the seat of the Millennial Empire.

As, therefore, the 1,000 years of millennial happiness is a full term, the time for that "little season" must be taken out of the 110 years required to complete the 6, 0 first noted. This being the case, we must conclude that the date of Antichrist's rise and dominion is not far distant, and that the troublous times to ensue will soon have to be faced.

The first sign upon which we may base our assurance is the coming into prominence of one connected with a kingdom descended from the Roman Empire, and his forming an alliance with the other Kings. It may commence, say, by France, Spain, Austria, and Italy forming a mutual compact, and all the other nations gradually joining in it.

However this may be, the most assured and unmistakable sign is when this King concludes an agreement with the Jews to bring them back to the land of their fathers; and from the date of that agreement to the destruction of Antichrist we know will be *seven* years. This time need not, therefore, come upon us unawares—"as a thief in the night."

But, seeing that the duration of our life is so uncertain, the best and most profitable calculation we can make is as regarding ourselves. Therefore, Reader, let us take counsel, and "so to number our days," which are always and only To-Day, "that we may apply our hearts unto wisdom," for we know not what to-morrow may bring forth; nay not even this very day. As one who has obtained mercy, therefore, we would counsel you to seek to be rid of the burden of your sins, by casting them upon your Saviour Jesus Christ, who is the only one accepted by God on your behalf; and being thus discharged from the curse resting upon sinners, and reconciled

to your Heavenly Father, you will be prepared to leave this world at a moment's notice, and in a manner very different from that of the fools (Luke xii. 20). Then, too, if it should please God that you should still be living at the time God calls his people out of Sodom—that great city, Babylon : "Come out of her my people," (Rev. xviii. 4,) you will sit very loosely to your earthly property, and will not receive the doom of Lot's wife, of which our Lord so tenderly and graciously warns and reminds us (Luke xvii. 32).

Part V.

The Millennium.

REFERRING again to the vision of the prophet Ezekiel, after the account of the destruction of "Gog," or Antichrist, the Wilful King, and his army, the vision proceeds to describe how the land is to be divided, the building of the Temple, the offerings, the ordinances of the priesthood, and the rights and duties of the Prince (Ezekiel, xl. to end). Here we meet with apparent difficulties, which create doubts as to whether it can possibly be taken to be the time of the Millennium, which has been pictured in so many passages of Scripture as a remarkably blessed period, during which time Satan shall be bound. The question naturally presents itself to the reader : "Shall we go back from the substance and the reality to shadows, and to things which have passed away, and have been found insufficient for salvation ?"

There are many difficulties, no doubt; but we shall endeavour to solve them if possible. And in doing this we have to remind the reader of the fact that God never did not intended to satisfy his children with shadows for realities. All the ordinances which God has provided for his children are realities; everything which comes from (God is real, though it may be involved in outward ceremonies and representations. Whilst "faith" receives the reality of the same, the ignorant and unbelieving content themselves with the outward representations, or shadows of the substance. Even faith itself is a substance (Hebrews xi. 1), for it is only by means of the substantial aid and influence of God we are enabled to believe : "This is the work of God, that ye believe" (John xi. 29). St. Paul, in Hebrews xi., gives us a long list of heroic believers of the old dispensation, showing that they lived in a faith of substantial support; also the Psalms give much evidence of the same, as well as the similitudes in the Song of Solomon.

The Apostle Paul, in his first Epistle to the Corinthians, chapter x., verses 1 to 4, says : "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all"—men, women, and children—"baptised unto Moses in the cloud and in the sea." The cloud did not rain upon them, nor did the sea make them wet; nevertheless it was a baptism in substance, by the word of God administered to them, of which the cloud and the sea were the shadows. "And did all eat the same spiritual meat," of which the manna, produced by the dew of heaven during the night, was the shadow or outward appearance. "And did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them : and that Rock was Christ,"—as the substance, of which the river, flowing out of the natural rock, was the shadow. It is even so with the Sacrament instituted by our Lord. There is the bread and wine as the shadow of the substance, which substance is invisible; and that invisible substance conveyed to a believer's soul is its substantial nourishment, of which a person in his natural state knows nothing; nor does his soul long for it, because his soul is not alive to God, and consequently does not long for any nourishment from Him, nor is it possible for him to comprehend it.

The written word of God is a mere shadow, for the letter is dead. And for this reason the Bible is a sealed book and a mystery to any natural mind, for it is impossible for any such to understand it, be they ever so clever and learned, and however much they may profess to know or have studied Scripture, and have preached or talked about it, as, alas, there are too many who thus employ themselves, and blindly lead the blind to their common destruction.

The carnal mind contents itself with the various writings and preachings of his carnally-minded fellow beings; but these are only husks, upon which a soul cannot feed and live. Christ said, "He that believeth in me hath everlasting life" (John vi. 47), and "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.) Such passing from death unto life takes place at the moment a person believes; and only those persons can understand the Scriptures in whom such change is wrought. For such the Bible is at once alive, the book of life—the book full of life; all the letters have, as it were, become alive : and as the breath of God in him has been revived and now needs support, lest it languish again and die, therefore for this purpose has God breathed into His word the same immortal breath, of which the soul may inhale and receive life and strength. Adam and

Eve plucked, unbidden, of the tree of knowledge, and brought death and wretchedness upon themselves and their posterity; but here the true believer, bidden of God, plucks of this tree of knowledge, and finds true wisdom, life, and peace. It is for him "the tree of life," the "heavenly manna"—direct from God, incorporated in the written word as the shadow; unadulterated food, suited to all the stages of his spiritual life, from childhood to manhood. It is to him the "river of water of life" flowing from the throne of God; it is "the fountain of living waters," ever springing up fresh and clear, for the quenching of his spiritual thirst. Here he sits down to a least all ready spread, with a variety of food in every page, verse, and sentence, whilst the carnal mind finds nothing else but the dead letter and an empty information.

(For further remarks about the Sacrament, see Appendix C.)

The only substance without shadow by which God reveals himself to man is what is termed "conscience," for that is God's voice direct to man; it is the voice of God's Spirit convincing man of his sins—his guilt (John xvi. 8). He who resists that voice, and the impression it makes upon his heart, resists God in his very first attempt to draw man to himself, and thereby declares God a "liar." Thus he hardens himself against the infallible truth; for the evidence of conscience is infallible, and in the strictest corresponding terms with the written word of God. So long as a man resists that conviction of his sin, he shuts the door of his heart against Christ's knocking, and refuses to let Him in to sup with him (Rev. iii. 2:). He nips the flower of his salvation in the bud, and cannot be saved; for there are no other means by which a person can be convinced of his sins and be brought to repentance. The reading of Scripture, or any religious writings, however powerfully they may be written, only produces beneficial effects by the impression it makes upon his heart, caused by what is called "conscience."

Let us now turn to Ezekiel's description of the millennial times, with reference to the offerings to be instituted, as described in chapters xl. to xlviii. By the foregoing remarks it will be obvious to the reader that, *in substance*, there is no difference in God's ordinances, or in His dealings with man, as to the old and new dispensations, however different in outward appearance they may appear. We assume, therefore, the fact that there is not nor ever has been any real difference in God's dealings with man, *in substance*, between the old and new dispensations, and this clearly appears in the system of offerings and ordinances of the priesthood, prophetically appointed for the millennial times; and that it is chiefly for this reason the offerings and ordinances were instituted.

But, that it is not intended to re-establish the Mosaic institutions by the ordinances prophetically instituted for the Millennium is evident, from the great change in the Temple services, the sacrifices, and the feasts of its worship; though for the exact meaning and purpose of these services we shall have to wait until they actually take place. The reader may notice the following changes (1) The Paschal lamb is removed; also (2) the great Day of Atonement, (3) The Feast of Pentecost, and (4) the Feast of Trumpets. (5) There is no drink offering poured out on the sacrifice; (C) The Sabbath is to be kept henceforth on the eighth day, *i.e.*, upon the first day of the week (Ezekiel xliii. 27). (7) All the sacrifices, too, are distinguished from those which had been appointed by Moses. For example (a.) The daily sacrifice (compare Num. xxviii. 4, with Ezekiel xlvi. 13); (b.) The Sabbath sacrifice XXVIII 9. with Ezekiel xlvi. 4); (c.) The monthly sacrifice (Num. xxviii. 11 with Ezekiel xlvi); (d.) The Paschal sacrifice (Num. xxviii. 18, with Ezekiel The sacrifice of the Feast of Tabernacles (Num. xxix. 12, with Ezekiel xlv. 25). The name of the city, "Jerusalem." is also changed, and from that day forward shall be called "*Jehovah-shamma*" "The Lord is there."

We have also further to notice that the millennial institution is the winding up of both old and new dispensations; for the remnant of the Gentile Church, returned from their wilderness place of safety, will then be incorporated in the Jewish nation; which Millennial Empire will thence continue to the end of the world, even during that "little season" when the devil shall be loosed from his imprisonment, and when the heavenly priesthood shall have been withdrawn, for that priesthood will only continue during the specified thousand years.

There are not many details respecting the Millennium besides those in Ezekiel, but there are a few passages in the other prophets which, it would seem, have reference to it; and if they are to be taken literally it would appear that those who are favoured to be subjects of that kingdom will have easy times. However, we do not see that there is much cause for envy, for there cannot be much honour attached to them, because they have no such battles to fight against Satan, his servants, and their own evil natures as we have. The description may cause a degree of envy in the minds of some idle Christians, who would like to be carried to heaven in beds of ease, but a good Christian soldier would sooner put on the Lord's armour and follow his Commander into the battlefield. But whether such passages are to be taken literally or not may be questioned.

There are, however, several things mentioned in Revelation, which seem to be of importance, which we shall make a few remarks upon. It is said in chapter xx. verses 1 to 3, That Satan shall be bound a thousand years, and that he should deceive the nations no more till that period is finished. In what sense to interpret this is hard to conceive; we do not suppose that his influence will be entirely subdued, so that the inhabitants of the

earth will be without sin altogether, like as Adam before he fell; still we cannot decide on that point, nor does it concern us much until it takes place. But it is of importance what is said in continuation : "And I saw thrones, and they sat upon them, and judgment was given, unto them : And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forehead or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 4—6.)

We have here, firstly, "the judgment" to consider. It does not say who they are who sit upon these thrones of judgment. But that this judgment can have no reference to the final judgment is clear, as it concerns only a few; whereas the final judgment (Rev. xx. 11, to the end) concerns the whole world; the just and the unjust shall all appear at the bar of judgment (2 Corinth, v. 10), and in which our Lord himself shall appear as the Chief Judge, who is not here mentioned at all. We take this judgment to be similar to a council, met in order to decide as to who shall be the most able and competent for the priesthood during these thousand years. Secondly, the persons who are about to be judged. These are they who firmly and manfully resisted the king's abominable worship; who having seen, heard, and gone through that great tribulation until each one's turn came to be beheaded, would be the most competent witnesses, being prepared to describe the terrible things which had taken place, such as had never been since the world began (Matt. xxiv. 21) Here, again, we have an unmistakable assurance that the image of the vile King shall be set up to be worshipped, and that his mark, in the forehead or on the hand, shall be received by all those who submit to the King's laws, and that those who resist shall be beheaded; for we now see those who resisted reaping their reward, inasmuch as they shall be the first to be raised from the dead in their glorified bodies, and live and reign with Christ a thousand years. To put a different construction upon these words would be a monstrous misinterpretation of Scripture.

It must not be forgotten that a thousand years is a long time, and the past events would speedily be forgotten by the rising generation in those happy, peaceful millennial times. To what extent the blessedness of this long period will be bestowed upon the subjects of that happy Empire is not for us to decide; one thing, however, we may take for granted—that there will be no war (Micah iv.); and, in order that the honour and praise of our Lord from time to time may be refreshed in the rising generation, persons will be required to teach the young folks, and compare the past with the present; as the elders who have passed into the new from the old dispensation, and have witnessed the ragings of Satan, will soon die out; else all these great and terrible events would soon be forgotten by those who step into their places. Considering all this, it would of course be requisite that a permanent priesthood should be established, unchangeable by dying. And particularly so, because it concerns only the subjects of that Empire—the Jews who returned to their land, and those Christians who migrated to their place of safety in the wilderness before all these terrible events took place, and therefore can know but little of what that vile King and his false prophet had carried on, for all the rest of the followers of Christ are slain.

Although there are ordinances of the priesthood described in Ezekiel, it is evident that those priests do not live a thousand years, but after a number of years pass away and new ones step in their places, who will be as ignorant of the olden times as the public in general. The priesthood spoken of here in Revelation xx. will be established to teach even the priests spoken of in Ezekiel, so that a current of teaching will be upheld during the thousand years. Still, we do not think for a moment that those priests having part in the first resurrection will be an established priesthood upon the earth; but whilst settled in heaven, in their glorified bodies as finally raised from the dead, they will occasionally revisit the earth, in appearance like unto mortals, as Moses and Elijah did at the transfiguration (Matt. xvii. 3), and as Christ appeared to his disciples at various intervals during forty days after he was risen from the dead, showing himself alive (Luke xxiv. 39), and speaking to them of the things pertaining to the Kingdom of God (Acts i. 3). Thus they will teach the young as well as the old—not, however, as we teach, in order to know the Lord, for they will all know Him (Jerem. xxx. 24), but, as already stated, to teach and compare the old order of things with the new, &c., and thus give honour and praise to the Lord.

That Christ should reign on earth personally during these thousand years is altogether unlikely, as there is a human prince spoken of in Ezekiel; but that Christ may appear personally, in company with some of his raised priests at the celebration of certain feasts, is very likely.

In the foregoing pages we have shown that the Church of Christ has to pass through "the great tribulation" caused by Antichrist, the child of sin, and the great blasphemer. We have seen that one part of the Church is to be saved from destruction, and remain as a remnant; shall flee to the wilderness, where she will have a place prepared of God for the purpose of her preservation (Rev. xii. 6); and that after Antichrist, his army, and his dominion have been destroyed, and the Jews converted, this remnant will return to Palestine to be incorporated

into the Jewish nation, and that henceforward both the Jewish and the Gentile Churches will become one visible flock, which has hitherto been a mystical one. We have also seen that during the great tribulation the other part of Christ's Church will be persecuted by that great king, Antichrist, the monarch of the world, for treason or rebellion against the law of the land, and beheaded by the sword; but those beheaded shall be raised again from the dead, to be priests of God and of Christ during the thousand years of the Millennial Empire, thus forming the complete Church of Christ on earth.

Here, then, a serious question presents itself to us for consideration : How are we to understand those passages of Scripture as 1 Thess. iv.. 15 to 17, where St. Paul says that the Church shall be taken up, to meet Christ when he comes in his glory ? In order to satisfy the reader on this question, we must direct his attention to the fact that, when Christ comes in his glory, he comes in the clouds, accompanied by many thousands of angels; whereas, on coming to destroy Antichrist's army, and to take him and his false prophet prisoners, to be carried to their everlasting confinement as prisoners of war, our Lord will appear as Commander-in-Chief, at the head of his heavenly army (Rev. ix. 11 to 21). Further, at his coming in his glory, Christ appears as the Judge to judge the world, which judgment cannot possibly take place before the Millennium; for the population of the world during the millennial period, and that "little season" thereafter, (Rev. xx. 3,) must be included in the judgment, as it is the universal and final judgment of the whole world, from its creation to its ultimate destruction; because we find no other mention of an universal judgment taking place where men are to be judged according to their works before the Millennium is established. The reason why the Apostles make no mention of the millennial times is clear enough—because it was not as yet revealed; God kept it secret until revealed to St. John in a vision. The other passages in Daniel and Ezekiel, &c., which we have drawn attention to, were probably not understood, and are, in fact, of themselves almost impossible to be understood until the whole was revealed, as we have it now. It is therefore quite clear to us that all those passages of Scripture which speak of the coming of Christ to judgment, and of the taking up of the saints to meet Him when coming in His glory, refer to the period after "Gog and Magog" shall have been destroyed; so that we make no mistake as to the resurrection, for it is distinctly said that the rising from the dead concerns those only which are beheaded by Antichrist: and it is termed "the first resurrection" (Rev. xx. 5). signifying that none had taken place previously, and that after that, resurrection a second one namely, a general resurrection, follows. (See Appendix B.)

When Antichrist and his dominion are destroyed, a large extent of the globe will of course have been laid waste. But we must not suppose that the whole human race outside the Millennial Empire will be destroyed. The destruction will extend only go far as to include those portions of the Empire of Antichrist of which the inhabitants have worshipped his image, and become naturalized subjects by taking his mark (Rev. xiii. 16; xiv. 8, 11). All those outside the limits of Antichrist's dominion will be spared. There will, therefore, be a remnant left, by whom the world will again be thickly populated, as during these thousand years there will be no war. "And when the thousand years are expired, Satan shall be loosed out of his prison" (Rev. xx. 7); and in verse 3, "and after that he must be loosed a little season."

That "little season" may be a period of one or two hundred years, during which time Satan will, doubtless, be at work as at present; and from whose temptations the millennial inhabitants will not be exempted. Further, as all the vast extent of Antichrist's dominion will have become repeopled, the inhabitants will necessarily come into close contact with those of the Millennial Empire; and "the sons of God" will once again begin to see the daughters of men that they are fair (Genesis vi. 1). They will thus become intermixed by marriage, and the sting of hatred will begin to rise, especially among that mixed race, against those who keep themselves within the bounds of the blessed Empire. Their jealousy and hatred will from time to time grow stronger, until another "Gog and Magog" shall arise, with intent to sweep the innocent ones from the face of the earth, and establish an everlasting but evil peace. They will accordingly once more, with a large host of enemies, compass "the camp of the saints about, and the beloved city" (Jerusalem); but God will make a sudden end," for "fire came down from God out of heaven and devoured them." (Rev. xx. 9.)

Part VI.

The Last Judgment.

"FOR the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."—Thess. iv. 16.

"In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall

be raised incorruptible, and we shall be changed."—I Corinth, xv. 52.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—Rev. xx. 13

"And before Him shall be gathered all nations : and He shall separate them one from another, as a shepherd divideth his sheep from the goats : And He shall set the sheep on His right hand, but the goats on the left."—Matt. xxv. 32, 33.

"Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."—Luke xxiii. 30.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains : And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."—Rev. vi. 15, 10.

Are these the kings, the commanders-in-chief, the generals and mighty men who, to satisfy their pride, ambition, and vanity laid the countries waste, sacrificed so many thousands of lives, and made the nations tremble ? Are these the great and rich men who pampered their fleshly desires by riotous living? Are these the cardinals, bishops and priests, with their mob, who were drunk with the blood of the saints and the martyrs of Jesus? What ails them now; what has brought them so low and in such distress that they should thus seek to hide themselves? Because they see Him, the carpenter of Nazareth, who laid the foundation of the world, formed the mighty heavenly bodies, counteth the stars, and calleth them all by their names, and rolls them along in their mighty courses : He "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (Isaiah xl. 12). They see him coming in the clouds of heaven, accompanied by countless myriads of angels, sitting on the throne of his glory; and his little flock gathering from the ends of the earth to meet him in the air, *but themselves forsaken*. They see him whose tender mercy and invitations to mercy they have slighted and treated with ridicule, scorn, and contempt, as coming from one of no account, and whose rule they would not accept. They see him whose side they pierced (John xx. 27) coming in wrath and anger, with his eyes, as a flame of fire, fixed upon his enemies.

Is it their pride and vanity which has brought them into that sad plight? Yes, oh, yes; that cursed pride, that cursed vanity. But the rocks and mountains refuse to hear their prayer.

Here stand still and consider, ye infidels, freethinkers, unbelievers, scorners, hypocrites, and workers of iniquity. Do you still mean to say that the Apostle John is such an atrocious liar and deceiver as to tell us, falsely, that it was shown him in a vision as actually taking place; when the Apostles, and our Lord himself also tell us, in the above quoted passages, that in due time it shall take place? How will you fare when the time comes which shall turn the tables, and expose you as the atrocious liars?

We have here the loud summons by God's trumpet, sounded by the Archangel, for all the living and the dead to appear before the universal tribunal of Christ, where the whole human race, from Adam to the last born of woman, shall be gathered and judged according to their thoughts, words, and deeds; when strict justice will be meted out to each, and a final separation made between the wheat and the chaff. Thus shall the war, which is now raging between the Lamb and his race and the Serpent and his race, be ended.

On this occasion shall kings, princes, nobles, and ladies be placed on one level, along with murderers, whoremongers, thieves, rogues, liars, drunkards, blasphemers, sorcerers, scorners of God and his offered mercy and grace; persecutors, hypocrites of all kinds, down to the lowest of human beings, all shall see our Lord as a Judge, appearing in the grandest glory.

There they are, assembled by millions : on the left, children accusing and cursing their parents, and friends their companions, who have, hand in hand, led one another on in sin and carnal life; with their faces disfigured by the conviction of their guilt; for the faculty of memory, which is then preternaturally quickened, sets in order before their eyes and recalls all their many foul words and wicked deeds, and their whole career. Shame and horror is written on their faces. There they are, naked and exposed, bewailing and lamenting, with such cries as might rend the heavens; surrounded by millions of devils, whose existence they formerly denied and made light of, but who now are eagerly waiting to seize their prey. Now they repent, at which repentance they formerly used to mock; but alas, it is all too late—too late, through all eternity. Oh ! reader, stand still and consider, Eternity—to-day, whilst you are reading this—consider what your lot will be, tomorrow it may be too late.

Most of them seem to be so thoroughly convinced of their guilt, and of the wretched state they have brought themselves into, as not even to attempt to lay claim to anything. They only attempt to ignore the charge brought against them of unfeeling conduct and personal contempt shown towards the Lord himself, by the plea that they had never seen him in such a needy state as that they might have had opportunity to honour and to minister unto him; but even in that plea they fail (Matt. xxv. 45). The hypocrites it would seem, however, are more bold, for they do attempt to lay claim to reward on account of their good works; but how shockingly disappointed do these poor wretches find themselves when all their imaginary good works are pronounced as

evil doings, and the many prayers which they have offered as a mockery (Matth. vii. 22, 23). These all, the Judge now sends, with "Depart, ye cursed," to their well deserved destination, when the gates will be shut and bolted behind them, never to be re-opened through all eternity. Oh "Eternity," what an awful word, and what a terrible doom !

Some persons have found a quibble in the word "eternal," and have mainly therefrom formed the opinion that God, some time after the judgment, will release the condemned ones from hell. We shall not enter into this endless dispute, for it would only be waste of space and time. Whatever meaning they may think they have discovered in the word "eternal," we know from other and most substantial grounds that God cannot do this thing, even if he would do it, for three reasons :—(1.) A Judge cannot at any time set aside his own previous decision or judgment : it must be done by a higher Court or power, which higher power is here not in existence. (2.) As shown elsewhere, (see Appendix A.) after the judgment the condemned ones are no more God's children nor his property, nor in any way related to him or to his kingdom, and he has consequently no power over them; but the devil claims them as his lawful property, as incorporated into his kingdom, and entirely under his power; he claims them for torment and torture, according to the judgment passed upon them, some more severe and some less; in which torment and torture the devil, as it would seem, finds some sort of ease. And, therefore. (3.) God would be bound to set the devil and his angels free as well, if he were to set his subjects free, and thus dissolve hell altogether. But before this could be, God must be prepared to change the character, nature, and disposition of the devil and his angels, and re-create them into clean and holy spirits; for if that were not done, the devil, when coming to heaven, would commence war again; and further, there dare nothing unclean appear in the new heaven.

But if such a changing of natures and cleansing operation could have taken place with the devil and his angels, God would have done this long before, and not have allowed him to do all the mischief and cause all the misery he has practised. It would appear that no changing of natures can take place; in fact the devil plainly admits that the time for his torment is to come. Likewise with the devil's subjects, they are quite unfit for heaven; they cannot speak nor understand the language spoken in heaven; they cannot join in any of the engagements which take place in heaven. They cannot sing the new song of Moses and the Lamb (Rev. xv. 3); for the time to learn all these things is here, in this world, because it can only be learned by experience and practice; consequently they cannot play the harp of God; they cannot wear crowns, as they do in heaven, for they have fought no battle—certainly not "the fight of faith," but have fought against it. They are not cleansed from their filthiness, and are naked—not clothed in the white linen worn in heaven (Rev. vii. 13; xix. 8). because after the departure from this world and after judgment, there is no forgiveness of sins. And many more things there are, too numerous to mention, which they are in need of to enable them to appear in heaven. In fact they are in such a condition that they would feel themselves unhappy, even in heaven; and there is no other place God could bring them to if released out of hell. The doctrines of "annihilation," and the "release" of the condemned ones from hell, thus is proved to be a pure invention of the devil in order to lull into and keep the people in their slumber, and make his hell full. But it is remarkable that these opinions are mostly held by those who, like the Samaritans of old, serve both the Lord and their idols (2 Kings xvii. 33, 41), and thus halt between two opinions (1 Kings xviii. 21); but they are never held by decided, true hearted Christians.

Now let us look at those placed at the right hand of the Judge. These have quite a different appearance from those on the left hand; though they are a very small number in comparison with them. Their faces are beaming, and their hearts are quivering for joy as if beside themselves. They are clothed in fine white linen; have palms in their hands, and are presented with crowns as if they were all kings themselves (Rev. iii. 4, 5; vii. 9, 13).

But why should such an extreme favour be shown to them, in preference to those on the other side. Have they committed no sin? Oh, yes; sins committed in countless numbers; and there are thousands among them who never did a single good work. As for example the malefactor on the cross (Luke xxiv. 42, 43), who had lived a wicked life up to the time of his imprisonment; and it was only when his hands and feet were actually nailed to the cross on which he died that he acknowledged Christ, and thus he was unable to do a single good act; still he is amongst those on the right. There are many such persons amongst these happy ones, but who just before their departure from this world owned and acknowledged the Judge as their Lord and Master, and submitted themselves to his authority; and now, when their sins are asked for, the reply from the judgment seat is: "There are none, for they are all forgiven." The reason, then, for all this favour shown to those on the right is *because their sins are pardoned*. Strange as it appears, but so it is. Their Lord and Master whom they owned, and to whose authority they submitted themselves while yet on this side their graves and in the present state of life, and who now occupies the bench of justice as Chief Judge, has paid for their guilt by his own blood, and to which payment their bitterest adversary the devil even can raise no objection. Wherefore are they placed at the right hand of the Judge, as their King, and they his subjects. They are adorned as such in white linen, with palms in their hands, and crowns upon their heads, because they fought against the prince of darkness, that great dragon, "that old serpent, called the Devil, and Satan" (Rev. xii. 9), with godly weapons within as well as

from without, and became conquerors (Eph. vi. 10 to 18), and, as such conquerors, they have a "right to the tree of life, and may through the gates into the city," the Royal City, the New Jerusalem (Rev. xxii.) *Washed in the blood of the Lamb.*

Who, who are these beside the chilly wave,
Just on the borders of the silent grave,
Shouting Jesu's power to save,
"Washed in the blood of the Lamb?"
"Sweeping through the gates" of the New Jerusalem,
"Washed in the blood of the Lamb."

These, these are they who, in their youthful days,
Found Jesus early, and in wisdom's ways
Proved the fulness of His grace,
"Washed in the blood of the Lamb."

These, these are they who, in affliction's woes,
Ever have found in Jesus calm repose,
Such as from a pure heart flows,
"Washed in the blood of the Lamb."

These, these are they who, in the conflict dire,
Boldly have stood amid the hottest fire;
Jesus now says : "Come up higher,"
"Washed in the blood of the Lamb."

Safe, safe upon the ever-shining shore,
Sin, pain, and death, and sorrow, all are o'er;
Happy now and evermore,
"Washed in the blood of the Lamb."

decorative feature

Appendices.

Appendix A.

The Doctrine of Annihilation.

THERE are some peculiar opinions abroad, with regard to the final destination of lost and condemned souls, which we think it well to deal with.

(1.) It is held by some—and we may take it as a fact that the majority of man-kind are desirous of so believing—that it is a fabulous idea that God, being love itself, and so merciful, should punish his disobedient children with such everlasting torment as is described in Matth. xiii. 42-50. And, (2.) that the term "death," or "second death," which is used in some places in Scripture (Rev. xx. 6, 14; and xxi. 8) means "annihilation," *i.e.*, that God, instead of punishing the condemned ones only, "annihilates" them, or puts them out of existence entirely. It so happened that this question of annihilation brought on a discussion between two individuals, which was continued by correspondence, and which, as we think it will interest the reader, we append, as

follows :—

DEAR SIR,—According to my promise, I proceed to deal with the above question and put my convictions in writing. In considering such important questions I first of all examine myself, and compare my own impressions with the impressions I receive of the mind of God as revealed in his Word, and do not run away after the opinions of this and that one. And, in stating the conclusion I have arrived at on this question, I can assure you that, if all the teachers and preachers of our Christian churches were to rise up to teach and preach "annihilation," and if this teaching should be believed in by every soul, I should still dissent from it. On the evening we conversed on this question you said, as I understood you, that the death referred to in Genesis ii. 17 consisted in the entire death of man's soul; and that, since then, God's nature in man's soul did no more exist, etc. Now, Sir, if that were true, then "annihilation" took place there and then, and it would be absurd to look for it in the future; man's soul would be like the life of an animal, and to all reconciled sinners God must give a fresh soul, different from the souls of other sinners. That would, however, be no reconciliation, or renewal in spirit, or new birth, or a making free (John viii., 32 to 36) but an entirely fresh creation. That would be making God to be mocking man, when calling upon him to repent, to seek his face, to turn to Him, to open when he knocks, &c. (Rev. iii. 20); and the many thousands of expressions of a similar nature in Scripture would be useless and in vain; for there would be nothing in man to make him responsible, or by which God could have any possible claim upon man to ask him to do anything of the kind. God's Spirit could not have striven with men (Genesis vi. 3); nor could God's Spirit convince the world of their sins, (John xxi. 8,) for there would be nothing in man to cause any operation of that sort. Reconciliation can only be brought about by believing, God's manifestation from within man : "The kingdom of God is within you." (Luke xvii. 21.) And in such case there would be nothing in man to believe with. "Do you believe" is always the condition (Matt. ix. 28; Heb. xi. 6); and, without believing, God can do nothing with any man. Through unbelief man fell from God, and by believing him man turns to God again.

Now notice : Man's soul is not a created being, but is the gift of God God's image, consisting of his own nature and substance : for we are God's "offspring," (Acts xvii. 28, 29,) as the son is the image and offspring of his father; and in that respect we are God's children without exception; and, on that ground, immortal. But we have deserted our father (God), and in Adam we have chosen another father, the devil, who holds us, and claims us by right of conquest, in pursuance of his attack upon our first parents. The term "death," in Genesis ii. 17, means the separation from God, and consequently from the spiritual blessings of God's personal influence—that is to say, man's soul is without godly life; whilst the nature and substance of his soul remains the same as God gave it and as before he fell. The death of our soul, in our natural state, may be compared with the condition of the frogs during the winter season, or with a child before its birth, having no knowledge of itself.

As we are God's offspring and his children, and, "As the children are partakers of flesh and blood, He (Christ) also Himself likewise took part of the same" (Heb. ii, 14), to save his brethren—of whom Christ is the firstborn (Rom. viii. 29)—from everlasting ruin; wherefore became he the Saviour of all men (1 Tim. iv. 10), and offered himself as a sin-offering "for the sins of the whole world" (1 John ii. 16); "that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). That such is the case experience also teaches by the fact that our soul, in its natural state, finds no rest, nor any satisfaction; our soul lives, but not in God. An unconverted or unreconciled soul seeks and longs for something, but knows not what it is, nor from whence this want is to be supplied; this soul is cold-hearted and dead in God. But no sooner does a soul come in contact with God than it becomes alive, and is warm-hearted in the love of God. It "pants for God" (Psalms xlii. 1) for its support—namely, for the bread of life, and the water of life. In that respect we shall find nothing new in heaven; the difference only is this: here we have to live on pickings, and receive in part; but in heaven we shall have it in fulness. A soul reconciled to God feels its wants very keenly, and apart from God feels like being out of its element, as a fish out of water. That is and has been the experience of all God's reconciled children, in all ages, of which Holy Writ also contains much evidence.

Those souls, however, who remain in their natural state, live as in a dream concerning their future; but no sooner has a soul shaken off this mortal frame than it is fully alive, and plainly feels its wants; but being apart from God, alas ! there is nothing for it; and the hunger after the bread of life, and the thirst after the water of life, rises to such an extreme that, if it were possible, in hell they would devour one another. The aching and gnawing of the hunger, and the burning of the thirst, is always to the point of death; but being immortal the soul cannot die, and without support it cannot live. This torture and agony between life and death is the natural product or effect of sin, and is the internal torment to which those damned ones are subjected and exposed as soon as they depart out of this world and throughout eternity; and that is the signification of "the second death" (Rev. xxi. 8). That is the death of hell Christ tasted for us, when he cried with a loud voice on the cross, "My God, my God, why hast thou forsaken me?" (Matt, xxvii. 46.)

To that state of misery our Lord alludes, when he says of the damned: "their worm dieth not, and the fire is

not quenched" (Mark ix. 44, 46, 48); "Woe unto you that are full, for ye shall hunger" (Luke vi. 25). Where is then the "annihilation" ? Perhaps you know these things better than our Lord does; you may have peeped behind the veil and have seen things which God has not revealed to us.

Further, you must remember that at the day of judgment the battle between the power of "Light" and the power of "Darkness" has come to a close, and each power claims its own subjects. The devil, the prince of darkness, claims his subjects, those who have served him and fought under his banner and for his interest, as his lawful property. God has consequently no power to destroy the property of another sovereign—namely, that of the devil. The devil, the prince of darkness, claims as his subjects those who have chosen him for their lord and master, owned him, believed him, and followed his voice and command, and would not that the Prince of Light (Christ) should rule over them; they loved darkness, walked in it, and did the deeds of darkness. These are, after their departure from this world at the judgment day, and thereafter, no more God's children, or his property, because they have chosen the devil as their father (John viii. 44). They cease to be God's children any more, or in any way related to Him or to his kingdom. All the power God has over them is by right of conquest,—*i.e.*, to deal with the devil and his subjects as prisoners of war, and to punish them for the injury done to Him, his kingdom, and his subjects, during the time the war lasted, and to send them to and keep them in prison, never more to have anything to do with his kingdom or his subjects throughout eternity. Hell fire is said to be "prepared for the devil and his angels" (Matth. xxv. 41). But the devil's subjects, being his lawful property and belonging to his kingdom, are one with him, and consequently they will be cast into one and the same prison (Rev. xx. 14).

When I asked you in what respect you meant to benefit by the doctrine of "annihilation," your reply was, "It magnifies God's love." Now, to entertain such erroneous ideas of what is a manifestation of God's love betrays much real scriptural and spiritual ignorance. God's love and mercy, and tender compassion towards us, whilst we are on this side of our grave, is such as we sinful beings cannot fathom; but it is clear that, applying the text generally, if we despise "the riches of his goodness and forbearance and longsuffering; *not knowing that the goodness of God leadeth as to repentance*; But after our hardness and impenitent heart *treasure up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God*; Who will render unto every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life : But unto them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil*" (Rom. ii. 4-9). There is no blessed annihilation or unconsciousness taught here. On the contrary, "The wrath of God abideth" on the unbelievers (John iii. 36); and there can be no abiding wrath if at any time the subject ceased to be. Judas despised the love of Christ; but he had a foretaste of the wrath of God here, as is the case with many, and through the remorse that filled his soul he went and hanged himself, in order to get away from this sense of God's displeasure—*i.e.*, to annihilate himself if he could. Christ said of Judas, "it had been good for him if he had never been born" (Matth. xxvi. 24). Now, if Judas were annihilated by his death he would be in the same condition of unconsciousness as before his birth; therefore, to him, what mattered his betrayal of the Saviour. He had his way in life, and had filled up his cup of iniquity, only to return to the state he was in before he saw life. Where then would be the punishment for such an one ? Absolutely nowhere. How many murderers, &c., have, like Judas, sought to get away from the foretaste of hell within them, as a consequence of their evil deeds; and if by thus ending their earthly existence they could cheat God of their punishment, the time and duration of their punishment would rest with themselves.

Further, if God in the exercise of His power should annihilate (*i.e.*, put an end to this state of feeling) those cruel persecutors and tormentors of His followers in all ages; if He were to annihilate those who have lived in riotous living, pampering their fleshly bodies—those Pharisees and scribes who devoured widows houses, and for a pretence made long prayers—then, and I write this with all solemnity, would God exhibit the greatest injustice that could possibly be imagined and committed. BUT SUCH IS NOT OUR GOD. On the contrary, such Pharisees as above described shall receive the "greater damnation" (Matt, xxiii. 14). They will then see of a truth how God will avenge His own elect (Luke xviii. 7, 8). He heard voice of murdered Abel's blood crying to Him from the ground, and avenged (Genesis iv. 10, 11). The souls of the slain under the altar call upon God to avenge their blood, which call is not denied, and the punishment shall follow in due time (Rev. vi. 9). God is the great avenger : "for it is written, Vengeance is mine; I will repay, saith the Lord" (Rom. xii. 19). During the present state of God's children are persuaded to suffer, and to bear the wrongs and evils committed on them by their enemies, and to bless those that hate and persecute them, with the promise "I WILL REPAY." Do you mean to say that God would so cheat His own children, in order to magnify his love to their enemies, that, instead of punishing them for their misdeeds, God will—even supposing that He could do it—simply annihilate those wicked instruments of the devil ? No, it is impossible : "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." (Gal. vi. 9.) God *will* repay, and more than they will be prepared to bear; they shall receive double (Rev. xviii. 7). Though we may not wish for it, still God will do it, "for it is

impossible for God to lie" (Titus i. 2). And so will you reap what you have sown, by your teaching upon annihilation. Even—, whom you are so busily teaching this doctrine, in order to make a pillow for her to rest upon and to slumber her time away until the angel comes with the summons to answer for the time allotted to prepare herself for eternity; —, I say, will, at the judgment day, curse you to your face; though that will do her no good, for repentance then will be too late. She has no right to believe you now, but she does it because it suits her so well to remain in her old carnal nature undisturbed and untroubled.

You asked me in reply to my question: In what way I meant to profit by believing in the torment of hell? And I replied that it produces fear, to keep me awake, &c. To which you answered, "Perfect love casteth out fear" (John iv. 18). Yes, the blind fear nothing because they see no danger; and ignorance is also without fear, for it knows of no harm; but blessed is he who always fears (Prov. xxviii. 14). because having his eyes open he sees much danger before him. Satan's temptations are so manifold and skilful; he so often besets the best Christians, laying snares to catch them, and digging pitfalls for them to fall into, that all are enjoined to "serve the Lord with fear, and rejoice with trembling" (Psalm ii. 11). We are to "fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1); to "take heed," and to exhort one another daily" (Heb. iii. 12, 13); to fear, lest we become reprobate (Heb. vi. 4, 8). We are to pass the time of our sojourning here in fear (1 Peter i. 17). The Scriptures are full of such warnings to God's children; and if our hearts do not deceive us we have every need of them. Mathew Henry is quite correct when he says: "A holy confidence in God's promises must be accompanied with a holy diffidence of ourselves and our sufficiency; they who hope for heaven must fear lest they come short of it." Showing what that fear is, as "having a holy concern about ourselves and eternity, as things of the utmost weight and importance, as those that carry treasures on a dangerous road; having a holy jealousy of ourselves, not distrusting Christ but our own hearts: 'Lord, is it I?' (Matt. xxvi. 23,) lest I should be a castaway; lest I should be deceived in myself; having a holy caution against sin, as that which disturbs our present rest, and unfits us for eternal rest, and forfeits it; afraid of its baits, starting from them; afraid of its hooks, starting at them; having a holy dread of the wrath of God; having a holy trembling at the consequence of drawing back, continually afraid of doing so, and thinking what will then become of us, how dear it will cost us."

But as regards this "perfect love," you speak of, which leads you to fear nothing: I am afraid it is not so perfect in you that there is no need for any fear. On the contrary, I think you have cause for very great fear. I fear you are forsaking Him, (if you have not already done so,) "the fountain of living waters, and hewn out cisterns, broken cisterns that can hold no water" (Jeremiah ii. 13). This annihilation theory, which you have so eagerly grasped at, will (if it has not already done so) make you so dry and empty of all real relish for spiritual blessings that you will become as dry wood—fit only to be burned

Pray tell from me that it would be better, before she seeks to turn to ridicule and to treat lightly the grave question of her and your own future state, *first* to make sure that this annihilation fancy you are teaching her is true; as if it is, though she may have nothing to hope for, still she has little to fear, and she may therefore smile or laugh to her heart's content. If, however, it is not true—if, instead of being a revelation from God, this fancy turns out to be a lie of the Devil; if—is not quite sure of being annihilated at the day of judgment, or sometime thereafter; and if, after all, the saying of our Lord, "Woe unto you that laugh now! for ye shall mourn and weep," (Luke vi. 25,) should become true in her case, and thus her laughing should be turned into weeping and mourning in *hell*, then through her folly will she have placed herself in a sad plight, for there will be no getting out again through all eternity.—Yours, &c.

SIR,—I was much surprised and grieved at your epistle. You have been misinformed as to—'s spiritual condition: as far as I am aware she is as orthodox as yourself. You have entirely misunderstood her; she has never, either on the evening of the Sunday in question or at any other time, spoken of you but in respectful terms, in fact has always had the highest opinion of you. She simply wished to retire from witnessing a discussion in which she had no interest.

As it seems from your epistle the argument cannot be carried on in love, we had better be silent, as all the heaviest bursts of rhetoric and the most convincing arguments are nothing without charity; and there are so "many things in Heaven and earth that are not dreamt of in our philosophy." We had better close with good wishes to each other. I am quite content to put all my trust in Jesus: I have the *secret*, you cannot take that away.—Yours, truly,—

Lewisville Road, Wellington.

16th July, 18—.

SIR,—I received your letter in which you request me, with good wishes to each other, to let the subject of annihilation drop; and as you returned my epistle, as you call it, I should have considered that as I had done my

duty it was not necessary to say any more about it. But you open another channel for correspondence by charging me with having no love and charity : that I cannot admit, for these two qualities I claim; and seeing the great error you are labouring under, especially with regard to doctrine, and my having attempted to convince you of your error in such strong terms as I did, should have been a proof to you that I really loved you. The duty of convincing one another is our Christian rule and God's command. (Leviticus xix. 17.) It is the production of real love, and is unavoidably necessary. It is not merely a test how far a person's faith is sound, but it is a substantial means of building up one another's faith; for, before a person is convinced of his guilt or error he sees no cause to repent and to turn from his erroneous ideas, and consequently seeks no forgiveness. If you knew me to be in error as to doctrine, and you convinced me even in the strongest terms, I should not feel offended, but only think the better of you and love you the more for it, because it would be a proof to me that you studied my spiritual welfare. A sound doctrine is the soul of faith, therefore did the Apostles urge it in such strong terms. (See Galatians ii. 11; Eph. iv. 14, and many more.) It is always dangerous to commit sin of a serious nature; still the difference between committing a sin of a serious nature, and the holding of a false doctrine of a serious nature is very great. Sins can, shall, and will be forgiven, if the sinner takes the right course for obtaining forgiveness; but a person holding a false doctrine may be compared to one viewing objects through a coloured glass, who is quite incurable so long as he clings to it. If the question were one of having committed a sin of a serious nature I should speak quite in a different manner. King David had fallen very deep; but holding a sound doctrine it brought him on his feet again, for it caused him at once to admit his guilt (2 Sam. xii. 5); and, having repented, God forgave him (Psalm xxxii. 5). A false doctrine, however, produces no repentance; no, never. A false doctrine may be compared to insects lodging in the root of a tree and sucking its sap away, until the tree withers and is cut down for firewood. "Convince, or allow yourself to be convinced," is our Christian rule, and is in fact the subject of the gospel, and must be practised with full zeal; it is the fruit of the love of God shed abroad in the hearts of true believers. God's Spirit is a convincer (John xvi. 8); and the exercise of this quality is the building up of the Church of Christ into spiritual union; and where that is not practised Christianity soon dies and becomes an empty form—a dead.

See how our Lord met Peter, when he was attempting to introduce a false doctrine (Matt. xvi. 23); also St. Paul (Galatians i. 8). Surely you do not mean to say Christ and Paul had no love and charity ? Our Christian profession is beyond any natural feelings; it does not know father or mother, sister or brother, wife or child. No true Christian, who possesses the mysterious secret (Rev. ii. 17) in reality, and not merely in fancy, will ever object to any attempt to convince of wrong, whether in doctrine or practice : for if he is in the wrong he is always prepared to admit it, and is, in fact, only too glad to be convinced of his error; and if he is accused wrongfully he is prepared to clear himself of the accusation.

Now, Sir, you have done neither of these; on the contrary, you will not convince. and decline to be convinced; but request me, with good wishes, to drop the matter. What does that amount to? Supposing I were in error, it would mean this: that you send me, with good wishes, to hell; but concerning yourself it proves how far your doctrine of annihilation has sucked away the real sap a Christian draws from the true Vine (John xv.). I do not study philosophy at all with respect to religion; I trample it under foot, knowing it to be dangerous and deceiving (Coll. ii. 8). All my study with regard to religion is in the fulness manifested in Christ Jesus (verse 9), the riches of which fulness can never be searched out; and if that study appears to some to make a fool of me, then I will be one; it has, however, brought me so far through this world and has kept me on my course to the next, and I shall abide by it, God helping me.

You say further, in your letter, "You have been misinformed as to—'s spiritual condition." This is another charge which I cannot admit; because I do not act on hearsay or information, further than that it leads me sometimes to an investigation, and then I act as I find it. However, with regard to—'s spiritual condition I have received no information, nor have I ever made any inquiry about it. The remarks I made were drawn from her behaviour on the evening in question; but if I have been mistaken in her condition the better it is for her. But your admission that she found no interest in our discussion, betrays something to the contrary, viz., that she must be spiritually very dead. As the subject of our discussion was of our common Christian faith and doctrine, I cannot see how—could have had no interest in it. Surely she does not mean to say that she is not possessed of a soul, subject either to pain or joy, as to the state she is in when leaving this world. If it had been myself, it would have roused all my attention, under the close examination as to how it stood with me in that respect; for discussions such as we had are rather rare now-a-days, however much religion may be talked about. I repeat again, as said already, that sins can, shall, and will be forgiven, if the sinner takes the right course to obtain forgiveness, and that the greatest sinner may be saved. But by the teaching of false doctrine, such as this subject of annihilation in all its branches, not one soul can possibly be saved, but will most surely be condemned; for it denounces the whole Scripture : because if the doctrine of annihilation be true, then the Scripture is false. Talking merely of such matters in a friendly way, and afterwards each party continuing to hold and enjoy his own opinion regardless of evidence, is merely making a mockery of religion. A doctrine, if false, must be

reproved and denounced with full zeal; so the Prophets, our Lord himself, and the Apostles did, and it has been the practice of all true Christians in all ages; though thousands have sealed their evidence with their blood, and under cruel torture. Also a true and sound doctrine must be defended, and has been defended and upheld, with the same zeal and sacrifice.—Yours, &c.

Appendix B.

The Church of Christ.

Lewisville Terrace, Wellington

14th September, 18—.

DEAR SIR,—With reference to the objection you raised the other day to the statement made, "that Christ was born in His Church, and of a member of the Church," and your reply, that "the Church of Christ did not commence before the day of Pentecost," I would remark that, seeing we materially differ on the question, and as this is a matter of great importance, I hope you will forgive me for stating my views at some length. In order to make the matter clear I shall take the subject from the commencement, and draw your attention to the fact that the Church of Christ commenced when God commenced to extend pardon to man in the forgiveness of his sins; for I suppose you will agree with me that it is only in the name of Jesus that God can extend and man can obtain pardon in the forgiveness of his sins. And further, I shall have to draw your attention to the passage in Rev. xiii. 8, referring to the Lamb slain from the foundation of the world. Considering these two subjects—viz., That Christ was slain from the foundation of the world; and that the Church of Christ commenced when God commenced to extend pardon to man in the forgiveness of sins, will clear up the question at what time the Church of Christ commenced.

And now please notice : If Christ was slain from the foundation of the world, it follows that, in the same sense, Christ was born from the foundation of the world; as of course he could not be slain before he was born. This is, I am aware, a mysterious expression; still so are all God's ways, in His kingdom of grace, of a mysterious nature to our natural understanding, and even for an enlightened mind it requires in many cases a deep searching to understand them. It follows, further, that His Church commenced, as well as the forgiveness of man's sins, from the foundation of the world. In order to arrive at a clear understanding of this important subject, we shall have to glance (1.) at the creation of man; (2.) at his fall, which is often, even by good Christians, seriously misunderstood; and, (3.) at the judgment or sentence after his fall.

The Creation of Man.

We read in Genesis i. 26, "Let us make man in our image, after our likeness." Here we must consider that when God made man in His image, after His likeness, He was prepared to uphold man in the state he made him, although he should fall; for if God could not do this He would prove to be a weak and imperfect Being. He would prove to be a Being without love to His mortal creature, whom He thus exposed to temptation for his ruin, whilst he was unable to render him the necessary assistance to set him upon his feet again, after he had fallen in the temptation to which he had been exposed. This would bring shame and contempt upon God before His host of holy angels, in the triumph of the devil and his angels; in fact it would be the overthrow of His Almighty Power, Majesty, and Kingdom, and cause the corruption of the whole universe. As God, however, knew what would happen when man should be tempted by Satan, there was held that great Council of God's Trinity (Tri-unity—Father, Son, and Holy Ghost); the object being to appoint a means by which man could and should be upheld, perfect as he was made, though he should fall. And how that mysterious fact was to be brought about, that God should uphold man in the state in which He created him, and that he should come out victorious at the trial of man by the devil, the angels even desire to look into (1 Peter i. 18).

In that great Council of "*Tri-unity*," the Son and the Holy Ghost were ordained and appointed to their respective offices by God the Most High before man was created, and thus all precautions were taken for his safety. The risk, on God's side, was very great, as we should judge. But God never makes a mistake, nor can He be baffled or entangled by the skill of the devil; what God undertakes He is sure to carry it out to perfection. Blessed, and well secured, is the man who puts his trust in God, though he may have to suffer for a while.

When man was formed of earth, "God breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7). Where God breathes. His breath is a substance—a substantial Life. Wherefore man's soul is not a created being, as some take it to be. Man's soul is a substance, and the life of God Himself; of His own nature and substance : and thus are we God's image and likeness, as far as it concerns our soul; and are "God's offspring," (Acts xvii. 28, 29,)—God's children, as a son is the offspring of his father; for if it were otherwise

we could never become God's children. Hence it follows that man's soul is immortal, as God himself is immortal, without exception. Still there is a void in our heart, the seat of the soul, which cannot remain unoccupied, and that void God occupied before man fell, in order to rule man, and to supply all his spiritual wants with himself; but since the fall that void is occupied by the unclean spirit, who rules man by his unclean lusts, until man turns to God again, when he gets set free from that evil spirit, i.e. the devil (John viii. 36).

The Fall of Man.

To make this matter clear we shall advance some queries:—(1.) Did our first parents eat of the forbidden fruit because they were hungry? If they felt in want there was abundance of provision provided for them in the garden. (2.) Did they eat of the fruit with intent to disobey God's command? That does not appear to have been the case either, looking at the protest of Eve against the persuasion of the serpent (Gen. iii. 2, 3). (3.) Why, then, did they eat of the fruit? Because of their being carried captive by "lust:"—"And when the woman saw that the tree was good for food," that is, the lust of the flesh, "and that it was pleasant to the eyes," the lust of the eyes, "and a tree to be desired to make one wise," the pride of life, she took, &c. (verse 6). (4.) And whose production was that "lust?" It was of the father of lust and lies, the Devil, (John viii. 44,) who by his subtle lies and deceit had bewitched them: "And the woman said, The serpent beguiled me, and I did eat" (verse 13).

Here, then, was the turning point for the worse, and the apparent victory of the devil, in which he and his host gloried, little thinking that their imaginary victory was their ruin. By believing the devil, in the serpent, our first parents indeed declared God to be a liar and deceiver. At the moment Eve inclined her ear to the persuasion of that old serpent, her heart turned from God, and of which that groat dragon, that old serpent called the Devil, and Satan (Rev. xii. 9) took possession, and thus our first parents became the subjects of the kingdom of darkness, of which he is the prince and ruler, and thus they became subject to his law of the lust of the flesh, the lust of the eyes, and the pride of life; or as St. Paul calls it, in Romans vii. 21, 23, 25, "The law of sin and death," as well as the whole of their offspring. Thus the devil holds the whole human race as his subjects by right of conquest, upon the attack made upon our first parents. The devil, by his unclean "lust," acting like the poison of a serpent, forced our first parents to obey him contrary to God's command. "Lust," therefore, was and is the essence of sin; and, by the eating of the fruit, sin became manifest as the fruit or outcome of sin.

Further, we know from Scripture, as well as from personal experience, that a soul apart from God is dead—that is to say, it is without Godly life and spiritual support, as God predicted to Adam (Gen. ii. 17) would be the case, though the soul remains physically in nature and substance the same as God gave it. When our first parents had changed their Government so also was their provision changed. Instead of the bread of life and the water of life, supplied by God's presence in their heart and soul, they were now led under the delusion of the lust of the flesh, the lust of the eyes, and the pride of life (1 John ii. 16); in which the nourishment of their soul was as one eating and drinking in a dream, as we ourselves found when in our natural state and condition, until we awoke to find ourselves empty and miserable. It was then God stepped in and proclaimed the covenant of grace; for the covenant of works Adam had broken.

The Trial, and Sentence passed upon the Criminals.

When the devil had succeeded in causing man to fall from God, and had him under his control, he and his host of angels gloried in their success and triumph, and heaven was thrown into mourning, consternation, and expectation as to its final result. The devil and his servants have no reason to be glad and rejoice, as they usually are, when they have successfully carried out all the evils they can do: there is yet a judgment to come; and so it was in this case.

Man had now transgressed God's law', and upon this transgression it followed that God in justice was bound to curse man and to destroy him. But what would in that case have been the result? Why this, that God would have appeared as a weak, imperfect, and contemptible Being; yea, more, he would have proved himself to be an impostor, liar, and deceiver; because upon inspection God had found and declared all his works to be "very good" (Gen. i. 31). Now Man, the principal of his creation, appeared to be bad; and so bad indeed that he had to curse and to destroy him. And to bring this about was, beyond doubt, the aim of the devil in his temptation of man. If such were the case, God had neither right nor power to pass sentence upon the devil, as the ringleader of the three criminals now before the bar of God's justice, because He himself, who was now the Judge, would be found to be an evildoer, and the wickedness of the devil would have abounded.

As a criminal, however, though the clearest evidence exists of his guilt, cannot be condemned before he has been tried before a tribunal of justice, even so our first parents, though their guilt was as clear as day, could not be condemned before they had been brought to trial; and that trial we read in Genesis iii., verse 10.

Here God commenced with his examination of Adam, as the responsible party, as the housefather of the family, consisting as yet of only two persons, "man and wife." And from Adam God, now only as their Judge, proceeded to Eve, and from her to the serpent, as the ringleader of the criminals. And now comes the critical

point: God, as Judge in the case, was debarred by justice from showing any mercy. If, therefore, God had commenced to pass sentence upon Adam and his wife, he was bound in justice to curse and to destroy them, and thus the devil would have gained his point. God, however, commenced, as in justice should be the case, to pass sentence first upon the serpent, and in him upon the devil, as the ringleader and the principal criminal;

It would appear that the devil, in his first revolt against God, had not committed himself in such a manner as to be "cursed;" for God curses only once, and then acts upon that curse, unless it is removed in consequence of repentance and forgiveness; which repentance, with the devil, is out of the question. (True repentance is godly sorrow; but the repentance of the devil and his servants respecting their actions is merely regret, and a sorrow that the result is not worse.) This revolt consisted in the declaration of his independence, and his setting himself up as a prince and sovereign in opposition to God's sovereignty; and in contemplating this revolt he became wicked. How, or in what way, that wicked change was effected we cannot know, any further than what is revealed by our Lord—namely, that "He abode not in the truth" (John viii. 44; Jude 6; 2 Peter ii. 4.) But, now, when he as an independent prince presumed to make an attack upon God's property, by inducing His children to revolt from their allegiance and to become his property, the devil committed a crime, for which he had to stand his trial before a criminal tribunal; and by the sentence passed upon him: Because thou hast done this *thou art cursed,*" &c. (Gen. iii. 14), it would seem that his final doom was then sealed.

and, in his wisdom, included in his sentence the setting forth of the Mediator, or restorer of mankind, whom God placed in the stead of man, in opposition to the devil, to fight for man the battle with that great dragon. But, as man had his origin from God, being made in the image of God and in his likeness, he must be upheld perfect as he was made. It was therefore requisite that the Mediator who took man's place must be perfect as God is perfect, and must therefore be a person of the Godhead. Though the Mediator was appointed to his office in the Council of the "Tri-unity" previously held, before man was made, yet his appointment was of no effect unless he was proclaimed as such, publicly—by a Royal proclamation in favour of man, and in defiance of the devil—and that proclamation God made in these words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 5). In that proclamation the Mediator was established in his office as the Saviour of mankind, to save man by suffering, and was placed in the stead of man and made King, against the devil, the Prince of darkness, and his kingdom, to destroy his works and his kingdom, man himself being placed in the background as good for nothing (John xv. 5). Hence the infallible truth, that he who amongst us thinks himself to be something only deceives himself (Gal. vi. 3). Oh! what has become of man, who had his origin of God, being the son of God? (Luke iii. 38). He who would be as God has become as the devil; his heart "deceitful above all things and desperately wicked." (Jer. xvii. 9.)

Now notice : when God speaks, his words in such cases are actions; said and done is one with God. Here the covenant of grace was proclaimed and established, and the battle between the Mediator and the Serpent (devil) was, in God's sight, fought, and mankind redeemed; for with God is everything present; all is with God to-day.

Man's Recovery through Christ Jesus.

The Mediator being by proclamation established, God was now prepared to deal with Adam and Eve and their posterity as his children. He could now open his bowels of love to them as a Father, and, instead of cursing them as rebels, extend mercy and forgiveness to them, his mercy no more interfering with his justice. Here, then, in the setting forth by proclamation of the Mediator, lies the defeat of the devil, and the overthrow of his power, and God's victory over him, to the rejoicing of his host of holy angels and the salvation of man. In that Mediator, thus proclaimed, man appears before God as a child before his father, in defiance of the malice of the devil, and possessed of all the qualities required of him to perfection : for what the Mediator (Christ) is in himself, man is also in Christ—perfect, holy, righteous, even the righteousness of God (Col. i. 28; 1 Cor. i. 30); "there is therefore now' no condemnation to them who are in Christ Jesus" (Rom. viii. 1). But every man who refuses the intercession of the Mediator (Christ) is a cursed and condemned rebel, a wretch, a barren dry tree, fit only to be cut down like firewood at any time; and why he is spared is only because of the intercession of the Mediator: "Let him alone another year," in hope that he may turn from his wicked ways and be reconciled to God through the Mediator, who will then extend pardon to him and forgiveness of his sins.

Ever since the words were uttered, "The woman's seed shall bruise thy head, and thou shalt bruise his heel," God has dealt with man in mercy, through the Mediator, in spite of all the efforts of that old serpent the devil. With each and every one who believes or disbelieves God still pleads : "Seek ye my face "Turn ye, turn ye, for why will ye die" (Jer. xviii. 8). There is but one specified condition of acceptance. "obedience." And by that proclamation, and with the words which God spake, "I will put enmity," &c., Christ's mediatorship commenced, and his Church, and the fundamental truth, "*Through grace ye are saved, by faith*" was established. And in that sense also the woman's seed was born, and as a Lamb slain, from the foundation of the

world (Rev. xiii. 8). The claim of that old Serpent, however, holds good upon each and every one who will not abandon his sins and accept Christ as Mediator, and to be ruled by him. The Lord said, his sheep hear his voice, and they follow him, &c. (John x. 3, 4).

Since that event the Church of Christ has been administered by his representatives or ambassadors, ordained and empowered by the Holy Ghost for that purpose, under various changes in form and outward appearance so as to arouse man's attention: whilst, however, the Church remained in substance the same, man's salvation being based upon mercy and forgiveness, until Christ himself appeared on the stage of the world. And when he left this world he again established his representatives or ambassadors (2 Cor. v. 20) to administer the affairs of his Church in his apparent absence, until he shall appear again to judge the world.

We know that only in the name of Jesus is salvation to be found (Acts ix. 12). If, therefore, it should be accepted that the Church of Christ did not commence sooner than at the day of Pentecost, then would follow as a consequence that before that time no person was saved; for salvation in the name of Jesus can only be obtained in the ordinances of his Church. But we read in Revelation xiv. of the 144,000 shown to St. John in vision, following the Lamb (Christ) when standing on Mount Zion (in the offerings, &c.), before it was actually slain; and also as being sealed as saved ones before the Jewish dispensation closed (Rev. vii.) Also St. Paul reminds us, in Heb. xi., of a number of most substantial heroes of faith. It would mean, further, that the holy ordinances had been administered before the Church of Christ was established; for the Holy Ghost informs us by St. Paul, in his first Epistle to the Corinthians, chapter x., "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea. And were all"—men, women, and children—"baptised unto Moses"—Christ's representative in his Church—"in the cloud and in the sea as the shadow or outward appearance, as the water in baptism. The cloud did not rain upon them, nor did the sea make them wet; nevertheless it was a baptism in substance, by God's Word administered to them. "And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Bock that followed them, *And that Rock was Christ,*" in his Church—as we do in the holy sacrament of the Lord's Supper, if administered as it was instituted by him, and not being corrupted or misinterpreted by man's invention.

How sweetly sings the Spouse, and how comely responds her Beloved (Christ) in the Song of Solomon : (1.) Each soul individually; and, (2.) collectively as a body (Church). Blessed is he who can join in with David in his song, "The Lord is my Shepherd," &c. And who was David's Shepherd, if not Christ ? In fact, examples too numerous to mention clearly show that the Church of Christ has existed through all ages, and that Christ's spiritual presence in his Church, unchanged, was, is, and shall be to the end of the world. We should always be careful not to be narrow-minded in these matters, by which we too often deprive ourselves of blessing.

The First Resurrection.

The erroneous opinions held by many, of the first resurrection, and the taking up of the saints to heaven before the final judgment, &c., seems to have its origin in what St. Paul says in 1 Thess. iv. 16, "And the dead in Christ shall rise first;" and also from a misunderstanding as to how' the millennium is to be constituted, and who are to be the inhabitants of the earth at that period. From what the Apostle says with regard to "the resurrection of the just," (verse 14 to 17,) it is quite clear that his intention is to comfort the Thessalonians, telling them not to sorrow about those who shall have fallen asleep previous to the coming of Christ, as if those, or some of them, might be overlooked or left behind. He points out that those shall be raised first, and, in company with those which are then in life, who in the twinkling of an eye shall be changed, shall be "caught up" together, &c. But this statement cannot possibly mean that this takes place separately, with an interval of a thousand years, or something like that, previously to the resurrection of the ungodly—far from it. For the words of Christ, recorded in Math. xxv. 32-33, distinctly indicate that the general judgment will take place at the time when He "comes in His glory." And this, compared with what our Lord declares in Math. xiii. 47-50, is shown to be the end of the world. And, speaking of this period, Paul says: He "shall judge the quick and the dead at His appearing and His kingdom" (1 Tim. iv., 1). Also, when referring to this "second time" of the Saviour's appearing, the Apostle links it immediately with the final judgment. (See Heb. ix. 27-28.) And, further, "For we shall all stand before the judgment seat of Christ (Rom. xiv. 10). Now, it is impossible to limit these references to the judgment, as affecting the persons of the righteous only; for it is said the "goats" and the "sheep" shall at one and the same time stand before Christ the Judge, there to be finally separated; and the "tares" shall be gathered from amongst the wheat—*i.e.*, the angels shall gather out the godly from amongst the ungodly.

Some writers, commenting on the Millennium, try very hard to make us believe that the inhabitants of the earth during the Millennium will be the raised saints, who are termed "the first resurrection" (Rev. xx. 5, 6). Also, that Christ will be their King, and himself personally reign on earth during the specified thousand years.

That Christ should establish a kingdom on this old earth, which has been defiled with all sorts of filthiness, of which the inhabitants should be saints who have been raised from the dead; and also whilst there is still a

heathen race of people existing, who, after the expiration of the specified thousand years of peace, inspired by Satan, and after his release from prison, shall compass "the camp of the saints about, and the beloved city," (Rev. xx. 7, 8, 9)—such an idea we declare to be fabulous in the extreme.

As we have shown elsewhere, the inhabitants of the Millennial Empire will be mortals such as we are. They will comprise, firstly, the Jews; not merely a remnant of them, but all the Jews, who will embrace the opportunity to return to their land by the confirmation of a covenant with that "prince," Antichrist, (Daniel ix. 27,) which he shall make with them, they having been converted after or in consequence of the destruction by Divine interposition of that prince and his army. (Ezekiel xxxix.) And, secondly, the Jews will be increased by the remnant of the Gentile Church returning from their place of safety, whither they fled for refuge during the persecution of Antichrist (Rev. xii. 14), which remnant will be incorporated into the Jewish nation. And their King will also be mortal, as themselves. and will be selected from amongst their own nation.

The raised saints will be a superior order of the priesthood, unchangeable by death during the millennial thousand years, in addition to the mortal priesthood described in Ezekiel. But Christ's kingdom, with the raised saints as its subjects, will be postponed until the new heaven and new earth is established (Rev. xxi).

That the second death shall have no power over those raised priests means that they shall not be raised like Lazarus and others, who were subject to die again; but these shall be finally raised to their glorified state, and will be withdrawn when the specified thousand years are finished. Satan being then loosed again out of his imprisonment.

Appendix C.

The Holy Sacrament.

The sacrament instituted by our Lord, being the most substantial and profitable ordinance of our Christian Church, has always been seriously attacked by Satan through his followers, in order to mutilate, to corrupt, and to destroy the object for which our Lord instituted it. The Romish Church makes its members believe that the words spoken by our Lord, "This is my body this is my blood," were uttered in a natural sense. They say : "In the sacrament of the altar, by virtue of God's word spoken by the priest, the natural body of Christ, born of the Virgin Mary, and his natural blood, is really present under the form of bread and wine. After the consecration there remaineth no substance of bread and wine, neither any other substance than the substance of God and man."

The doctrine thus set up teaches that the bread and wine is, by the consecration of the priest, converted into the natural flesh and blood of Christ. That would mean that our Lord, by instituting the ordinance, has provided a meal for the members of his Church, to feast upon his natural flesh and blood for the sustenance of their body; for natural flesh and blood is nothing more than nourishment for the body.

In opposition to that erroneous and superstitious doctrine of the Romish Church, and to make the mystery involved in that holy ordinance more comprehensible to common minds, some Churches have chosen to administer the ordinance in bread and wine as tokens or emblems of the body and blood of Christ, and leave out altogether the words spoken by our Lord, "This is my body this is my blood," by which he instituted it.

What tokens or emblems may mean is easily to be understood. But what does that mean other than natural food for the body ? Surely mere bread and wine is nourishment for the body, and nothing else. Tokens or emblems are representations, and not the things they represent, however much they may talk round about it. The ordinance, thus administered, is even more erroneous, if possible, than as administered by the Romish Church. It is manufactured by man, and is a mockery of the holy ordinance; it is not as Christ instituted it, and is not of him; nor does he own it with his blessing, for instead of producing life it causes death; it is a corrupt, mutilated practice. God is his own interpreter. He allows no man to dictate to him how to do anything.

We shall not, however, spend much time in remarking upon what is wrong in the practice of others, but proceed to search for and to understand the true meaning, and how' the ordinance is to be the true sacramental ordinance instituted by our Lord and Saviour, and in the administration of which only can it be profitable to our souls.

Our Lord Jesus, when instituting this holy ordinance, called the bread his body, and the wine his blood. (Luke xxii. 10, 20; Matth. xxvi. 26; Mark xiv. 22, 23, 24; 1 Cor. xi. 23—26; and x. 16.) These words cannot be changed, under the pretence that they are too mysterious and that we do not understand them; if we take such a liberty in one instance, we may find sufficient cause to alter the whole Scripture. We are bound to let the Word stand as it is spoken, and then search out its meaning; and if we do this with an upright heart, and with a desire to know its real truth, our Lord will not let us come short in the knowledge of it, *providing we ask him for it.*

In the Gospel of St. John, our Lord Jesus clearly and repeatedly speaks of eating his flesh, and drinking his blood; and that he who eateth not his flesh and drinketh not his blood has no life (spiritual life) in him : "For my

flesh is meat indeed, and my blood is drink indeed" (John vi. 53, 55). These words are so plain, and being repeatedly spoken, no misinterpretation can possibly take place. What we have to do is to endeavour to understand the meaning which our Lord intended to convey to us by these mysterious sayings, which are so deep and full of meaning that no natural mind is ever prepared to understand them; and hence the errors and misconceptions. It requires experimental knowledge to bring out its meaning. Those who are alive know what life is, and are able to taste the food and discriminate what is wholesome for the support of that life. So it is with spiritual life : he who is alive in God knows what that life is, and how it was obtained, and longs for the support of that life, and is also prepared to taste the provision ordained and prepared for the support of that life by partaking of it; but no one else can know it—it is a rock on which head knowledge becomes shipwrecked.

Perceiving that his disciples were dull of comprehension, Jesus corrected their misunderstanding of what he had said of the eating of his flesh and the drinking of his blood: "It is the Spirit," he said, "that quickeneth; the (natural) flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (Verse 63.) Let us now proceed to search out the meaning, in what sense Christ could have used these words "my flesh" and "my blood," seeing and tasting it to be simply bread and wine.

Our first parents, previous to their falling away, were alive in God, and that life was maintained and nourished by God's spiritual presence in their hearts. But when they believed in the serpent, the devil took possession of their hearts by right of conquest, by which God was dethroned, and consequently the channel of life and spiritual substance ceased. The unclean spirit who then possessed them deluded them with the unclean "lust of the flesh, the lust of the eyes, and the pride of life" (1 John ii. 16), in which lusts the present unconverted world corrupt themselves to the present day. The channel of life was reopened, however, in the Mediator and restorer of mankind, Christ, when God said, by the proclamation to Adam and Eve and their posterity, and in defiance of that old serpent called the Devil, and Satan (Rev. xii. 15): "I will put enmity between thee and the woman, between thy seed and her seed : It shall bruise thy head, and thou shalt bruise his heel" (Genesis iii. 15).

Thus was war declared between these two princes, the Prince of Light and the Prince of Darkness. That battle was fought when the Mediator was manifested in the flesh; and fought the battle for man as the second Adam; when the woman's seed crushed the serpent's head on the cross, and in return received a broken body. And on that ground our Lord calls that spiritual substance incorporated in the ordinance of the sacrament, under and with the bread and wine, (if duly consecrated by the minister of the Church,) "my flesh," (body,) and "my blood." Because it was on that ground alone that Christ died and shed his blood on the cross at Golgotha, that man's sins, which stand as a partition between God and man, may by forgiveness be removed, and God and man reconciled. And by such reconciliation God's blessings are enjoyed in fulness, and all his goodness flows again into man's soul.

In the second book of Samuel, chapter xxiii., v. 17, we find a similar expression, where King David called the water drawn from the well at Bethlehem, the blood of the men who had placed their lives in jeopardy by drawing it.

Further, we read in various passages of Scripture the expression, "being washed in the blood of the Lamb;" also in hymns, &c., the same idea is often expressed, as being washed or cleansed in the blood of Christ, or blood of the Lamb; but no one would ever say that, having been pardoned of his sins, he had washed himself or that he was washed in the real and natural blood of Christ.

"Some Difficulties of Belief" The Substance of a Lecture Delivered in S. Mary's Church. Parnell: s. George's. Thames: & S. Sepulchre's. Auckland; By the Reverend Charles Bodington, Associate of King's College, London.

Vicar of Christ Church, Lichfield.

"Credo ut Intelligam."

Price—Threepence.

William McCullough, Church Printer Auckland High Street 1885

"Some Difficulties of Belief."

BELIEF has been defined by Bishop Pearson as, "An assent to that which is credible, as credible. By the word assent is expressed that act or habit of the understanding, by which it receiveth, acknowledgeth, and embraceth anything as a truth" (Pearson on the Creed, p. 2. Professor Bain, in his treatise on 'Mental Science,' has taught that, "Belief, while involving the intellect and the feelings, is, in its essential import, related to the activity or the will. . . The relation of belief to activity is expressed by saying that what we believe we act upon. . . the difference between mere imagining and belief, is, acting or being prepared to act. The belief that a sovereign is worth twenty shillings is shewn by the readiness to take the sovereign in exchange for the

shillings" (Mental Science, pp. 371-375).

Christian Faith or Belief, is not a mere assent to a number of statements, as credible; it involves, as Professor Bain says, the activity; so that, while we accept the Articles of our Faith as true, we prepare ourselves to act upon them, just as readily as we should accept a sovereign for twenty shillings.

Is our faith, and the action which springs from it, reasonable? St. Peter said, "Be ready always to give to every man that asketh you a reason concerning the hope that is in you" (1 S. Peter 3-15). "Let reason be kept to; and if any part of the Scripture account of the redemption of the world by Christ can be shown to be contrary to it, let the Scripture in the Name of God be given up" (Butler's Analogy, p. 2; c. 5). Christians hold by their religion, because they believe with Bishop Butler that it is a reasonable religion. Now let us observe that "reasonable" does not mean "demonstrable." We do not undertake to prove all the Articles of our Faith to be true in the same way in which we can prove a sum in Arithmetic or a proposition in Euclid. We do not say, "I can *prove* that there is a God, and that He is the Father Almighty; I can *prove* that Jesus Christ was conceived by the Holy Ghost, bora of the Virgin Mary; I can *prove* that the dead will rise again and be judged by Jesus Christ, etc." We do not assert in our Creed that the Articles of our Faith can be proved, or that they cannot be proved, to be true. What we say is, "*I believe them to be true*; they are reasonable; they are credible, and sufficiently credible to warrant us, as reasonable men, in acting upon them." Many things, which are not demonstrable, are credible and sufficiently probable to warrant us, us rational men, in acting upon them. When Mr. Mason and I left England, we had a journey of twelve thousand miles, or more, before us. Our friends came on board the steamer at Liverpool to wish us good-bye, but they did not tell us that we were unreasonable because we could not *prove* that we should ever reach New Zealand. We set out in faith; we trusted ourselves to our ship, and here we are safe and sound. The principle of faith, which leads us constantly to act upon what we believe to be credible and probable, is one of the main springs of human energy; without it civilization would be quite impossible. If men were such sceptics, as constantly to refuse to act upon anything which they could not *prove* to be true, the business of lite would not be done.

In our religion we make ventures of faith, just as we do in every thing else. A Christian is a believer, who is prepared to act upon his belief. Our Christianity rests upon our Creed. If you destroy the Creed, the motive for Christian action is gone. Now let us go on to ask, "*What its my Creed?*" "What am I, as a member of the Church of England, bound to believe? You will find your answer—(i.) in the office for the Ministration of Baptism, where the person to be baptized is asked, "Dost thou believe in God the Father, etc.?" "Wilt thou be baptized *in this faith*?" The *faith* in which we are baptized is contained in the Apostles' Creed.

Then, (ii.) in the Church Catechism we acknowledge ourselves "*bound to believe*" all the Articles of the Christian Faith; which are contained in the Apostles' Creed.

When (iii.) a sick person desires the ministrations of the Church to prepare him to meet his God in death, his pastor is authorised to use these words to him, "I require you to examine yourself, both toward God and man; . . . Therefore, I shall rehearse to you the 'Articles of our Faith,' that you may know whether you do believe, as a Christian man should, or no." The Articles of Faith rehearsed to the sick man are the Articles of the Apostles' Creed, *and nothing else*. It is important to understand this clearly. A man is not asked, when he desires to enter the Church through Baptism, to express his faith in any particular theory of the inspiration of the Bible, or to explain his views about prophecy or miracles. He is asked, if he believes steadfastly all the Articles of the Apostles' Creed. Those Articles are the "Credenda," the things to be fully believed and acted upon, by the Christian layman. If he holds that faith steadfastly, he may be baptized, confirmed, receive the Holy Communion, and, when he dies, he may receive the last Sacrament as one who "*believes as a Christian man should*."

Is this a *reasonable* belief? We often hear persons say: "There are so many different forms of belief, that I do not know what to believe; there is no certainty in Christian teaching." Now it is not reasonable for a member of the Church of England to use such language. He has no excuse for it. His creed is the *Apostles' Creed*. If you ask a Roman Catholic to give his opinion as to the Apostles' Creed, he will say at once: It is true. Ask a member of the Greek Church, and he will say the same. So will a Lutheran, or a Presbyterian, or a Wesleyan. If a number of witnesses in a court of justice all agree in giving their testimony on certain main facts of the case, their testimony is not invalidated, because there are other minor matters on which they disagree. We may safely say that nine-tenths of all the Christians in the world agree in their belief that the articles of the Apostles' Creed are true. The creed of the lay member of the Church of England is not an *unreasonable* belief. He shares it with nine-tenths of all his fellow-Christians in the world. The divisions of Christendom ought not to shake our faith in our Creed. The different Christian societies point to the Apostles' Creed and say, whatever else is doubtful, *that is true*; hold it fast. That Creed, says the Church of England, is essential, and it is sufficient for you. Live up to that faith and you will be saved.

Now let us consider the Creed in some detail. *I believe in God*. Here we depart (1) from the Atheist, who says, "I believe in no God;" (2) from the Agnostic, who says, "I believe that God is unknowable;" (3) from the

Positivist, who agrees with the Agnostic, but feels within him an instinct of worship, and endeavours to satisfy it by worshipping "The Great Being, Humanity."

Is it reasonable to believe in God? (1) We see everything in motion around us, above us, every where. The human mind asks, "Whence is all this motion?" Nothing moves itself. A stationary body will remain motionless for ever, unless it receives a *push* from something outside itself. Who gave to the whirling universe the *first push*? The Churchman's Creed answers this question satisfactorily. "I believe in God the Father Almighty, maker of Heaven and Earth."

"O God, Creation's secret force,
Thyself, unmoved, all motion's source;
Who, from the mom till evening's ray,
Through all its changes guid'st the day."

The belief in God, as the First Mover of all things, *is a reasonable belief*.

(2) The writings of Mr. Darwin and other naturalists have revealed to us design in nature on a large scale. They have exploded, what has been sometimes called the 'carpenter theory of the universe,' which conceived of each thing in nature as though it was planned by itself without reference to what came before it and what went after it, as a workman makes a box or a clock. They have brought into clearer light the wonderful creative energy which unfolds itself in vast evolutions. The scientific doctrine of evolution, if not absolutely proved, is, to say the least, highly probable, and it certainly discloses design and purpose in the vast chain of causation which is in operation in the universe. The mind sees that all this causation must have some primary, efficient cause, and Mr. Herbert Spencer has made the remarkable statement, that "amidst the mysteries, which become the more mysterious the more they are thought about, there will remain *one absolute certainty*, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed." (*Nineteenth Century*, January, 1884.) Now, if the agnostic philosopher uses the language of positive assertion in declaring that all the mysteries of nature proceed from an Infinite, Eternal and Omnipotent *Energy*, it does not seem unreasonable in the Christian to attribute that Energy to "God the Father Almighty, Maker of Heaven and Earth." St. Thomas Aquinas said: "*Dews est purus actus*." He thought of God as pure Act or Energy, and this belief does not contradict the philosophical certainty of Mr. Spencer. It supplements it in a reasonable manner. It is *reasonable* to believe in God, as the Efficient Cause of all things.

(3) Every thing we see is contingent on something else. Nothing, of which we have any experience, has an independent existence. The mind asks for some *necessary* self-existing Being, not depending on anything else; and the Creed gives an answer to the enquiry of the mind. It is *reasonable* to think of God as the only *self-existing* Being, the independent Being, Who contains within Himself the fullness of all perfections. Now, if it is said that this reasoning does not *prove* the existence of God, I reply once more, that my object was not to *prove* the existence of God, but to shew the *reasonableness* of our belief in God. If we could *prove* all the articles of our Creed, faith would be impossible, and the primary Christian virtue could not exist. *Faith*, not *absolute knowledge*, is required for the perfection of the Christian character. It is better to love God than to know all things.

(4) We may next consider the *desires* of our nature. The Psalmist said: "My soul is athirst for God, yea, even for the living God." Thirst for God expresses itself in prayer, worship, sacrifice, and other acts of religion. Religion in some form is an universal fact. "If *savage* means people without government, laws, and *religion*, then, go where you will, you will not find such a race." (Professor Max Muller, *Nineteenth Century*, January, 1885.)

Natural desire is not in vain. "The larva of the male stag-beetle, when it becomes a chrysalis, constructs a larger case than it needs to contain its curled-up body, in order that the horns, which will presently grow, may also find room. What does the larva know of its future existence? And yet it arranges its house with a view to it. Is it to be supposed, that the same power, which created the beetle and the man, instilled into the beetle a true instinct, and into the man a lying faith, which makes him arrange his present life with a view to a future one?" (Dr. Christlieb, *Modern Doubt*, p. 157.) The swallow is not deceived when she migrates to escape the cold English winter. If the instincts are true in the lower animals, in the beetles and birds, why is it *unreasonable* to regard the highest instinct of the highest creature as true also? Religion is an universal human instinct. It is the expression of the sense of *dependence* on a Being outside of us; and our Creed gives a reasonable expression to the universal instinct in its highest form, when it teaches us to say, "I believe in God the *Father* Almighty." Our religious instinct does not cry out for an universal impersonal energy, but for a *Father*; and our Creed is *true to Nature*. Nature does nothing in vain. If you find an ear, you find sound to match it; if you find an eye, you find light; if you find a fin, you find the wave: if you find a wing, you find air; if you find the instinct of prayer, it is

reasonable to expect to find also the *Father* in Heaven, Who hears prayer.

But, it may be said, if God is a Father Almighty, how is it that there is pain, and death, and evil, in the world? Mrs. Besant, in her autobiography, describes the sufferings of her dying baby, and tells us that she cried out against God, "How canst thou torture it so?" Now let us observe, that Christianity did not bring sin and pain and death into the world. These terrible things exist in the universe whether we are Christians or not. Our Creed throws a reasonable light on them, shows us how to bear them, to overcome them, to get good out of them. The Creed teaches us that God made all things, and that He made all things good. Evil is not the creation of God, it is disorganization caused by the wrong use of free-will in angels and men. The Creed teaches us to expect "the life everlasting," when evil will be overcome by God, who is ever turning evil into good. It is enough to say, when we see suffering, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed" (Romans viii. 18). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). The Creed teaches that God is my *Father*. If He is my Father, I must in some sense be like Him, and that likeness is seen in my moral nature. If I am God's son and like my Heavenly Father, I must be free to choose between good and evil. If I were not morally free, I should be a beast and not a man. God has created us to be His sons, capable of a real friendship with Him. Is not this belief reasonable? Is there not a *conscience* in me, which steadily points its finger to a God to Whom I am accountable? Conscience is a fact, account for its existence how you will. You cannot get rid of it. Does not the Creed give a reasonable answer to the voice of conscience? It says: Believe in God as your Father, as a moral Governor, who rewards righteousness, punishes iniquity, and pardons the penitent. Is it not *reasonable* to believe in a righteous and merciful God.

THE TRINITY.—The chief things which I learn in my Creed are: To believe (1) in God the Father; (2) in God the Son; (3) in God the Holy Ghost. This is not an unreasonable belief. It is not the same as believing that one is the same as three, and three the same as one. The doctrine of the Trinity is that "In unity of this Godhead there be three Persons, of one *substance*" (Article I). Let me give a natural illustration. In Sutton Park, Warwickshire, there is a well called Rowton Well; out of the well a clear stream continually flows into a pool called Longmoor Pool. The water in the well, in the stream, and in the pool is of *one substance*; a chemist would tell you that it has the same elements of oxygen and hydrogen, and the same natural properties. Yet you can distinguish between the well, and the stream, and the pool. The water in the well, stream, and pool, is one water, one natural substance; but the water in the pool proceeds from the well and from the stream; the water in the stream proceeds from the well; the water in the well is neither from the stream nor from the pool. This rough, natural illustration may suffice to show that it is not unreasonable to speak of Three Persons in One God, and to say, "The Father is *of none*; the Son is *of the Father* alone; the Holy Ghost is *of the Father and of the Son*. The Three Divine Persons are related to each other as Father, Son, and Spirit, yet have one and the same Divine Substance or Nature.

Belief in the Trinity is a reasonable belief, if we believe that *God is Love*. Love must have some object to love, or else it must exist as an unsatisfied desire. If we adopt the Unitarian conception of God, we are met with this difficulty: Either God is not love, and then He lacks the brightest perfection of His Being; or He must have had an eternally unsatisfied desire, which is an unreasonable supposition. The Son of God was the object of the Father's love "before the world was" (S. John iii 35, xvii. 5). Is it not reasonable to believe in God, as the God of Love, and, if so, to believe in the Trinity, which alone makes eternal love possible?

THE INCARNATION.—The doctrine of the Incarnation is this: "The Son, which is the Word of the Father, the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were *joined together in one Person*, never to be divided, whereof is one Christ, very God, and very man" (Article II.).

Is this a reasonable belief? If we believe in God, we believe Him to be perfectly *good*. If God were not perfectly *Good*. He would be imperfect, and therefore not God, for God must have in Himself all perfection. Now it is of the nature of goodness to *do good*. If God is the Highest Good, it is reasonable to expect to find Him doing good in a Divine way on a vast scale. The Incarnation is the manifestation of the Infinite goodness of God. God is Love. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish" (S. John iii. 16). Is not such a Gift worthy of the Giver? Such a Gift speaks of Divine unselfishness. It accords with our belief that God is Infinitely good. It is not reasonable to measure the goodness and the self-sacrificing love of God by the standards of human selfishness.

It is *reasonable* to believe in the Incarnation, because the Incarnation is a bridge between the Infinite and the finite, and such a bridge is needed. Why is it unreasonable to believe that all things are made for a good end, and that the Incarnation is the Divine way of bringing the groaning and travailing creation "from the bondage of corruption into the liberty of the glory of the children of God?" (Romans viii. 21, Rev. xxi. 4).

THE ATONEMENT.—If the Incarnation is reasonable, why not the Atonement? If Jesus Christ, who died on the Cross, is a Divine Person, then His Agony and Bloody Sweat, His Cross and Passion, must have been a

Divine Work. Is it not reasonable to believe in the power of such a sacrifice, though we are unable to explain the precise nature of it? Belief that the Sacrifice of Calvary was a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" is a *reasonable* belief, when you view it in the light of the Incarnation; and it is a belief which meets the wants of conscience-stricken men.

MIRACLES.—How strange it would have seemed if God the Son had become Man, and had not shewn His power over nature. Once believe in the Incarnation, and it seems quite fitting that the Son of God should reveal His Divine life by healing the sick, raising the dead, quelling the storm, feeding the multitude with a few loaves and fishes. The miracles and prophecies of the Old Testament fall in with this view, and are *reasonable*, when once you believe in the greater miracle of the Incarnation. Does it not seem becoming that men should have been prepared for such an event as the Incarnation by preparatory miracles and prophecy?

JESUS CHRIST.—If belief in the Incarnation is reasonable, then the character of Jesus Christ entirely accords with all that we could expect from God Incarnate. Jesus Christ was *sinless* Man. He could say fearlessly in a public audience, "Which of you convicteth Me of sin?" (S. John viii. 56). Pontius Pilate, His judge, said, "I having examined Him before you, found no fault in this man. . . . no, nor yet Herod; for he sent Him back unto us; and behold, nothing worthy of death hath been done by Him" (S. Luke xxiii. 15). Jesus Christ never felt the guilt of personal sin, never expressed sorrow for anything He had said or done. His best servants have always confessed themselves to be sinners. Jesus Christ said of God the Father, "I do always those things that please Him (S. John viii. 29). Has any other, any sane man, ever dared to use such language? Does it not accord with our belief that He is the Son of God?"

Jesus Christ was truthful. What did He say of Himself? "All men should honour the Son as they honour the Father" (S. John v. 23). He did not stand before the world as an Agnostic philosopher. He said, "My witness is true; for *I know* whence I came and whither I go." "I came out from the Father and am come into the world: again I leave the world and go unto the Father" (S. John viii. 14, xvi. 28). The miracles, the teaching, the claims of Jesus Christ are all in accord with our reasonable belief in the Incarnation.

The belief in the Incarnation is reasonable; it shews us how the higher life of God has been introduced into the lower world. God acts on a large scale in nature, but He does nothing *per saltum*, by leaps, and bounds, and sudden violent changes. There is an evolution in the union of the Divine Life with the first principle of our human nature. This life is represented as gradually working, like leaven, first in the Incarnation, then in regeneration, then in the resurrection, then in that "restoration of all things, whereof God spake by the mouth of His holy prophets which have been since the world began" (Acts iii. 21). The wicked are not made good or the righteous perfect by an arbitrary 'fiat,' but by the introduction into the universe of an adequate cause, a new principle of life. The Incarnation and its results are credible. The belief is a reasonable belief, a belief which exalts our conception of God, and of His Divine love and wisdom. It lifts us up out of our poor, unworthy ideas of God, and makes us know and feel that he is good, and that His mercy endureth forever. It is *reasonable* to act on such a belief.

THE RESURRECTION AND ETERNAL LIFE.—This follows, as a matter of course, from our belief in the Incarnation. "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts xxvi. 8.) The world in which we live existed for ages and ages before life was possible on its surface. At last life came. Was not that a startling change? Heat, electricity, magnetism, light, sound, gravitation, had all been in operation for perhaps millions of years, but there was no *life*. Suppose some pure spirits had been able to observe all this and to tabulate what they observed in a scientific manner. Suppose, further, that some of them had claimed inspiration and had steadily predicted that there was a *life* to come into this world, that the air, water, land, would teem with infinite varieties of living creatures, and that the highest order of these creatures, with bodies taken out of the dust, should become so glorious and intellectual, as to be able to measure the distance between the planets, and to analyse even the fiery vapours in the sun. Would not that have been as difficult an article of belief for those spirits, as is our belief in the resurrection of the dead and the life of the world to come? Past experience would have made the advent of life into the world improbable, but past experience would have been wrong, and the prophetic inspiration would have been right. When we are positively told by Jesus Christ that there will be a resurrection of the dead, and a life of the world to come, we do not think that we are unreasonable in giving credit to His word. He said, "My teaching is not Mine, but His that sent Me" (S. John vii. 16). "All things that I heard from My Father I have made known unto you" (S. John xv. 15). We look at the life, character, and wisdom of Jesus Christ and believe that He is a faithful and true witness, Who is to be trusted. There is no more reason in itself against a resurrection life to come, than there could have been in ages past against the advent of natural life. The advent of natural life could not have been discovered by the past experience of such intelligences as we have supposed, for the sake of argument, to have witnessed the history of the world through myriads of ages as it was cooling down. The resurrection life cannot be discovered by scientific researches, but it is credible, and belief in it is not unreasonable. Moreover the resurrection of our Lord Jesus Christ is thoroughly well authenticated. No one denies that the first Epistle to the

Corinthians was written by St. Paul. In that epistle he states that "If Christ be not risen then is our preaching vain, and your faith also is vain." He appeals to the testimony of nearly *five hundred living witnesses* who had seen Christ after He rose from the dead (1 Cor. xv. 6). It is incredible that St. Paul would have made such a statement, if the witnesses had not been forthcoming. Belief in the resurrection of Christ is reasonable, and if we believe in *His* resurrection, it is *reasonable* to believe also in our own.

THE BIBLE.—There is no reference to the Bible in the Apostles' Creed. The Church of England speaks of the Bible in the following words :—"Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."—(Article VI.). No theory of Inspiration is bound upon us, as an Article of Faith.

"The purely organic (that is mechanical) theory of Inspiration rests on no Scriptural authority, and, if we except a few ambiguous metaphors, is supported by no historical testimony. It is at variance with the whole form and fashion of the Bible, and it is destructive of all that is holiest in man and highest in religion.' These are the words of one writer. Now I will read you the words of another:—' It will not do to say that it is not verbally inspired. If the words are not inspired, what is ?' Now, who are these writers ? Who is this Secularist who thus denies the verbal Inspiration of the Bible? He is the greatest living authority on the history of the Bible, the Professor of Divinity at Cambridge, Canon Westcott, whose textbooks are used by all candidates for the ministry in our Church, and are almost universally studied by Nonconformists; and, I need hardly say, who holds the Inspiration of Scripture not less tenaciously than I do. And who is this theologian, this champion of the Faith, who so stoutly asserts verbal Inspiration as the theory held by Christians? He is the well-known Secularist writer of America, Colonel Robert Ingersoll. But what right has he to put into the mouths of Christians a definition of Inspiration which is so utterly unsubstantiated by Scripture, by historical testimony, repudiated by the greatest living theologians, and by the vast majority, if not the whole, of the educated Christian ministers in the world ?"

("The Theory of Inspiration by Rev. J. W. Wilson, Chaplain to the Lord Bishop of Exeter," p. 22.)

We may and do believe our Bibles to be the inspired Word of God, but we must not fashion for ourselves mechanical theories of Inspiration which cannot be proved to be true, and which the Church of God does not impose on us. We shall do well, if we find difficulty in understanding portions of our Bible, to consider these wise words of Bishop Butler :—

"From analogical reasoning, Origen has, with singular sagacity, observed, that *he who believes the scripture to have proceeded from Him who is the Author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature.* And in a like way of reflection it may be added, that, he who denies the Scripture to have been from God upon the account of these difficulties, may for the very same reason, deny the world to have been formed by Him." (Butler's Analogy. Introduction). We should believe and use our Bibles in the *reasonable* way indicated by our Church formularies and by our best theologians.

PRAYER.—Mrs. Annie Besant, in her Autobiography, uses these words : "I had entirely given up the use of prayer, not because I was an Atheist, but because I was still a Theist. It seemed to me absurd to pray, if I believed in a God, Who was wiser and better than myself. The all-wise God did not need my suggestions; an all-good God would do all that is best without my prompting. Prayer appeared to me a blasphemous impertinence, and for a considerable time I had discontinued its use. But *God fades gradually out of the daily life of those who never pray.* A God who is not a Providence is a superfluity. When from the Heaven does not smile a listening Father, it soon becomes an empty space whence resounds no echo of man's cry."

These sad words were answered by anticipation six hundred years ago by St. Thomas Aquinas, the great theologian of the thirteenth century. St. Thomas taught that prayers are not addressed to God for His information, but in order that *we* should not forget our need of Divine Succour. "Your Heavenly Father knoweth ye have need of all these things" (S. Matt. vi. 32.) But He wills that we should learn to submit our wills to His Will; and this we do when we present our desires to Him in prayer. God gives us many things unasked, but others He grants in response to prayer, for our sakes, that we may have the blessedness of fellowship with Him, and of recognising Him as the source of all our good St. Thomas Aquinas, Summa 2, 2, 83, 2)

Is not this a reasonable view of prayer? Mrs. Besant testifies that "God fades out of the daily life of those who never pray." It seems *reasonable* then that our Heavenly Father should have taught His children to pray, in order that they might "have the blessedness of fellowship with H.m," and not think of heaven as "an empty space whence resounds no echo of man's cry."

A second difficulty with respect to prayer has thus been stated by the Rationalistic Commentator, Dr. Kalisch:—"Ancient writers saw the difficulty, that different men of equal earnestness and piety often pray for opposite things, which the Deity cannot answer simultaneously. Some sailors, observe Lucian, pray for a North wind, others for a South wind, a farmer desires rain, a cloth-worker sunshine, and Jupiter is often uncertain,

hesitating in his decision "(Kalisch on Leviticus, vol. I. p. 433). It is sufficient to say in reply to this objection, that petitions are often addressed to governments by rival political partizans for "opposite things which the government cannot possibly grant simultaneously;" yet petitions to Parliament are not abandoned as vain and useless. It was said at the time of the Free Trade agitation that two petitions went up to London from Coventry in the same train. One was for Free Trade in corn, the other was for protection to the Coventry ribbon-trade. The petitioners asked for what they believed to be good, but the Government had to consider what was for the good of the whole nation, and they repealed the corn laws, but did not protect the ribbons. It is not unreasonable to pray for what we believe to be good, but every prayer is supposed to be offered in the spirit of our Lord's prayer in Gethsemane, when He said, "Father if Thou be willing remove this cup from Me; nevertheless not My will but Thine be done" (S. Luke xxii. 42). We do not dictate to God in prayer; we supplicate.

Another difficulty connected with prayer has been also stated by Dr. Kalisch in the following terms :—

"If every effect produced in the material world is the consequence of a commensurate physical cause to which it is intrinsically related, human supplications, sacrifices, fasting, or any other form of devotion, cannot possibly exercise any influence on the course of events, or on the destiny of man. There exists no conceivable connection between the one and the other. . . the ideas of prayer and a change in the course of natural phenomena refuse to be connected in thought."

This objection was also anticipated by St. Thomas Aquinas, who taught that prayer does not change the Divine order, but comes within it. It is one of the links in the chain of Divine causation, and it produces effects which would not be produced without it. He points out that human actions are the causes of some effects; and human actions are largely influenced by prayers. If you ask your servant to light the fire, your request, or prayer, is complied with, and a change in the course of some natural phenomena takes place at once; heat is liberated; light is produced; atmospheric conditions are changed. It is thus evident that the "ideas of prayer and a change in the course of natural phenomena" do *not* "refuse to be connected in thought."

In Mr. J. Cook's Monday Lectures the following words are attributed to Professor Tyndall :—

"I view nature, existence, the universe, as the key-board of a pianoforte. What came before the bass I do not know and do not care; what comes after the treble I equally little know or care. The key board, with its black and white keys, is mine to study." (Lecture on Hereditary Taints in Blood, p. 109).

Mr. Herbert Spencer has told us that, "We know with *absolute certainty* that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed." Now, if men of science teach us to think of the universe as the key board of a pianoforte, and, further, tell us that we may say with *absolute certainty* that we are ever in the presence of an *Infinite and Eternal Energy*; is it unreasonable for a Christian to connect the key-board with the Energy, and to say, I believe that this Energy is the Infinite and Eternal Energy of God, Who is the *Musician* seated at the key-board of the universe ? In prayer we do not ask God to break the laws of His instrument, but He can vary its harmonies at His pleasure. The Holy Ghost is called in the Bible the Finger of God, and He it is Who teaches us to pray; for, We know not how to pray as we ought; but the Spirit Himself maketh intercession for us; . . . *according to the will of God*" (Romans viii. 26). He teaches us to frame our petitions in accordance with the laws of the Divine Harmony. Why is it more reasonable to think of the universe as a musical instrument, turned by a handle, like a barrel organ, than to think of it as a pianoforte, controlled and touched by the omnipresent Spirit, Who is called in the Bible the "Finger of God ?" (S. Luke xi. 20; S. Matt. xii. 28). "The Spirit of the Lord (Who) filleth the world" (Wisdom 1.7), can vary the harmonies of his instrument at His pleasure without breaking His own laws. He understands the music of His own creation (Genesis 1, 2).

We may further apply this illustration to miracles, and regard them as notes in harmony with the Universal Law, but notes beyond our reach, our powers of using. A musician, seated at a piano of seven and a half octaves, might play for a long time without touching either the highest or the lowest notes. Extend the compass of the piano in each direction, and you see the key-board of the universe. There are some notes on this key board which *we* can touch. *We* can alter the course of events, and cause changes in the course of natural phenomena to some extent. Why is it unreasonable to believe that God can and will do more than we can do; can touch *all* the notes which are on the great key-board, but are far out of our sight and reach, and can move the wonderful correlated forces of the universe in answer to prayer ? A human father can and does answer the prayer of his child, who says to him, Father, play for me this or that tune. "*If ye being evil, know how to give good gifts unto your children, how much more shall your Father, which is in Heaven, give good things to them that ask Him?*" (S. Matt. vii. 11).

Our Religion is a reasonable Religion; it is based on a reasonable Faith. Let us then "hold fast the profession of our faith without wavering; for He is faithful that promised." Hebrews x. 23.

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"Freethought." No. 2. Vol. 1.

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SYDNEY

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Prize Essay Against Spiritualism.

MANY as have been the enthusiasts who have applied Archimedes' saying—"Give me but a spot whereon to fix my lever, and I will move the earth," to the moral as he to the physical world, ignoring with him that in truth motion was superfluous, and the marvel were not to move but to arrest, the list is apparently far from exhausted. Brahma, Buddha, Jahveh, Jesus, Mahomet, with their aides-de-camp, the Joshuas, Pauls, Hildebrands, *et id genus omne*, have all in turn, by the isms of which such names stand as embodiments or promulgators, paradoxically essayed, and at each failure in what was in reality to "arrest the rolling world," the Galileo spirit of the time has provokingly commented the "*e pur si muove*" and still it moves.

And now, in an age when the weak enthusiasm, which engendered and sustained all such attempts, is singularly absent—in an age of most critical enquiry—an age wherein the scalpel is as mercilessly applied to abnormal mental operations or characteristics as to the apparent paradoxes of physical nature—a fresh movement—Spiritualism—advances its claims as against the older ism, rejects its evidences, and dares our judgment with the allegation that its own aims are loftier and purer; its motive power more intense; its solution of vital questions, left unsatisfied by Christianity, more assured and unchallengeable; and as being the only faith form which can link society in one harmonious whole, and thoroughly satisfy those vague aspirations, that intense yearning for assured knowledge future state which has haunted man ever since man's brain first

conceived the idea.

At an era of philosophic disbelief in the old theological standards—era similar to that which existed at advent of Christianity—one of such energising in and by science—when every, no matter how stupid, faith expression is treated with magnificent, if semi-contemptuous, generosity of tolerance, and, in its thirst after factual knowledge, grateful for even smallest mercies—we ought not perhaps to repine if the experience of forty to fifty centuries simply teaches uncompromising denial of reality of all miraculous phenomena, and that the sum of our mental gain lies in an extended knowledge of the power of one mind over another. But while no bitterness may attach to our parting with the venerable delusions cherished by our grandsires, we have ever to be on our guard against the rise of similar, and imperatively bound therefore to challenge any such upon its appearance for its *raison d'être*. Equally are we bound by that fact, and the necessity of the case, to carefully examine these. But herein we have to discriminate as against a common misconception; we have to examine carefully, candidly, in truth and honour, but still by the methods established by experience, reason, and the laws of mental conditions—the methods of logician and jurist. Examination must be from the examiner's point, as defined by legal procedure, and checked by legal restrictions, and not from that of the advancer. To require us to proceed otherwise were as insane as to demand that in our commodity dealings we should go back by some centuries and decide a contested case of measurement by the yard as fixed *temp* Henry II. as the length of the sovereign's arm, and one of value by weight of coin, bar, or ingot, as *temp* Abraham, or constant assay, as *temp* Richard I. He who advances theory must produce proofs, cannot prescribe conditions; and if he accept not test by conditions of the time, such as he would himself consider just, and apply in other cases, must expect to be ruled out of Court, with judgment against him by default.

Now in some cases, and we find on investigation that Spiritualism urges this very point against Christianity's miracles, there is so great an antecedent improbability as to amount to impossibility in regard to phenomena; in others they prove themselves impossible by the nature of the case, or by the form of expression in which they are stated. But here we would prefer to quote from others, and in the matter of snail telegraphy (prior to electric telegraphy, and a proposal which even Mr. Robert Chambers deemed worth considering) Dr. Carpenter observes—"Did they (his audience) not judge in that case by the inherent impossibility? And if any number of people should tell them that they had seen it, would they believe it? He should not. In the case before them of Spiritualism there was so strong an improbability, he would not say impossibility, for a mind trained in scientific habits of thought as to what are called the higher phenomena, which are not only beyond ordinary expression but opposed to it, that nothing but an accumulation of the most cogent testimony could fairly justify our reception of them; and that cogent testimony required to be given, not by persons who have already committed themselves to a system, but by persons who are altogether independent. It would be all the better of course if they had been previously hostile, and they ought to be persons experienced in these enquiries." Again, "One must begin by a knowledge of the common tendencies to self deception and intentional deception, and it was only when these two factors were completely eliminated that we need begin to investigate in a scientific mode."

It was the wont of Gibbon, Strafford, and Webster, in examining the title, design, and subject of any new work, to set down the questions which they expected to be answered in it, the difficulties to be solved and the information imparted by it, and in similar mode must be our approach to Spiritualism. What it says, does, and is, must be our enquiry; in other words, we have to seek *its* origin, to ask its definition, to ascertain its mission, demand its evidences, note its paradoxes, criticise its defence, point out its inconsistencies and dangers, its pains and penalties, and indicate its goal. To do this with that fulness and thoroughness demanded by the importance of the subject, and the pretensions of its advocates, would require an exhaustive treatise, while all that can be attempted here is to outline the principle arguments, leaving the filling in and amplification to the research and reflection of the reader. Nor need our first step—Origin—detain us long; for though claimed by some of its upholders as a new "credal development," it is in reality one of the oldest of phases, as indeed has well seen, and claims Howitt. Though stretching over many centuries of time, the actual list needs no lengthened exposition; and running over the inspired lawgivers, seers, and prophets, from Moses to Malachi; glancing at the Indian Fakirs of the Mahometan Dervish; the African's Obi and medicine men; recalling the Possession cases in the New Testament, and accounts of the Visionaries of the beginning of the Christian era; recalling the Ecstatics of the Middle Ages, the Stigmata marvels, and the rivalling Levitation of holy recluses; shuddering at the Witches' era barbarities, and smiling at the Astrologers with their attendant spirit in glass bottle; and at the Jansenist and Jesuit miracle-mongers, with the profanely witty commentary on the royal decree, "*De par le roi, défense a Dieu; defaire miracle en ce lieu;*" with passing thought of the constant belief in workings of fairies and ghosts, and in the faculty of second sight";—we coin nearer to our own time in encountering the St. Simonians, Southcottians, Brothers', Swedenborgians, Shakers, and Animal Magnetism with its attendant Mesmerism and Clairvoyance, all claiming to be results of superhuman action, and in deed and word to be the outward visible sign of an inward spiritual working. Grim and ludicrous as is this chapter of

human life, it has the one balancing quality of having extended our knowledge of the power of one mind over another: whether that be deemed compensation sufficient for the atrocities perpetrated and the sufferings undergone during the inward spirit era, must be left to the individual reflection.

But although Howitt would appear to esteem the antiquity and universality of this belief as proof of its truth, it is evident, if only by Spiritualist argument against Christianity, that these are no proofs. No one now offers the universality of the belief in the immobility of the earth in proof, nor the universality of belief in the deluge; in fact, universality and antiquity are to be rather cited in proof of errors, as would appear to have made itself apparent to Fontenelle. He, who perhaps showed the strength of his Church's ordinary mode of instruction in telling us that, had he his hands full of truths, he would open but one finger at a time to permit one to escape, displayed no less its weakness and illogicality in assuring us that, given half-a-dozen agents, and sufficient time, he would not despair of making the world receive any faith, however intrinsically absurd, "since, once old, it is already sufficiently proved."

Thus far, then, might Spiritualism rest content if it will be satisfied with being old and derived; its ancestral line is lengthy, and it may even claim, not without reason, to be maintaining a standard held for long by Christianity, and abandoned only under that keen criticism from which Spiritualism itself appeals to shrink. It should surely be comfort sufficient, that, if it cannot lay claim to consideration on score of its youth, it carries, according to Fontenelle, its proofs in its age, and might therefore well be a little less acutely sensitive to comment, and still more to, as thought, neglect. Its exceeding complaint is now absence of or want of full investigation of its claims and evidences, and we are ever taunted with the "*avant de juger il faut essayer de voir.*" But it is not our fault if either our eyes are not strong enough to pierce the obscurity, or if the science of optics assures us of the absolute necessity of a microscope under the conditions for our test. And for the various modes of argument which we may employ, but to which Spiritualism objects, it is really hard to see how to approach such a subject, or why so keen objection should be made by Spiritualists to the employment in their case of the arguments which they so keenly urge against Christianity. As against this, these proceed to discuss the antecedent probability and credibility of the alleged miracles, the competency and character of the witnesses, and the consistency of the records; and, as these are the points which must be investigated in every case of this kind presented to our notice, it is extremely difficult to understand that excessive susceptibility, that touchiness and testiness manifested so often by Spiritualists when we proceed to our investigation, *if they are in reality firmly convinced of the truth of their ism.* Such feeling manifestation on their side is useless as it is injurious to them; as we have to try by certain acknowledged standards in reasoning, Spiritualists must show the falsity of such standards if the conclusions arrived at be not acceptable to them. If, for example, we try a case by the laws of physics, they are bound to show the general falsity of physical laws, or the peculiar falsity in each particular case; till that is done it is simply idle to demand our attention and good faith, and to challenge our methods.

As we all know, definition is in every branch of man's knowledge the true difficulty, and there is almost a quiet sarcasm in the fact that, even when we know something thoroughly; we are unable to accurately define it. Spiritualism is of course not exempt from the common weakness, and probably in her case too the coming struggle will be less upon the essential points of the belief than upon its definition. It is already a question whether the term should be "Spiritualism" or "Spiritism," and the greater clearness of the French tongue has settled it as the latter, notwithstanding the pathetic assurance of Mr. Peebles that the "al" implies "moral quality, purity of thought, and holiness of life." The general definition given by this lecturer is "the possibility and certainty of a present conscious communion with the inhabitants of the spirit world," and he broadly demands for this belief the startling number of eleven millions of adherents, and the most celebrated men and women in every age of the world down to the present. To this, without spending or wasting time in questioning or refutation, there is but to point out the significant reticence on his part as to these persons (referring here to living celebrities quoted) believing in this *in the sense understood and implied by him.* Again, in a meeting of the National Association of Spiritualists of Great Britain, the President (Dr. Gully, since so celebrated in connection with the Bravo case) remarked, "Their belief should be founded on facts only, and the recognised facts of Spiritualism were, he thought, reducible to two—first, the existence of the spiritual body after death, and second, the possibility of communication between spirits and the material world. What religion should be based on these facts was a question which every man had to settle for himself." Mr. Tyerman, again, has told us that upon death the spirit is received and welcomed by a kindred spirit, the good and the bad alike, but the bad had to pay the penalty for his offences in a spiritual house of correction; while Mr. Thomas Walker, descending to yet more minute particulars, has told us that there is no difference in the principle of immortality "between man and mosquitos, rats, mice, or the stinking snake-Mosquitos, like men, are immortal; and if you extinguish them here, you but send them to the spirit world to torment our brothers and sisters there," to which we may echo the former lecturer, "what a pleasing thing is that," and from which it legitimately follows that rats, mice, and mosquitos alike may enjoy conscious communion with their fellow inhabitants of the spirit world.

Perhaps the greatest point, at any rate the prior one, is as to the characters and capacities of the witnesses and recorders of the phenomena of a new belief system; and herein it is certainly peculiar to find the Spiritualist following in a well-known Christian argument, a proof which founds itself upon the lowness of origin, ignorance, and poverty of those witnesses. But, in the latter creed, the argument has no footing, and is based upon an assumption, for the founder, however humble his calling might appear, claimed to be of royal descent, and the practice of the Hebrews, of even the highest rank, in having their sons instructed in some trade deprives it of any value. Whatever their callings, the promulgators of the creed showed themselves far from ignorant, unlettered men. They appear to have been well versed in the current topics and disputations of the day, the past literature of their race. They did not promulgate their faith as something wholly original, but on the contrary argued it against a prevalent, and, in their opinion, erroneous mode of belief; as a sequence and a fulfilment. And since the claim of Spiritualism is that the first substantial good connected with it is a clear and positive demonstration of a future existence, thereby inferring the insufficiency of the Christian affirmation on that point, it will be necessary for the supporters of this last to revise their old procedure and abandon the ignorance ground. And this the more since incapacity may suppose want of veracity. "We are then at times plunged into the dilemma as stated by Arnold—" The question is, does either the belief of these things by a man of signal truthfulness, judgment, and mental power, in St. Paul's circumstances, prove them to have really happened—(writer should add, as he describes them)—or does his belief in them, in spite of their not having happened, prove that he could not have been a man of great truthfulness, judgment, and mental power?" Dr. Middleton would, like ourselves, have made short work, however, with this query; for he observes in his "Free Enquiry"—" With regard to which we must call to mind that the want of judgment alone may in some cases disqualify a man as effectually from being a good witness as if he wanted veracity too. For instance, Justin expressly affirms that he had seen the cells in which the seventy were shut up to the task of translating the Bible. Now it is certain there never were any such cells." This passage is surely of greatest force in applicability to many of the statements of Spiritualistic testimonies to phenomena. Finally, observes the *Saturday Review*, "When a traveller pretends to have received information about a strange distant country, our first step is to enquire whether he be sane and trustworthy. If we find him to be otherwise, it is quite unnecessary for us to discuss either the information he brings or objections to that information." There is but to add, to point this, that Spiritualism had obtained in many instances a better consideration had its upholders realised the necessity of scrupulous unchallengeable purity of character in the professing phenomena exponents. The contrary has been the case in the majority of prominent mediums, of which abundant legal evidence exists without necessity of specifying cases here; and when at each fresh case of exposure Spiritists urge that we ought not to condemn all for the fault of some, and that at times the offence has arisen from excess of zeal, it is impossible not to think them fully conscious, as men of the world, of the utter untenability of the pleas advanced.

Passing over consideration of the rather singular tendency of Spiritualism towards Roman Catholicism in relying upon authority—most striking contrast with the assertion of Messrs. Bright and Peebles of claiming "nothing by authority," and "acknowledging no infallible oracle," a few words may suffice upon the main definition of a clear demonstration of a future existence. It is not improbable that Spiritualism has been indirectly a result of the era of the Reformation. Former manifestations of it, with its eccentricities and excesses, had been, prior to that era, repeatedly condemned by the Popes, and it had perchance never have arisen but for the opening afforded by the destination of the soul question being left indeterminate at that period. The leaders of that movement had no wish to add to the already great complication by laying down too many rigid rules and calling upon the public faith, then in a state of transition, for adhesion to too much novelty at once. Roman Catholicism held by the old Egyptian dogma of an intermediate abode for the soul—purgatory—and Spiritualism, *teste* Mr. Tyerman, approaches to it in this respect. But between the Christian view and the Spiritualist there is the essential difference which may often be pushed to a *reductio ad absurdum* for the latter. Both believe in spirits—the one passive, the other active. Christianity formerly, too, believed in active spirits, ghosts, fairies, &c., but gradually abandoned the belief as science advanced; and even so analogy would lead us to think that Spiritual phenomena must pass away, nor survive test by physical science more than table-turning has that by Faraday.

With the commonly-urged objections to, and criticism upon, the phenomenalistic evidences of Spiritualism we cannot now occupy ourselves at any length; they have their weight, however, and have been very insufficiently met by the Spiritualist side. It were certainly to be expected that, in cases where the issues involved are momentous to many persons—indeed, awful—replies from spirit world should be befitting the occasion, in lieu of the triviality and levity which have generally characterised them. But the main observation hereon must be that the proof, if proof, and so far as it goes, is simply of the interest of the spirits in this world, and not of any of the conditions in the other. There is no real intercourse with this shown, no real information transmitted from it, and, not impossibly, the mediums might differ from each other so categorically in the descriptions, that the silence is the best course under the conditions. Then almost all manifestations occur under

circumstances of great mental excitement, sufficient to lead the sceptic examiner to forego his analysis and inevitable conclusion from pure charity. It must be acknowledged as impossible to try certain occurrences under such abnormal conditions of mind as it would be to treat the insane as responsible agents on those very points whereon they were acknowledgedly not so. Even Mr. Crookes, while telling us that phenomena cannot be produced at will, has also distinctly stated that Home, having introduced certain marvels, he (Mr. C.) devised scientific tests, and the next time, when those tests were applied, the phenomena were not reproduced. This, too, was the experience of Dr. Carpenter. And it is to be remarked that in 1874 Mr. Crookes denied that the occurrences were by or from spirits at all, but by or from occult powers in the medium—a thing which, if granted and true, is sufficient to at once dispose of mediumistic proofs so called. In such case, and in most of the evidences, this is the fact—some peculiar doings and conditions of mortals are held as evidence of another life; a future is evidenced by the present.

As before seen, the argument for Spiritualism in immortality—since spirituality, immateriality, immortality, are in this case convertible terms—has been allowed to extend even beyond the brute down to the insect world. Some similar belief and sentiment akin to that before mentioned of Mr. Walker, may have given rise to the Arab's dislike to the summary extinction of the vermin haunting his person—truest charity for his brothers in the spirit-land. But the force of reason will not allow us to stop at extension of this principle to insect life, and we must concede it to the clothes we wear, to our utensils, furniture, and to every conceivable thing, in short, which serves for our use or conduces to our pleasure. In every statement of phenomena, every appearance of vision, this is indeed unwittingly assumed and granted; and needs there more than allusion to it to recall the *ad absurdum* point? We have next the cases of materialisation, simple visions, either of whole bodies or parts, &c, and these supported by testimony of all ages, according to Mr. Peebles. But there is a wide distinction to be drawn between the older and the modern cases of visions or appearances. In the ancient ones it was invariably the body which was resuscitated, and the argument was held for bodily resurrection; in the modern ones it is a spiritual resurrection. It is perhaps ignored that the majority of the Fathers were opposed to this idea of visions or ghosts, and to that of any spirit communication with earth. The materialisation process, with its explanatory statement that, besides the body, the spirit possesses a covering semi-material (fluid) in use when the bodily garment is laid aside, is utterly incomprehensible under our present knowledge and reason conditions. But when we look further, and push on this argument to its legitimate conclusion—when we perceive that it includes again materialisation (possible) of all that we have employed and destroyed, used and abused—that it entails the supposition of a complete state of spiritual-material society in the other world, with its tools, weapons, manufactories, and the whole physical paraphernalia of man—would it not be an insult to human intelligence to dwell an instant longer upon it.

One of the gentlemen lecturers before quoted has told us that, "on enquiry, we should find there were phenomena, that these phenomena were guided by an intelligence, and that the intelligence was human;" and in expressing our for once cordial concurrence of opinion with the speaker, we wish neither to accuse him of *naïvete*; nor that ourselves be accused of irony. In sober earnest, the question—Spiritualism—depends upon phenomena for evidence, and those phenomena have assuredly up to the present evidenced a guiding intelligence that has been human, and only human. Now, the first question in regard to phenomena is whether they are dignified and worthy of their end as assurances of immortality, and the answer can but be emphatically in the negative. Passing by the numerous contradictions of statements by mediums as either not fact or gross exaggeration—as, *e.g.*, by Lord Brougham and Sir David Brewster—to Home's assertions, let us ask, what is there possibly of the dignity of the subject, or of human or spirit nature, in tricks which Indian jugglers can far outshine? or in such alleged feat as Home's elongation to six feet nine, and following contraction till his waistcoat came quite down to his hips? What proof of spiritdom or immortality in display of a foot or two of a man's linen? And we are entitled to ask—since Spiritualists are so susceptible as to belief being rendered to their *bona fides* in intent, their capacity, &c, in investigation and statement—why they never yield the same credence, as they themselves ask, to those who perform precisely similar phenomena, yet distinctly assert themselves not to be believers nor mediums? If, again, the phenomena be real, they are then miracles, and the Spiritualist is called upon to demonstrate possession by matter of some properties not hitherto deemed to belong to it, and opposed to its general condition. If they reply that they do not suppose these opposing properties displayed by matter through any power of its own, but by the operation (will power) of an external superior force, then they must meet the case of the Christian alleged miracles. It is for the Spiritualists to say why they ascribe effects to insufficient causes (as to spirits so-called, and not to God), and if they hold the alleged causes sufficient and co-efficient, to show why they should not be termed Polytheists. We must bear in mind that by explaining and palliating gross contradictions so oft-occurring in phenomena, they acknowledge human judgment as the standard or arbiter, and the right of a majority, and this is immeasurably against them. Hume's argument tells equally against their procedure, in that no human testimony can establish that which is, as stated, above all human testimony; the testimony *must be divine*, and thus Spiritualism must run the same

career as Christianity to extricate itself from its difficulties, and make its founder a god-man, an incarnation of the Deity. Everything that has yet taken place as phenomena has been explainable on material grounds, and accepted on unsatisfactory evidence or rather testimony. It can be safely judged from a distance; and to ask us to suspend judgment until we have experienced the said phenomena, is an old device—it is, *de facto*, asking the concession from us that the phenomena occurred *in the sense claimed*, and requiring us to reason as to the causes. It is another device to excuse one's own want of knowledge by accusing that of adversaries, and hence the stereotyped reply, "we do not know what matter is in its properties : "but we do on the contrary know what that is which we call matter, and the properties which distinguish it. The whole question turns, in fact, upon what we understand by "matter" and "spirit." Are there two such things ? are they essences, substances, or conditions ? are they identical in kind, but differing in degree ? So far as Spiritualism attempts proof, it proves the last alone—that all we know is what we term matter, and that so-called spirit is this matter. Universal ancient thought knew nothing of this arbitrary distinction between spirit and matter; it believed but in one universal substance, typified at a later day in its million changes by the name Proteus; but, at any rate, whatever we deem it, however we may describe the vital principle of the visible universe, we shall one day thank Spinoza for recalling the thinking world to the ancient position, and to the daily more perceptible rational idea, as refuge against faith-superstitions of every class—"Quod supra nos nihil ad nos."

Alfred Mallalieu.

Morality Without the Bible.

WHAT is morality ? If, as orthodox Christians assert, morality is impossible without the Bible, and if it be a fact that if the Bible were "taken away from the people," or, in plainer and more ingenuous language, deprived of its infallible and God-created character, then morality would lapse altogether and have its place taken by its opposite, immorality; it follows that this "morality" is a something foreign to nature, and not inherent to it, and was imported into the world specifically by the Bible, and thus dates its origin definitely from the day on which certain writings were first bound together in one book and called by that name. This, no doubt, seems a very hard and forced provision to be constrained to accept, but it cannot possibly be denied that it is the natural and legitimate corollary to the assertion that morality is impossible without the Bible; and by no amount of specious word-twisting, or point-disguising sermonising and book-writing, can the predicament be evaded. Thus, if these orthodox Christians desire to ground their position on a basis of certitude, it is incumbent upon them to show that, previous to the time when the Bible was first given forth to the world, morality was the x of the social problem—the unknown quantity; or, at all events, did not exist as a general element, more or less developed in different subjects. Now, to me, to be called upon to deny this seems an insult both to the understanding and the acquired knowledge; and the impossibility of proving it, or, I should rather say, the manifest falsity of it, ought, to any rational mind, to be sufficient conviction that morality without the Bible is not impossible in these latter days. This consideration should be brought to the minds of that large section of the people of liberal tendencies who, while admitting that there is much in the Bible which could, and should, be dispensed with, yet, on the score of what they call "expediency"—like Protagoras of old—deem that, for the sake of society, certain doctrines should be upheld, and thus deprecate "depriving the people of their Bible." If any connected scheme of morality could be gathered from the Bible as a whole—which is not easy, for, to quote the words of Theodore Parker, it teaches "two forms of religion which widely differ, set forth and enforced by miracles; the one ritual and formal, the other actual and spiritual; the one the religion of fear, the other of love; one final, and resting entirely on the special revelation made to Moses, the other progressive, based on the universal revelation of God, who enlightens all that come into the world; one offers only earthly recompense, the other makes immortality a motive to divine life; one compels men, the other invites them; one half of the Bible repeals the other"—it would be found that it differs little from what had passed current for morality throughout the world, among those who made the subject a study, from the earliest times of which history takes cognizance. Buckle, in his "History of Civilization," says—I am not quite sure that I quote the exact words—"If any one says that Christianity gave to the world any new element of morality to which it was before a stranger, he either makes the assertion in entire ignorance of the whole matter, or else he knowingly mistakes the facts to further his own ends;" and although I do not entirely agree with this, it is undoubtedly true of those great essentials, or first principles, as Truth, Justice, Temperance, &c., from which all that is included in the term "morality" springs, and of which Miss Cobbe, in her essay, "Darwinianism in Morals," wrote—"The axioms of ethics, like those of geometry, are necessary truths known to us as facts of consciousness. The morality of Socrates, Plato, Zeno the Stoic, and many other of the Grecian philosophers, is far superior to that of Moses or David, equal to that of Isaiah, and falls little, if any, short of that of Christ.

The same may be said of the sacred writings of the Eastern nations, the Rig-Veda of the Brahmans, the Zend-Avesta of the Zoroastrians, and the Tripitaka of the Buddhists—all of them infinitely older than the Bible, and the first and oldest preserved writing that humanity has produced. Listen to a quotation from the last-named, which was written six hundred years before Christ:—"Conquer anger by mildness; evil by good; falsehood by truth. ... Be not desirous of discovering the faults of others, but zealously guard against your own. . . . Abstain from foolish conversation, and from betraying the secrets of others. Abstain from coveting, from all evil wishes to others, from all unjust suspicion. To be free from sin, be contented, be grateful, subject to reproof, having a mind unshaken by prosperity and adversity. He is a more noble warrior who subdues himself than he who in battle conquers thousands. ... All the religion of Buddha is contained in these three precepts : purify thy mind, abstain from vice, practice virtue." I fancy there is more true morality in these few sentences than is to be found in the ten commandments of Moses; or, for the matter of that, as much as in the whole of the Old Testament; and if such sentiments could exist, and be given expression to, antecedent to the existence of the Bible, it is surely absurd to deny that they are independent of that work.

But to return to the fundamental question : What is morality ? To this question innumerable answers have been given at different epochs of the world's history, according to the development and bent of the individual intellect. Plato asserted that the faculty of distinguishing right from wrong came direct from the soul, and was simply the recollection of what it—the soul—had seen when it abode with the gods, before it was incarnated in the body. The Sophists, led by Protagoras, said that there were no such things as right and wrong by nature, but only by convention. Zeno the Stoic derived his impressions directly from Nature, saying that the only true formula for morals was to live harmoniously with her. Of the two great rival schools of philosophy which have agitated the modern world, the Intuitionists—as Descartes, Spinoza, Kant, and Schelling—assign a knowledge of right and wrong to certain innate ideas imprinted on the mind, they do not pretend to say how; while their opponents, the Sensationalists—as Locke, Hume, Bentham, and Condillac—declare it to be derived only from experience. Among the explanations given by those of to-day, the Utilitarians—as Darwin, Mill, and Spencer—say, in the words of the latter, that the moral sense is nothing but the "experience of utility organized and consolidated through all past generations; " that is to say, the earlier types of man had no incentive to action other than self-interest, and that this self-interest gradually led them to see that good and moral actions always paid best in the end; in fact, that "honesty is the best policy;" and thus a moral sense, or a knowledge of right and wrong, became eventually permanently established, and the social instincts which were the original springs of action, have been slowly converted into elements of our nature. Another section, the orthodox Protestants, assert that such a knowledge can come only from God through the Bible; a third that an infallible Pope is the only true interpreter; a fourth, the Theists—as the late Theodore Parker and Miss Cobbe—that, in the words of the former, if "we set aside the body with its senses as the man's house, having doors and windows—if we examine the understanding, which is his handmaid—if we separate the affections which unite man with man—we discover the moral sense by which we can discern between right and wrong, as by the body's eye between black and white, or night and day; and behind all these, and deeper down, beneath all the shifting phenomena of life, we discover the Religious Element of man;" and this Religious Element it is which decides everything; while a fifth, the Spiritualists, mostly ascribe all such knowledge directly to the promptings of the spiritual individualization—a doctrine that differs but little in effect, though much in fact, from the Innate Ideas of the Intuitionists.

Now, to me, it appears that if we leave out the theories of the Protestants and the Catholics as altogether too absurd and too illogical to admit of any ratiocination, there is an element of truth in all these conceptions. That there is truth in that of the Utilitarians cannot possibly, to my mind, be doubted; the evidence in its favour is altogether too overwhelming to allow of its being scouted on the score, as Miss Cobbe puts it, "that these doctrines (those enunciated by Darwin in his 'Descent of Man') appear to me simply the most dangerous which have ever been set forth since the days of Mandeville." The question I apprehend is, not whether they are dangerous, but whether they are true. That they were true of the earlier types of man cannot, I think, be called into question, but that at some period of development in that vast "class of intelligences which lies between baboons and philosophers," they have been superseded by something higher, is, to say the least of it, highly probable—or, perhaps, to put it more correctly, that the moral sense originated from utilitarianism has coalesced with that proceeding from a higher and more refined source, and the two, acting together, seem as one. The proof of the truth that is in them may be found at this present day among different races of men with whom customs originally of a utilitarian character—though they have now long lost even this quality—have become engrafted in and interwoven with the very nature of the race, and are deemed to be highly moral, although in effect the very opposite. In a paper of this sort it is impossible to give lengthy instances, but it must be generally admitted that among different races the moral sense admits of different interpretations being placed upon the same action; and it is therefore obvious that if they all had the same origin, that origin could not have been derived from anything external to the experience; that it could not have been intuition, or any

higher faculty, that would only inculcate an immutable standard of right and wrong; and that therefore it must have been utilitarianism by which, in different countries, and under different circumstances and conditions, the promptings of self-interest gave different complexions to the same action, and thus it became to be estimated as both moral and immoral by different peoples.

To ascribe what passes for morality among the Dahomeans, with whom murder is a virtue; among the Andamanese, the Fuegians, and others, with whom promiscuous intercourse is perfectly moral; among the Maoris, with whom to steal is, under some circumstances, a virtuous action—to any higher source than to utilitarianism grown into a custom, appears to me the height of absurdity. On the other hand, savage and uncivilized races may be found whose domestic life is in the highest degree moral, as the Zulus, among whom, with the exception of polygamy and the right of the king over life; crimes, such as we regard them, do not exist, and a more honest, truthful, and chaste race is not to be found, as I can affirm from years residence among them. But that this morality does not arise from intuition is proved by the fact that when they are educated and taught "Bible truths," they immediately become immoral; and, like the English mistress, who puts into her advertisement, "No Irish need apply," the "Natal mistress says, "No Christian Kaffir need apply," for when Christianised the men are thieves and the women unchaste.

Good and evil, therefore, as the conceptions of them are formed at various stages of man's evolution, must evidently have been derived from utilitarianism. "Good," said a barbarian to a French missionary, "is when I take my enemies' wives. Evil is when he takes mine." As Miss Cobbe says, "The man who has no higher sense of goodness than this is as incapable of feeling Divine goodness as a table or a door is incapable of feeling the benevolence of its owner."

To venture upon a surmise as to the exact period of human development at which the utilitarian conceptions of right and wrong became commingled with, or subsidiary to, those derived from a higher or spiritual source, is, of course, not my purpose here, were it even practicable. The fact of the matter probably is, that the process was a gradational one, and that as the intellectual activity demanded by the increasing spread of what we call civilization enlarged and strengthened the cerebral organs, in an exactly equal degree were the spiritual essences individualised, or, at all events, were enabled to influence the workings of the mind—a supposition which would at the same time account for the growth of the "Religious Element in man" of the Theists. Indeed, so far do I believe this to have been the case, that I do not hesitate to avouch my settled conviction, however much it may startle most, that even at this present day, and among civilized nations, the spiritual essences in many people are not yet individualised—or, in other words, that many members of both savage and civilized communities are nothing more than animals in human shape.

I have left out of these considerations the theories of the Protestants and the Catholics as too absurd and illogical to admit of ratiocination; because I believe that every rational man who gives his mind fully to the subject, with an earnest desire to arrive at the truth, must come to similar conclusions, although he may not deem it expedient to acknowledge it, believing perhaps that that "depravity" which he has been taught to look upon as inherent in human nature would lead people, if "deprived of the Bible," into all sorts of excesses and immoralities. To such an one I can only say, "Try it; " try to believe in the sublimity of humanity, and that man, even in the lowest phase, and even in that class mentioned in the last paragraph, is, in the words of Andrew Jackson Davis, "a creature of infinite possibilities." Even an animal is easier taught by kindness than severity; even a child is more readily put upon good behaviour through love than through fear. Is it, then, only full-grown men and women, in full possession of their faculties—and aided by the promptings of the etherealised part of their nature—that require to be kept in check by threats of punishment and hopes of reward lest they should break out into the wildest orgies of immorality and wickedness? Away with such a soul-debasing belief!—away, I say, with such a degrading, humiliating conception of the handiwork of the Great Author of the Universe! Go forth into the summer air, and, with the sweet-smelling breeze playing softly on your cheeks, look around at the graceful waving trees, the beautiful multi-coloured flowers, the rippling spray-tossing streams, and the eye-soothing slopes of velvety grass, and then dare to say that they have no purpose, or that that purpose is not good. Look down at the busy ants rushing hither and thither in orderly system, working each for the good of his fellow, without tumult or riotous behaviour, and then remember that they, at all events, require no Bible to keep them from wrong-doing. Place your hand upon your heart and note its beatings, and then try and convince yourself that the Power that set that going and keeps it going did so, and does so, for a purpose, and that that purpose is good. And, finally, look forth upon a throng of your fellow-creatures assembled on a public holiday to enjoy the wonders of the Exhibition, and then dare to say that they are all totally depraved, and without threats would take to smashing everything they saw, and rioting in the profundity of immorality—dare to say that in thus sending them forth into the world God has not a purpose, and that purpose is not good.

After thus endeavouring to show that morality is not of the Bible, and is therefore possible without it, let me ask if the morality of the day ever was the morality of the Bible? It is frequently asserted that the Bible has

"stood the shock of ages," and without endorsing this, I would only point out that, if it be true, it is proof positive that the morality of the time being is not the morality of the Bible; for I opine that no one would venture to assert that what passed for morality five hundred years ago would do so to-day, or that what did duty for it even one hundred years ago would do so now; nay, I even question if any one would aver that the morality of twenty-five years ago would pass muster to-day. If this be so—it will, of course, be understood that I refer to the morality of the masses, and not to the conceptions of genius, which are never accepted by the masses until long after their emanation—it is manifest that the morality of the day is not derived from the Bible, but is altogether independent of it, being in fact the outgrowth of the general volume of knowledge and intellectual development which has been acquired at the period referred to. I will go further than this, and say that if any one in this our day, in Sydney or London, were to practice the morality of some parts of the Old Testament, he would find himself at issue with the laws of the country; and the conflict between the laws of the country and the laws of God, as illustrated in the Bible, would result in the offender against the former, and the believer in the latter, being relegated to the lock-up to reflect at his leisure on the startling anomaly.

George Lacy.

Francis W. Newman.

AMONG the glorious band termed infidels by the believers in a religion of magical metamorphosis and incantation, no name stands higher at the present day than that which heads this page. Thomas Carlyle has a wider reputation and a more authoritative position in the literary world; Darwin, Tyndall, Huxley, and Wallace are better known to scientific investigators; Emerson has a grander following of discipleship, and Spencer leads with more decisive sway in the realms of philosophy; but for a pure and unassuming life of fidelity to conscience, and lofty moral and religious teaching, the author of "Phases of Faith," "The Hebrew Monarchy," "The Soul: its Sorrows and Aspirations," and "Theism," has no superior. Many who, like myself, became acquainted with his works more than a quarter of a century ago, would fail in attempting to express the grateful reverence with which he is regarded. With the exception, perhaps, of Theodore Parker's "Discourse of Matters pertaining to Religion," and Greg's "Creed of Christendom," I know of no treatise in the English language which can so satisfactorily be placed in the hands of a youth struggling to escape from the coils of superstition as "Phases of Faith, or Passages from the History of my Creed," by Francis William Newman.

The name of John Newman, of the London banking firm of Rams-bottom, Newman, and Co., will remain known to English history as that of the father of two men so widely different, yet so distinguished, as John Henry and Francis William. The marked way in which the careers of these two have been concurrent with, and typical of, the religious conflict of the nineteenth century, has frequently been pointed out. Both were too great to find rest in the Established Church groove in which they were placed. Both had spiritual promptings transcending the Rubric and overtopping the Thirty-nine Articles. Both sought ardently, with the whole strength of fervent natures, for truth; but the elder was impelled to look for it in authority born of human organization, the younger in the study of universal law. One brought his doubts to the test of Church dogma: the other to that of Nature. Both felt Protestantism sliding away from them like ice, melted by the heat of their own fervid aspirations; the one was left hanging by the venerable but tattered skirts of the Papacy; the other clinging to science and living present-day inspiration. John Henry has reaped his reward, by being elevated to the rank of a prince of the organization to which he surrendered his soul; the other stands untitled, but approaching that higher life where a Crown of Light and an opening for fresh service, transcending any mundane possibilities, await him.

The Newman of Freedom, born on June 27th, 1805, was educated at a private school at Ealing, and at the age of seventeen was admitted a commoner of Worcester College, Oxford. He passed as a "double first" on taking his B.A. degree four years afterwards, and was made a Fellow of Balliol College. He held this fellowship until 1830, when the time came for him to accept his M.A. degree. But in these years he had been acquiring spiritual progression in such a fashion as to preclude the possibility of further University honours, or the Church preferment which was marked out for him. From the moment he entered Oxford, his mind had been working in the direction of greater spirituality and less slavery to the letter of Scripture and to Church tradition, in religion, than he found manifested by those whom he had been taught to hold in esteem. One of the dogmas which claimed his early attention was that relating to infant baptism. After describing the growth of his opinions on this question in his "Phases of Faith," he has the following remarks, which are most interesting, as showing the early beginning of that divergence between his views and those of his brother, which has now extended to antipodean dimensions:—

"Here also, as before, the Evangelical clergy whom I consulted were found by me a broken reed. The

clerical friend whom I had known at school wrote kindly to me, but quite declined to solve my doubts; and in other quarters I soon saw that no fresh light was to be got. One person there was at Oxford who might have seemed my natural adviser : his name, character, and religious peculiarities have so been made public property, that I need not shrink to name him—I mean my elder brother, the Rev. John Henry Newman. As a warm-hearted and generous brother, who exercised towards me paternal cares, I esteemed him, and felt a deep gratitude; as a man of various culture and peculiar genius, I admired and was proud of him; but my doctrinal religion prevented my loving him as much as he deserved, and even justified my feeling some distrust of him. He never showed any strong attraction to those whom I regarded as spiritual persons; on the contrary, I thought him stiff and cold towards them. Moreover, soon after his ordination, he had startled and distressed me by adopting the doctrine of baptismal regeneration; and in rapid succession worked out the views which I regarded as full blown "Popery." I speak of the years 1823-6. It is strange to think that twenty years more had to pass before he learnt the place to which his doctrine belonged.

In the earliest period of my Oxford residence I fell into uneasy collision with him concerning Episcopal powers. I had on one occasion dropt something disrespectful against bishops or a bishop—something which, if it had been said about a clergyman would have passed unnoticed; but my brother checked and reproved me—as I thought very uninstrucively—for "wanting reverence towards bishops." I knew not then, and I know not now, why bishops, *as such*, should be more revered than common clergymen; or clergymen, *as stick*, more than common men. In the world I expected pomp, and vain show, and formality, and counterfeits; but of the Church, as Christ's own kingdom, I demanded reality, and could not digest legal fictions. I saw round me what sort of young men were preparing to be clergymen; I knew the attractions of family "livings" and fellowships, and of a respectable position and undefinable hopes of preferment. I farther knew, that when youths had become clergymen through a great variety of mixed motives, bishops were selected out of these clergy on avowedly political grounds; it therefore amazed me how a man of good sense should be able to set up a duty of religious veneration towards bishops. I was willing to honour a Lord-Bishop as a peer of Parliament; but his office was to me no guarantee of spiritual eminence. To find my brother thus stop my mouth was a puzzle, and impeded all free speech towards him. In fact I very soon left off the attempt at intimate religious intercourse with him, or of asking counsel as of one who could sympathise. We talked, indeed, a great deal on the surface of religious matters, and on some questions I was overpowered, and received a temporary bias from his superior knowledge; but as time went on, and my own intellect ripened, I distinctly felt that his arguments were too fine-drawn and subtle, often elaborately missing the moral points and the main points, to rest on some ecclesiastical fiction; and his conclusion to me was so marvellous and painful, that I constantly thought I had mistaken him. In short he was my senior by a very few years; nor was there any elder resident at Oxford accessible to me who united all the qualities which I wanted in an adviser. Nothing was left for me but to cast myself on Him who is named Father of Lights, and resolve to follow the lights which He might give, however opposed to my own prejudices, and however I might be condemned by men. This solemn engagement I made in early youth, and neither the frowns nor the grief of my brethren can make me ashamed of it in my manhood."

"Phases of Faith," 5th Edition, p. 7.

It was in the spirit manifested in these concluding sentences that Francis William set out in his search for truth; it is in this spirit he has abided to the present day. Authority, merely as such, he quietly set at nought. Upon every doctrine presented to his notice, the question with him has been, not "Who formulated it?" but, "Is it true?" tested by comparison with the admitted facts of God's universe. "Is it not," he asks, "historically manifest that *Authority* has been the bane of Christendom?—authority, which, when established as a Church rule, means that we are to prefer sense to conscience—ostensible presumptions to spiritual insight; that we are to subject our mature to our immature convictions—progressive knowledge to some fixed standard in the past. To set up other men's inspiration as our law is to disown that teaching of God to which alone they owed their eminence. Christians were certain to degenerate the moment they began to worship apostles, and books, and church-rules, and precedent, and tradition, and thus to sip at other men's buckets instead of drawing living water from the true fountain—God himself."

"The Soul: its Sorrows and its Aspirations."—8th Edition, p. 161.

Having travelled far along the road towards spiritual freedom, he found himself, then, in the year 1830, brought face to face with the important question : "Can I subscribe to the bondage of the Church for the sake of worldly advancement?" In some shape or other, and at some portion of his career, this is the question which is presented for decision to every Freethinker, and ever has been, throughout the ages. The World or Conscience? Mammon or God? Woe to those who violate conscience at this stage of growth, but happiness and ever-increasing capacity for usefulness to all who at this supreme moment decide aright, and abide by the dictates of their higher nature.

"Tis an assured good
To seek the noblest; 'tis your only good,
Now you have seen it; for that higher vision
Poisons all meaner choice for evermore."

George Eliot.

Newman did not hesitate long. He declined to take another degree, resigned his fellowship, and once for all turned his back on the "primrose path," which for him would have led, almost indubitably, to the highest ranks of the Episcopal Bench. It was some time after this before he could rid himself of all the mental fetters which had been heaped upon him in his youth, and he travelled for a while as a sort of "Christian unattached" in connection with a missionary enterprise which had been entered on among the followers of Mahomet. Here is one of his instructive experiences :—

"While we were at Aleppo, I one day got into a religious discourse with a Mahomedan carpenter, which left on me a lasting impression. Among other matters, I was particularly desirous of disabusing him of the current notion of his people, that our gospels are spurious narratives of late date. I found great difficulty of expression, but the man listened to me with much attention, and I was encouraged to exert myself. He waited patiently till I had done, and then spoke to the following effect: 'I will tell you, sir, how the case stands. God has given to you English a great many good gifts. You make fine ships, and sharp penknives, and good cloth and cottons; and you have rich nobles and brave soldiers; and you write and print many learned books (dictionaries and grammars); all this is of God. But there is one thing that God has withheld from you, and has revealed to us, and that is the knowledge of the true religion, by which one may be saved.' When he thus ignored my argument (which was probably quite unintelligible to him), and delivered his simple protest. I was silenced, and at the same time amused. But the more I thought it over, the more instruction I saw in the case. His position towards me was exactly that of an humble Christian towards an unbelieving philosopher; nay, that of the early Apostles or Jewish prophets towards the proud, cultivated, worldly-wise, and powerful heathen. This not only showed the vanity of any argument to him, except one purely addressed to his moral and spiritual faculties, but it also indicated to me that Ignorance has its spiritual self-sufficiency as well as Krudition; and that if there is a Pride of Reason, so there is a Pride of Unreason. But though this rested on my memory, it was long before I worked out all the results of that thought."— *Phases of Faith,* 5th Edition, p. 32.

Shortly after his return to England came the saddest portion of his career, that dire estrangement from those near and dear to him which Jesus and other religious reformers tell us awaits all who follow the highest promptings of their spiritual nature:—

"The Tractarian movement was just commencing in 1833. My brother was taking a position in which he was bound to show that he could sacrifice private love to ecclesiastical dogma; and, upon learning that I had spoken at some small meetings of religious people (which he interpreted, I believe, to be an assuming of the priest's office), he separated himself entirely from; my private friendship and acquaintance. To the public this may have some interest, as indicating the disturbing excitement which animated that cause; but my reason for naming the fact here is solely to exhibit the practical positions into which I myself was thrown. In my brother's conduct there was not a shade of unkindness, and I have not thought of complaining of it. My distress was naturally great, until I had fully ascertained from him that I had given no personal offence. But the mischief of it went deeper. It practically cut me off from other members of my family, who were living in his house, and whose state of feeling towards me, through separation and my own agitations of mind, I totally mistook."— *Phases of Faith,* 5th Ed., p. 34.

This estrangement from his relations and dearest friends went on *pari passu* with his spiritual growth. The disagreement which caused him the greatest pain was with a clergyman to whom he was devotedly attached. "I adored him, and could have given him my right hand or my right eye—anything but my conscience." To be rejected in consequence of his "heresy" by a man of whom he could write in these terms was a sore trial. How it affected him we learn from the following passage—in his truthful history :—

"I was in despair, and like a man thunderstruck. I had nothing more to say. Two more letters from the same hand I saw, the latter of which was to threaten some new acquaintances who were kind to me—(persons wholly unknown to him)—that if they did not desist from sheltering me, and break off intercourse, they should, as far as his influence went, themselves everywhere be cut off from Christian communion and recognition. This will suffice to indicate the sort of social persecution through which, after a succession of straggles, I found myself separated from persons whom I had trustingly admired, and on whom I had most counted for union—with whom I had fondly believed myself bound for eternity—of whom some were my previously-intimate friends, while for others, even on slight acquaintance, I would have performed menial offices and thought myself

honoured—whom I still looked upon as the blessed and excellent of the earth, and the special favourites of heaven—whose company (though oftentimes they were considerably my inferiors, either in rank or in knowledge and cultivation) I would have chosen in preference to that of nobles—whom I loved solely because I thought them to love God, and of whom I asked nothing but that they would admit me as the meanest and most frail of disciples. My heart was ready to break : I wished for a woman's soul, that I might weep in floods. Oh, Dogma! Dogma! how dost thou trample under foot love, truth, conscience, justice! Was ever a Moloch worse than thou ? Burn me at the stake; then Christ will receive me, and saints beyond the grave will love me, though the saints here know me not. But now I am alone in the world; I can trust no one. The new acquaintances who barely tolerate me, and old friends whom reports have not reached—if such there be—may turn against me with animosity to-morrow, as those have done from whom I could least have imagined it. Where is union ? Where is the Church which was to convert the heathen ?—" Phases of Faith," 5th Ed., p. 36.

It took Newman many years to work himself clear of the "faith at second hand" with which he had been innoculated in youth, and out into the open presence of God in the grand domain of Nature. But at last he was free, and in the year 1850 gave to the world, for the benefit of his race, that history of his experiences to which I have made frequent reference. It was followed by other publications of similar tendency, and by a vast array of scientific, historical, and reformatory treatises, sufficient of themselves to make a brilliant reputation. In the year 1846 he was appointed Latin Professor in University College, London, a position he resigned in 1863. He is still a voluminous contributor to the best periodical literature of the day, and takes an active interest in all movements for the amelioration of the conditions surrounding his less fortunate fellow-creatures. That he has been hugely misrepresented, abused, and vilified by Christian antagonists, is but to say, in other words, that he is a faithful reformer, and an outspoken worshipper of his highest ideal of Truth, Wisdom, and Love. Few have attempted to answer his arguments; multitudes have condemned the fashion of their presentation, and assailed their presenter. The correctness of the following observations, which he advances in the preface to the second edition of his "History of the Hebrew Monarchy," will be recognised by all who attempt, at however great a distance, to follow in his footsteps:—

"In opposing and exposing notions which other people hold sacred, it is perfectly impossible to please them as to the mode. They always persuade themselves that it is the mode which they dislike, but it is really the substance of the thing. Speak in plain, simple, true words, and it is called coarse, rude, unfeeling, irreverent; speak by gentle allusion, or say only half of what you might say, and it is called a sarcasm or a sneer, and is probably derided also as tame and weak. Deal with the argument gravely and strongly, and you are thought overbearing and hard; treat it lightly (if it seem to be light in itself), and you are called flippant, contemptuous, superficial. I very much regret this universal tendency of idolaters to defend themselves by arbitrary querulousness; for they hereby tend to produce total want of sympathy with their weakness. There is such an offence as unfeeling flippancy, which sees only evil, and is blind to good. I desire to avoid it. I would not wilfully give needless pain in refuting error, any more than would a humane surgeon in cutting off a limb. But the work of refuting error is strictly necessary if truth is to be advanced. The negative side of every question is as essential to truth as the shadows in a picture; and whatever outcry people make against 'negative teaching,' it is certain that the apostles and prophets, whom they admire, were emphatically idol-breakers in their own day, and often very harsh ones. I cannot submit to treat as sacred that which I discern to be a hurtful superstition; nor do I choose to reason elaborately against it, if it rests on no reasons at all, or utterly absurd ones. If anybody is wounded by plain and true statements, I am sorry for his pain, but I cannot help it. Let him learn to love Truth, as such, better than his own opinions; and his soreness will rapidly disappear."

Newman belongs essentially to that class of great men to which posterity, and not contemporaries, are destined to do justice. In honouring him, therefore, however poorly and inadequately, the Freethinkers of Sydney are anticipating the verdict of the future, and rising above the fashionable party-cries of their epoch. While the multitude around them are flinging up their caps for Caiaphas, they raise a feeble but penetrating voice on behalf of one whom the crowd despise. While the million huzzahs are being roared in wonder at the sky-rocket, they point with quivering finger and a faint hosanna to the steadfast splendour of the star beyond.

Charles Bright.

The Antiquity of Mesmerism.

Misapplied and very thoughtlessly used are many of the adages with which our language is embellished; but we do not think we shall have to plead guilty to such a charge if, in selecting the maxim, "As old as the hills," we state that it would be a very appropriate one in connection with much we see around us in science, and perhaps not more so than to mesmerism. For, although Mesmer is often accredited with being the

discoverer of animal magnetism, yet he was nothing more nor less than a reviver of its laws and practice, which, to a very great extent, had by his time been lost and fallen into disuse. Doubtless he did much to renovate and reintroduce this noble science for the benefit of mankind; but that in so doing he sadly intermixed many absurd formulas, invocations, and a great deal of superstitious nonsense, cannot be denied. It is true that in 1778 Mesmer made a great noise and attracted much attention by his experiments in Paris; but it must not be forgotten that long before his time others had done as much, if not a vast deal more. About the year 1658, one named Greatrakes, a magistrate for the county of Cork, in Ireland, proved that he had remarkable power as a magnetizer. He cured thousands of sick people with his own hands, and never received any reward, but worked only in the purest spirit of benevolence; and in his zeal for doing good and the alleviation of human suffering he travelled all over the country seeking the most troublesome and obstinate cases of disease. The Bishop of Derry declared that he himself had witnessed cases of the blind and the deaf both being cured, and that oftentimes he had seen "pain drawn out at some distant part, grievous sores of many months' date in a few days healed, obstructions disappear, and stoppages removed and cancerous knots in the breast dissolved," and all by the magnetic manipulations of this extraordinary man. Such, indeed, was the stir created throughout the country, that even the Royal Society took the matter up, and after fully investigating it, published some of his cures, accounting for them "by a samitive contagion in Mr. Greatrakes' body, which had an antipathy to some particular diseases, and not to others." In following the trail of the antiquity of mesmerism we can go still further; for the practice of animal magnetism is of such ancient existence that we might almost trace back its footsteps to the margin of the flood, and in so doing we should discover that mesmeric phenomena have played, in most parts of the world, a very important part in all ceremonial rites of pagan religion. Turning to ancient Greece, we have only to search her classics, and there we have frequent allusion made to the sanitive and mystic power of the human hand. Solon, who lived 594 years before Christ, tells us:—"Oftentimes great suffering arises from trifling pain, which cannot be allayed by the administration of soothing medicines, but touching with the hands the sufferer from malignant and obstinate diseases, you immediately restore him to health." Again, there is a passage of Aeschylus, who flourished 500 B.C., where Io is told by Prometheus that notwithstanding all her sufferings, and the many fruitless journeys she has made to physicians living far and wide apart, she will at last find relief by applying to one Zeus, at the mouth of the Nile: "There Zeus will restore you, stroking you with his gentle hand, and simply touching you." The old Greek father of physic, Asclepiades, practised to a great extent *frictions* with the hand for the purpose of inducing sleep in curing *frenzy* and *insanity*. This we have on the good authority of Celsus, the Roman physician, who shows clearly that animal magnetism was the means employed as the curative agent, for he adds, "by too much friction there was danger of inducing sleep." Perhaps we could advance no better proof that the priests of pagan Rome practised magnetism, than that the poets and philosophers constantly speak of *passes*, and stroking the body to induce sleep and allay pain. In Plautus we find a passage in his *Amphytrion*, Act 1, where Mercury and Sosia are introduced. Mercury appears to be troubled greatly as to how to get rid of Sosia, whether by giving him a good thrashing or putting him to sleep. "What if I should put him to sleep by *long passes*?" "You will save my life," replies Sosia, "for I have not slept these last three nights." In a future paper, which we intend to devote to the practical part of mesmerism, we shall show that it is the *long pass*, as it is still technically called, that is used to produce sleep—that the short, horizontal, oblique, and various other passes are used for very different purposes.

Virgil speaks of a priest who had very great power in soothing serpents to sleep, and who afterwards healed those who had been bitten by them: "Moreover the brave Umbro, a priest who was wont, both by incantation and by *the hand*, to spread sleep on the race of vipers, making-them breathe heavily, and soothed their rage; also by his skill he healed their bites."

In every land mesmerism has, without doubt, been practised in some form or other, and that for many ages. In pushing forward our research, if we even penetrate into the history of Egypt and examine that wonderful race, and perhaps most ancient of all nations—the Egyptians—there we shall discover hieroglyphical paintings of human figures in mesmeric positions, and, what is very remarkable, holding the first three fingers extended, and the others bent under the hand—a powerful method of magnetising, by the way, to which we shall have to allude hereafter when treating of the practice of magnetism. Warburton, in the *Crescent and the Cross*, says, "Magnetism appears to have been well understood by the Egyptian hierarchy, not only from some of the effects we find recorded, but in one of the chambers, whose hieroglyphics are devoted to medical subjects, we find a priest in the act of mesmerizing. . . . The patient is seated in a chair, while the operator describes the mesmeric passes, and an attendant waits behind to support the head, when it has bowed in the mysterious sleep." There can be no doubt but that the temple of Isis was consecrated by the Egyptians principally for the cure of diseases by magnetism. History, hieroglyphics, and monuments all agree in testifying to this. Diodorus tells us how they claimed for the goddess numerous cures through sleep, and that standing by the sick *in sleep* she relieved their disorders, and "those who attended to her were cured beyond all expectation. Multitudes despaired of by physicians were saved by her; and many who had entirely lost the use of their organs of sight,

or other parts of the body, having recourse to the goddess, were perfectly restored." Search where we may, this force—magnetism—has been universally acknowledged and practised by all tribes and nations. Even the gods of India have been carved in mesmeric postures. Of the four arms and eight hands given to the god Vishnu, two arms and their hands are raised, the *thumb and two adjoining fingers* of which are *extended*, the two other fingers being bent, and each of the hands is surrounded by a *flame* representing the odylic light which emanates and surrounds the hands of a good operator when he is energetically engaged at work, and is frequently seen by those near who may be watching the mesmeric sitting. History relates that Pythagoras, who flourished five centuries before Christ, would often, for the instruction of those around him, exhibit his magnetic influence, which was very great over the lower animals. On one occasion he is said to have tamed a furious bear in a very short space of time; on another, some fresh beans having been placed before a hungry ox, he prevented him from eating them; and on another, perceiving an eagle soaring forth, he stopped it in its flight by the magnetic power of his hand and eye. We have endeavoured to show that, so far from mesmerism being but a science of yesterday, it enjoys the double reputation of being very old and having stood the test of ages; indeed we insist that it is the oldest science extant, and that nothing was practised as a science prior to it. Magnetism, as such, then, was the keystone of medicine or the success of the physician, and it was the pillar of religion, or the power of the priest; and surely we must one and all admit that these only can lay any claim to the greatest antiquity of having practised the science which is intimately connected with the profession they follow. Now, mark well what such an authority as Father Heboid says:—"The occult science, designated by the ancient priests under the name of regenerating fire, is that which, at the present day, is known as *animal magnetism*—a science that for more than three thousand years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis when he was educated, and Jesus, among the Essenian priests of Egypt or Judea, and by which these two great reformers, particularly the latter, wrought many of the miracles mentioned in Scripture.

"Whilst reflecting upon this, it is necessary we should bear in mind that it was not only the curative or medical application of magnetism which engaged the attention of the ancients, and which was so well known and successfully used; but all its phenomena were equally well studied, including *clairvoyance*, and even the still higher psychological degree—*extasis*. Furthermore, as might have been expected, the study of magnetism with such a people necessarily introduced a knowledge of its sister-science—*magic*, and, of course, as a consequence, they then discovered the use of the magnetic magic mirror—the *Urim and Thummim* of Scripture. Of this occult power—magic, we shall have to say something hereafter; meanwhile, suffice it to know that a knowledge of it can only be attained by studying the higher phenomena of mesmerism. Armed with such powers as these, the ancients were equal to much that has been ascribed to them, and the student of occult science will not, therefore, be surprised to find that in all history, nine-tenths of that which has generally been put down to the impossible and fabulous can be easily and readily accounted for on these premises.

Claiming, then, that magnetism is at the least over three thousand years old, or, as we started by asserting, nearly "as old as the hills," we shall now retrace our steps, and coming back to the time of biblical history, we shall find very many passages in the Bible illustrative of mesmeric phenomena; but the brief review of a few must here suffice, although, if time and space permitted, many more might be adduced. Let us analyze the following:—"But Naaman was wroth, and went away, and said, 'Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand' (or, as in the margin, *move it tip and down*) 'over the place, and recover the leper.'" Here, Naaman evidently expected that the prophet would move his hand up and down over the place, and as a necessary adjunct, call upon his God before making the passes. This gives us some insight into pagan ceremonial. Doubtless he had been accustomed to see his own priests call upon their gods, and oftentimes make passes in vain. He was naturally "wroth" when told by the prophet to wash in a river, for he thought all rivers were alike as regards their curative effect, but he *knew* all hands were not, and thus it was he was led to try the prophet solely for the purpose of seeing whether he possessed more magnetic power than the priests of his own neighbourhood. A powerful mesmeric operation is recorded of Elisha in restoring to life the Shunammite's son, who had probably received a sunstroke whilst in the field with the reapers. He lay upon the child, putting "his mouth upon his mouth," and the result was the child "waxed warm," or regained magnetic electricity. But "then he returned and walked in the house to and fro," after which he repeated the same process of magnetizing, and the child opened its eyes."

The mesmerist will here observe, that in "walking in the house to and fro," he was simply doing what all operators are obliged to do in cases calling for immediate and powerful application of magnetism—that, is recharging his brain and body with magnetism or odylic fluid. Indeed, in the 4th chap, of Second of Kings, 34th and 35th verses, we have a splendid illustration of a mesmeric operation; and *apropos* to this we would refer the thoughtful student to the first four verses of the 1st chap. 1st Book of Kings, wherein it will be seen that the ancients were not ignorant of the laws of polarity, or positive and negative forces, even in their application to lengthening life. Turning to the New Testament, we find that they brought unto Christ "those that were sick

with divers diseases, and he *laid his hands* on every one of them and healed them." In the case of the woman who touched the hem of his garment, and so became whole, he "perceived that *virtue* had gone out of him." The magnetizer frequently feels the force leave him, more particularly as the patient gains strength by it. The leper said, "Lord, if thou WILT, thou canst make me clean." Jesus stretched forth his *hand* and *touched* him, and said I WILL, be thou clean, and his leprosy was cleansed." Enough for the antiquity of mesmerism; in a future paper we hope to show its utility.

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Science the Safeguard of Religion.

Part I.

A WRITER in the first number of this magazine quotes the following observation from Professor Huxley : whether it was uttered *apropos* to the Christian's belief or not I cannot say, but I think it is very unlikely : "Scientific men have an awkward habit of believing nothing unless there is evidence for it, and they have a way of looking upon belief which is not based upon evidence, not only as illogical, but as immoral."

This, as I take it, as applied to religion, is what is termed free-thought. Freethinkers are, to use the words of one of their supporters, "those who think for themselves, undeterred by denunciations of Church or State, priest or legislator, Bible or statute," and those who, having no convictions on the subject of religion, blindly follow first this leader and then that. They have thus no particular creed and no fixed belief. To-day they pin their faith to one hypothesis which pleases them by its plausibility, to-morrow they reject it for what they consider a more reasonable theory. As the passion for travel impels a man to roam from shore to shore without any fixed aim in view, so the enthusiasm of speculation urges the Freethinker to traverse the entire circuit of opinions, and still leaves him insatiate of novelty. Like the men of Athens, he spends his time "in nothing else but to tell or to hear some new thing." Freethought in its best aspect can only be looked upon as the impetus of a too highly-wrought intellectual activity, which carries its victim on from system to system—each further from the truths he has denounced, till he loses himself in the dark void of infidelity. Christianity does not suit him; not only does it enjoin the practice of self-denial, forgiveness of injuries, and other irksome virtues, but being a religion based entirely upon record and its interpretation, it affords no field for intellectual enterprise. The Christian religion, unlike human science, was given to man in a finished form, to be learned, and not to be improved. Advanced thought is fruitlessly occupied in attempting to amend it, and its votaries, puffed up with high-flown ideas of intellectual progress, are too proud to accept a plain, intelligible statement of facts, much more to study the Scriptures with a view to obtain practical instruction from them. Their ideas are vague and inarticulate, and they reject the Bible, not so much because they are averse to its truths, but because the mistiness of their sentiments abhors whatever is distinct, definite, and fixed. Science being the only God at whose shrine Freethinkers are willing to bow, they are slow to accept any conclusion which is not based upon scientific discovery. As well try to persuade the mole who grubs in darkness beneath the earth that the succulent bulb on which he feeds is but the root of a tree which opens into a glorious world of sunshine and splendour, as to convince the scientist of the truth of any phenomena which he cannot investigate to his own satisfaction,

It is assumed by Freethinkers that the rejection of the Bible is a necessary consequence of modern scientific research—that the records it contains are at variance with facts, and opposed to the natural order of things as revealed to us by modern discoveries.

Now, as I believe, on the other hand, that the Bible is the written Word of God, and as such, to be implicitly believed and studied with reverence, and that

"Its bright and steadfast rays
Shall prove no false and treacherous light to lure,
But a safe beacon, leading through the gloom
Unto the haven sure; "

I will endeavour to show, not only that human science, so far as it goes, in no way contradicts, but that it confirms with unerring accuracy, the pages of Scripture, and that the more we investigate the works of the Almighty, the more shall we find them in close harmony with His Word, I should have been glad to see some abler pen employed in this task, but, *fante de mieux*, I feel compelled to come for-ward and give some reasons for the faith that is in me. I will therefore meet the Bible opponents on their own ground—that of scientific discovery; and as the Mosaic history of the creation is usually the target at which Freethinkers hurl their weapons of ridicule and defiance, I will confine myself in this article to a comparison of that history as given in the first chapter of Genesis with the history of the same work recorded in the bosom of the earth, page by page, since it first came into exist, ence. It is important that we should commence the Scriptures with confidence, for if the first page of the Bible puts forth an uncertain sound- in what part of it shall we place any reliance ? The retrospect I am about to take will not be without interest to the general reader. It will of course be understood that I am only giving the opinions of the most advanced authorities on the subject.

We read that "In the beginning God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep."

Now, it is believed by all antiquarians that in the beginning this planet was a large mass of molten igneous matter. Its form, as we can prove, is an ellipsoid—an ellipsoid of revolution; and it is affirmed by various eminent authorities—Humboldt amongst others—that its present geometrical form reveals its earlier condition. The difference between the equatorial and polar diameters is 26 miles; and this, it is affirmed, is precisely the figure which a large mass like the earth, of similar consistency, and revolving with the same velocity, would assume.

Then, as to the internal heat, this is no longer a question of theory: it has been proved *ad demonstrandum*. In the first place we have volcanoes and burning mountains belching forth their molten contents through fissures in the earth in various places, besides hot springs in different countries; and we have proved by actual experiment that the deeper we penetrate the earth the hotter it becomes, so that the depth of a shaft may be ascertained by its temperature. In some of the deep 'borings for artesian wells, calculations have been made which go to show that for every 90 feet of sinking we get an additional degree of heat. This would give about 56° in the mile, so that if we could sink to that depth we should find a temperature of 105°. Reasoning by analogy, we conclude that the heat is greatest in the centre of the globe.

The conclusion, then, to which science has arrived from these premises, is that this large mass of igneous matter, becoming cooled by radiation into space, a hard external crust was formed, which we have found to be of granite formation, i.e., granite mixed with various other rocks and metals. Granite, as we know, is the fundamental or bed rock, no other rock having been found to underlie it.

This external crust having been formed by refrigeration, the process of construction then commenced by the washing away of the detritus from its unequal surface into the various hollows and valleys, and the formation in the course of long ages of the sedimentary rocks, which are now estimated by geologists to comprise a depth of 20 miles. These sedimentary rocks have been deposited in regular layers, and it is sufficient to say that a knowledge of the successive order of these formations is one of the first principles of the science. It is estimated that the time occupied in their deposition cannot have been less than five millions of years. The giant power in the centre of the earth—fire—has, by-means of volcanic disturbances, upheaved in many portions of our globe the original granite crust, together with the various superincumbent strata, so that the edges of the different stratified rocks have been accessible to the scientific explorer. The fossils discovered in these rocks, now distributed among the various museums throughout the civilized world, will be found so many links in the strong chain of testimony which science offers in support of Bible truth.

"And the spirit of God moved upon the face of the waters."

In the various works into which I have dipped in getting up this subject, I have found very few comments upon this passage; but one writer, Dr. Causland, gives a beautiful interpretation of it, which seems to me to be borne out by the use of a similar figure of speech in other parts of the Bible. He describes it as the first act of Almighty God in the creation of life—the pouring of vitality upon the waters. When "the Spirit of God moved upon the face of the waters," then life first started into existence.

This is also the teaching of science, as I shall proceed to show. During the long ages which were occupied in the deposition of the Lau-rentian and lower system of sedimentary rocks, which are supposed to reach a depth or thickness of about five miles, no organic life existed. But, towards the close of that system and the commencement of the next or Cambrian system of rocks, a careful investigation of the formations of that era showed that a small foraminifer or coral insect had sprung into existence—the first and lowest order of animal life. "The Spirit of God had moved over the face of the waters," and life had commenced to glimmer feebly in the ocean depths, and for long years the only tenants of the vast watery waste were lowly zoophytes and submarine insects of this order. The interpretation of the above passage receives confirmation from the employment of similar expressions in other parts of the Scriptures. Thus, in the Psalms we read: "Thou sentest

forth Thy Spirit, and they were created;" and again, in the Book of Job, "By His Spirit He hath garnished the earth."

Thus, life had commenced, but as yet the Divine command had not gone forth—"Let there be light."

And here again science confirms the Scripture record, by proving that the lowly submarine insects created up to this period *were born without organs of vision*.

But this was to follow :—

"And God said : 'Let there be light.' And there was light. And God saw the light, that it was good And God divided the light from the darkness. And God called the light day, and the darkness He called night. And the evening and the morning were the first day."

All this time the earth was under water, and darkness was upon the face of the deep. Thick gaseous vapours, arising from the heated globe, hung over the waters and excluded the light. But now a dim, uncertain ray penetrated them, and while the Cambrian system of rocks was being deposited, the submarine animals, which increased in number and variety, were all *born with organs of sight and hearing*. The Almighty had said : "Let there be light," and then provision was made for the enjoyment of that blessing. But it was not until the fourth day that the sun was to shed its direct rays upon the earth.

Thus terminated the first day or era of creation. It commenced with the creation of heaven and earth, invisible and undeveloped, shrouded in obscurity, and devoid of animal life, and it ended with the beginning of animal life and the introduction of light into the globe.

This was the first day, or era, for the word "day" is evidently not intended to represent the limited period of twenty-four hours. To say that six of our days only were meant would be to give a strained interpretation of the word, not warranted by the context. For although it would have been quite possible for the Almighty to create in one moment of time a world fit for the habitation of man, the Scripture narrative shows that such a supposition is untenable. Eve was created on the sixth day; yet, before that, Adam was created, a garden was prepared for him, and all the animals were passed in review before him, and received their names, which to a being possessed only of human faculties would have been an impossible task. On the other hand, the history becomes perfectly intelligible if we take the word in its extended sense—in the sense in which it is used in many languages, and throughout the Bible—as an indefinite period of time, representing in this case one-sixth portion of the time occupied in creation.

Thus we read : "The day of the Lord;" "The clay of God's wrath;" "The night is passed, and the day is at hand;" "One day is with the Lord as a thousand years, and a thousand years as one day;" "And in that day the deaf shall hear the words of this Book, and out of darkness and obscurity the eyes of the blind shall see." The Prophet Amos says: "For the days are coming that I will send forth a famine into the land; not a famine of bread, nor a thirst of water, but of hearing the word of the Lord. * * * In that day the fair virgins and the young men shall faint for thirst." In the 2nd chapter of Genesis, too, Moses himself uses the word in a similar sense, for he says : "These are the generations of the heavens and the earth, when they were created, in the day that the Lord created the earth and the heavens, &c."

The evening and the morning do not, in fact, constitute a day, but a night, according to the division of time given in the Mosaic record. The Jews computed their days from sunset to sunset.

Again, the words "evening and morning" are used to denote the conclusion of each day except the seventh, where they are not used; the inference being that the seventh day or era is not yet completed. The original Hebrew, literally translated, runs thus :—"Then evening was, then morning was, day one," which seems rather to convey the idea of a succession of seasons than one day. Nor would it have been consistent with the harmony and regularity which had characterized all God's works to destroy whole races of animals admittedly in existence, in order to recreate them in a single day of twenty-four hours. Man was then commanded to divide his time into seven portions, and to commemorate the great work of creation by keeping not only the seventh day as a day of rest, but also the seventh year.

"Six years shalt thou sow thy ground, and gather the corn thereof, but the seventh year thou shalt let it alone, and suffer it to rest, that the poor of thy people may eat whatsoever shall be left, &c."

The word was, then, evidently used in its extended sense; and the history of the creation was probably conveyed to Moses in the usual way in which Divine communications were conveyed, by a vision, or a series of visions, each occupying the intermediate period between the evening and the morning, *i.e.*, the night, just in the same way as occurrences of past years often pass before us in review in the short space of a few minutes, in a vision or dream.

Thus, in six visions, each vision representing one-sixth portion of the period occupied in the creation of the world, the Almighty gave to Moses a complete and faithful epitome of this great work, to be recorded by him for the benefit of mankind. A fuller explanation of His grand celestial ideas would have been more than the mind of a mere human being could receive or his memory retain.

That this was the case, and that Moses was divinely inspired, is sufficiently shown by the miraculous

preservation of the record itself, when every other record contemporaneous with it—whether sacred or profane—has perished. The Mosaic narrative stands alone in the early history of the world's creation.

It is clear, too, that Moses could have obtained this exact though brief history from no human source. Scientists of his day could not have informed him that the earth was originally "without form, and void : "that the watery age had been succeeded by a vegetable age, then by an age of reptiles, to be followed by the creation of birds and beasts and herbs for the use of man; and that, lastly, man had been placed upon the earth to be the lord of all created beings. In those days, simple, unquestioning belief in God's Word took the place of "advanced thought," and the cloud of witnesses which science has since unfolded were absent when he penned this history.

Chas. H. Barlee.

Charles Bright.

MR. CHARLES BRIGHT, who is now so well known in the Australian colonies and New Zealand as a lecturer on subjects connected with religious and social reform, Rationalism, and Spiritualism, is a native of Doncaster, Yorkshire, where he was born on the 16th February, 1832. He was educated in Doncaster and Liverpool, where his family removed when he was eleven years of age. Mr. Bright was for some years in a merchant's office in the latter place, but having studied shorthand under Mr. Henry Pitman, the brother of the inventor of phonography, Mr. Bright subsequently became connected with the Press. Living in Manchester for a year or two, he was an active member of the local Athenaeum. Mr. Bright left England for Australia in the year 1853, in the steamer *Great Britain*, and, on his arrival in Melbourne, formed one of a party bound for the Ballarat goldfields, the great centre of attraction at that time, in Victoria. Returning to Melbourne in the middle of 1854, he was appointed on the reporting staff of the *Argus*, with which journal he was connected, in various capacities, for more than twenty years. He was, for five years, editor of one of the weekly newspapers which preceded the *Australasian* under the *Argus* proprietary—viz., *The Examiner*—and he also edited *Melbourne Punch* during three years, when it was the property of Messrs. Kelly and Aspinall. At the end of 1866 Mr. Bright was appointed secretary in Australia to the London and Lancashire Insurance Company, which position he held for more than eight years, only resigning it when he had resolved on devoting himself to the lecture platform. During the whole of this period, however, he contributed largely to the leading columns of the *Argus*, *Australasian*, *Age*, *Leader*, and other newspapers.

In the latter part of the year 1869 the subject of Spiritualism came to be generally discussed in Melbourne, owing mainly to the lectures delivered by Mr. B. S. Nayler, a gentleman of magnificent literary attainments, fine elocutionary powers, and, although upwards of seventy-five years of age at the time, immense energy and vigour. Mr. Bright was requested to write a series of descriptive articles on the subject in the *Argus*, and deemed it necessary, prior to doing so, that he should know something about it. He had already spoken against it, and ridiculed it in debates at the Melbourne Eclectic Association, but found now, as he came to study it deeply, that it was a very different and much more important matter than he had pre-supposed. The result was a series of papers in the *Argus*, giving a *resumé* of the *rationale* of Spiritualism, and a review of the Harmonial Philosophy of Andrew Jackson Davis, together with an account of the rise and development of the new movement in America. These articles were transferred to the columns of the *Australasian* and other journals, and subsequently published in pamphlet form under the *nom de plume* of "Epsilon." Mr. Bright continued his researches into Spiritualism under the guidance of Mr. Nayler, until he became thoroughly convinced of the fact that what we term "death" is but a change in the conditions of existence. When Mr. Charles Foster, the marvellous American medium, visited Australia, he brought a letter of introduction to Mr. Bright from an old friend, Mr. Henry Edwards, the well-known actor and entomologist; and during Mr. Foster's five weeks' stay in Melbourne Mr. Bright enjoyed a rare opportunity of studying the phenomena attaching to Spiritual medium-ship, of which he took full advantage.

It was at the beginning of 1872 that the subject of this sketch was first prominently known in Melbourne as a Freethought lecturer. He was a member of the committee of the Unitarian Church at the time when the late Rev. Mr. Higginson became too ill to continue his ministrations. In order to prevent the church from being closed, four members undertook to deliver, in rotation, Sunday lectures after service. These were Messrs. James Smith, H. G. Turner, John Ross, and Charles Bright. The pulpit was accordingly removed, a platform substituted, and Mr. Bright, on the second Sunday morning in January, delivered the opening lecture, Mr. Smith occupying the platform in the evening. The new arrangement was eminently successful, and the church was crowded. During that and the following year Mr. Bright lectured not only at the Unitarian Church, but at the Masonic Hall for the Spiritualistic Association, and at the Trades Hall for the Free Discussion Society. Early in

1875 he was waited on by a deputation from the committee of the Melbourne Spiritualists' Association, requesting him to deliver a course of thirteen Sunday evening lectures at the Temperance Hall, a large building capable of accommodating twelve or fifteen hundred people. This series proved immensely successful. Although Mr. Bright then wrote his lectures out and read them from the MS., crowds were attracted, and the sitting accommodation of the hall was taxed to the uttermost. It was in the middle of this year that Mr. Bright resigned his position as secretary to the London and Lancashire Insurance Company, receiving very flattering testimonials from both the English and Australian Boards of Directors. He subsequently lectured at the Town Hall, the Princess' Theatre, and the Opera House in Melbourne, to very large and enthusiastic audiences.

At the commencement of 1876, Mr. Bright was invited to visit Dunedin, New Zealand. Here a committee was formed, and, as no large building was available, the vast canvas erection known as Wilson's Circus, was secured for Sunday evenings. This place, which seated 3000 people, was crammed each Sunday evening during the month it remained in Dunedin. Mr. Bright afterwards visited the other towns of New Zealand, and after a short tour in this colony and Queensland, returned to fulfil a lengthy engagement in Otago. He was now fairly launched on a career which he is not likely to relinquish so long as health, strength, and capacity are granted him.

In January of last year, at the conclusion of a course of lectures extending over twelve months in Dunedin, a controversy arose in the papers between Mr. Bright and the Rev. M. W. Green, Minister of the Christian Disciples, which culminated in a public debate occupying four evenings. In the committee appointed to decide upon the question for discussion, the Attorney-General of New Zealand (the Hon. Robert Stout) acted on behalf of Mr. Bright, and in effect defined the terms of debate. The subject to be considered was thus stated:—"The Divine Origin of Christianity," accepting the following definition of terms:—1. By 'Divine origin,' it is understood to be of Divine origin in the sense in which no other religion is. 2. In the term 'Christianity,' it is understood that there are included the Deity of Jesus, and his death as an atonement for man's sin." This debate caused the greatest excitement in Dunedin. The Queen's Theatre, where it was held, was crowded with ladies and gentlemen from floor to ceiling, over 6000 admission tickets being issued. The entrance fee was fixed at the uniform charge of sixpence to all parts of the house, and £160 were taken; the proceeds, after paying for the theatre and advertising, were handed over to the local Benevolent Asylum. The debate was published, and is still obtainable; it is therefore not necessary for me to animadvert upon the conclusions that were arrived at.

Mr. Bright's present visit to Sydney commenced in April last, since which time he has occupied the stage of the Theatre Royal each Sunday evening, lecturing to very large, intelligent, and appreciative audiences. He has also delivered addresses on various occasions for the benefit of the Psychological Society and the Progressive Lyceum. For the information of country readers and others, I may say in regard to Mr. Bright's lecturing that it is marked by great force, earnestness, and accuracy. The lectures are delivered freely, without MS., and have been powerful in awakening the slumbering reason in many an accidental hearer. Instances have come to my knowledge wherein much good has been done by Mr. Bright's pitiless logic and his ceaseless efforts to clear away the cobwebs of superstition surrounding the eternal truths manifested in nature.

That this earnest reformer may be long spared to continue the good work which he has thus far so ably and unweariedly carried on, will doubtless be the sincere prayer of all those who have had the privilege of attending the lectures given by him in the Australian colonies and New Zealand.

Chas. Cavenagh.

Audi Alteram Partem.

I SHALL not dispute the wisdom which decided upon giving insertion, in the first issue of this magazine, to the article headed, "Is Spiritualism a Delusion?" but I cannot avoid doubting the wisdom of the writer in attempting to grapple with a subject of which he so evidently knows nothing. At the same time he is certainly in earnest, and desirous of the truth, and we are therefore bound to accord him respect, especially as he writes in a tone of goodwill to the cause, and carefully avoids the abuse which non-believers are so apt to lavish upon believers in Spiritualism.

Mr. Lennan will therefore, I hope, do me the justice to believe that I am actuated by no illwill towards him in writing this paper, but that I am merely desirous of affording the readers of *Freethought* an opportunity for hearing a reply to his article.

He begins by saying that Spiritualists have not yet decided whether to call Spiritualism a science or a religion. This is a mistake. All Spiritualists are agreed that religion has nothing to do with the question, which is simply whether spirits can and do communicate with mortals, and which, being affirmed, constitutes a man a Spiritualist, no matter what his religious belief may be.

He tells us that, sitting in circle, others have said they saw or heard things which he could not hear or see, and that he had come to the conclusion that they were deluded. Is this just? Because his spiritual faculties are dormant, he doubts their existence.

He complains of the misstatements made by spirits, and adds, "I cannot imagine spirits telling lies, or that spirits living in the presence of God would do wrong," Mr. Lennan herein shows how little he has comprehended the teachings of Spiritualism as to the condition of man in the next world. God being omnipresent, we live in his presence as much as spirits do, or can do; and spirits, being but men divested of the flesh, are open to error and wrong-doing even as we are. If Mr. Lennan is an orthodox Christian, he will probably admit that even the devil once "dwelt in the presence of God," and was good—yet he rebelled, and with him one-third of the angels. Adam and Eve were created "good," yet they fell. It does not do for a Christian to try that line of argument.

Mr. Lennan urges that there can be no progression if spirits lie—Now, in the first place, it is not pretended that progression begins at once, for that would imply that there is no after-punishment for sin, as happiness must begin to be felt by any spirit or man who knows that he is progressing in virtue. Then, too, there are different grades of sin, and spirits who have got away from the propensities to kill or steal may still regard lying as no crime—or rather think nothing at all about it, as nine out of every ten liars do on earth. But, above all, it must be remembered that a large proportion of the supposed spiritual communications emanate merely from the medium, and that everything that comes is more or less tinged by the idiosyncracies of the instrument through which it is made known.

Mr. Lennan next wants to know, "How can Spiritualists disprove the divinity of Jesus Christ?" Spiritualists, as such, attempt nothing of the sort, for millions of their number are still orthodox Christians, as witness the Howitts, Halls, and others. Freethinking Spiritualists disprove the divinity of Christ, as any man can do who will allow his reason fair play. But let Mr. Lennan remember that it is not the Freethinker's business to prove a negative, but to confute the arguments of those who assert Christ's divinity. As a matter of fact, Christians never do this, being content to *believe* without asking reasons.

He goes on to say that Spiritualism, having made Jesus a mere man (which is *not* the work of Spiritualists, as aforesaid), now proceeds to "take away the fear of a dread hereafter from mankind." If this means that the orthodox hell is abolished, he is right; but he should remember that while Christianity teaches that a villain of the deepest dye can escape the consequences of his misdeeds, and be rewarded even as the most just of men, by a simple act of faith in the atonement of Jesus Christ, Spiritualism teaches that *every* sin will certainly bear its punishment. It seems to me that such a belief must surely tend to keep men more moral than one which leaves them the chance of deathbed repentance.

Mr. Lennan asks why some should get manifestations and others not. He might as well inquire why everybody cannot write poetry like Shakespeare, or paint like Raphael.

He objects that the "physical strength" required to tilt tables, &c., might be better applied. If the tilt of a table suffices to convert one materialist to a belief in a future life and its accompanying responsibilities, I think it about as good work as could be done even by the most advanced of spirits.

He finishes thus: "I think, before Spiritualists try to clear away the inconsistencies that they imagine are in the Bible, they should first, in the words of that book, "take the beam out of their own eye." As I said before, Spiritualists, as such, have nothing to do with such work; but Freethinkers, who do expose the errors of the Bible, are very little-divided amongst themselves. The real divisions in the Spiritual camp are amongst the Christian Spiritualists.

Most of the errors into which Mr. Lennan has fallen have arisen from his misconception of Spiritualism, and esteeming that to be a religion which is only a science. That so many Spiritualists are Freethinkers arises from the facts—first, that very orthodox Christians seldom venture to make any inquiry trenching upon religious ground; and secondly, that when the reason is allowed fair play, it soon masters prejudice, and so "proof" is asked for where, "faith" was once sufficient.

I had proposed dealing also with an article in *Freethought* entitled "Natural or Supernatural." The author thereof has also fallen into error; but, as my space is limited, and he promises a further instalment, I must defer answering him for a time.

In all humility, I would advise gentlemen, before they rush into print about Spiritualism, to state their objections to some well-read believer. I have not the slightest doubt that they would then forego their intentions.

Harold W. H. Stephen.

Are Christianity and Spiritualism

Antagonistic?

As one that has had but little experience in the mysteries of Spiritualism—as a child standing before an unexplored ocean of knowledge—I have ventured a few lines on the subject that forms the heading. What Christianity is, perhaps nine out of every ten would differ in defining, but such, as I take it, appears simply to consist of one God, the Father of us all, His greater Son, Christ—I mean greater than we ourselves are—and of the Spirit, or essence of God, an uncreate Spirituality that acts on us in a way that we may feel, but may not define of ourselves, as simply spirits clothed in flesh while on this earth, with good and bad impulses, and liable to good and bad impressions, and going on to a future beyond the grave, if we prove in this life our capacity to exist in a second one. My ideas of Spiritualism are gathered from a little theory and less experience, but, as honest, sober imaginings, they may command respect, if they do not coincide with others' ideas on the matter.

The orthodox idea of Heaven is one that no really intellectual mind can or will recognise as even a probability. That in that future, exalted state, we shall be secure from a host of evils that are inseparable from our moral and physical natures, no one doubts that believes in a future state at all. The exploded notion of a hell I shall not trouble my readers with, besides the mere mention thereof. But Heaven is a state of perpetual rejoicing—so says popular religious opinion. Think you that the mighty energies of a Newton, a Herschel, or a Tyndall, would be content to pass an eternity of idleness—for such the aforesaid opinion would seem to amount to. No; the knowledge that their mortality alone hindered their mighty minds from penetrating and unfolding would be pursued with more gigantic power and superhuman energies, and the mysteries of the universe would eventually be made clear to their wondering vision. It is only fair to suppose that if in this lower life we are free agents in thought and deed, so, under grander and brighter auspices, our actions would be equally unrestrained. Imagine, then, if you can, the awe-struck wonderment that a great astronomer or scientist would feel at seeing and solving the great mystery of the source of the Sun's light, or the workings of the rings of Saturn, or any of the vexed problems their telescopes have but faintly conjectured. And, to descend into commonplace, would not the great majority of those whose lives had been so far blameless on earth enjoy a perfectly untrammelled existence, brought into nearer relationship with the Great Supreme; and, as they were capable of greater love and veneration towards that Ineffable Being, they would also increase in knowledge, "going on from strength to strength." The remembrance of their companions in the life struggle on earth would naturally be deep and intense; and though their incorporeal forms would unfit them to be seen by mortal eye, yet they would desire often to look at, with feelings of love and tenderness, those upon this earth they once associated with. It is just the precise amount and influence of that affinity I am endeavouring to theorise upon.

Independently of Biblical and direct Spiritual messages by the mediums of the present day, we have little, save our human, fallible minds, to guide us. But, as we know the handicraftsman takes many a long year—sometimes a lifetime—to attain extraordinary proficiency in his art, so, then, the Great Unseen cannot be rushed upon by any would-be fools. Were we to examine some of the scientific discoveries of Edison, the majority would be nonplussed to account for the marvellous results obtained from such comparatively simple instruments. There is no elaborate machinery employed, truly; and were we to set a most accomplished mechanician to accomplish the same things by wheel and crank, he would, in all probability, fail most miserably. If he, then—knowing nothing of electricity/and caring less—were to scoff and ridicule the inventions—speaking from a materialistic standpoint—we should all despise him. Why not also a dogmatic and rigid positivist in matters Spiritual? The mysteries therein contained are more tremendous than any of a simply scientific nature; for while the telescope, with all its wonderful modern improvements, only explores the inert far-distant, the advocates of the mind—telescoping, so to speak—deal with living and moving beings, with whom the depths of earthly wisdom are but trivialities. Granting, in a future state, to our perfected selves both love and wisdom, is it incongruous to imagine that there should be a means of sending and receiving messages to and from the spirit-world? To the earnest and thoughtful student, not to the sceptic and scoffer, would be granted a knowledge of these things. From the wide gulf between the natural and the supernatural, such communication would necessarily be but rare, and under certain circumstances. In the hurry of business, and the clamouring rush for daily bread we are all more or less engaged in, such pursuits would be distasteful and incompatible; but in the seclusion of our chambers at night the crude inexperience of the beginner might in time turn to the matured knowledge of the future. That such knowledge would jar with a liberal and enlightened Christianity I fail to see. Why the superhuman should have disappeared with the apostles without any declaration to that effect seems strange, especially as Paul himself says that, "Of spiritual gifts, brethren, I would not have you ignorant." Precisely so; Paul himself saw many things in the silence and solitude of his dungeon, that of them "it was not lawful for a man to utter," that must have made the greatest earthly splendour pale and dim by comparison. Why, then, my readers, Christianity can or ought to be regarded as distinct from

Spiritualism, I fail utterly to understand. Like electricity, the knowledge of the reality of the unseen is but in its infancy, as far as the present age is concerned; and when our minds have become sufficiently prepared by "prayer and fasting," and not till then, shall we understand what only an enlightened man can understand, as, in the same way, a savage cannot comprehend music till after years of training and practice. The time is coming, surely, but very slowly, when those professing Christianity and Spiritualism will be joined hand-in-hand in the glorious work of mental advancement, so that the light shed on the future may make us contemptuous of the victories of the tomb over inert clay, and, having crossed the Jordan into the unseen, happy to be able to mix with and enjoy the companionship of those that have gone before, besides being able and willing to cheer on the earnest and true in heart that are yet in the wilderness.

A. J. Ivimey.

Copeland.

February 29, 1880

Is the Practice of Spiritualism Desirable or Justifiable?

WE have all been reared in a belief in Supernaturalism, but, at the same time, all of us outside the pale of the Catholic Church have been taught to regard a supernatural occurrence as an impossibility. That is to say, our religion has been based upon supernatural occurrences, yet we, as a body, have agreed that such things do not happen in our days. Hence it is that Spiritualism is offensive, not only to our religious feelings, but to our common sense. For this reason, men of science refuse to waste their time in what they term a profitless pursuit; men of religion either look at it in a similar light, or devoutly protest against meddling with the Powers of Darkness; and men of common-sense consider that their property in that quality would be endangered by any serious consideration of such a ridiculous subject. The result is, that the vast majority of those who do take up their pens to write down Spiritualism possess only a very superficial knowledge of their subject, and are apt to make up for their lack of knowledge by increased vehemence in denunciation. It must also be remembered that, previous training having rendered all very indisposed to admit the truth of Spiritualism, converts to that belief are apt, having once surrendered their prejudices, to surrender also their judgment, and blindly accept every marvellous tale which comes to them accredited from a spiritual source.

So the task of investigation is rendered doubly hard, through the difficulty in obtaining any valuable assistance from the works of sceptics, and the unreliability of the utterances of believers.

In attempting to set forth what I deem the most cogent reasons why Spiritualism should not be practised or accepted, I propose to steer clear of the rocks upon which so many goodly barks have been wrecked. I do not approach the subject with any prejudices or predilections; I have no special faith in any revealments, and I know I am able to bring to my task a cool head.

I have no prejudices, because I conceive the term "supernatural" to be a misnomer—because I believe that Nature's laws, as made by God, are immutable; and, therefore, that whatever has occurred, or may occur, has a natural origin, though at present we may be in ignorance of that origin.

I have no faith in revealments, because faith is a quality which I find myself unable to exercise, unless my reason has been previously convinced.

Finally, I know that I bring to my task a cool head, because I am quite as sensible of the value of the arguments for as against the subject in dispute.

In undertaking such an enquiry as this, it is necessary at the outset strictly to define terms. I will therefore say that I regard, as comprehended in the word "Spiritualism," a belief—first, that communication between mortals and the spirits of the dead is possible; and, secondly, that the future state of man is a state of progression. That is, I find, all that Spiritualists put forth as their common platform; agreeing to differ upon all other points in connection with the matter. But it seems to me that in the first proposition is involved the corollary that communication *does* take place, and that it is not only possible, but desirable.

The first, and most common, of the objections against Spiritualism is that which I will term the "common-sense objection," which is, that the whole affair is delusion, based upon fraud and hallucination. This may be a very pleasant way of settling the matter, but it is not logical, and should not, therefore, be admitted to a place in any argument conducted upon logical principles. It is not possible to prove a negative, and therefore

the person adopting this line of opposition must place himself in the position of a querist, and, finally, can only with justice assert that the evidence proffered has been insufficient to convince him. He says, "These things do not occur, and, when you think they do, you are either under an hallucination, or have been the dupe of a clever conjuror." Obviously, when asked to prove this proposition, he can only reply by saying, "Show me something under conditions where fraud or self deception are impossible." The Spiritualist tells him that can be done if he exercise patience and perseverance, and the chances are a hundred to one that he declines the trouble. But, even if he pursue the matter and discover fraud, or meet with no success, the subject is no nearer a settlement; for his individual experience cannot be regarded as of any weight in an argument wherein it would be equally easy to adduce contrary testimony from just as competent persons.

I therefore reject the "common-sense objection" as being of no value in debate, and am contented, for the purposes of argument, to admit that phenomena of the nature claimed by Spiritualists do occasionally, perhaps very often, occur. I say "occasionally," because Andrew Jackson Davis, the greatest authority of the movement, states that a very large proportion of what are deemed to be spiritual phenomena, or manifestations, have no such origin.

The second objection to the Spiritual theory is that which has been so earnestly fought for by the late Sergeant Cox, which I shall call the "psychic objection," and which assumes that the various phenomena are caused by some subtle emanation from the human body. It is not worth while devoting any space to the consideration of this theory; for, if it be hard to believe that the spirits of the dead can move tables, or appear in material forms, it must be ten times harder to accredit those wonderful feats to an impalpable fluid, acting without the knowledge or control of the person from whom it emanates. Moreover, such evidence as Sergeant Cox has been able to procure in support of his views might fairly be regarded as equally favourable to the Spiritual theory.

Next I come to the "Satanic objection," which attributes the phenomena to the devil and his imps. This objection is always advanced by ministers of religion when they find themselves unable to deny the facts of the phenomena. It involves a belief in the Bible, and a further belief in the "ministerial" interpretation thereof. Its advocates contend that necromancy, or seeking communion with the spirits of the dead, was expressly forbidden by God. Unfortunately, the Spiritualists have also their texts to quote in support of their view, that such communion was even recommended. Opinions are so divided on this question that it is difficult to arrive at a decision; but, even if I were prepared to admit the value of the objection, I should still refrain from advancing it in argument, for, logically, it is valueless, being based upon an assumption in itself not susceptible of logical proof. It may serve to deter a pious Christian from embarking in the Spiritualistic ship, but the world is not wholly composed of pious Christians; and an argument, to be really valuable, should be acceptable to all men.

Some sceptics hold that the mental phenomena are the result of mind-reading and unconscious cerebration; but, as this objection does not cover the whole ground, but obliges its advocates to adopt some other theory in order to account for what are termed the physical manifestations, I shall not devote any time to its consideration, especially as Spiritualists contend that statements are often made through mediums which could not, by any possibility, have been within the knowledge of any person present.

Up to the present, the reader will doubtless say that, although I have assumed the part of prosecutor, I appear to have been retained for the defence; for I have, in advancing objections, in each instance shown their worthlessness. My object has been to place on record all the objections commonly urged against Spiritualism, in order to show that I have given due consideration to each of them before urging that which I hold to be the only logical argument which can be advanced. I have thus cleared the ground, and am able to deal with the subject unimpeded by considerations of extraneous matter.

I begin by conceding, for the purposes of argument, all that spiritualists claim; that is to say, I will admit that communion with spirits does take place, and that the future of man is a state of progression. As I said at the outset, the first of these propositions involves, further, that such communion is desirable, and this is the point on which I join issue. If it can be shewn that communion with spirits is undesirable, the question may fairly be regarded as set at rest; for the study and practice of any harmful thing would naturally never be entered upon by anyone of sound mental condition.

In the first place, all Spiritualists appear to agree that spirits of every grade of development can and do communicate with mortals, but that the process is easier to those who approach nearest to the mundane condition; that is to say, that the higher in grade a spirit may be, the less easy is it for him to communicate, and the less likely is he to undertake the task. It follows, as intelligent Spiritualists admit, that the vast majority of the communications purporting to come from the spirit-world emanate from spirits of small experience and low development, who are for the most part less fitted for the post of teacher than that of learner.

Now, it is obvious that, to render the communion of any value to mortals, the nicest discrimination is necessary, in order to distinguish truth from falsehood or error. But such discrimination cannot be expected from ordinary minds, especially as the feeling of awe engendered by such communion with an unseen world

invariably creates a tendency to overvalue the importance of the communications. Thus it is that the history of the movement shows that the most preposterous assertions made by spirits have found ready acceptance, even from the cultivated intellects of leaders of the cause. Let us briefly glance at some of the most noticeable of the absurd doctrines inculcated by spirits, and eagerly adopted by wise and foolish alike.

In Auburn, in the United States, a body of Spiritualists termed themselves the "Apostolic Circle," and claimed that their spiritual guides were St. John, St. Paul, and the prophet Daniel. They taught that the second advent of the Messiah was at hand, and they soon secured a large following. After a time they migrated to a place called Mountain Cove, and established a society on communistic principles. At Mountain Cove they became so far advanced, that the instructions of the saints were found to be insufficient, and the Holy Ghost personally superintended their seances. Their leader was a certain Rev. T. L. Harris, who afterwards abandoned them, and denounced Spiritualism as the work of the devil. This Harris wrote mediumistically a series of poems which are said to be of the highest literary merit.

An early convert to Spiritualism was J. M. Spear, a gentleman whose philanthropic labours had made him widely known in America. He is said to have been a marvellous medium, possessing all spiritual gifts in a high state of development; nevertheless, we find this gentleman propounding many absurd theories, which culminated at last in the "new motive power" which was to revolutionise the world. A machine was constructed under spirit direction, and the vital power which animated it was supposed to have had mortal birth through the mediumship of a certain lady of irreproachable character ! Unfortunately, a mob of rowdies smashed up the machine, and it does not appear that Mr. Spear ever constructed another. He had a numerous following, even amongst the best and most respected adherents of the movement.

In Boston, a certain Spence, assisted by his wife, established a society called the "Angelites," or the "Harmonial Society," the leading principles of which were that man, if he lived "harmoniously," could not die, and that only a certain proportion of human beings attained to immortality. These startling doctrines made an extraordinary sensation amongst the American Spiritualists, and spread so rapidly that for a time it seemed as if they were going to obtain universal credence. Eventually the Spences bolted with a large sum of money which had been placed in their hands by their credulous followers. Among other things, these people said that spirits constantly supplied them with money and clothing—yet that did not prevent them from asking for money, nor their dupes from giving it!

It may be contended that these are mere ephemeral aberrations which have long since come to an end, but it must be remembered that they were the result of "spirit" teachings, and that many honourable and learned men were their dupes.

It is worthy of note also that the Mormons and the Shakers are claimed as Spiritualists, and that their doctrines are said also to bear the spiritual stamp.

The Freeloze movement, although originating outside of the spiritual ranks, very speedily secured assistance from the spirit-world, and its great exponent—Victoria Woodhull—is said to act under spirit influence. I need not, however, confine myself to such cases, where the delusion is so palpable, for at the present hour there are so many divisions amongst Spiritualists, that the thinking man is compelled to seriously doubt the wisdom of the intercourse. The French Spiritualists, led by Allan Kardec, inculcate the doctrine of re-incarnation, which is for the most part vehemently repudiated by their English and American brethren.

In all countries where Spiritualism has made any headway, there are to be found many believers in what is termed "Occultism," of which Mrs. Britten, Madame Blavatsky, and Colonel Olcott are the chief exponents. Occultism teaches a belief in astrology and magic, and avers that most of the physical phenomena are produced by "elementary spirits;" that is to say, by the demons, gnomes, genii, and fairies of the folk-lore of all nations. Most Spiritualists ridicule these notions, but all admit that their promulgators are acting under spirit influence !

But the most striking divergence of opinion is on the question of the truth of Christianity and the divinity of Jesus Christ. Perhaps the majority of Spiritualists are opposed to these notions, but there are an immense body of Christian Spiritualists who still cling to the Bible, and hope for salvation through Jesus. Among them may be mentioned Mr. and Mrs. Howitt, and Mr. and Mrs. S. C. Hall, who are noted for the work they have done in the cause of Spiritualism. Surely, on such an important question, something like unanimity might be expected.

I come now to another phase. It appears that communications are largely tinged by the idiosyncracies of the medium, and that very much that is even supposed by the medium to come from his spirit friends is but the emanation of his own brain. How, then, are we to discriminate ? I find that no rule is laid down for guidance in this perplexing matter.

When it is further remembered that Spiritualists admit that the identification of spirits is almost impossible, and can only be approximately made, and, further, that they say that millions of the inhabitants of the spirit-world are for ever striving to lead men astray, and even fight against the spread of Spiritualism, I think it will be seen that the path of a Spiritualist is by no means strewn with roses. It would be well to remember that "fools rush in where wise men fear to tread," and at least to postpone any attempt to establish an intercourse

with the spirit-world until we are fully cognisant of the dangers and difficulties which will surely beset us on every side.

Therefore I say that, even if every iota that Spiritualists claim be conceded, it is still questionable whether the practice of Spiritualism can be justified.

"Kiama."

"But Whustlin' on the Lord's Day I'll no Pairmet."

A CERTAIN old lady, of doubtful morals, but great piety, kept what she termed a "bottle" in the City of Edinburgh. Many gay and festive gallants frequented this establishment, and much whiskey was nightly consumed there. It chanced, one fine Sunday morning, that an Englishman, of jolly temperament, who had been staying there on what is termed a "howling spree," came downstairs whistling a merry tune. This was too much for the pious hostess; she tackled him forthwith, informing him he might get drunk, or otherwise misconduct himself after an orthodox fashion, but that "whustlin' on the Lord's Day she'd no pairmet." Even as it "was with that old lady in Edinburgh, so is it in Sydney with certain other old ladies, who have not the slightest objection to drinking, gambling, &c, in bar-parlours, but draw the line at "whustlin," or, in other words, opening the reading-room of the School of Arts, "on the Lord's Day."

They object that the proposed change is but the insertion of the thin edge of the wedge, and that the sanctity of the Sabbath will be dangerously imperilled if a section of the community is enabled to find food for the mind during a season which should be spent in devotional or semi-devotional exercises. It is well to bear in mind that Christian theory is something widely different from Christian practice. Theoretically, the Sabbath is a day which should be spent in worship, self-examination, religious teaching, and study. Practically, it is a public holiday, a small portion of which is, by the bulk of the churchgoers, devoted to a perfunctory attendance at some place of worship, whilst the remainder is occupied by amusement and gorging. The wealthier classes rise late, attire themselves in their most resplendent raiment, go to church—where they yawn through the performance, and take stock of their neighbours' clothing—and come home to a heavy meal; after which the elders go to sleep, whilst the younger members of the family, if female, lounge about, reading novels and discussing the aforementioned clothing; if male, go out to visit their lady friends, or to some popular haunt down the harbour. These have no interest in the proposed movement, and we may leave them out of the question.

With the lower orders, the performance is much the same as far as the morning is concerned, but in the afternoon the head of the family, not being interested in lady friends or trips down the harbour, and having a house too confined in space to render it habitable when the children are at home, adjourns to the public-house.

This is the actual state of affairs, and yet the very orthodox resent any attempt at a change. Truly, it can scarcely be marvelled at that Freethinkers attack the Churches when there is such marked divergence between their teachings and the practice of their adherents. The Jewish Sabbath was strictly a day of rest and devotion, and it may be that Jesus Christ intended that it should be so kept by his followers, but he could never have contemplated the possibility of its degenerating (?) into a mere holiday. Not any more, for example, could he have contemplated the possibility of ministers of his gospel greedily seeking riches and preferment, when he himself taught that it was harder for a rich man to enter into the kingdom of heaven than for a camel to pass through the eye of a needle, and incessantly urged his followers to take no thought for the morrow, &c.

The fact is that, even as it has been found necessary to revise the Word of God (!), so has it been also found necessary to place a different interpretation upon those sayings which, in their literal reading, so strongly condemn the pet practices of the godly. If the Sabbath were kept as the Sabbatarians would have it kept, the machinery of society would soon be sadly out of joint, and so the line has to be drawn somewhere. People must travel on a Sunday, must have good meals on that day; above all, even the most godly must have their Monday's newspaper, which is written and printed on the holy day. But the people must not be allowed to read on that day. They may drink, gamble, or do any objectionable thing with closed doors, but they may not assemble in a reading-room.

Why is this thus ? It is impossible, under the circumstances, to avoid entertaining the suspicion that this phase of Sabbatarianism arises from the clerical dread of the people becoming too enlightened. A religion which demands blind, unreasoning faith on the part of its believers, and absolutely prohibits enquiry whenever enquiry borders upon dangerous ground, cannot afford to encourage the people to think. Clerics may preach about the march of progress and the general advance of knowledge, but at heart they know that their influence

will wane in proportion thereto. The doctor lives by the diseases of the people, and cannot exist where all are healthy. The priest or parson lives by the mental diseases of his flock, and his occupation would also be gone if all the world were morally healthy. In those millennial times, when every man will be a priest in his own house, where will be the place for your mitred and surpliced gentry, who now lord it through the terrors of their following? Just so soon as man ceases to fear, he will button up his breeches pockets—a fact which is well known to those who are engaged in the work of building up the new religion of love and harmony, and belief in a just God.

The case, as far as the question as to opening the reading-room of the School of Arts is concerned, is simply this : Shall the terrors of the clergy be suffered to prevail, and the people be denied another small chance for enlightenment, because it would suit their moral doctors better to have them mentally diseased by ignorance and debauchery?

M. S. M. S. A.

Correspondence.

Charles Dickens as a Spiritualist.

(To the Editor of Freethought.)

SIR,—It has come to my ears that objections have been taken to my claiming Charles Dickens as a Spiritualist. I am well aware that at one time of his life he scoffed at mediums, but, nevertheless, I contend that the only intelligible expressions of faith to be found in his works are purely Spiritualistic in their nature, and it is on these grounds that I claim him. Should this method of procedure not be approved of, I can only reply that I have the highest orthodox authority for it, for Professor Lightfoot, now Bishop of Durham, in reviewing the first volumes of "Supernatural Religion," makes use of the following expression : "In spite of our author's repudiation, I boldly claim the writer of the concluding chapter of ' Supernatural Religion ' as a believer in a personal God."

Contemporary Review, May, 1875.

And in like manner I claim Dickens as a Spiritualist. At present my studies are in a different direction, and I cannot spare the time to go through his works, but at some future date I may give you a paper on "Charles Dickens, the Spiritualist."

Yours, &c,

George Lacy.

St. Leonards

March 8th.

Memoranda.

We hope to publish next month an illustration on toned paper of the inkstand sent to Professor Newman by the Freethinkers of Sydney, and a copy of the letter accompanying the same.

In consequence of excess of matter in hand, reports of seances, lectures, meetings, &c., are held over till next month.

We beg to call attention to the Spiritualistic gathering at the International Hall, advertised in this number, to take place on the 31st instant, it will be well worth attending.

In next issue ft portrait and sketch of the life of John Tyerman will be published.

The portrait of Charles Bright given with this number was copied from a photograph taken specially for *Freethought* by Mr. Boyd.

To Contributors.

Articles on both sides of questions bearing on Freethought and kindred subjects are received for publication, and the genuine signature of author is much preferred. All manuscript must be in by the 28th of each month. Write on one side of paper, and number pages. Put all quotations and foreign names in the plainest writing to prevent mistakes. Write in ink, and condense as much as possible. To save loss of time, please mark all manuscript in top left hand corner—"pro," or "contra," as the case may be, as in future the index will be published in that manner.

Address all correspondence to the Editor, Box 152, G.P.O., Sydney.

Printed for the Proprietor by A. W. BEARD, 311 George Street, Sydney.

Gold & Silver as an Amalgam Coin.

The theory appears to be, that the production of gold as the more precious metal, and silver as the less valuable metal, being unequal, causes a fluctuation in the relative value of the circulating media or tokens, especially between those countries which have a different, or preponderating *one* metal standard, creating a waste in exchange, trouble in making calculations, and a general stringency in representative coinage. The question then seems to arise, could these evils be avoided or mitigated, if there were an authorized amalgam of the two precious metals which constitute the tokens of commercial intercourse throughout the civilized world? For example, the coinage in England being mainly gold, while that in India is almost entirely in silver, there is a loss in Government transactions alone, between the two countries of some four millions sterling a year, and the loss to pensioners is appalling, and there is danger of the difference widening. This loss seems to fluctuate with the relative production of the two metals from the various mines in the world, which are the only source of supply. Similar effects are at work in the monetary relations between other countries where the legal coin or representative tokens are in different metals. The scarcity of coin also, it is alleged, adds to the depression of trade so generally felt; what would happen then if silver were rejected and the supply of gold much decreased, while as commerce develops, more coin will be required? Is it irrational then to assume that if the relation of the precious metals—silver with gold—were fixed, for the purpose of coinage, the fluctuation complained of would be greatly steadied, and risks avoided, and further by increasing the consumption of silver, by mixing it with a ratio of the more valuable metal and so creating a new coin, the latter metal would be economized, while there should result an increase in the coined tokens, silver being raised in value by being mixed with gold, so that the stringency for coin would be relaxed, even supposing legal payments in coinage of mixed metals were limited to say £100, as is now done in England in silver to the extent of 40 shillings. This beginning of an introduction of a semi-gold coin into countries with chiefly a silver coinage—India especially, where it would be interchangeable with England—would undoubtedly be very greatly appreciated for utility and portability.

The quantity of gold in coined tokens in combination with silver and alloys, might be so fixed as to render it unprofitable to melt coin for the purpose of extracting the gold. There are two views to be taken of this amalgam scheme, as regards the method of valuation, *i.e.*, the proportions, and the size and weight of the coins. The object would be to establish a token of a convenient size, the greater mass of which would be silver. At present it is almost impossible for a person to carry about £100 of money in the shape of Rupees or Dollars, and as regards paper tokens there is the risk of loss and deterioration of the actual substance by wear and tear—while half a sovereign is unnecessarily small. Assuming for the convenience of Example the market value of an ounce of bullion gold at £3 15s. 8d., and of an ounce of silver at 4s. 4d., we have two ounces of metal by weight which in combination as coin would represent £4, but a coin weighing 2 oz. troy of metal, representing 4 pounds sterling, would not for our purpose utilize sufficient silver, so we must reduce the quantity of gold or increase relatively that of silver. Now we already have a Florin and a Rupee of almost equal value, but not of equal currency, which we will assume to represent two shillings, let us make them equal in value and currency, by mixing six-pennyworth of gold with one shilling and sixpence worth of silver (not now noting alloy), then allowing ten of such coins as representing one sovereign, we shall have a coin intrinsically worth something more than ten rupees or florins, but much less bulky. Roughly we might calculate for a shilling 18 farthings of gold, 26 of silver, and 4 of alloy, = 48 Farthings. Perhaps a better example would be to take Half-a-crown, 1/8 of a sovereign, as a good token for calculation, and make a composition coin consisting of say 1/-gold, 1/4 1/2 silver, and 1 1/2d. of alloy, and establish its value at 2/6, it could be made smaller than a rupee or florin, while rather more valuable comparatively than silver tokens, and yet not worth any persons while to melt down for the sake of separating the gold, which is said to be the great fear in introducing gold into the Indian currency. Then 5/-,

10/-, and one sovereign pieces would naturally follow, even a £5 of this fashion, viz., £2 gold, £2 15s. silver, and 5s. alloy, would be a considerable improvement on 50 Rupees or 25 Dollars—to be in England used chiefly for deposits, as notes would hold their own for convenience of carriage; it might be worth while in making the change to establish a decimal coinage. Of course the ingredients of the bi-metal coin could be worked out into any relative value, weight, or proportion, and no doubt an amalgam of silver with gold and an alloy of copper or platinum would make a handsome coin, and it would be a great matter if such an amalgam could be made current in other countries, each state to have its own device engraved, as the commencement of an international coinage, and it need not be added that the Jubilee year of our gracious Queen's reign would be an auspicious era to commence with.

The idea is on somewhat similar lines as the recent proposal for re-coining half sovereigns by reducing the quantity of gold, with this difference, that the proposal herein made utilizes silver and steadies its value, while maintaining the full bullion value in the coin—rather it would be a closer assimilation if the loss in re-coining the half sovereigns were made up by adding silver. Such an amalgamated coin of the current value of 20/- as above proposed, might be called a sovereign or a "Victoria," it would intrinsically be worth something less than the current £1 gold coin, which latter could be called a guinea, which would be about its relative value, or 1/- more than the amalgamated sovereign. In almost every trading country there is a certain amount of gold and silver coinage. Now what would be the effect of the metals being mixed up together, as herein proposed, or used separately as at present? Mr. Samuel Smith, M. P., in his interesting lecture at Blackburn, 24th October, last year, asked that the policy of the past should be reverted to, viz., to coin both metals and use them *equally* as money, he calculated the money in the world was nearly equally divided, about 800,000,000 sterling of gold, to 700,000,000 of silver, and for the first time in history there was, he said, an attempt being made to get rid of the 700,000,000 of silver ! He went on to say that the relative value now, had increased to 20 of silver to 1 of gold, that justice required 15½ of silver to 1 of gold, "but those who held the same views as himself were willing to agree to a compromise of 17½ of silver to 1 of gold." But as gold comes to be consumed in the arts, and by loss, its present relative excess value over silver, failing large discoveries of gold, will probably be more equalized :—That is, the waste of 1 sovereign of gold would be relatively greater than the waste of 20 shillings in silver, so that 16 to 1 would seem more near the mark in the not distant future, especially if the value of silver can be steadied by the above proposal, and now seems the time for change by government making a monopoly of coinage while silver is cheap.

England holds a peculiar position, her own legal coin being gold, on her left hand, in the west, she has America with almost an exclusive silver coinage, over which she has no control, near her is France with a mixed coinage, of which Mr. Smith computes 100,000,000 sterling consists of silver, Germany also with both gold and silver, while on her right hand is India, which has an immense silver currency, over which England has entire command, yet she allows herself to suffer enormously in the matter of exchange. That is to say an interchangeable coinage would injure no one. Then there is China, she could not change her silver bullion system for a pure gold coinage, in short it seems impossible to eliminate silver as a token of value,—then to allow it to be depressed, is to the injury of all concerned.

Taking the relative value at 16 of silver to 1 of gold, we might roughly have a coin, 1 part gold, 16 parts silver, and 3 parts alloy, made equal to 20 shillings, or one sovereign, or whatever ratio science and utility might dictate, leaving the present gold sovereign as a guinea.

Here is a scale for consideration—

It may be said that no one wants a new coin. Similarly it may be said no one wants physic ! It is not supposed that a nation would be any richer by simply uttering mixed coin—but it is thought the value of silver may be steadied and silver utilized to advantage while it is abnormally cheap, and that country which first takes advantage of this cheapness will derive an immense advantage, because the value of silver will then assuredly rise.

Since the above was written, Mr. Childers among other remarks on the battle of the standards, in his speech at Kdinburgh, published in the Times of the 30th of November, said, regarding international coinage, "It deserves and is certain to receive attention if any change in the standard be made. It will be asked whether some endeavour should not be made to bring our monetary system into harmony with that of the other great commercial nations. France, Italy, Belgium, Switzerland, and Greece have one currency. An Italian 20 franc or 5 franc coin is current in France or Belgium; if bi-metallism should be adopted by England as well as by France and her allies, by the United States, and Germany, why should we not form a still wider union than the Latin Union; The disturbance would not be very great, a sovereign is only worth about 2d. more than 25 francs, about 4d. more than a 20 piastre piece, about 6d. less than a 5 dollar piece," To this I will add that it is almost of more importance to bring the silver than gold coins of nations into greater relationship, and that the difference it would seem could be better adjusted by a scheme of amalgam than by any other means; a glance at the numbers in gold, ii, viii, x, xi, xiv, xvi, xxv, in the subjoined table, and in silver Nos. 12, 18, 21, 22, 25, 32, 33, and their

minor proportions. Nos. 3, 17, 20, 29, and minor equivalents, Nos. 6, 11, 14, 15, 24, 28, 30, will show how near we are already to allied coins.

H. Nelson Davies, MAJ.-GEN. B.S.C.
BRONTE VILLA, LEE,

30th November, 1886.

BRONTE VILLA, LEE, S.E.

MAJOR-GENERAL DAVIES in forwarding a copy of his paper on Amalgam Coinage, does not presume to think that his calculations or proportions are the most useful that can be made, but he ventures to hope that a solution of the important problem of adjusting the standards and value of coined tokens and steadying the value of silver, may be looked for in the direction of an amalgam. What is required is that the principle shall be disseminated.

30th November, 1886.

C. Broad, Primer, 244, High Road, Lee Green, S.E.

approximate value. Kquivlent per Troy Oz. Gold to Silver as 15'5 is to 1. 8. d. Weight of Stan. dard Silver in Troy Ounces, Legal Weight in Grains,