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Rules and Regulations of the Ancient Independent Order of Odd Fellows in New Zealand.

Constitution of the R.W. Grand Lodge.

Constitution of Subordinate Lodges.

Bye-Laws of Subordinate Lodges.

Standing Resolutions and Rules of Order of Grand and Subordinate Lodges.

Dunedin: "Evening Star" Machine Printing Office, Stafford Street. 1869.

Constitution of the R.W. Grand Lodge of the Ancient Independent Order of Odd Fellows in the Colony of New Zealand.

Preamble.

WHEREAS, the Right Worthy Grand Lodge of the Ancient Ancient Colony of Victoria.

Independent Order of Odd Fellows, of the Colony of Victoria, did, by its warrant, bearing date the nineteenth day of February, A. D. 1869, grant authority to certain subordinate Lodges of the Ancient Independent Order of Odd Fellows in New Zealand, to form a Grand Lodge of the Independent Order of Odd Fellows, to be known and hailed by the name, style, and title of the Right Worthy Grand Lodge of the Ancient Independent Order of Odd Fellows of New Zealand, giving and granting to them and their successors, by the name, style, and title aforesaid, full power and authority to grant warrants for opening Lodges subordinate thereto, for the propagation of the established principles of the Order with power and authority also to cause all honorary and the first five degrees of the Order; to be conferred on deserving members, according to the laws customs, and usages of the Independent Order of Odd Fellows; and, as the Grand Legislative Head of the Order in the Colony of New Zealand, to have and to exercise full power and authority to enforce upon its subordinates a strict adherence to the laws and usages of the Order, and to make and establish such rules for their government as in the opinion of the said Grand Lodge of New Zealand may be for the advancement of the Order:

New Constitution.

Now, therefore, we, the Past Grands and other qualified Officers residing within said jurisdiction, do hereby make and declare the following as the Constitution of the R.W. Grand Lodge of the Ancient Independent Order of Odd Fellows of New Zealand.

Article I.

Of the grand lodge.

Title and Composition of Grand Lodge.

Sec. 1. This R. W. Grand Lodge shall be hereafter known by the name, style, and title of the RIGHT WORTHY GRAND LODGE OF NEW ZEALAND, and shall be composed of all Past Grands in good standing, who are contributing members of Lodges subordinate to this Grand Lodge, and who have been admitted as required by this Constitution.

Objects.

Sec. 2. The objects of this Right Worthy Grand Lodge shall be the entire supervision and control of all Subordinate Lodges of this Order existing or established by warrant or charter from this Grand Lodge and its general place of business shall be the City of Dunedin, in the, Colony of New Zealand.

Jurisdiction and Power.

Sec. 3. The Grand Lodge has jurisdiction in "Odd Fellowship" over the Colony of "New Zealand, and over all Subordinate Lodges situated within said Colony, or working under the authority of the same, and is the Supreme Tribunal of the Order in its jurisdiction. No Lodge can be formed or continue to exist without its sanction. It possesses the sole right and power, in the manner hereinafter provided, of granting or suspending charters; of receiving appeals and redressing grievances arising in Lodges; of originating and regulating the

means for its own support; of deciding, as the last resort in this jurisdiction, all questions arising out of its Constitution, Laws, and Rules of Order, and of doing all other acts necessary to promote the interests of the Order, in all respects wherein the same are not inconsistent with, or in violation of, any of the laws of the land.

Sec. 4. To entitle a past Grand to be admitted as a member

Proof of qualification.

of this Grand Lodge, he must produce satisfactory evidence that he is a Past Grand, and is a member in good standing, of a Lodge subordinate to this Grand Lodge, at the time of his admission.

Article II.

Of the Sessions and Business of the Grand Lodge.

Sec. 1. The Grand Lodge shall hold regular Annual Communications.

Annual Communication.

Such Annual Communications shall begin on the third Monday in March of each year, at half-past six o'clock, p.m., and shall continue to meet at such hours as may be agreed upon, from day to day, consecutively (Sundays excepted), until the close of the session.

Sec. 2. The business of the Grand Lodge shall be transacted

Past Grands may attend, but not vote, unless officers or representatives.

by the Elective Officers of the Grand Lodge, Past G. Masters of the Order, and the representatives elected in the manner hereinafter provided. All Past Grands in good standing, who have received the Grand Lodge Degree, may be present at the session; but none except officers of Past G. Masters, and representatives to the Grand Lodge, shall have the right to vote, except for the election of officers, or, without permission, to speak on any subject at the session.

Sec. 3. Every Lodge shall be entitled in the Grand Lodge

Number and qualification of representatives.

to two representatives for its Charter, and one representative for every fifteen, and one for every fraction of fifteen, exceeding ten, members in good standing. Representatives must be Past Grands in good standing, and shall be elected at any regular meeting, within three months previous to each Annual Communication, to serve one year from the beginning of said Annual Communication. Vacancies may be filled at any time to serve the remainder of the term.

Who may vote.

Sec. 4. Each Elective Officer, except the M.W. Grand Master, who is not also a representative, and each representative, shall be entitled to one vote. The M. W. Grand Master shall be entitled to a vote in all cases of a tie. In case of the absence of any representatives, the representatives of his Lodge present may cast the votes of the absentees. At the election of Grand Officers, each Past Grand present at the Annual Communication shall be entitled to one vote only.

Special Sessions.

Sec. 5. Special Sessions shall be called by the M.W. Grand Master, on application by resolution, under the seals of three Subordinate Lodges. Special Sessions may also be called at the option of the M.W. Grand Master. Such sessions shall be for the transaction of extraordinary business only, which shall be specified in the call; and not less than thirty days' notice shall be given by letter to each Lodge, which thirty days shall begin from the date on which such letters are posted. Such Special Sessions shall be held at the place of meeting of the last previous Annual Communication.

Quorum one-third.

Sec. 6. The Grand Lodge cannot be opened for the transaction of business unless Representatives from one-third of the Lodges are present.

Article III.

Of Officers.

Sec. 1. The Elective Officers of this Grand Lodge shall be:—

- Elective Officers.
 - 1st. Most Worthy. Grand Master.
 - 2nd. Right Worthy Deputy Grand Master.
 - 3rd. Right Worthy Grand Warden.

- 4th. Right Worthy Grand Secretary.
- 5th. Right Worthy Grand Treasurer.
- 6th. The Grand Lodge shall also elect two Trustees, who shall hold office for twelve months, but who shall not rank as Elective Officers.

Sec. 2. The Appointed Officers shall be:—

Appointed Officers.

- Worthy Grand Chaplain.
- Worthy Grand Marshal.
- Worthy Grand Conductor.
- Worthy Grand Guardian.
- Worthy Grand Herald.
- Worthy District Deputy Grand Master for each District.

Sec. 3. The election for Elective Officers of the Grand

Mode of Election.

Lodge shall be by ballot, in the following manner;—When open in that order of business, each Past Grand present shall have the privilege to nominate, but the consent of those whose names are placed in nomination must be first obtained. After the nominations for all the elective offices shall have been declared closed, there shall be provided a ballot-box, in which to deposit the ballots, and two Scrutineers shall be appointed by the M. W. Grand Master; and all present who desire shall proceed to vote; and when all have voted who wish, the Grand Master shall proclaim the ballot closed, and the Scrutineers shall immediately count the votes polled; and, if there be no choice for the officer balloted for—a clear majority of all the votes polled being necessary for an election—a new ballot shall be immediately ordered which ballot, shall be confined to the three having received the greatest number of votes (provided there are three voted for;) and if there be then no choice, a third ballot shall immediately be had, which shall be confined to the two receiving the greatest number of votes: *Provided*, that in all cases where only one person is in nomination for an office, the election may be held *viva voce*.

Sec. 4. The Officers of this Grand Lodge shall be installed

Installation.

on the last day of the session: *Provided*, however, that the Grand Lodge may, after a four-fifth vote, instal any officer or officers at any time after election; but the duties of such officer or officers shall not commence until the last day of the session.

Qualification of Elective Grand Officers.

Sec. 5. No one shall be eligible for any Elective Grand Office unless he is qualified to become a member of the Grand Lodge, and has attained such degrees as by virtue of his office he may confer upon others.

Appointed Officers.

Sec. 6. The Appointed Officers shall be appointed by the Grand Master, by and with the consent and approval of this Grand Lodge, after his installation.

Article IV.

Duties of Officers.

Duties of M. W. Grand Master.

Sec. 1. The Most Worthy Grand Master shall preside at all sessions of the Grand Lodge, and Meetings of the Standing Committee, and preserve order therein, and enforce a due observance of the constitution and laws of this Grand Lodge, and of the usages of the Order. All questions of order, and all decisions made by him on any point arising out of the constitution or law³ of this Grand Lodge, shall be subject to appeal from his decision to the Grand Lodge, and it shall be his duty to put the question on all such appeals to the Grand Lodge. He may appoint all Grand Officers *pro tem.*, and all Committees not otherwise provided for in this Constitution or ordered by the Grand Lodge. He shall give the casting-vote in all cases where the votes are equally divided, except in cases of election of officers. When any demand shall have been approved by a majority of the Finance Committee, he shall order the Grand Treasurer to pay the same. He may grant dispensation on the application of a Lodge to confer the degrees on a member without delay. He may in person confer the official degrees. He shall decide all appeals on questions of law which may be made to him from the decisions of his deputies; he shall receive and act upon all complaints which may be made to him by Lodges against his deputies. He shall give such instruction from time to time in the Work of the Order, to the deputies or to the Lodges, as may be necessary. When officially visiting subordinate Lodges, he shall be received with the honors of the Order.

Sec. 2. The Right Worthy Deputy Grand Master shall
Duties of R. W. Deputy Grand Master.

support the Grand Master in presiding, and in his absence shall fill the chair for him. In the event of a vacancy in the office of Grand Master, the Deputy Grand Master shall become Grand Master for the balance of the term, and receive the honors of the term.

Sec. 3. The Right Worthy Grand Warden shall assist the
Duties of R. W. Grand Warden.

Grand Master in conducting the business of the Grand Lodge. During the sessions of the Grand Lodge he shall confer the Grand Lodge Degree upon all Past Grands in attendance who are not already in possession of it, and who may be legally entitled to receive it. He shall, under the Grand Master, have special charge of the door; and in the absence of the Grand Master and Deputy Grand Master, he shall preside.

Sec. 4. The Right-Worthy Grand Secretary shall make a
Duties of R. W. Grand Secretary.

just and true record of the proceedings of the Grand Lodge at every session, and transmit, as soon as practicable after the close of the annual session, to the subordinate Lodges each two printed copies thereof. He shall keep the accounts between the Grand Lodge and its subordinates, receive all moneys coming therefrom, and pay the same to the Grand Treasurer weekly. He shall issue all necessary notices and circulars to subordinates, representatives and officers. He shall provide all stationery for the use of the Grand Lodge, and superintend such printing as the Grand Lodge shall direct. He shall at the end of every three months issue circulars to the subordinate Lodges, containing the names of all those who have been rejected, expelled, suspended, or ceased membership, and also those who have been reinstated during the quarter ending that date; and he shall furnish the Government with the annual return required by the "Friendly Societies Act." He shall keep distinct accounts of all the Funds; and on the receipt of the quarterly dues from a subordinate Lodge, he shall at once return a proper receipt for the same. He shall, on a proper application of a Lodge entitled to funeral benefits, without delay obtain from the Treasurer and forward the amount of funeral benefits due such Lodge; and shall perform such other duties as are required of him by the laws and regulations of the Order, or that may be ordered by this Grand Lodge. He shall, previous to his installation, give a bond to the Trustees of this Grand Lodge, with two sureties conditioned in such an amount as the Standing Committee of the Grand Lodge may from time to

Must give security.

time require: *Provided* always that in no case shall the amount of such bond be less than twenty-five pounds sterling. And he shall receive such salary for the faithful performance of his duties as may be fixed upon at each Annual Session, which shall be paid quarterly.

Duties of R. W. Grand Treasurer.

Sec. 5. The Right Worthy Grand Treasurer shall receive and take charge of the moneys of the Grand Lodge, pay all orders drawn on him by the Grand Master, under the seal of the Grand Lodge; make such investment of the funds as the Grand Lodge may direct; keep his accounts in such a manner as will exhibit the source and amount of receipts, and by whom paid; the purposes and amount of disbursements, and to whom paid; have his accounts closed up on the second Monday in March in each year, and submit them to the Finance Committee, and transmit by the Grand Secretary, annually, to the subordinates, an exhibit of his accounts. He shall attend all regular sessions of the Grand Lodge; he shall, previous to installation, give bonds to the Trustees of the Grand Lodge of the Ancient Independent Order of Odd Fellows of New Zealand, with two sureties conditioned in such an amount as the Standing Committee of the Grand Lodge

Must give security.

may from time to time require: *Provided* that the amount of such bond shall in no case be less than twenty-five pounds sterling, for the faithful performance of his duties; and he shall receive such salary, as the Grand Lodge, at each Annual Session, may determine.

Sec. 6. The Worthy District Deputy Grand Master shall
Duties of District Deputy Grand Master.

preside at all meetings of the District Grand Committee of his respective District; he shall, in the absence of the Grand Master, install the Officers of all Lodges in his District, and enforce a due observance of the Constitution, Bye-Laws and Resolutions of the Grand Lodge; be the organ of the Grand Master with the subordinate Lodges in his jurisdiction; have power to grant dispensations to Lodges in his District upon application, under seal of the Lodge, to confer the five degrees in less time than may be otherwise permitted, when circumstances may require it. He shall see that the work of the Order is performed uniformly; confer official degrees upon Past Grands; collect from Lodges in his District all returns and moneys due the Grand Lodge, and forward them immediately to the Grand Secretary. He shall decide all questions of law that may be submitted to him by Lodges under his charge, and report semi-annually to the Grand Master of his proceedings.

He shall forthwith report all cases of violation on the part of subordinate Lodges, of the Constitution and Bye-Laws of the Grand Lodge, or disobedience of its lawful commands. He shall give a bond to the Trustees of the Grand Lodge, with two sureties conditioned in such an amount as the Standing Committee of the Grand Lodge may from time to time require: *Provided* that in no case shall the amount of

Must give security.

such bond be less than ten pounds sterling, and shall receive such salary from the Grand Lodge, for the faithful performance of his duty, as may be fixed upon at each Annual Session of the same.

Sec. 7. The Trustees shall hold in trust for the Grand Duties of Trustees.

Lodge all moneys, stocks, notes, bonds, and all other property which may be placed in their possession. They shall invest all moneys as may be directed by the Grand Lodge, collect all interests, dividends, and income of every kind on all property of the Grand Lodge when they become due, and pay the same to the Grand Lodge; call in the loans or sue thereon, whenever they deem best; or the Grand Lodge requires. They shall sign all legal drafts which may be drawn on the General Funeral Fund, and, shall perform such other duties as the Grand Lodge shall require. At each Annual Communication they shall report all business transacted by them during the past year, and at the expiration of their term of office they shall turn over to their successors, or to such person or persons as the Grand Lodge may direct, all property of whatsoever kind belonging to the Grand Lodge in their possession. Either or both of the Trustees may be removed from office for nonperformance of duty or misconduct, in the same manner as is provided for the removal of other officers of this Grand Lodge.

Must give security.

The Trustees shall, prior to entering upon the discharge of their duties, each give to the Standing Committee of the Grand Lodge a bond with two sureties conditioned in such an amount as the Committee may from time to time require: *Provided* that in no case shall the amount of each such bonds be less than twenty-five pounds sterling for the faithful performance of their duties.

Other duties.

Sec. 8. All Grand Officers shall, in addition to the duties already specified, perform such other duties as are required by their charges and the usages of the Order, or this Grand Lodge may enjoy.

Article V.

Removals and Vacancies.

Misconduct or neglect of Grand Officers how dealt with

Sec. 1. Any Grand Officer may be removed from his office by the Grand Lodge for misconduct or neglect of duty; but he shall be entitled to a fair trial,—and two-thirds of the votes of the members present shall be necessary for removal.

Retirement *sub lite*.

Sec. 2. No Officer shall officiate in the Grand Lodge during the time of his trial. Whenever the Grand Master, or officer acting as such, shall be on trial, or whenever a resolution for the removal of the Grand Master, or officer acting as such, shall be submitted, the Grand Lodge may direct any Past Grand Master (in case the Deputy Grand Master and Grand Warden are incapacitated), to occupy the chair.

Sec. 3. Any member may be expelled from the Grand

Expulsion by vote of two-thirds.

Lodge as such, for misconduct, upon the vote of two-thirds of the members present at any meeting, after a copy of the resolution of expulsion shall have been served upon him.

Sec. 4. Vacancies in the office of District Deputy Grand

Vacancies,

Master shall be filled by the Grand Master. Vacancies in other Grand Offices, except that of the Grand Master, shall be filled by the Grand Lodge,—if in session; if not, then by the Standing Committee, for the remainder of the term.

Article VI.

Committees.

Sec. 1. The Elective Grand Officers shall constitute the Standing Standing Committee, how formed.

Committee, to act during the interim between the regular Sessions of the Grand Lodge, and they shall have power to perform any act, which by law devolves upon the Grand Lodge, subject, however, to confirmation, alteration, or reversion by the Grand Lodge at its first regular Session thereafter. For 'the legal transaction of any business by said Committee three shall form a quorum; and the Grand Master may call meetings thereof at his discretion. The Standing Committee shall, at the close of each Annual Session in March, cause to be published the General Balance Sheet of the assets and liabilities of the Grand and Subordinate Lodges in this jurisdiction, for the twelve months ending the previous 31st day of December in each year.

Sec. 2. There shall be appointed at each Annual Session,

Appointment of Annual Committee.

the following regular Committees, from among the members, who shall be appointed by the Grand Master, holding over, by and with the consent of the Grand Lodge; vacancies in any such Committees, at the opening of the Session, shall be filled by the incumbent of the chair at the time, to serve during the Session.

- 1st. Committee on Credentials.
- 2nd. Committee on Finance.
- 3rd. Committee on Correspondence.
- 4th. Committee on Appeals.
- 5th. Committee on Laws of Subordinates.
- 6th. Committee on Petitions.
- 7th. Committee on the State of the Order.
- 8th. Committee on Legislation.

Duty of Committee on Credentials.

Sec. 3. The Committee on Credentials shall consist of three members, whose duty it shall be to examine and report to the Grand Lodge on the credentials and certificates of its members and Past Grands applying for membership.

Of Finance Committee.

Sec. 4. The Committee on Finance shall consist of three members, whose duty it shall be to examine and report on all accounts and claims against the Grand Lodge, previous to their being passed for payment; to examine the accounts of the Grand Secretary and Grand Treasurer, annually, and report the result of their examination and the condition of the finances, immediately thereafter to the Grand Lodge. To ascertain and report at the commencement of each Annual Session the amount required for the expenses of the Grand Lodge for the ensuing year, and suggest such measures of finance as they may deem expedient.

Of Committee on Correspondence.

Sec. 5. The Committee on Correspondence shall consist of three members, whose duty it shall be to examine, conduct, and report on, all correspondence of the Grand Lodge, and to suggest any measures in the nature of the business of their appointment

Of Committee on Appeals.

Sec. 6. The Committee on Appeals shall consist of five members, whose duty it shall be to examine all appeals referred to them, and report thereon such action as they may deem proper in the Grand Lodge; and such reports shall be made at the earliest practicable day of the Annual Session. All appeals taken from the action of the Subordinate Lodges shall, as soon as the same are received by the Grand Secretary, be transmitted by him to the Chairman of the Committee on Appeals. If the Committee find the papers defective in any essential particular, they shall certify the fact to the Grand Secretary, who shall at once remit the papers to the respective Subordinate Lodge, requiring it forthwith to correct the defects complained of, and return the amended papers to the Grand Secretary, who shall immediately transmit the same to the Chairman of the Committee on Appeals.

Sec. 7. The Committee on the Laws of Subordinates shall

Of Committee on Laws of Subordinates.

consist of three members, whose duty it shall be to examine and report on the By-Laws of Subordinate Lodges referred to them, and also to examine and approve of the Bye-Laws of Subordinates that may be submitted to them previous to being printed; and to direct such alteration in the said Bye-Laws, if any are required, as will make them conform to the laws and regulations of the Order, subject to the approval of the Grand Lodge.

Sec. 8. The Committee on petitions shall consist of three

Of Committee on Petitions.

members, whose duty it shall be to examine all petitions referred to them, and report to the Grand Lodge such action thereon as may be proper.

Sec. 9. The Committee on the State of the Order shall

Of Committee on State of the Order.

consist of five members, who shall examine the reports of the District Deputy Grand Masters, and such other matters as may be referred to them, and report thereon to the Grand Lodge and they may annually present to the Grand Lodge an exhibit of the, condition and progress of the Order in this jurisdiction, and recommend such measures for the good of the Order, as from time to time they may judge proper.

Sec. 10. The Committee on Legislation shall consist of
Of Committee on Legislation.

five members, who shall examine and report on all proposed amendments of the Constitution, By-Laws, Rules of Order, and Resolutions governing the Grand Lodge, and such other matters as may be referred to them by the Grand Lodge or M.W. Grand Master.

Article VII.

Of Votes.

Sec. 1. Each Elective Officer, except the M.W. Grand
Of Voting at Grand Lodge.

Master, shall be entitled to one vote. All questions and votes before the "Grand Lodge, not otherwise provided for in this Constitution, shall be determined by a majority of all the votes given; and when five of the members call for a vote by yeas and nays, or when the same are in this Constitution required to be taken, they shall be so taken and recorded on the journal.

Article VIII.

Of Revenue.

Sources of Revenue.

Sec 1. The revenue of this Grand Lodge shall be raised for the purpose of defraying the necessary expenses thereof, and for the advancement of the Order, and shall be derived from the following sources, viz.:—

- 1st: A fee for every Warrant or Charter to open a Subordinate Lodge.
- 2nd. Assessments levied annually upon the Subordinate Lodges.
- 3rd. The proceeds of the sales of books, cards, diplomas, odes and certificates.

Finance Committee to furnish Annual Estimate.

Sec. 2. At each Annual Session the Finance Committee shall ascertain what will be the probable deficiency for the current year to pay the estimated expenses of the Grand Lodge, and the amount of such deficiency, as determined upon, shall be assessed upon each Subordinate Lodge, in proportion to the number of its members in good standing returned at the last semi-annual report thereof, payable from the Incidental Fund of each Lodge; and shall be due and payable at such time as the Grande Lodge shall determine at the time such assessment is made, payable to the District Deputy Grand Master of the District, who shall remit the same without delay to the Grand Secretary. Until further ordered, the assessment payable to the Grand Lodge by Subordinate Lodges shall be one shilling per quarter for each member of the Lodge.

Lodges disentitled for neglect.

Sec. 3. Lodge in this jurisdiction shall be entitled to have its Officers installed, or to receive the Travelling or Term P.W., until the semi-annual reports to, and the amount due the Grand Lodge, shall have been placed in the hands of the Installing Officer.

Article IX.

Of Regalia and Jewels.

Sec. 1. The Regalia of the Order in this jurisdiction shall
Regalia for various degrees.

be as follows, viz.:—For a member of the initiatory degree, a plain white apron, without collar or any other badge of distinction; of the five degrees of a Subordinate Lodge, white collars, each trimmed with the emblematical colour of the degree intended to be represented, namely, for the first degree, with white; second degree, with pink; third degree, with blue; fourth degree, with green; fifth degree, with scarlet. All members may, in addition, wear rosettes displaying the colours of the degrees they have taken.

Sec. 2. The official regalia of officers shall be as follows,

Regalia of Officers.

viz.:—of a Noble Grand, a scarlet collar trimmed with white or silver; Vice Grand, blue collar trimmed with white or silver; Secretary and Treasurer, green collars trimmed with white or silver; Supporters of Noble Grand and Outside Guardian, scarlet sashes; Supporters of Vice Grand and Inside Guardian, blue sashes; Warden and Conductor, black sashes; of the Chaplain and Scene Supporters, white sashes.

Sec. 3. The regalia of Grand Officers, and all Past Grands,

Regalia of G.O.'s and P.G.'s.

shall be a scarlet collar or sash. The collars or sashes of Past Grands may be trimmed with silver lace or fringe, and those having attained the Royal Purple Degree of the Encampment may have trimmings of yellow metal.

Sec. 4. The regalia for Funerals shall consist of a black

Funeral Regalia.

cape rosette, having a centre of the colour of the highest degree to which the bearer has attained, to be worn on the left breast, with a sprig of evergreen above, and such jewel or jewels as the brother may be entitled to wear, suspended below: *Provided*, however, the Grand Master may, by dispensation, permit the ordinary regalia to be worn at a funeral, either in connection with, or as a substitute for the above regalia.

Mourning Badge.

Sec. 5. The ordinary mourning badge to be worn by brothers in memory of a deceased brother, shall be a strip of black crape passed through one button-hole of the left lappel of the coat, tied with a narrow ribbon of the color of the highest degree to which the wearer has attained.

Jewels.

Sec. 6. The jewels of Officers and Past Officers in this jurisdiction shall be as follows, viz.:—for a Past Grand Master, a sun, with a hand and heart; Grand Master, a sun, with the scales of justice impressed thereon; Deputy Grand Master, a half moon; Grand Warden, crossed gavels; Grand Conductor, a Roman sword; Grand Guardian, crossed swords; Grand Marshall, a baton; for a Past Grand, a five pointed star; Noble Grand, crossed gavels; Vice Grand, hourglass; Secretary, crossed pens; Treasurer, crossed keys; Warden, crossed wands; Conductor, crossed axes; Guardian, crossed swords; all the above to be of white metal.

Regalia to be worn in session.

Sec. 7. Officers and members in this jurisdiction must wear regalia conformable to law, and all Lodges are required to furnish their Officers with the regalia and jewels appertaining to their stations, and while in session to require their members to be clothed in suitable regalia.

Article X.

Of Subordinate Lodges.

New Lodges.

Sec. 1. On the written application of five or more brothers of the Order, one of whom has attained the scarlet degree, praying for a charter to open a Lodge where there is no Lodge established, or on the written application of seven or more brothers, five of whom have attained the scarlet degree, for a charter to open a Lodge where there is one or more already established, provided the application is approved by a majority of the Lodges located within three miles of the proposed new Lodge, the Grand Lodge may grant the same, and such Lodge shall receive its charter and the necessary charges and instructions from the Grand Master or Deputy, or from a Past Grand specially deputed. All necessary expenses of the installing officer, if any, shall be borne by the Lodge so opened.

Sec. 2. An application, as provided for in the first section

Mode of procedure.

hereof, shall be presented to the Grand Lodge, if in session; if not, to the Standing Committee, through the Grand Secretary, who shall, on the receipt thereof, if advisable, have power to issue a Dispensation to open such Lodge, subject to confirmation at the next session of the Grand Lodge, in which case, if confirmed, a regular charter shall be issued.

Sec. 3. At the end of each term, every Subordinate Lodge

Lodges to report to Grand Lodge each term.

shall report to the Grand Lodge the work thereof for such term, which shall include the names of those initiated, admitted by card, as an ancient Odd Fellow, rejected, withdrawn, reinstated, ceased membership, and deceased; the names of those suspended or expelled, with the cause thereof, together with the number of

degrees conferred, the whole number in membership, the amount of receipts, and the result of the election of officers, accompanied by whatever amount may be due the Grand Lodge.

Sec. 4. At each Annual Session every Lodge shall report

Also at each Annual Session.

in addition, up to the first day of January, a full return of members, with their names ranked according to the degrees they have taken; and a statement of the number of brothers relieved, widowed families relieved, and brothers buried; and amount of money applied to each of these purposes; designating the amount, if any, paid for the education of orphans.

Sec. 5. The power to make, alter, or amend the Constitution

Grand Lodge only may alter Constitution of Lodges.

of Subordinate Lodges is vested exclusively in this Grand Lodge, and the same may be changed or amended in any manner, at a regular session of the Grand Lodge, by a two-thirds vote.

Sec. 6. The power to make, alter, or amend Bye-Laws for

Lodges may make By-laws.

the local government of Subordinate Lodges in this jurisdiction, is hereby delegated to the Subordinate Lodges, each for itself: *Provided* always, that such Bye-Laws do not in anywise conflict with the general laws and usages of the Order, and shall have been first approved by this Grand Lodge, or the Committee on the Laws of Subordinates, previous to their going into operation.

Officers of Lodges may be publicly installed.

Sec. 7. The Subordinate Lodges in this jurisdiction are hereby authorized to install their Officers in public. Provided, that the ceremony be conducted by an Elective Officer of this Grand Lodge, or the District D.G. Master, and that they use the form for public installation, adopted by this Grand Lodge.

Article XI.

General Funeral Fund.

Funeral Fund, how to be raised.

Sec. 1. For the purpose of giving proper burial to members of the Order in this jurisdiction, and their wives, there shall be raised from the Subordinate Lodges certain sums of money, which, together, shall constitute a fund, to be known as the "General Funeral Fund." Such fund shall be kept by the Grand Treasurer, and shall be used only for the burial of the dead.

Quarterly quota of Lodges.

Sec. 2. For the creation and the support of the General Funeral Fund, the various Subordinate Lodges in this jurisdiction shall contribute quarterly such an amount as may be specified in the Constitution of such Subordinates; and on

Benefits on decease of members or wives.

the death of a member, or his wife, the Subordinate Lodge to which such member belongs, shall receive from the same fund such sum or sums as may be provided for in the same Constitution, which shall be paid without delay, on the proper application being made therefor.

Form of application for Funeral Benefits.

Sect 3. All applications for Funeral benefits, as above provided, must be by an order drawn on the Grand Lodge by the Noble Grand and Secretary, under the Seal of the Lodge to which they are due, and must "be countersigned by the District Deputy Grand Master of the District and they must also be accompanied by the proper certificate required by the "Friendly Societies Act."

Sec. 4. This Grand Lodge may from time to time make

Investment of Funeral Fund.

such investment of the moneys belonging to the "General Funeral Fund" as the best interests of the same may seem to warrant: *Provided*, such action does not conflict with the provisions of the "Friendly Societies Act" regulating the investment of such funds.

Sec. 5. Any Lodge failing to forward the quarterly dues

Penalty for neglect of Lodges to pay their quarterly dues.

as provided for in this Article within four weeks after the same shall have become due shall be notified by the Grand Secretary of such failure, and should such Lodge still neglect or refuse to comply with these requirements within ten weeks after the amount had become due, such Lodge shall be deemed guilty of contempt, and shall be subject to such penalty as this Grand Lodge or the Standing Committee may determine.

Article XII.

Of Offences of Subordinate Ok Degree Lodges.

Sec. 1. Whenever any Subordinate or Degree Lodge shall
Violation of Constitution or Rules of Grand Lodge.

violate the Constitution, Bye-Laws, Rules, or Regulations of this Grand Lodge, such Lodge shall be liable to a trial and punishment by the Grand Lodge, if in session, if not, by the Standing Committee.

Sec. 2. Upon the suspension or expulsion of a Lodge, or
Charter to be given up on expulsion or suspension of a Lodge.

surrender of its Charter, it shall be the duty of its last installed officers and members, having the custody of the Charter, books, papers, property, and funds of the Lodge, to assign, transfer, and deliver the same on demand, to the Grand Master, or to the District Deputy Grand Master, or to such Past Grand as may be specially deputed by the Grand Master or the Grand Lodge to receive the same; and the same shall be held subject to the order of the Grand Lodge.

Funds of suspended Loages to be kept separate.

Sec. 3. All the effects or funds received by the Grand Lodge from any Subordinate or Degree Lodge, under the foregoing section, shall be kept separate and apart from the property or funds of the Grand Lodge, and such funds shall not be estimated as a part of the funds of the Grand Lodge, but shall be held in trust, to be restored, should such a Lodge ever be reinstated, or upon the expiration of the period of suspension: *Provide*, however, that in the event said Lodge should not be restored to fellowship within one year, the funds of said Lodge shall be placed in the general fund of the Grand Lodge.

Six months default, to forfeit Charter.

Sec. 4. Any Subordinate Lodge failing to hold its meetings for six months, or to make its returns, as required by Article X., Sec. 3, of this Constitution, for one year, shall be deemed an extinct Lodge, and its Charter shall be forfeited.

Members may be transferred to other Lodges.

Sec. 5. Members of a suspended or expelled Lodge, or of a Lodge whose Charter has been surrendered or forfeited, who were in good standing at the time of such suspension or dissolution, or who may have paid all arrearages then due to the Grand Lodge, shall, upon the recommendation of the District Deputy Grand Master of the District in which such suspended Or extinct Lodge was located, receive from the Grand Secretary a certificate under the seal of the Grand Lodge, to enable them to make application for admission to membership in another Lodge.

Extinct Lodges may be restored to fellowship: procedure.

Sec. 6. Upon the application of five or more members of an extinct Lodge, to the Grand Lodge, for the restoration of such Lodge to fellowship, accompanied with satisfactory evidence that a fair opportunity has been given to all who were members in good standing at the time the same became extinct, to unite in such application, such applicants, or such portion thereof as the Grand Lodge may approve of, may be restored to fellowship in said Lodge, together with the Charter and effects belonging to such Lodge at the time of its extinction, unless such effects shall have been placed in the general funds of the Grand Lodge, as provided by Sec. 3 of this Article.

Article XIII.

Of Dissolution.

Sec. 1. Any Subordinate Lodge in this jurisdiction desiring
Permission to dissolve a Lodge.

to dissolve, or sever its connection with this Order, may apply to this Grand Lodge, in writing, for permission so to do, when, if such Lodge is free from all charges on the books of this Grand Lodge, the application may be granted upon the following express conditions, viz.:—

- 1st. The Application must be signed by at least five-sixths
Conditions.
of the financial members in good standing in such Lodge, and the written consent obtained of any member entitled to alimony, as provided for in the "Friendly Societies Act."
- 2nd. The application must be presented to the Grand Lodge at least four weeks prior to its Annual

Session.

- 3rd. The Application must state fairly and distinctly the intended appropriation or division of the funds or property of such Lodge.
- 4th. At least one half of the gross, funds or property of such Lodge must be handed over to this Grand Lodge, for the benefit of the General Funeral Fund, or its Officer duly appointed to receive them; and such payment shall be made on the day on which such dissolution or severance shall take place.

Sec. 2. On an application being granted, as provided for in Notice of dissolution of Lodge to be duly advertised.

the proceeding Section, it shall be the duty of the Lodge to which the application was granted to publish a notice of their intended dissolution or severance in the Government Gazette, and three times in the newspaper published nearest the locality of such Lodge, for, at least, three weeks previous to such dissolution or severance; stating the day upon, and the place at which, the same shall take place: and on the day so stated the Grand Master, or his Deputy for the District in which such Lodge is located, or some duly appointed agent of this Grand Lodge, shall attend at the place appointed, and see that the conditions upon which the application was granted, and the regulations of the "Friendly Societies Act" regulating such cases are fully complied with; and in case of the breach of any such regulations, such officer or agent shall bring the party or parties so offending before the nearest Justice of the Peace to be dealt with according to law.

Charter and property of dissolved Lodge to be given up to Agent of Grand Lodge.

Sec. 3. Any Lodge dissolving or severing its connection, as above provided for, shall at once hand over to the Officer or Agent of the Grand. Lodge in attendance, the Charter or Dispensation, and the Initiation, Charge, and Degree Books belonging to such Lodge, together with the funds or property mentioned in the 4th condition of Sec. 1 of this Article, which funds or property shall be placed in the General Funeral Fund of the Grand Lodge; and such Officer or Agent shall be paid from the funds of such Subordinate Lodge a reasonable amount for his necessary expenses for such attendance.

If the Order be reduced to twelve financial, may be dissolved.

Sec. 4. Should this Order at any time be reduced to twelve financial members, it shall be lawful for such members to dissolve this Order, and to share whatever funds may remain, equally between such members, or to pay such funds, or any portion thereof, over to any one or more of the charitable institutions of this colony.

Article XIV.

All must adopt and adhere to the now ritual and secret work.

Sec. 1. The Ritual and secret work of the Order, received with its Charter from the Grand Lodge of Victoria, is hereby declared to be the Ritual and secret work of this Grand Lodge; and all Lodges subordinate to this Grand Lodge are hereby required to preserve a strict adherence to the same, and shall be held responsible for any irregularities in the work that may be allowed. They shall neither use, nor suffer to be used, any other charges, Lectures, Degrees, Ceremonies, Forms of Installation, or Regalia, than those prescribed by said Ritual.

Sec. 2. With the previous consent and approval from time Provision for Special Grand Representatives.

to time expressed of this Grand Lodge, the M.W. Grand Master may accredit any Officer or member of this Grand lodge as a Special Grand Representative, near the Grand Lodge of any sovereign jurisdiction in Odd Fellowship, recognised by this Grand Lodge; and in such case the necessary expenses of such Special Grand Representative's visit shall be defrayed from the Treasury of this Grand Lodge. And any Officer or member of any such foreign Grand Lodge, who may be duly accredited from the same as a Special Grand Representative near this Grand Lodge, shall be admitted to a seat on the floor of this Grand Lodge, and shall have a deliberate voice, but not a vote in the proceedings thereof.

Article XV.

Bye-Laws and Rules of Order.

Sec. 1. The Grand Lodge may enact, alter, or amend such Grand Lodge may alter Bye-Laws at Annual Sessions.

Bye-Laws as may be necessary to carry into effect the provisions of this Constitution, and of regulating the proceedings of its officers and committees, and of providing for the safety and security of the funds and property: Provided at least one day's notice, in writing, be given to the Annual Session, of such Bye-Law or amendment, and that the same does not in anywise contravene this Constitution.

Sec. 2. The Grand Lodge may, in like manner, make such

Also make or suspend Rules of Order.
Rules of Order as may be necessary for the regulations of its sessions, and for securing good order and the despatch of business. Such Rules of Order, or any of them, may be suspended at any meeting by a two-thirds vote: Provided that such suspension shall not extend beyond the meeting which voted therefor.

Article XVI.

Amending Constitution.

Sec. 1. Any amendment or alteration may be made to
Two-third vote required to amend Constitution.
this Constitution, at any regular Annual Communication of this Grand Lodge, by a vote of two-thirds of the representatives present: *Provided* all such amendments or alterations shall be proposed, in writing, at least one day before action is had thereon.
New Constitution to take effect on registration.

Sec. 2. This Constitution, and the Constitution of Subordinate Lodges, and the Laws, Rules and Regulations, of this Grand Lodge, shall take effect and be in full force from and after the date of their adoption and registration, as required
Repeal of all old laws of the Order.
by the "Friendly Societies Act;" and at that date all Laws, Rules and Regulations of this Grand Lodge and Subordinate Lodges, of whatsoever kind, heretofore existing, shall be and the same are hereby repealed.

Rules of Order

I. Order of Business.

The order of Business of the Annual Session shall be as follows:—

- 1st. The Grand Master shall request the members to clothe
Calling up the Grand Lodge.
themselves in proper regalia, and direct the Officers to take their respective stations, and fill vacancies *pro tom.*, and shall then, after all have been examined, call up the Grand Lodge.
- 2nd. While standing, the Grand Chaplain shall address the Supreme Ruler of the Universe in prayer.
- 3rd. Proclamation shall be made by the Grand Marshal of the opening of the Grand Lodge.
- 4th. The Grand Secretary shall present and read, if required, the credentials of members.
- 5th. The committee on credentials shall forthwith examine and report on the eligibility of members.
- 6th. New members of the Grand Lodge shall be admitted.
- 7th. The record of Special Sessions, if any, shall be read and passed upon by the Grand Lodge.
- 8th Vacancies in Committees and among the appointed officers shall be filled.
- 9th. The Reports of the Grand Officers shall be presented.
- 10th. Petitions, communications, appeals, and financial accounts shall be presented, in the order above mentioned.
- 11th. Miscellaneous business.
- 12th. Reading and approval of Minutes of preceding day.
- 13th. Reception and reference of credentials, reports thereon, and admission of new members.
- 14th. Reports of Standing Committees in the order in which they are named in the Constitution.
- 15th. Consideration of proposed amendments to the Constitution of the Grand or Subordinate Lodges.
- 16th. New business and financial accounts presented and referred if necessary.
- 17th. Nomination and Election of Officers.
- 18th. Reports of Standing and Special Committees.
- 19th. Additional business, if any, in the same order as heretofore.
- 20th. Should the foregoing Order of Business not be concluded on the first and second day, it shall be commenced on each succeeding day where it left off on the preceding; except that the reading, and approval of the Minutes, and the reception, reference, and reports on the credentials of members shall be the first business in order on each day, and that the nomination and election of Officers shall immediately follow them on the third day.

Closing the Session.

21st. The motion to close the Session shall be in this form, "That when the Grand Lodge adjourns this day, this Annual Session shall stand adjourned *sine die*."

22nd. On the last day of the Session, the Officers shall be installed, the District Deputy Grand Masters and Regular Committees appointed and confirmed, and Before it shall be declared closed the minutes of the day shall be read, and approved if correct.

II. Of Decorum.

Silence and order during Session.

During the continuance of the Session the most decorous silence must be observed, the officers and members retaining their respective seats, no one leaving the room without the permission of the M.W. Grand Master, nor entering without the consent of the R.W. Grand Warden.

No member shall, by conversation or otherwise, interrupt the business of the Grand Lodge, or refuse to obey the Chair. Every Officer and member shall be designated, in debate or otherwise, by his proper office or title, according to his standing in the Order.

No member shall be permitted to vote or speak, unless clothed in appropriate regalia.

III. Of the Chair.

The Grand Master, while presiding, shall state every question

Putting the question.

coming before the Grand Lodge, and immediately before putting it to vote shall ask "*Is the Grand Lodge ready for the Question?*" Should no member rise to speak, he shall rise to take the question, and after he has risen no member shall be permitted to speak upon it He shall pronounce the votes and decisions of the Grand Lodge on all subjects. His decisions on questions of order shall be Without debate, unless, entertaining doubts on the point, he invites it, and he shall have the privilege of speaking only on such questions from the chair. When his decision has been appealed from, the Question shall be put thus: "*Will the Grand Lodge sustain the Chair in its decision?*"

IV. Of Debate

Every member when he speaks or offers a motion shall rise

Rules of debate.

and respectfully address the Chair. While speaking he shall confine himself to the question under debate, avoiding all personality and indecorous language, as well as any reflections upon the Grand Lodge or its members.

Should two or more members rise to speak the same time, the Chair shall decide which shall be entitled to the floor.

No member shall, disturb another in his speech, unless to call him to order for words spoken.

If a member, while speaking, shall be called to order, at the request of the Chair he shall cease speaking, and take his seat until the question of order is determined, when, if permitted, he may again proceed.

No member shall speak more than once on the same question, until all the members wishing to speak shall have had an opportunity to do so, nor more than twice without permission of the Chair. But no member shall have the privilege of speaking more than once on a question of order, after appeal from the decision of the Chair.

V. Of Questions and Votes.

When any communication, petition, or memorial is presented,

Mode of submitting motions and taking votes.

before it is read, or any vote taken on it, a brief statement of its contents shall be made by the introducer or the Chair; and after it has been read, a brief notice of the purport thereof shall be entered upon the Journal.

No motion shall be subject to action until seconded and stated by the Chair, and at the desire of any member it shall be reduced

When a blank is to be filled, the question shall be taken first upon the highest sum or number, and the longest or latest time proposed

Any member may call for a division of the question, when the sense may admit of it.

When a question is before the Grand Lodge, no motion shall be received unless (1st) to adjourn, (2nd) the previous question, (3rd) to lie on the table, (4th) to postpone indefinitely, (5th) to post pone to a certain time,

(6th) to refer or to amend, and such motions shall have precedence in the order herein arranged, the first three of which shall be decided without debate.

After any question, except one of indefinite postponement, has been decided, any two members who voted in the majority, may, during the same session move for a reconsideration thereof; and no second motion to reconsider the same question shall be in order during that session.

The previous question can be called for by two members, and if seconded by a majority, shall be put in this form: "*Shall the main question be now put?*" If carried all debate shall cease, and the vote shall be first upon all pending amendments, beginning with the one last proposed, after which upon the main question.

When five members rise in favour of taking a question by *ayes* and *noes*, they shall be ordered to be recorded; and the names of the Representatives shall be called by Lodges.

No more than two amendments to a proposition shall be entertained at the same time—that is, an amendment, and an amendment to an amendment—and the question shall be first taken on the latter.

Every member present shall vote on any question before the Grand Lodge, unless he is personally interested in the result, or has been excused by the Grand Lodge, or is otherwise incapacitated.

When a substitute for a motion is adopted in place of an amendment, it is not necessary to take action on the amendment.

Standing Resolutions

Relating to the R.W. Grand Lodge of New Zealand.

1. Whenever the sentence, "by a two-third vote," occurs
Meaning of "two-third" votes.
in the Constitution of this Grand Lodge, Or of a Subordinate Lodge, it shall mean two-thirds of all the members *present* entitled to vote.
2. All propositions offered in the Grand Lodge for reference
Propositions for Committees to be in writing, and duplicated.
to committees, must be submitted in duplicate, and upon paper equal in size to half a sheet of ordinary note paper.
3. All proposed amendments to the Constitution of the
Amendments to be written *in extenso*.
the Grand or Subordinate Lodges shall contain the section or sections written out in full, as proposed to be amended.
4. An Obituary Tablet shall be placed in the Journal,
Obituary Tablet.
upon which shall be recorded the names of such deceased members of this Grand Lodge as shall be announced at each Session, and such record shall be in lieu of resolutions relative thereto, except in case of the death of a Past Grand Master or Elective Grand Officer.
5. Officers of the Grand Lodge, who are by the Constitution
Officers not to vote as Representatives also.
entitled to vote, and as such officers do vote in the Grand Lodge, cannot also vote as Representatives.
6. On the call of the ayes and noes in the Grand Lodge,
Representatives alone, entitled to vote.
Representatives are entitled to but one vote each; and Past Grands, not Representatives, have no right to vote upon any question before the Grand Lodge.
Absentees may have their votes cast by colleagues.
7. A majority of Representatives present from a Lodge are permitted to cast the vote of the absentees of their Lodge, when the vote is taken by Lodges, and if there is but one Representative present from a Lodge, he can cast the full vote of his Lodge.
Who only are permitted to impart the secret work.
8. The Grand Master, his Deputy, a Representative to the Grand Lodge, or the Noble Grand, are the only ones who have the legal authority to impart instruction in the unwritten or secret work of the order in a Subordinate Lodge.
Lists of Lodge Representatives.
9. The R. W. Grand Secretary is required to make out a list from the semi-annual reports of the Subordinate Lodges, made on the 31st day of December in each year, of the number of Representatives to which each Lodge

is entitled, and report the same to the Grand and Subordinate Lodges.

Finance Committee.

10. A majority of the Finance Committee must be appointed from the city or town, where the Grand Secretary resides.

Who may install.

11. In the absence of the D.D.G.M., a P.G. of the Lodge is authorised to install the Officers of a Lodge; and in the absence of a Past Grand, the Noble Grand may install.

Password to be half yearly.

12. The Password of Subordinate Lodges, on and after the 1st day of July, 1869, shall be semi-annual instead of quarterly, as hitherto.

Relating To Districts and D. D. Grand Masters.

1. This jurisdiction shall be divided into Districts, and a Districts of the G.L.'s jurisdiction.

District Deputy Grand Master shall be appointed for each District; whenever the interests of the Order require it, the M. W. Grand Master is authorised to divide Districts, or attach new Lodges, and appoint additional D. D. Grand Masters whenever deemed expedient.

2. District Deputy Grand Masters, or Installing Officers in Elective Officers to be examined as to their proficiency.

this jurisdiction, are required to examine each Elective Officer in their respective Districts, relative to their proficiency in the work of the Order, and to install no such officer unless he has all the charges and work of such office fully committed to memory, except the lectures pertaining to the five degrees and the Degree of Rebekah.

3. District Deputy Grand Masters must be obeyed by D.D.G.M.'s Sowers and duties.

Lodges in their jurisdictions; and they have a right to demand certified copies of the proceedings of a Lodge, when so instructed by the Grand Master.

4. A District Deputy Grand Master may withhold the new Withholding the Pass Word.

S.A.P.W. from a Noble Grand, who has been installed by any other officer, until the reports and dues of the Grand Lodge have been delivered to him, or notice served upon him that they have been given to the Installing Officer.

5. Each District Deputy Grand Master is entitled to have in D.D.G.M. to have copy of Proceedings of G.L. New Zealand, and Laws of G.L.U.S.

his possession a copy of the Proceedings of this Grand Lodge, and a Digest of the Laws of the G.L.U.S., and he is required to deliver the same to his successor in office.

Power not to be delegated.

6. A District Deputy cannot in any way delegate his power to another, nor appoint a Past Grand to install officers in his absence.

Rec. Sea to hare proper Lodge seal.

7. D. D. Grand Masters are instructed not to install the Recording Secretary of any Lodge without the Lodge place in his possession a proper seal, as required by law: *Provided* that this shall not apply to the officers to be installed at the institution of any new Lodge.

Forms of Lodge receipts to be in duplicate.

8. All Lodges shall take a receipt in duplicate from the D. D. Grand Master for their returns and the amount of money paid by them for the Grand Lodge, one receipt shall be immediately forwarded to the Grand Secretary by post, and it shall be the duty of the D. D. Grand Master, within ten days thereafter, to forward the amount and returns so received to the Grand Secretary. Should the Grand Secretary not receive the returns and money set forth in such receipt, within thirty days, it shall be his duty to inform the Grand Master of the same, who shall communicate with the Lodge, inquiring into the cause of delay; and if the Lodge reports that the returns and percentage have been delivered to the D. D. Grand Master, it shall be the duty of the Grand Secretary forthwith to prefer charges against such D. D. Grand Master to the Lodge of which he is a member, and proof of neglect of his duty shall subject such D. D. Grand Master to any penalty known to the Order.

Installing Officer's expenses.

9. Lodges shall make a reasonable appropriation to defray the expenses of the Installing Officer when visiting for that purpose.

Lodges working in foreign languages.

10. The M. W. Grand Master is authorised to appoint D. D. Grand Masters for Lodges working in a foreign language who are acquainted with both such foreign and English languages, who shall be under the same requirements, and shall have and exercise the same powers had and exercised by other D. D. Grand Masters; also authorised to make special Districts of Lodges working in a foreign language when deemed for the interest of the Order.

11. The numbers attached to the Lodges in this jurisdiction
Numbers of Lodges.

are hereby abolished, and new numbers are hereby given to them in the numerical order in which they were instituted commencing with number one. The first Lodge instituted commencing the series, which will be hereafter continued in the same order. The Lodges now existing being known and numbered as follows: viz.—Loyal Pioneer, No. 1; Loyal Wanganui, No. 2; Loyal Alexandra, No. 3; Loyal Leith, No. 4; Loyal Anderson's Bay, No. 5; Loyal Alfred, No. 6.

12. Until further ordered, the divisions into Districts shall
Divisions of Districts,
be as follows:—

Relating to Odd Fellows' Libraries.

1. Odd Fellows' Libraries are recommended to be established
Libraries.

by Lodges throughout the jurisdiction, as the most effectual means of diffusing the principles of the Order; and the support of such Libraries by subscriptions and donations from Lodges and members is recommended.

Relating to Subordinate Lodges.

Rebekah degree.

1. The Order in this jurisdiction is imperatively commanded to adhere strictly to the regalia for the Degree of Rebekah, as laid down in the Degree of Rebekah Book.

Securities by Officers.

2. Officers having care of the funds of a Lodge are each required to give a bond to the Trustees of Lodges for the funds that may come into their hands, each bond being with two sureties, conditioned in such an amount as the Lodge may from time to time require. Provided that in no case shall the amount of such bonds be less than ten pounds sterling each; and neither principal nor surety can be in the Lodge-room while action is being had thereon. And the R.W. Grand Secretary is required to furnish all Lodges with' the necessary blank forms for that purpose.

Supplies form Grand Lodge only.

3. All supplies of the following nature must be procured from the Grand Lodge. The Grand Secretary is forbidden to furnish supplies to Subordinate Lodges unless the cash accompany the order. And the price for such supplies shall be as follows, viz.:—

The first set of Charge and Degree books free of charge to all Subordinate Lodges that have heretofore paid for the same under the old work.

4. A subordinate Lodge cannot entertain charges against
Charges against members.

a member thereof, unless they are made by a member of some Lodge in this jurisdiction; and it is the right of a member when chargos are preferred against him, to know the name of his accuser, and to raise the point for investigation, whether such accuser is really a member of the Order as above required.

5. All charges or offences preferred or alleged against any
Lapse in one year.

brother, which shall not be tried and determined within one year from the time of their being alleged as committed, shall not be entertained by a Lodge, nor any penalty thereon inflicted.

6. When charges are pending against the Noble Grand of
In case of charge pending against the N.G.

a Lodge, his functions as N.G. do not cease, except while such charges are being acted upon in open Lodge. When the charges are preferred he shall vacate his Chair to the V.G., or some competent P.G., when the Lodge shall appoint an Investigating Committee, and, according to the Constitution, otherwise act in the premises.

7. No member shall be appointed to the position of Outside
Warden, &c., must have Scarlet degree.

or Inside Guardian, or Warden, unless he has attained the Scarlet Degree, after the first term of a new

Lodge.

8. No person becomes a member of any Lodge in this

Members must sign Constitution, &c.

jurisdiction until he has signed the Constitution and Bye-Laws of such Subordinate Lodge.

9. Every Subordinate Lodge in this jurisdiction is required

Impression of Seal to be deposited with Grand Sec.

to deposit in the Office of the Grand Secretary an impression of the Seal of such Lodge.

Transferred members.

10. When a brother is presented for admission to membership by deposit of card (after having been duly elected), it shall be the duty of the Noble Grand to appoint a Committee of three Scarlet members, one of whom shall be a Past Grand, or if no P.G. is present, then the N.G. shall be one of the Committee:—said Committee shall at once examine the applicant in all the Degrees of a Subordinate Lodge he claims to have attained, and report to the Lodge; if correct, he shall be introduced by the Committee, and sign the Constitution and Bye-Laws; and he shall take rank and wear the regalia of the highest degree in which he can prove himself: Provided, however, that if his card certifies that he is a Past Grand, he must be admitted as such, though he may not be in possession of the Past Noble Grand's Degree, or Grand Lodge Degree.

Membership ceasing.

11. Membership in a Subordinate Lodge cannot be declared ceased until the provision in Sec. 1 of Article VIII. of the Constitution of Subordinates has been complied with.

Discretionary power of N.G.

12. A member to be entitled to the S.A.P.W. must be financially free upon the book of his Lodge on the first day of January and July of each year, but the N.G. may admit a member of his own Lodge without the P. W. until he ceases to be a member.

Relief to sister Lodges.

13. When an application is made to a sister Lodge or Relief Committee for assistance, they shall at once communicate with the Lodge to which the applicant belongs; and when notified that he is entitled to benefits, and the amount thereof, they shall pay the same, and the Lodge to which the brother belongs shall be holden for the amount; and should immediate assistance be required, and the applicant be in possession of the S.A.P.W., two weeks' benefits may be paid him previous to any notification being received from his Lodge.

Full report of appeals to be sent to Grand Sec.

14. Subordinate Lodges must transmit to the Grand Secretary, in all appeal cases, the *full* proceedings had in such cases of whatever nature, and cannot refuse to allow appeal, or to transmit copies of any papers the applicant deems necessary.

15. The Noble Grand of a Lodge may call any experienced

P.G.'s may preside at initiations, &c,

Past Grand to the Chair for the purpose of Initiation or conferring the Degrees while the N.G. or V.G. remains present.

16. Secretaries of all Subordinate Lodges in this jurisdiction

Secretaries of Lodges to report to Grand Lodge.

are required to report to the Grand Secretary on or before the first day of January in each year, the names of all Past Grands in good standing, and also to give all Past Grands (entitled to them) proper credentials previous to the session of the Grand Lodge; and they are also required to forward to the Grand Secretary a certificate, under seal, containing a list of Representatives elect, at least fifteen days prior to the session of the Grand Lodge in each year, and the Grand Secretary is required to furnish the necessary blank forms for that purpose; and they are further required to report to the Grand Secretary semi-annually, the names of all wives or widows of Odd Fellows who have taken the Degree of Rebekah in his Lodge since last report.

17. It shall be the duty of the Noble Grands of Lodges to

N.G.'s to keep charge books.

keep securely the Charge Books of the Order.

18. In case of the loss of any such Charge Books, the

Penalty for neglect, in case of loss.

sitting Past Grand of the Lodge shall prefer charges against the officer losing the same; and if it shall be found that such book was carelessly or negligently lost, such officer shall be expelled from the Order, unless such Lodge shall determine that such negligence was excusable, in which case the punishment shall be removal from office, or reprimand and fine, not exceeding Ten Pounds sterling.

19. In case the sitting Past Grand shall lose such Charge

If by P.G.

Book, the charges against him shall be preferred by the D.D G. Master of the District.

20. It is highly desirable and eminently proper, that all Prayer enjoined.

Lodges should open and close with prayer; but the ceremony cannot be required under penalties.

21. All proceedings had by Lodges when open in the Minutes of Degree Lodges to be kept.

Degrees must be recorded in a book kept exclusively for that purpose, and such proceedings must be acted upon only when open in such degrees.

Insanity or similar disability.

22. A provision in the Laws of a Lodge, requiring a sick brother to send notice of his condition to the Lodge every week or every two weeks, cannot be allowed to apply to cases of insanity, or where his sickness is of such a character as to render it impossible to send such notice; but in such cases is inoperative, and cannot be pleaded to deprive a brother of benefits to which he is otherwise entitled.

Sick members in arrears.

23. A member who is debarred from sick benefits by the non-payment of arrears, cannot, by the payment of such arrears, entitle himself to such benefits for a sickness commencing while he was so disqualified.

Arrears and offsets.

24. When benefits are reported as due to a brother, and he does not receive them, they shall be carried to his credit as an offset to that amount of dues; and a brother cannot be denied sick benefits on the ground that he is in arrears, if the Lodge is indebted to him on account of a prior sickness to an amount sufficient to place him in good standing.

Incidental Fund to be liable for Representative's expenses.

25. A Subordinate Lodge may legitimately appropriate money from its Incidental Fund to defray the expenses of its Representatives to the Grand Lodge, and the Treasurer of the Lodge shall pay any order upon him which is issued according to Law.

Conditions for instituting new Lodges.

26. No Lodge can be instituted unless the petition for the same be accompanied by the certificate of two or more Past Grands in good standing, that the proposed Lodge has secured a suitable building or hall in which to hold its meetings; and all Lodges are required to decorate their principal Chairs in appropriate colors, as designated by usage.

Charge in the Initiation degree to be delivered without book.

27. The Officers of Subordinate Lodges are required to commit to memory the charge appertaining to their respective offices in the *Initiatory Degree*, and to deliver the same without the Charge Books.

28. The Noble Grand of a Lodge cannot instruct in any

N.G- not to instruct a Brother who has no right to visit.

degree of the Order, a brother who has not the right to visit in the Lodge in which he desires instruction. An imperative test for the admission of a visiting brother from a foreign jurisdiction is, that he shall be in possession of the A.T.P.W.

29. The use of spirituous or malt liquors, or smoking, is

Use of spirituous or malt liquors and smoking in Lodge prohibited.

strictly prohibited in all Lodges during the meeting of the Lodge. The foregoing provision applies to the whole time between the opening and regular *closing of the Lodge*.

30. The various D.D.G. Masters are required to see that

D.G.M.'s to carry out these resolutions.

the above resolutions are fully carried out in their respective Districts, and report immediately to the Grand Master any infringement of the same.

Constitution of Subordinate Lodges. Under the Jurisdiction of the R.W. Grand Lodge of New Zealand

Adopted at the Session of the R. W. Grand Lodge held at Dunedin in March, 1869.

Constitution of Subordinate Lodges.

FOR the purpose of securing uniformity in the administration of the privileges, honours, and benefits of ODD-FELLOW-SHIP within this jurisdiction, the GRAND LODGE OF THE ANCIENT INDEPENDENT ORDER OF ODD-FELLOWS OF THE COLONY OF NEW ZEALAND, ordains the following Constitution for Subordinate Lodges

under its jurisdiction:

Article I.

Form for Sub. Lodge.

Sec. 1. This Lodge shall consist of at least five members, including one qualified to preside at its meetings, to be hailed and entitled.....Lodge, No.....Ancient Independent Order of Odd-Fellows of New Zealand, holding a legal or unreclaimed charter, granted by the Grand Lodge of the Ancient Independent Order of Odd-Fellows of New Zealand. It cannot voluntarily surrender its charter, or dissolve, so long as five-sixths of the members in good standing object thereto.

Sec. 2. The objects of this Lodge shall be to raise, from
Objects of Lodge.

time to time, a fund by fees, subscriptions, donations, or other payments, as may be provided, for the purpose of relieving sick or distressed members, or widows and orphans of deceased members; assisting in defraying the expenses of funerals of deceased members or their wives, and for the necessary expenses for the general management of the Lodge or the Order. The general place of business of this Lodge shall be.....

Article II.

Of Membership.

Sec. 1. All candidates for initiation must be males, of
Who may be admitted, as candidates.

the age of twenty-one years and upwards, of sound health, of good moral character and industrious habits, having some respectable known means of support, and who believe in the existence of a Supreme Being, the Creator and Preserver of the Universe. A person may be admitted to any Lodge in the city or village in which he resides; but all candidates for initiation must reside in this Colony, except such candidates as may apply from other Colonies where there is no Grand Lodge or District Deputy Grand Sire located.

Sec. 2. All candidates for membership by deposit of card,
Admission by deposit of card.

or as Ancient Odd-Fellows, whose cards have been granted more than twelve months, shall deposit their card with the proposition, or furnish satisfactory evidence that such card has been lost.

Sec. 3. No suspended or expelled member of the Order
Suspended or expelled members.

can be received in membership in this Lodge, except on being reinstated and receiving a Card of Clearance from the Lodge which suspended or expelled him: *Provided, however,* that any Odd-Fellow residing within the jurisdiction of this Grand Lodge, having no Card of Clearance, and who had not been connected with any Lodge in the Australian colonies, who ceased to be a member or was suspended only for non-payment of dues, and also members of defunct Lodges not able to get a Card, may be admitted to membership as a Non-Affiliated Ancient Odd-Fellow, in the same manner as is provided for the admission of Ancient Odd-Fellows.

Honorary members.

Sec. 4. Any person coming within the requirements of Section 1 of this Article, who may desire to waive all claim to Funeral or Sick benefits, may be initiated or admitted, subject, however, to the same requirements and penalties as are provided for ordinary membership except in the fee for admission, and such membership shall be called Honorary Membership.

Article III.

Of Proposition for Membership.

Propositions, investigations, elections.

Sec. 1. The name of a person offered for membership, with his age, place of birth, residence, and occupation, must be proposed by a member in writing, with the names of two persons as references attached, and entered upon the Record; the application shall forthwith be referred to a Committee of three members for investigation, who shall report upon the application upon the next succeeding regular meeting (unless unavoidable circumstances prevent), when the candidate may be balloted for with ball ballots, and if no black

balls appear he shall be elected, but if any or less than three black balls appear, then the application shall lay over, until the next regular meeting. Previous to the next regular meeting the member casting the black ball may (and it is his duty to) inform the Noble Grand of the cause, or ground thereof, and the Noble Grand shall, at the next regular meeting, state the reason, if any is given, to the Lodge, without exposing the name of the brother giving such reason, and the ballot shall again be held, and if not more than two black balls appear, the candidate shall be elected, but if three or more appear at either ballot he shall be rejected.

Rejected candidates; reconsideration in certain cases.

Sec. 2. No reconsideration of an unfavorable balloting can be had, unless all the brothers who may have cast black balls against an applicant for membership, voluntarily make a motion for a reconsideration of the ballot; and in such case the rote on reconsideration shall be taken by ball ballots, and if the balls cast be in favor of it, the reconsideration shall be had: whereupon the application shall lay over till the succeeding regular meeting, when another ballot shall be had with ball ballots, and if the same be unanimously in favor of the applicant, he shall be elected; but if one or more black balls appear he shall be rejected; and in no case shall a reconsideration be had, except upon the voluntary motion of all those who cast the black balls; and never more than *one motion* for a reconsideration in the same case shall be allowed. A favorable balloting can be reconsidered at any meeting prior to the admission of the candidate, *provided* a majority of the members present agree thereto.

Sec. 3. When a candidate for *initiation* has been rejected,

Notices of candidate's rejection to be sent to G.S. and all Lodges,

notice thereof shall be sent without delay to the R. W. Grand Secretary, and to all the Lodges in the District, and he cannot be proposed again in any Lodge for the space of six months after such rejection. All other rejected applications for membership may be renewed at any time.

Sec. 4. An application for membership may be withdrawn,

Application may be withdrawn by permission.

after it has been referred to a Committee, previous to the report of said Committee, provided a majority of the members present agree thereto; but no application can be withdrawn after the report of the Committee has been submitted to the Lodge.

Sec. 5. Any brother desirous of availing himself of the

Form for transfer members.

privilege of Sec. 3 of Article II., shall sign a petition in the presence of two members of the Lodge he proposes to join, substantially as follows:—

To.....Lodge, No.....A.I.O.O.F. The undersigned respectfully represents that, about the year....., he was regularly initiated into.....Lodge, No..... under the jurisdiction of the R. W. Grand Lodge of.....in the county of.....or city or town of.....That he has take.....degrees, and holds the rank of.....Your petitioner further represents that he has not been suspended or expelled from any Lodge for misconduct or contempt. There, fore he prays for admission to your Lodge, and hereby pledges his word of honor that the facts set forth in this petition are true.

His age is.....Occupation is..... Refers to.....

Witness.....Petitioner.

Examination of a new member as to his degrees.

Sec. 6. If the brother be elected, it shall be the duty of the Noble Grand to appoint a Committee of three members, one of whom shall, if practicable, be a Past Grand, whose duty it shall be to examine the applicant in the degrees he has attained, and the rank he holds in the Order, and report to the Lodge, and the Secretary shall note said report upon the minutes; and the applicant shall be admitted only in the highest rank in which he can prove himself, and shall sign the Constitution and Bye-Laws.

Expulsion of falsely admitted members.

Sec. 7. If any person shall gain admittance to any Lodge upon a petition containing any false representation, he shall be expelled.

Article IV.

Of Dues, Assessments, and Benefits.

Fees and dues of members.

Section 1. All persons admitted as members of Lodges in this jurisdiction shall pay a fee in accordance, with the following scale of prices, viz.:—

No application for initiation shall be received from any person over 50 years of age, except as an Honorary

Member.

(Provided, however, that if the card in date be from a Lodge in this jurisdiction, the fee shall be one half the above amount.)

In addition to the above the Lodge may by its Bye-Laws
Extraordinary levies.
provide for extraordinary assessments for Lodge purposes.
Benefits in sickness.

Sec. 2. Every member admitted by card or by reinstatement who has been such for the space of three months; and every member admitted by initiation, as an Ancient Odd-Fellow, or as a Non-affiliated Odd-Fellow, who has been such for the space of six months, and is not in arrears on the books of his Lodge in a sum exceeding three months' dues, whether the amount be for dues, fines, or assessments, shall, in case of being incapable by sickness or accident from following his usual occupation, or otherwise earning a livelihood, be entitled to and shall receive from the funds of the Lodge the following sums per week as sick benefits, viz.:—For Initiate, *Fifteen Shillings and One Shilling* additional for each degree the brother may have attained, to continue during such sickness or disability, commencing not over two weeks previous to the date of his being reported to the Lodge; but all such sick allowance shall be reduced one half after the first twelve months of such sickness: *Provided* such sickness or disability does not result from immoral conduct on his part.

Funeral allowance.

Sec. 3. In case of the death of a financial member there shall be allowed from the General Funeral Fund the sum of Twenty Pounds Sterling, and in case of the death of the wife of a financial brother the sum of Ten Pounds Sterling, to defray the expenses of the burial, to be paid by the Noble Grand on account of the funeral. In the absence of competent relations the Noble Grand shall take charge of the funeral, and render an account of the disbursements to the Lodge.

Certified notice of illness.

Sec. 4. Any brother absent from the city or residing at a distance from the location of his Lodge, claiming benefit, under this article, must send to his Lodge a true statement of his case, attested by the Noble Grand of the Lodge nearest his residence, and accompanied by a certificate of a respectable physician; or if no Lodge be near, then such statement shall be verified by a magistrate or Consul.

All benefits to be voted by Lodge.

Sec. 5. All applications for sick benefits for brothers in the city or town in which the Lodge is located must be accompanied by a certificate from the Lodge Surgeon, or, by permission, from some legally qualified medical practitioner; and all orders drawn for Funeral or Sick Benefits must be by vote of the Lodge.

Sec. 6. Honorary members may vote on all questions

Honorary members.

before the Lodge except those relating to the Sick or Funeral Fund; receive all the degrees, and may be elected to any office in the Lodge.

Article V.

Of Funds and Property.

Sec. 1. The funds and property of this Lodge shall be
Lodge Funds to be held in Trust.

held exclusively as a Trust Fund, to be devoted to no other purposes than the charitable uses of the A.I.O.O.F., and expenditures legitimately made for Lodge purposes, and the advancement of the interests of the Lodge or the Order. The funds may be invested from time to time as the Lodge shall direct, but no part thereof, or any of the Lodge property, or the proceeds of the sale of such property, shall ever be divided among the members, except in the manner as is now or may be provided for in the "Friendly Societies Statute and in case of a forfeiture of the Lodge Charter, all the funds and property of the Lodge, of whatsoever kind, shall be immediately surrendered and delivered up to the R. W. Grand Lodge of New Zealand, or to its officers or agents properly authorised to receive them,

Sec. 2. The funds arising from the gross receipts of this
Divisions of Revenue.

Lodge shall be divided into the following classes, viz.:—

- 1st. Sick Fund.
- 2nd. Incidental Fund.

Each fund shall be kept separate and distinct from each other, and no part of any one fund shall be used for

the advantage of, or to pay any claim properly belonging to, any other fund.

Sec. 3. For the purpose of creating the funds enumerated
Member's Contributions; how applied.

in the preceding section, the receipts of the Lodge shall be divided and set apart as follows, viz.:—For the Fnneral Fund, the sum of Two Shillings per quarter for every Financial Member; and this amount shall, without delay, be sent to the R.W. Grand Secretary, to be placed to the account of the "General Funeral Fund" for this jurisdiction. For the "Sick Fund," the sum of Five Shillings per quarter for every Financial Member which shall be used exclusively for the benefit of the sick members of this Lodge. For the "Incidental Fund" all the receipts or revenues of the Lodge, of whatsoever kind, after deducting the amounts set apart as above provided, which may be used for the legitimate expenses of the Lodge, or the Grand Lodge, or for the advancement of the Order.

Annual Balance Sheet.

Sec. 4. The Secretary of this Lodge shall, during the month of March in each year, cause to be published, a General Balance Sheet, duly, audited, of the assets and liabilities of this Lodge for the twelve months ending the preceding 31st of December.

Article VI.

Of Degrees.

Time requisite to obtain degrees.

Sec. 1. A member who has been in membership for three months shall be eligible for the first two degrees, and one month additional time shall be required for each of the other three degrees: *provided* that, when extraordinary circumstances require it, the Lodge may, by dispensation from the Grand Master or his Deputy for the District first obtained, confer any or all the degrees in less time than is above required.

Deposit to accompany applications for degrees.

Sec. 2. Applications for any of the five Subordinate degrees shall be accompanied with the amount required therefor, and shall be presented to the Lodge when open in that order of business; and when the Lodge has regularly closed, it shall then open in the degree applied for, beginning with the lowest, and ballot upon the application; each degree must be balloted for separately when open in the degrees applied for, and if not more than two black balls be cast, the applicant shall be elected. A rejected application for degrees may be renewed at any time thereafter.

Sec. 3. If the Lodge does not confer the degrees upon its
Certificate to obtain degrees.

own members, a certificate shall be given to the applicant who has been elected to receive degrees, addressed to a Degree Lodge, or Officer authorised to confer Degrees, showing that he is a member of this Lodge, and has been authorised by ballot of the members of said Degrees of this Lodge to receive them, and the said Degree Lodge or Officer is authorised on the reception of such certificate to confer the said Degrees upon the Brother.

Sec. 4. Every Scarlet Degree member in good standing is
Degree of Rebekah.

entitled to, and may have the Degree of Rebekah conferred upon him. The wife of every Scarlet Degree member in good standing, or the Widow of one who was such at the time of his death, is entitled to and may receive the Degree of Rebekah, but application for the same must be made at a regular meeting of the Lodge, previous to the special meeting at which the Degree is conferred.

Article VII.

Of Officers.

Sec. 1. The Elective Officers of this Lodge shall consist of
Elective Officers of Lodges.

a Noble Grand, Vice Grand, Secretary, Treasurer, and two Trustees, who shall serve a regular term of twenty-six Lodge meetings each, and the Lodge may elect a Permanent Secretary for the same, time or for one year, to take charge of the accounts between the Lodge and its members.

Sec. 2. The Appointed Officers shall consist of a Warden,
Appointed Officers of Lodges.

Conductor, Outside Guardian, Inside Guardian, Right and Left Supporters to the Noble Grand, Right and

Left Supporters to the Vice Grand, and Right and Left Scene Supporters, who shall serve a regular term of twenty-six Lodge meetings each; and the Lodge may also appoint a Chaplain for a regular term.

Qualifications for N.G., V.G., &c.

Sec. 3. No member shall be installed as Noble Grand unless he has served a term as Vice Grand, or the last of a term to fill a vacancy; nor as Vice Grand, unless he has served twenty-six weeks in an inferior office; that service in office, whether elective or appointed, is qualifying in any other Lodge as well as in this Lodge, *providing* the brother has a certificate to that effect, under seal of a Lodge in good standing in this Order: *Provided*, also, that any Scarlet member may be elected if all qualified brothers of the Lodge residing within the District refuse to serve, and a Dispensation for that purpose be first obtained from the M.W. Grand Master, or his Deputy for the District, previous to the election.

Officers to be free on the books.

Sec. 4. All Elective Officers, Warden, Outside Guardian, and Inside Guardian, shall be clear of all pecuniary charges on the books of the Lodge, and shall have attained the Scarlet Degree previous to Installation.

Nomination nights.

Sec. 5. Nomination for Elective Officers shall be made only on the two meetings immediately preceding the last regular meeting of the term, except when the nominees for an office all decline; and the Officers shall be elected on the last regular meeting in each term, and be installed at the first regular meeting in the new term: *Provided* the installing officer be present; if absent, the Lodge may, by vote, defer it till the next regular meeting, or call a special meeting for that purpose, at the request of the Installing officer; and the duties of the various Officers elected and appointed, shall be as laid down in the charges of Office, and as specified in the Constitution and Bye-Laws of the Lodge.

N.G. or V.G. to give way for other qualified members,

Sec. 6. No Noble Grand or Vice Grand shall be a candidate for re-election to the same office if two or more qualified brothers are in nomination, unless he has been one' full term out of such office.

Officers absent three nights, may be removed.

Sec. 7. Any officer absenting himself from the Lodge for three successive meetings, except in case of sickness, or any officer, for misconduct or neglect, as such, may be removed by a vote of two-thirds of the members present at the next regular meeting after a resolution therefor has been offered in the Lodge; and vacancies in any elective office may be filled by the Lodge by nomination and election at the next regular meeting after nomination; and until so filled, the N.G. shall appoint a member to the office, *pro tem*.

Sec. 8. The Noble Grand, or Officer acting as such, shall

N.G. and V.G. to appoint Committees.

appoint the majority, and the Vice Grand, or Officer acting as such, the minority of all Committees on candidates or charges.

Sec. 9. The Lodge, at any regular meeting within three

Representatives to Grand Lodge.

months previous to the third Monday in March of each year, shall elect two Representatives to the Grand Lodge for its charter, and one Representative for every fifteen members, and one for every fraction of fifteen, exceeding ten members in good standing, as may appear by its quarterly report to the Grand Lodge made on the 30th day of September of the previous year.

Article VIII.

Of Penalties and Trials.

Sec. 1. Any member neglecting to make payment of his Members in arrears.

dues or demands against him to the Lodge, according to its Constitution or Bye-Laws, for the space of *nine months*, shall be notified by the Lodge, in writing of the state of his account; and if after *one month* his whole account still remains unsettled, he shall cease to be a member: *Provided* that no person shall so cease to be a member until after the fact of his dues being in arrears and unpaid for *inne months* shall have been announced in open Lodge at two regular meetings.

Sec. 2. Any member who shall violate any of the principles Violating the Laws.

of the Order or offend against the Constitution, Bye-Laws, or Rules of Order, of this Lodge, shall be fined, reprimanded, suspended, or expelled, as the Laws may direct, or the Lodge determine.

Sec. 3. Any member guilty of the use of any profane,
Penalties.

abusive, or indecorous language in the Lodge; or refusing to be seated when called to order by the N.G., shall be fined by the Noble Grand as follows, viz.:—For the first offence, 1s.; for the second offence, committed upon the same evening, 2s. 6d.; for the third, 10s.; and for the fourth, 20s.; and the fines so inflicted shall at once be charged to the account of the offending brother, and shall serve to determine his standing in the Lodge as dues: and any brother continuing to offend as above, shall be deemed guilty of contempt of the Lodge, and shall be suspended or expelled as the Lodge, by a two-thirds vote, shall determine.

Trial of accused members.

Sec. 4. Every member shall be entitled to a fair trial for any offence involving reprimand, suspension, or expulsion. No member shall be put upon trial, unless charges duly specifying the offence, so as fully to apprise him of the nature thereof, to enable him to prepare for his defence, shall have been submitted to the Lodge, in writing, and signed by a member of some Lodge in this jurisdiction, and a copy thereof, under seal of the Lodge, shall have been served upon him at least one week previous to the trial being had.

Trial Committee of five; their powers.

Sec. 5. Such charges shall be referred to a Committee of five members of the Lodge to which the accused belongs, who shall, if possible, be chosen from the peers of the accused; and such Committee shall, without unnecessary delay, summon the parties and try the case; they shall keep full and accurate minutes of the evidence, and of their proceedings, and report the same in full to the Lodge, with their verdict.

Witnesses.

If a witness be a member of the Order, he shall give his evidence on the honor of an Odd-Fellow; if he be not a member, then on oath or affirmation; and the proceedings must state that such obligation, oath, or affirmation was duly administered. No testimony shall be taken without notice or opportunity for cross-examination by the opposing party.

Notice of adverse verdict.

Upon the report being made to the Lodge, notice thereof shall forthwith be given, by the Secretary, to the party against whom the verdict is rendered, and he shall have two weeks time in which to file exceptions to the finding of the Committee. If no exceptions are filed within two weeks, the Lodge shall proceed to pronounce judgment upon the verdict, and affix the penalty. An appeal from the judgment of the

Appeal to Grand Lodge, or,

Lodge may then be taken at any time within four weeks thereafter to the Grand Lodge; and, if no such appeal is taken within the time specified, the judgment of the Lodge shall be final. When a bill of exceptions to the report of the

Bill of exceptions

Committee is filed, as above provided, the Lodge may determine upon its merits, and either sustain the report of the Committee, or refer the same back to the same or another Committee, or grant a new trial. If, however, the Lodge deems the exceptions not well taken, it shall proceed to pronounce its judgment and affix the penalty.

Sec. 6. If the accused refuses or neglects to stand trial

Refusing trial to be taken as guilt.

when duly summoned, the Committee shall report him guilty of contempt of the Lodge, which report shall be conclusive, and the punishment shall be expulsion.

Sec. 7. If a specified penalty for an offence be provided in

Affixing penalty.

the Constitution or Bye-Laws, the N. G. shall enforce it. If none be so provided, the Lodge shall decide by ballot whether the penalty shall be expulsion, suspension, or reprimand and fine. During the ballot the accused brother shall withdraw from the Lodge Room. The argument on the case is then closed, and no subsequent debate on the merits of the case, in the absence of the accused, shall be allowed. In voting, paper ballots must be used, and the first ballot must be taken on expulsion; and if two-thirds of the ballots are cast for expulsion, such shall be the penalty; but, if two-thirds be not cast for expulsion, a second ballot shall be had on suspension, and if two-thirds of the ballots are cast for suspension, suspension shall be the penalty; and the Lodge shall proceed to fix the duration of such suspension. If neither expulsion nor suspension be determined upon as the penalty, as above provided, then the penalty shall either be reprimand, fine, or both; if fine is determined upon, then the Lodge shall fix the amount, not exceeding two pounds sterling; if reprimand is decided upon, then the accused shall be reprimanded in open Lodge by the acting N.G. No ballot held under this section shall be reconsidered. All fines imposed under this section shall be charged in his account, and considered in determining his standing in the Lodge as dues; and when the fines thus imposed, added to his dues, brings him under the penalty of Section 1 of this Article, he shall be notified of the state of his account, and allowed the

usual time to make payment. In all cases, if he ceases to be a member, upon reinstatement he shall pay the whole amount of the fine and dues.

Reprimands.

Sec. 8. When a member shall be subject to the penalty of reprimand, he shall be summoned to attend at some regular meeting, to be fixed by the N.G., to be reprimanded from the chair of the N.G.; and, until he so attends and be reprimanded, he shall be suspended from all benefits and privileges of membership.

Notices to other Lodge.

Sec. 9. Notice of all expulsions, suspensions, rejections, and reinstatements, and of brothers who have ceased to be members in accordance with Section 1 of this Article, shall forthwith be forwarded to every Lodge in the District, and to the Subordinate Encampment of which such brother is a member, and also to the R. W. Grand Secretary.

Reinstatements.

Sec. 10. An expelled member can be reinstated only after a proposition, reference, and election by ballot, as in the case of a newly proposed member. A brother suspended for any cause may be reinstated on the removal of the cause, or the expiration of the term for which he was suspended, without action of the Lodge, and the N.G. shall declare in open Lodge his being reinstated.

Amount to accompany applications for reinstatement.

Sec. 11. Any person who may have ceased to be a member in consequence of nonpayment of dues, may be reinstated within nine months, by a vote of two thirds of the members present, by the payment of the whole amount due to the Lodge at the time he ceased to be a member, *provided* that a motion to that effect has been offered at one regular meeting previous to taking action thereon; but after nine months the amount due the Lodge shall be paid, and he shall petition the Lodge in writing, which shall be disposed of by reference and election by ballot in the same manner as is provided for petitions for memberships by initiation. In all applications for reinstatement to membership, the amount required shall accompany the application.

Sec. 12. Any member intending to appeal from the action

Notice of appeal.

of the Lodge, either in a decision of law or where charges have been preferred, shall file with the Secretary a notice of his appeal and the grounds thereof; upon which the Secretary shall forthwith send a true copy of the notice, together with a certified copy of all charges, reports, evidence, and proceedings of the Lodge, relating to the case, to the District Deputy Grand-Master.

Sec. 13. Any member guilty of habitual drunkenness, or

Drunkenness, &c.

infamous offences against the laws of the land, or improper conduct in or out of the Lodge; or of feigning himself sick, with a view of abusing the benevolent intentions of the Order; or who shall maliciously bring charges against a brother, which he is unable to prove; or shall knowingly propose any unworthy person for membership, or shall divulge the name of a brother who shall speak or vote against a candidate for membership; or shall make public any transaction which should be confined to the Lodge, shall be subject to reprimand, fine, suspension or expulsion, according to the degree of the offence, as the Lodge, after due trial and conviction, by a two-third vote of the members present, may determine.

Article IX.

Of Offences.

Sec. 1. No member of this Lodge shall be concerned in

Visiting spurious Lodges, &c.

organising or visiting any illegal, spurious, expelled, extinct, or suspended Lodge of this Order, nor paint on his sign any emblem of the Order, or otherwise exhibit any upon the same, or have any printed or engraved upon his business card, or expose any in a public place as a sign, without permission of the G.M. or Grand Lodge being first obtained; nor shall any member put any motion from the chair of the N.G., unless he be a Present or Past N.G. or V.G.

Procession for funerals only.

Sec. 2. This Lodge shall not have a public procession unless to attend the funeral of a brother, or have any public celebration of any kind, or get up any ball or public amusement in the name of the Order, or admit to membership any member of an expelled or extinct Lodge, or reinstate any expelled member of this Lodge, without the permission of the Grand Lodge, the Grand Master, or a D. Dep. G.M., first obtained for such purpose.

Article X.

Of Terms and Returns.

Terms: Jan. and July.

Sec. 1. All terms shall commence on the first day of January and July of each year, and end on the day on which the succeeding one commences.

Retiring Officers to report to the Grand Lodge.

Sec. 2. The Officers for the term about expiring shall prepare and deliver to the Officer who shall install their successors, the result of the elections, and a regular report of the work of the term, including the names of those rejected, initiated, admitted by card and as an Ancient Odd Fellow; those suspended or expelled, and the cause thereof, and of those reinstated and deceased; the number of degrees granted; the whole number in membership, and the amount of receipts, accompanied by whatever amount may be due to the R.W. Grand Lodge.

Certain Officers to make Returns to Grand Lodge.

Sec. 3. In addition to the above, the Officers for the term ending on the first meeting in January shall annually make to the Grand Lodge a full return of the members of the Lodge (except such as are more than ten months in arrears, or have been expelled), ranked according to the degrees attained, and a statement of the number of members relieved in the past year; the number of widowed families relieved; the number of members buried; the number of sisters buried; the amount of money applied to each of these purposes; designating the amount paid for the education of orphans, the amount of money in the treasury, and amount of investments.

Sec. 4. Should this Lodge fail to make any of its returns

Penalty for a year's neglect.

as required, for one year, it shall thereby forfeit its charter and become extinct and it shall be the duty of the Grand Master, or D.D.G. Master, to withhold the A.T.P.W. and semi-annual P.W. until such returns are made, and the amount due the Grand Lodge is paid. And it shall be the duty of the last-installed officers to submit or surrender to the Grand Master, or his Deputy, or Installing Officer, the charter, books, papers, furniture, and funds of the Lodge.

Article XI.

Of Cards.

Sec. 1. Withdrawal Cards may be granted to members

Withdrawal card.

who are clear of the books according to law, by a majority vote, by ballot, of the members present entitled to vote when application is made for the same. Should the Lodge refuse to grant the card as above, the applicant, on tendering a written resignation of membership and paying all dues, shall be entitled to receive from the Secretary a certificate under seal of the Lodge to that effect; and such certificate shall be sufficient evidence of good standing at the time of such resignation.

Sec. 2. Visiting Cards must be applied for in open Lodge,

Visiting cards.

and the dues must be paid up to the time for which the card is to be granted.

Sec. 3. Withdrawal Cards may be recalled, for good cause,

Recalling a withdrawal card.

by the Lodge within one year from the time such cards were granted, *provided* the same have not already been deposited in some other Lodge; but such action shall not have the effect of revoking such cards, or expelling the holders thereof from the Order, but will bring them back into the Lodge; when, after due notice of the charges which induced the Lodge to recall such cards, the holders, after a fair and impartial trial, may be expelled or acquitted.

Article XII.

Of Amendments and Interpretation.

Grand Lodge to solve doubts

Sec. 1. When any doubt arises as to the true meaning of any part of these Articles, it shall be determined by the Grand Lodge.

G.L. only to amend or alter Laws.

Sec. 2. These Articles, or any part thereof, shall not be altered, amended, suspended or annulled, except on motion duly made in the Grand Lodge, at a regular session.

Article XIII.

Of Bye-Laws.

Lodges may make bye-laws.

Sec. 1. This Lodge may make, alter, or rescind such Bye-Laws, Rules, and Resolutions, from time to time, as may be deemed expedient, *provided* that they do not in any wise contravene this Constitution, or the Constitution, Bye-Laws, or Regulations of the Grand Lodge of New Zealand.

Approval of G.L.

Sec. 2. The Bye-Laws of this Lodge are in force from the time of their approval by the Grand Lodge, or the Committee on the Laws of Subordinates; and the manuscript copy of such Bye-Laws shall, before being printed, be transmitted to the Grand Secretary, to be submitted to the Committee on the Laws of Subordinates for their approval.

Bye-Laws of the Loyal _____ Lodge. No.3

Article I.

Meetings.

Sec. 1. The regular meetings of this Lodge, for the transaction of general business, shall be on evening of each week.

Sec. 2. The hours of meeting shall be at half-past seven o'clock, from the-1st of April to the 30th of September; and at 8 o'clock from the 1st of October to the 31st March. The Lodge shall be opened precisely at the time appointed, and in the absence of the N.G. and V.G., a P.G. shall take the chair.

Sec. 3. Special meetings may be called by the N.G. at his discretion; but on the written request of five Scarlet members, or by a vote of the Lodge, it shall be his duty to call them; in either of which cases the member must be notified by the Secretary in such manner as the Lodge may direct. No business shall be transacted at special meetings other than that for which such meetings are called.

Sec. 4 Five Scarlet members shall constitute a quorum for the transaction of business.

Article II.

Of Membership.

Sec. 1. All applications for membership in this Lodge must be accompanied with a fee of 5s., and, except for honorary membership, must also be accompanied by a certificate from some legally qualified medical practitioner, certifying to the general good health of the applicant; and must otherwise be in accordance with the requirements of Articles II. and III. of the Constitution, and must be disposed of as therein specified.

Sec. 2. Should an applicant be rejected, the fee shall at once be returned to him, and the brother who proposed him shall be appointed to inform him of his rejection, without disclosing any other circumstances in the proceedings of the Lodge. Should an applicant be elected, and fail to come forward for initiation within three months thereafter, the fee shall be forfeited to the Lodge, and such election shall be null and void, unless a reasonable excuse be given; but he may, at any time, present a new petition, which must take the usual course.

Sec. 3. Every person, upon being admitted a member of this Lodge, shall sign the Constitution and Bye-Laws, and thereby agree to support and abide by the same, and to pay all legal demands promptly as they may become due. He shall also inform the Secretary of his place of residence, and should he change it, shall

immediately give notice to the Secretary of such change.

Article III.

Of Degrees and Cards.

Sec. 1. A brother, entitled to advancement in accordance with Article VI. of the Constitution, may apply for the same in open Lodge, but no degrees shall be granted to any member who is in arrears for dues, fines, or assessments, or against whom charges are pending.

Sec. 2. When a brother desires a visiting or withdrawal card, he must apply for the same in open Lodge; and, if clear of all charges, he shall be entitled to it upon paying the requisite fee for the same.

Sec. 3. This Lodge may, by a two-thirds vote, grant a card to the wife or widow of any member, on application therefor. Such card, if granted to the wife of a member, cannot remain in force for more than one year; but if granted to a widow, it shall be valid during her widowhood. A Daughter of Rebekah re entitled to a card upon proper application, which card must be in the prescribed form.

Article IV.

Elections and Officers.

Sec. 1. The elective officers of this Lodge shall consist of those enumerated in Section 1 of Article VII of the Constitution, who shall be chosen separately by a majority of the valid votes given. There shall also be elected in the same manner two Trustees and a Lodge Surgeon, to serve for one regular term, *provided* that the Lodge Surgeon *may* be elected for twelve months. The appointed officers shall consist of those enumerated in Section 2 of the above-mentioned Article, and shall be appointed by the Noble Grand, except the R. and L. Supporters of the Vice Grand, who shall be appointed by the Vice Grand.

Sec. 2. When ballots are taken, the ballot-box shall be placed upon the pedestal in front and in full view of the Noble Grand. The members shall advance singly and deposit their ballots, which shall be duly inspected by the N.G. and his Supporters, and the result declared to the Lodge.

Sec. 3. At elections for officers, the N.G. shall appoint two Scrutineers, for the purpose of receiving and examining the votes. The Secretary shall then proceed to call the names of the members who are by law entitled to vote. The members shall, when their names are called, proceed to hand the Scrutineers their votes; and, after all the votes have been cast the poll shall be closed. The Scrutineers shall then count the votes, and announce the result to the N.G. A blank is a valid vote, and shall be counted as a part of the poll; and the Scrutineers shall also, in all cases, count all ballots cast for any brother not in regular nomination as blanks.

Sec. 4. After the second balloting, if there be three or more candidates, and no choice be made, the name of the lowest shall be dropped, and be considered not in nomination; after the third balloting, and there still be no choice, all shall be withdrawn but the highest two.

Sec. 5. Any candidate for an elective office found canvassing for votes, or endeavouring to persuade brothers who are not in the habit of regular attendance in the Lodge to appear on the evening of election, with the view of voting for himself or any other candidate, shall be deemed ineligible to such office at that election.

Sec. 6. If any Elective Officer shall fail to appear at the appointed time for installation, his election may be declared void, and a new election be held, unless he be prevented by sickness, or other satisfactory excuse be given, and the then Lodge may postpone the installation of that Officer.

Article V.

Duties of Officers.

Noble Grand.

Sec. 1. The Noble Grand shall preside at all meetings of the Lodge, and preserve order and decorum therein, and may enforce the same by a fine of not less than 1 shilling, nor more than 20 shillings; but his decisions on all questions shall be subject to appeal to the Lodge. He shall strictly enforce a due observance of the Constitution and Bye-Laws, and pay due respect to the authority of the Grand Lodge; see that all Officers and members of Committees perform their respective duties; appoint all Committees, if not otherwise provided

for, except the minority of Committees on investigation and charges; give the casting vote on all questions before the Lodge (except in the election for Officers) when the vote of the Lodge is equally divided; inspect and announce the result of all ballotings or other votes of the Lodge; declare members whose names have been read by the Secretary at two successive meetings, as being nine months in arrears, "ceased to be members have charge of the Charter (which he must always have in the Lodge when open); enforce all fines and penalties imposed by the Constitution and Bye-Laws, or by a vote of the Lodge; and perform all other duties appertaining, to his office. He shall not make or second any motion, neither shall he take part in any debate whilst in the chair. He shall appoint (with the consent and approval of the Lodge) the following standing Committees to serve the term: Finance, Relief, and Room Committers. Previous to closing the Lodge, he shall call upon the Secretary to read the minutes of the evening.

Vice Grand.

Sec. 2. The Vice Grand shall assist the Noble Grand in presiding: appoint his own Supporters, and the minority of Committees on investigation and charges; have especial charge of the door, subject to the N.G.; and in the absence of the N.G. he shall preside, and shall perform such other duties as are required by the charges of his office and the usages of the Order.

Secretary.

Sec. 3. The Secretary shall keep accurate minutes of the transactions of this Lodge, and file all papers entrusted to him officially, unless otherwise ordered; fill up all cards or certificates granted by the Lodge; write and issue all communications, summonses, and notices required; attest all drafts on the Treasurer for moneys ordered to be paid by vote of the Lodge at a regular or legally summoned meeting. He shall endorse upon all petitions for membership the name of the applicant and Committee for Investigation, and forthwith hand the same to the chairman of said Committee. He shall safely keep and use, when required, the seal of the Lodge. He shall have authority to give, without the vote of the Lodge *provided* the brother be clear of the books and otherwise qualified), the required certificate to enable a brother to join an Encampment. He shall immediately notify the Grand Secretary, and all the Lodges in his District, of the rejection of a candidate; also, of the suspension, expulsion, reinstatement, or cessation of membership, stating the cause for each, as required by Sec. 8 of Article VIII. of the Constitution. He shall enter on the minutes a brief statement of the contents of all communications, memorials and reports; and shall enter the name, age, place of birth, occupation and residence of all candidates for membership, stating whether the application is by initiation, deposit of card, or as Ancient or Non-Affiliated Odd Fellow. He shall have a regular set of books, in which he shall keep correctly the accounts between this Lodge and its members; receive all moneys due the Lodge, and pay the same at the close of each meeting to the Treasurer, taking his receipt therefor. He shall keep an account of all stocks, properties, investments, and funds of "the Lodge, which shall at all times be open to the inspection of the Finance Committee; and on each Lodge night he shall report to the Lodge a full statement of the funds, with the amount in each fund; at the last meeting in each term he shall render an exact account of the state of his books, exhibiting in full the receipts for the terra, the amount due the Lodge and from whom due, and the amount of indebtedness of the Lodge (if any), also a list of the names of brothers ceased membership, and those entitled to vote at the election for Officers. He shall at the end of each term make out the full returns for the Grand Lodge, as required in Sees. 2 and 3 of Article 10 of the Constitution. At the commencement of his term of office he shall notify every member who is in arrears of the amount due from him to the Lodge, and also notify every member who is charged with any offence by serving him with a full copy, under seal, of such charges. He shall endorse all visiting cards; he shall keep a list of the members elected to the degrees, with the date of election and the name of the degree; he shall keep a Black-book, and at all times have it properly made up for the use of the Lodge. He shall deliver to his successor in office all books, papers, funds and other property in his possession belonging to the Lodge. He shall furnish the returns as required by the Friendly Societies Statute, and also comply with Sec. 1 of Article VIII. of the Constitution, and perform such other duties as may be required of him by the Lodge. The Secretary shall, prior to his installation, execute to the Trustees of this Lodge a joint and several bond, in such sum as the Lodge may require, with two or more sureties to be approved of by the Lodge, for the faithful performance of his duties; and he may receive such sum from the funds of the Lodge as compensation for his services as may be agreed upon from time to time by the Lodge.

Treasurer.

Sec. 4. The Treasurer shall, prior to his installation, execute to the Trustees of this Lodge, a joint and several bond, in the sum of pounds sterling, or such sum as the Lodge may from time to time require, with three good and sufficient sureties, to be approved of by the Lodge, for the faithful performance of his duties, which

bond shall be entered in full upon the records. He shall receive all moneys of the Lodge collected by the Secretary, and keep a correct account of all sums received and paid out. He shall pay all orders drawn on him by the N.G., voted by the Lodge, and attested by the Secretary under seal of the Lodge. He shall, whenever requested by the Lodge, give a statement in writing of the aggregate amount of funds on hand; at the end of each quarter he shall make a report of the receipts, expenditure, and balance on hand; and at the end of each term he shall have his accounts closed, and submit a full statement thereof to the Lodge. At the next regular meeting after his term of office shall expire, he shall deliver to his successor in office, or to any person specially appointed to receive them, all the books, papers, funds, and other property belonging to the Lodge. The Treasurer shall receive, as compensation for his services, such sum as the Lodge may direct.

Trustees.

Sec. 5. The Trustees shall, prior to entering upon the discharge of their duties, give a joint and several bond to the Lodge, with two or more sureties, to be approved by the Lodge, in such sums as it may require, for the faithful performance of their duties. They shall draw from the Treasurer such sums of money as the Lodge may direct, and shall hold in trust for the Lodge all moneys, stocks, notes, bonds, and all other property belonging to the Lodge which may come into their possession. They shall invest all moneys as directed by the Lodge; collect all interests, dividends and income of every kind, on all property of the Lodge, when they become due, and pay the same to the Lodge; call in the loan or sue thereon, whenever they deem best or the Lodge requires. They shall keep a book in which they shall enter in full a correct account of all moneys, stocks, notes, and all other property received by them belonging to the Lodge, and what disposition has been made of the same. Should any orphans or children of any deceased member of this Lodge be left in poverty without a guardian, the Trustees shall endeavor to place them in proper situations, where they may earn, a livelihood, and from time to time report their condition to the Lodge. Should the widow of any deceased member of this Lodge be left in indigent circumstances, it shall be the duty of the Trustees to inquire into her situation and report to the Lodge for such assistance as may be deemed proper. At the end of each term, they shall report all business transacted by them during the term, and at the expiration of their term of office they shall turn over to their successors, or to such person as the Lodge may direct, all property of whatsoever kind belonging to the Lodge in their possession. Either or all Of the Trustees may, for non-performance of duty, or improper conduct, be removed from office by a two-third vote of all qualified members present, after the motion for that purpose has laid over from (me regular meeting before its adoption.

Warden.

Sec. 6. The Warden, assisted by the O.G., shall have charge of the Regalia and properties of the Lodge, and shall report to the same. They shall place the Regalia for the use of the Officers and members, at the opening of the Lodge, and at its close shall carefully collect and replace it in its proper place. The Warden shall count all votes on motions and resolutions when desired by the N.G. He shall rise and answer to the call of the roll of officers at the opening of the Lodge. He shall be the messenger of the Lodge during its meetings, and perform such other duties as are prescribed in his charge of office, or as may be required by the Lodge.

Outside Guardian.

Sec. 7. The Outside Guardian, in addition to the duties of his office, shall (under the direction of the Warden) carefully place and replace the Regalia; clean and light the room, or cause the same to be done, and perform such other duties as may be deemed necessary to keep the room in proper order for the meetings of the Lodge. As a compensation for the discharge of his duties he may receive such sum as the Lodge shall determine.

Article VI.

Duties of Committees.

Finance Committee.

Sec. 1. The Finance Committee shall consist of three Scarlet members, other than the S. and T. They shall examine all claims against the Lodge, and all accounts which may be referred to them, and report thereon over their own proper signatures; also inspect and audit the accounts of the Secretary, Treasurer, and Trustees, and all other Officers or Committees who may be charged with the receipts or expenditures of the funds of the

Lodge, and report in writing on the same at the last regular meeting in each term, or whenever required by the Lodge.

Relief Committee.

Sec. 2. The Relief Committee shall consist of the N.G., V.G., and junior P.G., whose duty it shall be to examine into all applications for relief made to them, from brothers in good standing, not members of this Lodge, and report upon the same at the first meeting of the Lodge thereafter. When immediate relief is required, and, in their opinion, circumstances demand it, they are authorised to advance, on account of the Lodge, a sum not exceeding One Pound sterling in each case requiring it, and the amount so advanced shall at once be repaid to the Committee. They shall also examine into and report upon any special cases which may be referred to them by the Lodge, and take such action in regard to them as the Lodge may direct.

Room Committee.

Sec. 3. The Room Committee shall consist of two members, whose duty it shall be to see that the Lodge-room and its antechambers are kept in proper order; to see that nothing is wanting to ensure the comfort of the members, and that of the visiting brethren; and to perform such other duties as may be required.

Visiting Committee.

Sec. 4. The Visiting Committee shall consist of the N.G., V.G., Warden, Conductor, Treasurer, R.S. to N.G., and R.S. to V.G. The Noble Grand shall, upon the night of his installation, assign a particular day of the week to each member of the Committee, upon which day such member shall visit all members of the Lodge known to be sick,—render such assistance as may be required, and continue to visit them at least once each week until restored to health. Should circumstances require it, the N.G. shall appoint two or more members of the Lodge for each night in the week, to watch with each sick brother; such appointments to be made consecutively from an alphabetical roll of members to be furnished him by the Secretary. The N.G. shall see that the sick are properly cared for, day and night; and should any brother notified, neglect or refuse to faithfully discharge his duty as such watcher, or to procure a proper substitute and see that he attends, the N.G. may employ some competent person so to watch, and his compensation may be charged to the account of the brother so neglecting at the first regular meeting of the Lodge thereafter, unless such brother present a satisfactory excuse to the Lodge, in which case the amount may be paid from the funds of the Lodge; provided always, that the disease be not contagious, infectious, or dangerous to others, in which case the Committee shall, if necessary, employ a proper person to attend at the expense of the Lodge. The Noble Grand, as Chairman of the Committee, shall report to the Lodge at each regular meeting the condition of all sick brothers; the amount of benefits due each, if any; also the name of any brother or member of the Committee who has refused or neglected to perform his duty.

Article VII.

Penalties.

Sec. 1. No member shall, on the first night of his membership, take part in the proceedings.

Sec. 2. Any member who is in arrears in the sum of sixteen shillings and threepence, whether the same be for dues, fines, or assessments, shall not be entitled to sick benefits or medical attendance until after such arrearages shall have been paid; nor be entitled to vote or speak on any question or resolution before the Lodge; and no member who has been expelled, suspended, or ceased membership, and afterwards re-instated, shall receive sick benefits until one month after such re instatement; and no member who is in arrears to the Lodge in the sum of sixteen shillings and threepence (16s 3d) whether the same be for dues, fines, or assessments, shall be entitled to vote at any election for officers.

Sec. 3. Every Elective Officer, who shall be absent, or shall neglect the duties required by the Constitution or Bye-Laws, without a sufficient excuse—to be determined by the Lodge—shall be fined two shillings and sixpence; every appointed officer absent as above shall be fined one shilling. Should the Secretary fail to have his books in the Lodge, at the opening of the Lodge, he shall be subject to a fine of ten shillings. Any Officer neglecting to attend special meetings convened in legal form, after having been notified of the same, in open Lodge or otherwise, shall be subject to the same fines and penalties as for non-attendance at regular meetings. Any member appointed on a committee and neglecting the duties of the same, shall be subject to a fine of one shilling. Any member of the Visiting Committee neglecting to visit the sick, as provided for in Section 4 of Article VI. of these Bye-Laws, shall be subject to a fine of two shillings and sixpence. Any member neglecting,

when duly notified, to watch with the sick, or attend to his duty, or fail to furnish a substitute, shall be fined five shillings for each offence.

Sec. 4. Excuses for non-attendance to duty or at Lodge meetings shall be rendered in open Lodge, and their merits determined upon by the Lodge. Absence from the city, sickness of self or family, attendance upon the sick or burial of the dead, attendance as a juror, or under the commands of the Government, or pressing business, shall be legal excuses for non-attendance; but without any of these excuses, the fine shall be enforced: provided, that the fine may be remitted by the vote of a majority of the members present.

Sec. 5. Any brother disregarding the authority of the Noble Grand, by persisting in using improper language, or conducting himself in a disorderly manner, shall be deemed guilty of contempt, and the Noble Grand or the Lodge shall have the power to inflict on him such penalty as the nature of the offence requires, as provided for in Sec. 3 of Article 8 of the Constitution.

Article VIII.

Funerals.

Sec. 1. On the death of a member of this Lodge, it shall be the duty of the N. G. and other authorised Officers of the Lodge, to immediately make preparations for the funeral; and as soon as possible, after the death of the brother is made known, summon every member of the Lodge to attend the funeral, by advertising a notice thereof in the daily papers, or otherwise as the circumstances will admit, unless otherwise requested by the nearest relatives of the deceased.

Sec. 2. The brethren shall assemble at the Lodge-room at the time appointed, when the roll of members shall be called, and all who are absent, without a sufficient excuse, shall be fined one shining: physical inability, sickness or attendance on the sick, burial of the dead; necessary absence from the city, or attendance by the commands of the Government, shall, in all cases, be considered a legal excuse.

Sec. 3 Any brother who shall be present and answer to his name at roll-call, and afterwards leave the Lodge-room or the procession without the permission of the Noble Grand, shall be subject to a fine of two shillings and sixpence; and it shall be the duty of any brother knowing of the fact to report all such cases to the Lodge

Article IX.

Privileges and Special Funds.

Sec. 1. All fines recorded against any member of this Lodge shall, when paid (unless otherwise provided for) be placed to the credit of a fund to be called the "Widows and Orphans' Fund such fund shall be kept separate and distinct from all other funds of the Lodge, and shall be applied only for the relief of distressed widows or orphans, or members of the Order.

Sec. 2. Any member of this Lodge shall have the privilege of declaring himself off the Lodge Surgeon's List, and declaring himself on another Lodge Surgeon's List: *Provided* such Surgeon and Lodge are willing to accept him, and the same privilege shall be accorded by this Lodge to member of other Lodges of the Order. All applications under this section must be sent to the Secretary in writing, and must be accompanied by one quarter's fees in advance, at the same rate as is paid by the Lodge to the Surgeon, and not later than two weeks subsequent to the election of Medical Officer No member shall be allowed to withdraw his application under a period of three months from the date of such application.

Sec. 3. Provided the widow of a deceased member of this Lodge does not marry again, she shall be entitled to the same medical attendance as members of the Lodge, on payment of the sum of five shillings per quarter, payable in advance. In all cases the widow must Join within one month after her husband's death. And the Secretary shall cause the widow to be informed in writing of this section, and should he fail to do so, he shall be fined ten shillings.

Article X.

Sec. 1. No part of these Bye-Laws shall be repealed, altered, amended, suspended, or annulled, unless a proposition in writing to that effect, be submitted, at least, at one regular meeting previous to the time of its being acted upon, when, if two-thirds of all the legal votes cast, be in favour of such proposition, it shall be adopted.

Sec. 2. The Bye-Laws of this Lodge shall take effect from the date of their approval by the Grand Lodge or Committee on the Laws of Subordinates, and Registration under the Friendly Societies Statute; and all Bye-Laws in force prior to that date, inconsistent with these Bye-Laws, shall be and are hereby rescinded.

Sec. 3. The Rules of Order of this Lodge, or any part thereof, may be suspended at any time by a two-third vote of the members present, provided that such suspension shall not extend beyond the meeting that voted therefor.

THE foregoing Bye-Laws were adopted as the Bye-Laws of the _____ Lodge, No. _____ of the Independent Order of Odd-Fellows, held at the

Signed by the undermentioned members of the Lodge,
Countersigned by me,

Order of Business of Lodge, No.

- Opening.
- Roll of Officers Called.
- Reading Minutes of last Meeting.
- Report of Visiting Committee.
- Ordering Drafts for Benefits.
- Brothers sick to be Reported.
- Reports of Committees of Investigation on previous proposals for Membership.
- Candidates initiated or Admitted.
- Propositions for Membership Received.
- Bills Presented.
- Reports of Standing Committees.
- Reports of Special Committees.
- Unfinished Business on the Minutes.
- Absentees of previous Meetings Called.
- Communications Read.
- Applications for Cards.
- Applications for Certificates for Degrees.
- Other New Business.
- Good of the Order.
- Secretary's Report of Receipts of the Evening,
- Closing.

Rules of Order of Lodge.

Rule 1. When the N.G. takes the chair, the officers and Opening of Lodge.

brothers shall take their respective stations', and at the sound of the gavel there shall be a general silence; and, after examining the brethren in the Lodge, if there be a Chaplain, then join with him in prayer. The Lodge shall then proceed to open in due form.

Rule 2. The N.G. shall preserve order, and pronounce the Duty of N.G.

decisions of the Lodge on all subjects; he shall decide questions of order without debate, subject to an appeal to the Lodge by any three brothers; on which appeal no brother shall speak more than once, when the question before the Lodge shall be, "Shall the decision of the N.G. stand as the judgment of the Lodge V which question shall be taken by the V.G.

Rule 3. No question shall be stated unless moved and Motions and Amendmends.

seconded, nor be open for consideration until stated by the N.G., and when a question is before the Lodge no motion shall be received, unless,

- 1st. To lay upon the table.
- 2nd. The previous question.
- 3rd. To postpone to a particular time.
- 4th. To postpone indefinitely.

- 5th. To re-commit.
- 6th. To refer.
- 7th. To Amend.

And they shall have precedence in the order in which they are arranged; and the first two shall be decided without debate.

Rule of Order.

Rule 4. No motion shall be made by one brother while another is speaking; and no motion shall be made or seconded without rising and addressing the N. G.

Motions to be written.

Rule 5. Any brother making a motion, shall reduce the same to writing at the request of the N.G. or any brother; in which case it shall not be before the Lodge until it be so written, and read from the Secretary's desk. And signed.

Rule 6. No resolutions shall be offered to the Lodge except in writing, and signed by the brother offering the same.

Rule 7. No brother shall be interrupted while speaking, except it be to call him to order, or for the purpose of explanation.

Call to order.

Rule 8. If a brother, while speaking, be called to order, he shall, at the request of the N.G., take his seat until the question of order is decided, when, if permitted, he may proceed again.

Respectful demeanour to the chair.

Rule 9. No brother shall speak without rising in his place respectfully addressing the N.G. by his title, and having his name announced by the Chair. Brothers shall confine themselves to the question under debate, and avoid all personalities and indecorous or sarcastic language.

Precedence in debate.

Rule 10. If two or more brothers rise to speak at the same time, the N.G. shall decide which is entitled to the floor, and no brother shall speak more than once on the same subject or question, until all who wish to speak shall have had an opportunity to do so; nor more than twice, without permission from the N.G. Each brother, while speaking, shall designate the brother spoken of by his proper rank or title, according to his standing in the Order.

Rule 11. When a blank is to be filled, the question shall

Filling up blanks.

be first taken on the highest sum or number, and the longest time proposed.

Rule 12. Any brother may call for a division of a question

Division.

when the sense will admit of it; and any five brothers calling for the yeas and nays, they shall be ordered by the N.G. to be recorded.

Rule 13. Before putting the question, the N.G. shall

Putting the question.

ask, "Is the Lodge ready for the question?" If no brother rise to speak, he shall rise and put it; and after he has risen to put the question, no brother shall be permitted to speak upon it. While the N.G. is addressing the Lodge or putting the question, silence shall be observed in the Lodge Room.

Rule 14. After any question, except one of indefinite

In certain cases a decision may be rescinded.

postponement, has been decided, any two brothers who voted in the majority may, at the same time or next regular meeting, move for a reconsideration thereof; but no discussion of the main question shall be allowed, unless reconsidered.

Rule 15. When a brother has been called to order, for the

Penalty for breach of order

manifestation of temper or improper feeling, he shall not be allowed to speak again in the Lodge at that meeting, unless by special permission of the Lodge.

Rule 16. No brother shall vote on any question in which

Interested members not to vote.

he is immediately interested.

Rule 17. Every brother present (not incapacitated) shall

All others must vote.

vote, unless for special reasons; *Provided*, this rule does not interfere with the provisions of the Bye-Laws regarding new members, etc.

Rule 18. in speaking on points of order, the N.G. shall

Points of order

have precedence, but he cannot speak on any other subject, except to state facts within his own knowledge, without previously vacating his chair and filling it by a qualified brother.

Rule 19. No brother shall retire without leave of the

Doors to be closed.

N.G.; and during opening, reading of the minutes, closing, recess, or taking the yeas and nays, the doors shall be kept closed.

Previous question.

Rule 20. On the call of three members for the previous question, the N.G. shall put the question in this form: "Shall the main question be now put?" If the motion is carried, the vote shall first be upon all pending amendments, after which, upon the main question. If decided in the negative, the question shall lay over until the next regular meeting.

Serving on Committees.

Rule 21. Any brother may excuse himself from serving on a committee, if, at the time of his appointment, he is a member of two other committees. No brother can be appointed on a committee when absent from the Lodge, unless by his written consent.

Chairman of a Committee.

Rule 22. The first brother named on a committee shall act as Chairman, until another is chosen by the members of the committee. The mover of a resolution, referred to a special committee, is usually the first named thereon.

Debts to be paid before committee discharged.

Rule 23. No committee can be finally discharged until all the debts contracted by it shall have been paid.

Amendments.

Rule 24. No more than two amendments to a proposition shall be entertained at the same time—that is, an amendment and an amendment to an amendment—and the question shall be first taken on the latter.

Motion to close.

Rule 25. A motion to close is always in order after the regular business is concluded, which motion shall be decided without debate.

Alteration of Rules

Rule 26. These Rules of Order may be altered or amended after one week's notice, in writing, being given, specifying the proposed alteration or amendment; but any one of them, or any clause thereof, may be suspended for the time being, by a vote of two-thirds of all present.

Appendix.

Forms of Aggligation for Membership.

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To the N.G.V.G. Officers and Brothers of the Loyal.....Lodge

No.....A.I.O.O.F. Of New Zealand.

BROTHERS,—Herewith I present my Card of Withdrawal from.....Lodge, No.....of.....and respectfully ask to be admitted a member of your Lodge, by deposit of the same; (if an Ancient Odd-Fellow, as an Ancient Odd-Fellow).

My residence is.....; my age..... years; my occupation is.....; born in.....

Fraternally yours,

.....

Recommended by.....

Refers to

To the Officers and Members of the Loyal..... Lodge, No....., A.I.O.O.F. of New Zealand.

GENTLEMEN,—Having conceived a favorable opinion of Odd-Fellowship, I respectfully ask to be initiated into the Order, and become a member of your Lodge.

My residence is.....; my age is.....years; my occupation is.....; born in.....

If admitted, I promise obedience to the usages and laws of the Order and of the Lodge.

Very respectfully, yours,

.....

Proposed and recommended by.....

Refers to

Form of Funeral Procession and Regalia.

The regalia to be worn by all Brothers of the Order when attending the funeral of a deceased brother, is as follows:

A black crape rosette, having a centre of the color of the highest Degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an Elective or Past Officer), the jewel or jewels, which, as such, he may be entitled to wear.

The ordinary mourning badge to be worn by Brothers in memory of a deceased Brother, is a strip of black crape passed through one button hole only on the left lapel of the coat, and tied with a narrow ribbon of the color of the highest Degree to which the wearer may have attained.

The order of procedure at the funeral of a deceased Brother to be as follows:

At the appointed hour, the Subordinate Lodge of which such Brother was a member, shall meet at its Lodge Room, and shall open in the Initiatory Degree; and the N.G. shall appoint a marshal and such number of assistant marshals as may be required. After calling the roll and noting the absentees the Lodge shall close, and the Brothers shall pass in procession from the Lodge Room, to the place from which the funeral may have been appointed to start, in the following order:

- The Marshal, bearing a black scarf, and bearing a baton, bound with a band of black crape.
- The O.G. bearing a red staff, in like mourning.
- The Scene Supporters, bearing white staves, in like mourning.
- Members of the Initiatory Degree, in order of juniority, two abreast.
- Members of the White, Pink, Royal Blue, Green and Scarlet Degrees, respectively, in like order.
- Members of the Lodge having the Patriarchal, G.R., and R.P. Degrees, respectively, in like order.
- The I.G., bearing the regalia and insignia indicative of the rank in the Order of the deceased Brother.
- The Treasurer, Assistant, Permanent or Financial Secretary or Secretaries, and the Secretary of the Lodge.
- The V. G., supported by his R. and L. Supporters, each bearing his staff of office, bound with a band of black crape.
- The Chaplain, wearing a white scarf, and supported by the Warden and Conductor, each bearing his staff of office,
- The N.G., supported by his R. and L. Supporters, each bearing his staff of office, in like mourning.
- The Past Grands of the Lodge, in order of juniority.

On arriving at the place appointed for the starting of the funeral, the Brothers shall take position in the above order immediately before the corpse, and shall precede it to the place of interment.

On arriving at such place of interment, the brothers shall open to the right and left, and allow the corpse, mourners, etc., to pass through, the brothers on either side standing uncovered, the hat held in the left hand of each. And after passing the corpse, mourners, etc., between the two lines, the Brothers shall re-form in procession after them in *reversed order*, and close the procession into and within the place of interment.

After the performance of such religious service as the friends of the deceased may cause there to be performed, and before the final closing of the grave, the Brothers shall form silently, and as nearly as may be, according to the order above set forth, uncovered, the hat in the left hand of each, and joining hands with each other, in one or more circles, as regular as the nature of the ground may admit, around the grave, when the Chaplain, or in default of a Chaplain the N.G., may address the Brothers and offer up a prayer, or may address the Brothers, without the offering of a prayer; and after such address or prayer, or both, or if there be no address or prayer, then after a pause suited to the solemnity of the occasion, the N. G., shall advance singly to the head of the grave, and cast into it with the right hand, the sprig of evergreen from his regalia, and shall return to his place, whereupon the Brothers, from left to right, in regular succession, and in such number at a time as not to cause confusion, shall advance to the grave and cast into it (each with the right hand,) the sprigs of evergreen from their regalia, and shall return to their places. And after all have done this, and the grave shall have been filled up or closed, the Brothers shall silently reform into procession according to the order observed in coming to the place of interment, and shall return in such order to the Lodge Room, where the N. G. shall declare the funeral ceremonies to be closed.

Note.—If the deceased Brother, at the time of his death, was a member of an Encampment, or of a State, Colonial, District or Territorial Grand Lodge, or Grand Encampment, or of the Grand Lodge of the United

States, the Chaplain and the highest officer or officers present of such Encampment or Grand body or bodies, supported each by two members thereof, may take a position in the funeral procession next after the Chaplain and Noble Grand, respectively, of the subordinate Lodge of the deceased; they being entitled to take precedence of such Noble Grand and of each other—in all processions of the Order, of whatever kind, according to their respective rank—in conducting the ceremony of interment as above set forth.

Funeral Service

WE are assembled, my brethren, to render the last office which the living may minister to the dead.

Man is born to die. The coffin, the grave, the sepulchre, speak to us in terms that cannot be misunderstood, however unheeded it may be, of "Man's latter end." Youth, in its harmlessness and comparative innocency, and manhood in its wonted vigor and pride of strength, are not more exempt than decrepid and tottering age from the fixed law of being, which dedicates all that is mortal to decay and death.

This truth is inscribed in the great volume of nature upon its every page. The beautiful and the sublime which the handiwork of the Creator displays on our every side fearfully associate the unerring certainty of the end of all things, amid the vividness of the moral which they are ever suggesting to the contemplative mind.

Day after day we are called upon to follow our fellow creatures to that "bourne whence no traveller returns;" but from the house of mourning we go forth again to mingle in the crowded world, heedless, perhaps, of the precarious tenure of life, and the certainty of that end to which all flesh is rapidly tending. He who gives to us the vigor of body, without warning, paralyzes the stout heart and strikes down the athletic frame—the living of to-day become the dead of the morrow.

Men appear upon and disappear from the stage of life, as wave meets wave, and parts upon the troubled waters. "In the midst of life we are in death." He whose lips now echo these tones of solemn warning, in turn will be stilled in the cold and cheerless house of the dead, and in the Providence of God none may escape.

Let us then, so far improve the lesson as to be prepared for that change which leads to life eternal.

We now commit our departed Brother's body to the grave; earth to earth; ashes to ashes; dust to dust.

Funeral Ode.

How still and peaceful is the grave,
Where, life's vain tumults past,
The appointed house, by Heaven's decree
Receives us all at last

The wicked there from troubling cease,
Their passions rage no more;
And there the weary Brother rests
From all the toils he bore.

There servants, masters, poor and rich,
Partake the same repose;
And there in peace the ashes mix
Of those who once were foes.;

All, levelled by the hand of death,
Lie sleeping in the tomb,
Till God in Judgment calls them forth
To meet their final doom.

Prayer.

Our Father and our God, who art the resurrection and the life; in whomsoever believeth shall live though he die; and whosoever liveth and believeth in Thee shall not die—hear, we beseech Thee, the voice of Thy creatures here as ssembled, and turn not away from our supplications.

We humbly beseech Thee so to imbue us with a conviction of our entire helplessness and dependence upon Thee, that we may be brought to meditate upon the uncertainty of life and the certainty of death'. In the dispensation of Thy Providence Thou hast summoned from amongst us our Brother, and we, the surviving monuments of Thy mercy, are gathered together to commit his remains to earth. Give, O God, we beseech Thee, Thy Holy Spirit to us whom Thou hast spared: increase our knowledge, and conform our faith in Thee for ever.

Bless and comfort, we pray Thee, those whom it has pleased Thee to add to the number of the disconsolate; buoy them up under this heavy stroke; sustain them against despondency. O! wilt Thou be their Father and their God, and pour down from on high Thy blessings upon their heads.

[Bless, O Heavenly Father, the Brethren here assembled: imbue them with the wisdom "of Thy laws, and draw them unto Thee by the cords of Thy inestimable love; impress them with their duty to each other as Brethren, and their obligations to the various relations of human life; and finally bless our beloved Order throughout the globe. Preserve its principles and purposes from innovation; sustain it from the shafts of enmity, protect it from self-immolation, and shield it from all evil, and unto Thee we shall render the praise forever. Amen.]

The form of prayer adopted with Funeral Address and the Ceremony, is left optional with Lodges or Encampments, whether they use it or none; the form prescribed to be used, if any.

Order of Procession.

Marshal.

Outside Guardian.

Brethren of the Initiatory.

Brethren of White Degree.

Brethren of Pink Degree.

Brethren of Blue Degree.

Brethren of Green Degree.

Assistant

Brethren of Scarlet Degree.

Marshal.

Past Grands.

Inside Guardian.

Ward.—Treasurer.—Con.

S.S.—Secretary. S.S.

Assistant

R.S.—V.G.—L.S.

Marshal.

R. S.—N. G.—L.S.

Upon arriving at the place of destination, the procession will halt and open to the right and left, until they come to the N.G. who will pass between the two lines, when they will close in the rear and follow.

Explanation of Terms Used for Joining Members.

Deposit of Card in Date—One who presents a Card of Clearance which is less than twelve months old.

Ancient Odd-Fellow—One who present a Card of Clearance which is more than twelve months old.

Non-Affiliated Ancient Odd-Fellow—One who can prove by his *signs*, etc., that he has been a member of the Order, but is *without* any Card or Certificate of any kind, and who has not been *expelled* from any Lodge.

Honorary Member—One who receives no Sick or Funeral benefits.

The Regular Degrees of a Subordinate Lodge are:—

- 1st, or White Degree.
- 2nd, or Covenant Degree.
- 3rd, or Royal Blue Degree.
- 4th, or Remembrance Degree; and

- 5th, or Scarlet Degree.
 - The Honorary or Side Degree, and Past Official Degrees, are:—
 - Degree of Rebekah.
 - Past Secretary's Degree.
 - Past Vice-Grand's Degree; and
 - Past Noble Grand's Degree.
- In the Grand Lodge is the "Grand Lodge Degree."

Form of Power to Release Mortgage

By Receipt of Indorsement, adopted by Lodge. No.

On payment to the Lodge of all moneys due on any mortgage, or further charge to the trustees, it shall be lawful for the Trustees for the time being to release such mortgage or further charge by a receipt thereon, in the form set forth as follows:—

We, the undersigned, being the Trustees of the within-named _____ Lodge, No. _____, of the A. I. O. O. F. in New Zealand, a Friendly Society, do hereby acknowledge to have received of and from the within mortgagor or mortgagors, his or their executors, administrators, or assigns, all moneys secured or intended to be secured by the within-named deed.

As witness our hands, at the Colony of New Zealand, this A.D. 18
in the day of
TRUSTEES.

Index.

Constitution of the Grand Lodge.

Rules of Order.

Constitution of Subordinate Lodge.

Bye-Laws of Subordinate Lodge.

Appendix.

"Evening Star" Machine Printing Office, Dunedin.
Report of Proceedings.
Half-Yearly Meeting of the Otago District Committee, M.U.I.O.O.F.,
HELD AT THE DISTRICT CHAMBERS,
ODDFELLOWS' HALL, GEORGE STREET, DUNEDIN,
Wednesday, 12th April, 1876.
Dunedin: Printers, Princes Street. Matthews, Baxter & Co., 1876.

Report of Proceedings.

Present:

- Prov. G.M. Anderson, in the Chair.
- D.P.G.M Leslie
- Prov. C.S. Sligo.

Delegates:

- *Hand and Heart Lodge*—P.G. Allan; P.G. Black; N.G Gow; Pert. Sec. Burton.
- *Dvmedin Lodge*—P.P.G.M. Sherwin; G.M. Stomach; N.G. Bowie.
- *Prince of Wales Lodge*—N.G. McDonald; E. Sec. Stephens.

- *Albion Lodge*—P.P.C.S. Bond; G.M. Foster; N.G. Anderson.
- *Oamaru Ldige*—P.P.G.M. Palmer; P.G. Woodland.
- *Tuapeka Pioneer Lodge*—P.G. Coverlid; P.G. Gilchrist.
- *Waitahuna Lodge*—P.G. Lucas; P.V.G. Challis.
- *Prince Alfred Lodge*—P.G. Templeton.
- *Blue Spur Lodge*—P.G. Bremer.
- *Naseby Lodge*—P.P.G.M. Geddes.
- *Roxburgh Lodge*—P.G. God so.
- *Tapanui Lodge*—P.P.G.M. Swan.
- *Lake Wakatip Lodge*—P.G. Harrop; P.G. Gibb.
- *Palmerston Lodge*—P.P.G.M. Stewart.
- *Band of Friendship Lodge*—P.P.G.M. Robin.
- *Arrow Lodge*—P.G. Forsyth.

The following Lodges were not represented:—*Dalton, Waipori, Alexandra, Cromwell, Mount Wendon, Heart of Friendship.*

Provincial Grand Master's Address.

Worthy Deputy Grand Master and Delegates:—

In accordance with what may now be regarded as an established custom, I desire to occupy your attention for a short time while I offer a few remarks on the position of the Otago District as at the end of last year, and direct attention to the more important features of the business done by the various Lodges during 1875, especially in reference to their financial affairs and numerical progress. More detailed information than I shall supply will be found in the Return Sheets compiled by the Secretary, and now laid on the table.

Before entering upon the subject before me, it appears to me necessary to inform you that to a small extent the figures given in the Return Sheets, and those I may submit to you in the course of my remarks, can scarcely be taken as strictly accurate—owing to the fact that three of the Lodges have failed to furnish a portion of the returns; and this notwithstanding the C.S. having appealed to them to send the returns, even if they should be incomplete in some particulars. However, the Secretary has done the best he could to make up the deficiency complained of, and has certainly not overstated anything which he has had to fill up by way of average, &c. I venture to say that laxity on the part of Lodges, in furnishing proper returns, should be very severely condemned, and, as far as possible, punished. It appears to me to be sure evidence that the business of Lodges so failing in their duty, is not well conducted, when Lodges cannot supply the information required in the returns (and which should be easily and readily available) within two months' after the close of the sittings. The District Officers have recorded fines against the Dalton, Oamaru, and Band of Friendship Lodges for negligence in the respect alluded to.

Since my predecessor in the honorable position of Provincial Grand Master addressed you this time last year, there has been one new Lodge—the Outram Lodge, at Outram, West Taieri,—added to the District, making the present number of Lodges 23.

The total number of subscribing members on the 31st December, 1875, was 1523. The new members joining by initiation during 1875 numbered 238; while the various Lodges accepted clearance members to the extent of 38. Of these last, the Hand and Heart Lodge received nearly one-half of the total so joining. The average age of the newly initiated members was, as nearly as possible, 26 years 51 weeks. The average age of those joining by clearance was 30 years 1 week 2½ days. The average age of the whole of the members comprising the District was 33 years 5 weeks; shewing a slight decrease on the average of December, 1874. It will be seen from the Balance Sheets that the deaths during the District financial half-year, from October 1st to March 31st, have been unusually numerous, comprising five members and two members' wives I regret to say that of the five members deceased, no less than three came to untimely and accidental ends. The total number of deaths in the District for the year 1875 were 12 (of whom two were not entitled to funeral benefits), and six members' wives. The amount paid for funerals during the year 1875 being £260. This is the highest death rate ever experienced by this District. The average age of members died is a little over 36 years. The total number of members experiencing sickness in the 20 Lodges which have forwarded returns, was 120; experiencing a total amount of sickness equal to 802 weeks 5 days, calculated at 6 days to a week.

The total income of the Lodges for the twelve months ending last December was £6,345 0s lid. The total expenditure being £4,449 11s 2d, shewing a saving on the year's transactions of £1,895 9s 9d. The income is made up as follows:—For admissions by Initiations and Clearance, £469 3s 6d; Contributions to Sick and Funeral Funds—including Funeral Payments from District—£2,100 15s 6d; Contributions, &c., Incidental

Fund, £2,569 13s; for Interest and Rents, £984 14s 7d; Foreign Lodges and Widow and Orphans' Fund, £220 14s 4d. The expenditure was—Sick and Funeral Fund Account, £1,265 0s 1d; Incidental Fund Account, £3,035 11s 8d; Foreign Lodges and Widow and Orphans' Fund, £148 19s 5d. The amount paid to Sick Members was £821 15s 3d; being an average of 10s 9½d for the whole membership of the District, and 7½d per member more than for 1874. The Roxburgh Lodge, which in 1874 had the smallest amount of sickness, has, in 1875, had the largest, in proportion to the number of members, while the Band of Friendship Lodge, Kakanui, has the smallest average expenditure for expenditure for sickness. The expenditure for Medical Attendance and Medicines amounted to £1,770 1s 8d. The Lodges return their total assets at £17,981 7s 2d.

The District Officers have still to regret that in some of the Lodges a want of proper care in filling up the Returns continues to display itself. This is the more to be regretted as so much labour and (personal) expense has been bestowed in preparing tables, and organising matters generally, for the purpose of making a valuation of the Lodges. The Finance Committee appointed at last meeting report that "it is found that, in a good many instances, the returns for 1875 will not be so full and complete as they ought to be in order to enable a satisfactory valuation to be made." It may be pointed out that one of the factors in the calculation of Lodge Liabilities and Assets is a return of Members' Wives and their Ages, and it is found that at present this is not nearly fully attainable. Lodges not having supplied this information are requested to open a register of wives and their ages, so as to be in a position to supply full information hereafter. In other respects, also, it is found that the statements given in the annual returns, and the two half yearly returns, when combined, do not agree, as they ought to do. It is hoped that Lodges will see that great care is exercised in the preparation of the returns, in order that when the valuations are made, it may be possible to give justice to each Lodge.

The District Officers cannot fox-bear alluding to the immense amount of labour undergone by D.P.G.M. Leslie, and by P.G. Black, in the preparation of the 4 per cent. tables necessary to made before the valuations could be entered on. It is matter for great satisfaction that, by last English mail, we received a copy of tables, made for the Brighton District by a member of the Society of Actuaries, and that the 4 per cent. tables therein are found to agree almost exactly with those prepared by the worthy brothers of our own district whom I have named.

My remarks have already extended to a greater length than I had originally intended, and therefore, I will draw to a close, and invite your best attention to the consideration of the various matters of bustness which will come before yon.

The Pro v. C.S. read the Balance Sheets, and Auditor Pert. Sec. Burton read the Auditors' Report.

Dr. Receipts. Dunedin, April 6th, 1876. Audited and found correct, T. BURTON, H. 8. FISH, Jun Auditors

Auditors' Report.

To the Provincial Grand, Master and Delegates, Otago District, M.U.I.O.O.F.

BRETHREN—

We beg to report having carefully examined the books and accounts of the Otago District, for the half-year ending March 31st, 1876, and find them correct. We herewith append a statement of the Assets and liabilities, from which it will be seen there is a total credit to the District of £577, 18s 8d, made up as follows:—

We have the greatest pleasure in testifying to the ad mirable and accurate manner in which the books are kept by the Secretary.

We strongly advise the Committee to authorise the District Officers to purchase a safe for the custody of the books and documents.

T. Burton,
H. S. FISH, JUNR.

Dunedin, N.Z.,

April 6th, 1876.

Resolved—That the Balance Sheet and Auditors' Report be received and adopted.
Nominations for District Officers—

FOR PROV. G.M.

- D.P.G.M. Leslie
- P.D.P.G.M. Hopcraft
- P.G. Fish
- P.G. Godso
- P.G. Harrop
- P.G. Sherwin
- P.G. Woodland
- P.G. Black
- P.G. Gilchrist
- P.G. Gibb
- P.P.C.S. Bond
- P.G. Lucas
- P.G. Templeton.

FOR DEPUTY PROV. G.M.

- The same Brothers as above, with the exception of the present D. Prov. G.M., and with the addition of P.G. Coverlid.

FOR PROV. C.S.

- P.C.S. Sligo, Permanent Sec. Burton, P.G. Black, P.G. Woodland, P.P.G.M. Palmer, P.G. Sherwin.

FOR DISTRICT TREASURER.

- P.P.G.M. Robin, P.G. Harrop, P.P.G.M. Swan, P.P.G.M. Sherwin, P.G. Sherwin, P.G. Black, P.G.M. Anderson.

NOTE.—The figures in the margin refer to the propositions &c., as they were numbered on the Business Paper.

4. Resolved—That the next District and Purple Lectures be held at the Odd Fellows' Hall; Dunedin, on the last Wednesday in July (26th), at 7.30 p.m.

5. Resolved—That the Trustees of the Otago District be recommended to withdraw the sum of £200 now in the Standard Investment Society, and re-invest it in other legal security as opportunity occurs.

6. Resolved—That the books of the District be closed on the last day of February and last day of August in each year, and that the Balance Sheets and Auditors' Report be printed and sent to all the Lodges prior to the District meetings.

7. From Albion Lodge—Notice of appeal against the fine of 10s. 6d. inflicted on the Lodge at the last annual meeting of the District.

The Prov. G.M. being a member of the Albion Lodge, the D.P.G.M. presided while this matter was being dealt with. The D.P.G.M. ruled that, in this case, an appeal could only lie to the Grand Master and Board of Directors, and that the appeal not being in order, it cannot be entertained by this Committee. See General Rule 83.

8. To consider Interim Report of Finance Committee.

Interim Report of Committee appointed at District Meeting held 10th November, 1875, to consider and report on the general financial position of this District:—

"To the Officers and Delegates, Otago District Committee' April, 1876—

"Shortly after appointment the Committee met, and having agreed that their first and principal duty would be to try to have a valuation of the various Lodges made, decided that in the preparation of tables for such valuation, interest should be calculated at the rate of 4 per cent. The reasons for this rate being fixed upon are: That Lodges are entitled by resolution of District Committee, to appropriate all above 4 per cent, to Incidental Fund, and that, while some of the Lodges regularly get more than 4 per cent., numbers get less. It was also resolved that the data for sickness and mortality should be the experience of the Manchester Unity 'Combined Rural, Town, and City Districts,' as published in Mr Ratcliffe's Supplementary Report of 1872. D.P.G.M. Bro. Leslie, assisted by P.G. Bro. Black, has been engaged for a long time back in making the necessary calculations. This onerous task is now almost completed, and a valuation of a number of the Lodges can now be

made. But it is found that in a good many instances the returns for 1875 will not be so full and complete as they ought to be to enable a satisfactory valuation to be made. From the trial valuations which have so far been worked out, it appears that while there are some few Lodges having a surplus, there will be a number showing a deficiency. Your Committee, however, hope and believe that with the co-operation of Lodges and members, it will be comparatively easy (our position being ascertained) to take such steps as will tend towards, and soon bring about, a sound financial condition. Your Committee desire to express their settled conviction, that in order to do justice to each individual member, as well as bring about the desideratum of a sound financial position, it will be necessary to initiate a system of graduated contributions, according to the age of members.

"Your Committee desire, in the most emphatic manner to direct attention to the fact that their investigations relate to the Sick and Funeral Fund *only*. It must be borne in mind that members really pay two separate and distinct contributions—one to Sick and Funeral Fund, for the purpose of assuring the receipt, by themselves or friends, of certain fixed sums in sickness and at death; another to defray working expenses, to pay for medical attendance and medicines, and to meet other Incidental Fund expenses. That the amount necessary for the first can be calculated for the whole district; while for the last, it varies in every locality in which a Lodge is established. Therefore, in addition to the uniform contribution required throughout the District to Sick and Funeral Fund, Lodges must make their members contribute to the Incidental Fund according to the amount rendered necessary by local circumstances. We beg to direct special attention to the above, because, while it is, to our minds, very evident that the contribution to the Sick and Funeral Fund is not too much; some few of the Lodges deal with the moneys of the separate funds as if they were common property. The Lodges doing this have largely decreased in number of late years, but your Committee would be glad to see any systematic borrowing from the Sick and Funeral Fund wholly cease.

"The Committee would strongly insist upon the desirability of Lodges investing surplus funds to the best advantage. The importance of this may not be generally seen, but when it can be proved that Lodges habitually investing profitably are found in a good, or fair position, while those receiving little or no interest on capital will be found uniformly in a worse position, the necessity for this recommendation will become more apparent. Another reason for fixing a 4 per cent, interest basis for the valuations may be here alluded to, viz,—that almost every lodge in the District can (failing better investments), procure that rate of interest at the Post Office Savings Bank."

Resolved—That the Report be received and adopted.

Resolved—That it be left to the Finance Committee to draw up what they may consider a proper scale of contributions, to be submitted to a special meeting of District Committee, and that Lodges be specially urged to appoint delegates to attend such meeting when called.

Resolved—That the scale of contributions, when agreed upon by the Committee, shall be printed and circulated prior to any District meeting considering it.

9. Resolved—That the Funeral Levy be at the rate of Is. 6d. per member.

That the Incidental Levy be at the rate of 6d. per member.

Questions were submitted from Loyal Roxburgh Lodge, in reference to medical attendance on members and payment of medical contributions, and the District Officers were instructed to reply.

Resolved—That a vote of thanks is due, and hereby given, to P.P.G.M. Bro. G. S. God free, Secretary of the Loyal Brunswick Lodge, Brighton District, England, for his kindness and promptitude in forwarding to our D.P.G.M. Bro. Leslie, valuable documents connected with the valuation of Lodges, which documents will be of great benefit to this District.

Attention was drawn to the fact that some of the Lodges have been borrowing Sick and Funeral Fund capital for Incidental purposes, and the District Officers were instructed to take steps to cause such borrowing to cease.

Resolved—That a vote of thanks be recorded on the minutes to D.P.G.M. Leslie and P.G. Black, for the zealous labor bestowed by them on the preparation of tables for the proposed valuations.

Resolved—That the usual number of Reports of Proceedings of this meeting be printed and circulated to Lodges.

Resolved—That the Auditors and Tyler receive the usual fees.

Resolved—That a vote of thanks be recorded on the minutes to the P.G.M. for his conduct of the business of this meeting.

The minutes were read and confirmed, and the meeting closed.

NOTICES TO LODGES.

The District and Purple Lectures will be held at the Odd Fellows' Hall, Dunedin, on Wednesday, the 26th

July, July, at 7.30 p.m.

Lodges are particularly requested to forward the printed form of Delegate's Certificate when they appoint Delegates to the District Meetings. The meetings are invariably held on the second Wednesdays in April and October, and Delegates may be appointed at any lodge meeting previous thereto.

Funeral allowances must be claimed by the Lodge to which a deceased member or member's deceased wife may have belonged. Claims must be accompanied by surgeon's or coroner's certificate of death, when obtainable, and by a statement under the hand of the N.G. that the Brother was financial at the time the death took place. The District Officers cannot pay funeral allowances without the above documents.

Newspapers containing a report of the meeting of Annual Movable Committee of the Order will henceforth be received by the first mail after publication. Copies, 6d. each, may be obtained from the Prov. C.S. Orders should be sent before the end of July in each year.

In the half-yearly returns, the Line for "Date of last Lodge Night" should be filled in with date of *regular lodge meeting*, in last sitting, irrespective of that meeting having been altered for some special reason.

The following is part of a resolution carried at a meeting of District Committee, held April, 1874—"That on and after the first day of July, 1874, any Lodge in this District shall have power to appropriate for the relief of its Management Expense Fund all interest over and above 4 per cent, per annum accruing from the investment of the Sick and Funeral Fund Capital. Any such appropriation to be subject to the approval of the District Officers."

The Levies are chargeable as per column headed "Number of Subscribing Members" in return at end. Accounts are rendered on the 1st January and the 1st July, and should be paid within 30 days of receipt. If not so paid, lodges are liable to be fined, and, after another 30 days, to be suspended.

As the books will hereafter be closed at the end of February and August, a month earlier than has been the custom in the past, compliance with the Rule as above, is absolutely necessary.

Lodges not having kept a register of member's wives and their ages are requested to open one at once. Also to keep correct records of sickness. Sick Register Books can now be obtained from the District, price 8s. each.

ADDRESSES OF DISTRICT OFFICERS.

Pror. G.M. Anderson, Rattray street, Dunedin; D. Prov. G.M. Leslie, Russell street, Dunedin; Prov. C.S. Sligo, George street, Dunedin.

M.U.I.O.O.F.—Otago District.—Financial Return, 1875.

Name of Lodge. Where Held. Night of Meeting and date of First Lodge Night, January, 1876. RECEIPTS, 1875. For Admissions S. and F. Fund. For Contributions and Funerals, &c. N. N. F. Fund. For Interest and Rents, S. and F. Fund. For Interest and Rents, Incid Fund For Contributions Fines, Levies, Goods, &c. Incidental Fund For Admission Clearances Hon. Members Incid Fund For Foreign Lodges and W. and O. Fund

M.U.I.O.O.F.—Numerical Return for Year 1875.—Otago District.

Name of Lodge. When Established. Numbers joined by Total Number left by Total No. of member goods books Total number of Members Average Age. Number of Married Members. Number of Wives Died. Age of Members Death Those marks not entitled to F. Benefit. No. of Members Sick. Total Sickness. Periods of Sickness. Average ness per Mer of L First six months. Second six months After 12 months Registered.

Hygeia a City of Health

By Benjamin Ward Richardson M.D., F.R.S.

London Macmillan and Co. 1876 Logo

To Edwin Chadwick, C.B.

MY DEAR,
MR. CHADWICK,

I wrote this Address with the intention of dedicating it to you, as a simple but hearty acknowledgment by a sanitary student, himself well ripened in the work, of your pre-eminent position as the living leader of the sanitary reformation of this century.

The favour the Address has received indicates notably two facts: the advance of public opinion on the subject of public health, and the remarkable value and influence of your services as the sanitary statesman by whom that opinion has been so wisely formed and directed.

In this sense of my respect for you, and of my gratitude, pray accept this trifling recognition, and believe me to be,

Ever faithfully yours,

B. W. Richardson.

Prefatory Note.

THE immediate success of this Address caused me to lay it aside for some months, to see if the favour with which it was received would remain. I am satisfied to find that the good fortune which originally attended the effort holds on, and that in publishing it now in a separate form I am acting in obedience to a generally expressed desire.

Since the delivery of the Address before the Health Department of the Social Science Congress, over which I had the honour to preside, at Brighton, in October last, every day has brought some new suggestion bearing on the subjects discussed, and the temptation has been great to add new matter, or even to recast the essay and bring it out as a more compendious work. On reflection I prefer to let it take its place in literature, in the first instance, in its original and simple dress.

12 HINDE STREET, W.:

August 18, 1876.

Hygeia, a City of Health

WE meet in this Assembly, a voluntary Parliament of men and women, to study together and to exchange knowledge and thought on works of every-day life and usefulness. Our object, to make the present existence better and happier; to inquire, in this particular section of our Congress:—What are the conditions which lead to the pain and penalty of disease; what the means for the removal of those conditions when they are discovered? What are the most ready and convincing methods of making known to the uninformed the facts: that many of the conditions are under our control; that neither mental serenity nor mental development can exist with an unhealthy animal organisation; that poverty is the shadow of disease, and wealth the shadow of health?

These objects relate to ourselves, to our own reliefs from suffering, to our own happiness, to our own riches. We have, I trust and believe, yet another object, one that relates not to ourselves, but to those who have yet to be; those to whom we may become known, but whom we can never know, who are the ourselves, unseen to ourselves, continuing our mission.

We are privileged more than any who have as yet lived on this planet in being able to foresee, and in some measure estimate, the results of our wealth of labour as it may be possibly extended over and through the unborn. A few scholars of the past, like him who, writing to the close of his mortal day, sang himself to his immortal rest with the '*Gloria in excelsis*,' a few scholars might foresee, even as that Bæda did, that their living actual work was but the beginning of their triumphant course through the ages,—the momentum. But the masses of the nations, crude and selfish, have had no such prescience, no such intent. 'Let us eat and drink, for to-morrow we die!' That has been the pass, if not the password, with them and theirs.

We, scholars of modern thought, have the broader, and therefore more solemn and obligatory knowledge, that however many to-morrows may come, and whatever fate they may bring, we never die; that, strictly speaking, no one yet who has lived has ever died; that for good or for evil our every change from potentiality into motion is carried on beyond our own apparent transitoriness; that we are the waves of the ocean of life, communicating motion to the expanse before us, and leaving the history we have made on the shore behind.

Thus we are led to feel this greater object: that to whatever extent we, by our exertions, confer benefits on those who live, we extend the advantage to those who have to live; that one good thought leading to practical useful action from one man or woman, may go to the virtue of thousands of generations; that one breath of health wafted by our breath may, in the aggregate of life saved by it, represent in its ultimate effect all the life that now is or has been.

At the close of a Parliamentary session, an uneventful leader of a section of Parliament banter his more eventful rival, and enlivening his criticism by a sneer at our Congress, challenges the contempt of his rival, as if to draw it forth in the same critical direction. Alas! it is too true that great congresses, like great men, and even like Parliaments, do live sometimes for many years and talk much, and seem to miss much and advance little; so that in what relates to the mere present it were wrong, possibly, to challenge the sally of the statesman who, from his own helpless height, looked down on our weakness. But inasmuch as no man knoweth the end of the spoken word, as that which is spoken to-day, earnestly and simply, may not reappear for years, and may then appear with force and quality of hidden virtue, there is reason for our uniting together beyond the proof of necessity which is given in the fact of our existence. Perchance some day our natural learning, gathered in our varied walks of life, and submitted in open council, may survive even Parliamentary strife; perchance our resolutions, though no sign-manual immediately grace them, are the informal bills which ministers, and oppositions shall one day discuss, Parliaments pass, royal hands sign, and the fixed administrators of the will of the nation duly administer.

These thoughts on the future, rather than on the passing influence of our congressional work, have led me to the simple design of the address which, as President of this Section, I venture to submit to you to-day. It is my object to put forward a theoretical outline of a community so circumstanced and so maintained by the exercise of its own freewill, guided by scientific knowledge, that in it the perfection of sanitary results will be approached, if not actually realised, in the co-existence of the lowest possible general mortality with the highest possible individual longevity. I shall try to show a working community in which death,—if I may apply so common and expressive a phrase on so solemn a subject,—is kept as nearly as possible in its proper or natural place in the scheme of life.

Health and Civilisation.

Before I proceed to this task, it is right I should ask of the past what hope there is of any such advancement of human progress. For, as my Lord of Verulam quaintly teaches, 'the past ever deserves that men should stand upon it for awhile to see which way they should go, but when they have made up their minds they should hesitate no longer, but proceed with cheerfulness.' For a moment, then, we will stand on the past.

From this vantage-ground we gather the fact, that onward with the simple progress of true civilisation the value of life has increased. Ere yet the words 'Sanitary Science' had been written; ere yet the heralds of that science (some of whom, in the persons of our illustrious colleagues, Edwin Chadwick and William Farr, are with us in this-place at this moment), ere yet these heralds had summoned the world to answer for its profligacy of life, the health and strength of mankind was undergoing improvement. One or two striking facts must be sufficient in the brief space at my disposal to demonstrate this truth. In England, from 1790 to 1810, Heberden calculated that the general mortality diminished one-fourth. In France, during the same period, the same favourable returns were made. The deaths in France, Berard calculated, were 1 in 30 in the year 1780, and during the eight years, from 1817 to 1828, 1 in 40, or a fourth less. In 1780, out of 100 new-born infants, in France, 50 died in the two first years; in the later period, extending from the time of the census that was taken in 1817 to 1827, only 38 of the same age died, an augmentation of infant life equal to 25 per cent. In 1780 as many as 55 per cent, died before reaching the age of ten years; in the later period 43, or about a fifth less. In 1780 only 21 persons per cent, attained the age of 50 years; in the later period 32, or eleven more, reached that term. In 1780 but 15 persons per cent, arrived at 60 years; in the later period 24 arrived at that age.

Side by side with these facts of the statist we detect other facts which show that in the progress of civilisation the actual organic strength and build of the man and woman increases. As in the highest developments of the fine arts the sculptor and painter place before us the finest imaginative types of strength, grace, and beauty, so the silent artist, civilisation, approaches nearer and nearer to perfection, and by evolution of form and mind develops what is practically a new order of physical and mental build. Peron,—who first used, if he did not invent, the little instrument, the dynamometer, or muscular-strength measurer,—subjected

persons of different stages of civilisation to the test of his gauge, and discovered that the strength of the limbs of the natives of Van Diemen's Land and New Holland was as 50 degrees of power, while that of the Frenchmen was 69, and of the Englishmen 71. The same order of facts are maintained in respect to the size of body. The stalwart Englishman of to-day can neither get into the armour nor be placed in the sarcophagus of those sons of men who were accounted the heroes of the infantile life of the human world.

We discover, moreover, from our view of the past, that the developments of tenacity of life and of vital power have been comparatively rapid in their course when they have once commenced. There is nothing discoverable to us that would lead to the conception of a human civilisation extending back over two hundred generations; and when in these generations we survey the actual effect of civilisation, so fragmentary and overshadowed by persistent barbarism, in influencing disease and mortality, we are reduced to the observation of at most twelve generations, including our own, engaged, indirectly or directly, in the work of sanitary progress. During this comparatively brief period, the labour of which, until within a century, has had no systematic direction, the changes for good that have been effected are amongst the most startling of historical facts. Pestilences which decimated populations, and which, like the great plague of London, destroyed 7,165 people in a single week, have lost their virulency; gaol fever has disappeared, and our gaols, once each a plague-spot, have become, by a strange perversion of civilisation, the health spots of, at least, one kingdom. The term, Black Death, is heard no more; and ague, from which the London physician once made a fortune, is now a rare tax even on the skill of the hardworked Union Medical Officer.

From the study of the past we are warranted, then, in assuming that civilisation, unaided by special scientific knowledge, reduces disease and lessens mortality, and that the hope of doing still more by systematic scientific art is fully justified.

I might hereupon proceed to my project straightway. I perceive, however, that it may be urged, that as mere civilising influences can of themselves effect so much, they might safely be left to themselves to complete, through the necessity of their demands, the whole sanitary code. If this were so, a formula for a city of health were practically useless. The city would come without the special call for it.

I think it probable the city would come in the manner described, but how long it would be coming is hard to say, for whatever great results have followed civilisation, the most that has occurred has been an unexpected, unexplained, and therefore uncertain arrest of the spread of the grand physical scourges of mankind. The phenomena have been suppressed, but the root of not one of them has been touched. Still in our midst are thousands of enfeebled human organisms which only are comparable with the savage. Still are left amongst us the bases of all the diseases that, up to the present hour, have afflicted humanity.

The existing calendar of diseases, studied in connection with the classical history of the diseases written for us by the longest unbroken line of authorities in the world of letters, shows, in unmistakable language, that the imposition of every known malady of man is coeval with every phase of his recorded life on the planet. No malady, once originated, has ever actually died out; many remain as potent as ever. That wasting fatal scourge, pulmonary consumption, is the same in character as when Coelius Aurelianus gave it description. The cancer of to-day is the cancer known to Paulus Eginæta. The Black Death, though its name is gone, lingers in malignant typhus. The great plague of Athens is the modern great plague of England, scarlet fever. The dancing mania of the Middle Ages and the convulsory epidemic of Montmartre, subdued in their violence, are still to be seen in some American communities, and even at this hour in the New Forest of England. Small-pox, when the blessed protection of vaccination is withdrawn, is the same virulent destroyer as it was when the Arabian Rhazes defined it. Ague lurks yet in our own island, and, albeit the physician is not enriched by it, is in no symptom changed from the ague that Celsus knew so well. Cholera, in its modern representation is more terrible a malady than its ancient type, in so far as we have knowledge of it from ancient learning. And that fearful scourge, the great plague of Constantinople, the plague of hallucination and convulsion which raged in the Fifth Century of our era, has in our time, under the new names of tetanoid fever and cerebrospinal meningitis, been met with here and in France, and in Massachusetts has, in the year 1873, laid 747 victims in the dust.

I must cease these illustrations, though I could extend them fairly over the whole chapter of disease, past and present. Suffice it if I have proved the general propositions, that disease is now as it was in the beginning, except that in some examples of it it is less virulent; that the science for extinguishing any one disease has yet to be learned; that, as the bases of disease exist, untouched by civilisation, so the danger of disease is ever imminent, unless we specially provide against it; that the development of disease may occur with original virulence and fatality, and may at any moment be made active under accidental or systematic ignorance.

A City of Health.

I now come to the design I have in hand. Mr. Chadwick has many times told us that he could build a city

that would give any stated mortality, from fifty, or any number more, to five, or perhaps, some number less, in the thousand annually. I believe Mr. Chadwick to be correct to the letter in this statement, and for that reason I have projected a city that shall show the lowest mortality. I need not say that no such city exists, and you must pardon me for drawing upon your imaginations as I describe it. Depicting nothing whatever but what is at this present moment easily possible, I shall strive to bring into ready and agreeable view a community not abundantly favoured by natural resources, which, under the direction of the scientific knowledge acquired in the past two generations, has attained a vitality not perfectly natural, but approaching to that standard. In an artistic sense it would have been better to have chosen a small town or large village than a city for my description; but as the great mortality of States is resident in cities, it is practically better to take the larger and less favoured community. If cities could be transformed, the rest would follow.

Our city, which may be named *Hygeia*, has the advantage of being a new foundation, but it is so built that existing cities might be largely modelled upon it.

The population of the city may be placed at 100,000, living in 20,000 houses, built on 4,000 acres of land,—an average of 25 persons to an acre. This may be considered a large population for the space occupied, but, since the effect of density on vitality tells only determinately when it reaches a certain extreme degree, as in Liverpool and Glasgow, the estimate may be ventured.

The safety of the population of the city is provided for against density by the character of the houses, which ensures an equal distribution of the population. Tall houses overshadowing the streets, and creating necessity for one entrance to several tenements, are nowhere permitted. In streets devoted to business, where the tradespeople require a place of mart or shop, the houses are four stories high, and in some of the western streets where the houses are separate, three and four storied buildings are erected; but on the whole it is found bad to exceed this range, and as each story is limited to 15 feet, no house is higher than 60 feet.

The substratum of the city is of two kinds. At its northern and highest part, there is clay; at its southern and south-eastern, gravel. Whatever disadvantages might spring in other places from a retention of water on a clay soil, is here met by the plan that is universally followed, of building every house on arches of solid brickwork. So, where in other towns there are areas, and kitchens, and servants' offices, there are here subways through which the air flows freely, and down the inclines of which all currents of water are carried away.

The acreage of our model city allows room for three wide main streets or boulevards, which run from east to west, and which are the main thoroughfares. Beneath each of these is a railway along which the heavy traffic of the city is carried on. The streets from north to south which cross the main thoroughfares at right angles, and the minor streets which run parallel, are all wide, and, owing to the lowness of the houses, are thoroughly ventilated, and in the day are filled with sunlight. They are planted on each side of the pathways with trees, and in many places with shrubs and evergreens. All the interspaces between the backs of houses are gardens. The churches, hospitals, theatres, banks, lecture-rooms, and other public buildings, as well as some private buildings such as warehouses and stables, stand alone, forming parts of streets, and occupying the position of several houses. They are surrounded with garden space, and add not only to the beauty but to the healthiness of the city. The large houses of the wealthy are situated in a similar manner.

The streets of the city are paved throughout with the same material. As yet wood pavement set in asphalt has been found the best. It is noiseless, cleanly, and durable. Tramways are nowhere permitted, the system of underground railways being found amply sufficient for all purposes. The side pavements, which are everywhere ten feet wide, are of white or light grey stone. They have a slight incline towards the streets, and the streets have an incline from their centres towards the margins of the pavements.

From the circumstance that the houses of our model city are based on subways, there is no difficulty whatever in cleansing the streets, no more difficulty than is experienced in Paris. That disgrace to our modern civilisation, the mud cart, is not known, and even the necessity for Mr. E. H. Bayley's roadway moveable tanks for mud sweepings,—so much wanted in London and other towns similarly built,—does not exist. The accumulation of mud and dirt in the streets is washed away every day through side openings into the subways, and is conveyed, with the sewage, to a destination apart from the city. Thus the streets everywhere are dry and clean, free alike of holes and open drains. Gutter children are an impossibility in a place where there are no gutters for their innocent delectation. Instead of the gutter, the poorest child has the garden; for the foul sight and smell of unwholesome garbage, he has flowers and green sward.

It will be seen, from what has been already told, that in this our model city there are no underground cellars, kitchens, or other caves, which, worse than those ancient British caves that Nottingham still can show the antiquarian as the once fastnesses of her savage children, are even now the loathsome residences of many millions of our domestic and industrial classes. There is not permitted to be one room underground. The living part of every house begins on the level of the street. The houses are built of a brick which has the following sanitary advantages:—It is glazed, and quite impermeable to water, so that during wet seasons the walls of the houses are not saturated with tons of water, as is the case with so many of our present residences. The bricks are

perforated transversely, and at the end of each there is a wedge opening, into which no mortar is inserted, and by which all the openings are allowed to communicate with each other. The walls are in this manner honeycombed, so that there is in them a constant body of common air let in by side openings in the outer wall, which air can be changed at pleasure, and, if required, can be heated from the firegrates of the house. The bricks intended for the inside walls of the house, those which form the walls of the rooms, are glazed in different colours, according to the taste of the owner, and are laid so neatly, that the after adornment of the walls is considered unnecessary, and, indeed, objectionable. By this means those most unhealthy parts of household accommodation, layers of mouldy paste and size, layers of poisonous paper, or layers of absorbing colour stuff or distemper, are entirely done away with. The walls of the rooms can be made clean at any time by the simple use of water, and the ceilings, which are turned in light arches of thinner brick, or tile, coloured to match the wall, are open to the same cleansing process. The colour selected for the inner brickwork is grey, as a rule, that being most agreeable to the sense of sight; but various tastes prevail, and art so soon ministers to taste, that, in the houses of the wealthy, delightful patterns of work of Pompeian elegance are soon introduced.

As with the bricks, so with the mortar and the wood employed in building, they are rendered, as far as possible, free of moisture. Sea sand containing salt, and wood that has been saturated with sea water, two common commodities in badly built houses, find no place in our modern city.

The most radical changes in the houses of our city are in the chimneys, the roofs, the kitchens, and their adjoining offices. The chimneys, arranged after the manner proposed by Mr. Spencer Wells, are all connected with central shafts, into which the smoke is drawn, and, after being passed through a gas furnace to destroy the free carbon, is discharged colourless into the open air. The city, therefore, at the expense of a small smoke rate, is free of raised chimneys and of the intolerable nuisance of smoke. The roofs of the houses are but slightly arched, and are indeed all but flat. They are covered either with asphalt, which experience, out of our supposed city, has proved to last long and to be easily repaired, or with flat tile. The roofs, barricaded round with iron palisades, tastefully painted, make excellent outdoor grounds for every house. In some instances flowers are cultivated on them.

The housewife must not be shocked when she hears that the kitchens of our model city, and all the kitchen offices, are immediately beneath these garden roofs; are, in fact, in the upper floor of the house instead of the lower. In every point of view, sanitary and economical, this arrangement succeeds admirably. The kitchen is lighted to perfection, so that all uncleanliness is at once detected. The smell which arises from cooking is never disseminated through the rooms of the house. In conveying the cooked food from the kitchen, in houses where there is no lift, the heavy weighted dishes have to be conveyed down, the emptied and lighter dishes upstairs. The hot water from the kitchen boiler is distributed easily by conducting pipes into the lower rooms, so that in every room and bedroom hot and cold water can at all times be obtained for washing or cleaning purposes; and as on every floor there is a sink for receiving waste water, the carrying of heavy pails from floor to floor is not required. The scullery, which is by the side of the kitchen, is provided with a copper and all the appliances for laundry work; and when the laundry work is done at home the open place on the roof above makes an excellent drying ground.

In the wall of the scullery is the upper opening to the dust-bin shaft. This shaft, open to the air from the roof, extends to the bin under the basement of the house. A sliding door in the wall opens into the shaft to receive the dust, and this plan is carried out on every floor. The coal-bin is off the scullery, and is ventilated into the air through a separate shaft, which also passes through the roof.

On the landing in the second or middle stories of the three-storied houses there is a bathroom, supplied with hot and cold water from the kitchen above. The floor of the kitchen and of all the upper stories is slightly raised in the centre, and is of smooth, grey tile; the floor of the bath-room is the same. In the living-rooms, where the floors are of wood, a true oak margin of floor extends two feet around each room. Over this no carpet is ever laid. It is kept bright and clean by the old-fashioned bees'-wax and turpentine, and the air is made fresh and is ozonised by the process.

Considering that a third part of the life of man is, or should be, spent in sleep, great care is taken with the bed-rooms, so that they shall be thoroughly lighted, roomy, and ventilated. Twelve hundred cubic feet of space is allowed for each sleeper, and from the sleeping apartments all unnecessary articles of furniture and of dress are rigorously excluded. Old clothes, old shoes, and other offensive articles of the same order, are never permitted to have residence there. In most instances the rooms on the first floor are made the bed-rooms, and the lower the living-rooms. In the larger houses bed-rooms are carried out in the upper floor for the use of the domestics.

To facilitate communication between the kitchen and the entrance-hall, so that articles of food, fuel, and the like may be carried up, a shaft runs in the partition between two houses, and carries a basket lift in all houses that are above two stories high. Every heavy thing to and from the kitchen is thus carried up and down from floor to floor and from the top to the basement, and much unnecessary labour is thereby saved. In the

two-storied houses the lift is unnecessary. A flight of outer steps leads to the upper or kitchen floor.

The warming and ventilation of the houses is carried out by a common and simple plan. The cheerfulness of the fireside is not sacrificed; there is still the open grate in every room, but at the back of the firestove there is an air-box or case which, distinct from the chimney, communicates by an opening with the outer air, and by another opening with the room. When the fire in the room heats the iron receptacle, fresh air is brought in from without, and is diffused into the room at the upper part on a plan similar to that devised by Captain Galton.

As each house is complete within itself in all its arrangements, those disfigurements called back premises are not required. There is a wide space consequently between the back fronts of all houses, which space is, in every instance, turned into a garden square, kept in neat order, ornamented with flowers and trees, and furnished with playgrounds for children, young and old.

The houses being built on arched subways, great convenience exists for conveying sewage from, and for conducting water and gas into, the different domiciles. All pipes are conveyed along the subways, and enter each house from beneath. Thus the mains of the water pipe and the mains of the gas are within instant control on the first floor of the building, and a leakage from either can be immediately prevented. The officers who supply the commodities of gas and water have admission to the subways, and find it most easy and economical to keep all that is under their charge in perfect repair. The sewers of the houses run along the floors of the subways, and are built in brick. They empty into three cross main sewers. They are trapped for each house, and as the water supply is continuous, they are kept well flushed. In addition to the house flushings there are special openings into the sewers by which, at any time, under the direction of the sanitary officer, an independent flushing can be carried out. The sewers are ventilated into tall shafts from the mains by means of a pneumatic engine.

The water-closets in the houses are situated on the middle and basement floors. The continuous water-supply flushes them without danger of charging the drinking water with gases emanating from the closet; a danger so imminent in the present method of cisterns, which supply drinking as well as flushing water.

As we walk the streets of our model city, we notice an absence of places for the public sale of spirituous liquors. Whether this be a voluntary purgation in goodly imitation of the National Temperance League, the effect of Sir Wilfrid Lawson's Permissive Bill and most permissive wit and wisdom, or the work of the Good Templars, we need not stay to inquire. We look at the fact only. To this city, as to the town of St. Johnsbury, in Vermont, which Mr. Hepworth Dixon has so graphically described, we may apply the description Mr. Dixon has written: 'No bar, no dram shop, no saloon defiles the place. Nor is there a single gaming hell or house of ill-repute.' Through all the workshops into which we pass, in whatever labour the men or women may be occupied,—and the place is noted for its manufacturing industry,—at whatever degree of heat or cold, strong drink is unknown. Practically, we are in a total abstainers' town, and a man seen intoxicated would be so avoided by the whole community, he would have no peace to remain.

And, as smoking and drinking go largely together, as the two practices were, indeed, original exchanges of social degradations between the civilised man and the savage, the savage getting very much the worst of the bargain, so the practices largely disappear together. Pipe and glass, cigar and sherry-cobbler, like the Siamese twins, who could only live connected, have both died out in our model city. Tobacco, by far the most innocent partner of the firm, lived, as it perhaps deserved to do, a little the longest; but it passed away, and the tobacconist's counter, like the dram counter, has disappeared.

The streets of our city, though sufficiently filled with busy people, are comparatively silent. The subways relieve the heavy traffic, and the factories are all at short distances from the town, except those in which the work that is carried on is silent and free from nuisance. This brings me to speak of some of the public buildings which have relation to our present studies.

It has been found in our towns, generally, that men and women who are engaged in industrial callings, such as tailoring, shoe-making, dressmaking, lace-work and the like, work at their own homes amongst their children. That this is a common cause of disease is well understood. I have myself seen the half-made riding-habit that was ultimately to clothe some wealthy damsel rejoicing in her morning ride act as the coverlet of a poor tailor's child stricken with malignant scarlet fever. These things must be, in the ordinary course of events under our present bad sanitary system. In the model city we have in our mind's eye, these dangers are met by the simple provision of workmen's offices or workrooms. In convenient parts of the town there are blocks of buildings, designed mainly after the manner of the houses, in which each workman can have a work-room on payment of a moderate sum per week. Here he may work as many hours as he pleases, but he may not transform the room into a home. Each block is under the charge of a superintendent, and also under the observation of the sanitary authorities. The family is thus separated from the work, and the working man is secured the same advantages as the lawyer, the merchant, the banker now possesses: or to make the parallel more correct, he has the same advantage as the man or woman who works in a factory, and goes home to eat and to sleep.

In most towns throughout the kingdom the laundry system is dangerous in the extreme. For anything the healthy householder knows, the clothes he and his children wear have been mixed before, during, and after the process of washing, with the clothes that have come from the bed or the body of some sufferer from a contagious malady. Some of the most fatal outbreaks of disease I have met with have been communicated in this manner. In our model community this danger is entirely avoided by the establishment of public laundries, under municipal direction. No person is obliged to send any article of clothing to be washed at the public laundry; but if he does not send there he must have the washing done at home. Private laundries that do not come under the inspection of the sanitary officer are absolutely forbidden. It is incumbent on all who send clothes to the public laundry from an infected house to state the fact. The clothes thus received are passed for special cleansing into the disinfecting rooms. They are specially washed, dried, and prepared for future wear. The laundries are placed in convenient positions, a little outside the town; they have extensive drying grounds, and, practically, they are worked so economically, that home-washing days, those invaders of domestic comfort and health, are abolished.

Passing along the main streets of the city we see in twenty places, equally distant, a separate building surrounded by its own grounds,—a model hospital for the sick. To make these institutions the best of their kind, no expense is spared. Several elements contribute to their success. They are small, and are readily removable. The old idea of warehousing diseases on the largest possible scale, and of making it the boast of an institution that it contains so many hundred beds, is abandoned here. The old idea of building an institution so that it shall stand for centuries, like a Norman castle, but, unlike the castle, still retain its original character as a shelter for the afflicted, is abandoned here. The still more absurd idea of building hospitals for the treatment of special organs of the body, as if the different organs could walk out of the body and present themselves for treatment, is also abandoned.

It will repay us a minute of time to look at one of these model hospitals. One is the *fac simile* of the other, and is devoted to the service of every five thousand of the population. Like every building in the place, it is erected on a subway. There is a wide central entrance, to which there is no ascent, and into which a carriage, cab, or ambulance can drive direct. On each side the gateway are the houses of the resident medical officer and of the matron. Passing down the centre, which is lofty and covered in with glass, we arrive at two sidewings running right and left from the centre, and forming cross-corridors. These are the wards: twelve on one hand for male, twelve on the other for female patients. The cross-corridors are twelve feet wide and twenty feet high, and are roofed with glass. The corridor on each side is a framework of walls of glazed brick, arched over head, and divided into six segments. In each segment is a separate, light, elegant removable ward, constructed of glass and iron, twelve feet high, fourteen feet long, and ten feet wide. The cubic capacity of each ward is 1,680 feet. Every patient who is ill enough to require constant attendance has one of these wards entirely to himself, so that the injurious influences on the sick, which are created by mixing up, in one large room, the living and the dying; those who could sleep, were they at rest, with those who cannot sleep, because they are racked with pain; those who are too nervous or sensitive to move, or cough, or speak, lest they should disturb others; and those who do whatever pleases them:—these bad influences are absent.

The wards are fitted up neatly and elegantly. At one end they open into the corridor, at the other towards a verandah which leads to a garden. In bright weather those sick persons, who are even confined to bed, can, under the direction of the doctor, be wheeled in their beds out into the gardens without leaving the level floor. The wards are warmed by a current of air made to circulate through them by the action of a steam-engine, with which every hospital is supplied, and which performs such a number of useful purposes, that the wonder is, how hospital management could go on without the engine.

If at any time a ward becomes infectious, it is removed from its position and is replaced by a new ward. It is then taken to pieces, disinfected, and laid by ready to replace another that may require temporary ejection.

The hospital is supplied on each side with ordinary baths, hot-air baths, vapour baths, and saline baths.

A day sitting-room is attached to each wing, and every reasonable method is taken for engaging the minds of the sick in agreeable and harmless pastimes.

Two trained nurses attend to each corridor, and connected with the hospital is a school for nurses, under the direction of the medical superintendent and the matron. From this school, nurses are provided for the town; they are not merely efficient for any duty in the vocation in which they are always engaged, either within the hospital or out of it, but from the care with which they attend to their own personal cleanliness, and the plan they pursue of changing every garment on leaving an infectious case, they fail to be the bearers of any communicable disease. To one hospital four medical officers are appointed, each of whom, therefore, has six resident patients under his care. The officers are called simply medical officers, the distinction, now altogether obsolete, between physicians and surgeons being discarded.

The hospital is brought, by an electrical wire, into communication with all the fire-stations, factories, mills, theatres, and other important public places. It has an ambulance always ready to be sent out to bring any injured

persons to the institution. The ambulance drives straight into the hospital, where a bed of the same height on silent wheels, so that it can be moved without vibration into a ward, receives the patient.

The kitchens, laundries, and laboratories are in a separate block at the back of the institution, but are connected with it by the central corridor. The kitchen and laundries are at the top of this building, the laboratories below. The disinfecting-room is close to the engine-room, and superheated steam, which the engine supplies, is used for disinfection.

The out-patient department, which is apart from the body of the hospital, resembles that of the Queen's Hospital, Birmingham,—the first outpatient department, as far as I am aware, that ever deserved to be seen by a generous public. The patients waiting for advice are seated in a large hall, warmed at all seasons to a proper heat, lighted from the top through a glass roof, and perfectly ventilated. The infectious cases are separated carefully from the rest. The consulting rooms of the medical staff are comfortably fitted, the dispensary is thoroughly officered, and the order that prevails is so effective that a sick person, who is punctual to time, has never to wait.

The medical officers attached to the hospital in our model city are allowed to hold but one appointment at the same time, and that for a limited period. Thus every medical man in the city obtains the equal advantage of hospital practice, and the value of the best medical and surgical skill is fairly equalised through the whole community.

In addition to the hospital building is a separate block, furnished with wards, constructed in the same way as the general wards, for the reception of children suffering from any of the infectious diseases. These wards are so planned that the people, generally, send sick members of their own family into them for treatment, and pay for the privilege.

Supplementary to the hospital are certain other institutions of a kindred character. To check the terrible course of infantile mortality of other large cities,—the 76 in the 1,000 of mortality under five years of age, homes for little children are abundant. In these the destitute young are carefully tended by intelligent nurses; so that mothers, while following their daily callings, are enabled to leave their children under efficient care.

In a city from which that grand source of wild mirth, hopeless sorrow and confirmed madness, alcohol, has been expelled, it could hardly be expected that much insanity would be found. The few who are insane are placed in houses licensed as asylums, but not different in appearance to other houses in the city. Here the insane live, in small communities, under proper medical supervision, with their own gardens and pastimes.

The houses of the helpless and aged are, like the asylums, the same as the houses of the rest of the town. No large building of pretentious style uprears itself for the poor; no men badged and badgered as paupers walk the place. Those poor who are really, from physical causes, unable to work, are maintained in a manner showing that they possess yet the dignity of human kind; and that, being worth preservation, they are therefore worthy of respectful tenderness. The rest, those who can work, are employed in useful labours, which pay for their board. If they cannot find work, and are deserving, they may lodge in the house and earn their subsistence; or they may live from the house and receive pay for work done. If they will not work, they, as vagrants, find a home in prison, where they are compelled to share the common lot of mankind.

Our model city is of course well furnished with baths, swimming baths, Turkish baths, playgrounds, gymnasias, libraries, board schools, fine art schools, lecture halls, and places of instructive amusement. In every board-school drill forms a part of the programme. I need not dwell on these subjects, but must pass to the sanitary officers and offices.

There is in the city one principal sanitary officer, a duly qualified medical man elected by the Municipal Council, whose sole duty it is to watch over the sanitary welfare of the place. Under him, as sanitary officers, are all the medical men who form the poor law medical staff. To him these make their reports on vaccination and every matter of health pertaining to their respective districts; to him every registrar of births and deaths forwards copies of his registration returns; and to his office are sent, by the medical men generally, registered returns of the cases of sickness prevailing in the district. His inspectors likewise make careful returns of all the known prevailing diseases of the lower animals and of plants. To his office are forwarded, for examination and analysis, specimens of foods and drinks suspected to be adulterated, impure, or otherwise unfitted for use. For the conduction of these researches the sanitary superintendent is allowed a competent chemical staff. Thus, under this central supervision, every death, every disease of the living world in the district, and every assumable cause of disease, comes to light and is subjected, if need be, to inquiry.

At a distance from the town are the sanitary works, the sewage pumping works, the water and gas works, the slaughter-houses and the public laboratories. The sewage, which is brought from the town partly by its own flow and partly by pumping apparatus, is conveyed away to well-drained sewage farms belonging to, but at a distance from, the city where it is utilised.

The water supply, derived from a river which flows to the south-west of the city, is unpolluted by sewage or other refuse, is carefully filtered, is tested twice daily, and if found unsatisfactory is supplied through a

reserve tank, after it has been made to undergo further purification. It is carried through the city everywhere by iron pipes. Lead pipes are forbidden. In the sanitary establishment are disinfecting rooms, a mortuary, and ambulances for the conveyance of persons suffering from contagious disease. These are at all times open to the use of the public, subject to the few and simple rules of the management.

The gas, like the water, is submitted to regular analysis by the staff of the sanitary officer, and any fault which may be detected, and which indicates a departure from the standard of purity framed by the Municipal Council, is immediately remedied, both gas and water being exclusively under the control of the local authority.

The inspectors of the sanitary officer have under them a body of scavengers. These, each day, in the early morning, pass through the various districts allotted to them, and remove all refuse in closed vans. Every portion of manure from stables, streets, and yards is in this way removed daily, and transported to the city farms for utilisation.

Two additional conveniences are supplied by the scientific work of the sanitary establishment. From steam-works steam is condensed, and a large supply of distilled water is obtained and preserved in a separate tank. This distilled water is conveyed by a small main into the city, and is supplied at a moderate cost for those domestic purposes for which hard water is objectionable.

The second sanitary convenience is a large ozone generator. By this apparatus ozone is produced in any required quantity, and is made to play many useful purposes. It is passed through the drinking water in the reserve reservoir whenever the water shows excess of organic impurity, and it is conveyed into the city for diffusion into private houses, for purposes of disinfection.

The slaughter-houses of the city are all public, and are separated by a distance of a quarter of a mile from the city. They are easily removable edifices, and are under the supervision of the sanitary staff. The Jewish system of inspecting every carcass that is killed is rigorously carried out, with this improvement, that the inspector is a man of scientific knowledge.

All animals used for food,—cattle, fowls, swine, rabbits,—are subjected to examination in the slaughter-house, or in the market, if they be brought into the city from other depots. The slaughter-houses are so constructed that the animals killed are relieved from the pain of death. They pass through a narcotic chamber, and are brought to the slaughterer oblivious of their fate. The slaughter-houses drain into the sewers of the city, and their complete purification daily, from all offal and refuse, is rigidly enforced.

The buildings, sheds, and styes for domestic food-producing animals' are removed a short distance from the city, and are also under the supervision of the sanitary officer; the food and water supplied for these animals comes equally, with human food, under proper inspection.

One other subject only remains to be noticed in connection with the arrangements of our model city, and that is the mode of the disposal of the dead. The question of cremation and of burial in the earth has been considered, and there are some who advocate cremation. For various reasons the process of burial is still retained. Firstly, because the cremation process is open to serious medico-legal objections; secondly, because, by the complete resolution of the body into its elementary and inodorous gases in the cremation furnace, that intervening chemical link between the organic and inorganic worlds, the ammonia, is destroyed, and the economy of nature is thereby dangerously disturbed; thirdly, because the natural tendencies of the people lead them still to the earth, as the most fitting resting-place into which, when lifeless, they should be drawn.

Thus the cemetery holds its place in our city, but in a form much modified from the ordinary cemetery. The burial ground is artificially made of a fine carboniferous earth. Vegetation of rapid growth is cultivated over it. The dead are placed in the earth from the bier, either in basket work or simply in the shroud; and the monumental slab, instead of being set over or at the head or foot of a raised grave, is placed in a spacious covered hall or temple, and records simply the fact that the person commemorated was recommitted to earth in those grounds. In a few months, indeed, no monument would indicate the remains of any dead. In that rapidly-resolving soil the transformation of dust into dust is too perfect to leave a trace of residuum. The natural circle of transmutation is harmlessly completed, and the economy of nature conserved.

Results.

Omitting, necessarily, many minor but yet important details, I close the description of the imaginary health city. I have yet to indicate what are the results that might be fairly predicted in respect to the disease and mortality presented under the conditions specified.

Two kinds of observation guide me in this essay: one derived from statistical and sanitary work; the other from experience, extended now over thirty years, of disease, its phenomena, its origins, its causes, its terminations.

I infer, then, that in our model city certain forms of disease would find no possible home, or, at the worst, a home so transient as not to affect the mortality in any serious degree. The infantile diseases, infantile and

remittent fevers, convulsions, diarrhoea, croup, marasmus, dysentery, would, I calculate, be almost unknown. Typhus and typhoid fevers and cholera could not, I believe, exist in the city except temporarily, and by pure accident; small-pox would be kept under entire control; puerperal fever and hospital fever would, probably, cease altogether; rheumatic fever, induced by residence in damp houses, and the heart disease subsequent upon it, would be removed. Death from privation and from purpura and scurvy would certainly cease. Delirium tremens, liver disease, alcoholic phthisis, alcoholic degeneration of kidney and all the varied forms of paralysis, insanity, and other affections due to alcohol, would be completely effaced. The parasitic diseases arising from the introduction into the body, through food, of the larvæ of the entozoa, would cease. That large class of deaths from pulmonary consumption, induced in less favoured cities by exposure to impure air and badly ventilated rooms, would, I believe, be reduced so as to bring down the mortality of this signally fatal malady one third at least.

Some diseases, pre-eminently those which arise from uncontrollable causes, from sudden fluctuations of temperature, electrical storms, and similar great variations of nature, would remain as active as ever; and pneumonia, bronchitis, congestion of the lungs, and summer cholera, would still hold their sway. Cancer, also, and allied constitutional diseases of strong hereditary character, would yet, as far as I can see, prevail. I fear, moreover, it must be admitted that two or three of the epidemic diseases, notably scarlet fever, measles, and whooping cough, would assert themselves, and, though limited in their diffusion by the sanitary provisions for arresting their progress, would claim a considerable number of victims.

With these last facts clearly in view, I must be careful not to claim for my model city more than it deserves; but calculating the mortality which would be saved, and comparing the result with the mortality which now prevails in the most favoured of our large English towns, I conclude that an average mortality of eight per thousand would be the maximum in the first generation living under this salutary *régime*. That in a succeeding generation Mr. Chadwick's estimate of a possible mortality of five per thousand would be realised, I have no reasonable doubt, since the almost unrecognised, though potent, influence of heredity in disease would immediately lessen in intensity, and the healthier parents would bring forth the healthier offspring.

As my voice ceases to dwell on this theme of a yet unknown city of health, do not, I pray you, wake as from a mere dream. The details of the city exist. They have been worked out by those pioneers of sanitary science, so many of whom surround me to-day, and specially by him whose hopeful thought has suggested my design. I am, therefore, but as a draughtsman, who, knowing somewhat your desires and aspirations, have drawn a plan, which you in your wisdom can modify, improve, perfect. In this I know we are of one mind, that though the ideal we all of us hold be never reached during our lives, we shall continue to work successfully for its realisation. Utopia itself is but another word for time; and some day the masses, who now heed us not, or smile incredulously at our proceedings, will awake to our conceptions. Then our knowledge, like light rapidly conveyed from one torch to another, will bury us in its brightness.

By swift degrees the love of Nature works
And warms the bosom: till at last, sublimed
To rapture and enthusiastic heat,
We feel the present DEITY, and taste
The joy of GOD to see a happy world!

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Syria and Arabia.

decorative heading - Syria and Arabia

A Paper on some Curious and Original discoveries, concerning the re-settlement of the seed of Abraham, in Syria and Arabia, with mathematical and geographical Scripture proofs. Read before the British Association of Science, at Aberdeen, September 16, 1859, by Major J. Scott Phillips.

To the President and Members of the British Association of Science.

Perhaps it may be permitted to me to observe, that circumstances of discovery have laid upon me the duty of appearing in your presence today, in order that I should read before this great assembly a paper upon some curious and original matter concerning the future civilisation and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject I could not have ventured to speak, had I not been guided to the consideration and combination of some very precise mathematical and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as

realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which I have mentioned. We know that Syria has been a land flowing with milk and honey, and that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk; Arabia trodden by the feet of the wandering Arab; while both alike have lost all tokens of civilisation, existing at this day under the decadence of the Turkish empire and the very dregs of the Mahomedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon Syria may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on desert shores where even the trading Arab does not land—who that has numbered the stones of Zion, and have we not, all been enabled to do so by the means of that beautiful art Photography—who that has the civilisation of his species at heart, and has compared our glorious Britain, cultivated like a garden, with the barren sands of Syria and Arabia,—but must wish for the time and the means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if, among the various wonderful developments of the days in which we live, a new development can be produced even out of a very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and comparing tilings past, present, and to come, see if we cannot also decipher somewhat, amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilisation to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind.

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole extent of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—then the bearing, line, and centre of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—rand lastly we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Kile and land of Egypt.

Let us, then, draw attention to the Geographical Map, No. 1, of Syria and Arabia, and refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai, about ten Roman miles north of Jerusalem, it was said to him (Genesis xiii. 14), "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever."

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so turning to the 18th verse of the 15th chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (evidently contrasting one great river with the other); we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south.

From Genesis we proceed to the 31st verse of the 23rd chapter of Exodus, where we read upon the same subject, the promise made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean or Sea of the Philistines. The expression "from the desert unto the river," most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the 34th chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries for the full-grown expansion of the promises, turn to the 24th verse of the 11th chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon to the southern roots of Sinai in the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will

not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

And therefore as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia (surrounding all Syria and Arabia), are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures; endeavour with mathematical precision to strengthen the fixity of these external boundaries; and then go on with measurements therein.

But secondly: For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit (and the reed of 6 cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the 14th chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also to have a square base of 400 furlongs or 50 miles. And if we refer to the Greek original, we shall find that the word *stadious* has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient Roman measure; the former of 8 furlongs containing 5280 feet per mile, the latter of 8 stadia 4864.64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that while the medium of other investigations gives 20.168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608.08 feet, and thence, the cubit being 19.45856 inches, which will give the reed of 6 cubits, equal to 116.75136 inches; and 25,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But Thirdly: We require a bearing before we proceed with our construction, and to find that, we fix by latitude and longitude the sites of two places—Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written, (Zech. xiv. 10), "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated that (Zech. xiv. 11,) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And Fourthly: We require authority for the line of construction, and this we find, where it is written (Zech. i. 16), "Thus saith the Lord. I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And Lastly: We require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah, xxviii. 16) "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation."

Thus, having obtained the boundaries of the land to be re-occupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the centre we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy Oblation; and now, taking the same measure, viz. 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the 48th chapter of Ezekiel, and read of the re-settlement as stated there, we find a most complete coincidence along the line of construction. We find Ban to the North, then the tribes in succession down to Judah, next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by perpendiculars across the line of construction, and extending from the east side unto the west (the east sea being the east side, as proved by Ezekiel, 47,48), entirely occupying all Syria and Arabia (for the portion marked Dedan on Geographical Plan, No. 1, goes to fill up the complement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia), and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20), "Blessed be he that enlargeth Gad."

Now, these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the

Map of 'Syria and Arabia Shewing the Resettlement of the Jews'

Map of 'The Holy Oblation'

chief city of the whole earth, and also to speak of the internal measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

In two volumes, entitled "The Dead Sea, a new route to India by Captain Allen, R.N.," we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraelon, and clearing out the old bed of the Jordan. And under political and engineering reprobation, we know of the plan of the Suez Canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the Mount of Olives, as seen in our 2nd Geographical plan; and concerning which, we have a very curious quotation (Zech. xiv. 4—8), where it is written:—that on a certain day "the Lord's feet shall stand upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earth-quake in the days of Uzziah king of Judah." And good reason for flying—for the Mediterranean will come rushing in. For Symonds and other surveyors have shown to us that the level of the Dead Sea is 1,312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the east, the division immediately reaches the Dead Sea—and on the west, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *sc* changed into *s* produces Azalon, and cutting off the termination on will bring the valley even unto Azal on the coast of the Mediterranean, fulfilling Scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small lines show the valleys which bound the Mount of Olives to the north and south, while up the centre of the mountain runs the little valley of Achor, whereof it is written:—"I will give thee the valley of Achor for a door of hope;" and, accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift sands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle—and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration—so surely will that gyration of commingled waters rise from a hollow swirl to a mighty overpowering swell. And when at length the waters stand upon a heap, and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, "let the sea roar and the fulness thereof, let the floods clap hands before the Lord, for He cometh to judge the earth and the people with His righteousness," and God will make a way in the wilderness and rivers in the desert.

The tumultuous waters finding no other outlet will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Edom, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the "West will there find their great emporium; and religion, reigning above commerce in those coining happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river; and the glory of the Gentiles like a flowing stream."

Doubtless the ancient bed of the Jordan was the Valley of Arabah. The broad valley "is one wide waste of sands, worked by the winds into driving clouds." Its boundary rocks "show as an old sea coast, grooved by torrents, and worn with water marks." And though, between the north wind and the south, its sands may be heaped to the height of 485 feet—and thus give drainage to the north and south—yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sand-drift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the emporium of the Holy City, the City of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed the great pool of Jerusalem—the harbour for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of

commerce between the Eastern and Western Hemispheres, we would endeavour to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city ten miles square, around the same centre—we seek for an abundant supply of waters rising from a central spot; we shall find on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the Straits of Azal were opened, the Dead Sea was risen, and the river shown was of "waters to swim in, a river that could not be passed over." This last development is shown by scale and measure in our plan; and having, as we trust, been enabled to illustrate these curious combinations of scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, "a fountain shall go forth of the house of the Lord, and shall water the valley of Shittim;" and, as its waters are described as going down into the Dead Sea and healing the waters, so that "for the multitude of the fish thereof, the fishermen shall stand thereon from Engedi to Engallim," so when upon our maps we find Shittim just above the Dead Sea, and Engedi and Engallim on its borders, we can no longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in scripture concerning the three Northern and the three Southern Tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them at entrances—and judges of old sat in the gate; so Gad is in the northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and, in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Oroutes, and taking the first turn possible through the mountains on its right bank, would run a course parallel, yet sufficiently distant from the Euphrates, down to the settled sea-shore of the Persian Gulf.

Of Naphtali it is said, "O. Naphtali! possess thou the west and the south"—harbourage on the Mediterranean and on the Persian Gulf.

Of Issachar it is written, "Rejoice, Issachar, in thy tents." They (Issachar and Zebulon) shall seek the abundance of the seas, and treasures hid in the sand. "Issachar is a strong ass, bowing down between two burdens." Our plan shows Issachar at the harbour mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sand drifts of the Valley of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish for ever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border unto Zidou." He as well as Issachar, "shall suck of the abundance of the seas and treasures hid in the sands." "We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written:—"Blessed be he that enlargeth Gad," "he dwelleth as a lion" seated at the entrance; "and he provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but in the quiet back eddy behind the roots of Sinai—there among the narrows and the islands will the mass of sand be deposited: and when once the swell of the Red Sea is bounded thus, speedily the waters will fail from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the Bay of Cosseir is opposite the Gulf of Akaba, and since, as by the maps of the savants who accompanied the first Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile; the rush of waters, swollen as aforesaid and pressed on by a mighty north wind, will push up that ancient river bed—plunge into the Valley of the Nile, with heaps of mud and sand; and in their refluent course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No. 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their refluent course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten

and healed; for the low lands would soon be freshly irrigated by means of wells and water-wheels, and the newly-opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the "White River—from the great mountains of the Moon in Africa, till

At Jerusalem should be fulfilled
That "Ethiopia spreads abroad the hand
And worships;" and its riches come to swell
The riches of the City of the Lord.
And not alone the passage shall be made
From Ethiopia to the long Red Sea,
But the Superfluous waters of the Nile
Shall be redeemed above each cataract,
And flowing westward o'er the wastes of sand
Shall through interior Libya be poured.
For "they shall turn the rivers far away
And I will cause thy rivers to flow like oil;"
And Science, guided by the hand of Faith,
In duteous cognizance of Prophecy,
Shall make the desert blossom as the rose
And fill the barren sands with teeming life.

And now having concluded a brief sketch of developments in Syria, Arabia, and Egypt, we would only, in conclusion, seek to note that when as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guesswork, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea. Surely we may say, that veraciously dealing with geography, and taking words and things in their natural straightforward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright prospects for the human race, and especial prospects of the chosen seed—the seed of Abraham.

If we have failed in deducing these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

Parliamentary Sketches.

George Turncoat.

Synonym—Wiggy.

This gentleman was born in the year 1794, or some other year at the option of the generous public. Exact locality of birth not known, but matter of no importance. In appearance, portly. In complexion, dark. Upper lip adorned in imitation of the Italian Potentate; upper extremity artificially mounted; thus, probably, accounting for the above synonym. Being a living reflex of pomposity and audacity, the result of his political career may be anticipated. Fairly educated, but quite expressionless in debate. Is an endless source of weariness to the party he belongs, and is a representative of his own private affairs, although ostensibly that of the City of Dunedin.

Private occupation, merchant. Public do., recipient of Treasury funds. His business habits and standing qualify him to fulfil the duties of Provincial Treasurer. Has endeavoured during his tenure of office to effect immense reforms in the Treasury Department, the result of his efforts is well known to the department to the Provincial Council and to the country, by the promptness with which the balance sheet has been placed at the disposal of the House at the commencement of the Session.

His political creed, so far as is known, is based upon this—"that private business must take precedence of public interest."

Has two ways of explaining Executive difficulties as to matters of policy or details of departments. One is

that of prominently parading his innocence and virtues, the other that of insinuatingly exposing the weakness of his colleagues.

Can take *ad libitum* the part of 1st 2nd or 3rd fiddle in the Executive band. His preference for either depending on the key note.

Is a firm adherent of the church, and an officer in it of high standing. His exalted position in this way eminently justifies unlimited confidence in his integrity, discipline, moderation and honour.

FRONTI NULLA FIDES.

George Methuselah Waistcoat.

This scion of respectability is supposed by many to be affected with old age and imbecility, but this is scarcely true, as he has lately exhibited symptoms of spasmodic bounce which ostensibly, at any rate, liberates him from the imputation of sterility of intellect.

He is believed by some to be cousin german to Sir John Falstaff, by others, however, he is looked upon as entitled to a closer relationship. Certainly, corporal and mental development favour this latter view.

This gentleman is a Provincial Council representative of 22 enlightened electors. Has broad views upon every question, and exercises his ponderous intellect for the good of the country. Has, if anything, a loaning towards the goldfields, and has frequently been known to evince a desire to further their development by every means in his power.

Has a great aversion to railways, and lately endeavoured, unsuccessfully, to prevent the construction of a certain light line in the Oamaru district, which' his capacious intellect foresaw could only benefit a few at the expense of the multitude.

Is closely allied to the gentleman who forms the subject of the proceeding sketch, being no less than his political twin, and possessed of a like extent of mental calibre.

New Zealand Eclectic Association.

Introductory Address,
Read May 11, 1876.

may advance or the views he may utter. Indeed, as discussion is the life and the mainspring of progress, it is to be expected, and even hoped, that there will often be a difference of opinion; but it is also to be hoped that we shall not fail to give expression to our thoughts under the idea that they may not be those of the majority.

It need scarcely be said that an Eclectic Society cannot admit of any Pope, or of any infallible guide. Everything must be submitted to the crucial test of reason and all-searching argument; and should these upon any matter fail us, we must of necessity relegate that matter, for the present at least, to the regions of the unknowable, or at all events of the unknown. As human reason is finite, and of very limited grasp, it need not be to us any cause for discouragement that there are many things we cannot understand. Life, for example. We all have an idea what life is, but we should, I think, find considerable difficulty in explaining why we live, and what it is that supplies to otherwise inert matter that occult something which we call Life. It may therefore be that this is one of the matters that is beyond human comprehension and unknowable. But because this and many other subjects are beyond our grasp, we need not therefore blindly give ourselves up to the dicta of any would-be teachers who may claim to be able, on infallible authority, to explain these subjects for us; much less should we submit to be thus dictated to upon matters that come within the scope of human comprehension. *E.g.*: First, as to those matters which we are competent to demonstrate on evidence. Should one come to us with the assertion that he has learned from infallible authority that the sun revolves around the earth, and is only a subsidiary attendant upon our planet, we should have no difficulty whatever in telling him that his authority, notwithstanding its infallibility, was certainly in error. There can be no possibility of dispute here, the matter under consideration being evidently within our reach, and capable of demonstration by those who make astronomical science their study. It is impossible to accept as valid the absurd explanation offered for the misstatement of fact here referred to, that it is merely the current idea of the day that is given, and not the real opinion of the writer. Would any theologian or philosopher of our day, if discoursing to a congregation of ignorant persons, accommodate his speech to their current ideas when bringing out of his various stores of knowledge illustrations of his subject, and by so doing lend the sanction of his authority to their ignorant and mistaken views? Most certainly he would not. No more, it is to be imagined, would any Divinely-inspired messenger, speaking as an infallible instructor, do anything so grotesque and irrational.

Then as to the class of subjects beyond our knowledge. A theologian of a not uncommon school, with a triumphant air exclaims, "You admit that you cannot explain such familiar facts even as that of your existence, and, more wonderful still, why a simple blade of grass grows. You admit these are facts nevertheless; and yet you will not admit because you cannot understand the far deeper mysteries of revelation." Ah! so you say, we may reply; but what are the mysteries of which you speak? Here is one of them let us dissect it, and see what it is made of. God is said to be a Being most wise, most good, most merciful, most beneficent, and yet it is asserted of him that He is so monstrously malignant, unjust, unmerciful, as to consign untold millions of human souls to the miseries of an eternal hell—not, be it remembered, so much for any wrong they may have done, as because they have not given their assent to a certain dogma which the large proportion of those lost souls have not even heard propounded for their acceptance. Shall we blindly give our assent to the statement of such theologians that their infallible authority asserts this, and therefore it must be true, whether we understand it or not, in the same way as we admit the facts of our own existence and that a blade of grass grows, though we cannot explain how? Shall we not rather reply, that the two statements are contradictory, and one or the other must be false? Either God is not most wise, most just, most merciful, or he does not, on the ground alleged, or on any ground, consign those millions indiscriminately—whether life-long criminals or comparatively sinless youths—to an eternal hell of woe and misery; and further, that the so-called infallible guide does not say on this subject what is asserted respecting it, or it is not infallible. All which will and must lead to the inevitable conclusion that this so-called mystery of revelation is not a mystery at all, but so far as appears from attainable evidence, is, as in the preceding case, a mere misstatement of fact.

So I might go on to criticise a number of topics of a like nature. They are familiar to you all, and will readily suggest themselves; but these examples may suffice as illustrations of the kind of stock arguments that are current in our day, and have for many years been allowed to pass almost unquestioned, because, being advanced with an air of authority, they were presumed to be unanswerable. These examples of false reasoning will also show the need there is for the]most rigid eclecticism on such subjects, and the service that may be rendered by a society such as ours, should its aims and objects come to be properly understood and appreciated.

For is it not a fact that in consequence of the almost universality of a suspicion that not a few of the current ideas on religious, or perhaps more properly, theological matters, are untenable, Christianity has become emasculated and powerless to stem the torrent of all-pervading vice and sensuous pursuits, and there is reason to apprehend, is slowly it may be, but surely losing its control over the lives and consciences of even its pronounced adherents? What more needful under such circumstances of mental change—possibly even revolution—than that we should do what we can to aid in evolving out of the disintegrating elements of the old, a new and potent religious and moral sentiment which will bear the test of modern thought and criticism?

But our attention need not by any means be confined to the discussion of topics such as the above. There is a wide field open before us in the realms of mental philosophy, art, science, history, &c. Indeed, we might adopt with propriety the maxim of the Latin philosopher, "*Nihil humanum à me alienum pulo.*" We might even improve upon that idea, and say that nothing which can come under human cognizance is foreign to us. With this wide, it may be said, illimitable range we can beat no loss for subjects. It remains for us to cultivate those extensive fields to the best of our knowledge and ability. We may not be able to bring to bear upon their elucidation the learning and skill of College Professors; but we have this advantage which such Professors have not: we are not necessarily trained into any special groove of thought, and have not assumed as it were the position of paid advocates for any school. We are free to look all around every subject, and view it in all lights without any fear that if we should be too inquisitive we might cut the ground from under our feet, and see our Professorship or our conscience in imminent peril. No such danger awaits us, and although it may be sometimes trying and mayhap discouraging to find ourselves out of sympathy with many whose good opinion we value, still that is a small matter compared with the gratification we may experience in being free to gaze upon the light with unveiled vision, and to see the truth opening out before us in all directions.

Allow me, in conclusion, to express a hope that the members of this Society will not be discouraged because they may find their *protegé* at first not very demonstrative. Such is the usual fate of almost all efforts of this class. Men of standing and eminence do not as a general rule attach themselves to a new undertaking. When it has worked its way into popular favour and appreciation, then numbers may be found willing to lay their shoulders to the work. But all in good time. A gradual, slow, and quiet growth is in the end the surest and the best.

With these few very inadequate and cursory remarks, I commend our new-fledged Society to the care and protection of its members.

Mills, Dick and Co., Steam Printers, Stafford street, Dunedin.

Manhood.

A Lecture delivered by Prof. Wm. Denton,
AT HIGHLAND LAKE GROVE MEETING, MASSACHUSETTS.

Dedicated to the Ministers and Members of the Presbyterian and other Orthodox Churches.

THE grand business of life is not to be a king or queen, a president, a member of the bar or the legislature; it is not to wear fine clothes, to live in a magnificent mansion, or to be respectable; we are not here to be Methodists, or Baptists, Free Masons, or Odd Fellows, but to become perfect men and women. Whatever helps us in this direction is a benefit to us, and whatever hinders us is an injury.

To be true men and women we do not need to have anything new grafted into our constitution; we are not born devils that can only become men by some process of transmutation through which we must pass, or go to a devil's abode: the baby is a young man or woman as much as the sapling from an acorn is a young oak.

There is not an organ or faculty of our constitution with which we could dispense without injury, and the evil of the world only comes from an excess of what is really good. The man is a glutton; but the appetite that makes him one is essential to his life, for if it was destroyed he would forget to eat and speedily die. Another man is guilty of sexual excesses that sap the foundation of his life by draining away his vital force, but the faculty that leads him to do this is essential to the perpetuation of the species, and without it the race would in a few years become extinct.

Nor is there anything lacking. The elements that make the most perfect musician exist in the least musical; the forms of beauty that teemed in the brain of Raphael, that trooped forth at Shakspeare's call, lie latent in every soul as the photograph on the plate before it is developed: the worst man contains in his soul an ideal of goodness that he cannot but adore.

We may be sure that manhood is something of immense importance. For this the planet "cohered to an orb." Millions of years were spent in preparation for it, and thousands of millions of models were made and discarded, before Nature could say, I have produced a man. From the day of his appearance she had been incessantly employed in perfecting her chief work; and now she calls upon us by the voices of our fellows, and by her own voice in our souls, to assist in completing what she has but begun, the labour of the ages, the production of perfect man.

Whatever may be the case in other conditions of being, it is certain that manhood here depends largely upon physical development. The spirit of the man sees with the eyes of the body, and to see well the eyes need to be in perfect condition. It is possible, as the case of Laura Bridgeman proves, for a person born deaf, dumb, and blind to become educated and grow into manhood, but the process is a slow and difficult one, and the highest types of manhood can never be developed under such circumstances.

As the astronomer needs good telescopes with which to explore the heavens, and can only do the best work with the most perfect instruments, so to make of ourselves men of the highest type we need a body in perfect condition, and kept in that condition continually.

What a satisfaction it is to know that the power to do this lies in our own hands. If some outside power could make us sick or well, blind, or deaf, and we were perfectly helpless, the very thought would paralyse us. If our neighbours could by their prayers or witchery palsy our limbs, we should think ourselves in a devil's world, and could never be certain that obedience to the health laws would be of any service to us. But this is God's world, and we are His children. We came into the world with nearly all the chances for having good in our favour, for if parents cannot give birth to healthy children it is but seldom that they give birth to a child at all. Prostitutes are generally barren, and society is thus saved from human curses that would otherwise be poured upon it, like a baleful deluge. When married people are closely related or much resemble each other, they are generally destitute of children, and the world is saved from the half-made-up specimens of humanity that would otherwise be born.

The introduction and spread of Christianity assisted materially in the moral and spiritual education of mankind, but it sadly neglected physical education, which lies at the foundation of both. Paul says, "Bodily exercise profited little," and Wesley sings, "Nothing is worth a thought beneath, but how we may escape the death that never, never dies." And in such a spirit the early Christians neglected the gymnasiums and baths, that their pagan neighbours frequented, and while they supposed they were saving their souls, they are in reality damning their bodies.

There are said to have been 800 public baths in Rome in the old pagan times, many of them built with great magnificence, and annexed to them were places of exercise and libraries. Before bathing, the Romans sometimes basked in the sun, allowing the rays to fall upon the naked body, without the intervention of blue glass. With the advance of physiological knowledge in these later times has come a revival of pagan care for the outer man, which is essential to perfect manhood.

At birth there is a large sum placed in the bank of health to our account, which by proper economy will last us to old age. The fortunes of some are spent by the folly of their parents, before they are old enough to attend to them on their own account. Many others find their notes protested at twenty or thirty, their patrimony all

spent, nothing left to pay the rent of the tenement at the call of Death, who ejects the spendthrift tenant and the grave hides his body.

Young people desirous of being perfect men and women, (and this is the highest object of human ambition,) pay careful attention to your health, or you will fall by the way-side and never reach the goal. Every time you drink a cup of tea or coffee, every time you smoke a cigar, or put a chew of tobacco in your mouth, or drink a glass of liquor, you are drawing from the bank of health an extra portion of your capital. Whenever you lose a night's rest, whenever you dance till two or three in the morning and then go to work as usual, you are lessening your stock, rendering it more and more difficult for you to become a perfect man.

Give yourself plenty of sleep, allow nothing short of necessity to rob you of what is more important than food. A man can live three times as long without food as he can without sleep. You may lie in bed too long, but you can hardly sleep too long. When you rob yourself of needed sleep, you rob yourself of health, and in the end of life.

One great cause of the intemperance of the country in eating, drinking, and by passional excess, is owing to the lack of other and higher means of enjoyment, and this brings me to a consideration of intellectual culture as a means of manly development.

Apart from intelligence the man is no more than the tree against which he may lean. Some of the finest formed bodily men that I have ever seen were ignorant negroes loading cotton, whose thoughts went scarcely higher than the bales they pushed; men in bed, babes in intellect. When the day's work was over, eat, sleep, sing, dance, tell vulgar stories, then work again; so went the round of their little lives. When religious, their religion only gave a slightly different direction to their pursuits; they ate, smoked, chewed, became intoxicated occasionally with religious excitement as they had formerly done with men, saying just as silly nonsense in the meeting-house as they had formerly done in the tavern, beat time instead of dancing. Nothing can save men from such a low condition as this but intelligence. Millions of white men are in a condition but little better than that of those negroes of the South, and nothing can rescue them from it but intelligence.

Life is a school, and we are all here to learn; we have the best of teachers provided for us, and all our lessons are given gratis. Night unrolls her starry chart for our benefit, and calls us out by its beauty to look and learn. She writes her lessons in golden letters for all her scholars the world around; suns, moons, planets, comets, meteors,—these are her alphabet, and she writes, she draws, she presents them in startling forms at times, to awaken us from our intellectual sleep. "Look up, look up," she cries, "Oh, my young men, here are millions of worlds for you to become acquainted with; let me introduce you." They have been shining for ages, and doing their best to attract our notice, and they have nothing but benefits to confer on their acquaintances. You mechanics who spend your unemployed hours at street corners and in grog-shops, here are chances for you. Make a telescope or save your drink-money and buy one, and become acquainted with these stars. The first movement in this direction will increase your intellectual height. If you are not ingenious enough to make a telescope and are too poor to buy one, you can still study the heavens, and if that does not attract, everywhere around you are classes innumerable and the best of teachers, who are waiting to instruct you. Here is a be tany class taught according to the object method. What a profusion of apparatus provided for us regardless of expense! Trees, branches, roots, rootlets, leaves, blossoms and the fragrance to make them attractive. In the flowers are pistils, stamens, anthers, pollen, honey-cups and honey, and all more beautiful than if made of gold and adorned with precious gems. There is not a nook or corner of the broad land in which you cannot find that provision has been made for our instruction in this useful and attractive science. See these rough be ulders with their surfaces covered over with lessons printed in green, brown, and crimson, and illustrated with the finest engravings, regardless of expense. The ground work of these lithographs required a hundred thousand years of preparation, but they were freely given, and these stone be oks are presented without price to beggar and banker alike.

A single acre of wood-land contains more than all the schools and colleges combined can furnish. Botany, mineralogy, geology, astronomy, ornithology, conchology, entomology, physiology, and sciences yet unborn, are all taught here, and all illustrated in a manner that can never be surpassed. Mantell wrote a be ok on a pebble, and an interesting be ok it is. If a single pebble could furnish the material for a be ok, what could not be gathered from an acre of land with all its rocks, trees, flowers, shells, and insects, and what from broad fields, high hills, pebbly brooks, and wide-spreading woods?

Schools are useless, however, unless the scholars have capacity and know how to use it. The hog that roams through the woods is in the best of schools, but he comes out a poor scholar. The squirrels have lived among the trees for ages, but their be tany is restricted to the best way of cracking nuts and extracting their contents. We need to know how to study, and for this purpose be oks are of the greatest value.

Here is a specimen from Plympton, a pebble which I broke out of a be ulder of conglomerate. The first thing to be learned from it is that a ledge of this material must exist somewhere to the north of where it was found, for it is a drift be ulder, and since the direction of the drift was from the north to south, its home must

have been north of where it was found. It carries us back to the time when New England was covered with an icy mass thousands of feet in thickness, slowly moving over the land, but with resistless force it breaks off masses of rock which are pushed southward, and being rounded as they go become boulders, which, when the mass eventually melts, are left where they lie, to the great wonder of those who discover them till we learn their story. But since the boulder is composed of pebbles cemented together, there must have been a time when the pebbles were uncemented and formed a gravel-bed; and since the pebbles are of irregular shapes and sizes, some of them quite large, it appears they must have been swept down rapidly by some mountain stream to a neighbouring lake, or into the ocean, where they were piled up. When this was done the pebble itself gives no information, but from what we know of similar pebbles in conglomerate beds, one such bed at Fall River, immediately under the coal measures, there is good reason to believe that it took place just before the coal measures were deposited. The pebbles at the sea bottom by pressure became converted into a bed of solid pudding-stone or conglomerate, which must have been heaved from its resting-place and exposed where the icy mass could break off the fragment that made the boulder. But the pebbles must have been made from some mountain mass, from which the rock was riven that the river wore into pebbles. Can we get any clue to this? We crack the pebble and find it to be quartzite. And what is quartzite? Sandstone so heated as to become crystalline in its structure when cold. We are carried back to a time then when the ledge from which the rock was torn to make the pebble was a bed of sandstone; but sandstone is, as we know, nothing but sand washed down by water, accumulated in masses, and hardened down by pressure. Can the pebble tell us when this was done? It can. On examining the cracked surface we find fragments of small bivalve shells called *lingulae*; shells belonging to the same family live in the ocean to-day, but the particular species that we find in this pebble lived only during the early part of the Silurian period, when the Potsdam sandstone was laid down, and we find just such shells by millions in the Potsdam sandstone of Wisconsin. We are carried then still further back by many millions of years to the Potsdam period, before the continents were brought forth or the mountain chains were elevated. Over what is now the United States lay the waters of a shallow ocean, into which rivers from the land that lay to the north poured down sandy sediment. In that ocean were myriads of bivalve shells, their occupants anchored by protruding feet pushed into the sand, while their bodies were swayed to and fro by the rolling waves.

Nor is this all we can learn from the pebble. The change of the sandstone into quartzite by heat and coal-black appearance of the shells in the pebble, tell sometime of disturbance, when the sandstone that made the quartzite was sunk to a great depth by the overturning of the strata, and heated till it was at least red hot, then in after ages heaved into a mountain chain, of which the hills around Boston are the worn-down representatives.

This is an illustration of what may be learned from the commonest material that lies everywhere around us. If we knew enough, we might trace the history of every animal back to its origin, for all are the result of the united influences of all their ancestors from the dawn of life, as we are what all our ancestors have made us, added to what we have ourselves done during life.

But to study in this way requires books, and if we wish to be men standing on the vantage-ground which the most intelligent of our race has built, we must have access to books—good books, and plenty of them, and we must take the time necessary to make their acquaintance.

More than this, however, is necessary to make the true man, "the tall man, uncrowned," of whom the poet sings. We have only been talking about the foundation and the lower storey of what we are to build. With a sound body that disease can no more seize than frogs breed in a boiling spring, with a mind well informed on science, and able to read the volumes that are everywhere open for our instruction, we must have a manly morality, higher by far than that of courts and lawyers. It is not enough that we keep out of gaol,—nay, the best of men sometimes get in there, because they are so good. It is not enough that the church is satisfied with your conduct, and your family prefers no complaint against you. A man serves the most exacting of all masters—himself. Blessed is he who strives daily to live the life which the intelligent spirit within is forever presenting for his imitation.

There are certain principles of morality that are common to all religions, such as temperance, honesty, truthfulness, chastity, charity. I need hardly say that true manhood includes all these, and enforces them more fully than they are generally taught. The temperance of manhood does not discard rum, and console itself with a pipe, a quid, strong coffee and opium; nor does it destroy the health of man or woman by sexual indulgence. It does not loudly blame the man who drinks a glass of cider and then becomes intoxicated by religious excitement, and denounce every one who does not become equally intoxicated. There is a vast amount of religious drunkenness, and many persons are constantly employed in fostering it. I warn you against it, for there are few influences more detrimental to manly growth than this. Shun meetings that are held for such purposes as you would shun grog-shops, that are less injurious to men's bodies than these are to men's souls. When men go to grog-shops, they shout and sing and talk irrationally, and when men become religiously intoxicated they

do the same thing;—they shout, so that they can be sometimes heard miles away; they sing, and generally songs in which the unexcited can see neither sense nor poetry. Grog drunkards frequently swear, revival drunkards commonly pray; but the prayers of the one class have no more reason in them than the swears of the other class, and are no more likely to be answered. When a man gets drunk with rum, he has to pass through a period of depression, when he is said to be sobering off; those intoxicated with religious excitement pass in like manner through a period of depression when they come to their normal condition, as any one can learn by listening to the experiences of the victims. As the one kind of excitement unfits the man for sober thought, and prepares him for the lunatic asylum, so does the other, and the victims of the two may be heard howling side by side together.

I know this religious excitement is got up under pretence of saving men's souls; but their souls were never in any danger of being lost, and if they were, that would be the last process that a sensible man would think of for saving them.

Is the innocent baby lost, or in danger of being lost, when it first comes into the world? A devil might be supposed to manage a world better than to allow of such a horrible possibility as that. If the baby is not lost, is the sportive child? At what stage of life do they become lost? I am reminded, when I hear men preach about being lost, of the man who fell into a pit on a dark night, but managed to seize a rock that jutted out of the side as he was going down; to it he clung for the rest of the night, loudly calling for help to save him from the certain destruction that awaited him if his strength should fail. When daylight came what was his chagrin and yet delight to see that all night he had been within six inches of the bottom. So to-day men shout to poor souls who dream they are falling headlong down the pit of perdition, "Hold on to the rock, or you are lost; cling to the Cross, or you sink into a pit, from which no power can deliver you." When they open their eyes they will discover that there is no pit, save the pit that their ignorance had dug;—the solid ground is under the foot of every soul. All that we need is to climb the hill of manhood, and bless ourselves in the rays of the sun of knowledge which shines for all, but is concealed by the fogs and mists that gather in the valley below.

Our manhood will include honesty of the highest type. I do not call that man honest who deeds his property to his wife, and pays his creditors fifty cents on the dollar, and continues to live in a mansion on the money he has stolen from his trusting fellows. No honest man lives in a fine house, drives fine horses, or lives luxuriously, while his creditors dun him in vain for what, if he was honest, they would not need even to ask; for nothing is more pleasant to an honest man than to pay what he owes. I do not consider that man honest who lives in idleness on the produce of other people's labours, whether he is rich or poor. The true man cannot thus live at the expense of his fellows.

The honesty of true manhood will not obtain a living by any business that is not of benefit to mankind. A man can no more honestly sell tobacco than rum, and the time is coming when the one crime will be written down as black as the other.

The truthfulness of manhood will no more lie for God than for man. Fashionable lies, political lies, religious lies, and family lies are all brothers, and he who entertains the one opens his doors for all their relations. The highest type of manhood only goes with the most perfect truthfulness and honesty. I do not believe in the philosophy of Jesus. I have no faith in his supernatural claims; but for the transparent truthfulness, the downright honesty and heartiness of the man, I love him. No skulking, no dodging, no courting the rich and the influential, no flattering the congregation, and Judas going round with the bag to raise money to buy a synagogue. His honesty and unselfishness smites the whole world in the face.

True manhood will be chaste; not with the chastity of the Shaker, who denounced the most natural instincts as demons that must be cast out, instead of regarding them as angels, who are ready to contribute to society's welfare and the individual's highest good. All natural desires are legitimate, and all that is needed to render them a blessing is, that they be controlled by enlightened judgment.

The true man will be self-centred. The multitude are led by a few, as one buffalo determines the course of a herd, and one wild swan guides a flock. Not thus are perfect men made. Grant, a tanner in Galena, is a nobody,—no one who saw him over seems to have supposed that there was the stuff in him to make a hero; but as soon as he is thrown upon his own resources, and great responsibilities are thrust upon him, he grows man-ward a foot a day. A military hero is but a poor specimen of a man at best, but his development illustrates how a man will grow when he depends upon himself, and snaps the chain that binds him to the chariot-wheel of another. Allow no man or body of men to enslave you, or you are a baby, and must continue so. Suspect the man who comes with a chain in his hand, though he comes in the name of Jesus, God, or religion, and professes that he is only concerned for your soul. Listen to him, and allow him to magnetise you, and you are undone; his gyves are on your limbs, and you are a slave.

The true man has but one master, and that is himself; every other is a tyrant, whom, to save your manhood, you must resist. Take a Roman Catholic, who has accepted a creed, a church, a pope, and a priest for master; in the same proportion in which he is a good Catholic is he a poor man. He is good in the church sense, when his

will is lost in the will of the priest and the church, and his faith is swallowed up by his creed. The moment he begins to exercise his individual judgment, and doubt the church creed, he becomes a poor Catholic, and this by the exercise alone of the noblest prerogative of manhood. It is the same with all Protestant sects, and even Christianity itself. "He that believeth shall be saved." Not more easy is it for a chip to float down stream than for a child to accept the faith of his father, of the people around him, and say I believe in Jesus, the Son of God. No manhood is exercised in such faith, and when we believe that such a faith, or any faith that results from it, will open the gates of Paradise to us, we have dug a grave for our manhood. Doubt comes by exercise of what is the glory of the man, and it would be nearer the truth to say, he that doubteth shall be saved from superstition and folly, and he that unthinkingly believeth shall be damned by accepting that for truth which is only a lie.

The true man will be fearless when he is on the side of what he believes to be right and true. We are a race of cowards, for ever looking over our shoulders to see who is in the procession to keep us in countenance. March in the way your compass points, though you march alone;—if you are in the God's highway, you will have company enough by and by, and if you have not, your own manly soul will be the best of company.

The true man will be no niggard, nor will he be selfish; selfishness defeats itself. It is the ass laden with sponges that lies down in the water to decrease its load; it is the dog that opens its mouth to seize in the water the reflection of the liver it carries: it loses the substance in grasping the shadow. The charity that gives pennies to beggars is a very low form, and does but little good. Help your neighbour to help himself, and you have strengthened both his manhood and your own. Assist your poor friends to obtain a piece of land of their own, and a house out of which no landlord can eject them, and you are conferring a blessing upon them and their families for life. You have some knowledge that others do not possess; tell it, and instead of losing your store, you have increased it. No worthy action ever failed of its reward.

Conscientiousness is a prime element of manhood; a firm, unswerving adherence to what we regard as right. John Brown, a believer in special providence and a swallower of orthodox dogmas, is a pitiable sight; but John Brown, the sympathiser with the slave, conscientiously working day and night and dying true to the man within him, looms up before us a giant among pigmies.

The elegances of manhood should not be neglected. Singing is delightful, and lifts the soul heavenward. Dancing goes naturally with it, and is as innocent as the waving of prairie grass. Art should not be neglected. You may not be able to buy fine oil-paintings, but who can paint a sky as the sun paints it almost every day? What landscape, even by Gainsborough, ever began to equal these woods and fields of New England, that are before us every day, and whose beauty changes every moment? You have but few portraits, and perhaps none that are painted, but you can improve in art by studying the living men, women, and children that are walking, talking, and gesticulating around you.

The noblest part of a man's nature is the spiritual and religious, and a discourse on manhood that would leave out this part of his nature would be as deficient as a map of New England that left out Massachusetts. Man is naturally a religious being, and the true man will be pre-eminently so; but it will be a religion in harmony with reason and science, a religion that will not find itself under any necessity of accepting the imperfect representations of the deity contained in the Bible as the actual universal soul. It will be a religion in which the Devil will not be the chief figure, nor safety from fancied damnation its chief end. Spontaneously there springs up in the soul a recognition of a power infinitely superior to our own, a wisdom that regulates the universe from the shining of a sun to the gleaming of a glow-worm, the lash of an animalcule's cilia to the dancing thought of intelligent man. True manhood will recognise this, but at the same time recognise that this spirit's mode of operation is by law which is never transcended, and that most of the prayers that are offered are an impertinence, the finite instructing the Infinite.

The true man will cultivate his spiritual faculties that elevate him most above the brute. What mean these visions of the dying as they reach the portal and see through the half-open door? What mean the testimony of thousands of good, intelligent men and women, who testify to the reality of communion with the departed! We live in a spiritual atmosphere in which the soul breathes, as the body does in the ocean of air that surrounds the planet. We are spirits for the ages to come, and this subject of growth in manhood will be important to us when the fiery stars have grown cold.

The man who does not recognise his spiritual nature or pay any attention to its development may be intelligent, healthy, honest, yes, and even in some directions, religious; just as the earth without direct sunshine would have green trees, sweet flowers, beasts, birds, men, and women. Yet oh! what glory the sun gives to the skies! what beauty to the earth! what charm to our hearts! So spiritual faith, spiritual culture, gives beauty to our lives; it feeds hope, it increases charity, it opens to us a heaven of beauty that the merely material eye can never behold.

You may never be President; there is but little prospect that you will ever be a senator or a representative. You may not be rich, but you need not be discouraged; the path of manhood lies before you, and angels beckon you onward. Let no moment pass unimproved, turn not aside for any allurements. There is an opportunity for

every one of you by being true to the nature with which God has endowed you, and by making the most of the lessons and teachers with which he has provided you, to be greater than the president and higher than the king. Heaven presents no higher seats than those on which true men and women sit. Be faithful, brothers, sisters, and they shall be yours.

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Part I.

Exercise I.

1. Si tu exercitusque valetis, bene est. 2. Et tu et Balbus sustulistis manus. 3. Et ego et tu bella gessimus multa. 4. Et tu et Balbus bella gessistis permulta. 5. Optimum condimentum fames. 6. Galli a Cæsare victi sunt. 7. Manus et a te et a Balbo sublatae sunt. 8. Si tu sororque tua valetis, bene est. 9. Ego cives tu Gallos vicisti.

Exercise II.

1. Respondit se bella gessisse multa. 2. Negat se peccasse. 3. Negat se intelligere. 4. Cæsarem leges violaturum negat. 5. Memento optimum condimentum esse famem. 6. Respondit se intelligere. 7. Respondit et te et Balbum valere. 8. Et tu et Balbus peccavistis. 9. Manifestum est placere tibi locum. 10. Manifestum est placuisse vobis locum. 11. Manifestum fuit placere tibi locum.

Exercise III.

1. Solon furere se simulavit. 2. Simulabo me furere. 3. Promisit se venturum. 4. Recipio (tibi) me negotium ex tuâ sententiâ confecturum. 5. Spero te ex sententiâ navigaturum esse. 6. Negotium a Balbo confectum est. 7. Spero me negotium confecturum. 8. Simulabat se furere. 9. Promisi me negotium confecturum. 10. Respondit Caium ex sententiâ navigasse. 11. Respondit se negotium confecturum esse. 12. Negat se venturum (esse). 13. Iter ex sententiâ confecit. 14. Caius se omnia facturum recepit.

Exercise IV.

1. Bonos sapientesque ex civitate pellunt. 2. Omnes multa ignoramus. 3. Inter se contraria sunt virtus et vitium. 4. Cæcus non cernit. 5. Boni sapientesque ex civitate pulsi sunt. 6. Surdus non audit. 7. Audi multa;

pauca loquere. 8. Omnia nostra nobiscum portabimus. 9. Perpauca locutus est. 10. Et tu et Balbus multa ignoratis. 11. Negat se valere. 12. Pauca audient; loquentur multa. 13. Parentibus permulta debemus. 14. Memento parentibus te permulta debere. 15. Negat ex equo se pugnatum.

Exercise V.

1. Nulla animalia, quae sanguinem habent, sine corde esse possunt. 2. Non omnis ager, qui seritur, fert fruges. 3. Qui facile credit, facile decipitur. 4. Quod rectum est, laudatur. 5. Quae recta sunt, laudantur. 6. Et ego et tu decepti sum. 7. Lauda quod laudem meretur. 8. Qui agrum non colit, messem frustra sperat. 9. Negat se deceptum esse. 10. Balbo non facile credam. 11. Balbus de me bene meritus est. 12. Quod negotium te confecturum promisisti, id nondum est confectum. 13. Arborem sevi, cujus adspiciam fructum ipse nunquam. 14. Simulavi ex sententiâ se negotium confecisse.

Exercise VI.

1. Laudari iudicandum est. 2. Promissa non servare contra officium est. 3. Quae turpia sunt laudare contra officium est. 4. Audio te, id quod bene mihi faciunt omnes, promissa servare. 5. Audio te fidem praestitutum esse. 6. Fidem fallere turpe est. 7. Aliud est maledicere, aliud accusare. 8. Certum est Balbum de me bene meritum esse. 9. Mentiri contra officium est. 10. Et tu et Balbus multa mentiti estis. 11. Turpe est bene nos sapientesque ex civitate pellere (expellere). 12. Facile est omnium mecum portare. 13. Hominem hominibus maledicere contra officium est. 14. Laudavi ego te non culpavi. 15. Timoleon, id quod stephanus audivisti, sapientissime adversam tulit fortunam.

Exercise VII.

1. Hoc idem est quod illud. 2. Eadem est utilitatis regula, quae honestatis. 3. Hoc fere idem est quod aliud. 4. Talis es, qualem te semper esse putavi. 5. Nemo est quin sciat, Gallos a Caesare victos esse. 6. Nemo est quin te simulare intelligat. 7. Nemo est quin sciat praeterita mutari non posse. 8. Nemo est quin sciat, haec inter se esse contraria. 9. Et ego et tu tales sumus quales semper fuimus. 10. Tanti erant fluctus quantos nunquam antea videram. 11. Sunt qui te dementem putent. 12. Erant qui me culparent.

Exercise VIII.

1. Gloriam, qui est fructus verae virtutis honestissimus, repudiat. 2. Illos sempiternos ignes, quas stellas vocamus, admiratur. 3. Insula mari, quem oceanum appellatis, circumfunditur. 4. Magnam quasi insulam, quem mundum vocamus, incolimus. 5. Nemo est quin Romam orbis terrarum esse caput arbitretur. 6. Nemo est quin Balbum de nobis bene meritum esse putet. 7. Sunt qui rideant. 8. Sunt qui riserint.

Exercise IX.

1. Primus mihi se subventurum esse promisit. 2. Quod habent optimum, amittent. 3. Servum, quem habeo fidelissimum, mittam. 4. Primus Deos esse negavit. 5. Incendium tantum est, quantum nunquam antea vidi. 6. Eadem sunt sidera quae semper fuerunt. 7. Primus negotium se confecturum recepit. 8. Spero quae tua est temperantia, te jam valere. 9. Hoc nemo, quod sciam, dixit. 10. Sestius, quod sciam, non venerat. 11. Nullam, quod sciam, occasionem amisit. 12. Sunt qui occasionem amiserint.

Exercise X.

1. Ut fortiter mori possis, virtutis legibus pareto. 2. Simulabat, se furere, ne ex civitate pelleretur. 3. Clamat, de exercitu actum esse. 4. Mihi res urbanas omnes te praescripturum pollicitus es. 5. Ut fortiter moriaris, vive honeste. 6. Laudat Caium, ut a Caio ipse laudetur. 7. Laudabit Caium, ut a Caio ipse laudetur. 8. Nemo, quod sciam, Balbum laudaverat, ut a Balbo ipse laudaretur. 9. Tu, quae tua est immanitas, negotium te confecturum pollicitus es. 10. Tu mihi, pro tua humanitate, idem quod antea pollicitus es. 11. Erant qui riderent.

Exercise XI.

1. Hoc meditaris quotidie, ut e vita aequo animo excedas. 2. De sua aetate multa mentitus est, quo junior videretur. 3. Ne multa discas, sed utilia. 4. Multa locutus est, ut sapiens existimaretur. 5. Res rusticae ejusmodi sunt, ut eas venti tempestatesque moderentur. 6. Scio, non multa discere patrem meum, sed multum. 7. Honestè vivam, quo fortius moriar. 8. Honestè vixit, quo aequiore animo e vita excederet. 9. Stellarum tanta multitudo

est, ut numerari non possint. 10. Sunt qui mihi se subventuros esse promittant. 11. Inimicos ne numeres. 12. Hos homines ne timueris (*or, noli timere.*)

Exercise XII.

1. Id ut facias, te rogo. 2. Rogavi te ut hoc faceres. 3. Ut me juves, enitere. 4. Ut ventos tempestatesque moderetur, enititur. 5. Cæsarem, ne Gallis crederet, monuit. 6. Gallis ne credas. 7. Cave mentiaris. 8. Religio homines, ne mentiantur, monet. 9. Certum est puerum, ut discat, eniti. 10. Puerum, ut discat, hortabor. 11. Scimus inter se contraria esse virtutem et vitium. 12. Edixit ut ad suum vestitum senatus rediret, 13. Trebonio per literas mandaverat ne per vim Massiliam expugnari pateretur. 14. Tanta est ejus perseverantia quantus furor. 15. Senatus decernit, ut consules delectum habeant. 16. Ei persuadet, ut ad matrem redeat. 17. Postulat, ut delectus habeatur. 18. Sunt qui mentiantur. 19. Milites, ut acriter pugnarent, cohortatus est. 20. Dolabellam, ut hoc faceret, rogavit et oravit.

Exercise XIII.

1. Religio monet, ne unquam fidem fallamus. 2. Puer, ne quid discat, enititur. 3. A te illud primum rogo, ne quid invitus meâ causa facias. 4. Edicunt consules, ne quis (ex) urbe excedat. 5. Tantis fuit omnium timor, ut nemo (ex) urbe excederat. 6. Senatus decrevit, ut consules delectum haberent. 7. Restat, ut Balbo subveniam. 8. Nemo fuit, quin de exercitu actum esse clamaret. 9. Læti Balbo subvenerant. 10. Erant qui Balbo subvenirent. 11. Erant qui negarent, inter se contraria esse virtutem et vitium. 12. Sequitur ut neges, inter se contraria esse virtutem et vitium.

Exercise XIII.—(Continued.)

13. Proximum est, ut doceam, deorum providentiâ mundura administrari. 14. Casu accidit, ut consul delectum haberet. 15. Ita fit ut nemo eum viderit. 16. Quî fit, ut nemo eum (ex) urbe excedentem viderit? 17. Quî fit, ut a nullo diligatur? 18. Ita fit ut id quod fecit, invitus fecerit. 19. Quî factum est, ut invitus urbe excederet?

Exercise XIV.

1. Quis dubitai, quin inter se contraria sint virtus et Vitium? 2. Negari non potest, quin turpe sit mentiri. 3. Quis dubitat quin Consilio mundus factus sit? 4. Non dubito quin et tu et Balbus manus sustuleritis. 5. Cæsarem nunquam videt, quin de exercitu actum esse clamet. 6. Nihil prætermisi, quin negotium conficerem. 7. Facere non possum, quin Balbo subveniam. 8. Negari non potest, quin Caius ex sententiâ navigaverit. 9. Temperare mihi non possum, quin ex) urbe excedam. 10. Nemo est tam be nus, quin interdum peccet. 11. Erant qui (ex) urbe excederent. 12. Non ignoro Caium occasionem amisisse. 13. Quis ignorat, quin tria Græcorum genera sint? 14. Germani ægre retenti sunt, quin tela in nostros conjicerent.

Exercise XV.

1. Hand multum abfuit quin interficeretur. 2. Negari non potest, quin turpe sit finem fallere. 3. Negari non potest, quin officium nobis imperet, ut promissa servemus. 4. Minimum abest quin miserrimus sim. 5. Nemo est tam ferrous quin liberos suos amet. 6. Facere non possum quin literas quotidie ad te mittam. 7. Ut multum discere possis, ne multa discas. 8. Vere sapiens nunquam dubitabit, quin immortalis sit animus. 9. Non recusabo, quin me ex civitate pellas. 10. Non recusabo, quin omnes (ex) urbe excedatis. 11. Negari non potest, quin mens animo imperare debeat. 12. Fieri non potest, quin animus immortalis sit.

Exercise XVI.

1. Quid obstat, quominus hoc faciamus. 2. Nihil te impedit, quominus hoc facias. 3. Nihil sapientem deterret, quominus virtutis legibus pareat. 4. Nihil Caium deterruit, quominus legibus pareret. 5. Timeo ut labores tantos sustineam. 6. Vereor ut tantos labores sustinere possit. 7. Vereor ne labores tuos augeam. 8. Quid obstat quominus bellum terra marique geramus? 9. Quid te impedit quominus omnia tua tecum portes? 10. Ne simules te furere. 11. Negari non potest quin vitium indies crescat. 12. Per Caium stetit, quominus bellum terrâ marique gereremus. 13. Animo ne pareas.

Exercise XVII.

1. Num negare audes? 2. Num sapiens deterrabitur, quominus virtutis legibus pareat? 3. Num negare audes hominum mores in pejus mutari? 4. Tantosne poterit labores sustinere? 5. Nonne turpius est decipere quam decipi? 6. Num turpius est decipi quam decipere? 7. Nonne sequitur, ut inter se contraria sint virtus et vitium? 8. Nonne monitus est a te Cæsar, ne Gallis credat? 9. Nonne eniteris ut vincas? 10. Nonne æquissimo animo mortuus est? 11. Num præterita mutabis? 12. Nun tantam et tam (tamque) insperatam occasionem amittes? 13. Num qui cantus dulcior a Græcis inventus est? 14. Num quis hæc negare ausus est.

Exercise XVII. (Bis.)

1. Nonne be ni sapientesque ex civitate pulsi sunt? 2. Nonne inter se contraria sunt virtus et vitium. 3. Num homines ventos tempestatesque moderantur? 4. Nonne omnes moriemur? 5. Nonne Consilio mundus factus est? 6. Nonne permulta parentibus debemus? 7. Nonne per testet quominus (ex) urbe excederemus? 8. Nonne minimum abfuit quin Caius interficeretur? 9. Nonne tanti erant fluctus, quantos nunquam antea videras? 10. Unde venis? 11. Num omnes tibi se subventuros promiserunt? 12. Nonne invitus se negotium confecturum promisit? 13. Nonne omnes nos diuicturos esse speramus? 14. Nonne negotium ex sententiâ confecit? 15. Sunt qui negent Caium negotium confecisse. 16. Erant qui mihi maledicerent. 17. Qui cantus dulciorest a Græcis inventus est. 18. Vix retentus estquin mihi subveniret.

Exercise XVIII.

1. Unde venis? 2. Rogabo eum, unde veniat. 3. Debeone hoc facere? 4. Dubito, num hoc facere debeam. 5. Rogavit, nonne canis simillimus esset lupo. 6. Haud scio an recte dixerit. 7. Negavit se scire. 8. Balbus, quod sciam, non venit. 9. Nonne mori satius est, quam turpiter vivere? 10. Nihil pratermittam quin ex tuâ sententiâ negotium confidam. 11. Rogabo, quanti fuerint fluctus. 12. Quis nescit, quam jucundum sit a be nis laudari? 13. Ex Balbo quaeram, quot feurint. 14. Sunt qui ex Balbo quæsiverint. 15. Haud scio an a nullo superetur. 16. Haud scio an nemo hoc negare ausus sit. 17. Haud scio, an decipi satius sit. 18. Num oportet a me petatur, ut hoc faciam?

Exercise XIX.

1. Quid interest ut rum vinum an aquam bibas? 2. Utrum Romani vicerint an vieti sint incertum. 3. Hominumne causa an ferarum factusest mundus? 4. Utrum somnus sempiternus, an vitæ alterius initium est mors? 5. Multum interest, utrum mors sit somnus sempiternus, an alterius vitas initium. 6. Utrum Romani vicerint, necne incertum. 7. Utrum transierint Galli necne, neminem præter tedubitare, video. 8. Utrum hoc negare aususest, an non? 9. An quaeritur, utrum hæc utilia sint necne?

Exercise XX.

1. Num licet homini gloriæ servire? 2. Nonne nos patriæ legibus parere oportuit? 3. Quid facere debui? 4. Rogavi, quid facere debuissim. 5. Nemini licet vitam alteri eripere. 6. Negari non potest, quin vitam egerit sanctissimam. 7. Nonne cum pro patriâ sanguinem profundere oportuit? 8. Non estdubium quin vitam egerit turpissimam. 9. An gloriæ servire debemus? 10. Nonne eum virtutis legibus parere oportuit? 11. Per te stetit quominus a Caio mihi vita eriperetur. 12. Haud scio an nemo vitam egerit turpiorem.

Exercise XXI.

1. Apiolæ, oppidum Latinorum, a Tarquinio rege captum est, 2. Inventrix legum, magistra morum disciplinæque fuit philosophia. 3. Genitrix virtutem (est) frugalitas. 4. Negari non potest quin inventrix legum fuerit philosophia. 5. Caius omnium doctinarum inventrices Athenas appellabat. 6. Negari non potest quin sapientia beatæ vitæ effectrix recte appelletur. 7. Ego non eadem volo senex, quæ puer volui. 8. Nihil prætermisi quin ex tuâ sententiâ negotium conficiam. 9. Per te stetit quominus urbs Roma igni deleretur. 10. Fœdus inter Romam Laviniumque urbes renovatiun est? 11. Nonne fœdus inter Romam Laviniumque urbes renovatum est? 12. Nonne fœdus inter Romam Laviniumque urbes renovari debuit? 13. Haud scio an usus magister sit optimus.

Exercise XXII.

1. Valere malo quam dives esse. 2. Tibi molestus esse cœpi. 3. Desine esse timidus. 4. Non estdubium, quin puer orator evasurus sit. 5. Noli pergerc Caio esse molestus. 6. Negari non potest quin multis Balbus sapiens

esse videatur. 7. Nemo nascitur dives. 8. Nemo fit casu beatus. 9. Numa Pompilius rex creatus est. 10. Per te stetit quominus rex crearetur. 11. Promittit negotium se confecturum. 12. Nemo, sine virtute beatus esse potest. 13. Non est dubium quin sine virtute nemo beatus esse possit. 14. Bonus esse malo quam videri. 15. Multi oratores evadere non possunt. 16. Poeta nascitur, non fit. 17. Casu mundus est effectus an Consilio? 18. Num qui philosophus negare aususet, mundum Consilio esse factum? 19. Negat quemquam casu fieri beatum.

Exercise XXIII.

1. Liceat esse miseros. 2. Liceat nobis esse mediis. 3. Non est dubium quin nemini medio esse liceat. 4. Negligentem esse nocet. 5. Non est dubium quin omnibus esse beatus nis expediat. 6. Quid sibi expediat, multi dubitant. 7. Omnibus esse sapientibus non datur. 8. Nemini esse luxurioso expedit. 9. Milli luxurioso esse non vacat. 10. Negari non potest quin paucis esse luxuriosis vacet. 11. Non est dubium quin omnibus vitam agere honestam prosit. 12. Non est dubium quin sapiens valere malit, quam dives esse. 13. Non est dubium quin nemo beatus fiat casu. 14. Mavisne dives esse an valere? 15. Rogavi eum, utrum valere an sapiens esse mallet. 16. Medius esse non debuisti. 17. Haud scio an nemo philosophus hoc negaverit. 18. Cur his esse liberis non licet?

Exercise XXIV.

1. Num gratia beneficii onus est grave? 2. Nonne mors est fuga laborum? 3. Nulla mortis fuga est. 4. Nonne multa sunt remedia iræ? 5. Boni misericordiâ pauperum sæpe franguntur. 6. Difficilis est cura rerum alienarum. 7. Omnes nimium temporis amittimus. 8. Argenti plus in rerum natura est, an auri? 9. Per te stetit quominus promissa servarem. 10. Id aitatis jam sumus, ut omnia fortiter ferre debeamus. 11. Negari non potest quin Pythagoras Abderites maximus fuerit philosophus. 12. Antisthenes interrogatus est, quid emolumenti ex philosophiâ cepisset. 13. Antisthenes rogatus, quid emolumenti cepisset ex philosophia, "ut mecum," inquit, "loqui possim." 14. Quantum temporis omnes amittimus! 15. Negari non potest quin multum temporis omnes amittamus. 16. Erant qui multum temporis amitterent. 17. Dubito an multum temporis amiserit.

Exercise XXV.

1. Alter eorum Græcus, alter Romanus fuit. 2. Thales Milesius Græcorum primus defectionem solis prædixit. 3. Idem ego consul feci. 4. Ait properatio non opus esse. 5. Corpori multo cibo opus est. 6. Nonne ingentis magnitudinis serpentes in Lemno insulâ inveniuntur? 7. Dubitari non potest quin homo nullâ fide sit. 8. Quid auctoritate tuâ nobis opus est? 9. Negari non potest quin corpori cibo ac potione opus sit. 10. Consulto opus est. 11. Negari non potest quin consulto opus sit. 12. Nonne consuetudo altera natura est? 13. Verres aiebat multa sibi opus esse. 14. Quantum opus est tibi argenti? 15. Ego nihil pertermisi quin Pompejum a Cæsaris conjunctione avocarem. 16. Quot estis? 17. Rogabo quot sint. 18. Rogatis est, quantam temporis amisisset.

Exercise XXVI.

1. In summis Alpibus tantum est frigus, ut nix ibi nunquam liquescat. 2. Numerate quot sitis. 3. Ex tot millibus Græcorum pauci supersumus. 4. Trecenti juravimus. 5. Summus mons a Tito Labieno tenebatur. 6. Luna planetarum infima existimabatur. 7. Negari non potest quin altera natura sit consuetudo. 8. Servi moribus iisdem sunt, quibus dominus. 9. Quis est quin intelligat alteram naturam esse consuetudinem? 10. Caius reliquum opus se confecturum esse promittit. 11. Trecenti reliquum iter confecimus. 12. Lanarum aliæ sunt nigrae, aliæ albæ. 13. Chameleon solus animalium nec cibo nec potu alitur. 14. Indus est omnium fluminum maximus. 15. In extremo libro secundo scriptum est.

Exercise XXVII.

1. Omnes beneficii immemorem oderunt. 2. Virtus est periculi avida. 3. Multi contentionis quam veritatis cupidiores sunt. 4. Pythagoras sapientiæ studiosos appellavit philosophos. 5. Omnes beneficiorum memores esse debent. 6. Hortensium, gloriosi laboris consortem, Cicero amisit. 7. Iste omnium hominum turpissimus idem est qui fuit semper. 8. Adeo erat Epaminondas veritatis diligens, ut ne joco quidem mentiretur. 9. Omnes adeo patriæ amantes esse debent, ut pro eâ ne sanguinem quidem profundere dubitemus. 10. Puerum monebo, ne officii negligens fiat. 11. Negavit se officii esse negligentem. 12. Negari non potest quin patriæ amantes omnes esse debeamus. 13. A me petit, ut hæc beatus nis consulam—*or*, in beatus nis partem accipiam. 14. Virtutem voluptatis efficientem esse negant. 15. Bellum ita suscipiatur, ut nihil aliud nisi pax quaesita videatur.

Exercise XXVIII.

1. Tenacissimi sumus eorum, quæ pueri didicimus. 2. Pharos insula magna; urbis haud capax est. 3. Caium de moribus reum facturi sunt. 4. Caium de vi reum fecerunt. 5. Caium absentem impietatis reum fecerunt. 6. Nihil prætermisi quin certiores Cæsarem mei consilii facerem. 7. Vereor, ut me certiores sui consilii faciat. 8. Omnis doctrinæ expertem esse turpe est. 9. Vereor, ut fidem præstet. 10. Promisit, se nihil prætermisurum esse quin Pompejum a Cæsaris conjunctione avocaret. 11. Nemo est quin credat, te omnium periculorum expertem futurum (esse). 12. Nos monet, omnia periculi esse plena. 13. Sunt qui negent virtutem voluptatis efficientem esse.

Exercise XXIX.

1. Athenienses Socratem impietatis insimulaverunt et capitis damnaverunt. 2. In diem vivere barbarorum est. 3. Constat, superstitionem esse imbecilli animi. 4. Magnæ constantiæ est in rebus adversis non perturbari. 5. Stulti est in errore perseverare. 6. Tuum est patriæ legibus parere. 7. Non cujusvis est æquo animo e vitâ excedere. 8. Per te stetit quominus Balbum proditoris accusaret. 9. Promittit se Dolabellam de pecuniis repetundis postulaturum. 10. Ab Augusto capitis damnatus est. 11. Caius ab Augusto seditionis absolutus est. 12. Beneficiorum ne obliviscaris. 13. Christiani est pauperum misereri. 14. Negari non potest quin Christiani sit pauperum misereri. 15. Vereor ut injuriam (injuriæ) facile obliviscatur. 16. Vereor ne injuriam recordetur. 17. Nonne id me admonuisti? 18. Res adversæ admonent religionis. 19. Negari non potest quin capitis absolutus sit.

Exercise XXX.

1. Quid Caii interest utrum vinum an aquam bibat? 2. Meâ magni interest, quare hoc fecerit. 3. Nostrâ magni interest utrum somnus sempiternus, an vitæ alterius initium sit mors. 4. Enitar ne quem pacis pœniteat. 5. Meâ magni interest Caium mei consilii certiores fieri. 6. Enitar, ut tuâ intersi t negotium conficere. 7. Tuum est eniti, ne quem pacis pœniteat. 8. Eorum nos miseret, qui absentes proditoris eccusati sunt. 9. Enitar, ne quis erroris mei reminiscatur. 10. Levitatis meæ me pudet pigetque. 11. Enitar, ne quem mei pudeat. 12. Tuâ interest, ne me capitis damnent. 13. Omnium interest, ne bene sapientesque ex civitate pellantur. 14. Plato mihi instar est omnium. 15. Unus ille dies Ciceroni immortalitatis instar fuit. 16. Auræ corona donatus est virtutis ergo.

Exercise XXXI.

1. Dubitari non potest quin homines ad virtutem nati simus. 2. Negari non potest, quin mentiri moribus tuis sit alienissimum. 3. Verba reperire innocenti facile est. 4. Vereor, ut verba reperias. 5. Negari non potest, quin omni retati mors sit communis. 6. Pater eum monuit, ne se ad gloriam natum esse crederet. 7. Vereor ut hæc ad earn rem utilia sint. 8. Nonne intelligis quot periculis simus obnoxii? 9. Vereor, ut hæc divitibus grata sint. 10. Omnes nostri similes amamus. 11. Nostra nobis propiora pericula sunt quam aliena. 12. Negat se huic culpæ (hujus culpæ) esse affinem. 13. Negari non potest quin moribus fuerit ab impietate alienissimis. 14. Nemo est quin putet fidem servare moribus tuis alienum esse. 15. Balbi similis esse volui. 16. Tu, quæ tua est temperantia, inimicus es libidinum. 17. Enitar, ut reperiam, quid universæ Græciæ utile sit. 18. Vereor ut hæc temporibus apta sint. 19. Hisne an majoribus periculis es obnoxius? 20. Quid tu dixeris nihil refert.

Exercise XXXII.

1. Nonne tua tibi propiora pericula sunt, quam aliena? 2. Negari non potest quin moribus sit commodissimis. 3. Multi dicunt, sua sibi propiora pericula esse, quam aliena. 4. Negant se ad superstitionem proclives esse. 5. Nonne vitam agere honestiorem potuit? 6. Per te stetit quominus vita nobis eriperetur. 7. Num philosophia morum disciplinæque optima magistra est? 8. Dicebat, omnium doctrinarum inventrices esse Athenas. 9. Per te stetit quominus orator evaderem. 10. Catonis quam Pompeji similis esse malo. 11. Ne Balbus quidem ambitioni alienus est. 12. Negari non potest quin mente a superstitione alienâ nobis opus sit. 13. Boni plus an mali fecimus? 14. Hoc mihi tecum commune est. 15. Nemo est quin intelligat hæc diviti cum paupere communia esse. 16. Facere non possum quin hæc bene niconsulam (in bene nam partem accipiam, &c.) 17. Enitar ne quem mei misereat. 18. Num sapientia tibi propria est? 19. Vereor, ut puer patri superstes sit. 20. Non est dubium quin in locum amœnissimum venerimus.

Exercise XXXIII.

1. Alteri ne noceas. 2. Non est cuiusvis (hominis) animo imperare. 3. Estne facile animo moderari? 4. Christiani est nihil pratermittere quin animum moderari discat. 5. Nonne legibus parere debes? 6. Vitiis succensere debemus, non hominibus. 7. Promisit se ab injuriâ temperaturum. 8. Venus nupsit Vulcano. 9. Christiani est miseris succurrere. 10. Promiserunt se ab injuriâ temperaturos esse. 11. Rogabo eum, num capiti meo mederi possit. 12. Nihil pretermisi quin capiti meo mederer. 13. Mirum est te mihi favere. 14. Mihi an Balbo invidetis? 15. Haud scio an naturæ nequidquam repugnaverim. 16. Magni est animi victis parcere. 17. Filium meum, ne cui inviderei, monui. 18. Conferte hanc pacem cum illo bello. 19. Caium invitus offendi. 20. Mortem mihi quotidie minatur. 21. Gloriam mihi ne invidetas. 22. Sunt qui mihi gloriam invideant. 23. Sunt qui his (rebus) se delectent.

Exercise XXXIV.

1. Sapientis est virtutem omnibus antepone, *or* omnia virtuti posthabere. 2. Dicit se profuisse permultis. 3. Negai se prælio interfuisse. 4. Tuum est amicis adesse. 5. Non est cuiusvis sapientibus satisfacere. 6. Judicis est innocenti subvenire. 7. Dicit se amicis non defuturum (esse). 8. Quis exercitui præest? 9. Rogabo, quis exercitui præsit. 10. Puerum, ne quid honestati anteponeret, monui. 11. Qui fit, ut omnes mortem servituti anteponatis? 12. Satius est etiam malis prodesse, quam bene se deesse. 13. Multis omnes præliis interfuimus. 14. Aliis virtus deest, aliis occasio. 15. Promisit se neque tempori neque occasione defuturum (esse). 16. Obstat nonnunquam consiliis (nostris) fortuna. 17. Erant, qui mortem servituti anteponerent.

Exercise XXXV.

1. Puerum, ut patris virtutes æmuletur, monebo. 2. Attende ad ea qua; dicentur. 3. Ne potentes (potentibus) adulemur. 4. Tuscus ager Romano adjacet. 5. Nonne verba te defecerunt? 6. Num Yeientes a Romanis sunt defecturi? 7. Haud scio an Lydii a Cyro rege sint defecturi. 8. Fortisne est animi suis fortunis desperare? 9. Dolor exercitui omni incessit. 10. Per te stetit quominus fœdus inter Romam Laviniumque urbes renovaretur. 11. Ne nos illuseris. 12. Facere non possum quin tibi illudam. 13. Caium (illa) nunquam adspexit, quin ejus stultitiam illuderei. 14. Balbum rogabo, cui præstoletur. 15. Puerum hortabor, ut beneficii memorem se præstet. 16. Erant qui puero (in puerum) illuderent. 17. Sunt qui suis fortunis desperent.

Exercise XXXVL.

1. Caium, quem caveret, monui. 2. Tarquinius Priscus urbem muro lapideo circumdare parabat. 3. Nemo est quin intelligat, Ciceronem reipublicæ cavere. 4. Promisit se mihi consulturum (esse). 5. Suis imposuit, quo facilius Gallis imponeret. 6. In Caium crudeliter consuluerunt. 7. Restat ut nobis consulamus. 8. Iste turpissimus me laudibus suis adpersit. 9. Caio persuasi, ut in rempublicam incumbat. 10. Romani Gallos castris exuerunt. 11. Sperat se Gallos impedimentis exuturum (esse). 12. Ne exuas humanitatem. 13. Cæsar castra aggere fossaque circumdedit. 14. Miseret me senis prope jam desperati. 15. Balbum, ne humanitatem exuat, monebo. 16. Vobis consulite, prospicite patriæ. 17. Cæsar Gallis fugam intercluserat. 18. Aliis optime cavet.

Exercise XXXVII.

1. Promittit se venturum (esse) Helvetiis auxilio. 2. Ariobarzani auxilio profectus est Timotheus, 3. Per te stetit quominus me Cæsari ad pedes projicerem. 4. Sapientis est sibi semper metuere. 5. Non est dubium quin Caio sit consulturus. 6. Vereor, ut hoc tibi honori sint. 7. Non intelligo, quid tibi velit. 8. Tibi magno honori est tanto prælio interfuisse. 9. Non est dubium, quin opprobrio homini superstitione esse debeat. 10. Timotheus venit Ariobarzani auxilio. 11. Mihi summam laudem vitio vertunt. 12. Spero homines intellecturos esse, quanto odio sit omnibus crudelitas. 13. Caium monebo quantæ utilitati sit fidem servare. 14. Puerum monebo, quanto sit opprobrio fidem fallere. 15. Negat sibi servos esse multos. 16. Rogabo, quid tibi velint. 17. Non recusabo, quin hoc mihi culpæ dent. 18. Promisit se Lemnum insulam (illis) dono daturum esse. 19. Nonne Caium de moribus reum facere potuisti? 20. Non intelligit quanto odio sit bene se crudelitas.

Exercise XXXVIII.

1. Negari non potest quin mirum somniaveris somnium. 2. Edixit ne quis urbe excederet. 3. Non recusabo, quin mecum societatum coëas. 4. Societatem cum Balbo an cum Caio coisti? 5. Mihi mandavit, ut Cæsarem conveniam. 6. Mella illam herbam olent. 7. Omnis ejus oratio antiquitatem redolet. 8. Nonne Caii oratio Athenas redolet? 9. Boni civis est, mortem ipsam pro republicâ oppetere. 10. Nonne mortem pro republicâ oppetere debuit? 11. Marcellus Siciliae oram prætervectus est. 12. Caio persuasi, ut tale consilium ineat. 13.

Trecenti hoc consilium iniimus. 14. Nemo fere est quin hoc consilium inierit. 15. Vereor ut mecum societatem coire velit. 16. Vereor ne cum Caio societatem coëat. 17. Num (an) licet christiano honores sitire? 18. Idem quod Cicero gloriatur. 19. Multa peccamus omnes, 20. Facere non possum, quin Hortensii mortem doleam. 21. Difficile est omnem exuere humanitatem. 22. Militibus imperat, ut hostes aggrediantur. 23. Et tu et Balbus modum excessistis. 24. Sunt qui modum excedant.

Exercise XXXIX.

1. Usus, magister optimus, multa me docuit. 2. Quis te fidibus docuit? 3. Te, etiam atque etiam rogo, ne me deseras. 4. Titi Ampii sermonem te non celabo. 5. Ista patrem ne celaveris. 6. Vereor, ne parentes ea celare paret. 7. Caium monuerat, ne quid parentes celaret. 8. Hæc a te non solum rogo, verum etiam postulo. 9. Quis te istos mores docuit? 10. Dedocebo te istos mores. 11. Galli de suis rebus multa me docuerunt. 12. Vereor ut totius mundi vos cives arbitremini. 13. Religio efficiet, ut virtutis legibus pareamus. 14. Cives civibus parcere æquum censebat. 15. Nemo fere est, quin, te mihi parcere, æquum censeat.

Exercise XL.

1. Trecenti, nisi ne fallit, supersumus. 2. Me non fugit, quot periculis obnoxii simus. 3. Tu, quæ tua est temperantia, animum regere didicisti (animum moderari). 4. Non cujusvis est mentem sanare. 5. Rogabo Caium, num animo mederi possit. 6. Pacem a te omnes non solum petimus, verum etiam postulamus. 7. Tuum est civibus prope jam desperatis succurrere. 8. Sapientoni decet (in) rebus adversis non perterbari. 9. Puerum decet multa audire, loqui panca. 10. Oratorem irasci simulare non dedecet. 11. Me non fugit, quanto odio be nis sit iinpietas.

Exercise LXI.

1. Multo sanguine ea Pœnis victoria stetit. 2. Negari non potest quin multo sanguine ea nobis victoria steterit. 3. Mercatores non tantidem vendunt quanti emerunt. 4. Dicit, se meam gloriam non flocci facere. 5. Rogabo eum, quanti hæc emerit. 6. Mea tanti vendo, quanti Caius. 7. Modius tritici binis sestertiis erat. 8. Quanti venit triticum? 9. Epicurus dolorem nihili facit. 10. Nemo fere est quin sua parvi pendat. 11. Te hujus non facio. 12. Denis in diem assibusvita mihi æstimatur. 13. Stulti est sua parvi pendere. 14. Dicit me hæc nimio emisse. 15. Mercatores nunquam minoris vendunt, quam emerunt. 16. Rogabo, quanti veneat frumentum.

Exercise XLII.

1. Alteram laude ne prives. 2. Gaudeo, te febri plane carere. 3. Ut valeat corpus, multis rebus eget. 4. Quotidie nos ipsa natura admonet, quam paucis rebus egeamus. 5. Promisit, se ære alieno me liberaturam. 6. Turpe est alteram gloria spoliare. 7. Nonne magno te ære alieno liberavi? 8. Multi ratione perverse utuntur. 9. Lacte, caseo, came vescuntur. 10. Per te stetit, quominus liberis orbarer. 11. Minimum abfuit quin Caius liberis orbaretur. 12. Non est cujusvis dolorem nihili facere. 13. Turpe est (de) vitiis gloriari. 14. Idem quod Caius gloriatur. 15. Nonne mihi licet idem quod Cyrus gloriari? 16. Caium hortabor, ut omnibus vitæ officiis fungatur. 17. In te uno salus reipublicæ nititur. 18. Num homines soli carne vescuntur? 19. Ut medicina egeamus morbi gravitas efficit. 20. Multis omnes voluptatibus fraimur.

Exercise XLIII.

1. Num laude digni sunt, qui hæc fecerunt? 2. Hunc ego non reprehensione solum sed etiam poenâ dignum puto. 3. Hæc nobis indigna sunt. 4. Facere non possum, quin hæc nobis indigna esse censeam. 5. Mihi gravem poenam minatus est. 6. Hæc dixi tuâ fretus misericordiâ. 7. Non est dubium, quin te gravi poenâ sit affecturas. 8. Natura parvo contenta est. 9. Altero pede claudus fuit Agesilaus. 10. Cæcus esse, an altero pede claudus mavis? 11. Mens est prasdita motu sempiterno. 12. Dubitali non potest, quin mens sit prædita motu sempiterno. 13. Negari non potest, quin patriam auro vendiderit. 14. Non re, sed nomine, orator est. 15. Puer est astate. 16. Dignus est qui ab omnibus laudetur. 17. Non est cujusvis animi morbis mederi. 18. Negari non potest quin patriâ extorris sit. 19. Sunt qui, hæc nobis indignis esse, negent.

Exercise XLIV.

1. Macte virtute esto, Tite Manli, ac pietate in patrem et patriam! 2. Salve primus (omnium) in togâ triumphum inerte! 3. Audi tu, populus Romanus? 4. Macti in patriam pietate, cives, este! 5. Macte diligentia,

puer, esto! 6. Tu, quæ es diligentia, brevi (tempore) negotium conficies. 7. Ejus diligentia tanta est, quantum ingenium. 8. Negari non potest, quin tanta sit ejus diligentia quantum ingenium. 9. Non est dubium, quin multa de sua ætate mentitus sit, quo junior videretur. 10. Negari non potest, quin multa sit mentitus, ne ex civitate pelleretur. 11. Ut mihi succurras etiam atque etiam te rogo. 12. Erant qui negarent, me triumphum esse meritum.

Exercise XLV.

1. Rogabo, an (num) a servo vapulaverit. 2. Quid Tulliolæ meæ factum? 3. Spero fore, ut convalescat. 4. Sperabam fore, ut convalesceret. 5. Non dubito, quin futurum sit, ut ab omnibus lauderis. 6. Vulnere, quæ consanuerant, recrudescunt. 7. Vereor, ne ejus vulnera recrudescant. 8. His Vestæ; sacerdotibus non licet viro nubere. 9. Virtuti tuæ invidetur. 10. Plerique Cæsari favent. 11. Mendacibus non creditur. 12. Nihil facile persuadetur invitis. 13. Non est dubium, quin futurum sit, ut gloriæ tuæ invideatur. 14. Omnia mea ab hoste venierunt. 15. Negari non potest, quin virtuti tuæ invideatur. 16. Rogabo, utri corum a Cæsare favcatur. 17. Non modo non invidetur illi ætati, verum etiam favetur. 18. De tuâ fide mihi persuasum est. 19. Vereor, ut hæc vulnera cansanescant. 20. Quid me fiet? 21. Sunt qui credant, eum a servo vapulasse. 22. Sunt qui gloriæ tuæ invident.

Exercise XLVI.

1. Cato primus rogatus est sententiam. 2. Tu, pro tuâ taciturnitate, nihil dixisti. 3. Marcus, oblitus faciem suo cruore, urbe excessit. 4. Leges silere non debent. 5. Vereor, ne leges de his rebus sileant. 6. Hannibal, animum tacitæ curæ incensus, tacebat. 7. Tædam ne accenderis. 8. Puerum monui, ne tædam accenderet. 9. A quo rogas succensus est? 10. Quæram, a quo rogas succensus sit. 11. Caius, fulmine ictus, decessit. 12. Prædico fore, ut virgis cædaris. 13. Caius dextrum femur sagittæ ictus est. 14. Fœdus inter Romam Laviniumque urbes ictum est. 15. Negari non potest, quin lucerna a puero accensa sit. 16. Satis ambulatum est. 17. Ventum est ad oppidum. 18. Fieri non potest quin animi discrucietur. 19. Et ego et Balbus pendemus animis. 20. Caius lapide ictus esse dicitur. 21. Utrum a te an a Balbo rogas succensus?

Exercise XLVII.

1. Ad tuas epistolas venio, quas sexcentas uno tempore accepi. 2. Abeunt hirundines hibernis mensibus. 3. Nonne abeunt hirundines hibernis mensibus? 4. Mithridates uno die multos cives Romanos trueidavit. 5. Mithridates, qui uno die tot cives Romanos trueidavit, ab illo tempore annum jam tertium et vicissimum regnat. 6. Totas noctes somniamus. 7. Caius intra decimum diem dietaturæ se abdicavit. 8. Mortuus est ante me consulem. 9. Anno ante me consulem mortuus est Scipio. 10. Cato annis octoginta et tribus ipsa ante Ciceronem consulem excessit e vitâ. 11. Solis defectiones prædicuntur in multos annos. 12. Edixit, ne quis minor novem et viginti annis (annorum) exercitui præset. 13. Quâ nocte natus Alexander est, eadem Dinæ Ephesiæ templum deflagavit. 14. Certum est Caium primum Stipendium meruisse annorum decern et octo. 15. Annos tres et triginta natus excessit e vitâ. 16. Rex Archelaus quinquagesimum annum Cappadocia potiebatur. 17. Multa jam bella, triginta annos natus, gesserat. 18. An licet homini minori viginti et duobus annis natum magistratum gerere? 19. Abhinc tribus annis mortuus est. 20. Boni civis est pro patria vulnera excipere.

Exercise XLVIII.

1. Tertio anno quam cœpta oppugnari, urbs expugnata est. 2. Hamilcar, nono anno, postquam in Hispaniam venerat, occisus est. 3. Carthago septingentesimo anno, quam condita erat, deleta est. 4. Postero anno quam ex civitate expulsus erat, excessit e vitâ. 5. Cur egressus est vesperi? 6. Rogabo, cur egressus sit vesperi. 7. Ad cœnam tempore venit Caius. 8. Noctu an interdiu hoc factum esse dicitur? 9. Rogabo, interdiu an noctu hæc facta sint. 10. Paucis his annis mortuus est. 11. Postridie quam me con venit, mortuus est. 12. Postero anno quam captum Saguntum, interfectus est. 13. Nonne pugna Cannensi interfectus est? 14. Ludis Latinis profectus est. 15. Oppidum quinto mense quam oppugnari (obsideri) cœptum erat captum est. 16. Caius servum veneno neeavisse dicitur. 17. Veneno an fame servum neeavit? 18. Nonne suspendio inimicum neeavit? 19. Vereor ne Balbus servum veneno necaverit.

Exercise XLIX.

1. Multos annos Veii vixit. 2. Puer Cartilagine mortuus est (or Cartilagini). 3. Pater mihi et mater Thebis mortui sunt. 4. Cur Romam profectus est vesperi? 5. Cartilagine (Carthagini) plures annos vixi. 6. Nonne lieuit

Romæ habitare? 7. Nescio an satius fuerit populo Romano Siciliâ et Africâ contento fuisse. 8. Mumm altum pedes ducentos ædificant. 9. Oppidum abest a Cartilagine millia passuum quinque. 10. Millibus passuum quatuor a Cansare consedit. 11. Propius abest a Cæsare Caius quam a Labieno. 12. An tu propius abes a me quam Labienus? 13. Certior factus sum Cæsarem bidui a nobis distare. 14. Non est dubium, quin philosophiæ vituperatoribussatis sit responsum. 15. Nonne dignus est qui ære alieno liberetur? 16. Quanto ea Pœnis victoria stetit? 17. Ab hâc regulâ mihi non licet transversum ut aiiuit digitum discedere. 18. Sunt, qui ab eâ rogulâ ne transversum quidem digitum discedere velint.

Exercise L.

1. Homo ad intelligendum et agendum natus est. 2. Caius belli gerendi peritus est. 3. Docendo discimus. 4. Virtus etiam in hoste laudanda est. 5. Mihi spem negotii conficiendi eripuit. 6. Omnes videndi et audiendi multa cupidi sumus. 7. Aqua utilis est bibendo. 8. Demosthenes erat studiosus Piatonis audiendi. 9. Pericles peritissinius fuit regendæ civitatis. 10. Consilium capiunt urbis incendendæ. 11. Negari non potest quin discenda sit virtus. 12. Nonne gloria divitiis est anteponenda? 13. Faciendum id nobis. 14. Audiendi non sunt, qui irascendum iniimicis præcipiunt. 15. Omnibus moriendum est. 16. Oratori quid deceat, videndum est. 17. Ne cui noceamus, cavendum est. 18. Ne in Caium quidem crudeliter consulendum est.

Exercise LI.

1. Hæc evertendæ reipublicæ esse censet. 2. Utrum hæc sunt conservandæ an evertendæ reipublicæ? 3. Caius scribendis epistolis operam dat. 4. Non est dubium, quin respublica solvendo non sit. 5. Christiani est sublevandis miseris tempus impendere. 6. Iis, quibuscum vivendum est, consulamus. 7. Ex Caio quæram, num Balbus, consulendus sit. 8. Balbo a nobis consulendum est. 9. Patriæ providendum est. 10. Per te stetit, quominus Caio consuleretur. 11. Id egi, ut Romanum agrum eonservarem. 12. Tibi gratiam referre non possum. 13. Non est dubium quin gratias tibi acturus sit. 14. Ex Caio quæram, cuius causam dieturus sit. 15. Mihi gratiâ referendâ satisfecit. 16. Id egit, ut Caio gratiam referendo satisfaceret. 17. Omne animal id agit, ut se ipsum conservet. 18. Ut vincamus enitendum est. 19. Nonne iis, a quibus beneficia accepimus, gratia referenda est? 20. Caio persuasi, ut literis studeret. 21. In castra venerant, sui purgandi causâ. 22. Caium convenerant, sui purgandi causâ. 23. Erant, qui Caio consulerent.

Exercise LII.

1. Titus Manlius rure juventum egit. 2. Quum Tullius rure redierit, mittam eum ad te. 3. Quintus ruri agere vitam constituit. 4. Postridie quam rure rediit, proditionis accusatus est. 5. Militiæ idem est, qui semper fuit domi. 6. Respondit Pomponiam foris cœnare. 7. Nonne ruri vitam agere potuit? 8. Fidem illi et domi et militiæ præstiterunt. 9. Rus profectus est. 10. Non est dubium quin vesperi rus profectus sit. 11. Non est dubium quin hæc foras projecturus sit. 12. Diodorus multos domi meæ annos vixit. 13. Balbus domum meam venit. 14. Nonne mavis sine periculo domi tuæ esse, quam cum periculo alienæ. 15. Non est dubium quin fuerit virtutis et domi et militiæ spectatissimæ. 16. Negari non potest, quin domum reverti constituent. 17. Belli gerendi semper cupidus fuit. 18. Non est dubium quin gratiam a Cæsare initurus sis. 19. Balbus jam in gratiam rediit cum Caio. 20. Miseris succurrendum est. 21. Non est dubium, quin a christiano miseris succurrendum sit. 22. Non est dubium, quin invitus hæc humi projecit. 23. Romana juventus bello spedata virtutis fuit. 24. Vereor ne domum revertatur.

Exercise LIII.

1. Venientibus malis repugnemus. 2. Num etiam resistantibus parcendum est? 3. Parcendum est etiam resistantibus. 4. Mihi faventibus et a me stantibus parcendum est. 5. Non est desperandum, paucis a me stantibus. 6. Timotheus a patre acceptam gloriam, multos auxit virtutibus. 7. Caius, ex civitate expulsus, multos annos Athenis vixit. 8. Pater, filio ex civitate pulso, multos annos Cartilagine vixit (Carthagini). 9. Mendaci homini, ne verum quidem dicenti, credimus. 10. Pater, filio metuens, revertit. 11. Caius, proditionis accusatus, capitis absolutus est. 12. Cur tam prope a domo revertisti? 13. Galli Romanos a tergo adoriuntur. 14. Ariovistus a millibus passuum duobus consedit. 15. Massiliam, biennium obsessam, cepit. 16. Urbe biennium obsessâ, fœdus ictum est. 17. Nonne hæc a nobis faciunt. 18. Scipio confestim a prælio ad mare rediit. 19. Nonne Galli a nobis sentiunt? 20. Prope apuero literis studuit.

Exercise LIV.

1. Conon muros a Lysandro dirutos reficiendos curat. 2. Epaminondam pecuniâ corrumpendum suscepit. 3. Quanti Balbum corrumpendum suscipies? 4. Pontem faciendum conduxerat. 5. Harpago Cyrum occidendum tradidit. 6. Carvilius consul ædem Fortunæ faciendam locaverat. 7. Ex Caio quæram, num pontem reficiendum conduxerit. 8. Pueris sententias ediscendas damus. 9. Romam profectus est, filium ære alieno liberaturus. 10. Facere non possum, quin te auro corruptum censeam. 11. Beneficia a Caio accepta oblitus, crudeliter in cum consuluit. 12. Negat properato opus esse. 13. Sunt qui domum reverterint.

Exercise LV.

1. Naturâ repugnante, frustra eniteris. 2. Pythagoras, Tarquino Superbo regnante, in Italiam venit. 3. Dione Syracusis interfecto, Dionysius urbe potitus est. 4. Æneas, Trojâ a Græcis captâ in Italiam venit. 5. Servus, rogo succenso, ad domini pedes se projecit. 6. Romanorum exercitu non expectato, Veios redierunt. 7. Nobis non sentientibus, domum revertit. 8. Vix inhiberi poterant, quin te inauditum capitis damnarent. 9. Me non salutato, abiit. 10. Caio auctore, Balbus furere se simulavit. 11. Vereor, ut Balbi consilium perspectum habeam. 12. Post patrem expulsus, filius mortuus est. 13. Se opus absolutum habere simulat. 14. Quod opus me effecturum promisi, id absolutum jam habeo. 15. Post Massiliam expugnatam, fœdus ictum est. 16. An homo ad vinum bibendum natus est? 17. E gravi morbo, aquâ bibendâ convaluisti. 18. Caium de exercitu actum esse clamantem audivi. 19. Num virtus difficilis inventu est? 20. Quod optimum factu videbitur, facies. 21. Cur te is perditum. 22. Delphos consultum quid faciendum esset miserunt.

Exercise LVI.

1. Mei pars animus est. 2. Melior pars tui est immortalis. 3. Nemo nostrûm dubitet, quin virtutis legibus parere expediat. 4. Cui vertrûm creditur? 5. Multa nobis male accidunt nostrâ ipsorum culpâ. 6. Multa mihi mala acciderunt meâ ipsius culpâ. 7. Nonne multa nobis mala accidunt nostrâ ipsorum culpa? 8. Omnes sibimet ipsis favent. 9. Fieri potest ut hæc nobis mala acciderint nostrâ ipsorum culpâ? 10. Negari non potest, quin nostri pars animus sit. 11. Caium orabo, ut causam meam tueatur. 12. Nonne sibi imperare, debuit? 13. Non est cujusvis hominis sibimet ipsi imperare. 14. Sibi ipsi inimicus est. 15. Negari non potest quin sibimet ipsi inimicus sit. 16. Justitia propter sese colenda est. 17. Artabazum orabant, ut causam ipsorum tueretur. 18. Rex a suis appellatus est (appellabatur). 19. Huic contigit ut patriam in libertatem vindicaret. 20. Vereor, ut patriam in libertatem vindicare possit. 21. Rogaverunt, ut omnia sua secum portare liceret. 22. Sunt qui sibimet ipsis faveant. 23. Et me pueri et inter se amant.

Exercise LVII.

1. Et patrem et matrem neeavit; ilium veneno, liane fame. 2. Quid obstat, quominus initium a se faciat? 3. Ea demum est vera sapientia, sibi imperare. 4. Quæ vera sapientia sit, sapientes soli sciunt. 5. Caiumne nosti? 6. Rogabo, quæ vera sit sapientia. 7. Quanti est æstimanda ista civitas, ex quâ be ni sapientesque pulsi sunt? 8. Dubito utrum hæc vera felicitas sit necne. 9. Caium con veni; negat se hominem vidisse. 10. Ne mihi libertatem ademeris. 11. Plato ille mihi omnem timorem mortis exemit. 12. Ut nosmet ipsos noscamus, admonet Apollo. 13. Non cujusvis est se ipsum nosse. 14. Ea be na, quæ adimi possunt, non sunt vera be na. 15. Filio liberato, omnem mihi curam exemit. 16. A be no illo quidem viro, sed tamen harum rerum imperito laudatus sum. 17. Christiani post mortem beata vitâ eâque sempiternâ fruentur. 18. Literis, nec iis vulgaribus semper studuit. 19. Sunt qui negent, pueros inter se amare.

Exercise LVIII.

1. Quos amamus, eosdem beatos esse volumus. 2. Qui aliis imperai, idem sibi imperare discat. 3. An istie mendacibus creditor? 4. Qui istinc veniunt, ii te esse superbum dicunt. 5. Christianum esse superbum dedecet. 6. Jam istuc profectus eram. 7. Illud ipsum mihi, te vivo, nunquam accidisset. 8. Christiano esse superbo non licet. 9. Prœlium ne commiseris; *or, noli, &c.* 10. Vereor, ut Romani cum Gallis prœlium committere velint. 11. Negari non potest, quin propter sese justitia colenda sit. 12. Restat, ut cum Gallis prœlium committam. 13. Scquitur, ut se ipsum nosse difficile sit. 14. Scio istic te esse sapientem et videri. 15. Tantum bellum susceptum est, quantum Roma nunquam antea viderat.

Exercise LIX.

1. An quisquam potest tempestates moderari? 2. Vide ne cui temere irascaris. 3. Vide ne quid temere facias. 4. An quisquam vestrûm tempestates moderari potest? 5. Vix quisquam sibi imperare potest. 6. Suos quisque

debet tueri 7. Num quis pro patriâ sanguinem profundere dubitabit 8. Hoc cuivis accidere potuit. 9. An quidquam me deterrabit, quominus quodlibet adeam periculum pro patriâ et parentibus? 10. Nonne quidvis Balbo satis est? 11. Fortior est quam quisquam Gallorum. 12. Si quis amici causâ fidem fallit, peccat. 13. An tu credis quemvis Romanum fortiorem esse quam quenquam Gallorum? 14. Dicere hic quidvis licet. 15. Quæquæ sunt in omni mundo, hominum sunt. 16. Alii gloria; serviunt, alii pecuniaæ. 17. Quî fit, ut hoc neciatis? 18. Quid? nonne id intelligunt omnes? 19. Sunt, qui cuilibet credant.

Exercise LX.

1. Quid obstat, quominus decimum quemque ex civitate pellamus? 2. Aliquantum temporis ludendo amisimus. 3. Negant se unquam morituros esse. 4. Omnes aliquando moriemur. 5. Optimus quisque sequissimo animo moritur. 6. Interim quidam Octavius domi meæ me convenit. 7. Interea nemo vestrûm me convenit. 8. Nemo est, quin interdum fallatur. 9. Plerique nonnunquam, interdum decipimur omnes. 10. Uter est sapientior, Caius an Balbus? 11. Ecquis mendacibus credit? 12. Major quidam timor interea milites incessit. 13. Audio in urbe majorem quendam timorem esse. 14. Si quando (*or*, unquam) domum redieris, hæc intelliges. 15. Ecquando (tu) ab aliquo hoc audivisti? 16. Si quo (aliquo) proficisceris, redeas vesperi. 17. Num alio profecturus es? 18. Aliquantum temporis rogandis amicis perditum est. 19. Alii in alia incumbunt. 20. Non est tantarum virium virtus, ut se ipsa tueatur. 21. Numquid duas habetis patrias? 22. Fac sciam, ecquando te visurus sim. 23. Erant, qui duas liaberent patrias. 24. Ecquando te rationem factorum tuorum redditurum putasti?

Exercise LXI.

1. Ea fama crebrior quam certior erat. 2. Ut quisque est vir optimus, ita æquissimo animo morietur. 3. Caius est sapientior quam ut a servo decipiatur. 4. Occultissima quæque pericula difficillime vitantur. 5. Quanto occultius est periculum, tanto difficilium vitatur. 6. Ut quisque est vir iracundissimus, ita difficillime sibi imperat. 7. Iratior est, quam ut sibi imperare possit. 8. Vel iniquissimam pacem justissimo bello antefero. 9. Saguntum civitas longe opulentissima fuit. 10. Quid mihi faciendum videatur, quam brevissime dicam. 11. Vel minima sentiunt. 12. Liberam colunt, quam eandem Proserpinam vocant. 13. Enitar, ut quam plurimis prosim. 14. Quam longissimum (potui) iter confeci. 15. Quam maximâ (potui) curâ rem confeci. 16. In rebus gravioribus consulto opus est. 17. Senectus est natura loquacior. 18. Aliquanto plus auri nos amisimus quam vos. 19. Constat, solem multis partibus majorem esse quam terrain. 20. Tanta est inter eos, quanta maxima potest esse morum distantia.

Exercise LXII.

1. Jumddudum cupio tibi istam eximere curam. 2. Jam pridem cupio Caium convenire. 3. Quum Caium convenero, domum proficiscar. 4. Ad unum omnes a Gallis trucidati sunt. 5. Militibus ad unum occisis, Romam ipse rediit. 6. Massiliâ per vim expugnatâ, domum rediit. 7. Aveo, Massiliâ captâ, de Gallis triumphare. 8. Bis terque virgis cæsus est. 9. Bis terve ad summum virgis æsus est. 10. Non est dubium, quin Caius ad Balbum nihil sit. 11. Tempus deest ad istud negotium conficiendum. 12. Mihi ignoscas velim. 13. Caius ad summam senectutem addiscebatur aliquid quotidie. 14. Ad extremum omnes tacuerunt. 15. Caio gratias agere gestio. 16. Negari non potest, quin mors requies laborum sit. 17. Nonne pueris sententias ediscendas damus? 18. Pueris, quam longissimas potest sententias ad verbum ediscendas dat. 19. Nihil aliud quam clamant, de Cæsaris exercitu actum esse. 20. Tanta fuit ejus industria, ut quotidie aliquid addidicerit.

Exercise LXIII.

1. Quid neget convivium parari? 2. Nemo est quin convivium parari velit. 3. Putares convivium parari. 4. Quid ego facerem? convivium diu parabatur. 5. Hic ait convivium parari: ille negat. 6. Pueros fidibus docuit. 7. Convivium ne paraveris. 8. Longum est, omnia mala, quæ nobis nostra ipsorum culpâ acciderunt, narrare. 9. Frater, be nâ tuâ veniâ, dixerim, ista sententia ssepissime obest. 10. Num et illis venia danda est? 11. Negari non potest, quin bis terque delicti veniam petierint. 12. Fortuna hoc viderit, quum fieri possit, ut ratione et Consilio non utamur. 13. Memini eos Caium de moribus reum facere. 14. Vix crediderim hæc; inter se contraria esse. 15. Edixerunt, ne quis inauditus capitis damnaretur. 16. Justitia est erga deos pietas. 17. Nonne satius fuit ista patrem non celare. 18. Nihil aliud quam pauperibus illudunt. 19. Sunt qui vel minima sentiant. 20. Nullum proelium timueris.

Exercise LXIV.

1. Si amitti vita beata potest, beata esse non potest. 2. Qui amicum non defendit, si potest, peccat. 3. Si fato fiunt omnia, nihil nos, ut cautiores simus, admonere potest. 4. Peleus si audiret, manus tolleret. 5. Peleus, si audiret, manus tolleret. 6. Si quis hoc faceret, magnam a rege gratiam iniret. 7. Si quis hoc fecisset, magnam a rege gratiam iniisset. 8. Hoc ne Cæsar quidem facere potuisset, nedem (ut) tu possis. 9. Admonendus est puer, quo se cautiozem præbeat. 10. Doctissimus quisque intelligit, eandem esse singulorū et omnium utilitatem. 11. Vix crediderim eum singulis, nedum universis, parem esse. 12. Si universis par es, facile singulos vices. 13. Si Fabius, verbi causâ, oriente Caniculâ natus est, is in mari non morietur. 14. Impar singulis est, ne dicam universis, 15. Singulis par est, non dico universis. 16. Nemo pictor hoc dixerit. 17. Scito me hæc nihil temere. 18. Erant, qui hæc nihil timerent.

Exercise LXV.

1. Si me roges, qua; sit natura deorum, nihil fortasse respondeam. 2. Si res ita se habeat, gaudeam. 3. Si nihil in nostra sit potestate, abeamus. 4. Si mansissent, potestatem sui fecisset, *or* facturus esset. 5. Si mihi omnia mea mecum portare liceat, decedam. 6. Si hoc non verum est, sequitur ut falsum sit. 7. Vereor ut hoc verum sit. 8. Perierat, si potestatem sui fecisset. 9. Eloquentiæ studendum est, etsi eâ quidam perverse utuntur. 10. Nihil in nostrâ erat (448) potestate, si res ita se haberet. 11. Stoici negant, quemquam esse divinum, nisi sapientem. 12. Quis neget, occiditissimas quasque incidias difficillime vitari? 13. Meum ego inimicum plus diligo, quam tuo tu amico invides. 14. Caius fortior est, quam prudentior. 15. Haud scio an quicquam (*or* nihil) amicitiam melius homini sit a diis immortalibus datum. 16. Etiam si hæc inter se contraria sunt, tamen utendum est. 17. Quis neget, hæc nostrâ interesse? 18. Etiam si res ita se haberet, tamen hoc nefas esset dictu. 19. Haud scio an hæc in nostrâ sint potestate. 20. Si hoc verum sit, gaudebo; sin minus, æquo animo ferendum est. 21. Id ipsum ita justum est, si est voluntarium. 22. Sanguis pro patriâ profundendus fuit, nisi tu accurrisses (447).

Exercise LXVI.

1. Negavit, si amitti vita beata posset, beatam esse posse. 2. Jamdiu mihi, nesoio quid conturbatus, videtur. 3. Quis neget alios alio ferri? 4. Respondit, Peleum, si audivisset, manus sublaturum fuisse. 5. Respondit, sibi nullam cum his amicitiam esse posse, si in Galliâ manerent. 6. Certum est, si quis hoc fecisset, magnam a rege gratiam initurum fuisse. 7. Certum est, si quis hoc faciat, magnam a rege gratiam initurum esse. 8. Si quis hoc fecerit, de civitate bene meritus fuerit. 9. Vereor ne nemini esse medio liceat. 10. Vereor, ut T. Ampii sermonem te celaverit. 11. Quid optimum factu id ipse videris. 12. Beneficiorum, quæ in me contulisti plurima, ut me memorem præstem, enitar. 13. Negant eandem utilitatis, quam honestatis, esse regulam. 14. Triplici acie instructâ, cum Mardonio confixit. 15. Instructâ acie, apud Genevam cum Gallis confligit. 16. Erant, qui manus tolle- rent. 17. Si quid promiserit, servabit. 18. Respondit, se, si quid promississet effecturum esse.

Exercise LXVII.

1. Nonne omnibus moriendum est? 2. Clamavit, "se pro patria sanguinem profundere paratum esse: nonne omnibus moriendum (esse)? nonne mortem honestam vitæ turpi anteponendam (esse)?" 3. Prope omnes Balbum convenerunt; "fidem præstaret; negotium, quod se confecturum promississet, conficeret." 4. "Quid hoc rei est," inquit, "tribuni? Appii Herdonii ductu rempublicam eversuri estis?" 5. P. Velerius ad tribunos venit, clamans, "Quid hoc rei esse? Appii Herdonii ductu rempublicam eversuros esse?" 6. Clamavit, "se vocare Quirites ad arma; ausurum se in tribunis, quod princeps familiæ suæ ausus in regibus esset." 7. Quid ego facerem? omnes clamabant, de exercitu actum esse. 8. Populo Romano non eadem domi fortuna, qua; militiæ fuit. 9. Balbus meus plus quam alius quisquam apud me valet. 10. Socrates, apud Platonem, negat animum mortalem esse.

Exercise LXVIII.

1. Catilina docet, se manlium pramisisse ad earn multitudinem, quam ad capienda arma paraverat, *or* paravisset. 2. Eos monent, ut ex omnibus insulis, qua; sunt (*or* sint) inter Italiani et Africam, decedant. 3. Pontem in Istro flumine faciendum conduxerat. 4. Respondit, consuetudinem, quæ altera est (*or* esset) natura, a nobis stare. 5. Abeant per me licet. 6. Respondit se fluctus timere, qui tanti essent (*or* erant) quantos nunquam antea vidisset (*or* viderat). 7. Respondit, te, quæ tua sit (*or* est) temperantia, jam valere. 8. Dixit se primum id iter confecisse. 9. Clamant, "Cur hæc rogari? quem adeo potentem esse, ut omnia, quæ velit, efficere possit?"

Exercise LXIX.

1. Tene hoc ferre posse! 2. Tene hoc dicere! 3. Dixit non multa nos discere oportere, sed multum. 4. Clamabant, "an quemquam hoc ferre posse? an nunquam eos adspecturam (esse) quin patriæ proditores appellarci? disceret liguæ imperare." 5. Yereor ne nemo eum rei capitalis reum faciat. 6. Dicunt, Caium ambitus accusatum esse, id quod non facile adducar, ut credam. 7. Negat, se, quas literas ad eum dedi, accepisse. 8. Quis neget, quin christiani sit fidem præstare? 9. Quis neget, quin sapientis sit semper ob oculos mortem habere? 10. Responderunt, se epistolam per servum misisse. 11. Respondent, oppidum, de quo agitur, ducenta millia passuum a Româ abesse. 12. Perieram, nisi tu succurrisses. 13. Omnes clamabant, "Cur ita morari? (moraretur) præstaret quod promisisset."

Exercise LXX.

1. Diogenes projici se (post mortem) jussit inhumatum. Tum amici: "Volucrisne et feris?" "Minime vero," inquit, "sed bacillum propter (prope) me, quo abigam ponitote." 2. Sunt qui putent, Caium simulare. 3. Erant qui putarent, Caium simulare. 4. Sunt, qui negent, eandem utilitatis, quam honestatis esse regulam. 5. Sunt qui putent, Balbum de nobis bene esse meritum. 6. Reperiuntur qui negent, virtutem esse colendam. 7. Incredibile est quam me vitæ tædeat. 8. Mare, quem oceanum appellatis, trajiciendum est. 9. Sunt, qui putent, id quod habeamus optimum, perditum iri. 10. Clamant, nos, quod habeamus optimum, amissuros esse. 11. Nihil est, quod festinemus. 12. Nihil habeo, quod te incusem. 13. Est quod gaudeas, te hæc patrem celavisse. 14. Vix reperies, qui hæc credat. 15. Non oommittam, ut mihi defuisse videar. 16. In eo fuit, ut interficeretur. 17. Utrum te horum alicujus qui auro, qui argento, qui gemmis abundant, an C. Fabricii, qui nihil eorum habuit, similem esse mavis? 18. Quotusquisque est, qui mortem ab oculos semper habeat?

Exercise LXXI.

1. Videndum est ut eâ liberalitate utamur, quæ prosit amicis, noceat nemini. 2. Non est dubium, quin Galli foitiores sint, quam qui uno prælio vinci possint. 3. Plures sunt quam qui numerari possint. 4. Illi sempiterni ignes, quas stellas vocamus, plures sunt, quam qui numerari possint. 5. Idoneus est, quem in amicitiam recipias. 6. Nilhi tanti est, quo fidem et libertatem vendamus. 7. Nemo tantus esse potest, qui nunquam amicorum officiis indigeat. 8. Beneficia, quæ plurima in me contulisti, majora sunt, quam quibus gratiam referre possim. 9. Non is sum, qui casu factum esse hunc mundum, quæque in eo sint omnia, putem. 10. Sunt qui credant, nescio quo casu factum esse hunc pulcherrimum mundum, quæque in eo sint omnia. 11. Quis ego sum, cui omnes consulant? 12. Quis neget, liane vitam breviorē esse, quam quæ omnis liominum vita esse possit? 13. Tu es unus, in quo nitatur civitatis salus. 14. Catone mortuo, Cicero unus fuisset, in quo niteretur civitatis salus. 15. Non is sum, qui hoc negem.

Exercise LXXII.

1. Quæ quum ita sint, ex urbe excedere nolim. 2. Cæsar quum Gollos vicisset, Romam rediit. 3. Seimus quam nullæ sint liominum vires. 4. Quis, quum videat hoc, tibi non illuserit? 5. Phoeion, cum ditissimus esse posset, perpetuo pauper fuit. 6. Nonne plures anni sunt, quum Caius in ære tuo est? 7. Estne quisquam, qui cum Balbo conferri possit? 8. Preclare facis, quum puerum diligis. 9. Quum alteram ajo, nego alteram. 10. Multi reperiuntur, qui alios laudent, ut ab iis ipsi laudentur. 11. Si Gallos vicisses, de Victoriâ tibi gratulatus essem. 12. Dicit se, si Gallos vicissem, mihi de Victoriâ gratulationem fuisse. 13. Gratulor tibi, quod convaluisti. 14. An quisquam libenter male audit? 15. Tacebo, (silebo) non quod liomini credam, sed quia meâ nihil interest. 16. Clamabant, "cur hoc suadere (suaderet)? an ab honestatis regulâ licere transversum digitum discedere?" 17. Rogabant, "nonne Caius quam Labienus a Româ propius abesset?" 18. Respondent, iis consulendum esse, quibuscum sit vivendum.

Exercise LXXIII.

1. Caium, tanquam consul esset, salutaverant. 2. Multi, ne dieam omnes, Caium salutaverant, quasi consul esset. 3. Utinam tu consul esses! 4. Utinam ilio prælio interfuissem! 5. Ulinam suspicionem vitare potuissem! 6. Dummodo fides servetur, cetera omnia non flocci facio. 7. Dummodo ne fidem fallas, cetera omnia non hujas facio. 8. Utinam epistola scripta non esset! 9. Sic vive cum hominibus, tanquam dii immortales te videant. 10. Ita cum amicis loquere, quasi omnes te audiant. 11. Omnes me conveniunt, quasi vero meum sit omnibus succurrere. 12. Utinam ipse Varro incumbat in causam! 13. Forsitan quispiam dixerit, hæc minora esse quam quæ nudis oculis cerni possint. 14. Quotusquisque est, qui in alienam causam ineumbat!

Exercise LXXIV.

1. Antequam Caium convencro, urbe non excedani. 2. Balbum ante conveni, quam profectus sum. 3. Respondit, se Caium convenisse, ante quam proficisceretur. 4. Non potest jucunde vivi, nisi secundum naturam vivatur. 5. Natura duce, errari non potest. 6. Præter expectationem, Prætor secundum Caium decrevit. 7. Clamant, "nonne occultissima quæque pericula difficillime vitari?" 8. Hostes ante degrediamur, quam Galli iis auxilio venire possint. 9. Caius, secundum fratrem, plurima in me beneficia contulit. 10. Quis neget, Prætorem secundum te decrevisse? 11. Quæ cum ita sint, non dubito quin Prætor secundum te decretaras sit. 12. Quæ cum ita sint, mundum sapiente aliquâ mente administrare necesse est. 13. Virtus necesse est vitium oderit. 14. Non is sum, qui negem, inter se contraria esse virtutem et vitium. 15. Nisi Caio credidissem, nunquam mei potestatem fecissem. 16. Quis est qui hoc neget?

Exercise LXXV.

1. Quoad fuit in urbe, ejus consiliis obstiti. 2. Homines, dum docent, discunt. 3. Quis neget, homines, dum doceant, discere? 4. Simul ac negotium confectum erit, Caium conveniam. 5. Quum primum negotium ex sententiâ confectum est, Caium convenit. 6. Mane, donec Caius redierit. 7. Fac sciam, ubi terrarum sis. 8. Eo amentia nunc ventum est, ut, omnibus sibi ipsis consulentibus, nemo patria prospiciat. 9. Sapientis est, quoad vivit, virtutem omnibus rebus antepone. 10. Hue accedebat, ut altero pede claudus esset. 11. Quotusquisque est, qui patriæ prospiciat! 12. Non is sum, qui negem, patriæ prospiciendum esse. 13. Atheniensibus persuasit, ut obviam irent hostibus. 14. Romæ exspecta, donec convalescas. 15. Negotium est difficilius quam quod a quovis confici possit, *or* Negotium, &c. ab ullo homine, &c. 16. Non cujusvis est tantum negotium paucis diebus (intra paucos dies) conficere. 17. Inter ludendum multa diseimus. 18. An aliquo Græco magistro nobis opus est, qui nos fidibus doceat? 19. Neque rogemus res turpes, nec faciamus rogati. 20. Respondit hostibus obviam eundum esse.

Exercise LXXVI.

1. Scito me hominem ne de facie quidem nosse. 2. Te negotium ex tuâ sententiâ confecisse, vehementer lætor. 3. Te de Gallio triumphavisse, gaudeo. 4. Romæ manebo, donec ne refecero. 5. Respondit se, donec se refecerit (*or* refecisset), Romæ mansurum esse. 6. Româ non excedam, antequam me conficiam. 7. Caius poetas maximos laudat, neque intelligit. 8. Bonus esse, ut non videar, malo, quam videri, ut non sim. 9. Sapiens esse mavis, ut non videaris, an ut non sis, videri? 10. Non metuebam, ne quis civium perditorum mortem doleret. 11. Nemo unquam plus unici filii mortem, quam ille patris sui doluit. 12. Quid ego nunc lugeam vitam liominum? 13. Qua; cum ita sint, quid est quod mortem perditorum civium lugeamus? 14. Quotusquisque est, qui Caii mortem lugeat? 15. Hostes de improvviso aggressi, fugaverunt. 16. Ita fecit, ut de industria factum esse videretur.

Exercise LXXVII.

1. Tiberius obiit decimo septimo Kalendarum Aprilis. (XVII. Cai. Aprii). 2. Nero natus est decimo octavo Kalendas Januarias. (XVIII. Kal. Januarias.) 3. Caius natus est Idibus Octobribus. 4. Balbus obiit pridie Idus Sextiles. 5. Vitellius natus est octavo Kalendas Octobres; vel, ut quidam, septimo Idus Septembris. 6. Consul comitia in ante diem duodecimum Kalendas Sextiles edixit. 7. Credo comitia in ante diem quintum Idus Apriles edictum iri. 8. Nega me illi iratum futurum, si ad mea comitia non venerit. 9. Hic commorari cogor, donec me reficiam; nam et corpus et vires amisi. 10. Sunt qui putent, comitia in ante dies septimum et sextum Idus Quintiles, edictum iri. 11. Domi suæ est, quum mecum esse debeat. 12. Pauperrimus est, quum ditissimus esse posset. 13. Rus abiit, quum in rem incumbere debeat. 14. Tantum abest ut te laudem, ut vix mihi temperare possim, quin te patriæ proditorem appellem. 15. Tantum abest ut cuilibet credam tibi vix credo (*or* ut tibi vix credam). 16. Tantum abfuit, ut malo audirem, ut omnes me laudarent. 17. Erant qui riderent.

Exercise LXXVIII.

1. Hoc equidem volui, cui si Pompejus non invidisset, respublica nunc salva esset. 2. Philosophia docet mundum moveri; quod si veruni est, et nos moveamur necesse est. 3. Quis neget quin hoc e re meâ sit? 4. Dii pro eo mihi ac mereor gratiam referent. 5. Nonne certum est, deos pro eo tibi ac mereris gratiam esse relatores. 6. Te ex capite laborare doleo. 7. Hoc si fecisses, te ex animo laudavissem. 8. Solem præ jaculorum multitudine videre non poteritis. 9. Caius, e viâ languens, a servo interfectus est. 10. Responderunt, se nos recipere velie.

11. Nonne respondit, se nos recipere nolle? 12. Noli putare animum mortalem esse. 13. Cura ut ex meâ sententiâ negotium conficias. 14. Noli putare quemque sibi imperare posse. 15. Cura ut mihi quam celerrime subvenias. 16. Quis neget, hæc e republicâ esse? 17. Præ dolore loqui non possum. 18. Noli hoc mihi vitio vertere. 19. Cave festines. 20. Cave credas properato opus esse; quod si credis, de nobis actum est. 21. Luna, quum est e regione solis, deficit. 22. Nonne mihi pro re natâ, quid faciendum sit, constituere licet? 23. Boni civis est rempublicam pro virili parte tueri. 24. Beneficia, quorum, si in me contuleris, memorem me præstabo. 25. Cibum in mensâ positum edere licet. 26. Negat se caseum in mensâ positum esurum esse. 27. Quod pro re natâ optimum factu videbitur, faciam. 28. Erant, qui præ dolore loqui non possent.

Exercise LXXIX.

1. In sestertio tricies splendide se gessit. 2. In sestertio vicies splendidius se gessit, quam Caius, qui sestertium centies a patre acceperat. 3. Caius, Bruti libertus, plus quindecim sestertia reliquit. 4. Tene, in sestertio centies, tam sordide vivere! 5. Caius, ab Syracusis oriundus, dono misit Bruto sestertium bis. 6. Nono Kalendas Decembres Balbus mihi viginti sestertia dono misit. 7. Illis terna sestertia dedit. 8. Ex hâc hæreditate Atticus circiter centies sestertium accepit.

Exercise LXXX.

1. Caius, Balbi libertus, hæres ejus ex semisse factus est. 2. Caium quendam, a Cartilagine oriundum, hæredem fecit ex septunce; ex quâ liæreditate, opinor, circiter sestertium sexies accipief. 3. Libertus Bruti, qui tertio Nonas Sextiles Romæ obiit, prope sestertium quinquagies et vicies reliquit; cujus hæres ex semisse Caius factus esse putatur. 4. Dodrantibus usuris grandem pecuniam apud Balbum collocasse dicitur.

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Contents.

Temple Bar.

decorative feature

Temple Bar *proper* is an accumulation of rubbish obstructing the Strand and Fleet Street, raked together at a period too recent to make the barrier venerable, yet still remote enough to invest it with an uninteresting antiquity. We sometimes be ast here in England of the contrast which Londoners present to the Parisians, who barricade the streets every few years, and cover them with the blood of revolution. But so long as this public nuisance of Temple Bar remains, it is but an empty be ast by which London claims freedom from barricades. It is certainly some time since it was stained with any other blood than that of the poor horses who have smashed their knees against it; but there was a time when it must have had something the appearance of a shambles or a butcher's shop, for all along its cornice they used to string up the amputated heads, and mangled fragments of traitors, who had been hanged, drawn, and quartered, for disbelieving in the divine right of kings. Nowadays, the driver of an omnibus runs a strong chance of knocking off his own head against the narrow arch, but in the days of yore, he had an opportunity of recognising the features of some decapitated chum, grinning down upon

his Hackney-coach as a salutary warning against political restlessness. Temple Bar is daily the centre of a street "block," and the occasion of it too; and is the focus of a wrangle of oaths and epithets, such as the British cabman and coster alone are masters of. Every now and then, I believe it stands like a sort of Tower of Babel in the midst of a shindy got up under royal and municipal patronage. I fancy it occurs on the occasion of a fresh accession to the throne, and is arranged according to something like the following official programme. The new monarch has a lot of horses put to the state carriage at Buckingham Palace, and the Lord Mayor has a lot of horses put to another state carriage at the Mansion House Mews, and then they each drive behind a lot of trumpeters and other disturbers of the public peace to Temple Bar, having previously sent on a relay of beadles to shut the dusty old doors, which are probably greased and painted for the occasion. The horses in the royal carriage rub their noses against the Strand side of the door, and the horses in the Lord Mayor's carriage rub *their* noses against the Fleet Street side of the door; and somebody in the king's name bawls out "Gate!" like a belated traveller at a toll bar. The Lord Mayor sends somebody to call out "Comin' d'rectly Sir!" from the City side, and the gates are opened, and the Monarch smiles at the Mayor, and the Mayor kneels to the Monarch, and hands his sovereign a key about the size of a fire shovel or a pick axe, after which the sovereign very prudently tells him to keep it himself, as it couldn't be in better hands, whereupon they all trot off to dine together in the City. Now, all this is a very pretty and comfortable little arrangement, but it might be carried out quite as well without Temple Bar. The royal and civic flirtation could be carried on as efficiently, and the great people could dine as sumptuously without that cumbrous adjunct. At all other times, Temple Bar is chiefly employed as an aggravation to cabmen, and an incentive to profane swearing on the part of the steerers of our street traffic. On moral as well as municipal grounds, therefore, we would contend for its removal.

Temple Bar is regarded in the light of a line of demarcation. A city policeman would no more dream of going into the Strand, if the whole street were in flames, than he would dream of being anywhere near when wanted. And a Scotland Yard officer would no more think of entering Fleet Street, than he would think of shaving off his newly-grown beard, or of forgetting to call at the area railings for the cook's cold meat. The three or four feet of space below the arch of Temple Bar must be perfectly virgin soil: it is under no jurisdiction whatever. So that the next time there is a fight for the championship, the belligerents had better fight it out under the arch of Temple Bar, if they can only get elbow-room sufficient to decide who is to wear the belt, instead of resorting to one of those mysterious spots where half a dozen counties tie themselves into a knot, to which the heroes of the ring are wont to repair. Or possibly they might get permission to adjust the knotty point in the little dirty-windowed room upstairs, over the arch. I have often looked up at that room and wondered who lives there. Does any one ever go into it? Does the postman ever call? Do the milkman or the potboy ever intrude upon the precincts? Evidently the hawker of wash-leather is not permitted to approach the sanctum, for the windows have not been cleaned within the memory of man. But talk of solitude in crowds! What sublimity of solitude must *he* enjoy who stands alone within that room. Beneath his feet there rolls the traffic of the world. The modern Babylon lays its treasures at his feet.

Gulliver, no doubt, considered himself a mighty being when he stood amongst the dwarfs of Lilliput and watched the regiments of Mannikins as they trooped and filed beneath his ample stride. But he was nothing to the Colossus who stands in the room in Temple Bar, while the human race creeps under his huge legs and peeps about to find itself an inglorious grave. His two sprawled limbs form the lintel and the doorposts of the gateway of the commerce of the earth, the banks between which the tide of traffic flows. The merchandise of nations; funerals with their black plumes nodding on their way to tombs; wedding *cortêges* flaunting to the altar; public processions, all pass beneath the man in Temple Bar. His toe is close to the cockade of the Prime Minister or the bag-wig of the Lord Chancellor as they go towards the tureens of turtle at the Guildhall. Like Hildebrand, the haughty Pope, he might almost kick off the Monarch's crown as she goes to open a new bridge or smile across a city viaduct. Temple Bar *proper* probably derives its name from the simple fact that it is a bar to the Temple; and it is this fact which reminds us that there are other temple bars, by which many men and women are kept from the temples and the sanctuaries of public worship; and if we have seemed to plead' for the demolition of Temple Bar because it impedes the commercial traffic of our streets, we would plead for the abolition of those other bars because they impede the spiritual traffic of the Church. So that there are Temple Bars *improper*, which need carting away as much or more than the old eyesore in the Strand. There are Temple Bars which assume all manner of shapes. Sometimes they take the appearance of a man; sometimes of a building; sometimes of a dress; sometimes of a dogma; sometimes of a habit; sometimes of a prejudice; sometimes of a whim. There has lately been a very obtrusive Temple Bar set up in the old city of Exeter, which took the appearance of a man, or rather, of an old woman, in the person of Bishop Trower. This dreary old party set up as a Temple Bar to keep the Head-Master of Rugby from being Bishop of Exeter. But Trower is suppressed more easily than the barricade in Fleet Street, and the wearer of the mantle of Arnold is already conquering bigotry through the diocese, and blazing on the chapter something of the light by which he taught the minds, and something of the goodness by which he won the hearts of Rugby schoolboys.

I hope you will not deem it a fraudulent application of our topic to use Temple Bar as the key-word for those hindrances which lie in the way of many of the workmen of this land attending worship in our churches. If it be a fraud, it is, I trust, a "*pious* fraud," and one you won't resent. There was a man who used to take up his stand beside a dead-wall in one of the London suburbs, and stick a placard across his stomach with the word "blind" conspicuously written on it. A dog used to accompany him, and stand by his side, with a tin in his mouth to receive the donations of compassionate passers-by. One day a gentleman, who had given the beggar a good deal of money at one time and another, saw him stoop down and take the tin from the dog's neck and start off homeward, leading the dog behind him by a chain. "You rascal!" cried the gentleman, pointing to the placard, which the man had now tucked under his arm, "you are not blind." "No, sir," said the knave, with a stare of meek surprise, "I am not blind, *but the dog is!*" Now I hope it is not an equivocation quite as barefaced as this by which I use this topic, Temple Bar, as the text of a tirade against the anti-church propensities of working men. And I hope that you will tolerate a little plain speaking for a minute or two about these propensities, with a view to the removal of the impediment.

There are some men who have never been inside a church or chapel since they went there to be married. It seems as though they had never forgiven the minister for aiding and abetting in their union, and were determined to have no more to do with him. If the man cannot look upon his wife without her sad or bruised face reproaching him with the oath which his intemperance has broken, one can almost understand how the association should be an unpleasant one. But there is time, by sobriety and general reformation, to change the reminiscence of the wedding day into a blythe and happy one, and so associate the church as the starting post of a career of blessing.

We have seen in the case of that orthodox old fossil, Bishop Trower, how Temple Bar may take a human shape and be a nuisance. We have also seen in the case of the veritable Temple Bar, between Fleet Street and the Strand, how it may take the form of a building and still be a nuisance. But this is not the only brick-and-mortar Temple Bar of which we have to complain, and for whose removal we contend. In the regions of the aristocracy, along Pall Mall and Waterloo Place, Temple Bar is a handsome edifice, with large windows, and polished granite pillars, and carved capitals, and a red-coated beadle, who seems part of the architect's plan; and the whole arrangement is called a club. There may be seen the backs of bald heads, set off by a background of newspaper or periodical, as heathenish M.P.'s absorb the Sunday, amidst port and politics, and alternate the after-dinner interval with naps and newspapers. And coming further east, or cutting across the bridges into this happy valley, where you and I live, called Lambeth, we find that the workman has his club too. And quite right. Only we wish he would not turn it into a Temple Bar, and let it keep him from the worship of God. Our Lambeth Temple Bars present the appearance of great corner houses, with all the masonry concealed behind a great long sign-board, blazing with gilded letters, spelling out a sermon upon "Brilliant Ales," "Matchless Stout," "XXX Porter," "Old Tom," "Wines from the wood," and "Tippler's entire;" and while the Sunday bells are ringing, and Christian people are going to the house of prayer, the workman waits impatient in his cottage until his service time commences, and the Temple Bar is opened in the shape of the bar of the "bottle and jug department." It would do those little children no harm to send them to a Sunday-school, and the father wouldn't mind getting them out of the road in that way. But that cannot be done, for little Polly's shawl is in pledge just now, and Tommy's shoes are at his "uncle's," and though the father gets a pound a-week or more, he strips his children that he may indulge himself, and rather prides himself that he can drink a jacket, waistcoat, and trousers on a Sunday morning. Thus will the selfishness of intemperance disport upon the nakedness of the children; and thus will the everlasting public-house, that destroyer on the path of British manhood, become not only the Temple Bar to keep the man from Church, but the seed-bed of heathendom, for the third and fourth generation.

And while Temple Bar sometimes takes the form of beer, it occasionally takes the shape of *froth*. That is not your fault, but ours. Not the fault of the people, but of the parsons. There is so much millinery and mummery that a common sense man turns away. He says he can see that sort of thing better done at the theatre, and when he wants to see a pantomime he will pay his sixpence like a man, and see "Jack and the Bean Stalk" from the gallery of the "Vic." Some people are fond of the censer-swinging and brush-sprinkling, and candle-burning, and Mack-onochising which is rife in certain temples, but working men for the most part don't care much for that style of business, and, though it is an attraction to sentimental girls and very priest-ridden zealots, it is only another Temple Bar to the great mass of the people.

Sometimes, too, we find a Temple Bar which is made of starch. This is another way by which the Church is bolted against working people from the inside. And here again the fault lies with us and not with you. I don't think you have any desire, and I am sure you have not any right to quarrel with Christian ministers for wearing black coats and white neck-ties. You don't care what they wear if only they don't carry the doeskin and the neck-cloth into their manners. Working men don't care to be patronised, any more than other men. I know it always excites my resentment if a man expects me to meet him on any other than perfectly equal terms, or if he

expects me to stand before him like a flunkey with my forefinger to my hat brim, as though I was apologising for taking the liberty to be in existence, and thanking him for his gracious condescension in permitting me a few inches of God's earth to stand upon, and a few cubic feet of God's air to breathe. And if I am not mistaken I am not singular in this feeling. Working people don't like to be looked down upon any better than I do. The very fact of their being *working* people, who make their own bread and cheese, without being beholden to any but God and their own two hands for it, entitles them to claim a position of equality with any man who presumes to speak to them. I come here and rail away against vices to which I know working men are too much addicted, and which I know bring them to much misery and distress; but I do not by that set myself above the poorest man before me. There is not much difference at heart between us. All of us are bad enough in the sight of God. And if I come and venture to talk to you for the sake of yourselves, your households, and your children, it is only to remind you of things you know are true. And if they are not true you are quite free to contradict me, and tell me it's a lie that I am telling you. I only wish the working men would give a series of lectures to the parsons, and tell them how they might make themselves and their work more agreeable to them. I would promise to come and take notes and try my very best to improve by what I heard. But what we want is not only the *minister* in the pulpit talking AT the people, but the *man* in the cottage or at the social meeting, the black coat nibbing shoulders with the fustian jacket; and if it was not in this spirit of perfect equality that I came among you here, I should feel that I deserved to be taken by the neck and crop and bundled into the Westminster Road with a good honest British kick behind to take home with me to *boot*. Upon my word, it is not such a bad idea, that about the working men giving the parsons a lecture. I wish somebody would take it up, I would promise to do my very best to get a large audience of black coats. We address ourselves to those who attend no place of worship : you might address your lecture to those who attend no free and easy. Then, too, you might sketch out the sort of worship you would like to attend, and the kind of minister most adapted to your tastes. I wonder whether the working man's model Church would be anything like the new "Church of Progress," which certain people are trying to set up as an additional Temple Bar against the ordinary worship of God! I don't know whether Mr. Murphy in his Newspaper Readings here has read you an account of the meeting of this Church of Progress, held the other day in St. George's Hall, Langham Place, which was given in the "*Pall Mall Gazette*," of Wednesday, January 12th. It was not by any means a service for working men, for it was got up under aristocratic patronage, the names of Lord Amberley, Sir John and Lady be wring, and others appearing as promoters. As the *Pall Mall Gazette* observes, "They didn't know everything down in *Judee*," and among other things the apostles were ignorant of the advantages of aristocratic influence. Had he lived in our days, St John the Baptist's lectures in the wilderness would probably have taken place under the patronage of their Royal Highnesses King Herod, Herodias, and the rest of the Royal Family. However, we must put up with such apostles as we can find." The apostles who have to be 'put up with' at present in the Church of Progress seem to be a few fluent and advanced young men who declaim against the slavery of Scriptural religion between an orchestral or vocal performance and a dance by the company. As far as I can make it out from the very racy description of the *Pall Mall Gazette*, it is a sort of elaboration of the system pursued in certain public houses, where they condone the lewdness of the week-day harmonics by singing "sacred music on a Sunday," and where the serio-comic lady lays aside the score of "My Johnny was a shoemaker," to make way for "Angels ever bright and fair," and the funny man of the company takes off his clogs and washes as much of the red paint from his nose as soap and water will remove, to lend his manly tones to "The heavens are telling," or "In native worth." Whatever this "Church of Progress" may be, it is an innovation so complete on all seriously accepted worship, that to call it a 'Church' is an audacious outrage upon the moral sense of all who have not floated conscience and veneration away upon this modern tide of progress. There is not much fear, however, of its becoming a Temple Bar to the working man. It is often alleged against our Christian Churches, that though we are always urging working people to come to them we don't really want them. We are prepared point blank to contradict this charge, in the name of the great majority of Christian Churches. But I don't fancy the Church of Progress dare make its appeal at all to common sense working men, for fear they should detect and denounce in their own sledge hammer way its profanity and shame.

Still, there is some truth in saying that fashion has become a Temple Bar to the working man. I dare say if three hundred working people from this district were to say, "Now, we will put these Christians to the test, and see if they do really desire our presence in their Churches, as they say they do; and we will go three hundred strong to one of the grandest Churches in Belgravia, and see what sort of a reception we shall get from beadle, clergyman, and congregation;" if such a plan as this were carried out, there might appear as though there was a disparity between the two sections, and as though the workman was like a fish out of water amongst the "upper ten." But even this disparity would be more apparent than real; and no honest working man will ever say that he keeps away from worship because the folks who go to church are too grand. The Church is for all, and the gospel is for all, and the lady's feather must droop alongside of the slattern's tuft of tape, and all with common voice must cry, "miserable sinners." But if the working man cares to worship God, he knows he can do so

without feeling at a disadvantage beside any one; and that only the want of will, only a prejudice against all worship and all religion, will ever resolve itself into the uncandid excuse which turns fashion into a Temple Bar. Where people's *inclination* leads them, there they will go. The working man does not avoid the theatre because the Prince of Wales goes there. And if he had the same inclination towards the house of God as he has towards the theatre, he would find the same means to go there.

Then, too, another Temple Bar—another means by which the working man complains that the Church is shut against him from inside—is what are called pew rents. A pew rent is simply this: I like to take my family to a certain place of worship. There is a good lot of us, and we take up a good big pew. We like to sit in the same place every Sunday, and to keep our Bibles and hymn-books where we can find them again. We find a benefit and privilege in coming to this place. We happen to know that the Church has to be kept clean; that coal and gas have to be supplied; that an insurance bill must be regularly paid; that the church keeper or beadle cannot live on nothing; and that even the minister himself is expected to pay for the washing of his white neck-tie, as well as to make periodical settlements with his baker, his butcher, and his tailor. Under these circumstances, we think it only fair that we should pay what we can afford towards these expenses. A few shillings a year is all that we are asked for, and we don't mind paying it, because we think it just and right that those who work *for* us should be paid *by* us. But if we couldn't pay, we should be as welcome as if we did. And when we remember how much a working man is willing to pay for a seat upon an ale bench, we don't think it would be the money question which would keep him out of a seat in church. I don't know whether you are aware of it, but there is just one hundred millions sterling paid in this country every year for drink and tobacco, and of this hundred millions, forty millions is voluntarily paid out of the weekly wages of the working man. And yet we have indignation meetings got up to declaim against the payment of three and sixpence in a twelvemonth as a recognition of the privilege of God's house. If I were to come into your workshop just to look about me, and to see the process by which the articles you make are produced; or if I were to climb upon a scaffolding and obtain permission to lay a brick in the building which is being reared, every carpenter, and bricklayer, and hodman, and *odd* man, would expect me to pay my footing in the shape of a few gallons of beer for all the men about the place. And yet there are a lot of people who profess to speak, in the name of working men, against so just and righteous an arrangement as the voluntary payment of what a man can afford towards the needful expenses of the worship he enjoys. This is an objection which working men themselves would be ashamed to urge. It is urged in their name by their false representatives. In politics we find lots of gentlemen, very radical in sentiment, and getting themselves very hot and eloquent about the representation of the working man. They say he ought to be represented. But by this it seems that they only mean "we are the boys who must represent him." Only let him get up and try to represent himself, and then what do we see? Look at our sister borough of Southwark! Five candidates on the hustings. One, like a consistent man, retires rather than imperil his principles by dividing his party. Another being an honest Tory, stands his ground against the rest and fights it out. A third being an honest working man, also stands his ground. He has a double right to do so. First, because he represents that growing principle of modern politics on which so many of the class who call themselves *above* him work themselves into notice, namely, the admission of working men to Parliament. And secondly, because he has formerly retired in a most honourable way from a previous contest, rather than bring his party to defeat. But fourth and fifth we have two excellent men, and excellent politicians, with purses long enough to secure all the pothouses in the borough for their committees, insisting that the working man ought to be represented, but that he must not represent himself, but have them to represent him. And thus it is with lots of the working men's so-called friends. They profess to know all his wishes, they are deeply in his confidence, and they tell us in his name that the reason why he won't come to our places of worship is, that he does not like our gowns and bands, that he does not like our ministers, that he does not like our pew rents, and that he does not like a score of other things. I suspect if the working man were only left to speak for himself he would say, "The reason I don't come to you is that I don't choose, and the reason that I don't choose is that I don't believe in the Christ you preach about; I am ready to take my chance of what becomes of me in another world, and meanwhile I prefer my beer and my tobacco to listening to your sermons. I'd rather pay half-a-crown to keep away, than give eighteen-pence to come." Now, it is with this impediment we must contend. We may abolish rituals, abolish pew rents, abolish no end of things, but we can't abolish indifference or unbelief. This is the Temple Bar which all our power and prayer must be enlisted to break down. What we have to strive at is to convince men that they are ruined without a Saviour, but may be happy for ever through Christ crucified. What we have to pray for is that God, by his own Spirit, would convince the world of sin, of righteousness, and of judgment to come. Once become convinced of this, once feel your own vileness and danger, and Christ's helpfulness and love, and then you won't stop to ask if ministers are sincere in inviting you to places of worship, or if *men* want you there; you will go because Christ invites you, and because you know He wants you there. It will be all for Christ's sake, and for the sake of the soul that Christ has died to save. Until you learn the value and feel the danger of that soul, any excuse will be enough. But once learn, through God's grace, that the

soul is lost, but that Christ has died to save it, and then there will be no bar strong enough to keep you out of the temple where Christ crucified is preached. Working men of Lambeth! you may pretend to worship no God; but you are worshippers of something that takes the place of God. If you are a drunkard, you are a worshipper of drink. You are a worshipper of self in some shape or form, if you are not a worshipper of God; and by being a self-worshipper, you will be a self-ruiner. There is but one name given under heaven amongst men whereby they can be saved, and that is the name of Christ. Apart from him, ruin and death are your heritage; *in* him and *through* him eternal life is yours. The worship of pleasure is a ruinous idolatry. The theology of the "Church of Progress," which teaches that there is a Godhead in a tear, or in a smile, will prove a poor consolation—a feeble nurse to stand beside a dying bed. What man, with a consciousness of his own soul, could cling to such a creed as that? An infidel, who has ignored the living God through all the life he gave, will find it sorry comfort to feel nothing but a tear to reflect the rainbow, or to see the Momus he has deified laughing at his prayer; for these men often *do* pray when the stern end comes full upon them. One of their lecturers said there was God in a laugh, and that it was as well to worship laughter as any other form of God. It were a hopeless invocation which called upon the genius of laughter to give a stoic firmness to look onward from a death-bed which Christ had never visited. Believe in the Lord Jesus Christ, and then the Temple Bars will drop away, and the Sabbath will be a day of joy to the spirit of the child of toil. It is easy to erect bars to keep us from the temples of earthly worship. But it will be a fearful thing to find a bar which we did not expect when we come at last and cry, "Lord! Lord! open unto us." It will be your own bar again, but placed by God himself across the door. Will He not say, "No, I called and you refused, I stretched out my hand and you regarded not; I invited you to my temple, but you preferred your own pleasures and indulgences; if you refused my invitation to the earthly temple, I refuse yours to the temple in heaven. "Too late, too late, ye cannot enter now?" Perhaps you think you shall never care to enter. O brother, indeed you will; and either in this world or in a darker one you will cry with all the remorse of an irrevocable past upon your soul, "The harvest is past, the summer is ended, and I am not saved." It is *now* that you must learn of Christ, *now* that you must seek His face, for behold now is the accepted time, to-day is the day of salvation.

The people of this country, and especially the working classes, have their heroes, to whose words they pay respect. I am not one of those heroes, nor can I aspire to their place. But I may quote to you the latest words of one of the staunchest champions of the people's cause in this country or of this age, and beg you to read, mark, learn, and inwardly digest them. To eight thousand people, chiefly working men, in Birmingham last week Mr. Bright spoke these words. After enumerating the reforms he thought conducive to the welfare of the people, he said "But, when I have mentioned all these things, I am obliged to confess that they are not all, that something more is wanted, although the law will not effect it, and though its foundation lies beyond the bounds of law. It is a fact which every man should consider, and I have considered it often and often with great solemnity, and even with much pain, during the thirty years that I have been discussing public questions; it is a fact that no government, that no administration, that no amount of industry or commerce, that no extent of freedom, can give prosperity and solid comfort to the homes of the people, unless there be in those homes economy, temperance, and the practice of virtue. This which I am preaching is needful for all. But it is especially needful for those whose possessions are the least abundant and the least secure. If we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime, which are now witnessed among us, the ignorance, the poverty, the suffering, the sickness, and the crime which are caused by one single, but most prevalent bad habit or vice, the drinking needlessly of that which destroys body and mind, and home and family—do we not all feel that this country would be so changed, and changed for the better, that it would be almost impossible for us to know it again? Let me then say, in conclusion what is upon my heart to say, what I know to be true—what I have felt every hour of my life, when I have been discussing great questions affecting the welfare of the working classes—let me say this to all people : that it is by the combination of a wise government and a virtuous people, and not otherwise, that we may hope to make some step towards that blessed time when there shall be no longer complaining in our streets, when our garners shall be full, affording all manner of store." Thus spake John Bright, and as his voice ceased, the working men of Birmingham raised a shout of acclamation. The working men of Lambeth, doubtless, would re-echo it. But before you do so, let me ask you, is that shout a merely blatant cheer at an orator's eloquence? is it a stentorian lie, blistering the throats and perjuring the hearts of those who raise it; or is it a sacred vow that a noble people is prepared to co-operate with a free government in the cause of progress, liberty, temperance, and religion?

decorative feature

Passmore & Alabaster, Steam Printers, 31, Little Britain.

The Crystal Palace

decorative feature

Queen Victoria is not the only person who has a palace in London. According to the advertisements there is a structure at Sydenham which is distinguished as the "Palace of the People's Pleasures." So that you and I have a palace if we choose to use it. It is not half a bad place to go to; and if it, and places like it, were used a little more, I fancy the people's pleasures would not be quite so dangerous as they are sometimes. But people have very queer ideas about pleasure. Fresh air, and blooming flowers, and playing fountains, and beautiful music, and endless curiosities, and blazing fireworks, and rational refreshment, would seem to include most of the sources of pleasure which men and women could be likely to require. But judging from appearances, there is a very large section who prefer the crystal palaces at our narrow street corners. The air which puffs out of the New Cut, redolent of fried fish, and which floats across half-a-dozen yards of saw-dusted floor, which eddies round spittoons, and toys with wreathes of burning pig-tail; this seems fresh enough for them. They prefer the "early pud" which dribbles out of taps all green with verdigris, to the dewy breeze which blows over' the lawns of Norwood. And as to flowers, if they had a flower-pot, they wouldn't care for it unless it were frothing over with half-and-half. The fountains must be beer fountains; and the entire system is pretty generally in full play. The music can be dispensed with till pots enough have been drained to inspire it in the shape of songs, and oaths and shouts. The curiosities consist of human beer-barrels, vieing which can hold the most, and carry the greatest number of quarts without overflowing. The fireworks are fever-flashes dancing before bloodshot eyes. The rational refreshment is a sort of wholesale brain-burglary, as men open the doors of their lips to let in the enemy who steals away the judgment. Perhaps it may be felt that this contrast is drawn a little too strongly, and the workman may be inclined to say, "What's the good of talking to poor folks about the Crystal Palace, how do you suppose a working man can spend all his time loafing about at Sydenham; it's all very well for you lazy parsons who have nothing to do but stand up once a week and give advice which you don't take yourselves, to go and sport your broadcloth in the central transept; but its an insult to talk to working people about such things." I'm very sorry if I have offended you. For my own part I know very little about the Crystal Palace. I haven't found time to go to it more than twice or three times within the last four years. But I will tell you what I *have* done. I have gone out into some suburb of London in the summer time, about my own work; to a meeting, or a lecture, or a service; and I have passed by a road-side public-house, and have seen half-a-dozen or a dozen men sitting on a bench outside, with pewter mugs before them, drinking and laughing, and I have come back two, three, and four hours afterwards, and seen the same men on the same bench, though not in the same state, but some sleepier, and some noisier than they were before. And it seems to me that if the workman has time for all that, it is not a question of time which keeps him from the Crystal Palace. Nor is it, I imagine, a question of expense. Landlords are not such disinterested people that they will allow men to sit hour after hour without spending money. And enough money will be spent by a working man at a public house to take the wife and all the little ones to Sydenham and back, and bring them home with health upon their faces and pleasure in their hearts. I am afraid, if we are to speak the truth (and it is not much use speaking at all if we don't do that), that it is a question of selfish preference very often which perches a man alone on the public house ale-bench, instead of beside his wife in the train on the way to the High Level Station. Of course, I am not recommending an expenditure of wages in mere amusements, but I want to urge men when they look for pleasure to look for those pleasures which their families can share with them, and not those which carry desolation and wretchedness to the home which is neglected. I have seen a man and his wife be th drunk together in a public house. It is a sickening thing to see, and a revolting thing to think of; but if there are no children left upon the streets, or pining for protection in the home, there does seem an element even about a tragedy like that, which is less selfish and execrable than the oblivion of his kith and kin which is shown by the man who deserts his wife while he embrutes himself. I don't say but that the evil is greater when the woman is thus involved in the same debasement, but the partnership of marriage is not so ruthlessly forgotten, though it is a partnership for the "worse" and not the "better." Better the wife should starve and die at home, than drink and fall beside a sottish partner at the tap-room. But at least the selfishness of the man is not quite so foully obvious when he and his wife thus openly agree to go hand in hand to hell together. But what I *am* urging on every working man is that sauce for perseverance and hard work which honest love supplies. I remember when I first fell in love. I don't mean those school-boy "smites" which made me maudlin, and caused me to be il over into poetry at the sight of every pretty girl I saw. But I mean when I fell in downright real, grim, earnest love. I was desperately in earnest, but I was as poor as Job. It was as much as I could do to pay my tailor and my landlady, and how was I to furnish a house? I worked away at all sorts of things. I wrote an article about something in a little magazine, and I got a guinea for it. Beginning at the basement storey of my house furnishing, I thought to myself, "that is a mop, a bucket, and a scrubbing-brush." I wrote another article in a bigger magazine, and I got five pounds for it. "That's a dresser, and a dozen saucepans, three kitchen chairs, and a toast-rack." I began to think "this is slow work," and I got desperate. But I saw my idol the next day, and there were more magazines in her bewitching eyes than I could ever fill, and I made up my mind that the citadel must be won or I must perish in the attempt.

So once more taking a mental inventory of my already-accumulated kitchen furniture, I read a great thick book through, from beginning to end, and wrote a long review of it. I remember the book was called "Findlay's Byzantine Empire," and a precious dry job it was to read it. I have since found out that I made a great mistake in reading the book at all, and that, according to all the established canons of literary criticism, I ought to have praised the book-binder and the printer, and then cut the leaves open, and duly reported upon the odour of the paper-knife. But I wasn't up to snuff then, and as I got five pounds more for Mr. Findlay, I have always believed in the Byzantine Empire ever since, for it almost furnished my kitchen, though not in the Byzantine style. I used to call on all my young married friends, and ask them how much it cost them to furnish their houses. But they used to tell me they didn't know. They all had some convenient old uncle, or grandfather, or guardian, who left them a legacy, or died, or helped them somehow, and tables, and chairs, and carpets seemed to come to them providentially, like Mr. Müller's provisions for the orphans at Bristol. But I had no such convenient relations. It was all matter-of-fact hard work. I began to try to get a stair carpet, by some means or another, so I gave a lecture, for which I got two guineas. But when it came to the parlour, and the passage, the gas fittings, the tables, the looking-glasses, and the four-posters, the case looked very desperate. But the next vision of the eyes and ringlets, and the next sound of the voice, made tables, and chairs, and four-posters dwindle into nothing. So I went to my deacons the next day, and coolly proposed a rise in my salary. I was getting a hundred a year, and I suggested, that as we lived in an age of progress, and as they were men rather in advance of the time than behind it, they would excuse my observing that two hundred pounds would go further than one. Now, it must be a very strong case indeed which nerves a young minister to face his deacons with a plea about money. But I was desperate. And what was my wonder and delight, when instead of finding fault with my preaching, calling me unsound in doctrine, and mercenary in object, and recommending me to look out for another "sphere," they told me they had been thinking of offering me a larger salary themselves. I rather suspect they would have taken a few years to carry out the thought, if I had not spoken, but my appeal decided them, and they gave me an extra hundred pounds. I considered my parlour and passage pretty sumptuously furnished by this time. And now I began to think whether there were no other means of raising the wind. As I had furnished the kitchen by work and the parlour by impudence, I thought I would try and do the rest by economy. So I began to smoke only one pipe a day, and then I left off altogether; I almost starved myself. I had my old clothes rubbed up with turpentine; I wrote masterly reviews of books I never read, and gave lots of lectures on things I didn't understand, and in three years I had raised and saved seven hundred pounds, with which I furnished a house. And then I called up a little more cheek and went to the lady's papa and made the customary blushing proposals. Now all I want to show by this leaf out of a poor parson's biography is, that love, real love, is a capital incentive to hard work. And if the working man who has already won a wife and gained a home, retains the love of wife and home still in his heart, he will work hard and unselfishly, and no steam engine will dash at it more heartily than the fire in his heart will make him work at his daily labour. An unmarried young carpenter will hammer away twice as hard after he has won the affection of an honest girl, and he will strive that he may not only be a carpenter but a *joiner*, through the instrumentality of the wedding ring. And the man whose home is already garnished with a wife and children, will strive hard for their sakes. The heavier the loads he lifts, the lighter will he try to make their burdens. "That was a teaser," he will say, as he heaves the burden on his back, "but it will take so much weight from Polly's heart." Each sixpence that he earns will be regarded as a link in the love-chain which binds him to Polly. That extra two hours overtime is a pair of shoes for Polly. That turn-out at five o'clock in the morning will take Polly to the Crystal Palace. This is the sort of *poly-gamy* and *polytheism* we would like to see in vogue. And if every working man worked by the steam power of love, if all he did were done for the wife and little ones, then the manhood of our workmen would rise in quality, and the happiness of their homes would be increased. My plan was to look upon each "article" I wrote in the material light of an article of domestic furniture. Talk of penny-a-lining! I used to eke it out to the very super-ative of verbosity. "Ah, if I can only express that idea in twice as many words, it will be an extra poker, tongs, and fire-shovel; and if the editor will but tolerate another half column, there will be a fender also included in the literary effort." I am not very great proficient in the language of the Balearic Islands, but I would have undertaken to translate Shakespeare's plays into Balearic blank verse for a pier-glass and a loo-table; and I should have done it too, by the aid of Cupid's *vade mecum*, the lexicon of love, and the gradus of devotion. Depend upon it, real love is the grandest spur to hard work that a man can have. If a man would but set about his daily labour on the theory that his own back-ache is his wife's heart's-ease, he would feel so strong that he could almost put a ton weight in his waistcoat pocket. Instead of working as if he were brewing beer, and regarding each task accomplished as so many gallons earned, he would look upon each load heaved on his shoulders as so much weight of care lifted from a wife's heart; he would consider every blow upon the anvil as a link in the chain of home-slavery broken, and every spark which flew off at the stroke a lamp to bring fresh light into the Crystal Palace of his home. There are too many workmen who straighten up their backs after a day's hard toil, and wipe the sweat off their face, and say, "Phew! that's a tough job! But that bit of overtime

will give me half-a-dozen extra glasses at the free-and-easy, and I can go to Gatti's, and make a night of it." Better, and more like a true man, to say, "That extra barrowful means a pair of shoes for Tiny, and that last hour means a new be nnet for the wife." Better to be thinking about others than about self—especially when those others are helpless and weak, and when you are pledged by every sacred oath of manhood, and every be nd of duty to cherish and protect them. According to the ballad which we have heard our sisters sing, the saucy country hoyden told the prying swell, "My face is my fortune." It was a sorry investment of such fortune which allied it to an idle husband. But if an honest man plights troth to any girl or woman, and she asks him what is his fortune, let him show the be les of muscle gnarling his arm, and say, "That is my fortune; and with that I will, God helping me, clear a way among the hardships and the hindrances of life for you and me; and it shall be my pride to spend the fortune of my manhood's strength to make life light and easy for the wife I love." Ah! how many a working man has made a pledge like this, and broken it? How many a pale bruised woman, nursing some naked-footed child, can recal promises like these made by the man who printed those bruises on her breast, and drank away the shoes from that poor child's feet! Perjured by drink. It is the crystal palace of the gin-shop that has done it all. Its glasses sparkle just as the housewife's eyes grow dim. Its traffic thrives just as the home collapses. Its fires grow ruddy as the cottage hearth grows cold. And its be niface grows fat on the leanness of the children of the poor.

My fellow men! There are true and false lights by which you and I are often led. There is the flash of the true gold and the gleam of the mere tinsel. There is the genuine brilliant jewel, and the sham and hollow paste. One lures us on to duty, to manhood, and reward; the other decoys us to treason, to sloth, and ruin. Which will you follow? Which *are* you and I following? It is worth while to ask ourselves, and to keep on asking ourselves until the question is settled to our satisfaction and our honour. Did you ever hear of a will-o'-the-wisp, or an *ignis fatuus*? It is a sort of strange and phosphorescent light which is said to rise in damp and marshy lands, and deceive the wayfarer into the idea that it is some familiar light. Sometimes he will mistake it for the light of his cottage window, and he will follow it till it has lured him miles from his right course, and sometimes till it leads him to some rolling river, or a frowning precipice. And thus I sometimes think I see the men of Christian England, ay, and alas! the women too sometimes, fixing their eyes upon a garish flare of light which blazes from the paste crystal of a music hall, a gin shop, or a casino, and plodding after it as if it were the light of home. And it leads them from the track of duty to the river of dissipation, and from the path of honour to the precipice of drunkenness. It is a hard challenge to urge the wife of a working man to accept, to vie with the brightness of the public house in the brightness of her home. But a woman can do a good deal when she tries. Let the wife at least make up her mind that if her husband goes to the public house, it shall not be a dirty or a cheerless home which drives him there. You can turn the cottage into a crystal palace quite as bright as the barmaid's snuggery. You can scrub away at every pane of glass, and every pot lid, and every door handle as if you were rubbing off the landlord's budding nose, and make it flash with such a polish as shall multiply your family ten fold as every be y and girl is reflected smiling from each shining surface; and with a cheerful, loving wife smiling beside the steaming tea pot and the humming kettle, he must be a fool indeed if he doesn't feel that he has come to a brighter crystal palace than any beershop in the land with all its gilded lamps and staring sign-boards. Yet still these poor decoys are too often sufficient to draw men from their homes. And what is the result? Not only do they set up a cold divorce between a man and wife, but they drain away the resources of the family, and leave them to the shifts of vice to earn a livelihood. The children early learn the love of knavery. Did you not read that paragraph in the paper a week ago about "the terror of Drury Lane"? Who or what do you suppose it was? It was not one of the ghosts or demons of the pantomime, walking the pavement like a restless spirit, and terrifying the people from their slumbers. It was not the Cock Lane ghost seeking other quarters, and trying the effect of the air of Drury Lane upon its constitution for a change. No, "the terror of Drury Lane" made his appearance in the dock at be w Street before the worthy magistrate. "Made his appearance," did I say? Hardly that, for "the terror of Drury Lane" could barely be seen above the front of the dock. A shock of stubbly hair sprouting like a tuft above the spikes, was all that the eye could behold of "the terror of Drury Lane." And yet the tall policeman who had the monster in charge, kept looking grimly-down upon the culprit with a glance of horrified veneration. What was this creature? Only a child of eight years old. A little urchin lad, who was the "captain" of a gang of infant desperadoes, ready to dart between the legs of any corpulent old gentleman, to upset an apple woman, or to be put through a panel by a burglar; in short, ready for anything, from pitch-and-toss to manslaughter; and thus he had earned the distinction of the "terror of Drury Lane." Had he no mother who could spank him with due parental affection, and administer a little subsequent stimulant of cold paving-stone to promote reflection? Very likely he had a mother, but he must earn his living; he must not come home till he has got two shillings out of Drury Lane, and so he is a man of business on his own account. But how about his father? What is his trade? If the child must work so early; can't he be apprenticed to something less romantic than being "the terror of Drury Lane"? Oh, his father is comfortable enough, if anyone did but know where to find him. He's in good work, getting good wage: but he has found his family an

incumbrance, and is not forthcoming. It is parental drunkenness which sends children eight years old to the thief's dock. It is drunkenness which, more or less directly, makes three-fourths of the thieves in England. And if it does this with the sons, what does it do with the daughters? Oh, don't ask me! If you would know, just go down that flight of cold stone steps against Waterloo, or London Bridge, and see what you *may* see. What is it? A dark shadow rocking to and fro upon the grey wall. Go nearer. I see a woman's head looking out of a muffled shawl, and gazing wistfully at the river. She is looking at the pictures floating past upon the stream, and fancying she sees a palace of purer crystal than she has found on earth in its glistening depths. She hesitates, and seems about to spring. But the stars above seem to speak a language of restraint as she looks upward, and the grim resolution wavers. She turns away and climbs the steps, and hurries on along the street. Will you follow her? She seems to have no home. To and fro—to and fro—through the weary, weary hours, alone with the pity of the stones. And now she slinks into a doorway as a cloud pours down its shower. She seems to be speaking to herself. What does she say? Listen:—

Half-past three in the morning,
And no one in the street
But me on the sheltering doorstep,
Resting my weary feet;
Watching the rain-drops patter
And dance where the puddles run,
As bright in the flaring gaslight,
As dew-drops in the sun.

There's a light upon the pavement,
It shines like a magic glass,
And there are faces in it,
That look at me and pass.
Faces! Ah, well remembered,
In the happy long ago,
When my garb was white as lilies,
And my thoughts were pure as snow.

Faces! Ah, yes I see them,
One—two—and three—and four,
That come in the gusts of tempest,
And go on the winds that be re;
Changeful and evanescent,
They shine 'mid storm and rain,
Till the terror of their beauty,
Lies deep upon my brain.

One of them blears, *I* know him
With his sottish drunken stare,
For that is the thriftless father
Who drove me to despair.
But the other with wakening pity
In her large tear-streaming eyes,
Turns as she yearned towards me
And whispered "Paradise!"

They pass: they melt in the ripples,
And I shut my eyes that burn
To escape another vision
That follows where'er I turn;
The face of a false deceiver
That ives and lies, ah me
I can see it on the pavement,
Mocking my misery.

They are gone, all three; quite vanished!
Le no one call them back;
For I've had enough of phantoms
And my heart is on the rack
God help me in my sorrow
But *there*, in the cold wet stone,
Smiling in heavenly beauty
I see my lost, my own!

There on the glimmering pavement,
With eyes as blue as morn,
Floats by the fair-haired darling
From my lonely be som torn.
She clasps her tiny fingers,
She called me "sweet," and smiled,
And says that God forgives me
For the sake of my little child.

I will go to her grave to-morrow,
And pray that I may die,
And I hope my God will take me,
E'er the days of my youth go by :
For I am old in anguish,
And long to be at rest,
With my little babe beside me,
And the daisies on my breast.

If you thought that any habit of yours could bring about such misery, would you continue it? Drunkenness and idleness do bring about this anguish, and therefore we entreat you, by the wail of breaking hearts, to crucify the lust for drink, and be sober striving men.

But if the glare of the ginshop is the false light by which the life-traveller is too often led astray—there are true signals by which he may be guided in a safer and a happier course. The light of love and home will beacon you aloof from these quicksands of overthrow and wreck towards which the false light tempts you on. But there is something better to aim at than mere sobriety and steadiness, good as these are. There is an intoxication in which I would that every working man in all the world were revelling, the intoxication of delight which comes over the soul when the peace of God keeps the heart and mind. Around this sea of life we navigate, there is many an inhospitable shore, and many a dangerous headland, besides drunkenness. And God has lighted clear and bright the blaze of His own word to warn and guide you. Trim your sails according to its light. And as the beacon of your strongest hope and gladdest joy, look to the cross, the cross of Jesus Christ. Look to that cross as it

*"Towers above the wrecks of time,
For all the light of sacred story
Gathers round its head sublime."*

That beacon light shall cheer you always. It shall shine through the darkness of your hardest sorrow, and your worst despair, and make your voyage prosperous and your landing safe. I have sometimes climbed the hill near Norwood, which brings the Crystal Palace into view, and seen the sun sparkling on the high glass towers, and the sheen-flashing roof, and thought it was a glorious sight. But if you keep the light which shines around the cross before you, as your beacon ever, it will be a sight more glorious, which your eyes shall see, as the glory of the perfect day streams full upon the minarets of that Crystal Palace which shall be inherited by all who trust a living Saviour, upon whose fanes the unsetting brightness of God's smile is beaming, where the glory of God doth lighten it, and the Lamb is the light thereof. May you and I meet there, for Christ's sake.

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

Sugar-coated. Pills.

decorative feature

Some people have a strange knack of making nice things nasty; but it is a still more subtle art by which nasty things are made nice. We have had a tolerably broad sample during the last week or ten days of the former tendency, namely, that of making pleasant things disagreeable. Tea, as a general rule, is not set down amongst the most offensive of beverages; although its merits are not so fully appreciated by a great many as to install the tea-cup as a substitute for the "pewter" or the gin noggin. Still, it has been poetically sung as "the cup that cheers but not inebriates;" it has formed the innocuous provocative of sociality in many a cottage; and has given a quiet philip to the pulse of gossip and scandal in many a conventicle. Tea seems almost as potent in bringing out our good or evil tendencies as gin, rum, or brandy. More so decidedly in bringing out the good ones, and as much so, though in a less beisterous way, in reference to the bad. When does the cottage household look so cheerful as around the tea-table? When is the home-picture so charming as when the family group appears behind a foreground of tea-cups, muffins, water-cress, and bread and butter? The wife never looks more wife-like than when the kettle is boiling, and the tray is clattering before her with its load. And little boy never does his childhood more thorough justice than when he is smearing the treacle and bread over his cheeks and chin. Mr. Bright's "free breakfast table" is a very pretty political and social theory. May it soon become a political and social fact! Only let us hope it may not be a sugar-coated pill to make us swallow heavier taxation in another form. But if the tea-pot has an influence in eliciting and developing the love-side of home life, and the friendship-side of social life, it also has the power of drawing out the mischief side of characters in which mischief predominates. There is a certain order of old women, and old womanish men, who only need a cup of tea to set the scandal-pulse throbbing to blood heat. They seem to "infuse" along with the tea, and the gossip comes out with the Gunpowder, and the scandal with the Souchong. Instead of a water-cress, they want a reputation to devour, to give relish to their tea-cake. To worry a crumpet and a character at one and the same time is their favourite employment. Shrimps are all very well, but reputations are still better as an adjunct to the tea-table. Marmalade is a sweet thing to help down the meal, but a neighbour's fair fame is a still more succulent dainty to feed upon. "Come and take tea with me, my dear," says Mrs. Gamp to Mrs. Prig, "we will have seed-cake, turnip-radishes, and Mr. Bigwig's character for tea, and I think we shall enjoy ourselves." These are the sort of invitations which ought to be sent out by parties of a certain bent of mind whenever they propose to have a small tea party. But scandal is not necessarily inseparable from tea, though it may be a question with some of us which is the worse, to have our eyes blackened under the inspiration of gin and water, or to have our reputations blackened under the influence of Horniman's pure uncoloured tea. It may be the fault of the tea as much as of the tea-drinkers, that so much evil speaking arises from tea-tables. We hear of "death in the pot," and we have seen that there is scandal in the pot, and recent disclosures have made it apparent that there is dirt in the pot. When people drink dirt, it is not wonderful if it makes them bilious and censorious, and causes them to talk scandal. It seems that certain grocers of rather a grosser turn than most gentry in the trade, down at the East-end, have been decoying the public with a sugar-coated pill in the shape of a tempting announcement of tea at one and four-pence, one shilling, and eightpence per pound. This tea on being subjected to analysis, proves to be composed of sixty per cent, of tea-dust swept from a warehouse floor, and forty per cent, of wood, iron, and dirt. Iron certainly is regarded as a tonic, but is generally administered in a more

delicate preparation than fragments of rusty hoops. The celebrated, ostrich of Ceylon was eulogised by his exhibitor as having "lived for fourteen years on tenpenny nails and never suffered nothin' in his *in* digestion." But the Christians at the East-end are not ostriches, and we can hardly wonder at the discovery leading to a magisterial investigation. But after all, these East-end grocers are not alone in the sugar-coated pill business. The whole social system is a system of sugar-coated pills. The advertisements which we see in the papers, on the hoardings, in the railway carriages, what are these but sugar-coats to make us swallow somebody's pills? The prospectuses of every bubble company which promise to pay sixty per cent, without risk—what are these but sugar-coated pills to make us be lt the bait while the Directors be lt with our investments? Everyone who tries to coquet with the public, resorts more or less to the concoction of sugar-coated pills. To be honest, I catch myself at it this afternoon, in resorting to this title. I don't want to tell you anything about sugar-coated pills, but I betake myself to the expedient of an absurd heading, that I may insinuate that good advice which men find it so hard to take. I am not sure that I do not rather despise myself for it; but I know that the surest way to empty this place of the people whom I want to influence for good is to tell them plainly that I want to preach to them. How far it is right and legitimate to pander to the taste for the grotesque as a means of suggesting higher things I really am puzzled to determine. It is not for the want of good advice about clap-trap, and all the rest of it, in the shape of newspaper paragraphs, and anonymous letters, that I have not grown wiser and more discreet. But my difficulty is this. I see hundreds of men and women who are open to some kind of moral conviction, and susceptible to good counsel, who refuse to come into our places of worship, because we are dull, stiff, distant, professional, and I don't know what else. I hear my own friends and brethren anxiously discussing among themselves how we are to call these outsiders within the range of religious influence and teaching, and we go on talking and trying, but unless we start right out of the beaten track we don't succeed. We must condescend to a sort of moral harlequinade, or be content to be set down as a stiff, cold sect who are always talking about doing good but never doing it All this is paying you folks a very sorry compliment I know; but I am not here to pay compliments. I am here to tell the truth; and you know it to be the truth, that you don't care to be lectured, that you won't submit to be instructed, but only care to be amused. A man was passing by this very place while Mr. Murphy was speaking, and another man came out just at the time. "What's going on there, Bill?" says the first; "Niggers?" "No, preaching." "What sort—*duffin'*?" "No, pretty well; you can stand it for ten minutes." This was complimentary to Mr. Murphy. There are not many who could come up to the ten minutes' standard by the same gauge. But the ten minutes which was endurable was the part of the discourse during which the audience was kept upon the broad grin. The morsels of good have to be apologetically interjected amongst masses of small talk, like a powder given to a child in a spoonful of preserve. It seems to me that it is a question of degree rather than of principle how far this is admissible. I am by no means prepared, when my judgment is not overridden by my zeal, to defend the extent to which I have sometimes carried this plan. But the sugar-coated pill system is not altogether bad. If it were we should not find Paul willing to become all things to all men, if by any means he might save some. We should not have the same apostle confessing that he tried to catch the people with guile; nor should we have the Saviour Himself presenting His deep truths in the dress of familiar parables. Our danger is, lest we only *talk round* the truth without telling it out, and thus become guilty of omitting the pill altogether, and only administering the sickening sugar. For my own part, I do not call these *religious* addresses; only little bits of friendly social advice, with a religious leaning. I would not bring an exclusively religious theme into contact with such a subject as the title of this afternoon. But there is some good advice to be packed under such a label as sugar-coated pills. We are all of us sugar-babies. It is not merely working people who are fond of sugar, nor are such unprofessional slovens as myself the only ones who condescend to administer it. Thousands of prudes be th in petticoats and in broadcloth, who would hold up their velvet hands and roll up their pious eyes in horror at the rough things we say here, run after their lollipops quite as eagerly as we do. They take their religion sugared and *iced* as well, and made respectable by the aid of cushions and cassocks, gowns, bands, and altars. Some of them couldn't think of worshipping God without an incense-pot. And the only terms on which they can by any means admit that they are miserable sinners, are that a well-dressed priest shall intone the confession, and a well-trained choir sing the supplemental anthem. Speaking for myself, I think I would rather come here and tell you that I talk a good deal of light gossip that I may persuade you to accept and consider a little solid useful truth, than dress myself up, and be w to the east, and leave the people to infer that such millinery is worship, or that such pandering to the fashions and caprices of men is a service rendered to the honour and glory of God.

It is about twelve or thirteen years ago that I first began in a northern city, to try to make addresses for working people, and I have just been reading the introduction which I appended to the first address I gave in the Manchester Free Trade Hall, on the Ist of November, 1857. In that introduction I explained how the addresses had been commenced in another and a smaller place, and how it was not my intention to alter the style of address, because we had come into a grander meeting-place, and might be called upon to address other than working people. I said I should not attempt to adapt myself to the taste of the fastidious, or the maxims of the

critic, but should use the same familiarity of illustration, the same miscellaneous association of the serious and the grotesque, and that the strictures of the censor would be received in deferential silence, and the social, moral, and religious elevation of the people aimed at conscientiously. Now I am quite prepared to adopt a good deal of this as the description of my present purpose. I do want to aim at the social, moral, and religious benefit of my hearers, but thirteen years of observation and experience have made me less sanguine as to the ways and means. I went on in the introduction I have quoted, to tell the men of Manchester that I was not afraid to come before them as a parson, and to tell them that my main object was to preach the gospel to them. Now, I am hardly prepared to repeat that now. I fancy the best way to effect a good object here is to sink the parson as much as possible, to hide the profession behind the man. I don't go so far as to say that I would sink the gospel too, God forbid! but I fear I must rather lower the standard of my aim, and be content with giving the main prominence to the more social element of address, so as to leave a freer play for that lighter strain of speaking which it might be profane to connect with an exclusively spiritual address. "Can't you trust your own gospel to arrest attention, then? Have you more faith in your own buffoonery than in the power of the truth of Christ to hold your audience together?" I dare say such a question may be asked me by some one who deprecates this lowering of aim. All I can say in answer is that I can't trust my own power to present gospel truth so as to keep you together, and maintain your interest. My critic may tell me I pay you a very poor compliment. I know it. But I tell you plainly, I don't give you credit for caring to be instructed, but only to be entertained. I know that if I want to form a procession of people all retreating towards the door, I have only to take a text and begin to preach a sermon. It is not the gospel's fault—it is your fault. There is not a sadder sight often to be seen, than a lot of churlish men and women hulking away from an earnest appeal to their hearts and consciences, and turning from an offer of salvation, which one day they will rue bitterly that they did not accept. But we have to deal with facts. We must either let you alone altogether, or shower a heap of sugar-coated pills before you, in the hope that you may find that after all, the solid truth was the real sugar, and the mere gilding was the pill. As far as I am concerned, I am determined that whatever else is laid to my charge in connection with this effort, no one shall be able truthfully to accuse me of dishonesty or reticence. If my pills are sugared, it shall not be with flattery. I want to do good, but am puzzled how to do it. Far better men than I have tried it in this place, and how did you treat them? Mr. Murphy told me that he got a number of the first philanthropists, and clergymen, and ministers in London to come here and talk to the working men of Lambeth, but the working men of Lambeth lounged in and listened for a few minutes, and then spit upon the ground, and struck a match and lighted a cutty, and lounged out again. These men are far more anxious to do good than I am, and are far fitter to teach than I am, and they deplore from their hearts the cold distance which there is between ministers and working-people, and between religion and the masses. What is there for it, but either to give it up, to acknowledge the gulf and to settle down with it yawning betwixt us, or to go into the sugar-coated pill line of business, and try to get at one another that way? Before giving it up, I intend to try the pills. Fortunes have been made by pills—Old Parr, Mr. Morrison, and Professor Holloway have grown rich by dosing John Bull with pills—and I am going to try to make a fortune by vending my pills in the Lambeth Baths. They are not to be recognised by the government stamp, or obtained at one and a penny-halfpenny a box, but they shall be distinguished by plain figures on the wrapper, by being compounded of simple ingredients, and by the frequent cropping out of bitter truth through the sugar-coating with which they are disguised. I would rather hear a man refer to me as the man who abuses than who flatters. I should take it as a compliment if I were to hear that any workman had spoken of me as too outspoken. "Don't go and hear that chap; he won't tell you what an honest fellow you are, and talk about your rights and your liberties, and your citizenship, and all that; but he'll call you a drunken, wife-beating, good-for-nothing blackguard, and raise a regular Billingsgate Fish Market against you, because you sometimes take a drop too much, and like the public better than his meeting-house." That's the sort of eulogy I should like very much to hear. But the great question which the men of Lambeth may be anxious to have answered is why I can't keep my pills to myself: and why I am so solicitous to obtain their opinion—good, bad, or indifferent. Only on this account. I see drunkenness, wickedness, violence, godlessness rife around me. I know there are women and children made sad and wretched by men who ought to make them happy. I know that homes are neglected, and that bodies and souls are perishing because men will not be sober, will not be loving, will not be Christians. And I know that in the lifting up of each fresh voice in the name of humanity and God, against vice, and violence, and sin, there is at least the hope that one feather may be lifted from the crushing tonnage of that incubus beneath which men are sinking. And with the burden of the Lord upon me, I come here to try my little part in the great work. The homes of Lambeth might be happier if temperance, cleanliness, and religion reigned there: and to do anything towards the deposition of the idols of ruin, and the enshrinement of the Penates of domestic joy is an aim worth striving for with heart and might. It is for this we enter on the sugar-coated pill business. Why should we not? It is a universal pursuit. Why should it not be turned to a good and honest end, as well as a base and evil one? I am not alone in the pill trade. You are all of you precious busy at it yourselves sometimes. There is not a man or woman here who does not keep a pestle

and mortar for the manufacture of sugar-coated pills. That smirk with which you greeted your sweetheart last night, the extra twist you gave your hair, and the variegated neck-tie which you tied so carefully, were all sugar-coated pills, to make her believe that you were a sober, hard-working, thrifty man, and never went to the public-house. That new cap with the bright ribbons, and the lovely smile with which the vixen tried to hide a bad temper, was a be lus rolled in sugar, to decoy a hapless patient to his doom. The basin of camomile tea and the pot of raspberry jam which the "widder" sent to old Mr. Weller two days after his bereavement, were only sugar-coated pills in another form. It is a universal trade. Everybody has a hand in it. The whole human race seems to be in partnership in it, and each partner is eager after his share in the dividend resulting.

There are certain exceedingly unpleasant doses which we are obliged to take in the shape of daily experience, which it needs a coating of the sugar of counterbalancing comfort to help us to take with a good grace. Professor Tyndall, you know, has just been playing all sorts of tricks with the air we breathe, sending tunnels of light into it, and burning it over a spirit lamp, and juggling with it in a very scientific way to the infinite delight of crowds of *savaris* and martinets of be th sexes, and the result has been the rather uncomfortable discovery that you and I swallow just thirty seven millions of living insects, or "organisms" (which is a scientific word for a microscopic crocodile or be a constrictor), between breakfast and supper. One would think that breakfast and supper were out of the question, after such a consumption; but, like seed-time and harvest, summer and winter, they do not fail, and so long as luncheon and dinner, tea-time and dessert come round with even regularity, John Bull may compose himself to his daily dose of alligators with moderate equanimity.

Money, again, is a coat of sugar by means of which many an unsavoury task may be made bearable. It is not a panacea for everything, though it will go along way. Some men who have money fancy it will buy up men and women, be dy and soul. The slave-holder in America carried out this theory to its fullest degree. And here in this "glorious land of the free," or whatever our patriots call it, we have something of the same notion. Our cotton lords do not employ men and women, they only employ "hands." A man offers himself to a farmer as a good "field hand." A woman goes to a West-end milliner as an embroidery "hand." We buy each other up, and work each other up in the mill of life as so much material in the fortune-fabric. I read a story of the old Star and Garter at Richmond, which was burned down the other day, which rather illustrates this theory of the omnipotence of money. "A certain pury old lord was in the habit of frequenting the hotel, and one day he went into the coffee-room, and took his customary seat. A new waiter who did not know his lordship was in attendance, and he appears to have assumed some rather offensive airs, and answered the nobleman a little impertinently; whereupon the testy old lord sprang up from his chair, and, seizing the hapless waiter round his clean white waistcoat, he threw him out of the window into the garden. The waiter alighted on some shrubs beneath, more frightened than hurt, slightly scratched on his be dy, but severely wounded in his dignity. The landlord came up and remonstrated with his lordship for resorting to corrective measures so extreme. The nobleman listened to the landlord's lecture with tolerable patience for a minute or two, and then cut him short—" Oh, be ther, never mind, *put the beggar down in the bill.*" Down in the bill! That is really and truly the estimate in which human wealth holds human poverty. One of our London coroners was engaged all day, one day last week, in inquiring into the causes of the deaths of a number of poor people. Three of the "cases" (we always get over the grimness and ugliness of these things by calling them *cases*) were deaths which had resulted from starvation. One man had been trying the experiment of living on eighteen-pence a week and two parish loaves. The experiment was a desperate one. It was not easy. It is not easy to *dine* on eighteen-pence a week, much less to live on it altogether. I once managed to dine for a fortnight on sixpence. I used to go to a little shop in Little Friday Street every day at one o'clock, where they sold a peculiar kind of suet pudding, very blue and mottled in complexion, with about two raisins to the acre. This was called plum pudding, though if little Jack Horner had put in his thumb more than once, he certainly could not have pulled out a plum. They sold a vast slab of this compound for the small sum of one halfpenny. How the dainty mass could be concocted for the money is a mystery to me. But there it was, price one halfpenny. I used to carry away my daily ha'porth in a small piece of blue paper, to prevent the contact of the thumb and finger, and carry it about till I was desperately hungry, and then eat it. There were no drinking fountains then, and the only public spring I knew was the A'dgate pump, so I washed down the banquet there. It was a very-satisfying, though not a nourishing repast, and I confess when I saw a bricklayer go by with a be ard of wet mortar, I felt almost inclined to vary the bill of fare by begging a trowel-full to build up the inner man. But I had a good breakfast and a good supper every morning and night at some one else's expense, so my case and that of the poor man who was detected by the coroner in the crime of failing to live on eighteen-pence a week, are not quite parallel. For the man *did* fail. The eighteen-pence and the parish together could not carry it off. It was a be ld venture, but, like the Welsh fasting girl, the adventurer died. And what gives additional interest to the "case" is that the pleasing fact came out in evidence that "the skin hung to the poor fellow's ribs like parchment." The other "cases" were similar; one was a be y who had been trying to live on nothing, or to confine himself to the consumption of Professor

Tyndall's crocodiles, but the diet disagreed with him, and the jury sat upon him. A verdict of insufficient nourishment, and something about "tissues" was the sugar-coated pill with which we were made to swallow the ugly word "starvation." All this was within scent of the Mansion-House turtle, and almost within sound of the popping of its champagne corks. And what is Society's verdict. Oh, "put the beggars down in the bill." The bills of mortality will only contain three more items; and what are they among so many? So, put the beggars down in the bill, and jog along. Let us eat and drink, for to-morrow we die. Let us go without eating and drinking, for to-day we die. There is just that difference between the sitters at the banquets, and those who are sat upon by juries. But is that all? Oh, no; there is an appeal to every one of us in these gaunt disclosures. It is not only to the rich and the easy that the appeal comes, but to all who are dissolute and self-indulgent. The sins of fathers and of grandsires may be being visited upon these starvelings. It is very likely the issue and outflow of the intemperance, degeneracy, and vice of generations which results in these black tragedies. It may be the vice of the poor victims themselves. If thrift, and sobriety, and virtue, had been the heirlooms handed down from the ancestry of these squalid outcasts, instead of drunkenness, and violence, and lust, then the occupation of the coroner would be gone, and instead of three heaps of earth piled over three parish shells, there would have been so much more force in the aggregate of human nobility and life, and so much less of reproach in the accusation which this age must answer at the last tribunal. And you and I are heaping up similar ruin for our children's children, and transmitting a like curse into coming centuries, in proportion as by selfishness, intemperance, and vice, we vitiate ourselves, or sully our example. Each honest act of self-denial, each deed of manly industry and sturdy thrift, is a fortune for our offspring; a fortune of more worth than gold, and greater price than rubies. While each act of wrong-doing to ourselves to-day is an interest of trial and retribution accumulated against our descendants after we are dead; a legacy of loss, a dower of destruction. However poor you are, you can leave your children the legacy of an honest name and the capital of a good example. If they become enthroned upon the seats of vice, drinking on the ale-bench, or chambering in the haunts of lust, let it not be in their power to say, "My father did this before me." But when they appreciate reading, intelligence, work and honesty; let them be able to say, "My father taught me these things by his precept and example."

But it is quite possible that you and I may have enough to eat and drink, may have every comfort which this earth can give, and yet be starving. If we are working hard and getting good wage for what we do, it is well. But if we sit down to its enjoyment as our own creation, saying, "*I have earned this*"—then it is not well. True, your own strong arm, and your own good health have helped you. But who strengthened that arm? Who breathed the health? O my friends, you must not forget God in your luck, and in all your life. He gives you everything. Then, by prayer and life, do all you can to recognise his favour. To live and seem to thrive without recognising the Fatherhood of God in all, is to starve the soul. It is a bitter fact that these souls of ours are perishing and sinking day by day, if we are living without him who only hath immortality. But it is a thought which makes the bitter sweet to know that for these souls a sacrifice has been offered, and a Saviour has been lifted up. The great problem which we have to grapple with is how to convince men that they are in danger. But you know you have to live after death. And you know that *where* and *how* you live must be determined by the way you live here. "They that have done good must come forth to the resurrection of life, and they that have done evil to the resurrection of damnation." What such a resurrection is, I cannot tell. But that it is misery intolerable arising from the tortures of a taunting memory, and a vain regret, I know. The places of your present vices—the drinking-houses and the dens of revelry—will come before you, disenchanted of their present tinsel charm. What you call "life" will grin upon you with the mask stripped off the very skull of death itself. And you will review the lost chances of to-day with the wail and the lament, "The harvest is past, the summer is ended, and I am not saved." All this is a dark picture, and we could make it much darker, and yet not come near the truth. The future of the unsaved soul must be dark, because "the wrath of God abideth on him." But that will not be because God loves to be angry, but because he would not let God love him. To-day the love of God abideth over you. Will you take it? Give up your sins. Betake yourself to struggling and prayer. Cast yourself upon the sacrifice by Christ, and gird yourself for the life and duty of true Christian manhood. Death is coming, and there is no repentance in the grave. Don't trust your soul to chance. There is no chance-work about it. It is certain as daylight. Out of Christ, misery and death for ever. In Christ, happiness and joy for ever. Christ calls you now. He holds out His hands pierced by the nails, and asks you to trust in Him and accept His love.

"Arise! for the hour is passing
While you lie dreaming on,
Your brothers are cased in armour,
And forth to the fight are gone.
Your place in the ranks awaits you,

Each man has his part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise from your dreams of the future
Of gaining a hard-fought field,
Of storming the airy fortress,
Of making the giant yield.'
Your future has deeds of glory,
Of honour (God grant it may!)
But your arm will never be stronger,
Or needed as now, to-day.

Arise! if the past detain you,
Her sunshine and sorrow forget,
No chains so unworthy to hold you.
As those of a vain regret.
Sad or bright, she is lifeless ever,
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler life to-day.

Arise! for the day is passing,
The sound that you dimly hear,
Is your enemy marching to battle,
Rise! rise! for the foe is near.
Nay, stay not to brighten your weapons,
Or the hour will strike at last,
And from dreams of a coming battle,
You shall waken and find it past."

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

The Colours of the Rainbow.

decorative feature

There is a quarter of Manchester called Ancoats, which is decidedly not the Belgravia of the cotton capital. The population is dense, and for the most part poor. There is one range of buildings in the locality called Forty Row, which consists of a row of forty houses several storeys in height, each storey forming a separate tenement. I was told once how many people inhabited this row of forty houses, but I am afraid to say now lest I should seem to exaggerate. I know the number far exceeded the population of many villages. Not only were the houses four storeys high, each storey forming a separate house; but in many instances large families inhabited one room, so that the same floor would be distributed between two and even three households. Thus the forty became multiplied by four, and grew into one hundred and sixty, and in these exceptional cases the multiplication was increased by the further subdivision of the rooms. In each of these hundred and sixty tenements, families averaging five each resided; so that at least eight hundred people were crowded into one row of houses. A good many of these, at the time I speak of (thirteen years ago), belonged to the criminal class. It was the university of thieftom. In its cellars and garrets juvenile pickpockets were trained to their adroit

legerdemain, and burly beginners graduated in garotting, and matriculated in petty larceny. There was the "buz-nappers academy," where scientific students were trained in the use of skeleton keys, the manipulation of "jemmies," and the management of centre-bits: and many a young desperado became a "wrangler," or took his degree under the tutelage of a professor crowned with the "county crop." During sundry visitations to this Arcadian retreat, I happened to make the acquaintance of seven young gentlemen, of ages varying from eleven to fifteen, whose histories and accomplishments were somewhat remarkable. They were all more or less proficient young thieves, and were somewhat distinguished in the larcenous university. Their names were exceedingly suggestive, and the fortuitous combination of initials was decidedly striking. One of them was known by the name of "Viper," partly, I think on account of his serpentine proclivities, and partly because of his prowess in the abstraction of pocket-handkerchiefs, or '*vipes*.' Another was called "Ivories." He was a lad of colour, and derived his *sobriquet* from the whiteness of his teeth, which used to gleam like Mr. Carker's against his ebony skin, and make his broad grin like the flash of a dark lantern. A third was simply called be Bobby; I suppose because his real name was Robert, or perhaps with some vague reference to his luck in evading the police. The appellation of "Ginger" was bestowed upon a fourth, a name which was designed to bear a personal reference, and to be derived from the vivid colour of his hair, although if it had also referred to his temper it would not have been inappropriate. But his hair was so flamingly red, that his companions used to pretend to warm their hands and even light their pipes at it; and they would often draw him away from a wall, or a doorpost, under a well-feigned dread that he would set the house on fire, and would throw water over him 'to put him out,' as they said. It certainly had the effect of putting him out in one sense, for it put him in a towering rage; and the colder the water, the hotter was Ginger's indignation. The fifth youth in the gang was called "York;" I think because he had been imprisoned in York Castle. He was the oldest of the boys, and was much looked up to by the rest, chiefly on the strength of this honourable experience: it certainly was not on account of his superior intelligence, for he was the greatest dolt among them. The sixth was called "Oysters," on account of the reputation he had acquired by the feat of capsizing an oyster-stall in the streets, and making off with the loose change of the vendor during the confusion. This exploit obtained for him the further name of the "Pearl-diver." He was a young Jew, and had a great taste for precious-stones, and he was himself a jewel of the first water. The seventh and last of the crew was jovially designated "Rory o' More;" he was an Irishman (all these boys call themselves men), and his name was More. These seven lads were under the sort of professional guardianship of a crafty old thief of seventy-five, who had been in half the jails in England, and who had been dodging the galleys and the gallows from his cradle. His name was Benbow. But I asked his permission to call him Rainbow, for a reason which I will explain. I got these seven lads to attend now and then at a rough sort of night school near at hand, and they also went occasionally to the Heyrod Street Ragged School, conducted by Mr. Richard Johnson, the Secretary of the Manchester Ragged School Union. It was not until I had been familiar with the nicknames of these seven boys for sometime, that the strangeness of their initials struck me. I had run over their names often enough in different orders; but one day I was writing them down for some purpose or another, when I was reminded of a somewhat strange coincidence. "Viper," "Ivories," "Bobby," "Ginger," "York," "Oysters," and "Rory o' More." I remembered a certain course of lectures I used to attend at school years before, in which I was told that the initial letters of the colours of the Rainbow formed the word "Vibgyor," and that they were violet, indigo, blue, green, yellow, orange, and red. I accordingly asked old Benbow to let me call him Rainbow. And I called these seven young varlets my rainbow of hope, and I gave Viper a violet waistcoat; Ivories, an indigo jacket; be Bobby, a blue cap; Ginger, a pair of green trousers; York, a yellow shirt; Oysters, an orange neck-tie; and Rory o' More, a pair of red mittens. The proper sequel to such a story ought to be that old Rainbow died a Christian saint, and that the seven hopefuls became members of the seven churches; but I cannot record any such *dénouement*; for I saw a case in the police report of a northern newspaper of a youth answering very much to the description of what I fancy Ginger would be like now, having been arraigned for cutting off a lady's back-hair in the streets for the purposes of sale. So many practical jokes had been played off upon his own hair, that I suppose he thought he was entitled to some reprisals in the same department; but the result of the magisterial investigation did not tend to prove that he was the rightful *heir-at-law*, so they turned the *key* upon him for *bolting* with the *lock*. As a politician, Ginger was supposed to have *Whig* tendencies; hence, probably, his interference with the lady's *coiffure*. But, though I cannot report the entire reformation of all these boys, I can trace the result of teaching and kindness upon some of them, and the like of them, to a degree which proves that any band, however sunken, may be raised into a band of hope. Old Rainbow died about four years ago; and from such accounts as friends have given me, there were softening signs of penitence even about his crime-hardened bed, which make one cling to the trust and fondle the hope, that even round the death-scene of the dying thief there were streaks of promise.

And while my memory is reverting to this Ancoats district of Manchester, I may mention that it was there I made my first essay at lecturing working people; and I assure you the audiences which used to assemble were sights to see. I don't mean that they were sights to see in point of numbers, for they were not so large as the

company I am addressing now; but in point of appearance. You don't require to be told that Manchester is a place where a great deal of dyeing is done. My lecture-hall was in the midst of a huge cluster of mills and print-works, and other large places of industry; Sir William Fairbairn's engineering forge, and the Mayfield print-works, where Hoyle's prints are made, being hard by. My audiences were largely composed of the work-people of both sexes from these places, while many of a poorer class were mixed up among them. But if a rainbow is an emblem of hope, mine were the most hopeful assemblies ever convened in England. They were all the colours of the rainbow. Not only did a man with a black face sit with a woman with a blue face on his right, and a girl with green arms on his left, and a boy with yellow hands before him, and a matron with a red neck behind him; but the same person used to come from Sunday to Sunday, and would be a different colour every time he came. Talk of the æthiopian changing his skin and the leopard his spots, this transformation scene was enacted week by week before my very eyes in Ancoats, Manchester. A gentleman would come with his face a bright blue to-day, and a dark green next Sunday, and a flaming red the Sunday after, and a rich brown the Sunday after that. As to the hands, the stock of coloured gloves they wore was inexhaustible. The individual did not change his personality, only his complexion. It was not Mr. White and Mr. Green, and Mr. Brown and Mr. Black, but the same John Smith each day with a new face. These poor fellows changed colours because they dye daily; they dyed to live, just as some ladies of the *beau monde* seem to live to dye. We have the colours of the rainbow painted under the wand of fashion, as well as mixed on the palette of necessity. A raven tress turns golden, a yellow neck turns alabaster, a pale cheek turns vermilion, a grey eyebrow turns auburn, as soon as Rachel begins to weep over her children the crystal tears of Tartary, or to fling over them the cosmetiques of Calabar. To look upon a crowd of these prudes of artifice and dolls of vanity, would be a rainbow scene of less hopefulness, to me at least, than my variegated brethren at Manchester presented. I felt there were simple hearts and honest sympathies under those parti-colours, and I felt at home amongst them. But I wonder whether, supposing all our hearts could be pinned upon our sleeves just now, there would not be a strange variety of dyes displayed, moral dyes, indicative of various shades of evil. There would be the black heart, and the soiled heart, and many a degree of moral hue would show itself upon the disc of character. And, if conscience were only broadly and sensitively alert with all of us, even the index of the face would show a colour answering to the goadings of conviction from within.

But the rainbow is hope's own emblem. It is caused by the reflection through the raindrops of the sunbeams. To make a rainbow, sun, shower, and cloud are necessary conditions. And to create hope, shade, shower, and sun are also needed. God put the bow in heaven to seal his promise that the earth's fruits should not fail to meet men's wants. And we may use it as a pledge that his promises for the soul shall never fail. The darker the cloud, the clearer the rainbow. And so, the deeper the sorrow, the surer the hope. We have been speaking of people changing their colour week by week, just as politicians have sometimes been known to change their creed sometimes. But the secret of this change, after all, was only a 'tale of a tub,' being determined by the tub over which the dyer was called upon to work. But the complexion of a man's life and history takes its colour, too, from circumstances. It is not how he *dyes*, but how he lives, which determines the colour both of his own life and of those around him. There are always clouds enough, even in the happiest lot, to leave room for a rainbow. It is not all pure unfleeced azure over any human head. And even with the best of us, there is cause enough for memory, and retrospect, and penitence, to drop a tear full often. So, if we will find the cloud and rain, God will find the sunshine, and thus the bow shall be flung upon the cloud. Did you never look through your tears, when you have been unable to keep them back, at a candle, or at some shining light? And as the light has shone upon the tears, have you not seen the prism colours painted on the drops, like the colours of the rainbow in your eye? So, through the tear of penitence for wrong-doing, may the sad heart, descry hope's promise, if you will but let God's smile shine on it.

There's need enough, heaven knows, for some sympathy and support amidst this rough life in poor men's homes, higher, stronger, and more constant than human hearts or helps will furnish. The world at best is a chaos of cloud-land; and life at its fairest is a scene of struggling and hard work. It is carrying a cross up a steep, steep hill, from the cradle to the grave, a cross which gets heavier as we get older. Poverty, hard times, slack work, low wages, stern masters, sick homes, and death-struck households, these things make life a rugged brunt at any time. But the troubles which men's own faults and vices superadd to these, make it tenfold worse. Love, and courage, and patience, in the midst of poverty and hard times, are rainbows which make any lot supportable. But what, where love is drowned in drink, where courage is whelmed by vice, where patience is wearied out by cruelty; what then? Ah, it is a sad condition; and it is but too true a picture of the heart of many a wife and mother in Christian England at this hour. But to the saddest of the sad we may declare the true assurance that there is no time nor strait at which love is banished, or courage need be quenched. A husband may have perjured and foresworn each vow of faithfulness; around you there may be the perished forms of children sickened or starved to death; the waste once called a home may be a stripped and empty hovel, or a den vocal with oaths, and resonant with blows and cries. But even for one so bruised, bereft, and spurned, there is hope.

Upon the black cloud there is a rainbow; through the hot rain of tears there shines a sun; and above the wail of heart-break there sounds a voice of brotherhood and pity. It is not the be w of human comfort, it is not the sunshine of a neighbour's smile, it is not the tone of mortal tenderness : but the be w is cast by the brightness of Christ's smile upon the bitter tears. He is a Brother when all else are cold as ice. Oh! if the wretched had but faith to feel it, and to trust, they would feel a hand supporting them in darkest trial, and either in life or death, a corner of the veil of dark and pierceless mystery would be lifted up to show the bright beyond. And in that further light, the forms of angel children bright as the morning, and blythe as the summer-time, would be seen sporting around the pearly throne-steps of the King of kings. The hand which is lifting up that veil is a pierced hand; and the wound it bears reminds use of suffering borne for us. There's not a load of sorrow on your heart, but Christ has borne a heavier. There's not a thorn that pierces you, but Christ has felt a sharper. You complain of poverty. He, too, was poor. Though He was rich, for your sake He became poor, that you, through his poverty might be rich. You say you are deserted and forsaken. He, too, suffered unsupported. He trod the wine-press alone, and of the people there was none with Him. You say you have hardly a home to rest it. He had not where to lay His head. Oh! believe it, in deepest suffering you are in fellowship with a yet deeper Sufferer. The harder your lot, if you bear it in Christian trustfulness, the nearer shall it bring you to Christ. Once let your faith lay hold on Him, and no lash of the world's sharpest whip-thong shall drive you from Him; but your earthly crown of thorns shall be exchanged for a heavenly crown of gold, and when you have borne your cross, with Jesus helping you, to the top of the weary steep, you shall exchange it for a throne beside Him where you shall reign, a prince for evermore. All this, if you will but trust Him, take Him as a Saviour, and give Him all your heart.

And to those working men, whose work seems so heavy, and whose wage seems so light, that they often grow sullen, desperate, and reckless, let me commend this trust in Christ as a lightener of the burden. If you think we parsons don't care for you, be assured at least our Master does. And if you do not care for us, do be entreated to care for Him of whom we preach; for He is truly a faithful friend. Heaven and earth may pass away, but His love, never. Neither height, nor depth, nor things present, nor things to come, nor angels, nor principalities, nor powers, nor life, nor death, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus your Lord. O try to be Christian men. Then you will be good workmen, good neighbours, good citizens, good husbands, good fathers, and your homes will be happy homes, be they never so poor. Work with a will, and still *trust* when you cannot work.

Pause not to dream of the future before us;
Pause not to weep the wild cares that come o'er us,
Mark how creation's deep musical chorus,
Unintermitting goes up into heaven!

Never the ocean wave falters in flowing,
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven.

"Labour is worship!" the robin is singing,
"Labour is worship!" the wild bee is ringing,
Listen! that eloquent whisper upspringing
Speaks to thy soul out of nature's great heart.

From the dark cloud flows the life-giving shower,
From the rough sod blows the soft breathing flower;
From the small insect, the rich coral bower;
Only *man* in the plan, shrinks from his part.

Labour is life! 'tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark night assaileth;
Flowers droop and die in the stillness of noon.

Labour is glory! the flying cloud lightens,
Only the waving wing changes and brightens,
Idle hearts only the dark future frightens,
Play the sweet keys if thou'dst keep them in tune.

Labour is rest, from the sorrows that greet us,
Rest from the petty vexations that meet us,
Rest from sin-promptings that ever entreat us,
Rest from world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over care's coming billow!
Lie not down wearied 'neath woe's weeping willow,
Work with a stout heart and resolute will.

Droop not tho' shame, sin, and anguish are round thee,
Bravely fling off the cold chain that hath be und thee!
Look to yon pure heaven smiling beyond thee!
Rest not content in thy darkness—a clod.
Work for some good, be it ever so slowly,
Cherish some flower be it ever so lowly,
Labour! true labour, is noble and holy,
Let labour follow thy prayers to thy God.

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

Ripples on the River.

decorative feature

Straws will mark the strength, fleetness, and direction of the current. A little thing may be the index of important forces. The engine driver looks at a bubble rising or sinking in a tube, to ascertain whether or no there is any danger of the boiler bursting. The clerk of the weather office inspects a little barometer to determine whether he shall hoist the storm-drums all round the coast, and put the seamen on their guard. The young lady looks at her ringlets in the glass, and according as they are limp or crisp, she makes up her mind whether or no she will accept or decline her invitations for the day. A schoolboy who wants to coax a sovereign out of his father, if he be a wise and calculating boy, will go down to the cook and enquire what the old gentleman has had for dinner for the three days previous, and will suggest the omission of pastry from the *menu*, and the substitution of farinaceous compounds for a short time before urging his petition. In the choosing of friendship or partnership, a little observation of the straws upon the surface is wise and prudent. If a mistress does not want to have a lot of sauce from her housemaid, she will fight shy of a pert snub nose turned up at the end. If a young man does not wish to be for ever quarrelling with his wife, he will beware of thin white lips and a shrill voice. If a young woman objects to be beaten with the poker, or to have the household effects transferred to avuncular custody, or, in other words, taken to the pawnshop, she will not give any encouragement to the suit of a man with a red nose. If you have any dislike to enduring the weight of a man's foot upon your neck, and being

turned into a slave, be distantly polite to people who are always blandly smiling. The doctor feels the pulse, and looks at the tongue; and by these signs he discerns health or disease. And so may you feel the moral pulse, and look at the tongue of character, and draw your conclusions accordingly. A man who does not look straight at you, but who looks down at your feet, or at the crown of your hat, or fixes his eye on the middle button of your waistcoat when he speaks to you, gives signs which should put you on your guard. Too much bowing and scraping is a suspicious ripple on the surface. There are one or two words which are apt to float on the stream of a man's conversation, which "are like straws by which you may discern the drift of the tide of character. If profane words are very apparent, swearing, and using the name of God in vain, you should look upon such words as pieces of wreck strewed upon the surface, to indicate that the good ship, Reverence, has struck upon the rock of recklessness, and has foundered. If lewd and coarse expressions are always floating upwards, that, too, is a sign that the craft of a good conscience has met with dirty weather, and has been drifted upon the wind of foul breath to jeopardy. Words are ripples on the river. Honest words are the signs of a fair tide. Profane, loose, impure, flattering words, are the sign of a chopping sea. There is danger in them. Character and principle are indicated by words; and the tide of a man's "walk" may be judged by the tide of his "conversation." There are two other little words which are also very significant. One is a word of only one letter, which many of us find it only too easy to use; the other is a word of only two letters, which we find it equally difficult to use at the right time. The first word is the word "I." When preachers preach, when speakers speak, when candidates canvass, when companions talk, there is one ever-recurring I, I, I, in the discourse of many which would make one think they were like the Cyclops, with one huge *eye* in their forehead, or like Argus, nothing but eyes from head to foot. If it could only be said concerning such, as we used to cry after each other at school, "There you go with your *I* out," it would be an immense improvement. But if we find it only too easy to interlard our converse with this word "I," we find it far too difficult to make prompt and proper use of the monosyllable "No." The distinct, prompt, and outspoken pronunciation of this one little word is a ripple on the river, which indicates moral courage. It is a short word, but it may be mispronounced. It may be pronounced broadly, "Noa," as a ploughman would speak it, or through the nose, as a Yankee would speak it, or in a velvet whisper, as a prude would speak it; but these are not the mispronunciations that we mean. If it is the harsh and churlish refusal of an appeal to true compassion, if it declines a favour which might be rightly granted, if it is spoken so as coldly to chill and freeze a rising hope, then it is not a gentle and hearty ripple on the surface of the stream of a deep true character, but the harsh brawling of a shallow brook over the jagged bed of a hard and stony heart. Hardness of heart and shallowness of mind generally go together; and when a man is a churl, he is generally at the same time pretty nearly a fool. But it is the right toning and using of this word "No" which is so difficult. We often have the amiable weakness to say "Yes" when we mean "No;" and having spoken in haste we repent at leisure. For my own part I speak feelingly on this matter, for I feel it is my besetting sin. But I must not begin by putting the "I" too much into my discourse, so we will look for other awful examples of this dread of saying "No." Within the circle of a mile round this place there are doubtless hundreds of women who would give the world, if they had it, to recal one word they spoke years ago, and put a "No" in the place of a fatal "Yes." That "Yes" has been the signal for a savage and barbarian onslaught upon their peace, their safety, and their pleasure. It has been the key which has unlocked the door of poverty, privation, violence, and shame, and let them in a; sweeping flood upon the home and heart. It has been the licence for blows, for bruises, for spoliation, for outrage, for contempt. It has been the striking of a match by which hope, and home, and love, and happiness, have been burned upon a common pyre in a common holocaust. The one word "Yes," has made a hell of home, a pandemonium of life. "No" would have spared it all. The fatal "Yes" was spoken when you gave your coy assent to the falsehood of some drunken perjurer who called himself a man, and promised to protect you. If graves could speak, or depute their messengers to tell a tale, the cemeteries of London would send forth their phantoms by the tens of thousands, till the air was thick with the ghosts of brokenhearted wives, who died in wretchedness and Wight, because they had not learned in time how and when to answer "No." And their appeal to the young girls and women of to-day would thrill with an unearthly pathos as they adjured them to ally themselves only with honest, thrifty, striving, sober men. If such a spectre could speak to you young women at the moment that some intriguing sot is waiting your reply, it would implore you by all that fear can shrink from or that hope can wish, to speak out bravely "No." But you need not wait for spectres from the grave, you can see ghosts enough at our back street cottage doors, you can see them lolling from garret windows, crawling out of dark alleys for a breath of air, or peering from cellars at the stinted light; you can see them hiding from husbands whom they dread more than death, while they long for some kind pestilence or fever to carry them away; and in the squalor of these living ghosts, in their wan faces, in their hollow eyes, in their smothered misery, in every bruise upon their outraged forms, you may read an appeal more passionate than if it had been shrieked by maniacs, "Say 'No.' Unclasp that miscreant's arm from round your waist; don't listen to another honied word. When he says he will protect, he means that he will slowly murder you. He is a drunkard, and you had better marry death in some other form, than make a bigamous alliance with both death and hell at

once." O that young, women knew when to say "No," when Hymen's torch is flamed before their eyes; When Cupid comes dressed as a link-boy to drive you to an unholy altar, drive him off, and say that darkness is better than the light of hell-fire, and that you want no such blotchy guide to lead you on. To say "No" at the right time is a thing we all need to learn.

"Would ye learn the bravest thing that man can ever do?
Would ye be an uncrowned king, absolute and true?
Would ye seek to emulate all we learn in story
Of the mortal, just, and great, rich in real glory?
Would ye lose much bitter care in your lot below?
Bravely speak out when and where 'tis right to utter 'No!'

Learn to speak this little word, in its proper place;
Let no timid doubt be heard, clothed with sceptic grace;
Let thy lips, without disguise, boldly pour it out,
Though a thousand dulcet lies keep hovering about.
For, be sure your hearts would lose future years of woe,
If your courage could refuse the present hour with 'No!'

When temptation's form would lead to some pleasant wrong,
When she tunes her hollow reed to the Syren's song,
When she offers bribe and smile, and our conscience feels,
There is nought but shining guile in the gift she deals;
Then, oh then, let courage rise to its strongest flow;
Show that you are brave as wise, and firmly answer, 'No!'

Hearts that are too often given like street merchandise—
Hearts that like bought slaves are driven in fair freedom's guise.
Ye that poison soul and mind with Perjury's foul stains;
Ye who let the cold world bind in joyless marriage chains;
Be true unto yourselves and God; let rank and fortune go—
If love light not the altar spot, let feeling answer, 'No!'

Men with goodly spirits blest, willing to do right,
Yet who stand with wavering breast beneath Persuasion's might?
When companions try to taunt, judgment into sin;
When the loud laugh fain would daunt your better voice within—
Oh! be sure you'll never meet more insidious foe;
But strike the coward to your feet by Reason's watch word—'No!'

Ah! how many thorns we wreathe to twine our brows around,
By not knowing when to breathe the magic of this sound!
Many a heart has rued the day when it reckoned less
On fruits upon the moral, 'Nay,' than flowers upon the 'Yes'
Many a sad repentant thought turns to 'long ago,'
When a luckless, fate was wrought by want of saying, 'No!'

Few have learned to speak this word when it should be spoken;
Resolution is deferred, vows to virtue broken.
More of courage is required, this one word to say,
Than to stand where shots are fired, in the battle fray.
Use it fitly, and you'll see many a lot below,
May be school'd and nobly ruled, by power to utter, 'No!'"

There is a river of human life ever flowing through the gorged channels of this great London, with many a ripple on its surface which bears a thought and a lesson to the heart and mind as it purls along; If you were to stand for an hour on yonder bridge, and look at the myriad faces as they pass, you would read more change and variety in the river that flows over, than in that which flows under the bridge. There goes the burly labourer whistling to his team and cracking his long whip with that strong barrier of health to keep out care; and rubbing shoulders with him is the tottering cripple, with every muscle on the stretch to urge the crutches forward. The merchant bustles to his business, the seamstress hurries to her killing work of sewing her own shroud and my lady's ball dress in one operation; the *savan* picks his dainty way among the beggars and the Arabs; and little children jostle old men and women as the stream rolls on. And on each separate face there are marks rippling the surface, which mean something, could we but unriddle it. The creases in the baby's face which is wheeled by in the perambulator, are earnest of the deeper furrows which time shall set there by-and-bye; the crow's feet in the eyelids of the anxious-looking men who struggle past are the lines of life's rough ploughshare, and show how tough the battle is for some of us between the cradle and the grave. There is crime, and courage, beauty, virtue, violence, love, wantonness, selfishness, weakness, power, all rolling past in wavelets of human life. The zigzag track of the drunkard winds through the straighter course of sober men like some eccentric eddy on the stream; and the tide lashes and lapses to and fro, as if all the four winds were struggling which should bear it on. But, like the Thames which flows below them, the ripples of this human tide, so ebbing and so changeable, are flowing onward towards the sea. Away among the wolds of Gloucestershire, where the marshes are sedgy and sodden, there bubbles up a little spring, which trickles through the grass until it burrows out a little brooklet track, and schoolboys leap across it on their holidays, and girls twine posies for their hair from the flags, forget-me-nots, and hair bells that grow near its brink, and thirsty haymakers in summer time stoop down to drink its waters: a few miles lower down and it is broader, and patient anglers stand upon the banks and deftly cast the fly to lure the silvery trout which dart along the current. Still broadening as it rolls along, the stream runs glancing past small hamlets, and mingles its babble with the tinkle of the village bells. And now it proudly lays siege to a city, venerable with seats of learning, and stalwart oarsmen stir up its waves as they feather the dark blue blades, and drive the slender craft along. Still flowing onward, the liquid bosom grows more ample, and lawns and gardens slope down to its shore, and pleasant villas are reflected in the mirror. And then it frets against the piers of bridges, and bubbles up against black wharfs and quays, with heavy ring bolts holding barges fast; then dashing paddle wheels whip the water into effervescence, and rolls of smoke from the thick funnel are mirrored on the water, while the music of a band on board keeps up the merriment: then sluggish dredgers scoop up the mud from the thick river bed, while all along the banks the trees are rooted up to make way For the buildings of a mighty city, and men cast the offal of a thousand trades into the stream, which still flows on through all the smoke, and noise, and strife, till it bears navies of merchandise upon its breast, and at length slowly detaches itself once more from city scenes, and broadens out between two marshy shores, till beacons kindle upon the headlands, and buoys rock over shallows, and the bosom of old Father Thames is touching the wider bosom of the mighty sea. So flows the river, and as it flows it ripples forth a language to the other river that flows over it upon the bridge. Deep calleth unto deep. And what does it say? Does it say to the river of life above it, "Ah, your flow is not so perpetual as mine, yours will soon be over, you only bubble on to your near graves, but I flow on for ever?" No, it does not say that. If it speaks truly it says rather this, "My flow is bounded by yon sea a few miles off, but yours has no boundary. The time is coming when my waters will be spent and dried up in the final fires; but yours is a tide which even fire cannot exhaust. Your river will flow on; it will break its waves against the gravestones, but it will only wreck the frail craft of the body against that rock, and then flow on in broader, stronger current, floating the soul upon the tide of immortality." Yes, men and women, it is our life which cannot die, the river of our life which must flow on for ever. This life on earth is but the beginning of the everlasting flow. But there is a good deal in these lives of ours which bears a close analogy to the course of a great river. How tainted do they grow as they flow on! Rising in infant purity, with love's smiles purling and dimpling on the surface, as a mother's eyes watch over it, our life quickly rolls out of the restraints of care, and wantons towards the city, where the impurity of a hundred lusts and passions, makes its waters turbid and unchanged, so it flows on into the great broad eternal sea. To carry those impurities out into

that sea, is to carry them for ever, to be tainted with their reek for ever, to be freighted with their load for ever. But you may be freed from them if you will. For there is another river which can be made to flow into the river of your life, and which shall carry all its foulness and impurity away. It flows from beneath the throne of God and of the Lamb. Our fathers have walked beside it; they have culled the flowers that bedeck its banks, have drunk deep draughts of its crystal waters, have laved away the fever of their care, and the stain of sin alike, in its cool life-giving rill, and they have launched their bark upon it, and have been wafted to salvation's port And that river flows still. It flows for you. Let it but join the current of your life, and it shall bear away the drift of sin, the wreck of care, the spars of sorrow, and all that marks the havoc and the wrong of human life unpiloted by religion; and with your life hid with the life that is in Christ, it shall merge into the eternal and pacific sea which storms shall never ruffle, nor shoals make false and dangerous, which breaks its waves over the shores of heaven, and the music of whose tide is ever swelling to the burden, "Glory to God in the highest," and "Worthy is the Lamb that was slain."

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

Faces in the fire.

decorative feature

A Strange place in which to see faces; but still a very photographic gallery of memory-pictures, and prophetic portraits. Which of us has not sat and mused before the fire and seen friends and foes in scores peeping at us between the bars? Each lunge of the poker at the burning coals only stirs up a host of fresh faces, and, like a magic wand, summonses a perfect phantasmagoria of familiars to the foreground. Every caprice and gambol of the glowing element shows an old flame, or a young spark, amongst the fuel; and each fresh log crumbles into well known faces as it burns away. Ideal groups come in amongst the real ones, and fairies, elves, and weird fantastic shapes glide into the kaleidoscope. It does not seem very complimentary to look for friends in logs of wood; but it is only when the logs grow brilliant that we see the faces. When the Dean and Chapter of St. Paul's Cathedral were discussing the *pros* and *cons* regarding the pavement of St. Paul's Churchyard with wood, a minor canon bashfully suggested a doubt how all the quantity of wood required could be obtained; whereupon the witty Sidney Smith suggested that wood enough for the purpose might readily be procured if the Dean and Chapter would only lay their heads together. And so, inversely, it so happens that if imagination desires to create a picture gallery of faces in the fire, the effect may be readily obtained if we will only lay plenty of logs together.

I shall be charged with a fresh profanation by some amiable critic, if I mention the name of Charles Dickens on a Sunday afternoon: but having already been charged with more sins than the decalogue condemns, and having been turned into a penwiper for the *gooses*-quills of a large tribe of penny-a-liners, I will try to bear it as best I may, and will even venture to mention the name of one of the purest and noblest heart-teachers of the age, even though there is no "Reverend" before it. Charles Dickens, then, in his "Curiosity shop," draws an exquisite picture of a poor Wolverhampton or Black Country workman, who gives little Nell and her grandfather a rest and a meal before his furnace fire; and when the child wakes up from her sleep she sees the rough puddler leaning his chin upon his hand and peering at the glowing fire. When she asks him why he is so quiet and sits apart from all the rest, he points to the great furnace and says, "See yonder there, that's *my* friend." "The fire?" says the child, "Yes, if has been alive as long as I have; we talk and think together all night long. It's like a book to me, the only book I ever learned to read; and many an old story it tells me. It's music, for I should know its voice among a thousand, and there are other voices in its roar. It has its pictures too. You don't know how many strange faces, and different scenes I trace in the hot coals. It's my memory, that fire, and shows me all my life." And then he tells the wondering child how his mother worked herself to death, and how his father brought him years ago to sit beside him as he worked before that fire; how he loves the fire for the faces that it shows him, for the music that it sings to him, for the histories it reads to him; how his father died before it, and left the fire still flaming on; how the fire became his nurse till he grew up to tend it; and how he sits and talks with it, and communes with the figures which it marshals to his mind. There are not many workmen who find such company in a forge-fire, most of them prefer less fanciful communion; but there are few of us who have not in some musing mood done enough of this fire-reading to make us understand the meaning of such fancies. I'm sure I've sometimes sat looking at the fire in my study grate, and seen not only faces, but scenes and landscapes, which have called up hundreds of dear memories. Looking among the fantastic doublings and playings of the flame, one has met the frowns of sour detractors, and the smiles of kinder friends. Deep in the red-hot caves among the coals beautiful scenery has come into the view. Hills, valleys, pools of blue flame, and spaces of white ashes, have helped to carry fancy here and there to spots of beauty where the heart has been

expanded and the soul inspired. Now it has been some Alpine view, where the ashes form the snow-wreath, and the falling flakes which char from the dark coal, suggest the avalanche slipping from the peaks above. Now, as the blue flame creeps among the crevices the fancy flies away to Grasmere, while Wordsworth's gentle numbers seem spoken in the voice of some dear companion of a bygone holiday. Now it is Loch Katrine with the poetry of Scot and Burns borne on the breeze from Ellen's Isle. And now it is Killarney, with memories of Innisfallen, of rambles through Arbutus groves, and echoes from Dunloe, winding among the gorges of the Purple Mountain. Such memories call up others, and we read the fire more deeply. We see the faces of the companions of these joyous trips, and seem to hear their voices. And we grow sad and pensive to remember that many of those faces have passed away, and many of those voices are now still. Oh, it is a fact that a man may not know his alphabet, and yet may read more in an hour's looking at the fire than a book-worm could read in the Bodleian library.

And if, like the poor puddler in Mr. Dickens's story, we can turn the fire into our memory, we may, in a sense, turn it into a kind of conscience. It helps one sometimes in deciding on the rights and wrongs of what we do. It sometimes creates and sometimes rebukes our fears. I have had a little talk with my fire before I have made up my mind on many things. Shall I undertake it? Won't it involve a good deal of trouble? Shall I go down to those Lambeth Baths and try to get a few folk together who are not often induced to come into churches and chapels? Two pictures start into the fire at the question. They are both uncommonly good likenesses of myself; but one is sitting comfortably in an arm-chair reading a book beside the fire; and the other is hurrying off for a three-mile walk just after dinner, and then standing up to talk to a few folk who don't care much to listen. And then a lot of other figures come into the fire, and I see a group of hungry scribblers nibbling their pens to do a little special correspondence at my expense by writing lampoons and lies to the local penny weeklies which they represent. But the fire shows me other figures besides these dirt-throwers. It shows me a crowd of thriftless, godless, Christless, drinking, Sabbath-breaking fellow creatures living and dying within a mile or two of my own dwelling; and as it flares up the chimney it seems to laugh at the paltry sneers of these traducers, and ask what matter if one fallen creature can be roused to honest manhood; what matter if one blow the less should fall upon a woman's breast, if one cry the less from frightened childhood should herald the staggering home of a drunken father? what matter if one footstep unaccustomed to the scene should cross the threshold of some place of Christian worship where the story of Christ crucified is told? what matter if your purpose is a pure one and your aim be true? For shame to hesitate for fear of what the crew of libellers may write or say about the work you try to do! They are but starvelings hungering for what they never had themselves, a fair fame, to feed upon. Nothing will fatten them, for they are but *shadows*, and are "nothing if not critical." Thanks to the fire for its good advice. I come here this afternoon personally careless whether I speak to a handful or a crowd; happy in the consciousness of a sterling purpose, and anxious only to reach many ears, because I would fain move many hearts with useful things.

I told you when I commenced these rough addresses that I expected more kicks than halfpence, and my prophetic soul forecast the truth. For ten years when in Manchester, I used to blurt out a few truths too plain and homely to please a few advanced young parties whose foibles, follies, and vices were rather faithfully exposed, and whose sweet conceit was ridiculed and unmasked. And so they used to pamphleteer me very profusely, and ease their *spleen* (I had almost fallen into the mistake of saying, their *minds*) by piling up the sweepings of Billingsgate upon my name. One of their ambassadors has traced me here, and has sent a flaming account of our meetings in these Baths to a little paper printed in Manchester called *the Shadow*. You can get it for a penny if you take a correct copy of the following address. "Editor of *the Shadow*, Guttenberg Works, Albert Street, Ellor Street, Pendleton, and 139, Church Street, Pendleton, Salford, Manchester." If you write for the number bearing date February 19th, 1870, you will find both yourselves and your humble servant duly done into three columns of closely printed blackguardism for the delectation of the readers of *the Shadow*. This paper takes its motto from the greatest scoundrel of Shakespearian fancy; and with Iago on its title-page, you will find Iscariot, and even Satan in the spirit of its letterpress. Such is the *substance* of *the Shadow*. Meanwhile the consolation I extract from its condescending notice of myself is that I have been the means of helping to pay some poor fellow's expenses up to town, and keeping him sober enough to wield a pen for a few hours longer than is probably his wont.

But let these shadows pass, and let us to our fire again. We can see better things than this in it, or we had better quench it. The easiest task in the world that a man can set himself is to write scandal and abuse : and it is as safe as it is easy, when done anonymously. We will at least attempt a harder and a nobler one, namely, to spur on manhood which has been crippled by heedlessness or vice to the appreciation or achievement of worthier aims. So we will thrust the poker into the fire again, and stir out the vision of impersonal revilers, and look for something else. I should like to try to look with other eyes than my own at the pictures in the fire. If I look with my own eyes, they will sometimes grow bright as kind and living faces smile at me, and sometimes dim as faces of the loved ones passed away start into memory's mirror. And surely if I try to look for you, it will

be much the same. Your coals will glow with the faces of living comrades, and sometimes, deeper down, you will meet the glances of the eyes which you have closed and left in the long sleep. There are some poor men, and, I fear, more poor women, whose retrospects must be taken without the help of the fire mirror. Some have to sit amidst the winter draughts, and look only at spent ashes and cold bars; and the friendliest face that looks at them out of the gaunt grate is that of death. They read such words as "Parish," "Vestry," "Guardians," "Union," "Wards," "Indoor Relief;" but there is not nearly so much balm in those words as in the single syllable "Death;" he is the guardian of the poor to whom parochial sympathy has made our poor grow partial. Dare we venture to the workhouse fire-side, and try to guess what the pauper-circle are deciphering there? Perhaps we are taking too much for granted in imagining a fire in such a place at all. But if the flight be not too daring, let us conceive that the poor-rates have carried the price of a shovelful of coals for the infirm women's ward at least; and, though the use of a poker would be treason punishable with "skilly" for a month, we may grin with that shivering circle of old crones through the high-barred fender, at the attempt of that two-pennyworth of parish cinders to look cheerful. I wonder what they see there. They can't feel much, for there's little enough of warmth to stir their stagnant blood. But even there, in that dim gleam, there are faces in the fire. That old woman there, whose stray white hairs are tufting out beneath the parish cap, and whose puckered face is pressed against the fender, she sees scores of faces coming and going in the fire. She sees herself a child, as memory limps back over a waste of well-nigh fourscore years. A child, blythe, fair, bright-eyed, and light of heart. A child with a head "sunning over with curls;" a mind untainted with suspicion; and a breast uncrushed by care. And round the vision of this childhood, the pictures of kind home-life group themselves. Parents and playmates crowd upon the scene, and while memory is intent upon the faces, echo seems jocund with the voices. Then faces more sinister come crowding to the fire. Far back in the deep hollow of the coals, there is something like a procession; it is moving slowly, and a sable load is borne along amongst its ranks. It is a mother's funeral; and the heart is quivering with the beat of the passing bell. There are many more such groups coming into the fire; now the load they bear is a father, now a sister, now a cherished friend; and as the fire smoulders into spent flakes upon the hearth, the fancy seems to see the mould dropping on the buried bier, and to hear the monotone "ashes to ashes, dust to dust." And as the heart gets lonely, the ear seems to grow incautious, for one of the sinister faces draws near, and pours out oaths of love, and pledges of protection; the eye does not see the knave or the deceiver underneath the mask, it only sees the wooing smile, and the ear insensible to the hoarse and lying grate which contradicts the tone, drinks in the perjury as truth. And then the vision of the altar where the lie was acted out, and the oath was sworn in God's great name. Then visions of a gradually darkening home. Of new faces, baby faces pressed against her breast bruised by a miscreant hand, faces which it had been well had they turned stark and marble by the fountains of their life. Of the growth and ripening of one of those faces into budding girlhood, and of another into the stalwartness of manly youth. Of one of those faces taking its last look at an accursed home where an unnatural father had brought ruin, to take the vile and fearful chances of the streets; and of the other, with scorn and vengeance on its brow stalking forth to desperate and unknown adventure. All this, and more, comes into that workhouse fire; till blood and suicide redden in the coals, and remind the gazer of the path which led her old age to the union.

Away at the other side the city, not near the union, or any such low haunt of poverty, but out at the West End in those genteeler suburbs where cushioned carriages bowl briskly on, and my lord's sleek palfry rattles his tattoo, and beats time to the tune of "propuppy, propuppy," on the pavement; away at the West End there is another fire, and another figure looking at the faces in it. The fire burns brightly, and flings its glow over the furniture of a handsome room. It flickers in the polish of rich rosewood panels, and repeats itself upon the disc of pier-glasses and mirrors, and the scene which it warms up is a scene of ease, and wealth, and comfort. And there before the fire, sits a woman, sumptuous in dress, and bright with jewelry. Gems of price sparkle amongst her hair, upon her bosom, on her hands. Folds of choice silk hang gracefully about her form, and in her loneliness and beauty, there she sits and broods over the fire. Attendants come to minister to each languid wish she may express. Appliances of ease and luxury are all around her. Everything seems bright and sumptuous. The little spaniel at her feet curls up into a contented ball. The parrot and the love-birds call and coquet in their trellised cages, and the cat purrs in feline aristocracy upon the hearth. But there is one scene of tempest and disquietude even amongst all this comfort; and that tempest and disquietude are in the bosom of the lonely human inmate. For though the surroundings tell of wealth, and ease, and luxury, the faces in the fire seem to bode far different associations. There are some of the same faces in this fire as looked out of the embers of the Union grate. This beautiful Formosa sees the same figures as the old pauper in 'the house' has seen. There is the dark cottage with the fast-thinning stock of furniture. The glowing coals glow into three golden balls, and she sees herself carrying this home-trinket and that to raise the crust which a sottish father has drunk selfishly away. She sees a worse than funeral procession as she watches her own flight from home and the corpse of her own virtue borne along London streets. Her beauty was her capital in trade, and she sees the face of the vile procuress who laid out that capital for her ruin. The dandy libertine with noble titles to his name, under whose

professed "protection" she is living, starts into the picture, and the fire becomes a very hell as it reveals her life of shame. Visions of what might have been had virtue, temperance, and religion smiled upon her way, float past: but only to bring heart-break to her bosom as they vanish and cry, "Never more!" She does not know that her old mother is rotting in the East-end Union; she thinks that years ago have borne her to a rest beyond her sorrows here. But could she see her in the parish gaberdine, pining on parish charity, with memory waning with the expiring fire-light in the parish grate, the daughter would fain turn her face towards the East, preferring the heaven of a Shoreditch ward to the hell of a Belgravian brothel.

Alas! alas! how easy and insidious are the stages by which vice draws its net about us, and leads us on; and yet how suddenly does that fire of remorse heap up in which we see the haunting faces, and hear the taunting voices when the retribution comes!

It is not to make those visions sadder, or to make those voices harsher that we have reviewed them now, But rather to point to other and more hopeful sights, and to ring out more welcome and assuring sounds. Down in a deeper fire-depth than any we have scrutinised, is the face of One whose fiery ordeal was one of sacrifice, and who trod the red-hot ploughshares that the retributive remorse of erring men and women might not deepen to despair. And this face looks out upon each heavy-hearted musser who reads the chronicles of fancy there. The old astrologers used to scrape out their crucibles, and find little lodes and ores adhering when the incantation had been performed, and when they found these, they would look hopefully into the heavens for the horoscope. And so may the saddest heart on which sin and sorrow ever hung their weights look with hope into the fire. When memory has boiled like a Phlegethon, and troublous visions have been seething in the glow, you may still look fixedly; and when all the faces which reproach you have melted away, there will be one face remaining if you will but look upon it, which will bear no reproach. Having seen that face, you can look to heaven and hope. It will speak as well as look; and the language both of eye and tongue will be of love. The voice will tell you that Christ understands your temptations, and will bear your heaviest burden if you will cast it on Him. It will remind you that beneath your deepest depth of agony there is a deeper still, which He alone has searched. The overture of the voice shall be accompanied by the outstretching of the one strong hand which can lift up the lowest fallen into the dignity of a new creature in Christ Jesus. Armed with the authority of this name, we can go through the wildest moral wastes in this great Babylon and bid them blossom as the rose. We can carry heart's-ease to the desolate, and comfort to the heavy-laden. We can offer purity to the fallen, liberty to the slave, home to the outcast, life to the dead. We can take freedom to the prison; cure to the hospital; wealth to the poor-house; light where it is dark; order where there is chaos; peace where there is storm; and heaven where there is hell. We set before you now, life and death, blessing and cursing. If you would live, live to Christ. Oh, if I have done you a wrong in supposing that it was little use to sound a note so high and sacred, forgive me, and with the assurance of the love and willingness of Christ to save the greatest sinner in this sinful world, let me take the place of an ambassador for Him, and as though God did beseech you by me, let me pray you in His stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that ours might be the righteousness of God through Him.

Whatever else you may feel or not feel among the experiences of your history, may you at least feel the arm of Jesus leading you in life and supporting you in death. Whatever voices you may or may not hear sounding through memory's chambers, may the voice of Jesus be heard speaking peace to your terror and pardon for your sin. And whatever faces may cluster into the portraitures of dreamland, may it be no dream, but a glad reality, that you were plucked as a brand out of the burning, because the reconciled face of Jesus Christ was first, last, and chiefest of the faces in the fire.

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

Cries from the Cradle.

decorative feature

There was once a wealthy king of Phrygia, called Midas, who is said to have owed his wealth to the finding of a large treasure. He showed so much kindness to an old man named Silenus, who was tutor to the god Bacchus, that the god rewarded him by permitting him to choose whatever recompence he pleased. His riches instead of satisfying him, had only made him more avaricious, and so he asked Bacchus to fulfil his promise by decreeing that everything he touched might turn to gold. The request was granted. But Midas soon found out his mistake; for when he tried to eat, the food turned to gold in his mouth, and when he went to bed, the couch changed into a slab of gold; when he put on his clothes they turned into a suit of gold; no one dared to shake hands with him for fear their fingers should be transmuted into gold; and his wife and children ran away from him lest, in addition to the family plate, they themselves should be made to represent a family of gold. There

was a glut of gold upon poor Midas's market, and a depletion of everything else. So he went back to Bacchus and entreated him to revoke the decree, whereupon he was sent to wash himself in the river Pactolus, whose sands turned into gold as soon as Midas touched them. That is more than you can do when you take a "header" into the Lambeth Bath. But the evil star still followed Midas, and he was betrayed into the temerity of stating that Pan could sing and play the flute better than Apollo; whereupon Apollo, as a sort of satire on his want of ear for music, changed his ears into those of an ass. Midas did all he could to hide this deformity from his subjects. He wore a wig with hair to cover his long ears, and resorted to many ingenious disguises to keep the secret. But one day a servant saw his master's ears, and being unable to keep the secret, he went and dug a hole in the ground, and whispered the truth into the hole, "Midas has ass's ears." Over that place there grew a cluster of marsh reeds, and as the wind blew over the reeds, they whispered the same sentence; and one day the queen, the wife of Midas, strolling past the spot, heard these reeds whispering, "Midas has ass's ears! Midas has ass's ears!" So she went home, and finding her husband on the judgment seat amongst his nobles and his subjects, she snatched off his wig and crown, and left him with his donkey's ears exposed, the contempt and laughter of the company.

Such is the legend of Midas. But there is another tale of reeds and rushes on the page of history, not less romantic, and more true. About four thousand years ago, a stately lady walked with her attendant along the banks of the river Nile, in Egypt. Tall bulrushes grew out of the water, nodding their plumes as the south wind swept amongst them. The lady seemed to listen with a mixture of tenderness and fear for the sound which came from the bulrushes. If any one came by, she looked at them with dread, lest the bulrushes should disclose a secret. And when they had passed from sight and sound, she seemed to breathe more freely. And certainly, as that south wind stirs the rushes, there is a strange sound rising from amongst them. It is like the cry of a child. And when it rises loudly, the watcher hastens down amongst the tall rushes, and quiets the cry, lest it should reach the ears of Pharaoh's spies; for the tyrant's sleuth-hounds are out upon the scent that they may slay the first-born. But Pharaoh's daughter has the infant Moses safe, with the rippling Nile rocking his cradle of river-flags. And that cry from the cradle rocked by the water, is the key-note of the word of command at which that self-same Nile shall teem with plagues for Pharaoh and his land, at which the Red Sea shall wall the march of Israel with its waves, and whelm the tyrant's myriads with its collapsing tide.

So that, apart from its immediate power and music, a cry from a cradle may have potent meaning. Moreover, it is a cry which never wavers. The costermonger's cry varies according to the demand for his wares; but the baby-market is for ever firm. Stocks fluctuate, but babies never. The little bald-headed strangers continue to arrive, and there is great cry, though very little wool. "The cry is still, they come!" And there is little variation in the cry after they have come, for that matter; the key-note is pretty much the same through the whole world's orchestra; and it is more than possible we may have a specimen here before we get away, to show that the infant lungs are in good order. Mr. Sims Reeves once tried very hard to get the pitch lowered, and to induce Sir Michael Costa to let singers sing small. But I question whether he met with much success. I know that it is not the case in my nursery; and I believe the testimony of Mr. *Benedeck*, whatever may be that of Mr. Benedict, is that it remains much the same in the cradle if not in the concert-room. Hanover Square may have changed its note, but you can't get change for a note for love or money in the nursery; it is still the high and unbroken "*tenner*" and the rate of discount is unattainable by human resource.

There certainly is some excuse for the pertinacity of those cries which we associate with the cradle; for modern ingenuity has devised tortures for the young, to which most of us were strangers. Who has not seen two thin-necked, heavy-headed children, dangling out of one of those execrable contrivances called perambulators, as if they were veal being whitened, after the humane practice of butchers in respect of calves, for the meat-market? What wonder that when they are taken out and shaken from the muddled sleep into which they have been perambulated, they should be fretful and petulant? There used to be an advertisement constantly appearing in the papers, in which the question was propounded "Do you double-up your perambulators?" I am certain that if the infants who are condemned to sit in them while the nursemaid flirts with her soldier swain, or coquets with the policeman, could but speak, they would say, "No, but the perambulator doubles me up." Another advertisement used to ask "Do you bruise your oats yet?" I couldn't help thinking, when I saw two heavy babies in a perambulator, wheeled over an old gentleman's toe on the Clapham road, the other day, that he must have felt that a patent had been invented for bruising his *corns* to say nothing about oats. The best carriage and pair for a baby, is a pair of strong, kind arms, to lift the little creature over the first hills and dales of life's highway. Even that, however, requires discretion and humanity. Some industrious nursemaids who are clever with their needles, have a cruel knack of rubbing the first finger of the right hand, which has been made as rough as a spice-box by the needle, against the unprotected skin of the infants which they carry, and the consequence of the untimely friction is often a cry from the cradle, which indefinitely postpones the hour of peace.

When we remember what a number of wives Solomon had to plague him, we can excuse his being rather

ill-tempered. But fond mammas will hardly excuse him for declaring that "childhood and youth are vanity." Still, as he also pronounces almost everything else under the sun to be vanity, we must not attach too much importance to what he says. When the first sense of importance has subsided in consequence of a man having been born into the world, the ingenuity of the female mind is concentrated on the discovery of the signs which the infant gives of "taking notice." When a baby three weeks old rolls its eye round in a spasm, the matronly chorus cries, "How it takes notice." When, in the petulance of teething, it puts its foot into a teacup, or pokes its finger into the eye of a bye-stander, the mother does not attempt to restrain the eccentricity, since it is a precocious sign of taking notice : and she challenges the victim whose eye has been poked half out, to take notice of the fact, which he finds it difficult to do, but does his best, at a discreet distance, through his tears. Each squeak and grunt which proceed from amongst the wraps and bundles is coherent to the maternal ear, and, though literally attributable rather to wind than wisdom, and savouring more of flatulence than philosophy, it is parentally pronounced to be a wondrous instance of taking notice. The Druids used to predict destiny from the direction in which their victims fell, so does a mother prognosticate futurity, by the way her baby tumbles off the table, and puts it down to the score of taking notice. The priests of Moloch used to fling up pigeons into the air, and calculate their auguries by their flights and alightings; so too, again, does the flight of a baby supersede the flight of a bird, and enable the mother to prophecy great things from its flight from the cradle to the floor, as illustrative of taking notice. And when the little wiseacre tries to put its nightcap on its foot, and its socks upon its head, mamma claps her hands in the ecstasy of one who presides over the infancy of a Solon, and cries, "Bless it, how it takes notice!"

But, though we may laugh at the ingenuity of interpretation with which mothers turn convulsions into signs of intelligence, these mothers are right in the main, if not in the detail. Children do take notice, and take very close notice too, of the examples which are set before them. A gentle touch, nursing the child tenderly, will wake a soft vibration through the gamut of the whole life; while a rough and heedless tending will throw the whole being out of time, and make a discord in the after character. Some parents *bring* up their children, watching them patiently, teaching them anxiously, loving them tenderly. Others *drag* them up, and being pitchforked into life, it is no marvel if they show some of the fork-prongs in their dispositions when they grow up. The oath which is so terribly articulate in the violent man, is often nothing but a disregarded cry from the cradle of the neglected child. If that cradle-cry had been assuaged by a soothing touch, a tender tone, or a composing kiss, it would not have rankled into early petulance, and ripened into later wrath. The evil signs of reckless maturity, are often the developed influences which beset our cradle-heads. The shade of a parent's bad example darkens the whole life of the child, while the light of parental care and teaching will play over the entire path from the cradle to the grave. It is strange and sad that in a Christian land, a land of churches, chapels, Bibles such as ours, there should be any relevancy in an appeal to mothers to be tender of their children. It is not necessary to train or teach the wildest of wild beasts to tend and nurture their offspring. But many a cry from the cradle of a human creature, is an appeal to a heart all seared by selfishness, an appeal against a neglect and often a brutality of which any but a human brute would be ashamed. It is not brutal. To be brutal, is to be like a brute; but brutes do not neglect their offspring. It is a libel on the zoological creation to call this brutal. It is only the human race who can be thus inhuman. Alas! that they can, and should be lower and baser than the beasts!

But we would not be content with exclaiming against selfishness and neglect; but we would plead in the interests of the cradle for substantial proofs of love. There is many a mother nurses her child and tends it gently. There is many a father loves his little one with all his heart. But too often the love is only sentimental and emotional. The true parental instinct will be speculating on what that infant is to be when it grows up, and longing to educate the expanding faculty, and teach the young idea how to shoot. But when the young idea does begin to shoot, it is too often left to shoot without teaching, to grow up in ignorance, or to learn "life" upon the streets. The true father, whose heart is in its right place, will save a little money from the public house, or out of the pipe-bowl, to send his child to school, and will rob the publican to pay the schoolmaster, and lay a tax upon his bird's eye that his son may get the birch. But more selfish men, those who think it hard to sacrifice a pint or two of stout on the altar of education, will leave the children they have snivelled over in a sentimental show of love to grow up city Arabs, and be a terror to society. The most truly progressive step which modern legislation can take, is that which will *compel* every man in England to send his child to school. The cry from the cradle is a cry against ignorance. A cry from a cradle is a prophetic cry, and portends vicissitudes of life and influence most mysterious, and yet most certain. We cannot translate the prophecy, and yet it does lie in our power to mould the future of the child, and to determine destiny to a wondrous extent. If the cry from the cradle be disregarded, or harshly chided, that neglect and harshness will bear fruit in years to come. Suppose the little occupant of that cradle should fight its way through such unkindness, and live in spite of it, the mark of the rough touch will be seen in the coarsened nature, and the jar of the scolding word will be reproduced in the after tones of maturity. If you carry a harp with care, and keep it in a temperate atmosphere, it will reward you by

discoursing eloquent music; but if you roughly drag the cords, and put the harp in a cold damp place, it will relax into harsh discords and give forth grating, and not soothing sounds. And so, a child cherished with tenderness and love, will give back that tenderness and repay that love, and will show its fruits in the refinements of its every motion, look, and tone : while a child neglected by a selfish and a loveless parent, and reared amidst scenes of intemperance, and churlish ill-nature, will become the inheritor of the ugly legacy which degenerate trainers have bequeathed. We stand appalled sometimes at the statistics and disclosures of crime in our country; but when we reflect how busily we are engaged in sowing the seed, we need hardly be surprised that we should reap the crop. When we have got over our first surprise that children should grow up at all, there need be little astonishment that they should grow up what their parents make them. These gin shops at every half-dozen doors in our streets, are garnerers where the seed of crime for generations is stored and housed. I have stood and watched sometimes, and tried to count how many times the spring-door of one of these places has swung to and fro in an hour. And I have seen it thrust open not only by lusty men, but by young girls, and haggard women, with children trotting shoeless at their side, and babies carried helpless in their arms. Each time I saw that door swing, I seemed to feel as though it swung a human soul into destruction. I saw women with their bottles, smiling and mincing as they went in, and cursing and fighting as they came out; and when the baby squalled its early cry of incipient despair at having been brought into such a world, down went the gin into its throat to stifle it to a sleep, which it were a mercy if it were the sleep of death. And yet while we are permitting this seed to be sown, we hold up our hands, and exclaim about the crime of our great cities. The cry from the cradles of England to-day should be a cry of vengeance, a cry which should denounce the retribution of the whirlwind upon these sowers of the wind, and which should be prophetic of a curse unsoftening in the hoarseness of its emphasis to the third and fourth generation. Children and grandchildren may well shout back their execrations on an ancestry to whose selfish vices they owe poverty, disgrace, and shame; and pay unfilial pilgrimages to graves where the weeds of bitter memory tangle the unhallowed turf, that they may register anathemas, and not prayers, beside degenerate dust.

The cry from the cradle is a cry against drunkenness. Dr. Letheby made some sad disclosures some time ago about infanticide, and showed how mothers strangled, poisoned, drowned their offspring, and the world knew nothing of it. But, horrible as all this is, there is a more hideous infanticide going on among the children who pass out of babyhood into childhood, and then abruptly spring from childhood into the premature adolescence of iniquity and thieftom. Better drown a child's body in water than drown its soul in gin. Better poison its life with laudanum, than suffocate its virtue with the fumes of hell Better choke its breath with hemp, than strangle its hopes with vice. Those cries from the cradle which have been drowned with drugs, will hoarsen into curses in the day of retribution. The poor girl who takes her child in her despair down the bridge steps, and kisses it, and then flings it in the river, acts towards it a better mother's part than does that woman who leaves it, screaming in the cradle, to its fate, while she goes off to swill away the last vestige of conscience, and responsibility, and love in the nearest tap-room.

As we have already said, the cry from the cradle protests against ignorance and demands education. It says, "Don't bring me into this world unless you mean to teach me. Don't bring me here to see your vices, to feel your neglect, and then to live to hand on that vice to another generation." Each child that is born is a centre of capacity and possibility for good or ill, and it is therefore as essential that he should be taught within as clothed without. Bread and butter is not the whole of your responsibility to your child. That is but a part of it. The school as well as the pantry is needful for your child. And we are thankful that a Government which has already done many good things, is about to crown all its services to the country by compelling every parent to send his child to school. You and I have no right to rear little elves and goblins to prey upon, and haunt society to its terror and its hurt. If Mr. Wombwell were to bring his menagerie down the New Cut, and were to leave the tiger's cage open, so that it got out and ran loose and fierce amongst the people, you would not think it an unjust thing if Mr. Wombwell were heavily fined, or even put in jail for his carelessness. And so, if you or I keep a lot of little brats for our amusement, whom we never teach except by a bad example, and whom we leave to stray upon the streets untrained in anything but vice, the law should have the right to make us bolt the door by education, and keep these passions and furies in; it should have a right to say, "The school for the child, or the prison for the parent. If you won't be the guardian of your own flesh and blood, I will take care of the public and of your children too." And, thank heaven, something like this is soon to be done. No one will rejoice in it more than the honest working man. The only people who will object to it will be the thriftless, selfish drones who look upon their children as machines out of which to squeeze the price of a gallon of ale. It used to be a common sound in my ears when I lived in the north, and I daresay you are familiar with it here, when passing along the streets late at night, to hear the shuffling of the feet of some little girl or boy behind you, and then the whimpered plaint of the practised beggar, pouring forth an appeal like this: "O do give me three halfpence, Sir; I have to take home a shilling, and I've only got tenpence halfpenny, and I dare not go back without a shilling, father will beat me; do give me three halfpence, Sir." This sort of thing became so frequent and so hackneyed,

that I placed but little faith in it. But I found out upon enquiry, that, though often used simply as a begging cry, it still oftener represented a regular cadging system amongst a certain class of people. They would send their girls of seven and their boys of five years old, barefooted on the midnight streets to beg of passers-by, and the pathos of the baby-plea was stimulated by the threat of the weight of the father's fist, or a thick stick across the shoulders if they should fall short of the stipulated sum. They were free to beg it or steal it as best they might; and I have known young children wait for a policeman to come in sight, and then attempt to pick some person's pocket, that they may be taken up, preferring the police-cell to their own homes, and taking more kindly to the prison than to their parent's care. I knew a girl of twelve years old, who now wears irons on her crooked back, who was beaten into crookedness by her own ruffian father, for not having begged the regular sum before she came home. A spinal deformity which she will carry to the grave, attests the cruelty of that father. And he was not a needy man, but a man who could have kept his family in comfort by his own honest work, but who preferred to make his children keep him in drunken idleness by their open beggings and clandestine pilferings. Well, if the law lays hold upon the children of animals like these, and trains them into men and women, who shall say it does not do a good thing? We may, and do expect great things from this measure of compulsory education. But education will not do it all. The three R's will not carry a child through all the requirements of its immortality. Reading, writing, and arithmetic will not take it to heaven. The best arms to lift it there are the arms of prayer. Mothers, let the lullabys with which you familiarise your children's ears, be the hymnals of Christ's praise, and not the thick croonings of coarse indifference. Tell them of that cradle, that manger-cradle, in a place called Bethlehem, concerning which the cry went forth, "Unto us a child is born, unto us a Son is given." Fathers, tell your little ones of this cradle, and its story. Wise men found its whereabouts by the Eastern Star, sailing in the blue before them. Be ye wise men too, and following that star yourselves carry your children to the bourne to which it lights you. And the light which it shall shed from the cradle to the grave shall be a light which brightens into perfect day; a light which shall not fall upon, but perforate and pierce through the sepulchre, meeting and blending with a purer light beyond where they need no candle neither light of the sun, but where the Lord God giveth them light, and the Lamb is the light thereof.

May God bless you, and your children, and so illuminate your homes below with his grace and love, as that death itself shall make no permanent division; but—

*"Father, mother, children, husband, wife,
Together pant in everlasting life."*

decorative feature

Passmore and Alabaster, Steam Printers, 31, Little Britain.

Washed Away.

decorative feature

Sir Edwin Landseer has painted a very spirited picture representing the rising of a sudden flood : the country is covered with water, and there is nothing to be seen but the roof of a dog-kennel, and an old Newfoundland standing on the top of it, while the young puppies are swimming round about, and struggling to climb upon the roof. The old dog is giving mouth with the energy of desperation, but it is clear enough the struggles of the swimmers must soon be over, and the baying of the parent dog must soon be stifled by the water. There is a story told about a dispute between a man and his wife, which like most connubial disagreements, turned upon a trifle, but which grew serious before it ended. The matter in question was whether a certain string had been cut with a knife or with a pair of scissors, the gentleman sticking to the point of the knife, and the lady to the point of the scissors. It was clearly war to the knife, or to the scissors, as might happen. The husband at length threw his wife into the mill-pond, and told her that he would take her out if she would confess it was a knife. But as she rose to the surface for the first time she shrieked out "scissors!" and then sank again. Again she floated to the top, and looking spitefully at her husband, she gasped out "scissors!" A third time she rose, and he could see her lips move, and hear her whisper, "scissors!" She came up no more; but the last thing the husband saw above the surface of the pool, was a hand with a wedding ring upon it moving its fingers like a pair of scissors, and the silver cord was snipped in twain by a pair of scissors. Now you and I in this Bath to-day, are a little like the group in Sir Edwin Landseer's picture, giving mouth to the last, till we are drowned out. Nor does our position defy comparison with that of the obstinate woman who stuck to her text to the last. Stupid and immovable to the end, we *will* not be bullied, we will not be taught. Nothing but the rising flood can wash us away. A short, and easy method of dissolving a meeting is to turn the gas off: so that if the speakers are giving too long metre, they may be regulated by aid of the gas meter. But as the gas which we exhale here is so dense that it even will not burn, there is nothing for it but to wash us away. What the spite of "our own correspondent," the midnight oil of "the practised hand," the wet towel round the fuddled

head of "the shadow," who is "nothing if not critical," but whose condition is very critical indeed; what all these mighty engines have failed to accomplish, in ten weeks, the thumb and finger of the parish turn-cock will achieve in ten seconds. The local censors have done their best to send us packing, but here we are high and dry still. "Very dry indeed!" some of them would say, perhaps. But we are not to be high and dry much longer. The water-man will send us scurrying to our several Ararats, and the tender doves who have dipped their quills in honey to encourage us, will bring a birch instead of an olive-branch behind us in their gentle beaks. Therefore, although we should doubtless get on *swimmingly* if we were to remain here, there are *divers* reasons wherefore we should retire for the present, leaving Professor Beck with in possession to *strike* out another kind of entertainment. During the summer, this spacious tank in which you stand will be devoted to undress receptions, and people will dispense with their *tailors* that they may take *headers*." Should we be spared until another winter, either here or elsewhere, we may meet again, by kind permission of the *shadow*.

But before we are washed away, it would be well if we could say something which will not be flushed and sluiced away by the incoming water: something which will float by its levity, and yet which may sink into your hearts by its specific gravity. On Derwentwater in Cumberland, there are several beautiful islands, on one of which a handsome villa stands, with lawns sloping down towards the water; and yachts and rowing craft are moored in its little creeks and inlets. Rich foliage is reflected from the tall trees which grow upon these islands, down in the clear water; and picnic parties disembark, and dine, and romp among the ferns and underwood. But there is another island far more curious, though not so beautiful as these, called the floating island. I remember when I heard of this island, I asked a boatman to take me to it. "It is not up, sir," he replied, "it hasn't been up this season." It had a strange sound as applied to an island, to say it was not up; but it was a fact; it was down at the bottom of the lake, and had not risen to the surface since the autumn. "It is not up!" I don't know whether the same thing might not be said of this little "isle of the sea" we call Great Britain: for we sometimes act in public policy and in social life as if we were asleep and had not got up. But this lake island is a sort of reef of bog, weeds, moss, and rushes, massed together, which sinks down sometimes to the bottom, and now and then rises to the top, exposing nearly half an acre of marshy sward to view. I expect some of our legislators wish that the Green Isle, which we call Ireland, could be dipped in the same way. But there are better means of washing away Erin's wrongs than that. When I have looked at this Derwentwater island, and compared it with the other solid islands round, I have sometimes thought the contrast was not a bad illustration of different human experiences and hopes. This floating island is so soft, you cannot stand on it without a plank or raft, while the other islands are so solid that tall trees grow firmly there, and a squire has built a mansion upon one of them. And so it is with the prospects and the plans of men and women. Some are firm fabrics of the judgment; others are ephemeral visions of the fancy; while some are the wrecked structures of misconduct. Some are sunk by our own faults, some by the faults of others. That floating island looks sometimes green and charming at a distance. I have seen it with its tall reeds bending to the breeze, and water-birds playing amongst its flags, and swallows swinging on its rushes, while the evening sun has touched its green into bright emerald, with the silvery water rippling round it. And so has the picture which many a man has painted to the fancy of some thoughtless woman, looked beautiful and inviting as its details were sketched in. A picture of love and of home comfort, like a fairy story in its charm. But when she has got into the boat to row to the island, it has proved a floating, and often a sinking foothold. There is nothing solid. The love smile is drowned into a sodden leer, and what seemed to be a garden is nothing but a swamp. It is a picture painted by an intemperate and deceitful man, and so all its pretty details are washed away by the flood of selfishness, and violence, and vice. May I speak to the young women a moment? I feel bashful about it, not being a lady's man; but still I should like to say to you, "beware." There are plenty of touters with their boats calling you to come on board. Be careful how you choose. Don't get into that man's boat with a bottle under the seat; nor into the boat of that smiling sculler with a flask sticking out of his pilot jacket; nor yet into the craft of that red-nosed skipper with a short pipe in his mouth, and a damp quid in his cheek; but get into that boat, where the healthy-looking young fellow with the broad chest, and strong arm, and open face, is shaking up the cushions; he looks steady, as if he knew his business, and honest, as if he meant to act fairly by you. I like the name of his boat, too, "the Homely Mary;" it sounds better than the "Saucy Jane," and the "Romping Mopsey," or the "Buxom Bess," and seems as if it were chartered for the solid island with a house upon it, and not for the floating swamp which sinks to the bottom every six months. Look ahead. Take counsel of judgment, before you yield to fancy; a sail over the lake is a very pleasant thing, no doubt, but a voyage to the bottom is not so exhilarating. Before you get into any man's boat, tell him to bale it out, and keep it dry; you don't want a rolling, pitching, leaky craft, but one which will dance over the waves, and behave well in a storm as well as in calm weather: so look out for a life-boat, with honesty at the helm, with industry at the oar, and temperance at the prow; otherwise the hopes with which you set sail are destined to be washed away.

There is no need now to elaborate the old tale of how hope, honour, pleasure, home itself, are washed away by drink. Walk round about this place in a circuit of a quarter of a mile, and there will be elaboration enough of

that grim fact. It will appeal to each of your five senses in turn, and to all at once. It will offend one sense with the close stench of squalor, another with the contact of filth, another with the savour of impurity, another with the sights of misery, and another with the jargon of debasement. Hard by where we are now, there stands a handsome building, with a noble cupola, and a fine garden, and a splendid entrance, and all the rest of it. But the garden has a high wall, and every window has thick bars; and in some of the rooms there are soft cushions lining the walls, that the inmates may not rashly dash themselves against the masonry. Here you will find a puling idiot, and there a raving maniac; and the whole scene is one of reason wrecked, hope havocked, and humanity dethroned. I don't say that all the poor creatures who have been driven to that hospital, have been driven thither by their own immediate vices; but I do say that the mania which culminates in there, is breeding in the streets outside, that the feeders of those cells are the ginshops, and the drinking kens within a stone's throw of the place. I do say that if you could pull down nine out of every ten of these centres of drunkenness, you might soon pull down the madhouses, and clip the wings of Bedlam, Hanwell, and Colney Hatch. Down through degenerate loins is the fever being transmitted, and by the vices of this hour, the hopes of generations yet unborn are being washed away. It would be a libel upon many a hapless captive of that hospital to say that he had brought himself thither. So far from that, we know that the cause of many of their ills is the overwrought rather than the debased manhood, and that the spring of the mischief is intellectual and not animal. But there would be little insanity if there were no intemperance. Aberration is very often the legacy of a besotted ancestry. Yet, whatever be the cause which fills our asylums with their inmates, and however piteous the sight which they present, there are self-made maniacs loose upon the streets, whose madness is as terrible and as sad as their's. O would that we could do as the Parisian revolutionists are so prone to do, barricade the streets and keep the monster of Intemperance from passing through. When fever breaks out malignantly in any neighbourhood, the district is proscribed, and remedies and disinfectants are plied and used, till the pestilence has been washed away. In the time of the Plague, they used to hang a black flag at the end of the street, with a skull and cross-bones on its fabric, to warn the passenger from venturing near. Alas! what a host of black flags would wave in London, blocking up three-fourths of the thoroughfares on the map, if every district were proscribed where the plague of drunkenness was rife! That Juggernaut has driven his car down our lanes and by-ways, rutting them deep with his accursed wheels, crushing down hopes, and hearts, and homes beneath them at each turn. Young, blythe and hopeful manhood has fallen down before it; woman's beauty and chastity have been ground under its weight; the grey hairs of old age are sticking to its axles; and infancy itself becomes the pavement for its course. Buds and flowers, and full-ripened fruit, have all alike been crushed beneath it. The strong arm has been broken; the trusting heart has been riven; the bright smile has been quenched as its infernal track has lengthened. Tears, blood, and death, have ever accompanied its course. The equerries of hell have been its outriders; the wail of broken hearts has formed the music of the cortege; and the dust of ruined homes has been the smoke of its devouring holocaust, as it has flung its brands where its wheels could not destroy. Then, sons of temperance and truth, to arms! Lay hold upon the axe with which this chariot of death shall be hewn asunder. Throw up the barricades against the cursed cavalcade, and while you smite the monster hip and thigh, open the sluices of education and religion, that the purifying waves may run through our cities like a river, that the burning fire-trail may be quenched, and the stain of the monster may be washed away.

If the sound of my words should reach the ear, or the sight of them, the eye, of any victim of this enthralling vice, or of any other vice, may God grant that they may have an arresting power! No man pursues a career of sin long without finding out that he is making a mistake. He very soon begins to discover, more or less distinctly, that the wages of sin is death. And the only reason why he goes on is, that he persuades himself that he has gone too far to stop, or if not too far to stop, at least too far to atone for what is past. Ah! yes, you are right there, you have gone too far to make atonement for the past. But what then? Are you on that account to go on, accepting perdition as a certainty, and taking hell as the inevitable bourne? Never! *you* cannot atone. And there is no need for it. The atonement is already made. An atonement sufficient for the worst of you. There is not a drunkard, or a debauchee among men, there is not a Magdalene, or a harlot amongst women, for whom the blood of Jesus will not suffice. The sea of misfortune may be deep, but the sea of His love is deeper. No matter how complete the shipwreck of your life and hope which you have made, Christ can repair it all. When the "Royal Charter" was wrecked in 1859, off the coast of North Wales, many poor sailors who were drowned were washed ashore: and on the arms of several there was found a picture of the cross tattooed into the skin. Some had a figure of the Saviour on the Cross, worked into the arm. Some had the initials I. H. S. printed below the cross; and one had the Saviour bearing the cross upon His shoulder, tattooed over his heart, upon the breast. What a solemn, touching, and yet hopeful sight must have been those stark forms stretched out upon the shore, when the silver moon rose in the evening and lighted up these simple designs! Ah! brothers and sisters, it may be that waves of sin and wrong more fierce than those which beat that noble vessel into spars, and whelmed her treasure and her crew, have beaten over and wrecked your life; but if you have but the cross near to your heart, you may hope and rejoice yet. Heal up the quarrels of a divided home, and forgive each other as you take the

assurance that Jesus has forgiven you. In a few days, this place will be full of those who come to wash their bodies in water. Would that it might be filled to-day with those who came to wash their souls in blood! For—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Loose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may you, though vile as he,
Wash all your sins away."

We have not been together here long enough to excuse any lingering over our adieus; and our effort has been too humble to call for it. But I may be perhaps permitted to say, that I am glad to have had these nine weeks of simple intercourse with those who have met me here, that I do not close the labour without regret, and that I hope at least that no harm has been done, and that some good has been achieved. There is no permanent and abiding good in any teaching which does not go beyond the issues of this life and bear on those of eternity; so that any teaching which has not Christ crucified as its burden, falls short of an abiding testimony. The intent of the more fugitive strains of these addresses needs no repeated statement. It is clear enough. If it needs defence in the opinion of some; it would probably need it just as much in the opinion of the same people after I had defended it. Nothing, in their view, can extenuate what they call "levity" on the Sabbath. I confess I can't see it. The disciples of Jesus were continually being criticised for being natural upon the Sabbath day, but their Master always defended them. For myself, I fancy we shall have to make up our minds to take things as we find them, if we want to mend them where they are wrong. We find men who won't come to Chapel, but who will come to the Lambeth Baths. Well, if they won't come to us; is it wrong for us to come to them? And if they won't listen to us unless we run on "from grave to gay, and from lively to severe," and become "everything by turns, and nothing long," is it very blameworthy in us if we accommodate ourselves a little to the state of the case, provided our aims are towards man's better temporal, and highest spiritual good? If we try to make men sober, thoughtful, and religious, is it quite inexcusable that we talk a little in defiance of the canons of severe criticism both in style and matter now and then? I shall ever be thankful to those who will show me a more excellent way. But meanwhile, I am not ashamed of myself, or of my little effort. The faults of both are countless. I ask God, not man, to pardon these. And in saying, "God bless you," and "farewell," I thank you for the numbers in which you have turned out, and for the patience with which you have listened; and if any one has listened to good purpose, and any heart is lighter, or any home happier for these addresses, let God's be all the praise.

Conclusion of Series.

Passmore and Alabaster, Steam Printers, 31, Little Britain.

What's your Name?

decorative feature

When strangers meet together it saves a good deal of embarrassment if they lose no time in stating one another's names. I have already told you my name, and shall presently endeavour to ascertain yours. But there may be one or two other particulars which you may naturally wish to know concerning a stranger who thus obtrudes himself upon you, which I ought briefly to communicate. Next to "What's your name?" will probably come the question, "What do you want?" Now, that is a matter which will more fully explain itself as we get along. Meanwhile, let me simply say, I want to make your acquaintance. Then, perhaps, you might feel inclined to ask, "What is your motive?" That, too, I fancy must be left to show itself by degrees. For the present I can only say it is not a sinister or dishonest one, and it will be for you to judge, when it shows itself more clearly, how far it is a good or bad one. And, once again, I think I hear some shrewd questioner, who evidently already regards me as a suspicious character, enquiring, "What do you expect to get by it?" Well, Sir, I expect to get more kicks than halfpence. I expect to get called the irrepressible, the "Reverend Joe Miller," "Punch _ in the Pulpit," and a variety of other smart names which may suggest themselves to the quick wit of 'our own

correspondent' in the *Lambeth Lamponer*, the *Soulhwark Scarifier*, and the *New-Cut Knuckleduster*. Any more questions? Yes, one more. "What will you take to go home again?" I'll take the honest promise of every working man before me to reconsider that judgment which they have passed on Christian clergymen, and give them the chance of drawing closer to them. I'll take the promise of every one who does not go to church or chapel that he will begin to take his family to a place of worship. I'll take the promise of every intemperate husband that he will become a sober man, and give his wages to his wife for the home and children, instead of to the publican. Give me these promises on your oath as a man, and I'll go home with a light heart, for my mission here will have been triumphantly accomplished.

You see it's the old story—the poor unfortunate working man—the much be-lectured working man—that tough subject which has been so often "improved" by this reformer and the other moraliser. Can't you let him alone? Well, no, I can't let him alone any longer. I have lived in London now nearly four years, and I have let him alone all that time; but for ten years in Manchester I made him my natural prey, and now the old appetite comes back. What is that appetite? I have been told that it is lust for notoriety; that it is impatience of obscurity; that it is the *cacoëthes loquendi*, or love of healing myself talk. Then, be it so. We won't quarrel about motives. If, after coming here for a few weeks, provided we are spared to meet as often, you should grow so deluded as to fancy you can detect a simpler, purer, and more honest purpose prompting this effort, if you should think you see the signs of any earnest aim at good, if any hint should strike you that a thing like this may be attempted unselfishly, and with a wish of helpfulness and brotherhood, I shall live in hope that by degrees I may advance from the position of a suspected stranger into that of a trusted and well-meaning friend.

Now, then, have I so far advanced as to give myself the right to ask, "What's your name?" We should require a pretty large card-basket if we were to collect the actual titles of every person present now. But we don't intend to make any such collection. Will you introduce yourselves as working people? It was as such you were invited hither, and as such, I trust, you have come. If so, I am heartily rejoiced, and bid you a cordial welcome. "I, too, am a working man," says the Bishop, who is stumping his diocese, or the young lord or squire who is canvassing a constituency. "I, too, am a working man," writes the city knight, who wants to be re-elected soup-drinker for Puddlewash Ward. "Humbug," says the real working man, whose hands are rough as a file, and whose muscles are hard as nails, who has the ache of his daily load still heavy on his broad shoulders, and the grime of his trade all ditched into his skin. "Humbug! If you were a working man your waistcoat would'n't be so white, nor your hands so smooth, nor your hat so shiny, nor your shape so portly, nor your voice so clear. Let me only get you on a twelve-inch plank with a big wheelbarrow, and run you up and down from six till twelve, and see if you are a working man. Let me see you sit down upon a windlass, or a bucket, or a heap of clay in the open street, and tuck into a hunch of bread-and-meat with a clasp knife, and see if you are a working man. Let me see you sweat before the puddler's fire, or strip beside the smith's anvil; let me see you turn into the pottery, or the gasworks, or the brewery, or the bakery, or the candlestick makery, and see if you are a working man. Let me see how you get on with a spade, a pick-axe, or a hammer, so that I may know that you are a working man." Perhaps the city alderman who shrinks from the test of the plank and the wheelbarrow, will tell you he is a working man out of practice. But it won't do. These men are not working men in the sense in which they call you working men. It is all cant for us ministers to get up and smile at a crowd of hard-handed men, and tell them that we, too, belong to the working classes. The banker may say that he is a working man upon the hustings, but he does not look like it when his legs are under the mahogany. The Old Bailey lawyer may call himself a working man, but if his voice is husky it is not with the grit of the forge, but with the lies he tells. It is nonsense to make these genteel black-coated asseverations of being working men. So when you tell me you are working men, I am not going to say, "Oh! I am so glad, for I, too, am a working man, I have been a working man all my life, and there is nothing I enjoy so much as the society of working men." When a man talks like that, I always think that instead of having been a working man all his life, he must have been a monthly nurse all his life, and been in the habit of talking to nobody but babies. When I say I am no working man, I don't mean that I am an idle man, for I will undertake to say I work as hard or harder than any man in this room; but I am not a working man for all that, and don't pretend to be. But if I don't set up for a sham working man, I look upon you as real ones. And I congratulate you on being such. I congratulate you on having work to do, instead of having to fatten on the Christian charity of the parish, or to appease your hunger on the debates of the Emigration Society. Labour is honourable, no matter what form it takes, if it be not convict labour. Kings of two hands though you be, instead of principalities, we would yield the honour due to the crown of brown paper, the work-bench throne, and the sceptre of a two-foot rule. Though you are not bishops you wear aprons as worthy as theirs; and though not judges of the land you are members of an honourable bench.

And this word, Bench, suggests to me to ask if there are not other names belonging to at least sections of this audience? You are working-men, all of you. Are you sober working-men all of you? While the factory bell calls you to the Bench, does not the craving of a burning thirst sometimes call you to the Bar? Now, let me be

honest. I want to talk to you under no false pretence. I am no total abstainer, but there is not a total abstainer in the land who hates drunkenness more than I, or who deploras its terrible effects more than I. I am not here to quarrel with the advocates of total abstinence, but to co-operate with them all I can. I believe in many cases teetotalism is the only cure for drunkenness. It is hardly possible to exaggerate the evils which spring out of this vice. Evils which run through generations like a rushing stream, and carry manhood, honesty, and principle, a drifted wreck upon their tide; evils which bear onward through a life of sadness to a death of sorrow, wives, children, sisters, all that should be dearest and most tenderly cherished, and valiantly defended.

Whenever a husband or a father drinks away his wages at the public house, would that he would remember that for every excessive glass he fills there is a corresponding one filled at home! For each excessive glass of spirits that he drains, his wife and children drain a cup of tears—for each maddening gulp he takes, they take a draught of blood. If we are spared to meet again here, I mean to tell you a little more how I feel about this drunkenness. Our present, interview is simply an intimation of what we hope to do. But if you ask me why I should be so eager to talk to working men rather than other men about this evil, I reply—not because I think the working man is more drunken than other classes, but because social retribution falls heavier upon him than others. The incidence of the disgrace is sterner on himself; and the consequence of the vice recoils more fearfully on those who are around him in the case of the working man. Drunkenness in the house of a rich man means perhaps an ill-natured quarrel, and then retirement to some quiet chamber till the senses come back again, and a polite intimation to all callers that his lordship is *unwell*. But drunkenness in a poor man's house, means a wife with scars upon her bosom and a broken heart within it. It means an empty cupboard, a cold hearthstone, and children crying for the bread there are no means to buy. It means the daily battling of a helpless woman for dear life; pilgrimages to the pawnshop; the stripping of the little home of all that made it like a home; the gradual turning of that home into a hell; the driving of sons to theft, and of daughters to something worse than death. It means all this, and more than this, when a poor man takes to intemperance. And it is because the phantom of that thin wife rises before the fancy and speaks its ghostly tale; because the cry of the pining child comes ringing to our ears; because we see the young boy standing at the dock and telling the magistrate that a drunken father drove him there; because we see the daughter flaunting on the streets, and declaring that it was a drunken father who consigned her to the pity of its stones; because the bed of Father Thames is freighted with the pent-up testimony of hundreds of still ghosts who wait to charge their debauchery, disgrace, and death upon a drunken father at the judgment-seat of God—this is why we speak to working men about this hellish vice, and entreat them by all that is true in manhood; by all that is sacred in marriage; by all that is tender in a father's care; by all that is beautiful in the ties of home; by the vows they swore before God's altar; by everything worth living for on earth; by everything worth flying from in hell; and by everything worth striving for in heaven; to give up drunkenness, and become sober, honest, striving, valiant men.

What's your name? Society calls you a man. Is it right that a man should be turned into a cask, a mere vessel to hold Old Tom? There are some men who are very little better than this—just barrels or vats to hold the dribblings of a tap-room. Fill a man with gin, and when you tap him, it will come out in oaths; make him a mere tub for spirits, and it will evaporate in hell-fire. I have heard of men laying wagers who can drink most gin in the shortest time—and the man who can saturate his skin the most completely is worshipped as the greatest hero. A three-bottle or a six-bottle man in the good old times, used to be regarded as a mightier creature than the author of three volumes of philosophy, or six volumes of poetry. I remember when I was a lad at school, our school played another school a match at cricket. There was a waiter on the cricket-ground who used to be regarded as a bit of a character, though I question whether he had anything of the sort belonging to him. I can see him now shuffling round the ground with his tray and cloth in his hand, and a little white flannel jacket with a high collar, which looked all the whiter by contrast with his red face; I can see him now gliding round, and calling out, "Any orders, gents?" as clearly as if I had seen him yesterday, although he took his final order five-and-twenty years ago. Our side had won the match, and we were all hurrying in high glee into the pavilion, jumping over each other's backs, and shouting and hurraing as only excited boys know how; when a group of *gentlemen* (at least as such they passed) who were standing round the table, lifted up their hands and told us to be quiet. It was evident something of importance was taking place, they all looked so solemn and serious. So we came into the pavilion, and held our breath. A row of small wine-glasses, twenty in number, stood upon the table, and there was the little flannel-jacketed waiter just about to perform a feat, which one of the gentlemen had promised him a sovereign, or a five-pound-note, I forget which, to achieve; namely to drink off the twenty glasses filled with raw gin in quick succession. The experiment was just commencing. The little man, with all the self-importance of a hero, tossed off the first glass, and set it down with a satisfied smack of the lips. He made short work of the second, and the third, and the fourth, and the fifth. The pace abated, but the performance went on. The gentlemen seemed delighted as they watched the ruddy colour of the man's face change to purple, and saw the hand begin to shake, and the liquor spilling as he raised it to his parching lips; when a glass was dropped and smashed upon the floor, a roar of laughter rent the air; but the laughter came to a

sudden stop, and the merry faces changed to grim alarm, when as the row of empty glasses counted fifteen, and the full ones only five, the poor sot made a clutch at the next glass, and reeling back with a horrible rattle in his throat, and a face which haunts me still, fell upon an outstretched arm beside him, the black blood hurtling over his white jacket, and was laid down upon the floor a corpse. We boys were bundled out with little ceremony, but they could not shut out from my memory, though I lived a hundred years, the tragic *dénouement* of that gentlemanly comedy. And it is because I know that things like these are going on every day; because I know that the gin-fiend is loose here in Lambeth making a gay night of it amongst the cottages of working men, multiplying its hecatomb of widows and orphans, and spoiling stalwart manhood by the regiment; it is because of this that I have come here to implore my fellow men with all the emphasis of honest friendship I can dart into my words to be men, and never to be slaves.

But what's your name? If society calls you a man, perhaps there is one who calls you husband. Such a name is a sacred one. It involves the concentration of the strength of manhood's arm, and the love of manhood's heart on the protection and support of one who has given everything she has to give to you, in return for your pledge, sworn in the name of the great God, that you will love and cherish her. You told her how hard you had been working for the love of her, you talked of a comfortable home which it would be your pride and struggle to make more and more easy and bright for her, and then you summed up the picture by a solemn oath, plighted before God, that you would love, cherish, and defend. And that same God who heard, and who wrote down that oath, heard too the silent sob which passed across her breast, when every little trinket, down to the wedding ring, was taken to the same three gilded balls to raise a crust of bread. Why should she sob to pawn a ring which is the memento of a perjured vow? But God heard that sob. And he saw the livid mark which she muffled in her ragged shawl, and knew the hand which branded it. And this is how the loving and the cherishing is done in hundreds of houses not very far from where we stand. The wife fears no wild beast so much as she fears her husband. If he comes homo able to stand upon his feet she is afraid—it is rather a relief to see him carried home too sottishly collapsed to injure her. What is your name? Not *husband*. Is *ruffian* too harsh a name? Is *tiger* too fierce a name to give to such a thing as this?

Or does some little blue-eyed girl or flaxen-headed boy call you father? What scathing satire! Oh! the confidence of little Red Riding Hood in the wolf that tore her limb from limb, was not so misplaced as the trust of a little child in a drunken father. When that child gets just to that ago when children climb upon a human father's knee and flash the sunshine of their innocence upon him like the blaze of morning, his children will scamper anywhere to hide themselves from the wild beast who calls himself their father. And that blue-eyed girl, God help her! shall come to nameless shame, to outcast harlotry, because she was a homeless orphan with her father yet alive. Man, husband, father—you turn them all into misnomers for the sake of drink. You substitute hell's nomenclature for that of earth or heaven for the sake of drink. You sell home, wife, and son and daughter, all for drink. You sell body and soul for drink. For the sake of your body I implore you to become a sober man. Become a teetotalter, if you can't become sober or crush the temptation without it. But at all events become a sober man. And for the sake of your soul let me entreat you to take one other, higher, better name, the name of *Christian*.

Would that some drunkard who may hear, or read these words when they are printed, would go home to his empty cottage, and on his knees before the God who sees his heart, declare, "that grate shall be black and cold no longer, that cupboard shall be bare no longer, that wife shall be wan and scarred no longer, those children shall shun me no longer. I will win them back to me by love, and they shall feel that they have a father yet." It is not too late to make such a vow. You are not ruined yet. If a wife is ready to forgive the wrongs which you have put upon her, there is Another upon whom you have heaped yet deeper wrong who is ready with a still tenderer forgiveness. Brother, you have heard of Jesus Christ! You have heard of how he lived and died for us men and for our salvation! Hear of him again now. Be assured he loves you. Be persuaded to give your heart to him. Be persuaded to come to the sanctuaries where they sing his praise and call upon his name. There you shall hear that it is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. There you shall hear of how he lifted the dying thief from the cross on which he writhed in penitence, to a throne from which he reigns in princedom. There you shall learn to listen to the tones of Christ himself; and listening, you shall hear him pleading from the cross of his atonement for the wildest mockers of his pain, "Father, forgive them, for they know not what they do?" O that some sunken one might hear that melting intercession now, and be assured that his sins though as scarlet may become as wool, and though red like crimson they shall be whiter than snow!

My good friends, will you kindly accept this rugged effort as a sign of honest interest? And will you come and bring your wives next Sunday, and the next, and the next, that I may give another proof of it? I think you will. And, pending your decision, let me thank you very much for your attention now.

Passmore & Alabaster, Steam Printers, 31, Little Britain.

John Ploughman's Talk, or, Plain Advice For Plain People.

90th Thousand. Price 1s., in Coloured Wrapper. Cloth, 1s. 6d.

By. C. H. Spurgeon.

The bulk of this quaint proverbial talk has appeared in the *Sword and Trowel*, But several new chapters are added, all in the same homely style. We hope it will be largely scattered among our working people, for whose moral benefit it was written.

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"A racy volume of excellent and telling papers from the *Sword and Trowel*, which cannot fail to have an immense circulation. Never were home-told practical truths more forcibly presented than in this admirable little book."—*Morning Star*.

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"We are not sure that, in some respects, this is not the best production of Mr. SPURGEON'S pen. At all events, we are glad to have it in this form, and for so small a price as a shilling."—*The Church*.

"Mr. SPURGEON, in this little volume, gives just what might be expected from him, when he undertakes to talk or write for plain people—a rich budget of humour and sound sense. The man or woman who cannot find here something worth studying and putting into practice must be singularly obtuse, and those who fail to appreciate the happy vein that pervades the whole are to be pitied. John Ploughman should be brought into communication with all sorts of people throughout the length and breadth of the land, and we trust that this will be done. The subjects commented upon, be it noted, are not controversial ones, nor are they what is generally known as 'religions' in their tendency. Home life, moral and social virtues, our every-day joys and sorrows, and our pleasures and discontents—these are the matters handled, and each and all are dealt with in a masterly style."—*City Press*.

Passmore & Alabaster, 18, Paternoster Row.

Debate on the Christian Evidences.

A verbatim report of the Two Nights' Discussion between Mr. Charles Watts & B. H. Cowper, esq.

Held in the School-room of the Congregational Chapel, Stratford, on Thursdays, Feb. 16 & 23, 1871.

Thomas Crowe, Esq., In The Chair.

AUSTIN & CO., London: 17, JOHNSON'S COURT, FLEET STREET, E.C, 1871.

Preliminary Correspondence.

[The publication of the following correspondence is considered necessary on account of the reference to it by each disputant on the second evening of the debate. A perusal of the letters will also indicate how the

discussion originated and the real questions at issue.]

National Secular Society, 17, Johnson's Court, Fleet Street, E. C.,

November 16th, 1870.

SIR,—

Mr. Dooley, of Stratford, has forwarded me a letter of yours dated November 8th, in which you express a desire to know whether I will defend in public debate my tracts Nos. 1 and 2 on the Christian Evidences. You also charge me in the same note with "dishonesty and untruth." Permit me to inform you that subject to mutual arrangements, and when you have stated in writing those portions of the tracts in question upon which you rely to support your charge, and forward the same to me, I shall be most willing and ready to defend in public discussion the tracts you attack.—Awaiting your reply, I am yours, etc.,

B.H. Cowper, Esq.
CHARLES WATTS.

190, Richmond Road, Hackney,

November 17th, 1870.

SIR,—

I expected to hear from you before. You are aware that I occupied two evenings at Stratford in criticising your tracts, Nos. 1 and 2, and that I not only deny the truth of certain statements therein, but allege that you have shown a want of candour in your quotations—in some of them. Of course I shall be very glad to give you a fair opportunity of defending the tracts in public debate. You ask me to state in writing the portions of the tracts upon which I base my charge. To do this in detail would rather open a literary controversy, for which I am quite prepared if you like it. Otherwise, and in view of a platform discussion, I can only indicate the paragraphs to which I am willing to limit the debate. If you will send me a copy of the two tracts I will mark what I specially object to, and return them to you at once. Then if you feel able to justify them I will consider with you all the arrangements necessary.—I am, Sir, faithfully yours,

C. Watts, Esq.
B. H. COWPER.

Mr. Watts to Mr. Cowper.

November 18th, 1870.

SIR,—

Yours dated yesterday to hand I only desire you to indicate the paragraphs in Nos. 1 and 2 of my pamphlets, the correctness of which you impeach. That you may do this, I herewith send as you request the pamphlets in question.

Mr. Cowper to Mr. Watts.

November 19th, 1870.

SIR,—

I return your two tracts in which I have marked fifteen paragraphs, which I think will furnish sufficient materials. There are in each paragraph statements to which I object, or for which I require proof. Let me hear from you again as soon as convenient to you.

Mr. Watts to Mr. Cowper.

December 1st, 1870.

SIR,—

Your note of November 19th, together with the tracts containing the marked paragraphs, has been mislaid, and only came to hand this morning, hence the delay in the present reply.

The paragraphs to which you object are so vaguely marked that I fail to learn the portions to which you take exception. You have not clearly indicated how much of the fifteen paragraphs you deem inaccurate. It is necessary that I should know this that on the evenings of the debate I may have my authorities with me. By marking the termination as well as the commencement of the disputed statements of the tracts in question you will oblige.

P.S.—I return the tracts for the above correction.

Mr. Cowper to Mr. Watts.

December 2nd, 1870.

SIR,—

In reply to yours received this morning I have simply to say that I shall expect you to be prepared to establish the accuracy of whatever I may impeach in the fifteen paragraphs, to each of which I have prefixed a mark. I cannot consent to limit my action any farther, as I may meet with new evidences damnatory of portions which I have not closely examined in those paragraphs. If you do not at once consent to this arrangement, I shall proceed through the medium of a newspaper to set some of your statements in their true light by means of chapter and verse, and you must then defend yourself in print, as indeed you will eventually do in any case. I enclose two stamps to pay for the tracts.

Mr. Watts to Mr. Cowper.

December 3rd, 1870.

SIR,—

In reply to your note of this morning permit me to state that I am prepared to defend every line in my pamphlets. My only object in asking that the parts to which you object may be plainly marked, was that I may be enabled to have the proofs with me on the evenings of debate. Why you decline to comply with my request is doubtless known to yourself. I consent (under protest) to your arrangement, and now call upon you to mention what nights in January, 1871. will suit you for the discussion, my time till then being fully occupied.

Mr. Cowper to Mr. Watts.

December 5th, 1870.

SIR,—

In reply to yours received this morning, I beg to say that I have already told you why I decline to restrict myself by any further narrowing the limits of my discussion with you, and, therefore, my reason is *not* "best known to myself."

You must withdraw your very extraordinary protest before I have any more to do with you. I do not understand what you mean by *protest* in this case. If you can defend "every line," as you say, your protest is superfluous.

Mr. Watts to Mr. Cowper.

December 7th, 1870.

SIR,—

I regret if in any way my last note appeared to you offensive. It was not intended by me that it should be so. It is not my wish that you should narrow the limits of the discussion: extend them by all means as widely as you like, only it is necessary that I should know previous to the debate to what extent you purpose doing so. You will remember that one of the conditions upon which I desired to discuss the merits or demerits of my tracts, was that before the debate you sent to me in writing the parts of the pamphlets upon which you relied to make good your charges of dishonesty and falsehood against myself. The necessity for this I have mentioned in a

previous note. You undertook to do so, and I am surprised that you now hesitate to carry out your engagement. However, that the debate may not fall through, I will produce proofs for every statement made in the fifteen paragraphs you have vaguely marked. Trusting you will at once fix the dates for debate.

Mr. Cowper to Mr. Watts.

December 8th, 1870.

SIR,—

You must have misunderstood me, as I never thought of doing more than I have done in pointing out the limits to which I was willing to confine the discussion.

I propose to meet you on Fridays, Jan. 13th and 20th, at 7 p.m., to close not later than 10 o'clock, and speeches to occupy 15 minutes each. Other details may be arranged, as to Chairmen, etc. On this latter point of Chairmen, or umpires, or other gentlemen introduced, I trust you will see the wisdom and convenience of our joint consent. As to place, I am rather in favour of London, as central. But perhaps you may have a suggestion to make on this.

Mr. Watts to Mr. Cowper.

December 11th, 1870.

SIR,—

I am negotiating for a debate with the Rev. Mr. Matthias, of Merthyr, and I am under the impression that the dates you mention for our discussion will be the same as those I have given for my visit to Wales. I expect to know in a few days, when I will again write you.

As to place I am not particular. London will suit me. I suggest the New Hall of Science, unless you have a more suitable hall in view.

Mr. Cowper to Mr. Watts.

December 16th, 1870.

SIR,—

As I gather from your continued silence that you are still uncertain about the Fridays, Jan. 13th and 20th, allow me to say that I will place at your disposal the two following Fridays also, so that you can choose which you prefer. Personally, I do not object to the New Hall of Science for the discussion, but I will consult one or two of my friends as to whether neutral ground would be best. The first thing is to fix the dates, and I am willing to take one tract each evening to prevent unnecessary trouble to you in bringing your books.

P.S.—I hoped you would send me your tracts for the two stamps, as you dated from 17, Johnson's Court I would have returned the postage.

Mr. Watts to Mr. Cowper.

December 19th, 1870.

SIR,—

I find that my engagements will prevent me accepting either of your dates. I can fix, if convenient to you, Thursdays, Feb. 16th and 23rd. Please inform me at once if this will suit you. I sent my tracts to you on Saturday.

Mr. Cowper to Mr. Watts.

December 21st, 1870.

SIR,—

I am sorry you will be unable to give Fridays, which are my only open days, and that the dates you name are so far off. But I will assent to them: Feb. 16th and 23rd. I received the tracts, and enclose stamps for postage.

Mr. Watts to Mr. Cowper.

December 28th, 1870.

SIR,—

I thank you kindly for assenting to my dates for the debate. The *time* being now fixed, it only remains to make minor arrangements. For that purpose I suggest the appointment of two gentlemen, one on each side. Mr. R. O. Smith, 142, Old Street, City Road, will act on my behalf, with whom your representative can correspond.

Mr. Watts to Mr. Cowper.

January 6th, 1871.

SIR,—

I have received a note from the Secular friends at Stratford. They think that as the challenge for our debate was given at Stratford, the discussion should be held there. To this I have no objection, if it meets with your views. They also desire to make the arrangements on my behalf. If you agree to this, please let your representative correspond with Mr. J. Dooley, 11, King Street, Chapel Street, Stratford, E., instead of Mr. R. O. Smith.

Mr. Cowper to Mr. Watts.

January 7th, 1871.

SIR,—

I should certainly have preferred a more central place, and had decided on the Hall of Science, but as there is at least an appearance of reason in the request of Mr. Dooley and his friends, I shall agree to the debate coming off at Stratford, if a room sufficiently commodious can be obtained. This condition is of course essential. I shall select some one to look after the details of arrangements as soon as may be necessary. I have two friends ready to act as my chairmen, one for each evening. I believe there is plenty of time for arrangements.

Debate on the Christian Evidences,

First Night.

Subject of Debate: "Certain paragraphs in No. 1 of Mr. Charles Watts's pamphlets entitled 'Christian Evidences Criticised.'"

The CHAIRMAN in opening the proceedings gave, in a very clear and appropriate speech, an outline of the points to be discussed, and urged the audience to listen impartially, and judge calmly what was advanced by either gentleman. Each of the disputants would make three speeches, each of twenty minutes, during the evening, and no fresh topic was to be introduced in the last speeches of the debate. He then called upon Mr. Cowper to open the discussion.

Mr. COWPEE, who was loudly cheered, said : Mr. Chairman, ladies and gentlemen,—There are some curious things in a small pamphlet, the title of which I am about to read:—" Christian Evidences Criticised: being the National Secular Society's reply to the Bishop of London and the Christian Evidence Society, by Charles Watts." It is to a portion of those curious things that I am about to call your attention this evening. In order that the discussion may be limited and well defined, it has been arranged that we shall simply take a series of what I may call specimen paragraphs from this pamphlet, and that I, as the assailant on this occasion, shall appeal to any portions of those paragraphs to which I choose to appeal. I am not bound to take up every point, nor to object to every point, but I may if I like. I shall avail myself of this liberty, and shall endeavour, in the interests of the truth which we all profess to honour, and which we all declare ourselves ready to revere, to set before you to-night such statements as shall bear the most careful, minute, and dispassionate examination. The first paragraph to which your attention is to be directed commences on the second page of the pamphlet. In it

occurs this question, among others—"Has Christianity anything to recommend it that other religious theories do not claim? Miraculous power, sublime teachings, sound doctrines, progressive aspirations are the supposed credentials of all assumed divine systems." I would ask the gentleman who thinks this proposition a very formidable question, and follows it up with formidable lists of assertions, what other systems embodied all the characteristics to which he alludes? Can he mention any other religious system, apart from the Bible, which claims to have all these "miraculous powers, sublime teachings, sound doctrines, progressive aspirations?" This is a question to which it is for him to reply, and I beg at the very outset, as a commencement, that he will reply to this, and tell me and tell you what other religious systems embody those assumed characteristics. But I proceed. "It is alleged that the moral excellence of the New Testament stamps it with divinity. This, however, is but an assumption, as illustrated by analogy. The morality of Confucius, Seneca, and Socrates, is read with admiration, but the writings of those philosophers are not regarded by Christians as divine. Their maxims, however, are as practical, as lofty, and as pure as those of the New Testament. Christian morals that can be reduced to practice are ethics borrowed from men who lived long anterior to the Christian era, and who wrote without the aid of Christian inspiration." I take these men in their order, and first Confucius; and again I ask whether it is true (that is the question) that the maxims, the moral maxims of Confucius are as practical, and as lofty, and as pure as those of the New Testament? This is a general statement, and it must apply to all of these, if any, for it refers to them as a system. What is the case with regard to Confucius, who lived 500 years before Christ? That we have only one single book which with any feasibility he can lay claim to as his production, and this book is an autobiography, and there, fore we have but little acquaintance, direct and positive, with his actual teachings. I am not a Chinese scholar, and therefore unfortunately I cannot go to the originals in this case; but I can quote from a review in the *Athenæum*, and I do so in the following words: "As regards the Deity, then, the teachings of Confucius are a blank. We come now to consider his views on man's duty towards his neighbour. This may be comprised in one word—'reciprocity;' and, indeed, Confucius himself has used that single term to express, with the utmost conciseness, all the instruction he had to give, on the head we are now considering. Certain writers have ventured to compare this precept of Confucius with the Sermon on the Mount. They expand the saying of the Chinese philosopher into that verse of the Gospel, 'What-soever ye would that men should do unto you, do ye even so to them,' and then they exclaim, 'Behold the Christian law forestalled.' But the intentions of the Chinese law-giver were very different from the gist of the precepts which the Christian is called upon to obey. On examination, we shall find that the Golden Rule of the Chinese sage was rather a political maxim than a moral law." Now a man's maxims may be partly gathered from his own interpretations of them in his own life; and as to these I shall read further from the number of September 14th, 1867: "As Confucius ignored the world to come, he found little support under the trials and disappointments which betel him. He was continually wandering about in search of employment, and was often rebuked by meaner men for his dejection under refusal. On one occasion an irreverent spectator, on his canvassing for power, compared his troubled appearance to the disconsolate look of a 'stray dog.' At page 171 we find him acknowledging that he was not unaccustomed 'to be overcome with wine;' and perhaps he was led to that indulgence by desire to wash away his regret for the loss of office. He was not over-truthful, for on one occasion he did not hesitate to violate an oath, excusing himself in the very words which brought such reproach on Euripides: 'My tongue swore, but my mind was unsworn.' He was not a brave man, for he turned pale at a clap of thunder, and migrated from any place where he apprehended danger. He was not a continent man, if the rule *qui s'excuse s'accuse* be true, for he had to justify himself with reference to visits which gave great offence to his disciples. We find him uttering shrewd remarks as to the difficulty of managing concubines, which shows he had experience in that line. He divorced his wife." Let that suffice of Confucius. Whether such morality is as lofty and as pure as that of the New Testament—that is the question at issue—I leave you to judge. I come now to the second name on the list—the name of Seneca. I need not tell you that Seneca was a Stoic philosopher who lived in the time of the Apostles, and that he lived in Rome during the twenty years preceding the death of the Apostle Paul, during which time the doctrines of Christianity were preached in the city, and with which, therefore, he may have been altogether familiar. But what is the fact in regard to Seneca? His morality, taken as a whole (for that is the question, no exception being allowed by my opponent), was it as pure and as lofty as that of the New Testament? He was the tutor of Nero; that may not be against him, though some men think it is; he was a minister under the government of Nero—that may not be against him, and it may. Under Nero he amassed an enormous amount of wealth. This Stoic amassed an amount of wealth which we, in this country and in this ago, can scarcely appreciate. Now Seneca taught some little maxims, and exemplified some little morality, to which I should like to refer my friend on the other side of the table. He teaches in his works, sometimes, suicide—self-murder; is that as practical, as pure, and as lofty as the morality of the New Testament? (Cheers.) You will find this in his works which I have on the table, vol. iii. pages 160 and 170. Another of his maxims, to which I can refer you, inculcates the privilege of occasionally getting drunk. He said, "We must sometimes come even to drunkenness." It is to be found in vol. i. page 196. Is that morality as lofty and pure as the

morality of the New Testament? Mr. Farrar, who is the latest writer on Seneca, and who has done all in his power to speak well of him, says:—"So far from resenting his exile, he crawls in the dust to kiss Caesar's beneficent feet for saving him from death; so far from asserting his innocence—which, perhaps, was impossible; since to do so might have involved him in a fresh charge of treason—he talks with all the abjectness of guilt. He belauds the clemency of a man, who, he tells us elsewhere, used to kill men with as much *sang froid* as a dog eats offal; the prodigious powers of memory of a divine creature, who used to ask people to dice and to dinner whom he had executed the day before, and who even inquired as to the cause of his wife's absence a few days after having given the order for her execution; the extraordinary eloquence of an indistinct stutterer, whose head shook, and whose broad lips seemed to be in contortions whenever he spoke." Such gross and abject flattery, I contend, is not in accordance with the morality of the New Testament. He even goes so far as to praise Nero as a most innocent man, in a book which is now open up on the table. Nero is declared by Seneca to have been an innocent man! Is that morality as lofty and as pure as the New Testament? He condemns pity too. In the New Testament our Lord is represented as saying, "I will have mercy and not sacrifice;" in the Latin vulgate the word *miser cordia* is used, and Seneca tells us that this word for pity is characteristic of old women and children, and a wise man is not to use it (vol. i. page 301; and vol. iii. page 426). Mr. Farrar in his volume makes a remark which is of great importance because our teacher, who criticises our morality, thinks that Pagan morality was quite equal to Christian morality. On page 6, Mr. Farrar says;—"From first to last it will be abundantly obvious to every thoughtful mind, that alike the morality and the philosophy of Paganism, as contrasted with the splendour of revealed truth, and the holiness of Christian life, are but as moonlight is to sunlight." This is the conviction of a man who has gone to the original sources, and has compared things with one another, and has discovered how greatly they differ. I think I have said enough to show the character of Seneca's maxims in part, that they are not so perfectly immaculate as they are said to be in those vague and mysterious sentences which I have read. Let us now look at Socrates. The *writings* of Socrates, of course, are not regarded by Christians as divine. Will my friend tell me where he has found the writings of Socrates—where he has heard of them? What monstrosity to talk about the writings of Socrates (for what is said of one is said of all), because there is not a line of any of his works in existence. "But they are so pure," it is said. I could tell you what I should blush to tell you from ancient authorities which I have consulted with reference to the morality of Socrates. I have here a book, the "*Memorabilia*," of Xenophon. In book 3, chapter 11, there is a story of this sort, which will give you an idea of those teachings of Socrates which are so pure. Socrates heard that there was a celebrated prostitute who used to sit as a model to artists, and he thought he would like to see her. He determined to go, and some of his friends went with him, and he saw the naked woman, and after he had seen her he stayed and she entertained him, and they had a kind of festivity. Xenophon tells us of the conversation which ensued between the Stoic and the harlot. He taught that woman how to profit more than otherwise she would have done in her most wicked and disgusting vocation. This story occupies the whole of one chapter in one book, and you working men are told that his morality is as pure and lofty as that of the New Testament. (Loud and continued cheering.)

Mr. Watts on rising was warmly applauded. He said : Mr. Chairman, ladies and gentlemen—You will ere this have recognised that the subject which we are about to discuss tonight is not an ordinary theological question. You are aware that I appear to-night upon the defensive; and I apprehend that though it is sometimes considered pardonable in a conflict where victory is the object of the disputants, to adopt any line of conduct to carry out their particular views, yet in a debate where we desire above all else to arrive at truth, we should endeavour to adopt only those measures we deem best calculated to achieve that result. Mr. Cowper has told you that he has but to criticise certain paragraphs in my pamphlets. Here I may intimate to you, that I wished my opponent, in order that you might have a fair discussion, to specify, some time ago, as minutely as possible, the particular points, and also the particular sentences in my pamphlets that he was about to criticise. I accepted the defence of those pamphlets, because Mr. Cowper had said publicly that I was not only untrue, but dishonest in my statements therein. I acknowledged that the statements which I published might be incorrect, that I might be in error, but I knew that I was not dishonest; and therefore I was willing to come to-night to sit at the feet of Mr. Cowper for the purpose of being set right. If I have been guilty of mistake, I shall acknowledge it when it is pointed out by my opponent. (Cheers.) Up to the present time, however, he has not been fortunate enough to do that. I wish to refer for a moment to what occurred some time ago, when this discussion was agreed upon. It was stipulated that every book to which I should be referred should be laid on the table; but instead of Mr. Cowper sending a list of the books which he would require me to refer to, he sent the fifteen paragraphs of my pamphlets so marked that it was difficult to know which would be attacked; and a cart would have been required to bring books enough to cover the whole fifteen paragraphs. (Hear, hear.) I wrote to my opponent, and a copy of my letter I have here in my possession, asking him to reconsider the matter, and to mark the paragraphs more explicitly, that I might bring every authority required to bear out the truth of my statements. He wrote back to say that he did not mean to do anything of the sort, and could not specify more particularly to

what he should refer to-night. I mention this because if I have not every authority here for reference it is not my fault. If he really wished me to bring my authorities for what I had written—(I impute no motives)—if he really wished it after he had read the pamphlets some three months ago, would it not have been better for him a few days since to have said "Mr. Watts, I shall require you to produce such and such books?" (Cheers.) He has not done so. I intend, however, to follow him line by line, and in the event of his falling into his own trap, he must not blame me, for I shall endeavour to show you why that particular course of action has been adopted by him. Whatever my opponent has done to-night in the way of refutation, he has not attempted to verify or repeat the charge which he made against me, of being dishonest or untruthful. I apprehend that by next Thursday night he will have shown me that he is capable of making one or two mistakes, and I shall then press home the charge and ask him where I show the marks of dishonesty in my pamphlets, and where I utter falsehoods? Strange to say, the very first paragraph which he sent to me marked, he has entirely overlooked, and has made no mention of it to-night. It is, "Much confusion of opinion exists among Christians in reference to the terms 'Divinity' and 'Christianity.' Have these words ever been adequately defined? Or are they not expressions used to represent notions acquired through religious training, notions based on belief, not demonstration; faith, not facts? Have we any knowledge to enable us to distinguish the 'divine,' supposing it to exist, from the 'human?'" Although that is one of his marked passages, he has passed it over, because I suppose, he knows no more of the Divinity than I do, and is unable to give a clear definition of Christianity; and therefore, with his usual ability, he avoids touching the question at all. (Cheers.) Then the paragraph with which he commences reads thus:—"Has Christianity anything to recommend it that other religious theories do not claim?" I ask that question—has my opponent been kind enough to tell what Christianity has that other systems have not? I have read a book called the "Koran," which is supposed to represent a religious faith different from that of the Bible. There I find claims to inspiration, divinity, miracles and prophecy. Are not the same claims urged for the Christian faith? My pamphlet does not dogmatise, but it puts the question; and it is for my opponent to answer that question this evening, and when he has done so, I will endeavour to deal with his reply. I deny that the morality of the New Testament is original, and assert that the moral maxims taught by the men whom Mr. Cowper has mentioned would be found as lofty and pure and practical as the morality of the New Testament if compared with it. And then I state that what is practicable has been borrowed from men who lived long anterior to the time when Christ is said to have lived. Is this true, or is it false? Instead of going to the ancients, my opponent should have gone to the point, and proved first that the morality of the New Testament is practicable, lofty, and pure, and then in the second place that it is more so than the maxims of other systems. I deny both the one and the other. (Cheers.) Then again his extracts to prove that Confucius, and Seneca, and Socrates, were not moral men, go for nothing; because however immoral their conduct may have been, their moral precepts may be as pure and lofty as those of the best men. (Hear, hear.) Shall I apply my opponent's reasonings to Christ? In the New Testament, which I have here, Christ actually offers a premium to a man who deserts his wife. You do not, however, urge that Christ was an immoral man on that account? In chapter xvi. of Luke you have a parable of an unjust steward, who is commended for his conduct, and it concludes in these words:—"I say unto you make to yourselves friends of the mammon of unrighteousness; that when ye fall they may receive you into everlasting habitations." Now if this were found in a passage of Seneca or Confucius, our friend would say, "Here is a parable extolling a swindling usurious steward—out upon such morality." Then as to the disciples who were going on a mission of propaganda, we are told in the New Testament that if persons would not receive them into their houses they were to shake off the dust of their feet when they departed from the city, and it should be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. Will Mr. Cowper tell this audience the meaning of shaking off the dust of their feet, in oriental language? If he will do so, you will learn that it meant that the disciples should have a hatred against those to whom they were sent to preach, but who received them not. Then again, one of Christ's disciples requested permission to bury his father, but Christ said, "No, let the dead bury their dead, follow thou me." (Cheers.) Mr. Cowper speaks of the drunkenness of the ancient philosophers, and he says that some of them taught, if they did not practise, suicide. Does that prove that the maxims of those men are necessarily immoral? Because if so, what do you say of the Bible, which in Proverbs says—"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." If that is not giving permission to get drunk, then words have no meaning what-ever. And will you have a passage as to suicide? Then I draw your attention to Proverbs xxiii. 1—"When thou fittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat if thou be a man given to appetite." Is the morality, as taught in the Bible, original? My opponent says that he is not up in the Chinese language. Neither am I; but in a book by R. W. Mackay, entitled "The Progress of the Intellect," vol. ii. page 376, he says—"It has often been observed that the gospel morality is no absolute novelty, but that the same precepts had been already announced, if not among the Jews, at all events in other times and countries. The requital of good for evil, the virtue of loving an enemy instead of ill-treating him, had been appreciated by the philanthropy of Greeks and Hindoos." Davis, in his

work upon China, vol. ii. pp. 41-50, says that the maxims "Guard the thoughts of the heart," and "Do to others as you wish them to do to you," are among the sayings of Confucius. So say Mr. Mackay and Mr. Davis; and the former goes through the precepts of the New Testament, showing that they are either in the Old Testament, or in the writings of the Greeks or Hindoos or Chinese. Therefore you have authority after authority, to show that the morality of the Gospels is not original. (Hear, bear.) I would have you understand that my opponent is here to contradict me. He has said that I have acted dishonestly and spoken untruthfully. If I have not, then all he brings forward to-night upon other matters will not affect my statements. In the pamphlet upon which Mr. Cowper has commented, I have said: "To the truths already uttered in the Athenian prison, Christianity added little or nothing except a few symbols which, though well calculated for popular acceptance, are more likely to perplex than to instruct, and offer the best opportunity for priestly mystification." Here I am prepared to verify that statement from page 19 of Mackay's "Rise and Progress of Christianity." But what says John Stuart Mill? On pages 28, 29, and 30 of his work on "Liberty" he says—"To extract from it [the New Testament] a body of ethical doctrine has never been possible without eking it out from the Old Testament—that is, from a system elaborate indeed, but in many respects barbarous, and intended only for a barbarous people. . . . I do not scruple to say of it that it is, in many important points, incomplete and one-sided and that unless ideas and feelings not sanctioned by it had contributed to the formation of European life and character, human affairs would have been in a worse condition than they now are. . . . What little recognition the idea of obligation to the public obtains in modern morality is derived from Greek and Roman sources, not from Christian as even in the morality of private life whatever exists of magnanimity, high mindedness, personal dignity, even the sense of honour, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth professedly recognised, is that of obedience. . . . I believe that other ethics than any which can be evolved from exclusively Christian sources must exist side by side with Christian ethics to produce the moral regeneration of mankind." My opponent has attacked my first paragraph, wherein I allege that the maxims of Christianity are not more practical, and lofty, and pure, than those of the ancient heathen philosophers; I think I have not only verified the assertion, but that I have also proved that the morality of Scripture is impracticable. I leave it to you to judge for yourselves. Then our friend has spoken about our having no writings of Socrates. Suppose I adopt the same language and say, Where do you find one line of the writings of Christ? (Hear, hear.) Do you, when you appeal to the working men of England, think they are going to be bewildered like that? You have some teachings attributed to Socrates in the works of his disciples; then, if you do not believe in the disciples of Socrates—why do you believe in the disciples of Christ? I have exhausted my time; I suppose my opponent will have something to say upon other parts of my pamphlet, but, so far as the discussion has gone, I think I have answered him on paragraph one. (Loud cheers.)

The CHAIBMAN intimated that the charge of dishonesty was not made in the room, therefore it ought not to come within the debate. He thought it would be better to keep strictly to the rules laid down.

Mr. WATTS said that in his first letter, which formed the basis of the discussion that night, one of his conditions was that Mr. Cowper should prove that he was untruthful and dishonest.

Mr. COWPER: Gentlemen—Two things will be apparent to my judges: first, that my accusations of immoral teachings and practices against Socrates, Seneca, and Confucius have not been rebutted. (Hear, hear.) The second is this—it has not been shown that the New Testament teaches suicide, or drunkenness, or hypocrisy, or flattery, or any of the other vices which I have shown were taught by our Pagan philosophers. (Cheers.) Our friend, in referring to a question which I asked when I requested him to produce some other religion in which the conditions he lays down do meet, refers me to the Koran; but I said expressly some other religion outside the Bible. The Koran recognises the Old and New Testaments, and if it does not admit that they are the sole revealed authorities on the matter of religion, it recognises the divinity and truth of both, and quotes largely from them. This is my answer to that. (Cheers.) Our friend said that the morality of Christianity was borrowed—"Ethics borrowed from men who lived long anterior to the Christian era, and who wrote without the aid of Christian inspiration." I admit that there are many moral maxims in the New Testament which are found in the Old, and there are some which are to be found in the writings of wise men of all countries and times; but it is not the point. The point is that Christian ethics, as a whole, are borrowed from men who lived long anterior to the Christian era. Where is the proof of it? A quotation from Mackay won't do; it is merely bringing up Mr. Mackay to speak for Mr. Watts. A quotation from Mr. John Stuart Mill will not do; it is merely knocking me down with the great philosopher. (Cheers.) I want facts, and until they come I am perfectly safe. I will give another illustration of the morality of Socrates. Plato writes of what is in Latin *convivium*, and in English a banquet. Some gentlemen are represented as being there, and among them is Socrates himself. Another is Alcibiades. They eat and drink; they get drunk, and one after another they go to sleep; but Socrates is able to bear more strong drink than any of them; and he rises at daylight sober, and goes away, and returns home the next evening. That is a specimen of his morality; we are told it is as lofty and pure as that of the New Testament. The Evangelist of Socrates reports their conversation, and that conversation turns upon various

vices, and certain practices of the Boulton and Park order. Is this the morality to be compared with the New Testament? (Cheers.) I told you when I referred to Socrates, that I dared not quote what the most ancient authors say of the man, but I pass on. The next paragraph is on pages three and four, and with that I shall at present note first of all certain quotations which occur on page five. On page four of the pamphlet it says:—'Among the many religions which existed at the time Christ is said to have promulgated his faith, the utmost toleration for the new theological system prevailed. 'Each nation,' says Mosheim, 'suffered its neighbours to follow their own method of worship, to adore their own Gods, to enjoy their own rites and ceremonies, and discovered no sort of displeasure at their diversity of sentiments in religious matters. . . . The Romans exercised this tolerance in the amplest manner.'" Now I accuse my opponent of deliberately leaving out of that passage the portion which is contrary to his own cause and opinion. I take Reid's edition as the best, Murdock's translation, it is page eight. It reads thus:—"Each nation, without concern, allowed its neighbours to enjoy their own views of religion, and to worship their own gods in their own way. Nor need this tolerance greatly surprise us. For they who regard the world as being divided like a great country into numerous provinces, each subject to a distinct order of deities, cannot despise the gods of other nations, nor think of compelling all others to pay worship to their own *national* gods. The Romans in particular, though they would not allow the public religions to be changed or multiplied, yet gave the citizens full liberty in private to observe foreign religions, and to hold meetings and feasts, and erect temples and groves to those foreign deities in whose worship there was nothing inconsistent with the public safety and the existing laws." That restriction is intentionally left out. The second is from Gibbon, page 36, and it looks like a deliberate suppression, because the part which is suppressed occurs in a footnote. The quotation is—"The various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." Gibbon also says (and this is left out by my opponent), "The Christians, as well as the Jews who lived under the Roman empire, formed a very important exception—so important, indeed, that the discussion will require a distinct chapter of this work." Now this is utterly ignored. Then, to show how large this toleration was, my opponent says that "St. Paul counsels his followers to have no fellowship with unbelievers, but if a man preach any other gospel save Christianity, let him be accursed." 2 Cor. vi. 14, is a prohibition to have nothing to do with unrighteousness—the word unbelievers is not in the clause; and as to the words, let him be accursed," they are a misrepresentation of Galatians i. 8. The word "anathema" signifies not condemned in another world, but let him be excommunicated. (Cheers.) Further, before I lay down this pamphlet, in the same paragraph he says, "The same unjust conduct was exhibited by the Independents, who, in the reign of James I., persecuted to death many of the Baptists and Quakers, who sought to carry their Christianity into America, where the Independents had already partially established their faith." I ask what Quakers there were in the reign of James I. for Christians to persecute? Will he show me in what history it is recorded? (Cheers.) If you want illustrations of the measure of toleration which existed among the ancient Greeks and Romans, can give you all you desire. Gibbon, in the sixteenth chapter of his celebrated book, treats in detail the whole subject of the persecutions which the Pagans inflicted upon the Christians, and he shows why it was that they persecuted the Christians. It was because the Christians brought in a system of religion—a theology which did not happen to be recognised by any Act of Parliament, or any decree of the Senate; of which the professors could not say it was the national religion of any people in the world. (Cheers.) Now the cat is out, and you see, as well as eyes can see, that you have been misinformed, and that in the most palpable manner. (Hear, hear.) If you have any doubt whatever, I would refer you to Neander, who was a later writer than Mosheim or Gibbon, and who, in the first volume of his history, quotes from the ancient jurist, Julius Paulus. He says: "Whoever introduced new religions, whose tendency and character were unknown, whereby the minds of men might be disturbed, were, if belonging to the higher ranks, to be banished, if to the lower, punished with death." What comes, then, of your toleration and progressive aspirations? My friend says "it would be no disadvantage to the Christians of enlightened England if they accepted a lesson of toleration from Pagan Rome;" but, from what I have just quoted, we should have to put them all to death if we carried it out. (Cheers.) Mr. Watts knows very well—it was in the *National Reformer* some months ago—

The CHAIRMAN: I cannot allow quotation from a book which is not present.

Mr. COWPER: I am not quoting—it is a matter which I state on my own personal honour.

The CHAIRMAN: I cannot allow you to quote from it even on your personal honour; you must keep to the terms of the engagement.

Mr. COWPER: I have the book on the table, but I have not charged my memory with the reference. (No, no.) Well, I have said enough to suit my purpose. Toleration, my friends! and Mosheim quoted for it, when his book is filled with the most bloody persecutions! Gibbon quoted; when Gibbon quotes the fact, and records the detail, and philosophises upon them as best he can! Toleration! it is of Christian origin, and of Christian conception. But we are told that Christianity is intolerant because an apostle says believers are to have nothing to do with sin; the Christian morality is intolerant because Christians were told to shake the dust off their feet!

If intolerance never went further than shaking off the dust from your feet to show your displeasure or vexation, intolerance would be a very harmless thing indeed. (Hear, hear.) Secularists must be very sorely tried for their cause to summon to their rescue a passage like that—" Shake off the dust of your feet." What does it come to? As to the third paragraph, there is a comparison instituted between Moses and Christ. So great is my friend's dislike to Christ, that he draws a comparison between the teachings of Moses and those of Christ to the advantage of the former. I don't object to Moses, but my reference is to Christ, who, it is said, "taught that good conduct in this life was not necessarily associated with its well-earned reward of human happiness and enjoyment. As for sin, he appeared to think it was generally prosperous, that riches and depravity were allied, and that the sinful ones of the earth 'fared sumptuously every day.'" If any man will read the opening verses of the Sermon on the Mount, he will see that it is the good men who are blessed in this world, and he will find that the doctrine of the Apostles is that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (Cheers.) Now, it is a doctrine of the Bible throughout, of the Old Testament (for I may refer to that), and of the New, that "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked." And to the disciples of Jesus Christ is given peace, for he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Is there anything in that to indicate that the religion of Christ is bad? (Cheers.)

The CHAIRMAN intimated that Mr. Cowper had three times imputed motives to his opponent; he hoped Mr. Watts would not see fit to adopt a similar course.

Mr. WATTS said: I do not wish to do so; my position is sufficiently good, and my principles are too charitable to require me to ascribe anything mean to my opponent. Although I differ from him, I can believe that Mr. Cowper is sincere and honest. If you give me your attention, I will give you a fair sample of Christian teachings and quotations. You were told that I had not disproved the immorality of the ancient philosophers. I did not try to do so. I admit, with my opponent, that the ancient philosophers may have been immoral to a certain extent; but if a man be immoral, it does not necessarily follow that his writings or teachings are impure. (Hear.) But can my friend say that the teachings of the New Testament are not immoral, and that the disciples of Christ were spotless? Has he replied to what I said in reference to this matter in my former speech? I say that in every age and in every man there is some virtue as well as some vice; and the disciples of Christ showed by their teachings and works that they were not exceptions to this rule. (Hisses.) You who are not prepared to hear both sides of the question had better retire. I presume that you paid your money to hear my opinion as well as my opponent's. I do not allege that the ancient philosophers were moral *par excellence*, I have not stated that in my pamphlet; I am here to defend what I have really stated therein, not what my opponent has represented that I have said. Then we are told that the Koran acknowledges the Bible. Who says it does not? My position is that the Koran has a different theory from that of the Bible. Because it acknowledges portions of the Bible, my opponent says it is not different from the Bible; but Christians do not believe the same doctrines as the followers of the Koran, and therefore their belief must be a different theory, and this theory comprises what Christianity claims as peculiar to itself. (Cheers.) Then you were told that the quotations from the ancients themselves are required in this discussion; but a moment before you were informed by him that some of their writings were not in existence; then why demand that which is not obtainable? Because my opponent could not read Chinese, he went to a certain author and quoted what he required, which was quite right, and I did the same; but he says with the most perfect coolness that you must accept his author, but not mine. (Cheers.) He says, "A quotation from Mr. Mackay will not do for me; it is merely bringing up Mr. Mackay to speak for Mr. Watts but I also produced Mr. Davis. To quote J. 8. Mill to Mr. Cowper is only, he says, to knock him down with a great philosopher. Certainly. And if my opponent is not strong enough to hold his position he deserves to fall. I ask whether he can produce to me in the teachings and writings of Socrates and Seneca, the statements of their conduct which you have heard from him to-night? He knows very well that he has not a shadow of direct evidence for the truth of those immoral sayings and doings which he ascribes to them, and therefore he gives incorrect representatives of those men, and not the writers themselves. Now I hold in my hand the "History of Philosophy," by Lewes, and I ask whether that author impeaches the principles of Socrates? Does he not tell you that Socrates taught love, and morality, and forbearance to one another, of which I have spoken? Let my opponent disprove this, and I will then accept his imputations against the authority of Mackay and Lewes, gentlemen who have won laurels by their industry and their care. Then as to toleration, you will remember that it has been said, and truly so, that the Romans persecuted the Christians. Will Mr. Cowper tell me where I said they did not? I said *at the time* when Christ is said to have promulgated his faith, the utmost toleration for new theological systems prevailed. Can it be proved that the earliest Christians, for their faith, were ever persecuted by the Romans—say 1840 years ago, or when Christ was on the earth? My pamphlet states distinctly "at the time," and I defy my opponent to show one passage which will prove that the Christians were persecuted on account of their religion, at the time when Christ is said to have promulgated his faith. Until he does this, all his

references to Nero and others will avail nothing. I admit that they were persecuted in the time of Nero, but then what was it for?—because they met in secret, and it was thought that they were conspiring against the civil power, and not till then did the Romans attack their rights. (Cheers.) Then we were told that I left out purposely a passage from Mosheim, which was hostile to my own cause and opinion. I was grieved to hear it stated that this was intentionally done, and I deny the statement. If Mr. Cowper possesses a different edition from the one I quote, then he should, as a gentleman, read every other edition before charging his opponent with wilfully suppressing a passage. In fact, Mr. Cowper has used Murdock's translation, in which the passage in question does occur, and I have used Maclaine's translation in which that passage does not occur. But do the parts which he says I have purposely left out tell against me? I will read the whole passage:—"One thing indeed, which at first sight appears very remarkable, is that this variety of religions and of gods neither produced wars nor dissensions among the different nations, the Egyptians excepted. Nor is it, perhaps, necessary to except even them, since their wars undertaken for their gods cannot be looked upon with propriety as wholly of a religious nature. Each nation suffered its neighbours to follow their own method of worship, to adore their own gods, to enjoy their own rites and ceremonies, and discovered no sort of displeasure at their diversity of sentiments in religious matters. There is, however, little wonderful in this spirit of mutual toleration, when we consider that they all looked upon the world as one great empire, divided into various provinces, over every one of which a certain order of divinities presided, and that therefore none could behold with contempt the gods of other nations or force strangers to pay homage to theirs. The Romans exercised this toleration in the amplest manner." I contend that these words do not tell against me, but that they tell against my opponent. "The Romans exercised this toleration in the amplest manner;" these words are word for word with my pamphlet, and yet I am charged with dishonesty. If I had left out a word purposely because it did not suit my case, I would never again dare to appear before an audience, for it would have been dishonest; but have I done so, have I perverted the truth, or wilfully suppressed that which was adverse to my cause? Here is the passage on page eight, and I lay it before Mr. Cowper for his own inspection. (Cheers.) Then I am charged with misquoting Gibbon, and my opponent says that on the page from which I have quoted there is a note which modifies that which I have stated in my pamphlet. Let us see, I will read the quotation: "The various modes of worship which prevailed in the Roman world, were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful." That is my statement and here is the book, and on the page there is not one note in reference to what I have quoted. (Cheers.) What am I to do, gentlemen, with an opponent who charges me with misquoting, and with suppressing words which really are not to be found? (Cheers.) I endeavour to be truthful, and I maintain that I have not misquoted any one passage; but wishing to take no advantage, I place this volume in my opponent's hands for him to verify my statement. Again, I am charged with misquoting from the New Testament—three misquotations I was charged with. We were told the word "unbelievers" is not to be found in one passage. Then our friend has a different version from mine I suppose—he has a different New Testament! Because I read, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" This is the admonition of the apostle Paul, and this is what I have stated in my pamphlet. Then in Timothy, Paul says that if a man does not consent to the words of Jesus Christ, he is proud; does not that bear out what I have said with reference to the intolerance of the Christian precepts? (Hear, hear.) Then we come to the passage which Mr. Cowper attempted to give you. Paul says—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "We are told that this means "let him be excommunicated." Will my opponent tell you that the best Greek scholars admit such an interpretation? Are there not some of the best Greek scholars who deny it? (Cheers.) I think, then, I have answered the charge of misquotation. Then as to the general question of Roman toleration. I said that the Romans were tolerant, and I read from Mosheim and Gibbon to prove my assertion; and now I will give you a quotation from Chambers, in their "History of Some." On p. 360 they say—"One good quality they (the Romans) pre-eminently exhibited—namely, the toleration of other forms and rituals than their own, no matter whether exhibited at home or in the countries they conquered." Here, then, Chambers, Gibbon, and Mosheim, corroborate my statement; and now I ask my opponent to answer them. He has not answered them hitherto; if he cannot do so, I have proved my side. Then you are told about shaking off the dust from your feet. My opponent says that if you never have any more intolerance than that, intolerance will be a very harmless thing indeed. You know, that I spared him even there, for the chapter teaches something worse than that; for it says of those very parties who would not receive the disciples, that it would be more tolerable in the day judgment for Sodom and Gomorrah than for them. Perhaps he will say that they were to be burnt, because they did not accept the disciples into their houses! That is Mr. Cowper's idea of toleration, (Cheers.) Then as to the next paragraph—and I am surprised that I have not been challenged for a proof of the statement that the doctrines of Christianity were not original. I say they were not, and I quote the story of Krishna and the history of the Essenes in proof thereof. But to pass on. I have said: "The same unjust conduct was exhibited by the Independents, who, in the reign of James I., persecuted to death many of the Baptists and Quakers, who

sought to carry their Christianity into America, where the Independents had already partially established their faith." What is it Mr. Cowper denies in that? Does he deny that the Independents put the Quakers and Baptists to death on account of their religion? If it is a question of date, then I admit he is right; but then I say that Mosheim has made similar mistakes with regard to dates. I urged that the Baptists and Quakers were put to death by the Independents. My authorities are Priestley, and Conder in his "Views of all Religions," a book which I have on the table. Therefore I think that I have established my assertion—namely, that in putting to death the Quakers and Baptists, Christians have exhibited a marked difference from the toleration which was exercised by ancient Paganism. I admit that the date is wrong, but the deed is the same; and I will put other authorities before my opponent, as I have Mosheim and Gibbon, if he says that the Christians did not murder and persecute their brother Christians, because they appeared to be encroaching upon their livings.

The CHAIRMAN asked Mr. Watts as a favour that he would, in his next speech, address the audience, and not Mr. Cowper. He also requested that the audience would not audibly give expression to their feelings.

Mr. COWPER.—If men were to deny that the sun was shining at twelve o'clock in the day-time, it would be a difficult thing to prove that the sun was shining. My opponent has said that the Christians were not persecuted because of their religion, but I contend that they were, and if he cannot see that such was the fact from the books I have quoted, I cannot show him further. He has quoted from Maclaine's translation of Mosheim, which is inaccurate in the extreme. A writer, Dr. Murdock, says that "he often added a few words of his own to give more vivacity and point to the sentiments of his author, or more splendour to their dress. And whoever will be at the pains of comparing his translation with the original may see that he has essentially changed the style, and greatly coloured and altered in many places the sentiments of his author. In short, that he has paraphrased rather than translated a large part of the work." I have compared these two books, and I have found that Murdock's translation is correct, and I have not hesitated to use it. As to the extract from Gibbon, about which there was a considerable explosion, allow me, from Mr. Watts's own book, to read the words I said he had omitted from his pamphlet, though his edition is a different one from my own—"Some obscure traces of an intolerant spirit appear in the conduct of the Egyptians (see Juvenal, Sat. xv.), and the Christians as well as Jews who lived under the Roman Empire formed a very important exception; so important, indeed, that the discussion will require a distinct chapter of this work." These words are recorded in a foot-note on page 36; and yet you are told, with the courage of a Hector, that no such words are on the page. (Loud cheering.) I would also call attention to another little matter—the allusions that are made to the Koran. Allow me to observe that the Koran was written several hundred years after the latest book of the New Testament, and therefore the New Testament cannot contain any ethics borrowed from that book. The Koran, if my memory serves me—I shall be, perhaps, told to refer to the book—repudiates the claim of working miracles on the part of Mahomet.

The CHAIRMAN—I cannot allow you to quote the Koran unless it is on the table.

Mr. COWPER—Well, I shall proceed with an observation or two—one only upon the subject of the morality taught by Christ, with regard to toleration. You are told of the people to whom you are to shake off the dust of your feet, that it will be more tolerable for Sodom and Gomorrhah in the Day of Judgment, than for them. But this is putting different things together—one is an exhortation to Christians not to have anything to do with unrighteousness and sin, the other being the prerogative of the Eternal God, who shall judge the living and the dead. I have not confounded these two things; I have a duty, and that duty is not to smile at or patronise or favour iniquity to any degree or of any name, for righteousness is not to have any fellowship with unrighteousness. Did any Pagan writer utter a sentiment like that? (Cheers.) Then we are told that "in the history of the Essenes, a sect that flourished long before Christ, are to be found the principal doctrines and customs contained in the New Testament." I have a book here by Dr. Ginsburgh, of Liverpool, one of the greatest scholars of the day, and among the statements that he makes with regard to the opinions of the Essenes I find he says—"They live in villages, avoiding cities on account of the habitual wickedness of the citizens." We are further told that they "do not marry nor give in marriage, hence there are, properly speaking, no newly born ones among the Essenes, no children, no youths, as the dispositions of these are unstable, and liable to change from the imperfections incident to their age." And he says again—"No one of the Essenes marries a wife, because woman is a selfish and excessively jealous creature, and has great power to destroy the morals of a man, and to mislead with continual tricks, flattering speeches, and other kinds of hypocrisy as on a stage; bewitching the eyes and the ear; and when they are subjugated like the things stultified, she proceeds to undermine the ruling intellect." Now, the Apostle Paul says, "Marriage is honourable in all;" and the difference affecting that, very matter—the fundamental principle of the social life—is such, that to say the one and the other correspond, is to say that which is not at all correct. There are other things stated with respect to their manners, such as "they regard ointment as defiling; and if a man is anointed against his will, he immediately wipes it off his body." Now Christ does not regard that as defiling. He says, "When thou fastest anoint thine head, and wash thy face." Then we are told about washing; but the New Testament says—"call no man unclean." But our friend, who does not calculate upon being brought to task like this, tells you that the doctrines

of the Essenes are the same as those contained in the New Testament. The next reference is to Krishna. Our friend here, with that marvellous pertinacity which I do not condemn in a man who has a desperate case in hand, writes "Chrishna"—it is written in modern works as Krishna;" but in the mind of an unbeliever it is supposed to have something to do with Christ, therefore it is written Ch, and sometimes the t is put in. But the name has uotbing whatever to do with Christ. (Mr. Watts—Hear, hear.) But again—" Chrishna, the incarnate god of the Brahmins, furnishes the outline of the supernatural structure said to have been erected by Christ and his apostles." Is that the case? I boldly declare that it is not, for the doctrines upon which my friend relies are later than those of Scripture, as proved by the writings of some of our best writers. I have here some extracts from Max M'ller, one of the great writers on Sanscrit, and he says of the book which contains such statements with regard to Krishna, the Mahabhârata, none knows its date even approximately, or that it was written previous to the Christian era. And yet you are told that it contains an outline of the Christian system! "The poem, as we now have it," he says, "is clearly written with a special view of glorifying Krishna, one of the most recent productions of the theogony of the Hindoos." But I am not aware that any man, or any scholar, and I have taken a great deal of pains to find out, that any Sanscrit scholar now would advocate any antiquity for the story of Krishna, any more than he would think of writing "Chrishna" to make it look like "Christ." Then our friend says that "Chrishna furnishes the outline of the supernatural structure said to have been erected by Christ and his apostles, and that Christianity has been aptly described as Paganism modified, and somewhat refined." Now, in the first volume of the "Asiatic Researches," which I have here, we read these little things about Krishna:—"Chrishna was not less heroic than lovely, and, when a boy, slew the terrible serpent, Caliya, with a number of giants and monsters. At a more advanced age, he put to death his cruel enemy Cansa; and, having taken under his protection the King Yudhishtir, and the other Pandus, who had been grievously oppressed by the Curus, and their tyrannical chief, he kindled the war described in the great epic poem, entitled the Mahabharata, at the prosperous conclusion of which he returned to his heavenly seat." And then further on in the same book we have a general statement respecting Krishna, and the supposed resemblances of his story with the gospels. At the end of the same article we find the alleged analogies between the character of Krishna and that of Christ, and the writer, Sir William Jones, says—"This motley story must induce an opinion that the spurious gospels which abounded in the first age of Christianity, had been brought to India, and the wildest parts of them repeated to the Hindoos, who engrafted them on the old fable of C#sava, the Apollo of Greece." So that Sir William Jones points out the facts of the ease. The story of Krishna is modern, and it is as foul and obscene in its details as it is possible to imagine. I think we may leave the Essenes and Krishna in the oblivion in which they should rest in the estimation of every Englishman. In the next paragraph we are informed "that the Galilean religion really retained many of the Pagan follies, some of which are to this day practised in the Christian Church." Will my friend tell me what Pagan follies Christianity has retained? If my memory serves me, the first chapter of the Romans contains a description of the idolaters, and it is written in a tone of holy indignation. In the first and second epistles of the Corinthians you have allusions to the practices of the idolaters, and Christian men are warned that God has nothing in common with idols, arid a great deal more. From first to last, if there be anything manifest on the face of this New Testament and the Old Testament, it is the unswerving spirit of utter condemnation of everything in the shape of idolatry or in the spirit or principles of idolatry; and yet we are told in a pamphlet called "Christian Evidences Criticised," that the Galilean religion really retained many of the Pagan follies, some of which are to this day practised in the "Christian Church." I regret very much that the multitude of matters prevents me from going into every detail which I have marked in this pamphlet; but there are still one or two more to which some reference must be made, and therefore I at once draw attention to the sixth paragraph, pages seven and eight, in which allusions are made to the opinions of "the alleged founder of Christianity," and "his credulous hearers, that the end of the world was at hand; that their existence on earth was nearly over, and if they accepted his faith, they should not only have houses and lands during their brief stay here, but happiness and immortality hereafter." The whole of this shows such a misapprehension of the spirit of Christianity, that two minutes will not be sufficient to speak upon it. Our Lord speaks of the world in a metaphorical sense, to denote the maxims and condition of this present life of the men of the world, and it was believed, and it is certain that to them the end of the world was very near. They did not live for ever, they passed away; but Jesus Christ and his disciples did not expect this material world to come to such a conclusion as this, because the Gospel was to be made known to the ends of the world. There were to arise scoffers, men who denied the Lord that bought them, who would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." There you have an indication that the end of the world was not so nigh; and men of the class described have brought us to this room to-night. (Loud cheering.)

The CHAIRMAN intimated that both Mr. Cowper and his opponent had slightly digressed from the rules laid down, by referring to the Koran, the book not being on the table. He would suggest, as the Koran seemed to be of some importance in the debate, that it should be laid on the table the following week, in order that the

statement to the effect that Mahomet repudiated the claim of working miracles and the gift of prophecy, might be verified.

Mr. Watts supplemented the chairman's remarks by requesting Mr. Cowper to furnish him, before the next meeting, with a list of books which would be required for reference, in order that he might not be inconvenienced by carrying a larger number of volumes than was necessary to support the paragraphs attacked in his pamphlet. He then said :—I will go *seriatim* through what has been said by my opponent. We were asked what was the cause of intolerance in ancient times. For I admit intolerance; but the point was, did the Romans persecute the Christians at the time when Christ was said to have lived? In my pamphlet I state that they did not. Although I have repeated this two or three times this evening, Mr. Cowper has avoided this point, because he knows there is not one line in history to verify his assertion that the Christians were persecuted by the Romans for their religion during the lifetime of Christ. What was the cause of persecution in after times? Mosheim states in substance what is said by Chambers in their "History of Rome," page 332. It is stated :—"In the reign of Trajan considerable excitement seems to have prevailed throughout the empire on the subject of Christianity, occasioned partly by the clamour of the populace in many towns against the Christians, and partly by the suspicion in which they were held by the authorities on account of their secluded manner of life, their aversion to public sports and to military service, and above all, their secret meetings for the purpose of worship." Here is precisely what is stated in my pamphlet, that because they met in secret, and; it was thought, conspired against the State, therefore then, and not till then, were the Christians persecuted. The next point to which my opponent referred was with reference to the modes of worship among the Romans, when he took hold of Gibbon for the purpose of refuting my statement, and proving that I had misquoted that author. [The CHAIRMAN: Will you kindly look at the audience?] Well, let us see whether he has done so. When this was first quoted, Mr. Cowper said, "If Mr. Watts had dealt fairly with it, he would have said it had a note appended." I deny that the note has the slightest reference to the passage quoted by me. It refers to an extract that has not been read to you to-night. The note refers to this passage—"The devout Polytheist, though fondly attached to his national rites, admitted, with implicit faith, the different religions of the earth." I never said anything about that paragraph. The extract in my pamphlet is—"The various modes of worship which prevailed in the Roman world were all considered by the people as equally true by the philosopher as equally false, and by the magistrate as equally useful;" and to that extract there is not the smallest foot note in Gibbon. My object is to argue the matter thoroughly. If I am wrong, put me right; but do not charge me, without any proof, with dishonesty. (Cheers.) First, I deny that the note refers to my extract. It says, "Some obscure traces of an intolerant spirit appear in the conduct of the Egyptians (see Juvenal, Sat. xv.), and the Christians, as well as the Jews, who lived under the Roman Empire, formed a very important exception; so important, indeed, that the discussion will require a distinct chapter of this work." To prove what? That the Christians were not persecuted by the Romans. The point does not refer to my extract, and what is more, it points decidedly against my opponent; "I thank the Jew for teaching me that word." (Cheers.) So much for my misquotations. (Hisses.) You are not gentlemen if you hiss; judge on both sides for yourselves. (Hear, hear.) We were told next, that the Koran was more recent than the New Testament, therefore this cannot be copied from that. Who said it is? I never quoted the Koran for that purpose; I mentioned it to show that its devotees claim for their faith many of the same characteristics as the Christians do for their religion. That was my statement, and to that no reply has been given. Then, Mr. Cowper says, with reference to the shaking off the dust from the feet of the disciples, and the destruction of Sodom and Gomorrra, that they are two distinct passages, referring to different events. Are they? Why they follow each other. (Cheers.) I will read them :—Matthew x. 13, 14, and 15 : "And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrhra in the day of judgment than for that city." (Cheers.) Shame that a learned man should thus come and report to you that I am wrong in my history, that I misquote the Bible, and that J wilfully pervert the sense of my authors. (Cheers.) Then F am challenged about the Essenes. I say in my pamphlet "that the principal doctrines and customs contained in the New Testament"—mark the word *principal*—are to be found in the history of the Essenes. What are the doctrines? The belief in a God, the immortality of the soul, the reward of the righteous; here are three of the principal doctrines which Christians believe. And these are admitted to have been among the doctrines of the Essenes by Josephus and Mosheim. Now come the customs of the Essenes; what were they? Not that all had to abstain from marriage, but that a portion only had to do so. Some were allowed to marry, and there were certain conditions relating to the ceremony. And did not St. Paul specify certain conditions under which Christians should remain single, and mention certain causes which would justify marriage? That is precisely what the Essenes exemplified among their customs, and they taught that persons should mortify their bodies, as St. Paul also exhorted. I would advise my opponent to read my pamphlet with a little more care and thought. Now, as to Chrishna—and I was staggered to think that a gentleman who held in his hand the first

volume of the "Asiatic Researches" should dare to say what he did—Mr. Cowper said that no writer of modern times ever spelled the word Krishna with a C. What difference would it make if he did not?

The CHAIRMAN.—I must again request you to address the audience.

Mr. WATTS.—I apologise for looking at our friend; you know when a man is destroying or building an edifice he likes to see how his work is progressing, (Laughter.) I will deal with Sir William Jones. Mr. Cowper says that Jones deals with the facts of the ease. Admitted. And what does Jones say? First he spells Crishna with a C., and instead of saying that the whole story is modern, as my opponent alleges, he says on page 273, vol. i. "Asiatic Researches," "That the name of Crishna and the general outline of the story were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly." (Cheers.) Why, it is almost an insult to be asked to discuss here in his way, with a man who denies his own authors. Jones says that Crishna was an incarnate deity; that he worked miracles, and was exposed to persecution as Christ was by Herod; and that he was hidden away, as Christ was; and here are the outlines of the early history of Christ. Then after that we come to Pagan follies. I am asked what Pagan follies Christianity retains? First, the doctrine of the Trinity—three in one and one in three; then sacrifice; then baptism was a Pagan rite; and then burning incense; the follies of Ritualism, too, are some of the follies of Paganism in the past. The last statement alluded to by my opponent was with respect to the end of the world; he denied that the speedy end of the world is taught by Christ to his disciples. Now, I find in the sixteenth chapter of the Gospel of Matthew, Christ teaching the speedy end of the world most emphatically. I will read it to you—"For the Son of man shall come in the glory of his Father, with his angels; and then He shall reward every man according to his works. Verily, I say unto you, There be some standing here, which shall not taste death, till they see the Son of man coming in his kingdom." Now there was Christ telling the people to whom he was speaking, that the end of the world would come while they were alive. In several places Gibbon and Mosheim state that the early Christians believed that the end of the world really was at hand, and that is my statement in my pamphlet. And then with regard to the learning of the early Christian teachers. Mosheim says that In general the apostolic fathers and the other writers who in the infancy of the Church employed their pens in the cause of Christianity, were neither remarkable for their learning nor their eloquence; on the contrary, they express the most pious and admirable sentiments in the plainest and most illiterate style." Christ said to the people to whom he preached, You who follow me shall not only have houses and lands in this life, but a crown of glory in the life which is to come. And yet we are told that all this is to be taken in a metaphorical sense. Now, I say that to every question, so far as my pamphlet is concerned, I have given an answer. As to Moses, as mentioned by my opponent in a former speech, I said that in comparison with Christ, Moses took a healthy view of human life. That is only a comparison. Christ said that nothing that entered the mouth could defile a man; Moses taught just the opposite. Christ taught that if we are smitten on the one cheek we are to offer the other. Moses taught that if smitten you should defend yourself. Moses taught respecting disease better than Christ, for whatever the faults of the Jews and Moses were, they were particularly clean as to the person. What says Christ? "Take no thought of your life;" "Seek first the kingdom of God and its righteousness, and all things shall be added thereto." I am asked to defend the passage that represents Christianity as having no charms for the self-reliant. The New Testament teaches that of ourselves we can do no good thing. Christ says, "Come unto me all ye that labour and are heavy laden, and I will give you rest." and then we are told that wisdom is foolishness, and that God can destroy the wise, and that men would believe a lie in order that they might be damned. I am also taunted with the text in which a writer of the New Testament spoke of scoffers; but who was the man supposed to have written those words? It was Peter the convicted liar, who denied his own Master. (Cheers.) I have dealt, so far as my time will allow, with all my opponent's attacks, and if he wishes further to discuss this matter, I invite him to a written debate, that every assertion in my pamphlet may be thoroughly investigated. I entered the debate thinking that I should perhaps be corrected and put right; but such has not been the case. The greatest scholar my opponents have put forward has not successfully impeached a single statement made by me in No. 1 of the pamphlets. (Cheers.)

The proceedings terminated with a vote of thanks to Mr. Crow for his able conduct in the chair.

Sccond Night.

Subject for debate: "Certain paragraphs in No. 2 of Mr. C. Watts's pamphlets entitled 'Christian Evidences Criticised.'"

THOMAS CROW, Esq., again presided. He said that he was in favour of public discussions on theological subjects, because, if properly conducted, he thought them productive of great good. He hoped that both disputants would adhere to the questions in debate, and that the audience would listen impartially, Mr. Cowper's duty that evening was to prove that certain statements in No. 2 of Mr. Watts's pamphlets entitled "Christian Evidences Criticised" were incorrect; while it would be the business of Mr. Watts to defend these statements.

Mr. Cowper would open the discussion.

Mr. COWPER said: Mr. Chairman, ladies, and gentlemen,—My first duty to-night will be to comply with a condition agreed upon at the last discussion—viz., to produce from the Koran evidence in support of my assertion, that therein Mahomet rejected the claim to the power of working miracles. The passage which I shall read is one among several. You will find it in the 13th chapter of the Koran, in Sale's translation, which I select as the more popular. It is in these words (p. 55, vol. 2). "The Infidels say, unless a sign be sent down unto him from his Lord, we will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles; and unto every people hath a director been appointed." I now proceed with the discussion, taking up a paragraph, as previously arranged, in the second tract of Mr. Watts, on page 10, number seven on the list agreed upon. This paragraph commences thus :—"When the New Testament was written we have no certain means of knowing." Gentlemen, I do not deny it; but over against it I place this equally confident assertion—when Mr. Watts wrote his tracts Nos. 1 and 2, we have no certain means of knowing. It goes on—"Hartwell Home, who wrote in favour of Christianity, noticing the diversity of opinion among eminent critics as to the period when the Gospels first appeared, says: 'In this conflict of opinions, it is difficult to decide,'" and so on. My first observation is, that that first sentence refers not to the Gospels as a whole, in Hartwell Home, but to the Gospel of St. Matthew in particular. The remainder of the extract does apply to the Gospels as a whole; but my opponent, with characteristic cleverness, has omitted this sentence following his quotation—"Since, then, *external* evidence affords us but little assistance, it becomes necessary to have recourse to the *internal* testimony which the Gospel of St. Matthew affords, and we apprehend that it will be found to preponderate in favour of an early date." There is on the first of those pages a list of eminent men who have assigned the Gospel of St. Matthew to various dates, from a.d. 37 to a.d. 64. I care not what date you fix upon, it is for me merely to know that they lie within the limits of the lives of the men who lived when the transactions of the Gospels occurred. He then proceeds to say—"Neither have we any knowledge that the statements of the New Testament were taken down as spoken by Christ and his apostles, or that they were committed to writing at all, previous to the middle of the second century." That I deny; and I appeal to the notorious facts that before the middle of the second century the New Testament was translated into the Syriac language, and also into the Latin. He then goes on with a quotation from Dean Alford's "How to Study the New Testament," which says : "These Gospels, so important to the Church, have not come to us in one undisputed form." He slides from the question of date into that of various readings, without making a new paragraph! But again; what is this extract? I shall not read the words, in order to save my time. But again, with characteristic cleverness, my opponent has omitted the following words immediately after where he stops: "Most of the differences are unimportant to the meaning; but, on the other hand, some are very important even to the omission in some copies, and insertion in others, of passages of considerable length." I know what those various readings are—I am not giving you second-hand information, but the result of personal investigation and inquiry; and I know that, with the exception of two passages, there are not in the whole of the four Gospels any passages of considerable extent regarding which there is any great doubt. The first is, the account of the woman taken in adultery, in the Gospel of St. John, extending over ten or twelve verses, and the second is the concluding verses of the Gospel by St. Mark, from the 9th verse onwards. Those are the only two important various readings. But these various readings don't touch the question of date. There are thousands of various readings in the writings of Terence, the Latin poet, but who would doubt the antiquity of the poems because of that? He then goes on, in the paragraph numbered eight, to say—"The fact that neither Josephus, Philo, nor the Apostolic Fathers—writers of the first century—make any reference to the Gospels or Epistles, tends to confirm the opinion that nearly a hundred years elapsed from the occurrence of the events mentioned in the New Testament, supposing them to have taken place before their records were published to the world." With reference to Josephus, I admit the fact; but Josephus does not mention the writings of Pliny, nor the writings of Horace, nor of Virgil, nor Martial, nor men about his own generation. He believed in Martial and Pliny as much as in the Gospels, I have no doubt, that is, in neither; and he quoted neither. (Cheers.) As to Philo, I ask my opponent how Philo could quote from the Gospels when he wrote before they were written? (Hear, hear.) I leave him to solve the chronological order. As to the Apostolic Fathers, I have them on the table, and I will give you a sample of what they have done in that particular direction. In the Epistle of Barnabas, page 7 of Dressel's edition, which is the best edition of the original work, I read thus :—"Let us take heed, lest as it is written, we be found, many called, but few chosen." That is from the Gospel of St. Matthew. I will give you a specimen from the Epistle of Clement, page 95 of this book. It is from the 47th chapter of the first Epistle of Clement. I read from the original:—"Take up the epistle of the blessed Paul in your hands, the first which he wrote unto you in the beginning of the Gospel." He is writing to the Church of the Corinthians, and if that is not a reference to the Epistle of the Corinthians, God knows how you will prove the existence of the book! In the remainder of the paragraph we have a supposed analogy between certain revolting events which took place in Jamaica a few years ago, and the occurrences of the transactions which are recorded of Christ, on the supposition that the events were not recorded until a

century later. That is no comparison at all—it is a mere waste of words and of ingenuity on the part of my opponent, and the supposed supposition can only have been introduced in order to suggest a parallel between ex-governor Eyre, with whom I have no sympathy, and Jesus Christ, with whom I have a great deal. In the ninth paragraph, on page eleven, we read:—"Another instance showing the doubtful history of the New Testament is that, according to Mosheim and Dr. Pye Smith, the early ages of Christianity were remarkable for artful or superstitious copyists." Now you hear the supposed opinion of Mosheim—I will give you his real opinion. On page 36 of Reid's edition (century one, part 2, chap. ii. section 16) I read:—"That the Four Gospels were combined during the lifetime of the apostle John, and that the first three Gospels received the approbation of this inspired man, we learn expressly from the testimony of Eusebius. And why may we not suppose that the other books of the New Testament were collected into one body at the same time?" Then comes the passage to which my opponent refers, but with characteristic cleverness, he has failed to complete it. I shall do so. "These worthless productions would have wrought great confusion, and would have rendered both the history and the religion of Christ uncertain, had not the rulers of churches seasonably interposed, and caused the books which were truly divine, and which came from apostolic hands, to be speedily separated from the mass of trash into a volume by themselves." Mr. Watts may get out of that as best he can. (Cheers.) I refer now to Dr. Pye Smith, whose opinion is given you according to the version of Mr. Watts, but whose opinion I shall give you according to himself, page 67 of the answer to Robert Taylor:—"It is no discredit to the apostolic writings that weak and dishonourable men who had their own selfish ends to answer, attempted imitations of them, and used such artifices as they could to gain credit to their inventions : on the contrary, it is a circumstance which enhances the honour and aids the security of our Scriptures, for two reasons : first, the existence of counterfeits is an evidence of both the reality and the value of that which is true and genuine; and secondly, this fact excited the general body of the earliest Christians to be so much the more careful in separating true from false compositions. Indeed the forgery of books, under the names of great men, was anciently a very common practice. Suetonius complains of such suppositious writings, both verso and prose, circulated as the productions of Horace; though he lived less than a hundred years after the poet's death. Several orations and epistles were given to the world as Cicero's, and their spuriousness remained long without detection; and forged works were published under the names of Orpheus, Hermes, Zoroaster, and many other revered names." On page 69, he says:—"Who does not see that this is a question only of curiosity, and of no real importance? Is any person sceptical of the genuineness and authenticity of Cicero's orations, or the poems of Horace, because we do not know who first bound together the scattered pieces, so as to make their respective collections?" Paragraph 9 contains this curious statement:—"That the writings of the New Testament shared the fate of other productions is evident from the following objection said to have been urged by Bishop Faustus as mentioned by Lardner. 'It is certain,' says the Bishop, 'that the New Testament was not written by Christ himself nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was written according to those persons to whom they ascribed it?'" I ask whether that is taken from Lardner? I dare my opponent to say that he took it from that author, and I tell him that he took it from Robert Taylor's "Diegesis," page 106. (Cheers.) Mark the coolness, and at the risk of offending, I will say the characteristic cleverness, of my friend—he introduces this man Faustus without telling you when he lived, and where he lived. Why did not he tell you? Because he knows Bishop Faustus was a Manichean who adopted the two principles of good and evil, held the doctrines of the Manicheans, and was not a Christian at all in a proper sense. It is Infidel against Infidel. (Cheers.) Bishop! What's in a name? He took the title, but I can find the title applied to men in ancient writings who were not bishops at all. Faustus lived 400 years after Christ, and why should you believe in him rather than in Origen or Irenæus, or other men who bore witness to the originality of the Gospels? Why are they left out, and Faustus, who lived 200 years later, put in? (Cheers.)

Mr. WATTS: Mr. Chairman, ladies and gentlemen—If this debate is to be productive of good, it should be conducted on both sides with the quietude and the discretion which the pursuit of truth should inspire in the minds of disputants. (Hear, hear.) And let me say also, that both Mr. Cowper and myself must endeavour to be impressed with the honesty of each other. We have listened to a speech which is remarkable for the earnestness which is commendable, but which dwells too much upon what could be done rather than upon what my opponent himself can do. I do not know that I could give you a better illustration of how careful you should be as to accepting his references, than in noticing the great point in his address. You will remember that he quoted Bishop Faustus's name, which I referred to in my pamphlet, and he charged me with taking the quotation second-hand from the "Diegesis" of Robert Taylor, and he dared me to say that I took it from Lardner, leaving you to infer that Lardner does not mention the fact. If Mr. Cowper has not read Lardner better than this, it is for us not to accept his assertions unless we have black and white for the truth of them. The only quotation throughout his speech which he has dared me to produce I will now read from Lardner's own works (Lardner's

"Gospel History," vol. vi., part ii. chap. 63, page 557). It is this :—"Since it is certain that the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of apostles, or of such as were supposed to have been their companions, and saying they were writ by them." Now here Lardner states the facts precisely as I have asserted in my pamphlet. I place the book on the table for Mr. Cowper's verification. (Cheers.) I proceed now to the statement of the arrangement which I have planned during my opponent's speech. I have to regret that the suggestions thrown out by the chairman last week have not been acted up to by Mr. Cowper. I am here to defend passages in my pamphlets which are to be criticised. Which sentences these were I did not know until I came on the platform. It was suggested that Mr. Cowper should send to me during the week the points he intended to attack to-night. Up to the present moment he has not sent me one word or syllable. (Shame.) I do not complain but state it as a matter of fact, so that if I have not every book which will be required for reference you may not conclude it was the result of my misquoting, but through not knowing what my opponent was going to quote. It is only by chance that I have Lardner on the table. If I had not brought it Mr. Cowper would have thought he had won a triumph. (Cheers.) My opponent has misrepresented, unintentionally of course, the object of the reference to the Koran. I said in my pamphlet that there are other religious theories for which the same claims are put forward as are urged on behalf of the Christian religion. Mr. Cowper said there are not. I referred to the Koran to show that in it inspiration, prophecies, and miracles, were claimed for the Mohammedan faith. He admitted all the claims except that of miracles. Mind, I do not say that Mohammed claimed them, any more than I assert positively that Christ claimed miracles. I do not wish to put myself in a false position by affirming what a man claimed centuries ago; but I state that another religious faith, apart from the Christian, had miracles claimed on its behalf. This Mr. Cowper denies. I quote the Koran to show that the general resurrection at the last day is taught therein. That may be a miracle, but I will not urge it. But I will turn to what are regarded as special miracles. I read from page 43 of the same edition of the Koran as was quoted by my opponent:—"It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen (though some sectaries have been of another opinion), and therefore insisted on as a permanent miracle, greater than that of raising the dead, and alone sufficient to convince the world of its divine original. And to this miracle did Mohammed himself chiefly appeal for the confirmation of his mission." That is reference number one; I turn to page 56, where the writer speaks of a certain bone in the body which will always remain uncorrupted to the last day. I read—"For he taught, that a man's body was entirely consumed by the earth, except only the bone called Ajb, which we name the *os coccygis*, or rump-bone; and that as it was the first formed in the human body, it will also remain uncorrupted till the last day, as a seed from whence the whole is to be renewed: and this he said will be effected by a forty days' rain which God should send, and which would cover the earth to the height of twelve cubits, and cause the bodies to sprout forth like plants." If that would not be a miracle, I do not know what would. (Hear, hear.) I now quote from page 57, wherein I find foretold certain indications of the resurrection, the war with the Greeks, and the taking of Constantinople by the posterity of Isaac: "Who shall not win that city by force of arms, but the walls shall fall down while they cry out, *There is no God but God: God is most great!*" If walls can be made to fall down by simply shouting, it is similar to the falling down of the walls of Jericho mentioned in the Bible. (Laughter.) Then on page 426, we are actually told that Mohammed himself was the subject of a miracle—we are told that Mohammed was caught up to heaven and sent back again. This, I presume, was considered a miracle by the followers of Mohamet. And I find these words said in reply to some who doubted the event: "If any impossibility be objected, they think it a sufficient answer to say, that it might easily be effected by an omnipotent agent." I think I have proved that miracles were claimed for the Mohammedan faith. I do not believe they were true, but these quotations bear out my assertion that other faiths claim miracles as well as Christianity. We have met to discuss to-night not precisely, as it was put to you, the historical value of the New Testament, because my opponent would not consent to meet me on that point; but we have to debate statements in my pamphlet, therefore if I do not take up every position which some of you desire, it is for this reason that I am determined to-night to compel Mr. Cowper to attempt to disprove the statements in my pamphlet, and I hope to show you that the statements cannot be impeached. My duty is not so much to strike my antagonist, but rather to prevent him from striking me home, and to prove that there is no weight in his blows. I will give him many opportunities when this debate is settled to discuss the general question of the historical value of the New Testament. I place before you as a proposition, that historical records are valuable in so far as they state certainties, not conjectures; facts, not speculations. What then can be brought forward in the way of speculation or conjecture will not disprove my pamphlet; the New Testament, to be of historical value, must state that which is true and certain, not that which is merely an opinion. The first question submitted to us is this: Is the history of the New Testament certain? That is the first point of attack. In my pamphlet I state, "When the New Testament was written, we have no certain means of knowing," and I quoted Hartwell Home in connection with that statement, in addition to Dean

Alford. But we are told that the quotation from Home only refers to Matthew. Is this so? Home says :—"In this conflict of opinions, it is difficult to decide." Never mind for the moment whether the Gospels were written from the year 30 to the year 80, or not; is the time when they were written certain? I say, no: and whether there be any grounds for the statement that they were written at the time specified, we will deal with presently. But am I right in affirming that there is no sure ground for saying when they were written? Home says:—"It is difficult to decide, for the accounts left us by the ecclesiastical writers of antiquity, concerning the times when the Gospels were written or published, are so vague, confused, and discordant, that they lead us to no solid or certain determination. The oldest of the ancient fathers collected the reports of their own times, and set them down for certain truths, and those who followed adopted their accounts with implicit reverence; thus traditions, true or false, passed on from one writer to another, without examination, until it became almost too late to examine them to any purpose." Am I right or wrong in my quotation? Nothing Home says afterwards in any way disproves that. Mr. Cowper said that if I read further on, I should find that the internal evidence of the New Testament made up for the defects of the external. As to the external, this is one point to me; and I will show that there is no more certitude in the internal than in the external. (Cheers.) Is there anything certain about the time? Lardner says in vol. i. of his supplement, page 69, that we should not be too precipitate in giving a date to the Gospels, and on page 48 he puts it as doubtful whether the gospels were written until after some of the epistles. Here are Christian authorities, and they say it is a matter of uncertainty when the Gospels were written. My opponent spoke of certain various readings in a Latin poet; if he will say that the same consequences attend the rejection of the poems of the Latin author, which he says attend the rejection of the gospels, I will go into the subject of the Latin poems, and treat them as I have treated the New Testament. As there is simply everlasting condemnation for the rejection of the one, and no penalty attached to the rejection of the others, I do not care whether the Latin poems be genuine or not, it is a matter of small moment. (Cheers.) Then in my pamphlet I say, "Neither have we any knowledge that the statements of the New Testament were taken down as spoken by Christ and his apostles, or that they were committed to writing at all, previous to the middle of the second century." Mr. Cowper in attacking this sentence says that there were several editions, taken down in certain languages. His telling you this will not do, he must prove it. My pamphlet says that there is no knowledge of the fact; his saying that there is, does not prove it; and though I have great respect for him, I cannot accept his word instead of the demonstration which must be produced to me, if it exists. "When he has shown you "some knowledge" on the subject, then I will see whether it affects my position; but up to the present he has given no facts. Lardner says that "At the rise of the Christian religion there were no written systems or records of it. . . Afterwards it was taught by word of mouth, and propagated by the preaching of his apostles and their companions." Thus the statements of the New Testament were at first promulgated by tradition, and at a time when we have no knowledge about its being taken down in writing. Dean Alford, according to my opponent's own admission, says that there are misreadings upon important points in the New Testament. But more of that presently. As to the time when mention of the Gospels is first made by the early writers, Mr. Cowper has not produced any evidence to show that the Gospels were written or mentioned within a hundred years after the events reported in them are said to have occurred. If he can do so, now is the time. Mere assertions will not falsify my statement to the contrary. He admits that my reference to Josephus is correct, but throws out an inuendo about Philo which I shall be happy to take up in another debate. My question now is, however, as to the truth of my pamphlet. With respect to the Apostolic Fathers, will Mr. Cowper state that what he has quoted as the writings of those Fathers is given from books which are now admitted to be genuine? I have here the writings of Dr. Giles on this matter, and he says that there is not a word in the Apostolic Fathers where any reference is made to the New Testament. Early writers may have used expressions that are found in the New Testament, for that book is composed of sayings that were once the common maxims of the time. To disprove my statement, my opponent must prove that the early writers quoted not current phrases, but specifically the New Testament. I shall resume the discussion of this point, if necessary, in my next speech. (Cheers.)

The CHAIRMAN acknowledged that he had not clearly stated in opening the proceedings, what the subject of debate exactly was. He led the meeting to suppose that it was the question of the historical value of the New Testament, but that was wrong; he ought to have said the question of the truthfulness of certain selected passages in Mr. Watts's pamphlet, which however he did not possess. (Interruption.)

Mr. COWPER protested against the Chairman's remarks.

The CHAIRMAN maintained that he was strictly in order, and thought that his suggestion at the last meeting, to the effect that the exact propositions of debate should be sent to himself and Mr. Watts, ought to have been carried out. He came that night twenty minutes before the time announced for commencing the discussion, thinking that Mr. Cowper would put him in possession of the points to be debated, but he had not done so, neither had he (the speaker) heard from him since the last meeting. (Disorder.)

Mr. COWPER then said: Gentlemen,—I have a work to do, and I must do it in the name of God. (Cheers.) I

indicated to Mr. Watts the beginning and the end of every portion of his tract which I proposed to discuss; I indicated to the Chairman the beginning and the end of every passage which I proposed to discuss. (Cheers.) Mr. Watts asked me to tell him what books he was to bring; has he given you the titles or chapters of any three books? Have I not had to ransack and rummage the works of Lardner, and Pye Smith, and Mosheim? and should I be such a nincompoop as to give him the information which he asks for? ("On, ob," and cheers.) I now come to my opponent. I asserted that he had borrowed his quotation from Faustus from Robert Taylor, and not from Lardner. He read his book. Although my time is precious, I shall give you the extracts from the three. First from the tract:—"Asserting that what they had written themselves, was written according to those persons to whom they ascribed it." Robert Taylor:—"Asserting that what they had written themselves, was written according to those persons to whom they ascribed it." Lardner:—"Or of such as were supposed to have been their companions, and saying they were written by them." Are they the same? ("No, no.") All this bluster about the Koran might have been spared. It was asserted last Thursday by me that the statement of Mr. Watts was not true of religions outside of the Bible, his statement being in the form of a question—"Has Christianity anything to recommend it that other religious theories do not claim? Miraculous power, sublime teachings, sound doctrines, progressive aspirations, are the supposed credentials of all assumed divine systems." I challenged him to prove that with reference to religions outside the Bible. He appealed to the Koran, and I retorted that Mahomet did not claim the power to work miracles, and I have read from Mahomet his own disclaimer. With reference to the quotation from Horne (page 257), he has contradicted me, as he has throughout. As to the introductory sentence, I said it applied to St. Matthew; he has denied it. The paragraph commences:—"Matthew is generally allowed to have written first of all the evangelists.", Horne then mentions various authorities who fix the date of Matthew's Gospel at different dates, but all within the first century, and then says:—"In this conflict of opinions, it is difficult to decide." I do not think it is difficult; it must refer to Matthew, and it can refer to no more. Then, as to the quotation from the Apostolic Fathers, my opponent threw dust into the eyes of his disciples. He says that we have no proof of the date of these books; I am not going to prove that we have, for he has admitted it. He says:—"The fact that neither Josephus, Philo, nor the Apostolic Fathers—*writers of the first century*, make any reference to the Gospels," &c. He himself has admitted it. (Cheers.) I now proceed then, for I cannot and will not be drawn away from what I have undertaken. Paragraph numbered 10, p. 11, says:—"Mosheim and Simon also mention that during the early centuries of Christianity, there were numerous gospels and epistles claiming to be of divine origin, in addition to those now regarded by Christians as genuine." I have read a passage from Mosheim, page 36 of Reid's edition, which shows to you Mosheim's own opinion on the subject, and he does not say that they claimed to be of divine origin, but that they were ascribed to apostolic writers, or words to that effect. I take Simon, and on pages 1 and 2 of the original edition we have his own opinions, and not the opinions which are "fathered" upon him. He says: "It is an admitted truth, by the consent of *all* ancient orthodox writers, that there are Four Gospels, but yet there appeared others after the beginning of the church." On page 2 he says;

Those who published them asserted that they were veritable collections of the doctrines and preachings of the apostles, but having no character of truthfulness, they had reason to reject these apocryphal books as filled with things false or doubtful." There is the original French copy. My opponent quotes Mackay, and Giles, and Evanson, but I repudiate them utterly, because I do not deal in second-hand statements, I deal in positive statements, the result of my own inquiry. (Cheers.) Then as to when this selection was made, Hartwell Home admits that history is silent." Now here again, with characteristic cleverness, my opponent has substituted—(hisses)—gentlemen may hiss, but they prove themselves geese by so doing. He has substituted the word "selection" for the word "collection." (Shame.) The passage really is:—"Neither the names of the persons that were concerned in making this *collection*, nor the exact time when it was undertaken, can at present be ascertained with any degree of certainty; nor is it at all necessary that we should be precisely informed concerning either of these particulars. It is sufficient for us to know that the principal parts of the New Testament were collected before the death of the Apostle John, or at least, not long after that event. Modern advocates of infidelity, with their accustomed disregard of truth, have asserted that the Scriptures of the New Testament were never accounted canonical until the meeting of the provincial synod of bishops from parts of Lydia and Phrygia, commonly termed the Council of Laodicea in Phrygia Pacatiana, a.d. 368." Our friend, instead of quoting that, after transforming a collection into a selection, says that "According to the opinion of many writers upon this subject, it is supposed that the New Testament was canonically settled in the fourth century, at the Council of Laodicea, which is said to have been held a.d. 364." I say that there is not an author who would say that a provincial council could fix the canon of the whole church. "Dr. Irons is of opinion," he says, "that the church did nothing to the canon for 400 years; nothing, except by individual and much neglected and opposed doctors, for 500 more; nothing authoritative till the sixteenth century; nothing satisfactory to herself even then; nothing to settle by authority the Hebrew or Greek text, till this hour." Dr. Irons shall himself distinctly score the back of my friend with a white stroke—"Such are the facts bearing upon the claim of the

Church of Home. . . she did nothing to the canon for 400 years," &c. What Dr. Irons said of the Church of Rome, my opponent says Dr. Irons said of the church. (Cheers.) In paragraph eleven on page 12, my friend says: "Equally uncertain is history as to the mode of selection. Some writers mention that when the bishops met to decide what should be the word of God, the books were put to the vote of the meeting, and those Gospels and Epistles which had the majority of votes were regarded as divine.' By other writers it is stated that the bishops put the whole of the books under the table, and besought those that were inspired to leap on to the top, and it happened accordingly. To believe this, however, would require a leap of the imagination. What became of the rejected books we know not. The Apocryphal New Testament contains some of them, but there are many of which we have no trace." I ask him first, who are the *writers* who 'say the bishops met and did as he says? And who are the *other writers* who state that the bishops made the selection; by putting the books under the table, &c.? And which of the rejected books can he lay his finger upon in the Apocryphal Gospels? I challenge him to find one respectable author of any country or age who will say the one or the other. (Cheers.) In paragraph twelve he says: "The characters of the men who are alleged to have composed the council, rendered them unfit to decide upon the merits of any book." I demand what council he means; the only council he has mentioned is the council of Laodicea; and of that it would be emphatically untrue. Then "Neander and Tindal state that they were remarkable for quarrelling and fighting." I throw out Tindal as not being a Christian man, but where is it said in Neander that the council were remarkable for quarrelling and fighting? Then to whom is it that "one of the company is reported to have said that 'he fled all assemblies of bishops, because he never saw a good and happy end of any council, but that they did rather increase than lessen the evil; that the love of contention and ambition always overcame their reason?'" In paragraph thirteen, page twelve, he says: "Critics who profess to have examined ancient manuscripts, allege that in the English version there are passages and chapters not to be found in those manuscripts." I challenge him to mention any manuscript in the world that has been thus mutilated, and that does not contain every chapter of the New Testament as we have it. I know what he will do; he will tell you that according to some one who lived in the fourth century, the Ebionites rejected the first two chapters of the New Testament. That will not do; he must show the critics who will point out any chapter that is absent from those books. (Cheers.) He then makes an extract from Dean Alford, pages 21 and 22, and as usual he slides out of his subject, utterly forgetting what he was writing of. (Oh, oh, and laughter.) I ask, Is a man like that fit to refute Biblical literature and refute all England? (Loud cheering.) He is talking of various readings, and then to bolster up these various readings, he quotes what Dean Alford says about the English translation! Mistaken translations are one thing, and mistaken readings are another. We know the English translation of the Bible is not infallible—(oh, oh)—and gentlemen who wish to overthrow the faith of Christianity must have an infallible system to put in its place before they can hope to succeed. Mr. Watts mutilates his extract. He says: "A formidable list of passages might be given in which our version either has confessedly misrendered the original, or has followed a form of the text now well, known not to have been the original form." . . . "It is not a word more than the truth to say that it [the New Testament] abounds with errors and inadequate renderings." Now what Dean Alford really says is: "The English version for faithfulness, for simplicity, for majesty, will bear comparison with any that ever has been made; yet it is not a word more than the truth to say, that it abounds with errors and inadequate renderings." Why did not my opponent quote the two sentences, in order to give you a correct estimate of what he said? (Hear, bear.) And then Dean Alford says—"A formidable list of passages might be given, in which our version either has confessedly misrendered the original, or has followed a form of the text now well known not to have been the original form. These might be corrected at any time; and it is a grievous thing that this has not been done, or is not now in doing." Mr. Watts tells you of the mistakes, but he does not tell you that they can be corrected by any competent scholar. I have half a minute left, and I say after all that he has said as to my want of generosity, I can tell you that I have done what very few debaters have ever done—I have allowed him the final speech on each evening instead of myself. (Cheers.)

Mr. WATTS.—Mr. Cowper need not think I am under any obligation to him for allowing me the last speeches in this debate. If he will make up his mind to debate Christianity or Secularism in general he shall have the last speech; but as, in this discussion, he is attacking my pamphlets, it is only fair that I have the final reply. You had much of the last quotation from Dean Alford's "How" to Study the New Testament." "Why did not I finish the last passage?" my opponent asks. Because it was not necessary to my argument! And why did not Mr. Cowper read on? He wound up his quotation with the words: "These might be corrected at any time, and it is a grievous thing that this has not been done, or is not now in doing." Had he read the next sentence you would have learnt the Bean's practical conclusion: "For, as matters now stand, we are printing for reading in our churches, we are sending forth into the cottage and the mansion, books containing passages and phrases which pretend to be the word of God, and are not." (Cheers.) Mr. Cowper repeats that my quotation about Bishop Faustus was not from Lardner. But I read it to you from the very page where Lardner records it. Would it not be better, instead of fighting with each other because we do not give the precise words or the whole of the statement of a writer, to deal with the broad question, to be careful only as to fact? Instead of that, when my

opponent finds himself in a corner he is glad to pick at any hole he can discover, in order to get out. This really is not debating simply for the truth. He says that he communicated to me the passages he meant to discuss, but he was careful in marking those passages in my pamphlet not to indicate the sentences which he has dealt with. He has spoken upon others, instead of those which he had marked; and I can state on my own honour, and on the honour of the Chairman, that we have never had the sentences marked by Mr. Cowper. (Shame.) I will now go through, as rapidly as I can, the points touched. First, Have we evidence that the books of the New Testament were published to the world before the middle of the second century? That is one of the questions I want answered. My opponent has studiously avoided it. I say that there are no writers in the first century who refer to the New Testament, and that nothing certain is known of it till the second century. I quote two authorities, Dr. Evanson, a gentleman who has been acknowledged to be a scholar, and Mosheim. Evanson says on page 30 of his "Dissonance:"—"The whole weight of the historical evidence in favour of the authenticity of the Four Gospel, amounts to no more than this, that these books, in the main of their contents, were extant in the latter end of the second century." Now for Mosheim; and permit me to remind you, by way of parenthesis, that in reading Mosheim last week, Maclaine's edition was called in question by my opponent. He told you that it could not be relied upon. This is the fate of men who write honestly, and have more regard for the truth than for orthodoxy. Such men as Giles, Evanson, Irons, Priestley, and Mackay, are to be thrown overboard by the advice of my opponent, because they do not agree with his theological opinions. He says that Maclaine's translation of Mosheim is not trustworthy. Now, in a biographical sketch of Maclaine, I read:—"He was educated at Glasgow, under the celebrated Mr. Hutcheson, for the Presbyterian ministry. . . During his residence at the Hague, he was known and highly respected by all English travellers, and not unfrequently consulted, on account of his extensive erudition and knowledge of political history, by official men of the highest rank. . . His superior endowments of mind and heart, his genius, learning, and industry, constantly directed by a love of virtue and truth, by piety and charity, diffused a beneficial influence over the whole of his professional and domestic sphere. As a scholar, a gentleman, and a divine, uniformly displaying a judicious taste, an amiable deportment, and an instructive example, he was admired and loved by all who enjoyed his society." Now, here is a picture of a Christian man; but he is untrustworthy, forsooth, because he does not agree with Mr. Cowper. To show that Maclaine is an accurate writer, take his translation of the passage as to the toleration of Rome; it agrees with Tytler, Gibbon, Chambers, and Priestley; so if he is wrong, he is in good society. My object in quoting Mosheim here, is as to the time when the books of the New Testament were collected. Mosheim says:—"The opinions, or rather the conjectures, of the learned, concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times." I quote this to show that we know nothing about the New Testament as a book till the second century. If Mr. Cowper asserts that he does, it is for him to bring proofs; but he has not done so up to the present time. Neither has he again touched upon the writings of the Apostolic Fathers. I quote men like Dr. Giles, who has won a reputation for his scholarship, and reached an eminence in literature to which our friend, with all his ability, cannot hope to aspire. (Cheers.) Now my opponent asks: Is it true that the early ages of Christianity were remarkable for artful or superstitious copyists? I quote Mosheim for it. He says: "For not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy apostles." And as to the genuineness and purity of the text of the various documents which make up the New Testament, Dr. Evanson says: "Before the invention of printing it was very easy for artful or superstitious copyists, not only to interpolate authentic writings with such alterations and additions as accorded with their own credulity or cunning, but even to produce entire pieces of their own or others' forgery under the name of any writer they pleased. And this practice was actually so common amongst several who called themselves Christians, in the second and succeeding centuries, that if what we call the Scriptures of the New Testament were not so tampered' with, they are almost the only writings upon the same subject, of those early times, which have escaped free." Not true that the early ages of Christianity were remarkable for literary frauds! Why, Mosheim says that for several centuries the Christians thought that by resorting to lying they committed no sin, if they thus could promote the glory of God. (Mr. COWPER: Bead it.) Well, I will do so, although it will take up my time, and I want to deal with other matters. You-see how my opponent jumps when he thinks I have not the volume at hand, but fortunately I am prepared for that. On page 55, Mosheim says:—"The Platonists and Pythagoreans held it as a maxim that it was not only lawful, but even praiseworthy to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety ... and the Christians were infected from both these sources, with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names. . . . It cannot be affirmed that even true Christians were entirely innocent and irreproachable in this matter." On page 77, the same writer

observes :—"Thus it happened . . . that they who were desirous of surpassing all others in piety, looked upon it as lawful, and even laudable, to advance the cause of piety by artifice and fraud." If you want still further corroboration, you will find it on page 202, where Mosheim repeats himself, charging Christians with lying and deceiving to promote the glory of the church. Let Mr. Cowper answer that. Then my opponent puts it that there were no other gospels besides those in the New Testament that claimed to be divine. I hold in my hand an authority on the subject which I think he will not repudiate. Jones says on page 4, vol. i., "Canon of the New Testament" :—"The number of books that claim admission is very considerable. Mr. Toland, in his celebrated catalogue, has presented us with the names of above eighty, which he would have us receive with the same authority as those we now do. I cannot do him that honour which Mr. Nye does in his Answer, viz., to say his catalogue is complete; for it will sufficiently appear there are many more of the same sort which he has not mentioned. . . . They are generally thought to be cited by the first Christian writers with the same authority (at least many of them) as the sacred books we receive. This Mr. Toland labours hard to persuade us; but what is more to be regarded, men of greater merit and probity have unwarily dropped expressions of the like nature. Every body knows (says the learned Casaubon against Cardinal Baronius), that Justin Martyr, Clemens Alexandrinus, Tertullian, and the rest of the primitive writers, were wont to approve and cite books, which now all men know to be apocryphal. Clemens Alexandrinus (says his learned annotator Sylburgius) was too much pleased with Apocryphal writings. Mr. Dodwell (in his learned dissertations on Irenaeus) tells us that till Trajan, or perhaps Adrian's time, no canon was fixed—the suppositious pieces of the hereticks were received by the faithful, the Apostles' writings bound up with theirs, and in differently used in the Churches. To mention now no more, the learned Mr. Spanheim observes, that Clemens Alexandrinus and Origen very often cite Apocryphal books under the express name of Scripture." Here then are gospels and epistles that were said to be in existence in the early ages, and claimed precisely that which you claim for the New Testament. Jones observes, moreover, that there were epistles published with St. Paul's name attached. And the author of what is termed "The Gospel according to St. Luke" admits that other gospels were in existence before he began to write his, and says that these were written not by the eye-witnesses themselves, but were taken in hand "to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word." That is, they were taken down from hearsay, from tradition; or if founded on loose original written memorials, what has become of those real authorities for the later gospels, which only "set forth in order a declaration of those things" which were most surely believed among the early (not the earliest) Christians? Mackay says that there were hundreds of gospels in the early centuries, and asks why four were selected from the many others. Oh, but Mr. Cowper says he will not accept Mackay. No, because Mackay differs from him; but we ought in this debate, in order to arrive at truth, to go to any author who can give us information. We ought to go to the bar of reason and seek truth wherever it is to be found. (Hear, hear.) Speaking of Home, my opponent referred to him to prove that my reference was not correct. Home mentions the gospels in the plural, and how the gospels can be but one, I do not know. He says "it is difficult to decide." Mr. Cowper says he does not think so. But I am here to discuss what history says, and not what my opponent thinks. Mr. Cowper throws over my authorities, simply because they are against him, and he cannot disprove them by counter authorities. Then as to when the selection of the books of the New Testament was made. My opponent says that I have put "selection" for "collection." I have done nothing of the kind; it is my own word I use in the pamphlet and not one quoted from any authority, and really there is no difference in the sense in which I have used the terms. My opponent admits that history is silent as to when the New Testament was written, and we have no certain means of knowing when its selection and collection took place. That is my statement in the pamphlet, and I challenged him to disprove it. He has not done so, and his silence proves that I am right. (Cheers.) On page 117 of "The Bible and its Interpreters," Dr. Irons says: 'At what time the various parts of this Book were arranged in this present form? At what time each part of it was first written? and *by whom?* and where preserved? and how *edited?* It almost looks as if some pains had been taken to hide these things! So widely known, and yet not known; so royally translated, and yet from *what ascertained originals?* We are thwarted at every point. If we could get at the clear beginnings of but one of its twenty-two books, it would be something literary to start with; but no." Here, then, Dr. Irons verifies my statement, although when I penned it, I had not read him. Dr. Lardner tells you also that the New Testament was simply received by tradition; that there can be no time fixed for the settlement of its canon. I have proved previously that there were many gospels in existence in the early centuries; I wish now to know when the selection or collection was made. Dr. Giles and Dr. Irons say that no one can tell, Dr. Lardner says that it was received by tradition, Mosheim says that the question is attended with insuperable difficulties, and Jones and Evanson say that it was received by conjecture. (Cheers.) Then, as to how the selection took place. My opponent asks, where did I learn about the books being put under the table, and those that were inspired leaping on to the top? If he had told me that he wanted my authorities for this report, I could have brought the books; but I will now quote from a work of Dr. Perfit's, which I happen to have here. (Hisses.) Will those who dispute

the Doctor's statement, try to refute him on this question? In "The Life and Teachings of Jesus," on page 158, Dr. Perfitt's statement is to be found about the books being under the table. In my pamphlet I said: "To believe this, however, would require a leap of the imagination." I do not give it as a fact, but simply as a rumour, implying in my tract that it is not true. And the same authority I give in reference to the character of the bishops who met in council. It is on page 159 of his work, the "Life and Teachings of Jesus." Dr. Perfitt refers to Neander's Church History, vol. iii., p. 249, to support his position. My time is now up. (Cheers.)

The CHAIRMAN said it was true that he had a marked pamphlet sent to him, but what he wanted was the exact propositions to be discussed. (Disorder.)

Some dispute then took place between Mr. Cowper and the Chairman, the former of whom thought the remarks of the latter were unfair, and were also out of order. The Chairman contended that he was perfectly in order, and took a show of hands to test whether he enjoyed the confidence of the meeting. The vote of confidence was carried unanimously.

Mr. COWPER: As this is the last time I shall be permitted to speak, I must state a fact in the correspondence by which the terms of this discussion were arranged between myself and Mr. Watts. He said in one letter that he accepted my arrangement for marking the paragraphs, under protest. I wrote in reply to say I could not limit it more than I had done; he must withdraw his protest. He wrote back, saying he accepted; but now he is in this assembly, he again comes forward with the protest which he withdrew in writing. My reading of certain passages from Dean Alford appears not to have given complete satisfaction; but I think my statement or admission that our authorised version is not absolutely perfect, ought to have prevented the necessity for the remarks of my opponent on the one hand, and for the joyous expression and exultation of his disciples and friends on the other. My friend informed me that he was fully prepared to defend every line of his writings; and being prepared, I never anticipated all these Gambetta-like telegrams of victory. (Cheers and hisses.) Still following in his old track, he assails me with not one particle of his own industry, but with extracts from authors whom he can turn to his purpose. When I tell him like a man that I am not going to take heed of such names as I have referred to—Dr. Giles, Tindal, and the rest of that class—he immediately proclaims that they are paragons of learning. Dr. Giles, he says, edited the Apocryphal Gospels; I have not only edited, but I have translated them; and after an examination of Giles's book, I have come to the conclusion that he has distinguished himself by this one circumstance—that he knew nothing of his subject. ("Oh, oh," and laughter.) As to Dr. Evanson, a writer of the last century, I must at least claim to be on a level with him. As to Dr. Irons, it is well known that he is a most eccentric man; he would put the Bible in the shade to-morrow if you would allow him to administer the sacraments; and as for his curious writings, he is disgusted with these men who misquote him, and I am prepared with authority for this, if necessary. Dr. Jowett's name was foisted into the last speech; I never condemned his writings; I have too much respect for him to do so; he is an admirable scholar, and worthy of all praise, and it is an unrighteous thing to represent me as having condemned his scholarship. We have Maclaine again. Dr. Pye Smith says: "I prefer using my own translation in preference to Maclaine's;" and in Dr. Murdock's translation of Mosheim, which was taken by me last week because of Maclaine's being a bad one, he was charged with adding something of his own occasionally; and further, Dr. Murdock says: "Nor is this all, for the old translation has actually exposed Mosheim to severe and unmerited censure from different quarters; and Maclaine has long stood accused before the public as a translator 'who has interwoven his own sentiments in such a manner with those of the original author, both in the notes and in the text, that it is impossible for a mere English reader to distinguish them, and in divers instances he has entirely contradicted him.'" Yet in the face of these facts, my opponent says he regards him as a scholarly man. Finally upon Mosheim, I find that Dr. Reid's translation is perfectly correct, and a man who can deny that is at liberty to do so in the public prints, or in any other way. As to the story about lying, we have that thrust in our faces; but do not Secularists depart sometimes from the truth? (Hear, hear.) Do not unbelievers sometimes speak with such a faltering tongue that it is difficult to recognise the truth? I can give you proofs of it from the table, and therefore it is ungracious to say, because certain men disobeyed the law of Christ, while they professed to obey it, that on that account Christianity teaches lying. The law of Christ is that you "put away lying, and speak truth every man to his neighbour." (Hear.) The sentence of Christ, as uttered by his disciples, is "that all liars shall have their part in the lake which burneth with fire and brimstone"; and "whosoever loveth or maketh a lie." Is not that strict enough? Well then, if you find men professing to be Christians who love lies and speak them, you prove nothing but that they are hypocrites. This is the right way to treat the subject: here are certain books which we call "Acts of the Apostles;" do these books look like the productions of honest men or liars? If liars, how is it that they have kept their countenance so perfectly that they do not deny the fundamental principle upon which they proceed, and that none of them ever was detected until the mighty Mr. "Watts rose above the horizon? (Cheers.) I will tell that gentleman one thing he perhaps does not know, which is yet in Mosheim, his holy oracle—that these hypocritical Christians who cheated and deceived, obtained those lessons in lying from the Platonists and Pythagoreans—those brilliant oracles you had depicted here last week. As to the extract from

Jones. Jones is an honest man, and I am strongly inclined to think that the extract was something that my opponent had extracted from another man; I shall be glad to know. With these remarks, I do not wish to hurt anyone's feelings. I have gone on with this debate with the spirit of a lamb; but my opponent seems to think that my feelings are so deep that he has not been able to get down to them. (Laughter.) Paragraph 13: I now come to pages 12 and 13. This paragraph gives us a rigmarole regarding the opinions of certain critics. I do not care how many of these opinions are brought against me, because for every one my opponent brings contradicting what I believe, I can bring twenty supporting what I believe. (Cheers.) But he appears to be driven into a corner in which he says, "I cannot settle the question for myself, or express an individual opinion;" so he ransacks different men's opinions, and hurls them at the Christians; why not give opinions of his own as to the genuineness of these books? And with reference to the King James's translation, I want to know what that has to do with the discussion in question? Thoroughly muddled is the man who drags in the critical value of the authorised version, or who blackens good men on the faith of Scott Porter and others. As to Erasmus, did any man with one letter of the vocabulary of criticism in his noddle ever talk of an "author" of a New Testament in Greek? We say the editor of a book of which a man is not the author, but here our friend makes Erasmus the author; whereas he was not even the editor of the book from which our version was made. The translation was mainly taken from Robert Stevens in 1550, in small folio, without the verses being marked. I have a copy in my possession. Now, with the assault upon Erasmus I need not occupy your time, but as it is a trivial thing, and we want something to enliven us, I shall read from Dr. Tregelles on this matter. He says: "Ninety-two is the Ms. famous as that which was brought forward for the purpose of compelling Erasmus to insert the passage of the three heavenly witnesses (which he had promised to do if it were shown him in any Greek copy)." Erasmus said, "If you can show me a copy with the verse in, I shall insert it." The paragraph quoted is this: "Erasmus, the author of the Greek edition from which the English Testament is taken, admits, says the Rev. Scott Porter, that he inserted into his edition this very verse, ('For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one') knowing it to be a forgery, just to silence the clamour which was then raised against him. Erasmus does not attempt to conceal that he was dishonest and careless; that his Greek Testament was 'tumbled out headlong rather than edited.'" "This is not true; and suppose it were true, have there been no critics since Erasmus? His work came out first in 1516, and since that time the manuscripts have risen in number from four or five, to perhaps 1,200, thanks to the labours of Christian critics—not infidel critics. (Cheers and hisses.) Some are offended—facts are facts. There is not on the roll of eminent Scripture critics, one infidel as a collator of the Greek Testament, and having myself been a student of the whole subject for many years, I ought to know something about it. Then in the fourteenth paragraph there is a long array of names of men who held different theological opinions; but do they prove that my opinions are wrong? If they do, they also prove that my friend's opinions are wrong. That men differ from me is no more than that they differ from him. I am a great advocate of religious liberty, as all intelligent Christians are at the present time; so I shall pass over the whole of the names. Then I shall go on to the fifteenth paragraph. In the fifteenth paragraph the first two sentences read thus: "The truth of the claims of Christianity depends upon the 'fidelity of the Gospel history.' If this is defective,' the Church herself is in error, 'and, says Dr. Tischendorf, 'must be given up as a deception.'" That is a misquotation. But my time is gone, and I leave the truth with you. (Cheers.)

Mr. Watts: The last shall be first. Our friend in sitting down left the statement from Tischendorf in my hands charging me with a misquotation. That Dr. says: "If we are in error in believing in the person of Christ as taught us in the Gospels, then the Church herself is in error, and must be given up as a deception." This is what I stated in my pamphlet. I will now clear off matters as quickly as I can. I was referred to my statement from Dr. Irons, that the Church "did nothing to the canon for 400 years." Mr. Cowper said it refers to Rome, whereas in my pamphlet I say it refers to the Church. I am surprised at a learned gentleman like my opponent talking thus. My words in the pamphlet are, "According to the opinion of many writers upon this subject [the selection of the New Testament] it is supposed that the New Testament was canonically settled in the fourth century, at the council of Laodicea, which is said to have been held a. d. 364. This, however, is mere conjecture. Dr. Irons is of opinion that the Church did nothing to the canon for 400 years." The words of Dr. Irons are to be found on page 59 of "The Bible and its Interpreters." Of course the Dr. referred to the Church of Rome. Was it not the Catholics who had the Bible at that period in their keeping? I had been alluding in my pamphlet to the council of Laodicea, which was composed of Catholics, and immediately I quoted Dr. Irons to support my statement. Any ordinary reader there fore of the sentence in my pamphlet would understand that it was of the Church of Rome I spoke. And I should like to know what Protestant Churches were then 'in existence. Throughout the middle ages the Church of Rome was practically the whole Church of Christ. Mr. Cowper says that I withdrew by letter my protest against his way of marking the paragraphs. I never did; and I defy him to show a letter of mine containing a withdrawal. I said in the correspondence that I had no wish to offend Mr. Cowper; but as to withdrawing the protest, I challenge him to send me the letter which he says he has, and if therein I retract my protest, I think that I can guarantee that it shall appear in the *National Reformer*. Then my opponent says that I

have not done anything from my own industry. This is a palpable untruth; every line of my writings now in question—whether right or wrong is another matter—is the result of sixteen years' hard study, and the careful reading of the best literature which I have been able to obtain. (Cheers.) Anyone would think judging from Mr. Cowper's own account of himself that he was unequalled in industry, as he is in good taste and courtesy. I do not boast of my ability, but with all my ignorance I have too much love for learning to despise it or its votaries. If my opponent knows so much, how is it that he has not in answer to my request brought forward the productions of the Apostolic Fathers? If he is so learned, how is it that he failed to give us the writings of Confucius in the Chinese language? Was he not obliged to retail them second hand? If Mr. Cowper wants to discuss and parade his knowledge of Greek and Latin, imperfect as are my scholastic acquirements, I will undertake to match his authority with authorities at least as weighty on the general questions of the genuineness and antiquity of the books of the New Testament. Our friend must needs boast of his learning—"I have done this and that," he says. Never mind what you have done; if it is worth knowing the world will find it out; prove what you can do now. Show by your answering me this evening that you have the ability to silence an "Infidel," and when you have done that you will have some reason to talk. (Cheers) Professor Jowett has been accepted as an authority. Well, what does he say? On p. 444, cheap edition of "Essays and Reviews," are these words, "When we demand logical equivalents and similarity of circumstances, when we balance adverse statements, St. James and St. Paul, the New Testament with the Old, it will be hard to demonstrate from Scripture any complex system either of doctrine or practice." This corroborates another point in my pamphlet that was to have been attacked. Then as to lying. You have at last had it admitted that Christians are sometimes given to lying. (No, no. Mr. Cowper never denied what I read from Mosheim on this subject. If—(A voice: "He said hypocrites lie")—if he does not deny it, what answer has he made to the historical statement? He says: "Do not Secularists lie?" Professed Secularists may lie sometimes, but they never teach that to do so is a virtue, as I showed you that for centuries the Christians did. My opponent says: "Is this an argument against Christianity?" I never put it as such. I only quoted it to show that the early ages of Christianity were remarkable for fraudulence and lying. That was my statement. Then Mr. Cowper spoke of Christ's teaching; is this a debate on Christ's teaching? What would be said if I left off defending my pamphlet, and began to argue about Christ? I say that if Mr. Cowper, or any other Christian will meet me upon the teachings of Christ, I will gladly undertake to argue with him on the subject. (Cheers, and cries of "Question.") If he will meet me on the credibility of the Bible, I will meet him with pleasure. (The cries of "question" continuing, the Chairman rose, and intimated that he considered the speaker was perfectly in order.) (Chairman to Mr. Watts: "Proceed.") Then, having the decision of the Chairman in my favour, I say that if Mr. Cowper will meet me upon the credibility of the Bible, or any other subject connected with Christianity, I will meet him either in written debate or on the platform. (Cheers.) I am found fault with for producing extracts from modern writers. What of that? My opponent should have proved that they were not worthy of being put forward as authorities. He doubts the genuineness of my passage from Jones. Mr. Cowper insinuates that I have falsely ascribed it to that writer! Well, I will put the passage in his hands for him to verify. (Cheers.) I should be ashamed to impute bad motives to an opponent if I could not answer him. "Why did I not give my own opinions instead of those of other men?" he asked. Why? Because I am here not to give my own opinions, but to vouch for the truthfulness of the statements in my pamphlet; but I am ready to give my own opinions if necessary. But suppose I had said in this debate, "I think this, and I think that," what would my opponent have said? He would have replied, "I don't want to know what Mr. Watts thinks, but I want his authorities for what his pamphlets contain." (Hear.) Then I am told about Erasmus, and a joke is made about my saying Erasmus was the author of the Greek edition from which the English Testament is taken. I don't think there is much difference between the author of a text and the father of a text. I hold in my hand a work by the Rev. Scott Porter, wherein he says that Erasmus was the father of the Greek text, and that "his Greek Testament was tumbled out headlong rather than edited." If my opponent can prove to this audience that the rev. gentlemen quoted by me are making mistakes, then more's the pity for the faith that is in them, that it does not prompt them to write correctly I say that Erasmus put in the verse pertaining to the Trinity in order to still the clamour which was raised against him. Erasmus acknowledged this himself. We are told that there are no Infidels that examine the texts of Scripture, who are learned critics. I have mentioned a few in this debate. Remember, however, that avowed "Infidels" are excommunicated, their services refused. You have an instance now—that of Vance Smith; because he is a Unitarian, efforts are being made to strike him off the list of the revisers of the Bible. There are one or two points more. As to the books which were rejected in the early ages, Jones, on page 8, gives a list of those which were rejected by Christians themselves. Some of the very books which you have now included in the New Testament, were once regarded as not of divine origin. Is the New Testament now in the condition in which it is supposed to have been centuries ago? How is it that my opponent, with all his knowledge, has not told us what he knows of the original manuscripts? The fact is, he knows nothing of any manuscript which goes back farther than the fourth century: if he does, he should have informed us. (Cheers.) In Mr. Cowper's last speech but one, he asked me for the author who said that the fourth

century was the time when some persons thought that the New Testament canon was settled. I answer that Lardner, vol. 1, page 54, states: "It has been sometimes said that the Council of Laodicea first settled the canon of the New Testament." Home also, on page 68, vol. i., of his "Introduction to the Scriptures," states that it has been asserted that the "Scriptures of the New Testament were never accounted canonical until the meeting of the council of Laodicea, a.d. 364." Here are my authorities, your own men, Lardner and Horne. I have only three minutes left. I was going to quote Dr. Giles on this very subject. My opponent says that there are no writers of any eminence who have rejected the Gospels. I have here Professor Norton's work on "The Genuineness of the Gospels," and on pp. 16 and 17 of vol. i., he rejects the first two chapters of the present Gospel of Matthew; the account of the saints rising out of their graves and going into the holy city, and appearing unto many after the resurrection of Jesus, in the 52nd and 53rd verses of chap. xxvii.; and the account of Judas in the same chapter. I have here Luther's judgment as quoted by Sir William Hamilton; he rejects the epistle of St. James, considering it simply as "an epistle of straw." And Eusebius mentions as doubtful the epistle of Jude, the 1st of Peter, the 2nd and 3rd epistles of John, also the epistle to the Hebrews. In the face of such facts as these, my opponent says that there are no men of ability who reject portions of the Scripture! My time has run out, I have not discussed this matter so thoroughly as I could desire, but I have endeavoured, and I trust successfully, to give good authority for the truth of every statement in my pamphlets which has been called in question. Now what you have to consider is this: Was I justified in my statements put forth in these two pamphlets? If you believe that I was, then you must give the verdict for me; if, on the other hand, you consider that I have therein misrepresented and spoken falsely, then you must vote against me. I am surprised that my opponent, who has so much more learning than myself, will not discuss the broad question of the Bible, will not discuss the broad question of Christianity, and the broad question of Secularism. How is it that he must have my pamphlets for two or three months before he is prepared to assert that they are untruthful? You must consider these questions for yourselves. Let us learn in all future debates that we should not impute to our opponents bad motives; let us rise above the passions of our early tuition and prejudices; let us regard each other as so many pilgrims on the road to truth; and if some of us halt and take refuge in the citadel of orthodoxy, and have not the strength or courage to travel farther, let them not be jealous of us who still advance, as we are not scornful of them who linger behind; let us all do our best, and, whether we be right or wrong in our opinions, bear this in mind, that in the Bible, as elsewhere, there are truths, and our duty is to gather truths wherever they are to be found; and if there be a God above, he will smile upon the honest intentions of his people, and he will not condemn us because we have been faithful to what we thought right. (Cheers.) "When this debate is printed, read it carefully; and I hope you will, in your cool moments, impartially consider which is on the right side. I say that I have endeavoured to do my best, go you and do likewise. I have spoken as to wise men; judge you what I have said. (Cheers.)"

A vote of thanks, moved by Mr. Watts, and seconded by Mr. Cowper, was then accorded to the Chairman; after which, by the consent of both disputants, it was resolved to publish the correspondence relative to the terms of the discussion, in order that it might be shown whether it was really a fact, as stated by Mr. Cowper, that his opponent had withdrawn his protest against the method of marking the paragraphs of the pamphlets.

The meeting then dispersed.

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Chinese and English Phrase Book, with the Chinese Pronunciation Indicated in English, Specially Adapted for the use of Merchants, Travelers and Families. Chinese characters

By Benoni Lanctot.

Second Edition, Revised and Enlarged.

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Frank Eastman, Pr., 509 Clay St Lith. by Button & Rey

Preface.

The object of the author in publishing this little volume, is to enable all classes of citizens to acquire an elementary and practical knowledge of the spoken language of the Cantonese dialect.

This is the dialect most generally understood by all classes of Chinese immigrants on the Pacific coast and elsewhere, as nearly all such immigrants are from the Canton district; the comparatively few who come from other districts soon become, through a necessary and continual intercourse with the Cantonese, familiarized with the accent and pronunciation of the latter. So that a man well versed in this dialect may be readily

understood by all the Chinese; as the Chinese almost without exception read their language, the indication of the proper sentence will readily be understood by them.

It will also be found sufficient in communicating with the merchants and educated classes of Japan, as they understand the Chinese characters.

The author has been induced to undertake this publication by what seemed to him a daily increasing necessity, consequent upon the extended employment of Chinese, and the now established regular line of communication with China and Japan.

The work is adapted to practical use in business and social life, and as such is respectfully submitted to the public.

The Author.

SAN FRANCISCO,

February 25th. 1867.

Contents.

Rules for Pronunciation.

(´) The acute denotes the rising inflection.

(˘) The grave denotes the falling inflection.

Each Chinese character corresponds to the Chinese word above it. in English letters.

a as in *pan*.

aa as in *fawn*.

e as in *they*,

i as in *machine*,

o final, as in *go*.

oh as in *horn*.

oo as in *food*.

ue as in *oeil* (French.)

ai as *y* in *fly*.

au as *ow* in *how*.

eu as in *peu* (French.)

iu as *ee* with *ou* in *see-you.*,

oi as *oy* in *boy*.

ooi as in *cooing*.

sz a buzzing sound.

m as the elementary sound in the English letter.

ng as *n* in *no*.

ngo a protracted full nasal sound of *no*.

h in the words *shap*, *shut*, *sheung*, etc., is soft.

THE VERB.—*Moods* and *tenses*. as such, are quite unknown to the Chinese. No distinction is made between *active* and *passive* verbs; nor are the *persons* or *numbers* noticed at all by them. The context and the circumstances under which any thing is said are the chief guides to the exact sense of any passage. *Time* and *mode* are very clearly shown by the meaning of the whole sentence, or by the conditions under which it has been uttered.

"To-morrow I shall go" would be expressed in Chinese by "to-morrow I go;" "yesterday I came" would be expressed by "yesterday I come."

Chinese and English Phrase Book.

Days and Months.

Sunday. Monday. Tuesday. Wednesday. Lai? paai? yat. Lai? paai? yat Lat paai i. Lai? paai? saam?. Thursday. Friday. Saturday. Lai? paai? sze? Lai? paai? ng?. Lai? paai? luk. One week. Yat koh? lai? paai?. January. February. March. April. Ying ching uet. I? uet. Saam uei. sze? uet. May. June. July. August. Ng? net. Luk uet. Tsat uet. Paat uet. September. October. November. December. Kau? uet. Shap uet. Shap yat uet. Shap i? uet.

One year. Yat nin. 1 One. 2 Two. 3 Three. 4 Four. 5 Five. Yat. i. Sam? St. Ng. 6 Six. 7 Seven. 8 Eight. Lok. Tsat. Pat. 9 Nine. 10 Ten. KOW Shap. 11 Eleven. 12 Twelve. 13 Thirteen. 14 Fourteen. Shap yat. Shap i Shap sam. Shap si. 15 Fifteen. 16 Sixteen. 17 Seventeen. 18 Eighteen. Shap ng. Shap lok. Shap tsat. Shap pat. 19 Nineteen. 20 Twenty. 21 Twenty-one. 30 Thirty. Shop kau i shap. i shap yat. Sam shap. 40 Forty. 50 Fifty. 60 Sixty. 70 Seventy. 80 Eighty. Si shop. Ng shap. Lok shap. Tsat shap. Pal shap. 90 Ninety. 100 One hundred. 200 Two hundred. Kau shap. Yat pak. i pak. 500 Five hundred. 1000 One thousand. Ng pak. Yat tsin. 2000 Two thousand. 5000 Five thousand. i sin. Ng tsin.

10.000 Ten thousand. 1.000.000 One million. Yat man?. Yat pak man?. 1867 Eighteen hundred and sixty-seven. Yai isin pat pak lok shap tsat. San Francisco, January 21st, 1867. Tai fau, ching uet i shap yat ho, yai tsin pat pak lok shap tsat nin. First. Second. Third. Fourth. Fifth. Sixth. Tai yat. Tai i Tai sam. Tai si Tai ng. Tai lok. Seventh. Eighth. Ninth. Tenth. Eleventh. Tai tsat. Tai pat. Tai kau, Tai shap. Tai shap yat. Twelfth. Thirteenth. Fourteenth. Fifteenth. Tai shap i. Tai shap sam. Tai shap si Tai shap ng. Sixteenth. Seventeenth. Eighteenth. Nineteenth. Tai shap lok. Tai shap tsat. Tai shap pat. Tai shap kau? Twentieth. Twenty-first. Thirtieth. Tai i shap. Tai i shap yai. Tai sam shap. Fortieth. Fiftieth. Sixtieth. Seventieth. Tai si shap. Tai ng? shap. Tat lok shap. Tai tsat shap. Eightieth. Nintieth. Hundredth. Tai pat shap Tai kau, shap. Tai yat pak,

One-half. One-third. One-quarter. Yat poon. Sam fan yat. Sz fan yat. One-fifth. One-eighth. One-tenth. One pair. Ng fan yat. Pat fan yat. Shap fan yat. Yat tooi. One dozen. One score. One gross. Shap ikoh. i shap koh. Shap i kok ta sun. once. Twice. Thrice. Four times. Yat chu i chu Sam chu. Si chu. One fold. Two fold. Ten fold. One hundred fold. Yat pooi i pooi Shap pooi Yat pak pooi. One bag. One bale. One basket. One bit. One bottle Yat pau. Yat kwan. Yat loh. Yat tik. Yat tsun. One box. One bundle. One cask. One cart-full. One fan Yat seung. Yat chant. Yat tung? tsai Yat che?. Yat fan One foot One glass. One inch. One invoice of goods. One jar Yat chek. Yat pooi. Yat tsuen? Yat taan? foh?. Yat ching. One line. One package. One pair. One pane of glass. One piece Yat hang. Yat sin pau'. Yat tooi. Yat fai poh li. Yat kit One piece of cloth. One sheet of paper. One set. One spoonful Yat pat poo? Yat cheung chi. Yai foo?. Yat king.

FRUIT. Kwoh 'tsze Acorn. Almonds. Apple. Apricot. H tsz. Hang? yan. Ping kwoh? Wong mooi. Chestnut Citron. Cocoanuts. Dates. Fung lut Fut shan. Ye? tsz.. Pak tso?. Red Dates. Fig. Grape. Groundnut, Bung tso?. Mo? fa? kwoh Poo tai tsz. Fa? shang. Lemon,—Lime. Olive. Sour Orange. Ning mung. Kom lam?. Tim chang?. Peach. Pear. Pine Apple. To? Sha? ti. Poh loh. Plantain. Plum. Red Plum. Sour Plum. Tsiu. Mooi. Hung mooi. Suen mooi. Pomegranate. Prunes. Quince. Raisins. Shuk laue. Ying tsz. Man sau kwoh? Potai tsz. Strawberry. Walnuts. Yeung moai. hat to?.

GRAIN. VEGETABLES. Ng kuk loi. Kwa? tsoi loi. Barley. Buckwheat. Corn. Maize. Tai mak. Sam kok mak. Woh. Sak ma? Millet. Pearl barley. Rice. Red rice. Suk. Yi mai. Mai Hung mai. White rice. Sago. Wheat Oats. Pak mai Sai mai Mak. Cheung mak. Bean. Long-bean. Soy-bean. Tsam tau? Tau? kok. Pak tau?. Red beans. Hung tau?. Cabbage. Ye? tsoi Black beans. Hak tau?. Carrot. Hung loh pak. Cauliflower. Fa? ye? tsoi. Cayenne pepper. Lai tsiu. Celery. Tong ho?. Cress. Shui kan. Cucumber. Wong kwa?. Egg plant. Foo? kwa?. Garlic. Tsing? suen. Ginger. Ke? ung, Squash. Kwa?. Greens. Tsing? tsoi. Watergreens. Ang tsoi Wintergreens. Tsu na? tsoi.

Lettuce. Melon. Mushroom. Shang tsoi?. Kwa?. Heung sun. Muskmelon. Mustard. Onion. Heun'g kwa'. Kai tsoi. Tsung tau. Parsley. Peas. Green peas. Black pepper. Hon kan tsoi. Ho lan tau. Luk tau. Hoo tsiu. Potato. Sweet potato. Pumpkin. Ho lan shu. Fan shu. Tung kwa?. Sugar cane. Tomato. Turnip. Che?. Fan ke?. Lo? pak. Watermelon. Yam. Sai kwa?. Tai shu. Chinese pepper. Chun tsiu. Yellow pumpkin. Noam' hear Purslane. Chu tsai tsoi. Scallions. Kau tsoi. Sea-weed. Hoi? tsoi?. Edible sea-weed. Tsz tsoi?. Sesamum. Chi ma. Sow-thistle Foo tsoi?. Spinage. Hin tsoi?. Tare. Oo tau. Water-chestnut. Ma' tai. Water-caltrops. Ling kok. Water-lily seeds. Lin tsz. Water-lily roots. Lin ngau.

ARTICLES OF FOOD. Shik mat. Anchovy. Dried apples. Bacon. Tso? u kai. Ping kwon kon. Yin yuk. Beans. Batter. Beet Boiled beef. Roast beef. Tau kok. Min liu. Ngau yuk. Shap ngau yuk. Shiu ngau yuk Salt beef. Beefsteak. Birds. Biscuit. Ham ngau yuk. Tit pa? ngau yuk. Tse'uk tsai. Min ping? con. Bread. Bran bread. Bran. Broth. Butter. Min? tau. Mak hong min tau. Mak hong. Tong. Ngau yau. Cabbage. Cake. Wine cake. Capon. Ye? tsoi. Peng? Tsa peng?. Sin kai. Cheese. Chicken. Chocolate. Chowder. Coffee. Ngau nai

peng?. Kai hong. Chu ko la? t. U kang. Ka? fe?. Cream. Crab soup. Curry. Curry beef. Ngau yu yau. Hai yuk tong. Wong ke? awny Ka li ngau yuk. Custards. Cutlets. Duck. Roast duck. Kat shi. Kat lit. Ap?. Shiu ap?. Dough. Egg. Cow's feet. Fillet of pork. Fish. Tiu min. Kai tan. Ngau keuk. Chu pi cham. U.

Fresh fish. Salt fish. Boiled fish. Sin u. Ham? u. Pak shap u. Fried fish. Flour. Fowl. Roasted fowl. Chau u. Min fun. Koi. Shiu kai. Fricasseed fowl. Goose. Roasted Goose. Fat lan sai kai. ngoh. Shiu ngoh. Gravy. Rice gruel. Ham. Hash. Chup. Mai ku?. Foi' tooi Hat shik. Mutton. Sheep's head. Honey. Preserve. Ye ung yuk. Yeung shau.? Mat tong. Tong ko.? Pig's foot jelly. Jellies. Lard. Chue keuk tu'ng. Che? li. Chue yau. Maize. Indian meal. Milk. Goat's milk. Suk. Suk mai. Ngau ue'. Yeung ue'. Molasses. Mustard. Nutmeg. Sweet oil. Kut shui tong. Kai moot. Tau? kau?. Sang tsoi yau. Oyster. Liver of beef. Liver of pork. Ho Ngau kohn Chuo kohn. Pancakes. Partridge. Pastry. Pig. Baked pig. Pan kik. Che? koo. Min shik. Chety tsai.? Kuk chue tsai'.

Pig's feet Pickles. Pigeon. Pork chops. Chue hue keuk. Suen kwoh?. Pak kop. Chun pai kwat. Salt pork. Roasted pork. Raked potatoes. Ham chue yuk. Shiu yuk. Kuk shun tsai?. Sweet potatoes. Hung shue. Pudding. Poo tin?. Bread pudding. Rabbit To? tsai.? Min tau poo tin. Rice pudding. Faan? poo tin?. Rice. Faan. Salt im. Sausages. Yeong cheung. Snipes. Sa? chui Soup. Beef soup. Mutton soup. Fowl soup. Tong. Ngau yuk tong. Yeung yuk tong. Kai tong. Turtle. Turtle soup. Spare rib. Soy. Sugar. Shui yu. Shui yu tong. Chu mi lung. Shi? yau. Tong. Beef suet Sweet meats. Tart Plum tart Ngau kwat sui Tong kwoh'. Ta't. Mooi ta? t. Toast. Turkey Roasted turkey. To? se. Foh? kai. Shiu foh? kai. Veal. Vermicelli. Vinegar. Yam. Yeast Ngau tsai'yuk. Fun sze Tso?. Tai? shu?. Kau.? Yolk. Cold meat Victuals. Tan? wong. Tung yuk. Foh sik.

Spirits—Liquore. Wine. Arrack. Beer. Tsau?. Win tsau?. A? lik tsau. Pe? isau Champagne. Cider. Claret Gin. Madeira. Sam pin? tsau? Ping kwo? tsau?. Hung tsau?. Tsin tsau?. Fuk tsau?. Port Wine. Porter. Brandy. Cherry Cordial. Poot tsau.' Po ta? tsau?. Pa? ian? te. Che? le pa? lan? te. Sherry. Rum. Old Tom. Soda Water. Che? li tsau?. Lum tsau?. O?-lo tom. So ta? shui. Lemonade. Lemon syrup. Ning mong shui. Ning mong tong. Tea. Pecco. Orange Pecco. Inferior Pecco. Cha. Pa? k ho. Seung heung. Chuho?. Hung Muy. Black Tea. Congo. Fine Congo. Hung moo. Hung cha. Kungfoo cha. Nuen chong kung foo cha. Common Congo. Souchong. Powchong. Tso? kung foo cha?. Shiu chung. Pau chong. Oolong. Green Tea. Gunpowder. No. 1 Gunpowder. Oo lung. Luk cha. Chu cha. Ha? muk. Imperial. Hyson. Common Hyson. Oon chu. Hi chun. Foo hi.

No. 1 Young Hyson. Old Hyson. Chulan. Sunglo. Ngo mi. Hi pi. Ohu la? n. Chunglo. Campoi. Caper Congo. Scented Tea. Kan poi. Chung chai. Fa? he? ung. TASTE Tasteless. Salt. Sour. Sweet Bitter. Mi. Mo mi. Ha? m. Suen. Tim. Foo?. Hot Fragrant. Bad smell. Strong. Weak. La? t. Heong. Chau. Yung. Tam. Cold. Hot Cool. Dry. Wet Oily. Lean. Lang. it. Le? ung Kohn Shup. Fi Shau?. NAMES OF COLORS.—Black. Blue-black. Blue. Azure-blue Hak shik. Lo? laam. Loam. Tin tseng Deep-blue. Brown. Carmine. Carnation. Un tseng. Tsung shik. Kaam u hung. Chik shik Crimson. Green. Pea-green. Indigo. In chi shik. LUK shik. Tau tseng shik. Yeung laam Purple. Orange. Red. Scarlet. Se fau shik. Wong taan? shik. Hung shik. Fa? hung. Snuff color White. Ivory white. Yellow. Pi in shik. Paak skik. Nga wong shik. Wong shik

DIALOGUE ON GETTING A CHINA BOY. Tsing sz tsai.? Can you get me a good boy? Ni tung ngo tsing tak yat ko? ho sz tsai? m?' How much will you pay him? Ni pi ki toh yan kang kue? The same that other people pay. Too hai pit? yan kom toh. He wants \$8.00 a month. Kue iu pat ko ngan tsin yat ko uet. He ought to be satisfied with \$6.00. Yau luk ko kue too sum chuk la Where was he employed last? Kue sin yat tsoi pin chue tso kwoh? He stopped with Mr.——before. Kue sin yai tsoi mi se chue. How long did he stop with him? Kue tsoi kue chue yau ki kau? He stopped with him eighteen months. Kue tsoi kue chue yau nin poon.

Why did he leave him? Wai mat ye? kue? m tso? Because he got sick. Yan wai kue tak peng?. Bring him here on Monday. Lai pai yat kung hue loi. I think he is very stupid. Ngo tai ta? k kue ngoo chun kwoh tau No, he is very smart.'M hai, kue ho tiu? tek ke? Can he find security? Kue yau yan po? mo? ni? I can secure him. Ngo po? tak hue. Tell him I will give him \$6.00. Wa? kue chi ngo pi luk ko ngan tsin kwoh kue. When I find him useful, I will give him more. Ngo hon kwo yau yung?, Ngo tsau tim? toh tik. You must sleep in the house. Ni pit iu tsoi hong fa? n. When shall I begin? Ngo ki shi hoi shau ni? If you want to go out, you must ask me. Ni hai iu chut kai: Ni pit iu man kwoh ngo.

Can you cook ! Ni nang tso? chue? Light the fire. Tim cheuk foh?. Wash the clothes. Sai? kwo ni tik i fok. Wash the floor. Sai? kwoh ni tik lau? panCCan you wash? Ni nang sai' i? Sweep the rooms. So? kwoh ni ko fong. Wash the windows. Sai kwoh ko tseung. Sweep the stairs. So lau. Trim the lamps. Tsin tung?. Brush my clothes. So kwoh ngo tiki fok. Brush my hat. So kwoh mio teng' mo. Knives and forks. Chef kafp too tsai. Come at seven every morning. Chiu chiu ni iu tsat tim chung loi. Go home at eight every night Man? man? fan hue pat fan chung. You will take care of the baby. Hi kung ngo ta? li tik sai mon tsai.? Take the baby out Kung kue chut hue kai wan?.

EVENING ORDERS. Man tan fan fo. Snuff this candle. Put the light out Tsin ha? ni chi chuk. Choi sik ni chi tang foh. This lamp is not clean. Ni tsa? n tang? m kon tsing. The servant has washed it clean to-day. Koon tim kom yat tsau sai ching. I think the oil is bad. Ngo tai? ta? k: ni tik yau? m ho?. Has the servant shut all the windows? Koon tim san? mai cheang mi? Take care to bolt the doors. Chi kan iu sheung moon cha? p. This

lock is out of order. Ni pa? so tso? wai lok. Get this lock repaired. Ching fa? n ni pa? soh'. He wants half a dollar to repair the lock. Kue iu poon ko ngan tsin ching ni pa? soh.?

You better buy a new one. Ni kang ho mai kwoh sun 'ko Please give me some money. To? fan ni pi tik ngan kwoh ngo I want some money besides. Ngo ling ngoi iu tik ngan tim. What do you want money for? Ni iu ngan tso mai ye?? I want it for to-morrow's expenses. Ngo iu loi ming yat mai ye?. You charge too much for the things. Ni tik ye hoi tak kwai kwoh tau. That is what I paid for it. Ngo hai kom toh ngan mai ke?. Go to bed just now. Ni hai hue fan lok. Get up early to-morrow morning. Ming yai tso shan hi shan. Has the washerman brought my clothes? Shai yi lo? nim fan ngo lik yi fuk loi?

Tell the washerman to send in his bill. Kiu sai i lo? hoi ta? n loi Have you made up your accounts? Ni shuen tsing sho?? m tsang? Not yet When can you let me have it? ?M tsang. Ni ki shi tsau pi tak kwo kue? Two days more. Has Mr.——paid his money? Chi leung yat tim?. Mi si——pi liu ngan mi? He will pay to-morrow Kue mig yat tsau pi. See that the money is weighed. Iu hon kue toi kwo ni tik ngan. If there is any thing short; Yeuk hai'm tak kau. I will make him pay the difference. Ngo iu kue po tsuk. Pay this bill. Take his receipt Chi ni tiu t? n. Kiu kue se? fan tiu shau tain. Put it in my own account Put it in my own account. Yap ngo ming? ha? sho?.

Don't put it in the house account Mok yap kung sz sho. I have no money to pay this bill. Ngo mo? ngan chi ni tiu? ta? n. I will give you a check on the bank. Ngo pi yat cheung chik ni hue ngan hang shau. Can I pay this bill? Don't pay it just now. Ni tiu ta'n chi tak ngan mi? Ni ha?? m chi tak?. I want to examine my accounts. Ngo iu hon kwoh sho. Shall I tell the bearer to come to-morrow? Kom ngo wa? chi loi yan ming yai loi e?? If you please. To fan? ni lok. What is the total of your accounts? Ni chung sha? ki toh? I don't know just now. Is it correct? Ngo ni ha?? m chi. Cheuk? m chruk? How many orders have you got? Ni yau ki cheung a? ta? chi?

I have not counted them. Ngo mi yau shu? kwo. You must file all these orders. Ni pit iu chuen mai ni tik a? ta? chi. Go over your accounts with Mr.——. Ni hue tung mi si——toi kwoh, sho? He says he is very busy. Kue wa? kue ho? toh sze?. Do it when he has time. Tang kue ha? n tsau toi I have gone over these accounts. Ngo toi kwo ni tiu sho lok. Do you find them correct? Toi kwah cheuk? m ni? There is ten dollars difference. Tsang shap ko ngan tsin sho?. Where is your counting board? Ni suen poon tsoi pin chu? Examine these accounts again carefully. Siu sum suen kwoh ni tiu sho'.

It is all right now. Square the old accounts. Ni ha? cheuk lok. Suen ching kau sho. Begin a fresh account to-day. Kum yat hi kwoh. sun sho Make up your accounts every week. Ni ko ko lai pai iu suen sho You ought to be very particular. Ni koi iu ching chiruj tso? tso?. You mix up your accounts. Ni ni? tik sho? tsung to? luen. Put all the receipts on one side. Loi sho? sheung mai yat pin. Put the payments on another side. Chi sho? sheung kwo yat pin. Deduct the payments from the receipts. Cheung loi shu chu hue chi sho?. You will know the balance on hand. Ni tsau chi chuen shu mi ki toh Put all the money into the treasury. So? yau ngan leong fung yap ngan chong.

FAMILIAR SENTENCES. Tsuk wa?. Bring me a basin of water. Chow yat poon shui toi. Why is this water so dirty? Go and change it. Wax mat ye? ni tile shui kom o? tso? Hue u? n kwoh kue. Bring me some hot water. I want to shave. Nim tik yit shui loi. Ngo iu t? hai soo. Call the barber. Make some tea. Kiu tai tau lo loi. Chung pooi cha?. Where is my hat? Brush my coat. Ngo ling mo tsoi pin chu. Tsat tsing ngo kin sham. I am going out. I will come back soon. Ngo ni ha? iu tsut kai. Ngo tsaw fan loi. Send this letter to Mr.——. Wait for an answer. Nim ni cheung shun hu——chu. Tang hoi yam. Has the servant come back? Koon tim fan loi mi? Not yet The servant has come back. ? M tsang. Koon tim fan loi loh.

Mr.——Is not at home. Mi seem tsoi ka?. Tell him to go back again. Come back quick. Kiu? kue tsoi hue kwoh Fai tik fan loi. Don't wait long. Mok ung' kom kow. The servant has given the letter to him. Koon tim kau liu sun kwoh kue. What did he say? He will send an answer just now. Kue tim wa?? Kue chow pi hoi yam. Did you see him? What is he doing? Ni kin kue? m tsang? Kue tsoi chu? tso? mat ye?? He is talking with a gentleman. Kue tung yan hak kung shuat wa. Show me the house. Send this card in. Chi chi kan uk kwoh ngo Nim ni ko tip yap hue. Ask the gentleman to step in. Tsing yan hak yap loi Bring a chair here. Open the Venetians. Nim yat cheung i loi Ta? hoi tujau pak ip cheung.

BREAKFAST. Is breakfast ready? Breakfast is ready. Tso? cha? pin? m chang? Tso? cha? pin lok. Invite that gentleman to come to breakfast Tsing ni wai yan hak loi shik chiu? cha? n. Take off the dish covers. Kit hi koh tip koi Give this plate to that gentleman. Pi ni koh tip kwokni wai yan hak. Easy, easy; or Take care. Shun shin; or siu? sam. Bring the eggs here. Take this plate away. Ning ko tik kai tan loi Ning ni ko tip hoi hue. Change this napkin. Pass this dish round. Oon chuen ni tiu po? tsai. Cheung ni ko tip chuen kwoh hue. Put the curry on the table. Fong poon ka? fe? choi toi min. Did you prepare any toast? Ni yau hong ting to? set?? m tsang

Give me a cup of ten. The tea is too strong. Pi yai pooi cha? kwoh. ngo?. Ki tik cha? hung kwoh tav Get some more water. Put more tea in the teapot. Chung tik shui tim. Fong ioh tik cha? ip lok cha? hao Pass the milk to that gentleman. Ning? ni tik ngau yu kwo ni wai yan hak. Which gentleman? The one opposite to me.

Put some milk into the tea. Pin wai yan hak? Ngo tooi rain ni wai. Chung tik ngau yu lok cha? chue. Remove the table cloth. Enquire about dinner. Shau toi po?. Man tai? tsun moon. Sir, what will you have for dinner to-day? Sz tau ni iu mat ye?; kom yai tso? tai? chan? Make me a pigeon pie. Roast a capon. Tso? yat poon pak kop min kwai. Shiu yai chik sin kai. Make some curry. Don't make it too hot. Tso yat poon ka? li.?M ho tso? kom kit. What kind of curry? sir? Can you get any oysters? Tso? mat ye? ka? li ni? Mai ta? k to ho?? m ni? I can't get it; there is none in the market. ?M mai tak to?; kai si ma tak mai.

Get some good vegetables. Are there any oysters in the market? Mai tik ho tsing tsoi. Kai si yau ho?* mai mo ni? Buy a piece of good beef. Make some soup. Mai yai fai ho? ngau yuk. Tso? tik tong. Tell the cook to make it properly. Fan foo tso? chue lo tso? ho tik. Three gentlemen dine with me to-day. Yau sam wai yan hak loi sik tai? chan?. Dont spoil the soup. Try some plantains. Mok tso? wai ni poon long. Chau tik tsiu. Cover it with butter. Get some cabbages. Cha? min liu. Mai tik ye? tsoi. Do you want it cooked? Ni iu ching shuk kue? m ni? Cook a boned chicken. Kill this capon. Lung yat chik toi kwat kai. Tong ni chik sin kai. Get it roasted. Do you want it roasted to-day? Ning hue shiu. Ni iu kom yat shiu mo? Can you do so? I am afraid I can not. Ni tso? tak? m ni? Ngo pah? m tso? tak.

Well, put it off till to-morrow. Hang it up. Make it tender. Ho le? lau fan ming yat le?. Tiu hi kue. Tso? sung kue. Prepare fowl cutlets. Roast a leg of mutton. Don't over do it Tso? hat lit kai. Shiu yat pi yeung yuk. Mok shiu suk kwo tau. LUNCH. Lunch is on the table, sir. Shiu sik fong tsoi toi min lok. Very well. I will come just now. What have you got? A roast fowl. Ho le?. Ngo tsau loi. Yau mat ye? ni? Yat chek siu kai. Some cold meat. Get a bottle of beer. Yau lik twig yuk. Ning? yai tsun pi tsau' loi. There is no more beer. Go to——and get some. Mo? pi tsau lok. Hue——chue lo? tik. Please give me a note. Give me a tumbler of water. To'fan pi yat cheung sun kuoo ngo. Pi yai pooi shui kwo ngo. DINNER. Dinner is ready, sir. Is it on the table? Tai? tsan pin lok. Fong tsoi toi min? m tsang? Invite the gentleman to take his seat Tsing yan hak tso? toi. Remove the soup tureen. Bring the roast beef. Ning hoi ni ko tong tau. Ning shiu ngau yuk loi

Bring that dish of sauce. This beef is roasted rare. Ning ni chung chap loi. Ni tik ngau yuk shiu tak? shang. Please carve that capon. To fa'n ni kot hoi ni chik sin kai. This fowl is not thoroughly done. Ni chek kai? m tsang shiu tak? tau. Tell the cook to roast it better next time. Kiu tso? chue tai ye? tsz shiu ho? tik. Open a bottle of sherry. Don't break the cork. Hoi yat tsun che? li tsau. Mok tso lan ni ko tsun chat. Don't shake the bottle. Pour the wine into the decanter. Mok yeung ni ko tsun. To? ni tik tsau lok pak tsau tsun. This wine glass is not clean. Clean this wine glass. Ni ko tsau pooi? m kon tsing". Tso? ising ni ko tsau pooi. It suits my taste. The cook is very strange. Hop ngo hau mi. Niko tso? hue lo? chun koo kwai. He cooks very well sometimes. This curry is very nice. Yau si kue tso tak? ki? ho. Ni tik ka? li tsun hai ho. Sometimes he spoils the dishes. Yau shi kue tso? wai ni tik tsoi.

Why don't you get me some oysters? Tsò mat ni? m mai tik ho? ngo shik? There is none in the market. Did you buy any fruit? Kai si mo tak mai. Ni yau shang kwo mai to? m tsang? Yes, I have got three kinds. What have you got besides? Yau lok, ngo mai sam yeung. Ni wan yau mat ye? tim? There is a peach tart Bring it on the table. Yau yat ko to? tsai tart. Ning loi fong tsoi toi min. Put the fowl in the safe. Give it to the dog. On ni shik kai tsoi sha' fong ting chue. Pi kwo kau shik. TEA.—Make the tea ready at 6 o'clock. Tell the cook to fry some pancakes. Lok tim chung tso? pin cha?. Kiu tso? chue lo? hong tik pan kik. Don't burn them. He did very bad the last time. Mok hong tsiu?. Kue sin wooi tso tak shap fan? m ho. I want to cut his wages. Ngo sheung cheuk kot kue yan kung lok Bring the tea canister here. Ning ni ko cha? ip tsun loi. Take the lid off. What kind of tea is it? it hoi koi. Ni tik hai mat ye? cha??

This is Souchong tea. Ni tik hai siu chong. This tea is very bad. Ni tik cha? shap fan? m ho. That is the best I can get. Ngo mai ni tik sun chi ho ke? lok. Do you mean to say so? How dare I to tell a lie? Ni kom wa? hai chan ke?? Ngo tim kom kung tai wa?? Try and get some good tea. I will enquire to-morrow. Shi ha? mai tik ho cha?. Ngo ming yat hue man kwoh. I like strong tea. Mrs.—likes weak tea. Ngo chung i yam yung cha?. A? ne? ung tsai chung i yam tam cha?. Put some more sugar into the tea. Fong toh tik tong lok cha? chue. Make some coffee just now. Ni ha? tso? tik ka? fe?. If you have no coffee, prepare a little chocolate. Hai mo ka? fe?, ching tik chue ko lot. Bring another tea saucer. Remove the tea tray. Ning kwo yat chik cha' tip. Tsau cha' poon hoi hue.

Have you any good table rice? Yes, but it is very dear. Ni yau tik she? ung pak tnai mo? ni?? Yau, tsung hai kwai che?. What do you mean by dear! Four dollars a picul. Tim yeung wai chi kwai ni. Si ko ngan tsin yat ta'm. I don't want a picul. I want fifty pounds. Ngo? m iu? yat tam. Ngo iu? ng shap pong. I sell it three cents a pound. Is that the lowest price? Mooi pong sam ko sin si. Hai kung to? ke? tsin? m I want some preserves and pickles. That is what I want. Ngo iu? tik tong ko sun kwo?. Ngo tsing hai iu? ni lik. How much a dozen? Ki toh ngan yai ko ta? sun. Send three dozen to my house. Shai yan sung sam ko ta? sun to? ngo uk. What is the price of sugar? What quality do you want? Tong mat ye ka? tsin ni? Ni iu? pin tang ke? I want the best sugar. Do you mean sugar candy? Ngu iu? chi ho ke? tong. Hai iu? ping fa?? m hai Sugar candy sells at twelve cents a pound. Ping fa? mai shap i ko sin si yat pong.

I want some flour too. I have no American flour. Ngo iu tik min? fun tim. Ngo mo? fa? ki min?. I have some good China flour. I don't want it. Ngo yau tik ho? poon li min?. Ngo? m iu? ko tik. I am very sorry. I can not accommodate you with it Ngo kin? m ho? i sz. Ngo? m ching yau tak fung. Very well, let me go to the next door; Ho? ni tang ngo kwo kak li po; And see whether I can get it: Sz ha' hon chi mai tak to?? m; And I will come back; To buy some other things from you. In hau fan? loi; Tung ni mai tik ye? tim. Thank you; Good bye. To che? ni lok ching le?. Please let me take your name. To fa? n ni tung chi ming ngo ho? lok po?. Where do you live, sir? Tsuen ka? tsoi pin chu? chu? ni. When shall I send the bill to you? Any time you please. Ki shi ngo sung tan to? ni chu? ni. Y am nishi shitoo ho?.

Oh ! how beautiful! What a magnificent view ! Ah ki ho? chi? ! Kom? ho ho? tai ah ! Did you ever see any thing like it? Ni kin yau, mat che? tak kue ke? ni? No sir; I never saw any thing so beautiful. Mo; Ngo mi Isanffcta kwo yau kom? ho? ke?. I should like to live here all my life. Ngo chung i? shi sin chue tsoi ni chue? lok. I would not; 'tis too far from the city. Ngo? m tak; li fau uen kwo tau. You can go to the city by railroad in two days. Ni taap fo? che? hue fau le? ung yat tsau? tak lok. Have you such beautiful scenery in your country? Ni kwook chong yau yu tsz' king che? ung yau mo? ni. No. I think we have nothing like it. Mo?, Ngo tai ngo ti? mo? yu tsz? ke?. I enjoy traveling through such scenery. Ngo lok yu yau woon tsze? king. So I would, if the coach did not shake me so much. Ngo to? ooi tun? g yeuk fai che? in sai kom? iu?.

Well, you will not have long to suffer. Ho lok, ni? m shai sau koni noi fo'o lok. We will get to N——very soon. Ngo ti? che? ung loi yau hue——shap fa? n fai lok. Is this the right road to N——? Ni tiu? lo? hai hue pa? k pi? n ke? m hai ni——? Yes, it is. No, you are on the wrong road. Hai lok. Ni tiu lo?? m hai tsok lok. You go back one mile, then turn to the right Ni ha? ng chuen ta? u yat mai lo? in hau chuen kwo yau pin tsau hop Will you let me ride with you? Yes, you may, I have a light load. Ni ha? ng tung ngo ma? che? hue? Ho ni, ni ka? hing che? chi. Let us go and hire a horse and buggy. Ngo ti? hue ching ka? ma? che? ni. I would rather go on horseback. Very well; 'tis all the same to me. Ngo ming yufsn ke? ma? hue lok. Ho ah ngo to? yat ye? ung chi. We can hire two saddle horses just as well. Ngo ti ching leung tseak yau on ke? to? hai yat ye' ung chef. How much will he charge per day? Ki toh ngan yat yat? ni.

He says we can have them for ten dollars. Kue wa ni mooi yat shap ko? ngan tsin tsun ta'k lok. That's too much. I will not pay that. Iu kom? toh ngan ngo? m pi ta? k. How much do you want to give? Six dollars is enough. Ni se? ung pi ki toh ni. Lok ko? ngan tsin ho lok. He says he can't let us have them at that price. Kue wa? ko ko ka? tsin? m tso? ta? k. He says the roads are very bad just now. Kue WA? Kom? ha? ko tiu? lo shap fa? n sam. Then let us wait till next week. In hau? ta? ng lo tai i ko lai pai chi lok. Very well! All right. Very good ! Let us go back to our hotel. Ho-ni! Hop lo? k. Ho? lok! Fa? n hue haak ue? ni. No, let us take a walk first Which way shall we go? ?M ho, ha'ng ha' tim chi lok. Hue pin chue? ni? Let us go down that way. Wait a moment; I'm not ready yet. Lo? k ko? chue a? h. Ta? ng yat tsan ngo mi tak pi?. Hurry up—I can't wait any more. Make haste—'tis getting late! Fai tik lok. Ngo? m tang tak tim lok. Se? ung tik lok. hi lok.

Where do you come from? Where have you been this long time? Ni yau pin? chue loi?? Mai ni hue kom? noi? hue pin chue?? I have been working at the Mission. Could you not come to town every night? Ngo hue Mi shun ta? kung loi?. Ni? man? ma? n? m mai fan??. No sir; I could not; it is too far. ?M ta? k. Ngo? m tak ke? tai uen? ah. How far is it from here to your place? Yau ni chue? hue ni chue? yau ki lien ni? I think it is about three miles. Do you like living at the Mission? Ngo tai to? yau sa? m mai lo?. Ni chong i tsoi Mi shun chue?. Yes, I like it very well for the present. Hai, ngo kum ha? kin to? ki ho kom. Are you working for an American? Ni tsoi fa? ki? yan chue ta? kung?? Yes sir; a gentleman who treats me very well. Hai; ko sz tau toi tak ngo shap fa'n ho Will you stay here this evening? Kom ma? n ni chong tsoi ni chue?? No sir; I can not; I must return at ten o'clock. ?M hai. Ngo? m tak ngo si pit shap tim chong fa'n hue

Why did you not come last night? Why do you not come to school? Tso mat ni vtok moan? m? loi? Wai ho ni? m loi tuk sz? Why do you not come every day? Wai ho ni? m yat yat loi? Are you busy all the time? Hai ni ski shi to? m tak? han? What book do you study now? Ni in ha? tuk mat ye? sz? Where did you learn to read? Ni tsoi pin chu hak ooi t uk ke?? Who taught you? How many months have you attended school? Sui yan kaun ni ke?? Ni tuk liu? ki toh ko uet sz. I make very little progress in Chinese. Ngo to? m toh hak tak? ki toh tung wa. I have not much time to study. How did you enjoy yourself? Ngo mo mat shihau hak chaap. Ni shap fan fai lok ha?? I have an engagement Ngo yau tik sz kohn. Do you wish to come to school? Is your father living in this city? Ni chong i loi tuksz? Ni ko foo tsan tsoi poon fau chue??

Have you any brothers? What is your business? Ni yau hing tai yau mo? Ni tso? mai ye? shang i? I want to see you to-morrow at ten o'clock. Ngo iu ming yat shap tim chong kin ha? ni. How much do you get a month? Ni yat ko uet yau ki toh ngan yan kung? We need a fire to-night Ngo ti tum maan iu? fat cheuk koh foh lo. Is the room warm enough? Ni ko fong nune? m ni? The streets are very muddy. Ko tik kai toh shap fan sam nai paan. Will you take a lesson this morning? Ni m chiù tuk ni sau sz? m? Do you understand your lesson? Ni shik tak kai ni ko sau sz'm tsang? Do you speak English often in your store? Nishi shi tsoi po yau kong fan wa? yau mo?? Every body say the same thing. At what time does your teacher come? Yan yan to hai kom? wa?. Ni ko

sin shang ki shi loi?.

You do not know your lesson. Do you make much progress? Ni? m hiu tak? tuk ni sau sz. Ni hak tak ho toh? No, I do not, my memory is not good. Ngo too'm kin kung ke. Ngo? m ho ki sing. My pronunciation is good, but not my memory. Ngo how kim ki ho; wai hai mo ki sing. I make some progress in writing. No, I think I do not make any progress. Nao se? tsze? kin tik kong. Ngo tai ngo toh? m kin mat kong. I study as much as I can. Ngo tuk tak kom? toh tuk kom? toh. I am more idle than studious. Why do you come so soon? Ngo laan toh kwo tuk sz. Mat ni kom? tso? loi? I told you to come at one o'clock. Ngo wa kwo ni chi yat tim chong loi loh. Are you making money? Ni yau tsin chan? mo? Where did you learn the language? Ni tsoi pin chue hak wa? ke?? At home. In China. In this city. Tsoi uk ki. Tsoi tung san. Tsoi m ko fau.

How long did you study it? Nihok yau ki noiah? I have studied, altogether, three years. Ngo chung kung hak liu sam? nin. Only three years? Sam? nin chong?? Not more than three years. Pat kwo sam nin hoi. I commenced to study it in 1860. Ngo yai tsin pat pak lok shap? nin hi sa? u hok I have studied a few months' at a time. Ngo ko shi hok tak? ki ko uet. You have made good progress. Ni chu ho to toh kung lok. Do you think so? Ni kin hai? Certainly; you speak as well as I do. Kok sat hai; ni kung tak' NGO yat yeung lok.

What is that? Be still. Speak louder. Ni tik? hai? mat ye?? Male tsut sing?. Tai sing? kung. Stand up. Sit still. Come here. I am busy. Ki hi san?. Ching ching tso' lok. Loi ni chue. Ngo yau sz. Where are you going? I can not tell you, Ni hue pin chue? Ngo? m wa? tak? kwo ni chi?. What for? Who are you? I am sick. Wai mat sz? Ni hai mat shui? Ngo yau peng?. I don't know you. Are you well? Ngo? m sik tak? ni Ni ho a?? He has made his fortune. Don't say so. Kue fa? t liu? tai tsoi.?M ho kom? wa?. Wait a little. What news? Are you sure? Tang yat shi kan? Yau mat sun min? Ni chi tak Isan mo?? The mail steamer has arrived. Where is he? Sz sun foh suen toh liu?. Kue tsoi pin chue? I am not quite sure. I don't know. Ngo? m hai shap fa? n tsan'. Ngo? m chi. He has gone to Canton. When is he coming back? Who says so? Kue hue liu Kwong tsau sing?. Kue kishifan loi? Mat shui wa??

Get out of the way. Don't speak with me. I don't care. Go and ask him. Hang hoi la?. Mok tung ngo kung. Ngo? m li?. Ni hue man? kue. He won't listen to me. I can not help it Kue? m teng? ngo kung. Ngo to mo noi hoh. Send for him. He will not come. Sai yan kiu kue loi. Kue? m ha? ng loi?. He must come. I want this. Kue pit iu loi. Ngo iu ni tik?. You can not take it. What do you want? Ni? m nim tak?. Ni iu mai ye?? Who gives you permission? Help me. Mat shui pi chu ni? Pong? tso ngo. I want you to go with me. Never mind. Ngo iu ni tung ngo hue.?M sai. Open the door. Shut the window. Bring a chair. Hoi moon?. Shan cheung?. Ta? m cheung yi loi. Bring a light Bring a cigar. What is your name? Tim? foh loi. Nim hau in loi. Ni kiu mat ming?? Where do you belong? How old are you? Ni hai? pin chue yan? Ni ki toh soi?

Who sends you here? That is right. Mat shui kiuf niloi? Hop lok. It is not so. Bring it here. He struck me. ?M hai kom?. Nun loi ni chue. Kue tai ngo. Don't be afraid. What shall I do? Get up quick. Put on your jacket ?M pa?. Tim yeung ho ni? Fqi tik hi san?. Cheuk fan? sam?. Go just now. Do it now. He is dead. Ni ha? hue. Ni ha? tso. Kue sz liu. When will he come? When can you do it? Kue ki shi tsau loi? Ni kishtso tak?? I am hungry. Go and buy some cakes. Ngo to? hoh. Hue mai tik peng? loi?. Are you ready? I am sleepy. Ni chai pi? m tsang? Ngo ngan fan?. I have lost a dollar. Go and find it. Ngo? m kin liu yat ko ngan tsin. Hue cham? cheuk kue. I don't know where it is. Can be read? Ngo? m chi tsoi pin chue. Kue sib tsze mo? Come to-morrow. I will give you an answer. Ni ming yat loi. Ngo pi sing? yi ni.

How do you know? I have seen it. What does he say? I am deaf. Ni tim tak' chi Ngo kin kwo. Kue wa? mat ye?? Ngo yi lung. Wash your hands. Don't be lazy. Give it to me. Let me see. Sai shau.?M ho lan?. Pi kwo ngo. Pi ngo hon. Where shall I put it? Don't spill it Ngo fong pin chue ho?? Mok lau tsui?. This is hard work. I can't understand. Ni tik hai? san? foo kung foo?. Ngo? m hiu tak?. Why don't you come sooner? I will go this evening. Ni tso mat? m tso tik? loi? Ngo kom man? sau hue. I have cut my finger. Go and call the doctor. Ngo kut tsan shau tsi. Hue kiu i shang loi. I think so too. I suppose so. Ngo too hai kom? seung?. Ngo koo hai kom.? Mind your own business. I don't believe it Ni ta? li ni chi ki? shi. Ngo? m sun. You will know very soon. What are you laughing at? Ni chi ha tsau chi?. Ni siu mat ye? It is not yet finished. Do it again. Where are you employed? Mi tso tak? he?. Tsoi tso kwoh. Ni tsoi pin chue ta? kung?.

You ought not to do so. It is very hot to-day. I have forgotten it. Ni? m koi koym? yung tso. Kom yat shap fan? yi? t. Ngo? m ki tak?. When does he sail? I have taken physic. Kue kishi hang shuen?? Ngo shik liu yuk. Do you smoke? He did it purposely. Ni shik in mo?? Kue yau i tso? ke?. Who is wrong? Pick this up. We move to-morrow. Mat shui tso?? Chap fan? ni tik ye?. Ngo tik ming yat poon uk. Don't break these things. What time is it now? Mok ta? lan? ni tik? ye?. Ni ha? ki to tim chong? Who made this? It is very well made. Ni tik hai mat shui tso? ke?? Tso? tak? shap fan? ho. I did not say so. He comes too late. Ngo mi yau kom? wa?. Kue to tak che?. He has just gone. That is not true. Kue tsau hue liu. Ni tik suet wa?? m hai tsan? ke?. Did you calf him? It is true. Every body knows it. Ni kiu kue lok? Hai tsan? ke?. Yan yan to? chi. He has gone on board He has gone on shore. He is an honest man Kue hoi liu? shuen. Kue mai liu kai?. Kue hai lo shat yan.

What is this made of? Smell this flower. Ni tik? hai mat ye? tso ke?? Man ha? ni ik fa?. Do you speak

English? Do not let it get wet. What makes him think so? Ni sek kung fan? wa? mo?? Mok pi kue tsin'g shap. Kue tso mat kom seung? There is no such thing. Do not touch it. Chung mo tse? sz. Mok mo?. The clock has stopped. Where did you buy it? Ni ko shi san? chung? m hang. Ni tsoi pin chue mai ke?? I forgot to wind up the clock. This watch keeps good time. Ngo mong ki seung chung nin. Ni ko piu hang tak? ho chun. There is no doubt. This is very useful. ?M shui sz yi. Ni tik shap fan? yau yung. The more the better. That is the custom. Yuet toh yuet ho. Ni tik? hai kwai kue ke?. Any body can do it. Can you swim? Yan yan to? tso iak?. Ni hui yau shui mo?? He is drowned. Will this do? Kue chum sz. Kom yeung tso? iak? mo?? Fill it up. It must be so. Fong moon kue. Pit hai? kom.

It can't be go. It must be true. Chung? m hai kom.? Si pit tsan? ke?. It can't be true. Burn it. Pit? m tak? tsan?. Shiu liu kue. Is that yours? Don't come again. Ni lik hai? ni ke? mo?? M ho tsoi loi. —S- f, I have a pain in my foot Stay here till I come back. Ngo keuk tung. Tsoi ni chue tanf ngo fan' loi. How long have you been here? What more do you want? Ni tsoi ni chue ki kau? Ni wan? iu mat ye?? I will come back in a month. I want it done well. Ngo hue yat ko yuet tsau fan?. Ngo iu tso ho tiki. What is this good for? How much do you want,? Ni tiki yau mat yung chue? Ni iu ki toh? I want some of each kind. Have you done with this? Ngo mooi yeung iu tik?. Ni yung yuen mi? This room is too small. Lend me one dollar. Ni kan fong tai chak. Tse? yai ko ngan tsin pi ngo. There is nothing here. This is nothing to you. Mo ye? tsoi ni chue. Ni tik sz yu ni mo kon.

You have made it too wide. How many children have you? Ni tso? tak? foot kioo tau. Ni yau ki toh tsz nue? It is very strange. What shall I do? Chan hai chut ke?. Tim? yeung ho ni? Where does he live? I want to bathe. Kue tsoi pin chue chue?? Ngo iu sai san?. He cares for nobody. He is fit for nothing. Kue mat shui too? m pa?. Kue chung mo chung yung. Why do you abuse him? Did you allow him to go? Wai ho ni ma? kue? Ni chun kue hue mo? I can't bear any more. I beg your pardon. Ngo pat nang tsoi yung yan? Ngo tak? tsooi ni. When do you begin? Bring me your accounts. Ni his hi hoi shau? Nim ni tiu sho? toi. I want to build a house. That belongs to me. Ngo iu tso yat km? uk. Ni txkf hai ngo ke?. The wind blows to-day. He is busy. Kom yat ho? tai fong?. Kue yau sz. Have you any busiiness to do? Go and buy some fruit Call him back. Ni yau sz tso? mo?? Hue mai tik kwo tsz. Kiu kue hooi loi.

I can not go with you. Be careful. Carry it up stairs. Ngo? m tang ni hue tak. Shiu sum. Tam? sheung lau hue. It is very well carved. Ni tik? tiu tak? shum ho. He is very civil. Clean the table. Kue chan ho lai yi. Moot kon tsing' ni cheung toi. You are very clever. Collect rents. Ni chan teung ming. Shau tso'. He is compelled to resign. How shall I compensate you? Kue sai pik ko tooi?. Ngo tim yeung chau tap? ni ho?? He complains to me. Give him my compliments. Kue loi ngo shue so uen?. Toi ngo man? hau kue. I come to congratulate you. I beg you to consider again. Ngo tak? loi ho? hi?. Ngo tsing? ni tsoi seung kwoh?. You ought to be contented. Give us a call when convenient. Ni ying tong chi chuk?. Yeuk hai tak han? tsing kwo loi. Copy this letter. Do you know how to count? Chau kwo ni fung shue. Ni shik sz mo. I see no danger. It is all delivered. Ngo kin? mo ngai im. Yat chung foo kau tsing tso.

You may depend upon me. He deserves a reward. Ni ho? i lai ngo. Ying koi ta? sheung kue. What is the difference? It is my duty. Yau ho fan pit? Hai ngo poon? fan tik sz. You must excuse me. I expect him to-day. Ni pit iu kin leung ngo. Ngo mong kue kom yat to?. Please explain to him. He has failed in business. Ching ni kai ming? kue chi. Kue shang i? to? liu poon. You do me a favor. You must find. him. Ni pi ko yan tsing kwoh ngo. Ni mo sue cham? cheuk kue. Give him some thing to eat. Help yourself. I hope he will come. Pi tik ye? kue shik. Pat yung kue lai. Ngo mong kue loi. Did you hurt yourself? Very good indeed. Ni yau seung cheuk mo?? Kwo? in ho?. Did you understand what he said? Ni chi to? kue wa? mat ye?? m ni? No, I did not; he was too far from me. Ngo? m chi kue li tak? huen? a? h. He said that you are very clever : He is a flatterer : Kue wa' ni shap fa? n ling li: Kue hai poo cheung yan ke? yan:

Not at all : I know him well. ?M hai: ngo chi? to? tau? kue lok. I have not known him long enough. I have never spoken to him. Ngo se? ung sik kue mo noi. Ngo chu? ng mi tsang tu'ng kue kung kwoh?. Shall I introduce you to him? Che? ung loi ngo chi yan ni tun? g kue se? ung hue?? Yes, I would like to make his acquaintance. Hai che? ung loi ngo chong i? lung kue seung hue. When will you leave this city, sir? Ni ki shi li ni yat ko fau ni sin shang? I am going away next week. Ngo tai yi ko lai? pai? hai? hue loh. I shall leave to-morrow morning. Ngo cheung loi ming chiu tso li hue lok. How long will you be absent? I will be absent two years. Ni tsoi ko chue ki not ni? Ngo tsoi ko chue leung nin. Will you return to this city? Ni cheung loi chung? fa? n loi ni ko fau? m ni? Yes, I will; and bring out my family. Hai. Ngo che? ung loi tai mai kai kuen loi tim.

Do you think it will rain to-day? Ni koo ko'm yat yau hue lok yau mo ni? Yes sir, I believe it will. This is a very cold season. Hai. Ngo lai cheung loi to? yau. Ni yat sz? hai shap fa? n lanq. It looks like rain, does it not? Tai ho chue lok hus kom? yau mo? ni? Yes, I think it will rain before night Ngo tai kom? ma? n ye hau cheung loi to? yau hue lok If it rains to-night I can't go out Tong' yeuk kom ma? n lokhuengo? m nang? chut hue. Will you give this to Ah Chew? Ni cheung loi pi ni tik kwo? Ah Chew? When you go home this afternoon? I will with pleasure. Ni? ng hau hue kwai ko? shi. Ngo si pit ho ni. Tell him that I thank him very much. Wa? kwo

kue chi ngo shap fun toh chef kue lok. I think he is not at home. Ngo tai kue? m tso? ka ha.? He went out this morning at ten o'clock. Kue hom chiu tso? shap tim chung hue liu lok.

He said he would not return to-day. Kue wa? kue kom? yat? m ooi loi lok. Who acts as interpreter when he is gone? Kue chut hue pin yat ko? tso? chuen wa? ni? One of the partners can speak English. Yau ya? t ko foh poon? ooi kung hung mo? wa? ke?. I am the interpreter some times. Ngo yau shi toh? ehuen ha? wa?. Have you many American customers? Ni yau ho toh fa? ki hak loi ma? i foh? ah No sir, we have not many. ?M hai. Ngo ti? mo? ki toh. Is not your business increasing much? Ni ti shan'g i? ho? ho? toh ah? Then come as soon as you can. Will you wait for me? Kom ni ho tso? tik loi lok. Ni tang? ha? ngo lok? I will return in ten minutes. Very well : Good bye : Good day : Ngo shap ko mi ni tsau ooi loi lok. Ho lok : tsing ha? : chi lok : Call again : I will : Thank you. Tsoi loi tsau lok : ho lok : ngo si pit.

At last he has gone. I am glad of it. Tsoi hau? kue hue? liu. Ngo shap fa'n foon hi.? He is very entertaining. I don't think so. Kue shap fa? n ho? oon? toi?. Ngo tai? m hai. I thought he was your friend : Ngo koo kue hai ni pong yau?: He was once, but he is not now. Kue yau chue? hai. Wai hai kom shi? m hai lok. Do you remember that man who came here the other day? Ni ki tak ko ko yan? m ni kue ko yat loi ni chue? Yes sir, I remember him very well. Hai. Ngo ki tak kue tsa? n tsa? n lok. I saw him to-day on the street, Ngo kom yat tsoi kai? kin kue?, And he told me he wanted to return to this city again. Kap kue wa? kwo ngo chi? kue iu? tsoi fa? n loi ni ko fau. Why does he wish to come back? Wai ho? kue yau se? ung fa? n loi ni? I thought he would never return. Ngo koo kue chun? g mo? fa? n loi lok.

So I thought; but he does not like the country. Ngo kom? koo; wai hai kue? m chung i tsoi sa? n lue?. How long has he been gone? Kue hue liu yau kinei lok? That is no concern of his. Ngo mo? mat han. sum tung kue kung. You are very diligent and attentive. Ni tsan. ching? kang lik kaap han sum lok. As you wish so may you obtain. Utsze? ni kom seung ni shat tso? tak ke?. What your heart desires may your hand obtain. Ni ko sum? tsau yuk ni tsau ta? k ke? lok. There is no sunshine. Ko chue mo? yat tau chiu ke?. If you do not believe it is no matter. Tong ye? uk ni? m shun? ni lo? mo? seung ko? n kd. You have a pleasant countenance. The currency is not good. Ni chin ho? hi shik? lok. Ko lik choi hi?? m ho?. Get up a little earlier every day. Have you a wife and family? Chiu chiu hi tso? lik san. Ni yau lo? poh yau ka? li mi ni

Do not-walk disorderly. To-morrow I shall have business. Mo ha? ng tak kom? fung chur. Ming yat ngo yau tik sz kon. Now it is very troublesome. Kom shi chan tsing? fai fan? lok. What government officer is this? Ko ko hai mat wong tai ke? koon ni? He said so day before yesterday. Every where it is the same. Kue chin? yat kom? wa?. Kuk chue? kai? tung yat tseu? ng. What shop has he opened? Much sitting produces illness. Kue hoi mat ye? poo tau ni? Chi? toh shang pai peng?. Speak so that all can understand. Ko kue? kom kung ko ko to? hui? tak lok. He speaks the common dialect. Kue kung ko tik to? wa?? m ho ke?. He is really talented. By constantly hearing you will understand, Ku tsan ho tsoi? ching lok. Cheung shi teng? kuoan to? hui tak Don't ask so many questions. What! read so many books? Mok ko? man kom? toh lok. Mat ye? wa? ! tuk kom? toh po sz lok. You walk very slowly. I bought it myself. Ni hang tak horn man? kef. Ngo tsz? ki? mai ke?.

What is the number of the house! Ni kan? fong tai? ki toh ho? ni? There is a man below. Why do you behave so? Ko? chut yau ko? yan tsoi tax ha. Wai ho ni kom? foom loi ni? He did not conceal any thing. Kue mi yau sau? mai to? kuk ye? ung ye?. Why are you here? Who sent it to me? Wai ho ni tsoi ni chue li ni? Mat shui ki kwo ngo ke?? I can not wait for you. How long has he been dead? Ngo? m tang? tak ni lok? Kue sz yau ki noilok. When shall you go home? In what street do you reside? Ni ki shi hue kwai? Ni tsoi mat yd kai chue? I have friends to dine with me to-day. Ngo kam yat yau ko pong yau? tung? mai ngo shik? fan. How many men live here? What is there worth seeing? Yau ki toh yan chue? ni chue ni? Ko chue tai mat ye? ni? Are you going now or not? A great many man are wounded. Ni kom ha? hue? m hue ni? Sheung liu ho toh yan. I heard some person say so. Have you an answer or not? Ngo man yau tik yan kom? wa?. Ni yau ooi yum yau mo??

He is more skilful than you. Language should be pure and correct. Kue poon sz? che? kwok' mi Kung wa? iu ching cho? tsing?. Here there are a great many. Ni chue ko chue to? ho toh. He failed for a very large sum. At that time it was one o'clock. Kue sha't liu yat tiu tai sho?. Tsoi yat tim? chung ko shi. I arrived before you. It does not burn readily. Ngo to? sin kwoh? ni.?Mhai shap fun ho foh? Return as quick as possible. Yau kom? fai tak kom? fai fu? n loi lok. How do you explain this character? Ni tim kaai? ni ko tsz? ni? A great many men escorted him. Yau ho toh yan tung kue hue. I will introduce you to him. I am greatly indebted to you. Ngo kue tsin ni hue kue chue hoh. Ngo tsan tsan im fo? ni lok. You speak the dialect of this place. Ni kung ni chue to? taam. A great many don't understand the dialect. Ho toh? m hui ta'k kung ni chue to? wa? ke?.

Good morning sir. How do you do sir? Very well, thank you sir. Tso san sin shang. Ni shap fa? n ho ah?? Shap fa? n ho yau sum?. This is my name. I am tax collector. Ni ko hai ngo ming?. Ngo hai sau shui koon. I want you to give me some information. Ngo seung kiu ni tung? chi ngo. Very well; what do you wish to know? So? ni; ni se? ung chi tik mat ye? ni? How much do you make a year? Ni yat nin chan tak? ki toh ngan ni? I make about \$1000 a year. Ngo tik yat nin chan tak? yat tsin ngan. No more? In that all? That's not much. Mo? lok? Hai kom toh lok. Kom? to? m hai ki toh che?. \$1000 a year seems a small sum for this store. Yat tsin ngan

ni kan po ho chue siu tik lok. But it is true; I do not make any more. Hai chan ke? lok; ngo hai chan? kom? toh che?. I believe what you say. I know you tell the truth. Kom? ngo shun ni suet wa? lok. Ngo tai ni to fcutig chan ke?

Have you paid taxes last year? Ni kau? nin naap ki toh shui ni? We did not; we were not yet in business. Ngo ti kau? nin mo naap; ko si? m tsang hoi cheung tso? shang How long have you been in business? Ni tso? ki kau shang i? lok? It is only about ten months since we started, Tsin shap ko uet ngo ti chi hi? sau tso? che?. You sell at wholesale and retail? Ni tse? seung tau hue kaap san chak tim ah?? We do very little in the retail business. Ngo ti san mai ho siu che?. Have you lost money last year? Ni yau mat Jcuet ngan yau mo? ah? We have lost a little from our city customers. Ngo ti pi poon fau hak tat hue she? ngan. The country customers pay more promptly. San lue ngan hau in? tik. Do you do much business on credit ! Ni yau ho toh cheutig hau ah??

We have to trust all our city customers. Ngo ti poon fau haak yat chung la hai se? ke? lok. What is the value of the stock on hand now? In? shi yau ki to ngan foh chum ni? It is worth about ten thousand dollars. Have you more than one store? Yuk? chuen yai moan nganfoh lok. Ni tok yau yai kan po che?? We keep three; two in this city and one in the country. Ngo ti hoi sam kan? poon fau cheuk leung kan san? lue yat kan. Do you import goods direct from China? Nt ti tsoi tung san? pan foh loi ah? No sir; we buy nearly all our goods at auction. ?M hai ngo ti yai chung foh to hai tsoi ye? loan mai ke?. Why don't you import? Wai hai ni yau in tsoi tung san? paan ni? Because the duty is too high now. How much license do you pay? Yan wai sui heung chung. Ni naap ki tohngan lai san chi ni? We pay \$15.00 per quarter. Have you a license? Let me see it. Mooi quai naap ngan shop ng uen. Ni yau naap hi san chi? Pi ngo tai ah, I can not find it; but it must be in this box. Ngo? m chaam tak kin; si pit tsoi ni ko seung chue lok.

Do you remember having put it in there? Ni ki tak ko chue lok? I am sure I placed it in this box. Ngo tsan tsing ki tak ngo fong ni ko seung chue. Oh! here it is! Now I have it! Ah ! hai chue lok I Ngo kin lok! You live here? Is this your store? Ni tsoi ni chue chue?? Ni kan hai nipo? Are you the owner? Are you the proprietor? Ni hai sz tau?? Ni hai koon li yan? I am the owner. The proprietor is not at home. Ngo hai sz tau?. Koon li yan chut liu kau I have no partners. I keep this store alone. Ngo mo foh poon. Ngo chi ki tso? ni kan po che?. Where are those cigars manufactured? Ni tik in tsoi pin chue tso? ke? ni? They are manufactured on Front street. Ni tik hai tsoi Fat lun kai tso? ke?. Are they genuine Havanas? Hai tsing ah won na? lok mi?

No sir; they are only a pretty good imitation. ?M hai; pat kwoh chung tak? ki ho ke? che?. What kind of tobacco do you use? Ni yung mat ye? in? yip ni? We use imported tobacco exclusively. Ngo ti wong si tung chi ki paan inke?. How many men do you employ? Ni tsing ki toh ko yan ah? I am going to the custom-house to pay duty. Ngo kum hue sui koon kau sui. I come from the tax collector's office; paid taxes. Ngo hue sau sui koon chue; kau sui loi. I went yesterday to the internal revenue office. Ngo tsok yat hue sau? heung kuk loi. Do you wish to give security immediately? Ni seung hue wan taam po yan? Yes, if you will accept these two men as bondsmen. Tung yeuk? ni hang hoi ni? leung ko po ka?. He will not accept them if they are not responsible. Tung yeuk kue? m hai wan? kue tsau? m hang ke? lok.?

HOUSE FURNITURE. Barrel. Basket. Market basket. Bathing tub. Ka? kue sup mat. Pi pa? tung. Hong. Soong la? m. Sai sun foon. Bellows. Bench. Book-case. Book-stand. Box. Fong se? fung. Tiu teng?. Sue kwai. Sue ka?. Seong. Letter box. Broom. Brush. Clothes brush. Sun seung. So? kon. Tsat. Yi fuk tsat. Bucket Bird cage. Oil can. Candlestick. Tiu tong. Cheuk long. Tau ping. Lap chuk toi. Cards. Carpet Castor. Case. Chair. Che? pai. Te cheen. Ng mi ka?. Ka?. i?. Easy chair. Camp chair. Arm chair. Chandelier. Hok sz i?. Ma? chap. Yau sau i?. Ye? ung chi teng Iron chest. Tea chest. Chop stick. Chopper. Churn. Tit ka? p ma? n. Cha? seung. Fy che?. Choi io. Ngau yau chung. Clearer. Clock. Coffee mill. Cork. Cork-screw. Chai to?. Si sun chung. Ka? fe mo?. Tsau chat. Tsau tsuen. Couch. Cover. Cupboard. Cradle. Curtain. Kau che? chong. Koi. Oon tip kwai. Eu la'm. Lim. Cushion. Decanter. Writing desk. Yi tin. Pat po li tsau tsun. Se? tsze? seung.

Dish-cloth. Dish-cover. Duster. Fender. Tsin poo. Tip koi. Mo? so?. Foh'loo la? n. Foot-stool. Flower-pot. Frying-pan. Grate. Keuk tap tang. Fa? poon. Tit wo?. Foh? loo. Gridiron. Kegs. Kettle. Keys. Kindlings. Tit pa?. Pi pa? tung chai. Cha? po?. So? si. Chai fa?. Jar. Jug. Ladder. Ladle. Lamp. A? ng. Ching. Tai. Hok. Ting?. Lamp-stand. Lamp-chimney. Lamp-shade. Ting toi. Ting tu? ng. Ting tsau. Lamp-wick. Lantern. Lock. Mats, or matting. Ting? sum. Ting long. So?. Tse? k. Mill. Mop. Mortar. Napkin. Padlock. Mo?. Poo mak. Chung horn. Cha? poo. Hop lo? so?. Pail. Water-cask. Pan. Pepper-box. Pestle. Shui tau. Shui tung. Wo'k. Hoo tsui tsun. Chung chue Piano. Picture. Picture-frame. Pipe. Pipe-stem. Pat yam kom. Wa?. Wa? ka?. Tin tung. Tin tau. Pitcher. Portfolio. Rug. Safe. Scissors. Tiu kong. Sz ka'p. Lo hau chin. Fung ting. Kau tsin

Screen. Folding-screen. Server. Shears. Shelf. Ping fung. Wai ping. Tok poon. Tai kau chin. Kwai ka Shovel. Spade. Skimmer. Sieve. Snuffer Cha? n. Tsan. Tit lau hok. Sai. Chuk tsin Sofa. Sideboard. Stool. Table. Dining-table. Sui yi. Tiu toi. Tau tso?. Toi. Tai chahn toi. Round-table. Square-table. Oblong-table. Card-table. Kuen toi. Pat sin' toi. Lok sin toi. Che? pai toi. Table-cloth. Tea-tray. Tea-canister. Telescope. Toi poo. Cha? poon. Cha? ip chun. Tsin li kin. Tongs. Trap. Trunk. Tub. Flower-vase. Whetstone. Tit kim. Snueka? p. Yi lung. Poon. Fa? ping?. Mo? to? seak. CROCKERY—PORCELAIN. EART HEN-WARE. Tsi hi. Nga? hi.

Bowl. Soup-bowl. Cup. Butter-cup. Custard-cup. Oon. Tong oon. Pooi. Ngau yau pooi. Kut si pooi. Coffee-pot. Dish. Gravy-dish. Silver-plate. Ka? fe ho. Tip. Chup chong. Ngan tip. Large plate. Small plate. Egg-cup. Platter. Tai tip. Tip tsai.? Ta? n pooi. Kam tau.

Tea-cup. Tea-pot. Saucer. Soup-tureen. Wine-cup. Cha' pooi. Cha' hoo.. Cha? tip. Tung tau. Tsau pooi. GLASS-WARE. Bottle. Champagne-glass. Po li hi. Po? li tsun. Safin pin pooi. Claret-glass. Tumbler. Wine-glass. Hung tsau pooi. Shui pooi. Tsau pooi. CUTLERY. Fork. Carving-fork. Table-fork. To? cha? hi. Cha?. Fan cha?. Tai chan cha?. Knife. Carving-knife. Table-knife. Dessert-knife. To?. Fan to?. Tai chan to?. Kwo? to?. Butter-knife. Fish-knife. Spoon. Ngau yau to?. U to?. Kong! Gravy-spoon. Table-spoon. Sugar-spoon. Tai kang! Tai chan hang! Tong kong.' Tea-spoon. Soup-ladle. Cruet-stand. Coffee-strainer. Cha' kang'. Tonq hok. Ng mi ka'. Ka? fe? lau. DRESS. Apron. Bathing dress. Bonnet. Bandbox. I fuk. Waikwan. Hai san? sam?. Nut yan mo?. Mo? hop. Band. Head-band. Waist-band. boots. Leather boots. Cheung tai'. Pau tau. Foo? lau tai. Hue. Pi hue.

Satin boots. Water boots. Breeches. Braces. Buckles. Tuen hue. Shui hue. Ngau tau foo. Foo tai. Tai kau. Button. Button-hole. Canopy. Cap. Clasps. Nau. Nau moon. Lo? shan. Mo? tsai. Tai kau. Cloak. Clogs. Coat. Collar. Clothes—Clothing. Tai lau. Muk li. Tai sam?. Fong ling. i fuk. Corset. Cravat. Crown. Cuff. Drawers. Moonkong. King tai. Mitt. Tsau hau. Cheung foo. Flannel drawers. Cotton drawers. Dresses. Fan. Fa lan? yan foo. Min poo foo. i sheung. Shin. Feather fan. Ivory fan. Leaf fan. Paper fan. Fan case. Mo? shin?. Nga shin. Quai shin? Chi shin?. Shin? cha. Fan box. Fob. Fur jacket. Fur long gown. Gaiters. Shin? hop. Piu? toi. Pi nap. Pi cheung po?. Keuk mang?. Garter. Girdle. Leather girdle. Gloves. Handkerchief. Moat tai? Tai?. Pita?. Shau? lup. Shau? kan. Grass cloth handkerchief. Silk hankkerchief. Hat. Ha? po kan. Si kan?. Mo?. Felt hat. Summer hat. Straw hat Winter hat Jacket. Chin? mo?. Leung mo?. Tso? mo?. Nuen mo?. Saam?.

Knee pads. Lappet. Leggings. Neck-cloth, or neckerchief. Pau? sat. Saam? kan. Hoo. Keng? kan. Pantaloons. Petticoat. Pocket. Cue strings. Robe. Foo. Kwun. Toi?. Pin sin?. Po. Ribbons, or tape. Sandals. Cord sandals. Crape sash. Fai? tsai.? Chin li ma?. Tso? hai. Chau sa? tai. Shawl. Embroidered shawl. Shirt Shoes. Wooden shoes. Taap pok? kan. Sau fa? taap pok? kan. Hon sam'. Hai. Muk hai. Lady's shoes. Shoe strings. Socks. Woolen stockings. Silk stockings. Nut yan hai. Hai tai?. Mat tau. Chin mat?. Si mat?. Stomacher. Surprise. Suspenders. Tassel. Cotton trowsers. Nutn too. Kof sa?. Shap tsz tsai. Mo? sou Min foo. Silk trowsers. Turban. Veils. Vest, or waistcoat Purse. Chau foo. Tau pa?. Cheung min sa?. Pooi sum. Ho pau. One pair of shoes. One pair of stockings. Sleeping gown. Yat tooi hai. Yat tooi mat?. Shui po'. One suit of clothes. One pair of trowsers. Yat to i'fuk. Yat tiu foo. BEDROOM. Bed. Bedding. Bed-cover. Bed-curtain. Shui fong, Chong. Chong poo. Pi min. Mun cheung.

Mattress. Sheet. Coverlet. Bolster. Pillow. Yuk tsai. Pi? taan. Fa' pi min. Cheung chum' tau. Chum' tau. Pillow-case. Blanket. Clothes-basket. Cradle. Chum' tau toi. Chin. '? li fuk lop. Ngo chong. Curtain. Musquito whip. Cotton quilt Mun cheung? me. Mun fat. Min tooi. DRESSING-ROOM. Armlets. Anklets. Court beads. So chung lau. Heung pau. Keuk aJd Chiu chue. Aromatic beads. Boot-jack. Bracelets, or bangles. Silver bangles. Heung chue. Tuet hue pan. Sau ak?. Ngan sau ak?. Gold bangles. Jade bangles. Shaving-brush. Tooth-brush. Cum sau ak?. Yuk sau ak?. Soo tsat?. Nga? tsat. Hair-brush. Cane. Card-box. Casket Chain. Fat? tsat? Pin kon. Tip hop. Sau sik seung. Lin. Silver chain. Gold chain. Watch chain. Comb. Ngan lin. Cum lin. Piu lin. Soh. Ivory comb. Tortoise shell comb. Wooden comb. Cosmetic. Nga' soh. Toi moot soh. Muk soh. Shui fan. Dressing-table. Dressing-case. Ear-rings. Silver earrings. So lau toi. Keng' chong. Yi wan?. Ngan yi wan?.

Gold ear-ring. Finger-ring. Silver ring. Gold ring. Hair pin. Cum yi wan. Kai chi. Ngan kai chi. Cum kai chi. Chai. Silver hair pin. Looking-glass. Mirror. Necklace. Needle. Ngan chai. Chiu min? keng?. Sau keng?. Keng? lin. Chum. Parasol. Perfumery. Pomatum. Pin. Breast-pin. Yeug che? tsai. Htong mai. Heong yau. Tai tau chum. Sum hau chum. Pin-case. Pin-box. Pin-cushion. Razor. Razor-strop. Chum tung. Chum seong. Chum chin. Tai? to. Hot to pi. Oil of roses. Roouge. Scissors. Shaving-case. Perfumed soap. Mooi quai yau. In chi. Kau chin. Tai? soo seung. Heong kan. Sponge. Talisman. Thimble. Thread. Cotton thread. Shui po. Kaam tau foo. Chum ting. Sin. Ma sin. Silk thread. Tooth-pick. Tooth powder. Tooth powder box. Si sin. Nga' tsm. Nga? fooi. Nga fooi hop. Towel. Tweezer. Umbrella. Bib. Vandyke. Wash-stand. Min? kan. Nip kim. Che?. Hau shui kin. Wan kin. Min? poon ka?. QUADRUPEDS. Antelope. Ape. Ass. Bear. Boar. Tsau sau. Che? ung. Yuen. Lo. Hung. Chue kung. Wild boar. Buck. Buffalo. Bull. Calf. Ye? chue. Mau luk. Shui ngau. Ngau koo. Ngau tsau?.

Camel Cat Chamois. Colt Cow. Deer. Lok to?. Mau. Ling yeung. Ma? tsai.? Wong ngau. Luk. Musk deer. Spotted deer. She?. Kam tsin luk. Doe. Dog. Elephant. Fawn. Fox. Yau. Kau. Tse? ung. Ngui. Hue li. Gelding. Goat. Kitten. Kid. Leopard. Lion. Shin ma?. Tso yeung. Miu tsai. Yeung kai.? Pau. Sz tsai.? Horse. Mare. Marmot Mole. Monkey. Ma-. Ma? na?. To? pool shue. Tin shue. Ma? lau. Mouse. Mule. Orangontang Otter. Shik shue. LOI Sing sing. Shui cha? t. Sea otter. Ox. Pig. Porpoise. Rabbit. Hoi cha? t. Im ngau. Chue tsau Ho? tuen. To?. Rat. Water rat. Rhinoceros. Seal. Fur seal. Lo shue. Kue shue. Sai ngau. Hoi kau. Chi ma? tiu. Sheep.

Sow. Squirrel. Stag. Stallion. Min ye? ung. Chue na?. Sung shue. Mi, Mau ma?. Tapir. Tiger. Unicorn. Weasel. Wolf. Zebra. Pak pau. Lo? foo?. Ki lun. Yan shue. Chai long. Phung ngau.

Abandon Abuse Accept. Accommodate Tiu hi?. Li? ma?. Tsip skau, Tse? tso. Accompany. Accomplish. Accumulate. Acknowledge. Tung kang. Tsun kung. Tsik chue?. Ying? ha?. Acquit. Add Address Advertise. Shik fong. Ka tim. Min kung Pin chuen Allow. Announce. Annoy..Answer. Chun tso Chuen po?. Faan iu?. Taap ying?. Arrest. Ask. Assent Assign. Chuk na?. Pong mun?. Wan? hang Chiu pai. Associate. Astonish. Attend. Avoid Seung kau. King ki. Shi fung. Pi hi Bail. Bake, Bathe. Bear, Yan po Foh hung, Saf shan. Yung yan. Beat. Beckon. Beg. Beg pardon, Tsak ta?. Chiu shau?. Hat Tak tsooi. Begin. Behave. Believe Bend. Hoi shau?. Hang wai. Sun. Wat kuk. Blaze. Bleed. Blot Blow. Foh? im?. Fong huet. To oo. Chui

Blush. Boast. Boil. Bolt Hom sau. Kwa hau?. Chue. Shaan. Break. Breathe. Bribe. Bring. Ta? laan?. Chui hi?. Fooi? lo?. Nim loi. Calculate. Call. Can. Carry. Tooi suen?. Kiu. Tso? tak. Taam. Catch. Charge. Chat. Cheat. Chuk. Fun f oo?. Han tam. Kung pin?. Chew. Clap. Clean. Cohabit Tseuk. Faak shau?. Kohn tseng?. Kau hop. Collect. Come. Command. Commence. Tsue? tsap. Loi. Ling. Hoi shau?. Commit (crime.) Conclude. Condemn. Confiscate. Faan? tsoou Ting? i Ting? liu tsooi?. Chung kung, Congratulate. Consent. Consult. Contain. Hoh? hi?. Wan? chun. Chum cheuk. Chong tsoi?. Continue. Converse. Convict Copy. Pal tsit. Kau taam. Ting? tsooi. Chau se?. Correct Correspond. Count. Cry. Koh citing. Seung foo. Sho?, Tai huk.

Cure. Dance. I chi Tiu? moo?. Deceive. Delay. Hi pin?. In chi. Demolish. Deny. Tsak fai. Pat ying?. Deposit Despair. Ki chui?. Mo mong?. Die. Diet, Sze'. Kai hau?. Dine. Discharge. Shik taai? tsaan. Chi keuk. Dishonor. Dislike. Hohn hing. Pat chong i. Display. Do. Fan wa?. Tso. Draw (water,) Draw (out.) Kup shui. Che? chut. Draw (near.) Draw (a bow.) Yan kan. Wan kung. Dare. Deal, Kom?. Maai' maai?. Deliver. Demand. Foo kau?. Mun? to. Depart. Depend. Li hue?. I? laai?. Despise. Detect. Hing fut Cha? wok. Dig. Digest Kwut. Siu shik. Discover. Disguise. Cha chut. Koi tsong. Dismiss. Disobey. Tui kue. Pat tsuen. Doubt. Draw. Sze i. Laai. Draw (lots.) Draw (in.) Tsap chau. Suk. Draw (nails.) Dream. Pat ting; Faat mung.

Dress. Drink. Drive. Drown, Chuen i, Yum?. Pin ma?. Chum sze?. Dry Earn. Eat. Educate. Kohn. Chaan tak. Shik Kau? kwan. Emigrate. Engrave. Enslave. Escape. Ko yeung, Tiu hak. Wai me. Tuet to?. Estimate. Examine. Examine (goods) Excite TOC \o "1-3" \h \z Koo ka. Cha tsat Im? foh?. Ye?. Excuse me. Exercise. Explain. Expose. Kin? leung?. Hok tsaap. Kiwaai?. Pai chut, Facilitate. Fail. Faint Fall. Tsip king. Shot. Pe? kuen. Tit lok. Finish. Fire (guns.) Flatter. Float. Uen liu. Fong paau?. Fung? skung. Fau shui. Fly. Follow. Forget. Forgive. Fi. Kan tsui. She? tsooi?. Gain. Gamble Gasp. Gather. Chaan?. To? tsin. Hi kun. Shau tsap. Gaze. Get. Give. Give up. Chue ting ngan, Tak to?., Pi" Kau chut.

Go down. Go home. Go in. Go out Luk hue?. Hue? kaai. Yup hue?. Chut hue?. Go up stairs. Go down stairs. Go on board. Go ashore. Sheung? lau. Luk lau. Hoi shuen. Mai kai. Grow. Guard. Guess. Guide. Shang. Po oo?. Chai tok. Yan? to?. Handle. Hang up. Hate. Have. Nim long. Kwa hi?. Tsang oo. Yau?. Hear. Hire; Hope. Hunt Teng Koo. Mong?. Ta? lip. Imitate. Include. Increase. Inform Hau fat. Tsoi? noi? Ka tsang, Chi ooi. Insult. Intend. Investigate. Invite. Hi foo? I? yuk. Sum kau?. Tseng? Join. Joke. Judge. Jump. Hop maai. Hi wun. Shum? poon?. Tiu. Keep. Kick. Kidnap. Kill. Lau ha. Ttk. Kwai? taai?. Shaat sze?. Kiss. Kneel. Knock. Know, Chuet tsui?. Kwai? ha?. Kau. Chi

Labor. Laugh. Learn. Lease. Kung foo. Siu?. Hok. Pal Like. Listen. Live. Look. Chung i?. Tsing? teng: Chue. Hohn?. Maintain Make. Melt. Mend. Yeung, Tso? Yung. Poo?. Name. Navigate. Negleet. Nip. Piu yeung. Toi man. Kap. Notice. Notify; Nourish. Need. Chi kok. Tai chi. Yeung?.. Iu. Obey. Object. Observe. Offend, Tsun i?. Kang tso?. Chi kok. Chung chong?. Order. Overhear. Overlook. Oversleep. Fun foo?. Tau teng?. Koon li?. Sui chi liu. Pack. Pain. Part. Pass. Shau shap, Tung? Fun? hoi. King kwoh?. Pay taxes. Pay debts. Pay wages. Peel. Naap leung. Wan chai. Chi kung ngan. Mok pi. Pity. Place. Play. Play cards. lin. Hi sha?. Ta? pai

Promise. Pronounce. Propose. Protect Ying shing. Tiu yam. Tat i?. Oo wai. Quake. Quarrel. Quench fire. Quench thirst. Chan pa'. Pin tsui. Mil foh?. Kaai? hot Raise. Read. Reason. Receive. Koo hi?. Tuk. Lun li?. Shau. Recognize. Recollect Recover. Refuse. Ying tak. Ki cheuk. Tak wan. Pat hang. Reply. Report. Request. Rescue. Taap. Pun po. Tsing?. Kau? tuet. Sacrifice. Sail. Salt Save. Tsai? huen. Shai shuen. Lok im. Kau?. Say. Scream. See. Sell. Wa?. Kwong oo. Kin?. Maai?. Sing. Sleep. Smell Smile. Cheung?. Shui? Mun. Hom siu Smoke. Smuggle. Speak. Speculate. Shick in. Tsau? sze. Kong'. Mau seung', Spend. Split Spoil. Spread news Fai?. Lit hoi. Tso? waai? Chuen sun mon.

Swear. Swell. Swim. Swindle. Foot shai?. Chung? hi?. Yau shui?. Kong pin?. Take. Talk. Taste. Teach. Nim. Kung wa?. Sheung mi? to?. Kaau? fan. Tell. Tempt. Testify. Thank. Wa? Yau? waak. Ching chue. Toh tse?. Think. Throw. Tie. Touch. Seung?. Pau. Pong. Moh. Translate. Travel. Treat. Tremble. Faan yik. Yau hok. Fun toi?. Fat chun

The End