

Our Homes and Employments in the Spirit World.

MR. THOMAS WALKER, the Spirit Medium, delivered a lecture on this subject in the Lorne-street Hall, Auckland, on Friday night, the 18th May,—the Rev. Samuel Edger in the chair.

The CHAIRMAN, in opening the proceedings, said: Ladies and Gentlemen,—I am here to-night under quite peculiar circumstances—unexpectedly, and at considerable inconvenience to myself—having other engagements, which I have been obliged to defer, which I would not have done, and which it would not have been right for me to do, but for the peculiar circumstances in which we are met here to-night. (Hear, hear.) At the special request of Mr. Walker I shall defer all remarks upon these particular circumstances until the close of his lecture. I have only to appeal to your good feeling and your candour, and, I think, your sense of justice, at least, to give Mr. Walker again to-night, as you have done on former occasions, a fair hearing. (Cheers.) All the feelings of my heart—all the principles of my life, I hope—are on the side of justice towards any and every man. (Cheers.) We are not bound even to form any opinion as to the influence under which Mr. Walker speaks unless we wish. I am not prepared to give any opinion. I have seen Mr. Walker frequently he letter in the *Star* to-night, to those who have read it, will show what led to my connection with him—what led me to take any part in his public meetings. All I will say here is just this, and which you will accept, perhaps, on my word, as I think there are not many who would be disposed to accuse me of speaking untruthfully. (Cheers.) In all the intercourse I have had with Mr. Walker—having met him three or four times, privately and publicly—I will confess candidly that I have not seen or heard anything that convinces me that there is any supernatural power or influencing his utterances; but only as far as I can see that there is something quite abnormal, and which he could not do in his natural condition. I will candidly acknowledge that, and I am bound to say that the more I have seen the more I have been convinced of Mr. Walker's simplicity, sincerity, and integrity. (Cheers.) The best man on earth, perhaps, is liable to be deceived. I do not set myself up as the keenest of judges on the face of the earth; but I say this—if Mr. Walker has deceived me he is the most accomplished deceiver that I could imagine to exist in the universe. (Cheers.) I have as much confidence in his integrity as I have in the integrity of gentlemen I meet commonly in private life. If he could be proved to be an impostor I feel that I could never trust man more. More will have to be said presently, as I have already indicated, in reference to the subject which I must not touch upon now. Therefore, I have only for the present to ask your candid, fair, and patient hearing for Mr. Walker, as you have given on previous occasions. (Cheers.) I may here also express my confidence that this evening's meeting will be fairly reported.

Mr. LAMBERT performed a musical selection upon the harmonium.

Mr. WALKER closed his eyes and pronounced the following invocation:—Eternal and Beneficent Parent of Good—Thou Divine Soul of Universal Life—Thou Being Incarnate in all Nature, Living in all Life, we would ask Thee, thou Infinite and Above All, to be near to our heart, that we may receive the kindness and goodness enunciated in Thy divine precepts. We would ask that Thou may be present and ever daily lead us towards Thy virtuous and truth-loving attributes, so that we may become more and more Godlike—godlessness being unprofitable in all ways, not only for the mortal, but for the eternal career. Give progress to humanity for thy glory. Amen.

He then spoke as follows:—Man while he exists will be eternally conceiving, if left to himself, the joys, the happiness, the pain and miseries, not only of this, but of his after career. Once he becomes convinced that he has such a career—once a man becomes actually persuaded that beyond the mortal veil there is another world, unexplained and unknown to his physical vision, or rather to all his physical senses—once he becomes fully convinced that beyond this mere earthly plane, beyond his merely mortal life, there are scenes and existences, realities as tangible and actual as over he had before become acquainted with while he lived in the enjoyment of these senses—he will for ever be endeavouring to conceive the nature of those realities. While this is so, if he can, he will summon all the resources of his being to aid his vision, the powers of his senses to enlighten him; and if he cannot receive it from them, he will look beyond for those messages which will enable him to conceive and conjecture in the sphere of imagination what these existences and realities may be. He will endeavour to conceive where they are in reality, and of what parts they are composed and, if left to his own unaided action, he will, in all respects, picture to himself such a heaven or such a hell—such an immortal state as his own internal nature will admit of. All nations, in all times, in all ages, in all parts of the world, have made their "immortal homes" just accordingly as they have lived, accordingly as they have been surrounded, just as

they have been in themselves delighted or gratified by a certain surrounding exterior—in the circumstances we have stated—so they have pictured, so they have painted, so they have unfolded and described their immortal existence. The Grecian manifested all his delight and gratification in beauty—beauty of form—beauteous scenery. His mind was filled with the forms of the living hills, delightful valleys, the splendors of flowers and foliage, and gushing fountains—and he pictured Heaven as a place containing all these beauteous objects. For the Greek, his Elysian Fields were still earthly, a place where mortals became deified—where men, in his imagination, became gods mid rosined with him through fields of pleasure. He took delight in all that gave pleasure to the sense of beauty; but that sense was part physical and animal, and by this he conceived that men were made perfect. And, so, the Greeks pictured such a Heaven as their own natural state admitted of. If we go on to the ancient Brahmins, we will find that they had such a Heaven as they could have conceived from the conditions by which they were surrounded. They conceived that probably in this mortal life there were spiritual entities, which, either by reason of some imperfection or unfitness, were not yet prepared to enjoy the immortal state as angels, and they assumed sometimes the mortal shape; that, having degenerated from their higher forms, they had to live again the lives that should make them fitted to enjoy the immortal sphere for which they were created. Hence, the ancient Hindoo held that having fallen it was necessary in the immortal state that man would revive his experience upon earth. The poor untutored Indian sees his God in the clouds. His good and evil are beyond the clouds. He forms his hell according to his conception of the suffering and terrors of his mortal life. But the government of Heaven, if left to the nature of such conceptions, would be full of gross passions, from the worst forms of sensuality to the unchristian thirst for gold. In fact, the human mind is ever dwelling on those joys, on those pleasures; and it can see its possessions when the mortal shall be laid aside, or, rather, when it may be placed in such a position that all its physical encumbrances shall have disappeared, and when all the desires properly assigned to its spiritual life compels it to look into the upper kingdom, where it may enjoy all the happiness and pleasure of its future possession. Some have said that the immortal in the other world is a purely physical state. Some have come to this materialistic view of the matter, so that they conceive it to be impossible for the immortal life to be enjoyed without the resuscitation of the physical body which you possess—that it is impossible you should, not at least experience it to its full extent unless you have the same body to give you those deserts or those rewards which you would receive in the physical world, and which were instrumental in the performance of those acts with which they were connected. This is carrying the mortal into the spiritual life. According to the word of St. Paul, when he says there is a natural body and there is a spiritual body—the first is the natural body, the second is the spiritual—the first seems to be carnal, the second gives birth to the leaf, to the new grain, to the new idea to the immortal and eternal spirit. The mortal part seems to be the leaves that die, the flowers that droop and wither in your mortal career. But nothing can be understood from this to elucidate the point, unless we came to deliberate reason on the matter and you have the actual facts as detailed by those who have lived and enjoyed the spirit world. First, as to the reason. Let us see if the notions of the old Jewish nation of the immortal world are well-founded. We will see if on that side these notions will stand the crucial test of cool and calm investigation. It is said by those theologians who have made this subject a perfect study, that in the afterlife we have a system of rewards and punishments, that the soul of man, having lived a life of virtue and usefulness and having done all that was possible to benefit humanity, it was impossible to deny, would receive the blessing and the joy of an eternal message that while on earth they did well in the after-life they should live with the Deity himself; where he would be represented to their vision. It was said that they would enter into most celestial homes, with paths paved with gems and gold, with houses quite as wealthy as men ever imagined, having gates of jasper, and adorned with the most brilliant jewels that ever earth could furnish. There, it was said, the immortal should for ever and eternally be related to the good. On the other hand, it was said that those who had become depraved, those who led a life of wickedness, that man who did all lie could to injure his follow-beings, and who in doing so not only injured them but himself, that such a character upon entering there would receive his reward and deserts, that lie would enter a place of suffering and terror. This, if not believed universally today, was believed two centuries ago, and was believed by some down to the present time. The reward of such a one was to be eternal burning for ever and for ever. Here let us see, for the moment, if we bring forward this argument, what says the Scripture in support of it. Let us give this part of the subject our notice for a few moments. It is asserted that Lazarus and Dives—the good man and the evil one—the one who had on earth no earthly possessions: the first was low and humble, his good deeds were noble characteristics, and this character went with him to the after-life; the second, it is asserted, was selfish and abused his wealth. It is asserted that Lazarus came to the bosom of Abraham, but the other when he died was doomed to eternal torments. This parable was sometimes used as an argument to show that it is impossible for spirits to communicate with the earth. It is asserted that when Dives asked for a messenger to go and warn his brethren on earth, it was answered, "No, you have Moses and the Prophets, and if you will not believe these you will not believe though one should rise from the dead." But let it be understood that the teaching of this parable is not to show the impossibility of spirits communicating with the earth, for the parable itself implied the

possibility of such a communication, but its purport was to show the vast gulf that exists between the good and the bad. The parable was only intended to show a state of existence associated with happiness to one who had been ill-treated in his mortal life, but now receives the rewards of his virtues. On the other side it was intended to show a different state: the doom, the suffering, and the misery into which the evil-doer had entered. Abraham, who speaks, shows rather the possibility of spirit communication with the earth, for it is said that "if one went." The words were "between us and you,"—between the good and the bad, "there is a great gulf fixed." If it were not possible before, by this parable it is shown to be not impossible. It referred rather to unbelief of the brothers of the condemned Dives, for if they would not believe Moses and the Prophets, neither would they one who was risen from the dead. But here is a beautiful illustration it self of the different states into which the souls of men enter in the after-life. And while discussing this matter, you must mind the assertion of Jesus—that "the kingdom of God is not here or there, but that the kingdom of God is within you." It is a state of your eternal nature over which you have control, and which you more or less govern. Use who describes what shall take place, says that the wicked shall go into everlasting punishment, and he describes hell as a place where the worm dies not, and where the fire is not quenched. And it is always alluded to as such. But you must understand this thoroughly, that you must consider the state that the Jews were in while Jesus lived. You must remember that they had had very few lessons with reference to their immortal state. There were classes among them who did not believe in a resurrection neither of angel, spirit, or body. Many of them did not at all believe in an immortal life, or in rewards and punishments of any kind. In fact, they were steeped in the grossest materialism. They knew nothing but forms and ceremonies. They could only conform to ritual. They had no spiritual possession. If Jesus wished to instruct them, He must do so through the medium of their physical appetites. To appeal to their spiritual nature was out of the question. They could not comprehend the things of the spirit. It is said the natural man comprehends not the things of the spirit, which he says are foolishness to him. To characters like these at death there should be an entire reaction, either for happiness or misery. They could not conceive why Jesus should, as He nearly always did, invent some figure, or give some practical illustration, bringing the subject vividly before their eyes, so as to let them see, in its material aspect, that transgression and violation of the law induced suffering and induced pain. Now at the time of which we are speaking the place of fire was called Gehenna. Here a fire was continually burning day and night. It was here the Jews carried all their refuse; here, all infectious things were taken; here, the lepers cast their clothes into the flames, and performed their devotions. Here the Jewish mind conceived what for it embraced the whole domain of terror. Jesus, in alluding to it, called it the everlasting fire, because its flame never went out. Day and night it burned continually,—hence also the name "everlasting." When Jesus wanted to appeal to their sense, and to show the consequences of the violations of virtue and truth, he would naturally bring forward this illustration as being most in conformity with their experience. He could not explain to them the power of the spirit by means of metaphysics. He could not appeal to their spiritual sense. He could only teach them by a simple description which could be appreciated by their intellect—a description of something that they were practically acquainted with, or with which they were every day associated. Then, again, it is said here that the word employed to denote eternal punishment is the same as that employed to bestow immortal life and happiness. In other words, that the doctrine of happiness and misery is expressed by some Greek words—*Ionos zwn*. (2.) It must be remembered that while this word is often employed to signify the idea of eternal, that is not its strict meaning. The "Ionian" Isles are referred to a like signification. They are not eternal. The same words come in time to denote different things, and we may conclude, from the whole relation of this parable, that its purpose was to show the effects that would remain after a life of evil doing, but which in the end might be removed—that a real, tangible, continuous state of pain and suffering might yet be removed, and still there would eternally remain the remembrance of these transgressions. Now, there are words that are never employed to denote eternal punishment (as *Kataleuptw*), which denote happiness, but never punishment. So, if we take the Scriptures, it would seem that there are none which mean an eternity of suffering. Those who will not take this view,—who believe in the literal rendering of the Bible,—who cling to every literal expression the Bible contains,—with all due respect for you, with every feeling of charity for you, you will pardon me for using a little reason. We know that man is a responsible being; we know that if he suffers it is not because of any divine influence; that his suffering is caused by the influence of his own neglect or violation of his duty. If torture comes to a man it is not because of some external agency employed by the Omnipotent Being for that purpose. We know, indeed, that God is the author of all things, and therefore that he must, in one sense, be the author of pain and suffering; yet, in another sense, we know that man alone is responsible for every act he does, and that he is rewarded for every act he does with either joy and pleasure or with pain and suffering. If he acts in unison with law—in accordance with the law which makes him acquainted with every other law of his own nature and the nature surrounding him—then, so long as he shall remain in harmony with this great law, he will be happy and will receive all joy; but if he once set himself in discord with this law and transgress, that moment he sets himself in opposition with powers which because suffering, and until he returns to the domain of harmony with

them he will continue to suffer. Be it remembered that all suffering is corrective; that it is intended to better mankind. It must be remembered that all things tend together for good that all things are moving towards good; that all things are growing better each day; that we are becoming ameliorated in respect to every phase and aspect of nature. If we suffer, therefore, it is not in the form of revenge; it is not as a matter of retribution; not because anger is worked upon us; but because we are undergoing a state of correction, or rather that we are endeavouring to return to the position, state, and condition which we have lost. Suffering, if properly understood, does not tend to make man worse; it tends to make him better, while that suffering is the legitimate consequence of his own act. When a man becomes diseased, it is not the disease itself that is the cause of the suffering. Outside and beyond that, there has been some violation of nature's laws. There has been something that caused that state of disease—something of which the disease is effect and consequence. The disease is only the purifier. Just as you would take a solution or amalgam of precious metals with all kinds of grosser metals, and throw them upon the fire; the fire will purify and separate the gross from the pure and good. In like manner, all suffering may be termed "fire," because it purifies the nature; it takes away the bad, and leaves only the good of all things, and this is the object of it. If you suffer here, it is because you make amends for your past transgression. If you have pain here, it is, perhaps, that you may have happiness hereafter. If you have sorrow, it is because you have had occasion to weep, but soon will smile. If you suffer in the morning, you may rejoice in the evening. So, if you suffer in the spirit world, it is been use you must be repaired—the bad moat be separated front the good. It is that you may improve; that you may commence to enter upon that stage of progression designed to every human being. You shall be exalted, because you are the child of faith. All suffering is purification. Nature is strictly impartial. None can be doomed to eternal torture or to eternal punishment. Punishment must be for the purpose of benefiting or bettering the individual so suffering. If it be for correction, it is legitimate; but if it is because of certain acts done on earth, that can never be forgotten, restrained, the effects of which can never be taken away, it is revenge. If it be for this we are consigned to eternal punishment, viz., because God is angry with the majority of men. If we say to you we have a conception that God is the Eternal and Beneficent Parent of the Universe, those other conceptions are but littling him almost to the extent of blasphemy. By such mean conceptions, you make us understand that God is less than the human father; that he is less than mortal mind, for a mortal can forgive; that part of divinity which is awake in man can speak with charity; can exercise benevolence; can bestow mercy; can look with compassion upon the sufferer, and ameliorate his condition. Will you make God less loving, less charitable, less forgiving? But here seine one will object. "Men, we know, can drink—can swear, can cheat—can do evil because they are permitted." The carnal and ordinary state suggests this. But it is not so for we here tell you plainly, and repeat again, as we have done ninny times before, that you cannot violate one single law without entailing punishment upon yourself. You must suffer. Surely this ought to be a greater inducement to good living than any other system of theology. For, if all your states of misery depend upon your acts, mid you must live hereafter, you should to day begin to sow the seed which will result in those joys, and wait patiently for the future' walking in noble footsteps, putting off the selfish nature, living to benefit and better the condition of others. In all other respects you are directly responsible for every act, for every thought and aspiration, for every wish that you may give expression to, or that may float through your eternal soul; for everything that may result front any transgression against the harmony of the divine law. Therefore, reason will permit us to say that man is not eternally placed in one condition or another; that he is not eternally happy immediately on his entering into the Spiritual world; that he does not become for ever miserable. But this remember, that some people, on leaving your earth life, go into states and conditions even worse, than they were in on earth—in other words, a gulf is separating them from good. The gulfs and chasms become more marked and extended. As we have said on another occasion every thought and every wish is a reality in connection with the Spiritual life. Man is for ever forming around him facts and consequences exterior to his own internal state. He is adorning his external life with adornments existing within him. The external is depicted upon the internal. Not only in respect t, his body, but in his whole external environment, in respect to the land he occupies, the house he lives in, the furniture he has in that house. You will oftentimes read a man by visiting, him. You can often know the nature of an individual by observing what exists around him. For he seems to have placed himself, as regards his external circumstances, in harmony with his internal nature in other words, be causes nature to conform to his internal state.

The man whose soul joys in the beauties of external nature will surround himself with all that is in accord with his disposition, glittering streams, the smiles of summer, beautiful flowers, level and nicely ordered walks, gushing fountains, and green fields. But the man who has nothing but discord in his internal nature, the reveller who thirsts for carnal pleasure, will have nothing but weeds in his garden, and disorder everywhere. Life which is true in your mortal career is more true, if possible, in the Spiritual world. It seems to gravitate towards the harmonies of its surrounding. If it loin discord then its suffering is intense. Its associations will then be like those of the man in *delirium tremens*, who tells you that he perceives devils, snakes, and horrible things. Here it is simply the truth of his own internal thoughts, which are projected before him. His whole stature imagines

these objects, and they are actual realities for Isis soul. Although entry into the Spirit world seems to materialise its dwelling-place, it is simply that our thoughts take, character, them the thought of some kind act performed in your mortal life will go to decorate your immortal hams; there your kind deeds may go before you as beautiful and resplendent budding roses. There is smoothing in the feeling that your aspirations to bless and do good to others may be carried by angels to construct and perfect the edifice that shall yet be your home. And now you would ask what kind of homes have you Spirits in the Spirit world? You ask if these homes are like to yours? It has been thought that Heaven is a beautiful city—a golden city; but this thought is now extended. We have seen the beauteous fields and lofty mountains, joyous rolling shining streams, flowers ever budding and flourishing its bloom, luscious fruits delicious to the taste, and every joy and every luxury that you possess on earth, save that it is more Spiritual. Understand this fact, and you can understand the arrangement of the Spirit world—that the Spirit world is counterpart of the physical world, or, more plainly, your physical earth is the shadow, so to speak, of the Spirit world. You may ask then if it be true that the Spiritual world is a shadow of the physical, how you insist enter into immortal life; if death from the physical world constitute birth into the next; you may ask why are we not borne into the Spirit world Why end here in physical death? The fact is that you are placed in this physical tenement during your short career that you may become matured sufficiently to enter into the Spirit world. When you first enter the Spirit world the Spirit is delicate. You must remember that the human ear can only detect certain sounds to a certain pitch or height, having a certain number of vibrations. Beyond that the ear cannot go. The eye serves to analyse the rays of light. The human soul can only know according to its capacity. Every physical sense seems, as it were, to be a modifier of the Spirit, arranging the Spirit according to its perception in mortal life. If it were to be plunged into Spirit all at once, useless tenderly protected—unless blessed and assisted by some guardian angel mother,—it would become dwarfed and deformed in the spirit land. Shall we contemplate the suicide who would end his life here because there is no joy but weariness on earth, and would terminate his responsibility and would end his opportunity of doing good by severing his existence, as he thinks, from his identity? Remember this, that the moment you enter the world, in such a condition you go where you are not wanted—where you are not desired—where you are unprepared to go—where you will receive is joyous welcome, and where you would be exposed to existing forces which the human soul can scarcely battle with—where you will have to suffer and repent the wrong you have done. Here let us remind those who imagine that we ought not to pray. Let us say that prayer is one of those blessings which uplift the human soul. Wherever the human heart indulges in this—not merely verbal prayer; not merely addressing some deity that you may suppose to exist; otherwise, not addressing rivers and flowers as did the Greeks, or idols, as many ancient and modern nations, but prayer is the soul's sincere desire after noble aspirations, that gives form to our highest thought, that enables the human soul to climb higher and higher, and proceed on and on; which digs about the roots, which ascends like the branches of the tall trees, climbing higher and higher until it associates with the angels. Prayer is one of the great preparations which enables the spirit to enjoy happiness eternal. It places man in a condition of reception to all that is pure and good, and puts the soul in that state that virtue is its great delight. Then remember, the soul is constantly building its house in Spirit land. Our homes there are exactly as they are in your world. They partake of our own internal nature—they are not material but presentations—they are the realisations of actual thought and ideas, they represent the condition of the Spirit. Before a house or dwelling can exist in solid substance, it must have existed in the architect's mind. He must have conceived its form and arranged its plan. What he has conceived it will become. So in the Spirit world, if your thoughts are good and noble; if the interior is pure and virtuous and partakes of the nature of the Divine soul, then shall your homes be beauteous and divine. There are those there who enjoy such homes, who have dwelling houses surrounded with the most beauteous flowers; every flower the emblem of some virtuous deed; every blade of grass the emblem of some noble act, everything the symbol of some spirit; while those which are gross, groveling, and sensual, enter into a place where darkness is their lot—the darkness arising from the darkness of their state, which is reflected on their home. There are men who perhaps were associated with you on earth; these will approach you to learn, if not to receive light. It is not until the souls which occupy the lower tenement receive light, that they rise from their inferior state. But oh! how often the Spirits in the higher state desire to raise those up. You have heard of the mother who loves her son, who is taken from her in infancy, how she pictures the joy of his baby home in Spirit land. You have heard of the soother in Spirit land, of that son who grows up, who becomes reckless, and enters into all the conditions of crime and avarice. At last his life terminates, sent before his time, when he is not welcome. She will up rise, and, through her affections, assist him all she can. Yet she cannot come near to him, for there is a gulf between the good and the sinful anti wicked. But that mother will endeavour to raise up her child by some means. She remembers that above all things else he had one redeeming virtue—the love of flowers. She makes a bouquet for him with her own hands, she weaves a silken cord and attaches it to the bouquet, and while he is in his depth of suffering and sorrow endeavouring to repent the wrongs he has done, this mother drops the bouquet to him, and he receives it. Tears stream down his face, which she sees full of love, and with a heart full of charity

she beckons to him. He cannot go to her, but the memory of some good deed enables him to make some progress. His suffering is correction, and the time comes when step by step he advances; until at last, in sweet unanimity hands are clasped, and the mother's heart is pressed to that of her son. Many re-unions like this take place in Spirit land. It behoves all those who would enjoy great happiness hereafter, to lead such lives as will not create a chasm between them and the good and noble whom they love. We have here such society as you have on the earth. Those in certain states of progression associate together; as poets associate with poets, missionaries with missionaries, and students with students. These form altogether one great united society, who have all the joys the earth could give. Here is every aspiration of the divine soul, here there is no misrule, no sensual gratification; you give your faculties full action, and you cannot abuse those faculties here as upon the earth. For you must act in harmony with the Spirit's laws, otherwise your sufferings become more intense. As you progress, and gradually rise, you become more angelic until you seem to blend with the Divine thought itself. Your happiness is doing good, and blessing others. In these virtues and blessings all the clays of Spirit life exist. You may ask how then is it possible that you have so many spheres, and are so separated, and have no actual world like that of ours. You may say, if the Spirit world is like to ours, and you have these separations and divisions as in the physical world:—you say, " We have the good and bad mingling and associating together, good men and bad men living under the same roof, and there is no crucial test for arriving at a conclusion as to the character of men until acquainted with their whole being." We tell you again, that the Spirit world is the counterpart of the physical world. We have no spheres, such as one being a little higher, or a little lower. This is not the sense in which we wish to be understood. The sense in which we wish to be understood is this: that the progression of the soul is the state of mind naturally assigned to it; it is only state and condition. All souls have the like standard, they have the like state of progression, and they naturally gravitate, like as the law of gravitation; goodness seeks goodness, just as the good man and the gentle wife, and thus the good become better until some soul rising up from an inferior condition, is lifted as it were by a gentle wave into its progressive position. Thus all from a little springs up, flowing through streams and rivulets and rivers until it merges in the ocean of Divine Being. The conclusion of our argument is, that happiness is not a race; that all human beings are destined to eternal salvation, though all do not arrive at this by exactly the same means.

Mr. WALKER resumed Isis seat amidst general applause.

The CHAIRMAN rose, and said: I have a few remarks to make before the meeting separates, which I could have wished to be spared the trouble of making—I was about to say the pain—but I mean more than even that—the pain of having to make. As I mentioned at the outset, I came here for the express purpose of doing what I could to gain justice for one whom I consider a very ill-used young man. (Cheers.) Whether his claims to inspirational teaching stay be right or wrong, he at least has a right to ask from Englishmen common fairness. (Cheers.) He has not received it. One fact has struck me much. There has been heaped upon him denunciation, condemnation, suspicion, ridicule, and abuse of nearly every kind. But I Image not heard from Mr. Walker one solitary, ungenerous, uncharitable, or unkind word towards anyone (Loud cheers.) If I have to judge men by their deeds, Christianity is on his side. (Cheers.) I suppose most of you have read that article in the *Star* of last night. It is that brought use here to-night. I know the origin of that article, and I know the writer of it. (Cries of "Horsewhip him!" "Bethany!") I would ask you to keep yourselves calm until the close of what I am saying. I think you will consider that I am right in asking you to hear me to the end of what I have to say. I know the writer. (Cries, "Name him.") You will know that soon enough. I know a little about it. I know far more, perhaps, than they wish me to know. I now say that that article—that the allegations in that article—ought to be proved. (Cheers.) It will not be Mr. Walker's fault if they be not proved. (Hear, hear.) It will not be my fault if they are not either proved or withdrawn. Whatever I have to stake upon it, I will not stand by and see a comparatively helpless and unoffending young man trampled to death by those who hold all the power in their hands. (Cheers.) Now it has been asked, "Will Mr. Walker meet any of his opponents?" The answer is, "Yes, as many as like to appear—(loud cheers)—and whenever they like to appear." (Cheers.) Mr. Walker challenges the proof of the allegations in that article in this way: he is prepared to lay down £50, to be distributed amongst the charities of Auckland, if anyone will undertake to prove them. Now if they are true, they can be proved. You have no need to go out of Auckland for the proof. Nearly everything in that article has originated from what has taken place in Auckland, from what Mr. Walker himself has said, and what he has done. To-morrow morning, at 11 o'clock, all the individuals concerned in that article are invited, or requested, or challenged to meet together face to face—accuser and accused. I have myself undertaken the responsibility of doing that. I shall take good care that all should be recorded. If Mr. Walker's accusers do not appear, that is their condemnation. If they do, everything shall be challenged—

A VOICE: Where?

The CHAIRMAN: At my house. I am quite willing that it be here or anywhere else.

A VOICE: Make it public.

The CHAIRMAN: I do not think that would be wise. It will be all published. I think you can trust to my

truthfulness. I undertake to give you the result of that inquiry. I know certain things stated in that article to be deliberately false. There may perhaps be a slight vein of truth in it, as in the history of the "Three Black Crows." (Laughter.) But whatever comes of it there is one thing which I can never forget, and it is, that all on which that article was built up was obtained privately, in violation of private friendship and confidence. (Cries of "Shame, shame!") And even if every word were true, the manner of drawing that article would stamp the man who did with such a name as I would not like to utter. (Hear, and cheers.) I do not know that I need say more. I have already expressed my conviction that be Mr. Walker what he may, he himself is genuine. I may think, and you may think, that it is utterly out of the question to admit spiritual influence. He sincerely believes that he is under that Spiritual influence. He has been again and again asked by persons in private and in the Auckland papers why he did not come out as a lecturer on the faith of his own natural powers. The answer is simply that he cannot. He wishes to do it, but he cannot. He at least is sincerely conscious that he speaks under the influence of something beyond his present natural powers. All you have to do, and all I ask you to do, is to give Inca credit for sincerity. Call no man rogue until you have proved him such. (Cheers.) Prove him such if you can, and then let him take the consequences. Now I need say no more but that the usual collection will be made at the door. (Laughter.) I do not know that there is anything in that to cause such laughter. Which of you would like working for nothing and pay his expenses? I am, people say, an enthusiast, and sometimes they say I am fanatical; but I may tell you that the doctrine of my life has been that no man should ever want to be paid for anything. (Oh! Laughter and cheers.) People who are not patient sometimes find that they have made fools of themselves by laughing too soon. I have believed that a man if he went to his work and did it in the best, noblest and most manly way, and appealed to his work done, would be safe to get his recompense. There was once a very great and renowned lecturer,—it was an honour to me to know him and to take tea with him. It was my privilege to propound this fanatical doctrine of mine. What do you think he did? He laughed at it. This was the celebrated George Dawson, who would take 20 guineas or 10 guineas all the way down to 5 guineas. If Mr. Walker lectures here I do not think that any of you can see a reason why you ought to make him pay the expenses of this hall. He has at least the sanction of so great a man as George Dawson, if he were to require to be paid for his lecture. Another thing I have to announce, is that a number of Spiritualists will meet this evening in the ante-room, for what purpose is best known to themselves. I have no doubt it is a wise one according to their idea of wisdom. I wish them well. I wish all men well. I wish you well. I hope that this young man will never get anywhere else the treatment he has received here. I hope that you men of Auckland will never treat any other man in exactly the same style in which you have treated this man. I have now, as on other occasions' to thank you for your patience in listening, and on your behalf, to thank Mr. Walker for his lecture to us.

Mr. WESLEY SPRAGG: I would ask you, sir, whether you hold yourself responsible for the payment of the £50 you have spoken of?

The CHAIRMAN: I do not quite understand the distinct force of the question. I hold myself responsible for Mr. Walker's sincerity, that he will bring it forward if required.

A VOICE: Will Mr. Walker meet any other man to discuss this question Scripturally? (A laugh.)

The CHAIRMAN: The answer is, that Mr. Walker will meet any man, whether of the Press, or any other man you like, and will discuss this or any other question connected with the subject.

Mr. TREMAINE: did not think that all the citizens of Auckland should be condemned. There was a good number who treated Mr. Walker with the greatest respect, and were willing to contribute to their utmost towards the expense incurred. The blame should be laid on the right shoulders.

The CHAIRMAN: I am quite willing to admit that there are a good many who have assisted Mr. Walker to the fullest extent in their power.

Mr. WESLEY SPRAGG: I want to know whether Mr. Walker has been speaking himself, or whether lie has been speaking under the power of some authoritative spirit?

The CHAIRMAN: Mr. Walker affirms that he could not give the lecture which he has given to-night, or any other night, in his normal condition, that is, by the exercise of his own unaided powers. That is his conviction, and according to his conviction he speaks under the guidance of another mind.

This concluded the proceedings, and the meeting separated.

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To the Reader.

To many it will be unnecessary to preface the two articles of Mr. ALFRED R. WALLACE with any remarks. His name and position in the scientific world are known to most. But at a time when the sorest led Orthodox—the professing Christians—are ridiculing the "that" of spiritual communion in the nineteenth

century, whilst they are ready to believe that angels talked and ate with Abraham, and released Paul from his bonds—it is necessary that the "fact" be shown to be proved as well, if not better, than the facts of spiritual communion which they believe. Indeed, during the last few years—a time in which the question of man's and nature's dualism has been fought with greater earnestness and ability than here therefore, one has had it continually insisted on, "go to men of science." The publication of these articles is an answer to this challenge. Not that any "fact" ought to be proved by the mere authority or standing of the "witness;" but still we, in judging of another's testimony, desire to know the antecedents of him who relates to us a wonder, Spiritualists have all along stated that they were not afraid of men of science. On the contrary, they have ever invited them to investigate. And the strange phenomenon has been witnessed of the men of science, who have investigated "spiritualism" becoming Spiritualists. Let a chemist, like Crookes, the editor of the 'Quarterly Journal of Science,' approach it with Ids crucibles the ghosts will vanish! But no, by an "unconscious cerebration" which a Carpenter cannot explain, the more the chemist analyses, notes, considers, the more confirmed does he get in his belief that Spiritualism is real. In Mr. WALLAM we have not only a man of science, but a man of philosophy, approaching the subject. He is one who has done as much for the evolution hypothesis as DARWIN or SPENCER. As a naturalist, he is not behind DARWIN, and his criticism on "The Descent of Man," which appeared in the highest critical weekly of England, "The Academy," was considered the ablest. Men of science give him every credit for his naturalistic researches in the East Indian Archipelago, but his spiritualism some of them cannot understand. 'Well, the publisher now only desires that his statement of phenomena be weighed as we would consider his relation of the habits of the animal life of the Indian Archipelago. After all Spiritualism must be viewed from the "positivist's" position, and by a careful induction of facts proved false or true. These papers are published to show what one of the most eminent of scientific men thinks of Spiritualism, and it is asked if these things are myths, what can be thought of the miracles of the Old and New Testaments that had no men of science to test them? Let there be consistency. Either man is a dual creature, having a body and soul, or he is not. If ho be, then comes the question, when his body dies, does his other part die also? If not, is communication possible? If possible at one time, why not now? "The progress of knowledge is slow. Like the sun, we cannot see it turning; but, after a while, we perceive that it has moved, nay, that it has moved onward." So wrote one many years ago. Can it be that we have reversed this, and that the knowledge of spiritual existence has vanished—that, like a retreating comet, it has passed beyond our system and is lost to view? Mr. WALLACE says No! Harken then to his statement—.

A Defence of Modern Spiritualism.

The following are the more important works which have been used in the preparation of this article:—Judge Edmond's "Spiritual Tracts," New York, 1858—1860. Robert Dale Owen's "Footfalls on the Boundary of Another World," Triibner and Co., 1861. E. Hardinge's "Modern American Spiritualism," New York, 1870. Robert Dale Owen's "Debateable Land between this World and the Next," Triibner and Co., 1871. "Report On Spiritualism of the Committee of the London; Dialectical Society," Longmans and Co., 1871. "Year Book of Spiritualism," Boston and London, 1871. Hudson Tuttle's "Arcana of Spiritualism," Boston, 1871. *The Spiritual Magazine*, 1861—1874. *The Spiritual Newspaper*, 1872—1874. *The Medium and Daybreak*, 1869—1874.

IT is with great diffidence, but under an imperative sense of duty, that the present writer accepts the opportunity afforded hint of submitting to the readers of the Fortnightly Review' same general account of a widespread movement, which, though for the most part treated with ridicule and contempt, he believes to embody truths of the most vital importance to human progress. The subject to be treated is of such vast extent, the evidence concerning it is so varied and extraordinary, the prejudices that surround it are so inveterate, that it is not possible to do it justice without entering into considerable detail. The reader who ventures on the perusal of the succeeding pages may, therefore, have his patience tried; but if he is able to throw aside his preconceived ideas of what is possible and what is impossible, and in the acceptance or rejection of the evidence submitted to bins will carefully weigh and be solely guided by the nature of the concurrent testimony, the writer ventures to believe that he will not find his time and patience ill-bestowed.

Few men, in this busy age, have leisure to read massive volumes devoted to special subjects. They gain much of their general knowledge, outside the limits of their profession or of any peculiar study, by means of periodical literature; and, as a rule, they are supplied with copious and accurate, though general, information. Some of our best thinkers and workers make known the results of their researches to the readers of magazines and reviews; and it is seldom that a writer whose information is meagre, or obtained at second-hand, is permitted to come before the public in their pages as an authoritative teacher. But as regards the subject we are now about to consider, this rule has not hitherto been followed. Those who Intro devoted many years to an examination of its phenomena have been, in most Case, refused a hearing; while seen who have bestowed on it

no adequate attention, and are almost wholly ignorant of the researches of others, have alone supplied the information to which a large proportion of the public had access. In support of this statement it is necessary to refer, with brief comments, to some of the more prominent articles in which the phenomena and pretensions of Spiritualism have been recently discussed.

At the beginning of the present year the readers of this Review were treated to "Experiences of Spiritualism," by a writer of no mean ability, and of thoroughly advanced views. He assures his readers that he "conscientiously endeavoured to qualify himself for speaking on the subject" by attending five séances, the details of several of which he narrates; and he comes to the conclusion that mediums are by he means ingenious deceivers, but "jugglers of the most vulgar order;" that the "spiritualistic mind falls a victim to the most patent frauds," and greedily "accepts jugglery as manifestations of the spirits;" and, lastly, that the mediums are as credulous as their dupes, and fall straightway into any trap that is laid for them. Now, on the evidence before him, and on the assumption that no more or better evidence would have been forthcoming, had he devoted fifty instead of the evenings to the inquiry, the conclusions of Lord Amberley are perfectly logical; but, so far from what he witnessed being a "specimen of the kind of manifestations by which spiritualists are convinced," a very little acquaintance with the literature of the subject would have shown him that no spiritualist of any mark was ever convinced by any quantity of such evidence. In an article published since Lord Amberley's—in *London Society* for February—the author, a barrister and well-known literary man, says:—

"It was difficult for me to give in to the idea that solid objects could be conveyed, invisibly, through closed doors, or that heavy furniture could be moved without the interposition of hands. Philosophers will say these things are absolutely impossible; nevertheless it is absolutely certain that they do occur. I have met in the houses of private friends, as witnesses of these phenomena, persons whose testimony would go for a good deal in a court of justice. They have included peers, members of parliament, diplomatists of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists, and thinkers of all sorts and degrees. They have suggested and carried into effect tests of the most rigid and satisfactory character. The media (all non professional) have been searched before and after séances. The precaution has even been taken of providing them unexpectedly with other apparel. They have been tied, they have been sealed; they have been secured in every cunning and dexterous manner that ingenuity could devise, but no imposture has been discovered and no imposture brought to light. Neither there any motive for imposture. No fee or reward of any kind depended upon the success or non-success of the manifestations."

Now here we have a nice question of probabilities. We must either believe that Lord Amberley is almost infinitely more acute than Mr. Dunphy and his host of eminent friends—so that after five séances (most of them failures) he has got to the bottom of a mystery in which they, notwithstanding their utmost endeavours, still hopelessly flounder—or, that the noble lord's acuteness does not surpass the combined acuteness of all these persons; in which case their much larger experience, and their having witnessed ninny things Lord Amberley has not witnessed, must be held to have the greater weight and to show, at all events, that all mediums are not "jugglers of the most vulgar order."

In October last the *New Quarterly Magazine*, in its opening number, had an article entitled "A Spiritualistic Séance," but which proved to be an account of certain ingenious contrivances by which some of the phenomena usual at séances were imitated, and both spiritualists and sceptics deceived and confounded. This appears at first sight to be an exposure of Spiritualism, but it is really very favourable to its pretensions; for it goes on the assumption that the marvellous phenomena witnessed do really occur, but are produced by various mechanical contrivances. In this case the rooms above, below, and at the side of that in which the séances were held had to be prepared with specially constructed machinery, with assistants to work it. The apparatus, as described, would cost at least £100, and would then only serve to produce a few fixed phenomena, such as happen frequently in private houses and at the lodgings of mediums who have not exclusive possession of any of the adjoining rooms, or the means of obtaining expensive machinery and hired assistants. The article bears internal evidence of being altogether a fictitious narrative; but it helps to demonstrate, if any demonstration is required, that the phenomena occur under such protean forms and varied conditions, and in private houses quite as often as at the apartments of the mediums, are in no way produced by machinery.

Perhaps the most prominent recent attack on Spiritualism was that in the *Quarterly Review* for October 1871, which is known to have been written by an eminent physiologist, and did much to blind the public to the real nature of the movement. This article, after giving in light sketch of the reported phenomena, entered into some details as to planchette-writing and table-lifting—facts on which no spiritualist depends as evidence to a third party—and then proceeded to define its standpoint as follows:—

"Our position, then, is that the so-called spiritual communications come from within, not from without, the individuals who suppose themselves to be the recipients of them; that they belong to the class termed 'subjective' by physiologists and psychologists, and that the movements by which they are expressed, whether the tilting of tables or the writing of planchettes, are really produced by their own muscular action exerted

independently of their own wills and quite unconsciously to themselves."

Several pages are then devoted to accounts of sciences which, like Lord Amberley's, were mostly failures; and to the experiences of a Bath clergyman who believed that the communications came from devils; and, generally, such weak and inconclusive phenomena only are adduced as can be easily explained by the well-worn formulae of unconscious cerebration, "expectant attention," and unconscious muscular action." A few of the more startling physical phenomena are mentioned merely to be discredited and the judgment of the witnesses impugned; but no attempt is made to place before the reader any information as to the amount or the weight of the testimony to such phenomena, or to the long series of diverse phenomena which lead up to and confirm them. Some of the experiments of Professor Hare and Mr. Crookes are quoted, and criticised in the spirit of assuming that these experienced physicists were ignorant of the simplest principles of mechanics, and failed to use the most ordinary precautions. Of the numerous and varied cases on record of heavy bodies being moved without direct or indirect contact by any human being, no notice is taken, except so far as quoting Mr. F. Varley's statement that he had seen, in broad daylight, a small table moved ten feet, with no one near it but himself, and not touched by him—"as an example of the manner in which minds of this limited order are apt to become the dupes of their own imaginings."

This article, like the others here referred to, shows in the writer an utter forgetfulness of the maxim, that an argument is not answered till it is answered at its best. Amid the vast mass of recorded facts now accumulated by spiritualists there is, of course, much that is weak and inconclusive, much, that is of no value as evidence, except to those who have independent reasons for faith in them. From this undigested mass it is the easiest thing in the world to pick out arguments that can be refuted, and facts that can be explained away; but what is that to the purpose? It is not these that have convinced any one; but those weightier, oft-repeated and oft-tested facts which the writers referred to invariably ignore.

Professor Tyndall has also given the world (in his "Fragments of Science," published in 1871) some account of his attempt to investigate these phenomena. Again we have a minute record of a séance which was a failure; and in which the Professor, like Lord Amberley, easily imposed on some too credulous spiritualists by improvising a few manifestations of his Own. The article in question is dated as far back as 1804. We may therefore conclude that the Professor has not seen much of the subject; nor can he have made himself acquainted with what others have seen and carefully verified, or he would hardly have thought his communication worthy of the place it occupies among original researches and positive additions to human knowledge. Both its facts and its reasoning have been well replied to by Mr. Patrick Fraser Alexander, in his little work entitled, "Spiritualism; a Narrative and a Discussion," which we recommend to those who care to see how a very acute yet unprejudiced mind looks at the phenomena, and how inconclusive, even from a scientific standpoint, are the experiences adduced by Professor Tyndall.

The discussion in the *Pall Mall Gazette* 1868, and a considerable private correspondence, indicates that scientific men almost invariably assume, that in this inquiry they should be permitted, at the very outset, to impose conditions; and if, under such conditions, nothing happens, they consider it a proof of imposture or delusion. But they well know that, in all other branches of research, nature, not they, determines the essential conditions without a compliance with which no experiment will succeed. These conditions have to be learnt by a patient questioning of nature, and they are different for each branch of science. How much more may they be expected to differ in an inquiry which deals with subtle forces of the nature of which the physicist is wholly and absolutely ignorant! To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena is practically to prejudge the question, since it assumes that both are governed by the same laws.

From the sketch which has now been given of the recent treatment of the subject by popular and scientific writers, we can summarise pretty accurately their mental attitude in regard to it. They have seen very little of the phenomena themselves, and they cannot believe that others have seen much more. They have encountered people who are easily deceived by a little unexpected trickery, and they conclude that the convictions of spiritualists generally are founded on phenomena produced, either consciously or unconsciously, in a similar way. They are so firmly convinced on *a priori* grounds that the more remarkable phenomena stand to happen do not really happen, that they will back their conviction against the direct testimony of any body of men; preferring to believe that they are all the victims of some mysterious delusion whenever imposture is out of the question. To influence persons in this frame of mind, it is evident that *more* personal testimony to isolated facts is utterly useless. They have, to use the admirable expression of Dr. Carpenter, "no place in the existing fabric of their thought into which such facts can be fitted." It is necessary therefore to modify the "fabric of thought" itself; and it appears to the present writer that this can best be done by a general historic sketch of the subject; and by showing, by separate lines of inquiry, how wide and varied is the evidence, and how remarkably these lines converge towards one uniform conclusion. The endeavour will be made to indicate, by typical examples of each class of evidence and without unnecessary detail, the cumulative force of the argument.

HISTORICAL SKETCH.

Modern Spiritualism dates from March, 1848; it being then that, for the first time, intelligent communications were held with the unknown cause of the mysterious knockings and other sounds, similar to those which had disturbed the Mompesson and Wesley families in the 17th and 18th centuries. This discovery was made by Miss Kate Fox, a girl of nine years old, and the first recognised example of an extensive class now known as mediums. It is worthy of remark, that this very first "modern spiritual manifestation" was subjected to the test of unlimited examination by all the inhabitants of the village of Hydesville, New York. Though all were matter sceptics, no one could discover any cause for the noises, which continued, though with less violence, when all the children had left the house. Nothing is more common than the remark, that it is absurd and illogical to impute noises, of which we cannot discover the cause, to the agency of spirits. So it undoubtedly is when the noises are merely noises; but is it so illogical when these noises turn out to be signals, and signals which spell out a fact, which fact, though wholly unknown to all present, turns out to be true? Yet, on this very first occasion, twenty-six years ago, the signals declared that a murdered man was buried in the cellar of the house; it indicated the exact spot in the cellar under which the body lay; and upon digging there, at a depth of six or seven feet, considerable portions of a human skeleton were found. Yet more; and the name of the murdered man was given, and it was ascertained that such a person had visited that very house and had disappeared five years before, and had never been heard of since. The signals further declared that he, the murdered man, was the signaler; and as all the witnesses had satisfied themselves that the signals were not made by any living person or by any assignable cause, the logical conclusion from the facts was, that it *was*, the spirit

It may be as well here to explain that the word "spirit," which is often considered to be so objectionable by scientific men, is used throughout this article (or at all events in the earlier portion of it) merely to avoid circumlocution, in the sense of the "intelligent cause of the phenomena," and not as implying "the spirits of the dead," unless so expressly stated.

of the murdered man; although such a conclusion might be to some in the highest degree improbable, and to others in the highest degree absurd.

The Misses Fox now became involuntary mediums, and the family (which had removed to the city of Rochester) were accused of imposture, and offered to submit the children to examination by a committee of townsmen appointed in public meeting. Three committees were successively appointed; the last, composed of violent sceptics, who had accused the previous committees of stupidity or connivance. But tell three, after unlimited investigation, were forced to declare that the Cause of the phenomena was undiscoverable. The sounds occurred on the wall and floor, while the medium, after being thoroughly searched by ladies, stood on pillows, barefooted, and with their clothes tied round their ankles." The last and most sceptical committee reported that "They had heard sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used; and their questions, *many of them being mental*, were answered correctly." When we consider that the mediums were two children under twelve years of age, and the examiners utterly sceptical American citizens, thoroughly resolved to detect imposture, and urged on by excited public meetings, it may perhaps be considered that even at this early stage the question of imposture or delusion was pretty well settled in the negative.

In a short time persons who sat with the Misses Fox found themselves to have similar powers, in a greater or less degree; and in two or three years the movement had spread over a large part of the United States, developing into a variety of strange forms, encountering the most violent scepticism and the most rancorous hostility, yet always progressing, and making converts even among the most enlightened and best educated classes. In 1851, some of the most intelligent men of New York—judges, senators, doctors, lawyers, merchants, clergymen, and others—formed themselves into a society for investigation. Judge Edmunds was one of these, and a sketch of the kind and amount of evidence that was required to convince him will be given further on. In 1854 a second spiritual society was formed in New York. It had the names of four judges and two physicians among its vice presidents, showing that the movement had by this time become respectable, and that men in high social positions were not afraid of identifying themselves with it. A little later Professor Mapes, an eminent agricultural chemist, was led to undertake the investigation of Spiritualism. He formed a circle of twelve friends, most of them men of talent and sceptics, who bound themselves to sit together weekly, with a medium, twenty times. For the first eighteen evenings the phenomena were so trivial and unsatisfactory, that most of the party felt disgusted at the loss of time; but the last two sittings produced phenomena of so startling a character, that the investigation was continued by the same circle *for four years, and all became spiritualists*,

By this time the movement had spread into every part of the Union, and, notwithstanding that its adherents were abused as impostors or dupes, they were in several cases expelled from colleges and churches, and were confined as lunatics, and that the whole thing was "explained" over and over again, it has continued to

spread up to the present hour. The secret of this appears to have been, that the explanations given never applied to the phenomena continually occurring, and of which there were numerous witnesses. A medium was raised in the air in a crowded room in full daylight. ("Modern American Spiritualism," p. 279.) A scientific sceptic prepared a small portable apparatus by which he could produce an instantaneous illumination; and taking it to a dark of séance at which numerous musical instruments were played, suddenly lighted up the room while a large drum was being violently beaten, in the certain expectation of revealing the impostor to the whole company. But what they all saw was the drumstick itself beating the drum, with no human being near it. It struck a few more blows, then rose into the air and descended gently on the shoulder of a lady. (Same work, p.337). At Toronto, Canada, in a well-lighted room, an accompaniment to a song was played on a closed and locked piano. (Same work, p.463). Communications were given in raised letters on the arm of an ignorant servant girl who often could not read them. They sometimes appeared while she was at her household work, and after being read by her master or mistress would disappear. (Same work, p.196). Letters closed in any number of envelopes, sealed up or even pasted together over the whole of the written surface, were read and answered by certain mediums in whom this power was developed. It mattered not what language the letters were written in and it is upon record that letters in German, Greek, Hebrew, Arabic, Chinese, French, Welsh, and Mexican, have been correctly answered in the corresponding languages by a medium who knew none of them. (Judge Edmunds's "Letters on Spiritualism," pp. 59-103, Appendix). Other mediums drew portraits of deceased persons whom they had never known or heard of. Others healed diseases. But those who helped most to spread the belief were, perhaps, the trance speakers, who, in eloquent and powerful language, developed the principles and the uses of Spiritualism, answered objections, spread abroad a knowledge of the phenomena, and thus induced sceptics to inquire into the facts and inquiry was almost invariably followed by conversion. Having repeatedly listened to three of these speakers who have visited this country, can bear witness that they are fully equal and not unfrequently surpass, our best orators and preachers; whether in finished eloquence, in close and logical argument, or in the readiness with which appropriate and convincing replies are made to all objectors. They are also remarkable for the perfect courtesy and suavity of manner, and for the extreme patience and gentleness with which they meet the most violent opposition and the most unjust accusations.

Men of the highest rank and greatest ability became convinced by these varied phenomena. No amount of education, of legal, medical or scientific training, was proof against the overwhelming force of the acts, whenever these facts were systematically and perseveringly inquired into. The number of Spiritualists in the Union is, according to those who have the best means of judging, from eight to eleven millions. This the estimate of Judge Edmunds, who has had extensive correspondence on the subject with every part of the United States. The Hon. R. D. Owen, who has also had great opportunities of knowing the facts, considers it to be approximately correct; and it is affirmed by the editors of the "Year Book of Spiritualism" for 1871. These numbers have been held to be absurdly exaggerated by persons having less information, especially by strangers who have made superficial inquiries in America; but it must be remembered that the Spiritualists are to a very limited extent an organised body, and that the mass of them make no public profession of their belief, but still remain members of some denominational church—circumstances that would greatly deceive an outsider. Nevertheless, the organisation is of considerable extent. There were in America, in 1870, 20 State associations and 105 societies of Spiritualists, 207 lecturers, and about the same number of public mediums.

In other parts of the world the movement has progressed more or less rapidly. Several of the more celebrated American mediums have visited this country, and not only made converts in all classes of society, but led to the formation of private circles and the discovery of mediumistic power in hundreds of families. There is scarcely a city or a considerable town in continental Europe at the present moment where Spiritualists are not reckoned by hundreds, if not by thousands. There are said, on good authority, to be fifty thousand avowed Spiritualists in Paris and ten thousand in Lyons; and the numbers in this country may be roughly estimated by the fact that there are four exclusively Spiritual periodicals, one of which has a circulation of five thousand weekly.

DEDUCTIONS FROM THE PRECEDING SKETCH.

Before proceeding to a statement of the evidence which has convinced the more educated and more sceptical converts, let us briefly consider the bearing of the undoubted fact, that (to keep within bounds) many thousands of well-informed men, belonging to all classes of society and all professions, have, in each of the great civilised nations of the world, acknowledged the objective reality of these phenomena; although, almost without exception, they at first viewed them with dislike or contempt, as impostures or delusions. There is nothing parallel to it in the history of human thought; because there never before existed so strong and apparently so well-founded a conviction that phenomena of this kind never have happened and never can happen. It is often said, that the number of adherents to a belief is no proof of its truth. This remark justly applies to most religions whose arguments appeal to the emotions and the intellect, but not to the evidence of the senses. It is equally just

as applied to a great part of modern science. The almost universal belief in gravitation, and in the undulatory theory of light, does not render them in any degree more probable; because very few indeed of the believers have tested the facts which most convincingly demonstrate those theories, or are able to follow out the reasoning by which they are demonstrated. It is for the most part a blind belief accepted upon authority. But with these spiritual phenomena the case is very different. They are to most men so new, so strange, so incredible, so opposed to their whole habit of thought, so apparently opposed to the pervading scientific spirit of the age, that they cannot and do not accept them on second-hand evidence, as they do almost every other kind of knowledge. The thousands or millions of spiritualists, therefore, represent to a very large extent in who have witnessed, examined, and tested the evidence for themselves, over and over and over again, till that which they had at first been unable to admit *could* be true, they have at last been compelled to acknowledge *is* true. This accounts for the utter failure of all the attempted "exposures" and "explanations" to convince one solitary believer of his error. The exposers and explainers have never got beyond those first difficulties which constitute the *pons asinorum* of Spiritualism, which every believer has to get over, but at which early stage of investigation no converts are ever made. By explaining table-turning, or table-tilting, or raps, you do not influence a man who was never convinced by these, but who, in broad daylight, sees objects move without contact, and behave as if guided by intelligent beings; and who sees this in a variety of forms, in a variety of places, and under such varied or stringent conditions, as to make the fact to him just as real as the movement of iron to the magnet. By explaining automatic writing (which itself convinces no one but the writer, and not always even him), you do not affect the belief of the man who has obtained writing when neither pencil nor paper were touched by any one; or has seen a hand not attached to any human body take up a pencil and write; or, as Mr. Andrew Leighton, of Liverpool, testifies, has seen a pencil rise of itself on a table and write the words—"And is this world of strife to end in dust at last?" Thus it is that there are so few recantations or perverts in Spiritualism; so few that it may be truly said there are none. After much inquiry and reading I can find no example of a man who, having acquired a good personal knowledge of all the chief phases of the phenomena has subsequently come to disbelieve in their reality. If the "explanations" and "exposures" were good for anything, or if it were an imposture to expose or a delusion to explain, this could not be the case, because there are numbers of men who have become convinced of the facts, but who have not accepted the spiritual theory. These are, for the most part, in an uncomfortable and unsettled frame of mind, and would gladly welcome an explanation which really explained anything—but they find it not. As an eminent example of this class, I may mention Dr. J. Lockhart Robertson, long one of the editors of the *Journal of Mental Science*—a physician who, having made mental disease his special study, would not be easily taken in by any psychological delusions. The phenomena he witnessed fourteen years ago were of a violent character; a very strong table being, at his own request and in his own house, broken to pieces while he held the medium's hands. He afterwards himself tried to break a remaining leg of the table, but failed to do so after exerting all his strength. Another table was tilted over while all the party sat on it. He subsequently had a sitting with Mr. Home, and witnessed the usual phenomena occurring with that extraordinary medium—such as the accordion playing "most wonderful music without any human agency," "a shadow hand, not that of any one present, which lifts a pencil and writes with it," &c., &c.; and he says that he can "no more doubt the physical manifestations of (so called) Spiritualism than he would any other fact—as, for example, the fall of an apple to the ground of which his senses informed him." His record of these phenomena with the confirmation by a friend who was present, is published in the "Dialectical Society's Report on Spiritualism," p. 247; and, at a meeting of Spiritualists in 1870, he reasserted the facts, but denied their spiritual origin. To such a man the Quarterly Reviewer's explanations are worthless; yet it may be safely said, that every advanced Spiritualist has seen more remarkable, more varied, and even more inexplicable phenomena than those recorded by Dr. Robertson, and are therefore still further out of reach of the arguments referred to, which are indeed only calculated to convince those who know little or nothing of the matter.

EVIDENCE OF THE FACTS.

The subject of the evidences of the objective phenomena of Spiritualism is such a large one that it will be only possible here to give a few typical examples, calculated to show how wide is their range, and how conclusively they reach every objection that the most sceptical have brought against them. This may perhaps be best done by giving, in the first place, an outline of the career of two or three well-known mediums; and, in the second, a sketch of the experiences and investigations of a few of the more remarkable converts to spiritualism.

Career of Remarkable Mediums.—Miss Kate Fox, the little girl of nine years old, who, as already stated, was the first "medium" in the modern sense of the term, has continued to possess the same power for twenty-six years. At the very earliest stages of the movement, sceptic after sceptic committee after committee, endeavoured to discover "the trick;" but if it was a trick this little girl baffled them all, and the proverbial acuteness of the Yankee was of no avail. In 1860, when Dr. Robert Chambers visited America, he suggested to

his friend, Robert Dale Owen, the use of a balance to test the lifting power. They accordingly, without pre-arrangement with the medium, took with them a powerful steelyard and suspended from it a dining-table weighing 121 pounds. Then under a bright gaslight, the feet or the two mediums (Miss Fox and her sister) being both touched by the feet of the gentlemen, and the hands of all present being held over but not touching the table, it was made lighter or heavier a request, so as to weigh at one time only 60, at another 134 pounds. This experiment, be it remembered, was identical with one proposed by Faraday himself as being conclusive. Mr. Owen had many sittings with Miss Fox for the purpose of test and the precautions he took were extraordinary. He sat with her alone; he frequently changed the room without notice; he examined every article of furniture; he locked the doors and fastened them with strips of paper privately sealed; he held both the hands of the medium. Under these conditions various phenomena occurred, the most remarkable being the illumination of a piece of paper (which he had brought himself, cut of a peculiar size, and privately marked), showing a dark hand writing on the floor. The paper afterwards rose up on to the table with legible writing upon it, containing a promise which was subsequently verified. ("Debateable Land," p. 293.)

But Miss Fox's powers were most remarkably shown in the séances with Mr. Livermore, a well-known New York banker, and an entire sceptic before commencing these experiments. These sittings were more than three hundred in number, extending over five years. They took place in four different houses (Mr. Livermore's and the medium's being both changed during this period), under tests of the most rigid description. The chief phenomenon was the appearance of a tangible, visible, and audible figure of Mr. Livermore's deceased wife, sometimes accompanied by a male figure, purporting to be Dr. Franklin. The former figure was often most distinct; and absolutely life-like. It moved various objects in the room. It wrote messages on cards. It was sometimes formed out of a luminous cloud, and again vanished before the eyes of the witnesses. It allowed a portion of its dress to be cut off, which though at first of strong and apparently material gauzy texture, yet in a short time melted away and became invisible. Flowers which melted away were also given. These phenomena occurred best when Mr. L. and the medium were alone; but two witnesses were occasionally admitted, who tested everything and confirmed Mr. L.'s testimony. One of these was Mr. Livermore's physician, the other his brother-in-law; the latter previously a sceptic. The details of these wonderful séances were published in the *Spiritual Magazine* in 1862 and 1863; and the more remarkable are given in Owen's "Debateable Land," from which work a good idea may be formed of the great variety of the phenomena that occurred and the stringent character of the tests employed.

Miss Fox recently came to England, and here also her powers have been tested by a competent man of science, and found to be all that has been stated. She is now married to an English barrister, and some of the strange phenomena which have so long accompanied her, attach themselves to her infant child, even when its mother is away, to the great alarm of its nurse. We have here, therefore, a career of twenty-six years of mediumship of the most varied and remarkable character; mediumship which has been scrutinized and tested from the first hour of its manifestation down to this day, and with one invariable result—that no imposture or attempt at imposture has ever been discovered, and no cause ever been suggested that will account for the phenomena except that advanced by Spiritualists.

Mr. Daniel D. Home is perhaps the best known medium in the world; and his powers have been open to examination for at least twenty years. Nineteen years ago Sir David Brewster and Lord Brougham had a sitting with him—sufficiently acute and eminent observers, and both, of course thorough sceptics. In the "House Life of Sir David Brewster," we have, fortunately, his own record of this sitting made *at the time*, although six months later, in a letter to the *Morning Advertiser*, he made the contradictory statement, "I saw enough to satisfy myself they could all be produced by human hands and feet." He says "The table actually rose from the ground when no hand was upon it;" and "a small hand-bell was laid down with its mouth on the carpet, and it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to use and placed itself in my hand. It did the sense to Lord Brougham." And he adds, speaking for both, "We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism." Coming from the author of "Letters on Natural Magic," this is pretty good testimony.

These and far more marvellous phenomena have been repeated from that day to this, many thousands of times, and almost always in private houses at which Mr. Home visits. Everybody testifies to the fact that he offers the most ample facilities for investigation; and to this I can myself bear witness, having been invited by hint to examine as closely as I pleased an accordion, held by his one hand, keys downwards, and in that position playing very sweetly: But, perhaps, the best attested and most extraordinary phenomenon connected with Mr. Home's mediumship is what is called the fire test. In a state of trance he takes a glowing coal from the hottest part of a bright fire, and carries it round the room, so that every one may see and feel that it is a real one. This is testified by Mr. H. D. Jencken, Lord Lindsay, Lord Adare, Miss Douglas, Mr. S. C. Hall, and many others. But, more strange still, when in this state he can detect the game power in other persons, or convey it to them. A

lumn of red-hot coal was once placed on Mr. S. C. Hall's head in the presence of Lord Lindsay and four other per. costs. Mrs. Hall, in a communication to the Earl of Dunraven (given in the *Spiritual Magazine*, 1870, p. 178), says:—

Mr. Hall was seated nearly opposite to where I sat; and I saw Mr. Home, after standing about half a minute at the back of Mr. Hall's chair, deliberately place the lump of burning coal on his head! I have often wondered that I was not frightened, but I was not; I had perfect faith that he would not be injured. Some one said, "Is it not hot?" Mr. Hall answered, "Warm, but not hot." Mr. Home had moved a little way, but returned, still in a trance; he smiled, and seemed quite pleased and then proceeded to draw up Mr. Hall's loose hair over the red coal. The white hair had the appearance of silver thread over the red coal. Mr. Home drew the hair into it sort of pyramid, the coal, still red, showing beneath the hair."

When taken off the head, which it had not in the slightest degree injured or singed the hair, others attempted to touch it and were burnt. Lord Lindsay and Miss Douglas have also had hot coals placed in their hands, and they describe them as feeling rather cold than hot, though at the same time they burn any one else, and even scorch the face of the holder if approached too closely. The same witnesses also testify that Mr. Home has placed red hot coals inside his waist-coat without scorching his clothes, and has put his face into the middle of the fire, his hair falling into the flames, yet not being the least singed. The same power of resisting fire can be given temporarily to inanimate objects. Mr. H. Nisbet, of Glasgow, states (*Human Nature*, Feb., 1870), that in his own house, in January, 1870, Mr. Home placed a red-hot coal in the hands of a lady and gentleman, which they only felt warm; and then placed the same piece on a folded newspaper, burning a hole through eight layers of paper. He then took a fresh and blazing coal and laid it on the same newspaper, carrying it about the room for three minutes, when the paper was found, this time, not to have been the least burnt. Lord Lindsay further declares—and as one of the few noblemen who do real scientific work his evidence must be of some value—that eight occasions he has had red-hot coals placed on his own hand by Home without injury Mr. W. it. Harrison (*Spiritualist*, March 15th, 1870, saw him take a large coal, which covered the palm of his hand, and stood six or seven inches high. As he walked about the room it threw a ruddy glow on the walls, and when he came to the table with it, the heat was felt in the faces of all present. The coal was thus held for five minutes. These phenomena have now happened scores of times in the presence of scores of witnesses. They are facts of the reality of which there can be no doubt and they are altogether inexplicable by the known laws of physiology and heat.

As to the possibility of these things being produced by trick, if further evidence than their mere statement be required, we have the following by Mr. T. Adolphus Trollope, who says, 'I may also mention that Bosco, one of the greatest professors of legerdemain ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home being performed by any of the resources of his art'

The powers of Mr. Home have lately been independently tested by Serjeant Cox and Mr. Crookes, and both these gentlemen emphatically proclaim that he invites tests and courts examination. Serjeant Cox, in his own house, has had a new accordion (purchased by himself that very day) play by itself, in his own hand, while Mr. Home was playing the piano. Mr. Home then took the accordion in his left hand, holding it with the keys downward while playing the piano with his right hand, "and it played beautifully in accompaniment to the piano for at least a quarter of an hour. ("What Am I?" vol. ii, p. 388.)

Mr. Home's life has been to a great extent a public one. He has spent much of his time as a guest in the houses of people of rank and talent. He numbers among his friends many who are eminent in science, art, and literature—men certainly not inferior in perceptive or reasoning powers to those who, not having witnessed the phenomena, disbelieve in their occurrence. For twenty years he has been exposed to the keen scrutiny and never-ceasing suspicion of innumerable inquirers; yet no proof has ever been given of trickery, no particle of machinery or apparatus has ever been detected. But the phenomena are so stupendous that, if impostures, they could only be performed by machinery of the most elaborate, varied, and cumbrous nature, requiring the aid of several assistants and confederates. The theory that they are delusions are equally untenable, unless it is admitted that there is no possible means of distinguishing delusion from reality.

The last medium to whose career I shall call attention is Mrs. Guppy (formerly, Miss Nichol), and in this case I can give some personal testimony. I know Miss Nichol before she had ever heard of Spiritualism, table-rapping, or anything of the kind, and we first discovered her powers on asking her to sit for experiment in my house. This was in November, 1866, and for some months we had constant sittings, and I was able to watch and test the progress of her development. I first satisfied myself of the rising of a small table completely off the floor, when three or four persons (including Miss N.) placed their hands on it. I tested this by secretly attaching threads of thin strips of paper underneath the claws, so that they must be broken if any one attempted to raise the table with their feet—the only available means of doing so. The table still rose a full foot off the floor in broad daylight. In order to show this to friends with less trouble, I made a cylinder of hoops and brown paper,

in which I placed the table so as to keep feet and dresses away from it while it rose, which it did as freely as before. Perhaps more marvellous was the placing of Miss N. herself on the table; for although this always happened in the dark, yet, under the conditions to be named, deception was impossible. I will relate one sitting of which I have notes. We sat in a friend's house, round a centre table, under a glass chandelier. A friend of mine, but a perfect stranger to all the rest, sat next Miss Nichol and held both her hands. Another person had matches ready to strike a light when required. What occurred was as follows:—First, Miss Nichol's chair was drawn away from under her, and she was obliged to stand up, my friend still holding both her hands. In a minute or two more I heard a slight sound, such as might be produced by a person placing a wine-glass on the table, and at the same time a very slight rustling of clothes and tinkling of the glass pendants of the chandelier. Immediately my friend said, "She is gone from me." A light was at once struck, and we found Miss N. quietly seated in her chair on the centre of the table, her head just touching the chandelier. My friend declared that Miss N. seemed to glide noiselessly out of his hands. She was very stout and heavy, and to get her chair on the table, to get upon it herself, in the dark, noiselessly, and almost instantaneously, with five or six persons close around her, appeared, and still appears to me, knowing her intimately, to be physically impossible.

Another very curious and beautiful phenomenon was the production of delicate musical sounds, without any object calculated to produce them being in the room. On one occasion a German lady, who was a perfect stranger to Miss Nichol, and had never been at a séance before, was present. She sang several German songs, and most delicate music, like a fairy musical box, accompanied her throughout. She sang four or five different songs of her own choice, and all were so accompanied. This was in the dark, but hands were joined all the time.

The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred was at my own house, at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being midwinter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. The essential fact is, that upon a bare table in a small room closed and dark (the adjoining room and passage being well lighted), a quantity of flowers appeared, which were not there when we put on the gas a few minutes before. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh as if just gathered from a conservatory. They were covered with a fine cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place. I dried and preserved the whole, and have, attached to them, the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day.

Similar phenomena have occurred hundreds of times since, in many houses and under various conditions. Sometimes the flowers have been in vast quantities, heaped upon the table. Often flowers or fruits asked for are brought. A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Blagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and redressed by Mrs. Trollope, every article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while at the table. In about ten minutes all the party exclaimed that they smelt flowers, and, on lighting a candle, both Mrs. Guppy's and Mrs. Trollope's arms were found covered with jonquils, which filled the room with their odour. Mr. Guppy and Mr. Trollope both relate this in substantially the same terms. ("Dialectical Society's Report on Spiritualism," pp. 277 and 372).

Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for the flowers are real, and can be preserved, and imposture under the conditions described is even less credible. If the gentlemen who come forward to enlighten the public on the subject of "so-called spiritual manifestations" do not know of the various classes of phenomena that have now been indicated, and the weight of the testimony in support of them, they are palpably unqualified for the task they have undertaken. That they do know of them, but keep back their knowledge, while putting forth trivialities easy to laugh at or expose, is a supposition I cannot for a moment entertain. Before leaving this part of the subject, it is well to note the fact of the marked individuality of each medium. They are no copies of each other, but each one develops a characteristic set of phenomena—a fact highly suggestive of some unconscious occult power in the individual, and wholly opposed to the idea of either imposture or delusion, both of which almost invariably copy pre-existing models.

Investigations by some Notable Sceptics.—In giving some account of how a few of the most important converts to Spiritualism became convinced, we are of course limited to those who have given their experiences to the public. I will first take the case of the eminent American lawyer, the Hon. J. W. Edmunds, commonly called Judge Edmunds; and it may be as well to let English sceptics know what he is thought of by his

countrymen. When he first became a Spiritualist he was greatly abused; and it was even declared that he consulted the spirits on his judicial decisions. To defend himself he published an "Appeal to the Public," giving a full account of the inquiries which resulted in his conversion. In noticing this, the *New York Evening Mirror* said: "John W. Edmunds, the Chief Justice of the Supreme Court of this District, is an able lawyer, an industrious judge, and a good citizen. For the last eight years occupying without interruption the highest judicial stations, whatever may be his faults, no one can justly accuse him of a lack of ability, industry, honesty, or fearlessness. No one can doubt his general saneness, or can believe for a moment that the ordinary operations of his mind are not as rapid, accurate, and reliable as ever. Both by the practitioners and suitors at his bar, he is recognised as the head, in fact and in merit, of the Supreme Court for this District." A few years later he published a series of letters on Spiritualism in the *New York Tribune*; and in the first of these he gives a compact summary of his mode of investigation, from which the following passages are extracted. It must be remembered that at the time he commenced the inquiry he was in the prime and vigor of intellectual life, being fifty-two years of age.

It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a first believer, in the reality of spiritual intercourse. During twenty-three months of those twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a memorandum of all that took place, so far as I could, and, as soon as I returned home, to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I had ever kept any record of a trial before me in court. In this way, during that period, I preserved the records of nearly two hundred interviews, running through some one thousand six hundred pages of manuscript. I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new, or something different from what had previously occurred; and it very seldom happened that only the same persons were present. The Manifestations were of almost every known form, physical or mental; sometimes only one and sometimes both combined.

I resorted to every expedient I could devise to detect imposture and to guard against delusion. I felt in myself, and see in others, how exciting was the idea that we were actually communing with the dead; and I labored to prevent any undue bias of judgment. I was at times critical and captious to an unreasonable extreme; and when my belief was challenged, as it was over and over again, I refused to yield, except to evidence that would leave no possible room for cavil.

I was severely exacting in my demands, and this would frequently happen. I would go to a circle with some doubt on my mind as to the manifestations at the previous circle, and something would happen aimed directly at that doubt, and completely overthrowing it as it then seemed, so that I no longer had any reason to doubt. But I would go home and write out carefully my minutes of the evening, cogitate over them for several days, compare them with previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a new doubt, and a new set of queries.

I look back sometimes now, with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception.

It was a remarkable feature of my investigations, that every conceivable objection I could raise, first and last, was met and answered.

The following extracts are from the "Appeal:"—

I have seen a mahogany table, having a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again.

I have known a mahogany chair thrown on its side and moved swiftly back and forth on the floor, no one touching it, through a room where there were at least a dozen people sitting, yet no one was touched; and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

Having satisfied himself of the reality of the physical phenomena, he came to the question of whence comes the intelligence that was so remarkably connected with them. He says:—

Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded, and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when not a person present knew that I had prepared questions; much less what they were. My most secret thoughts, those which I have never uttered to mortal man or woman, have been freely spoken to as if I had uttered them; and I have been admonished that my every thought was known to, and could be disclosed by, the intelligence which was thus manifesting itself.

Still the question occurred, "May not all this have been, by some mysterious operation, the mere reflex of the mind of sonic one present?" The answer was, that facts were communicated which were unknown then, but afterwards found to be true; like this for instance when I was absent last winter in Central America, nor friends in town heard of my whereabouts and of the state of my health several times; and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct. So thoughts have been uttered on subjects not then in any mind, and utterly at variance with any own notions. This often has happened to me anti to others, so as fully to establish the fact that it was not our minds that gave forth or effected the communication.

These few extracts sufficiently show that the writer was aware of the possible sources of error in such an inquiry, and the details given in the letters prove that he was constantly on his guard against them. He himself and his daughters became mediums; so that he afterwards obtained personal confirmation of many of the phenomena by himself alone. But all the phenomena referred to in the letters and "Appeal" occurred to him in the presence of others, who testified to them as well, and thus removed the possibility that the phenomena were subjective.

We have yet to add a notice of what will be perhaps, to many persons, the most startling and convincing of all the Judge's experiences. His own daughter became a medium for speaking foreign languages of which she was totally ignorant. He says: She knows no language but her own, and a little smattering of boarding school French; yet she has spoken in nine or ten different tongues, often for an hour at a time, with the ease and fluency of is native. It is not unfrequent that foreigners converse with their spirit friends through her, in their own language." One of these cases must he given:

One evening, when some twelve or fifteen persons were in my parlor, Mr. E. D. Green, an artist of this city, was shown in, accompanied by in gentleman whom he introduced as Mr. Evangelides, of Greece. Ere long in spirit spoke to him through Laura, in English, and said so many things to him that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard. Occasionally, through Laura, the spirit would, speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke Greek? The residue of the conversation for more than an hour was, on his part, entirely in Greek, and on hers sometimes is Greek and sometimes in English. At times Laura would not understand what was the idea conveyed either by her or him; at other times she would not understand him, though he spoke in Greek, and herself, while uttering Greek words.

Several other cases are mentioned, and it is stated that this lady has spoken Spanish, French, Greek, Italian, Portuguese, Latin, Hungarian, and Indian, and other languages which were unknown to any person present.

This is by no means an isolated case, but it is given as being on most unexceptionable authority. A man must know whether his own daughter has learned, so as to speak fluently eight languages besides her own, or not. Those who carry on the conversation must know whether the language is spoken or not; and in several cases—as the Latin, Spanish, and Indian—the judge himself understood the language. And the phenomenon is connected with Spiritualism by the speaking being in the name of, and purporting to come from, some deceased person, and the subject matter being characteristic of that person. Such a case as this, which has been published sixteen years, ought to have been noticed and explained by those who profess to enlighten the public on the subject of Spiritualism.

Our next example is one of the most recent, but at the same time one of the most useful, converts to the truths of Spiritualism. Dr. George Sexton, M.D., M.A., L.L.D., was for many years the coadjutor of Mr. Bradlaugh, and one of the most earnest and energetic of the secularist teachers. The celebrated Robert Owen first called his attention to the subject of Spiritualism, about twenty years ago. He read books, he saw a good deal of the ordinary physical manifestations, but he always "suspected that the mediums played tricks, and that the whole affair was nothing but clever conjuring by means of concealed machinery." He gave several lectures against Spiritualism in the usual style of non-believers, dwelling much on the absurdity and triviality of the phenomena, and ridiculing the idea that they were the work of spirits. Then cause another old friend and fellow-secularist, Mr. Turley, who, after investigating the subject for the purpose of exposing it, became a firm believer. Dr. Sexton laughed at this conversion, yet it made a deep impression on his mind. Ten years passed away, and his next important investigation was with the Davenport Brothers; and it will be well for those who sneer at these much-abused young men to take note of the following account of Dr. Sexton's proceedings with them, and especially of the fact that they cheerfully submitted to every test the doctor suggested. He tells us (in his lecture, "How I became a "Spiritualist") that he visited them again and again, trying in vain to find out the trick. Then, he says—

My partner—Dr. Barker—and I invited the Brothers to our houses, and, in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus all these we ourselves had determined to supply. Moreover, as there were four of them—viz., the two Brothers Davenport, Mr. Fay, and Dr. Fergusson—we suspected that the two who were not tied might really do all that was done. We

therefore requested only two to come. They unhesitatingly complied with all these requests. We forming a circle, consisting entirely of members of our own families and a few private friends, with the one bare exception of Mrs. Fay. In the circle we all joined hand and as Mrs. Fay sat at one end she had one of her hands free, while I had hold of the other. Thinking that she might be able to assist with the band that was thus free, I asked as a favour that I might be allowed to hold both her hands—a proposition which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed their feet upon sheets of writing paper and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position; we laid pence on their toes, sealed the ropes, and in every way took precautions against their moving. On the occasion to which I now refer, Mr. Bradlaugh and Mr. Charles Watts were present; and when Mr. Fay's coat had been taken off, the ropes still remaining on his hands, Mr. Bradlaugh requested that his coat might be placed on Mr. Fay, which was immediately done, the ropes still remaining fastened. We got on this occasion all the phenomena that usually occurred in the presence of these extraordinary men, particulars of which I shall probably give on another occasion. Dr. Barker became a believer in Spiritualism from the time that the Brothers visited at his house. I did not see that any proof had been given that disembodied spirits had any hand in producing the phenomena; but I was convinced that no tricks had been played, and that therefore these extraordinary physical manifestations were the result of some occult force its nature which I had no means of explaining in the present state of say knowledge. All the physical phenomena that I had seen now became clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some discovered law of nature which it was the business of the man of science to use his utmost endeavours to discover."

While he was maintaining this ground, spiritualists often asked him how he explained the intelligence that was manifested; and he invariably replied that he had not yet seen proofs of any intelligence other than what might be that of the medium or of some other persons present in the circle, adding, that as soon as he did see proofs of such intelligence he should become a spiritualist. In this position he stood for many years, till he naturally believed he should never see cause to change his opinion. He continued the inquiry, however, and in 1865 began to hold séances at home; but it was years before any mental phenomena occurred which were absolutely conclusive, although they were often of so startling a nature as would have satisfied any one less sceptical. At length, after fifteen years of enlightened scepticism—a scepticism not founded upon ignorance, but which refused to go one step beyond what the facts so diligently pursued absolutely demonstrated—the needful evidence came:—

"The proofs that I did ultimately receive are, many of them, of a character that I cannot describe minutely to a public audience, nor indeed have I time to do so. Suffice it to say, that I got in my own house, in the absence of all mediums other than the members of my own family and intimate private friends in whom mediumistic powers became developed, evidence of an irresistible character that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts were named known to no one in the circle, and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit communion was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lytton's 'Strange story.' 'Do you believe,' asked the female attendant of Margrave, 'in that which you seek?' 'I have no belief,' was the answer. 'True science has none; true science questions all things, and takes nothing on credit. It knows but three states of mind—denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment.' This describes exactly the phases through which my mind has passed."

Since Dr. Sexton Inns became a spiritualist he has been as energetic an advocate for its truths as he had been before for the negations of secularism. His experience and ability as a lecturer, with his long schooling, in every form of manifestation, render him one of the most valuable promulgators of its teachings. He has also done excellent service in exposing the pretensions of those conjurors who profess to expose Spiritualism. This he does in the most practical way not only by explaining how the professed imitations of spiritual manifestations are performed, but by actually performing them before his audience; and at the same time pointing out the important differences between what these people do and what occurs at good séances. Any one who wishes to comprehend how Dr. Lynn, Messrs. Maskelyne and Cook, and Herr Dobler perform some of their most curious feats have only to read his lecture, entitled "Spirit Mediums and Conjurors," before going to witness their entertainments. We can hardly believe that the man who does this, and who during fifteen years of observation and experiment held out against the spiritual theory, is one of those who, as Lord Amberley tells us, "fall a victim to the most patent frauds, and are imposed upon by jugglery of the most vulgar order;" or who, as viewed from Professor Tyndall's high scientific standpoint, are in a frame of mind before which science is utterly powerless—"dupes beyond the reach of proof who like to believe and do not like to be undeceived."

These be brave words; but we leave our readers to judge whether they come with a very good grace from men who have the most slender and inadequate knowledge of the subject they are criticizing, and no knowledge at all of the long-continued and conscientious investigations of many who are included in their wholesale animadversions.

Yet one more witness to these marvellous phenomena we must bring before our readers—a trained and experienced physicist, who has experimented in his own laboratory, and has applied tests and measurements of the most rigid and conclusive character. When Mr. Crookes—the discoverer of the metal thallium, and a Fellow of the Royal Society—first announced that he was going to investigate the so-called spiritual phenomena, many public writers were all approval; for the complaint had long been that men of science were not permitted by mediums to inquire too scrupulously into the facts. One expressed "profound satisfaction that the subject was about to be investigated by a man so well qualified;" another was "gratified to learn that the matter is now receiving the attention of cool and clear-headed men of recognised position in science;" while a third declared that "no one could doubt Mr. Crookes's ability to conduct the investigation with rigid philosophical impartiality." But these expressions were evidently insincere, and were only meant to apply, in case the result was in accordance with the writers' notions of what it ought to be. Of course, a "scientific investigation" would explode the whole thing. Had not Faraday exploded table-turning? They hailed Mr. Crookes as the Daniel come to judgment—as the prophet who would curse their enemy, Spiritualism, by detecting imposture and illusion. But when the judge, after a patient trial lasting several years, decided against them, and the accepted prophet blessed the hated flung as an undoubted truth, their tone changed; and they began to suspect the judge's ability, and to pick holes in the evidence on which he founded his judgment.

In Mr. Crookes's latest paper, published in the *Quarterly Journal of Science* for January last, we are informed that he has pursued the inquiry for four years; and besides attending séances elsewhere, has had the opportunity of making numerous experiments in his own house with the two remarkable mediums already referred to, Mr. D. D. Home and Miss Kate Fox. These experiments were almost exclusively made in the light, under conditions of his own arranging, and with his own friends as witnesses. Such phenomena as percussive sounds; alteration of the weight of bodies; the rising of heavy bodies in the air without contact by any one; the levitation of human beings; luminous appearances of various kinds; the appearance of hands which lift small objects, yet are not the hands of any one present direct writing by a luminous detached hand or by the pencil alone; phantom forms and faces; and various mental phenomena—have all been tested so variously and so repeatedly that Mr. Crookes is thoroughly satisfied of their objective reality. These phenomena are given in outline in the paper above referred to, and they will be detailed in full in a volume now preparing. I will not, therefore, weary my readers by repeating them here, but will remark, that these experiments have a weight as evidence vastly greater than would be due to them as resting on the testimony of any man of science, however distinguished, because they are in almost every case, confirmations of what precious witnesses in immense numbers have testified to, all various places, and under various conditions, during the last twenty years. In every other experimental inquiry, without exception, confirmation of the facts of an earlier observer is held to add so greatly to their value, that no one treats them with the same incredulity with which he might have received them the first time they were announced. And when the confirmation has been repeated by three or four independent observers under favourable conditions, and there is nothing but theory or negative evidence against them, the facts are admitted—at least provisionally, and until disproved by a greater weight of evidence or by discovering the exact source of the fallacy of preceding observers.

But here, a totally different—a most unreasonable and a most unphilosophical—course is pursued. Each fresh observation, confirming previous evidence, is treated as though it were now put forth for the *first* time; and fresh confirmation is asked of it. And when this fresh and independent confirmation comes, yet more confirmation is asked for, and so on without end. This is a very clever way to ignore and stifle a new truth: but the facts of Spiritualism are ubiquitous in their occurrence and of so indisputable a nature, as to compel conviction in every earnest inquirer. It thus happens that although every fresh convert requires a large proportion of the series of demonstrative facts to be reproduced before he will give his assent to them, the number of such converts has gone on steadily increasing for a quarter of a century. Clergymen of all sects, literary men and lawyers, physicians in large numbers, men of science not a few, secularists, philosophical sceptics, pure materialists, all have become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them. And what have we *per contra*? Neither science nor philosophy, neither scepticism nor religion, has ever yet in this quarter of a century made one single convert from the ranks of Spiritualism!

This being the case, and fully appreciating the amount of candour and fairness, and knowledge of the subject, that has been exhibited by their opponents, is it to be wondered at that in large proportion of spiritualists are now profoundly indifferent to the opinion of men of science, and would not go one step out of their way to convince them? They say, that the movement is going on quite fast enough. That it is spreading by

its own inherent force of truth, and slowly permeating all classes of society. It has thriven in spite of abuse and persecution, ridicule and argument, and continues to thrive whether endorsed by great names or not. Men of science, like all others, are welcome to enter its ranks, but they must satisfy themselves by their own persevering research, not expect to have its proofs laid before them. Their rejection of its truths is their own loss but cannot in the slightest degree affect the progress of Spiritualism. The attacks and criticism of the press are borne good-humouredly, and seldom excite other feelings than pity for the wilful ignorance and contempt for the overwhelming presumption of their writers. Such are the sentiments that are continually expressed spiritualists; and it is as well, perhaps, that the outer world, to whom the literature of the movement is as much unknown as the Vedas, should be made acquainted with them.

Investigation by the Dialectical Committee—There are many other investigators who ought to be noticed in any complete sketch of the subject, but we have now only space to allude briefly to the "Report of the Committee of the Dialectical Society." Of this committee, consisting of thirty-three acting members, only eight were, at the commencement, believers in the reality of the phenomena, while not more than four accepted the spiritual theory. During the course of the inquiry at least twelve of the complete sceptics became convinced of the reality of many of the physical phenomena through attending the experimental sub-committees, and almost wholly by means of the mediumship of members of the committee. At least three members who were previously sceptics pursued their investigations outside the committee meetings, and in consequence have become thorough Spiritualists. My own observation as a member of the committee, and of the largest and most active sub-committee, enables me to state that the degree of conviction produced in the minds of the various members was, allowing for marked differences of character, approximately proportionate to the amount of time and care bestowed on the investigation. This fact, while it is what occurs in all investigation into these phenomena, is characteristic result of the examination into any natural phenomena. The examination into an imposture or delusion has invariably exactly opposite results—those who have slender experience being deceived, being those who perseveringly continue the inquiry inevitably find out the source of the deception or the delusion.

If this were not so, the discovery of truth and the detection of error would be alike impossible. The result of this inquiry on the members of the committee themselves is, therefore, of more importance than the actual phenomena they witnessed, since these were far less striking than many of the facts already mentioned. But they are also of importance as confirming, by a body of intelligent and prejudiced men, the results obtained by previous individual inquirers.

Before leaving this report, I must call attention to the evidence it furnishes of the state of opinion among men of education in France. M. Camille Flammarion, the well-known astronomer, sent a communication to the committee which deserves special consideration. Besides declaring his own acceptance of the objective reality of the phenomena after ten years of investigation, he makes the following statement:—

My learned teacher and friend, M. Babinet, of the Institute, who has endeavored, with M. E. Liass (now Director of the Observatory of Brazil), and several others of my colleagues of the Observatory of Paris, to ascertain their nature and cause, is not fully convinced of the interventions of spirits in their production, though this hypothesis, by which alone certain categories of those phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Haeflle, the learned author of the 'History of Chemistry,' and the 'General Encyclopedia,' and by the diligent laborer in the field of astronomic discovery whose death we have had recently to deplore, N. Hermann Goldschmidt, the discoverer of fourteen planets.

It thus appears that in France, as well as in America and in this country, men of science of no mean rank have investigated these phenomena, and have found them to be realities; while some of the most eminent hold the spiritual theory to be the only one that will explain them.

This seems the proper place to notice the astounding assertion of certain writers, that there is not "a particle of evidence" to support the spiritual theory; that those who accept it betray "hopeless inability to discriminate between adequate and inadequate proof of facts;" that the theory is "formed apart from facts;" and that those who accept it are so unable to reason, as to "jump at the conclusion" that it must be spirits that move tables, merely because they do not know how else they can be moved. The preceding account of how converts to Spiritualism have been made is a sufficient answer to all this ignorant assertion. The spiritual theory, as a rule, has only been adopted as a last resource, when all other theories have hopelessly broken down; and when fact after fact, phenomenon after phenomenon, has presented itself, giving direct proof that the so-called dead are still alive. The spiritual theory is the logical outcome of the whole of the facts. There who deny it, in every instance with which I am acquainted, either from ignorance or disbelief, leave half the facts out of view. Take the one case (out of many almost equally conclusive) of Mr. Livermore, who during live years, on hundreds of occasions, saw, felt, and heard the movements of the figure of his dead wife in absolute, unmistakable, living form. A form which could move objects, and which repeatedly wrote to him in her own hand-writing and her own language, on cards which remained after the figure had disappeared. A form which was equally visible and

tangible to two friends; which appeared in his own house, in a room absolutely secured, with the presence only of a young girl, the medium. Had these three men "not a particle of evidence" for the spiritual theory? Is it, in fact, possible to conceive or suggest any more complete proof? The facts must be got rid of before you abolish the theory; and simple denial or disbelief does not get rid of facts testified during a space of five years by three witnesses, all men in responsible positions, and carrying on their affairs during the whole period in a manner to win the respect and confidence of their fellow-citizens.

The objection will here be inevitably made: "These wonderful things always happen in America. When they occur in England it will be time enough to enquire into them." Singularly enough, after this article was in the press, the final test was obtained, which demonstrated the occurrence of similar phenomena in London. A short statement may, therefore, be interesting to those who cannot digest American evidence. For some years a young lady, Miss Florence Cook, has exhibited remarkable mediumship, which latterly culminated in the production of an entire female form purporting to be spiritual, and which appeared barefooted and in white flowing robes while she lay entranced, in dark clothing and securely bound, in a cabinet or adjacent room. Notwithstanding that tests of an apparently conclusive character were employed, many visitors, spiritualists as well as sceptics, got the impression that all was not as it should be; owing in part to the resemblance of the supposed spirit to Miss Cook, and also to the fact that the two could not be seen at the same time. Some supposed that Miss C. was an impostor who massaged to conceal a white robe about her (although she was often searched), and who, although she was securely tied in with tapes and sealed, was able to get out of her bonds, dress and undress herself, and get into them again, all in the dark, and in so complete and skilful a manner as to defy detection. Others thought that the spirit released her, provided her with a white dress, and sent her forth to personate a ghost. The belief that there was something wrong led one gentleman—an ardent spiritualist—to seize the supposed spirit and hold it, in the hope that some other person would open the cabinet-door and see if Miss Cook was really there. This was, unfortunately, not done; but the great resemblance of the being he seized to Miss Cook, its perfect solidity, and the vigorous struggle it made to escape from him, convinced this gentleman that it was Miss Cook herself, although the rest of the company, a few minutes before, found her bound and sealed just as she had been left an hour before. To determine the question conclusively, experiments have been made within the last few weeks by two scientific men. Mr. C. S. Varley, F.R.S., the eminent electrician, made use of a galvanic battery and cable-testing apparatus, and passed a current through Miss Cook's body (by fastening sovereigns soldered to wires to her arms). The apparatus was so delicate that any movement whatever was instantly indicated, while it was impossible for the young lady to dress and act as a ghost without breaking the circuit. Yet under these conditions, the spirit-form did appear, exhibited its arms, spoke, wrote, and touched several persons; and this happened, be it remembered, not in the medium's own house, but in that of a private gentleman in the West End of London. For nearly an hour the circuit was never broken, and at the conclusion Miss Cook was found in a deep trance. Since this remarkable experiment Mr. William Crookes, F.R.S. has obtained, if possible, still more satisfactory evidence. He contrived a phosphorus lamp, and armed with this was allowed to go into the dark room accompanied by the spirit, and there saw and felt Miss Cook, dressed in black velvet, lying in a trance on the floor, while the spirit-form in white robes, stood close beside her. During the evening this spirit-form had been, for nearly an hour, walking and talking with the company; and Mr. Crookes, by permission, clasped the figure in his arms, and found it to be, apparently, a real living woman, just as the sceptical gentleman had done. Yet this figure is not that of Miss Cook, nor of any other human being, since it appeared and disappeared in Mr. Crookes's own house as completely as in that of the medium herself. The full statements of Messrs. Varley and Crookes, with a mass of interesting detail on the subject, appeared in the *Spiritualist* newspaper, in March and April last; and they serve to show that whatever marvels occur in America can be reproduced here, and that men of science are not precluded from investigating these phenomena with scientific instruments and by scientific methods. In the concluding part of this paper we shall be able to show that another class of manifestation which originated in America—that of the so-called spirit-photographs—has been first critically examined and completely demonstrated in our own country.

ALFRED R. WALLACE.

Second Article.

SPIRIT-PHOTOGRAPHS.

WE now approach a subject which cannot be omitted in any impartial sketch of the evidences of Spiritualism, since it is that which furnishes perhaps the most unassailable demonstration it is possible to obtain, of the objective reality of spiritual forms, and also of the truthful nature of the evidence furnished by seers when they describe figures visible to themselves alone. It has been already indicated—and it is a fact, of

which the records of, Spiritualism furnish ample proof—that different individuals possess the power of seeing such forms and figures in very variable degrees. Thus it often happens at a séance, that some will see distinct lights of which they will describe the form, appearance, and position, while others will see nothing at all. If only two persons see the lights, the rest will naturally impute it to their imagination but there are cases in which only one or two of those present are unable to see them. There are also cases in which they all see them, but in very different degrees of distinctness; yet that they see the same objects is proved by their all agreeing as to the position and the movement of the lights. Again, what some see as merely luminous clouds, others will see as distinct human forms, either, partial or entire. In other cases all present see the form—whether hand, face, or entire figure—with equal distinctness. Again, the objective reality of these appearances is sometimes proved by their being touched, or by their being seen to remove objects,—in some cases heard to speak, in others seen to write, by several persons at one and the same time; the figure seen or the writing produced being sometimes unmistakably recognisable as that of a deceased friend. A volume could easily be filled with records of this class of appearances, authenticated by place, date, and names of witnesses; and a considerable selection is to be found in the works of Mr. Robert Dale Owen.

Now, at this point, an inquirer, who had not prejudged the question, and who did not believe his own knowledge of the universe to be so complete as to justify him in rejecting all evidence for facts which he had hitherto considered in the highest degree to be improbable, might fairly say, "Your evidence for the appearance of visible, tangible, spiritual forms, is very strong but I should like to have them submitted to a crucial test, which would quite settle the question of the possibility of their being due to a coincident delusion of several senses of several persons at the same time; and, if satisfactory, would demonstrate their objective reality in a way nothing else can do. If they really reflect or emit light which makes them visible to human eyes, *they can be photographed*. Photograph them, and you will have an unanswerable proof that your human witnesses are trustworthy." Two year ago we could only have replied to this very proper suggestion, that we factory evidence to offer. Now, however, we are in a position to state, not only that it has been frequently done, but that the evidence is of such a nature as to satisfy any one who will take the trouble carefully to examine it. This evidence we will now lay before our readers, and we Ventura to think they will acknowledge it to be most remarkable.

Before doing so it may be as well to clear away a popular misconception. Mr. Lewes advised the Dialectical Committee to distinguish carefully between "facts and inferences from fact". This is especially necessary in the case of what are called spirit-photographs. The figures which occur in these when not produced by any human agency, may be of "spiritual" origin, without being figures "of spirits." There is much evidence to show that they are, in some cases, forms produced by invisible intelligences, but distinct from them. In other cases the intelligence appears to clothe itself with matter capable of being perceived by us; but even then it does not follow that the form produced is the actual image of the spiritual form. It may be but a reproduction of the former mortal form with its terrestrial accompaniments, *for purposes of recognition*.

Most persons have heard of these "ghost-pictures," and how easily they can be made to order by any photographer, and are therefore disposed to think they can be of no use as evidence. But a little consideration will show them that the means by which sham ghosts can be manufactured being so well known to all photographers, it becomes easy to apply tests or arrange conditions so as to prevent imposition. The following are some of the more obvious:—

1. If a person with a knowledge of photography takes his own glass plates, examines the camera used and all the accessories, and watches the whole process of taking a picture, then, if any definite form appears on the negative beside the sitter, it is proof that some object was present capable of reflecting or emitting the actinic rays, although invisible to those present.
2. If an unmistakable likeness appears of a deceased person totally unknown to the photographer.
3. If the figures appear on the negative having a definite relation to the figure of the sitter, who chooses his own position, attitude, and accompaniments, it is a proof that invisible figures were really there.
4. If a figure appears draped in white, and partly behind the dark body of the sitter without in the least showing through, it is a proof that the white figure was there at the same time, because the dark parts of the negative are transparent, and any white picture in any way superposed would show through.
5. Even should none of these tests be applied, yet if a medium, quite independent of the photographer, sees and describes a figure during the sitting, and an exactly corresponding figure appears on the plate, it is a proof that such a figure was there.

Every one of these tests have been now successfully applied in our own country, as the following outline of the facts will show.

The accounts of spirit-photography in several parts of the United States caused several Spiritualists in this country to make experiments, but for a long time without success. Mr. and Mrs. Guppy, who are both amateur photographers, tried at their house, and failed. In March, 1872, they went one day to Mr. Hudson's, a photographer living near them (not a Spiritualist), to get some *cartes de visite* of Mrs. Guppy. After the sitting,

an idea suddenly struck Mr. Guppy that he would try for a spirit-photograph. He sat down, told Mrs. G. to go behind the background, and had a picture taken. There came out behind him a large, indefinite, oval, white patch, somewhat resembling the outline of a draped figure. Mrs. Guppy, behind the background, was dressed in black. This is the first spirit-photograph taken in England, and it is perhaps more satisfactory on account of the suddenness of the impulse under which it was taken, and the great white patch which no impostor would have attempted to produce, and which, taken by itself, utterly spoils the picture. A few days afterwards, Mr. and Mrs. Guppy and their little boy went without any notice. Mrs. Guppy sat on the ground, holding the boy on a stool. Her husband stood behind looking on. The picture thus produced is most remarkable. A tall female figure, finely draped in white, gauzy robes, stands directly behind and above the sitters, looking down on them, and holding its open hands over their heads, as if giving a benediction. The face is somewhat Eastern, and, with the hands, is beautifully defined. The white robes pass behind the sitters' dark figures without in the least showing through. A second picture was then taken as soon as a plate could be prepared; and it was fortunate it was so, as it resulted in a most remarkable test. Mrs. Guppy again knelt with the boy, but she did not stoop so much, and her head was higher. The same white figure comes out equally well defined, but *it has changed its position in a manner exactly corresponding to the slight change of Mrs. Guppy's position*. The hands were before on a level; now one is raised considerably higher than the other, so as to keep it about the same distance from Mrs. Guppy's head as it was before. The folds of the drapery all correspondingly differ, and the head is slightly turned. Here, then, one of two things is absolutely certain. Either there was a living, intelligent, but invisible being present, or Mr. and Mrs. Guppy, the photographer, and some fourth person, planned a wicked imposture, and, have maintained it ever since. Knowing Mr. and Mrs. Guppy as well as I do, I feel an absolute conviction that they are as incapable of an imposture of this kind as any earnest inquirer after truth in the department of natural science.

The report of these pictures soon spread. Spiritualists in great numbers came to try for similar results, with varying degrees of success, till after a time rumor of imposture arose, and it is now firmly believed by many, from suspicious appearances on the pictures and from other circumstances, that a large number of shams have been produced. It is certainly not to be wondered at if it be so. The photographer, remember, was not a Spiritualist, and was utterly puzzled at the pictures above described. Scores of persons came to him, and he saw that they were satisfied if they got a second figure with themselves, and dissatisfied if they did not. He *may* have made arrangements by which to satisfy everybody. One thing is clear, that if there has been imposture, it was at once detected by Spiritualists themselves; if not, then Spiritualists have been quick in noticing what appeared to indicate it. Those, however, who most strongly assert imposture allow that a large number of genuine pictures have been taken. But, true or not, the cry of imposture did good, since it showed the necessity for tests and for independent confirmation of the facts.

The test of clearly recognisable likenesses of deceased friends has often been obtained. Mr. William Hewitt, who went without previous notice, obtained likenesses of two sons, many years dead, and of the very existence of one of whom even the friend who accompanied Mr. Howitt was ignorant. The likenesses were instantly recognised by Mrs. Hewitt; and Mr. Howitt declares them to be "perfect and unmistakable." (*Spiritual Magazine*, Oct., 1872.) Dr. Thomson, of Clifton obtained a photograph of himself, accompanied by that of a lady he did not know. He sent it to his uncle in Scotland, simply asking if he recognised a resemblance to any of the family deceased. The reply was that it was the likeness of Dr. Thomson's own mother, who died at his birth; and there being no picture of her in existence, he had no idea what she was like. The uncle very naturally remarked that he "could not understand how it was done." (*Spiritual Magazine* Oct., 1873.) Many other instances of recognition have occurred, but I will only add my personal testimony. A few weeks back I myself went to the same photographer's for the first time, and obtained a most unmistakable likeness of a deceased relative. We will now pass to a better class of evidence, the private experiments of amateurs.

Mr. Thomas Slater, an old-established optician in the Euston road, and an amateur photographer, took with him to Mr. Hudson's, a new camera of his own manufacture and his own glasses, saw everything done, and obtained a portrait with a second figure on it. He then began experimenting in his own private house, and during last summer obtained some remarkable results. The first of his successes contains two heads by the side of a portrait of his sister. One of these heads is unmistakably the late Lord Brougham's; the other, much less distinct, is recognised by Mr. Slater as that of Hobert Owen, whom he knew intimately up to the time of his death. He has since obtained several excellent pictures of the same class. One in particular, shows a female in black and white flowing robes, standing by the side of Mr. Slater. In another the head and bust appear, leaning over his shoulder. The faces of these two are much alike, and other members of the family recognise them as likenesses of Mr. Slater's mother, who died when he was an infant. In another a pretty child figure, also draped, stands beside Mr. Slater's little boy. Now, whether these figures are correctly identified or not, is not the essential point. The fact that *any* figures, so clear and unmistakably human in appearance as these, should appear on plates taken in his own private studio by an experienced optician and amateur photographer, who

makes all his apparatus himself, and with no one present but the members of his own family,—is the real marvel. In one case a second figure appeared on a plate with himself, taken by Mr. Slater when he was absolutely alone—by the simple process of occupying the sitter's chair after uncapping the camera. He and his family being themselves mediums, they require no extraneous assistance; and this may, perhaps, be the reason why he has succeeded so well. One of the most extraordinary pictures obtained by Mr. Slater is a full-length portrait of his sister, in which there is no second figure, but the sitter appears covered all over with a kind of transparent lace drapery, which on examination is seen to be wholly made up of shaded circles of different sizes, quite unlike any material fabric I have seen or heard of. Mr. Slater has himself shown me all these pictures and explained the conditions under which they were produced. That they are not impostures is certain; and as the first independent confirmations of what had been previously obtained only through professional photographers, their value is inestimable. A less successful, but not perhaps on that account less satisfactory confirmation has been obtained by another amateur, who, after eighteen months of experiment, obtained a partial success. Mr. R. Williams, MA. Ph. D., of Hayward's Heath, succeeded last summer in obtaining three photographs, each with part of a human form besides the sitter, one having the features distinctly marked. Subsequently another was obtained, with a well-formed figure of a man standing at the side of the sitter. But while being developed, this figure faded away entirely. Mr. Williams assures me (in a letter) that in these experiments there was "no room for trick or for the production of these figures by any known means."

The editor of the *British Journal of Photography* has made experiments at Mr. Hudson's studio, taking his own collodion and new plates, and doing everything himself, yet there were "abnormal appearances" on the pictures although no distinct figures.

We now come to the valuable and conclusive experiments of Mr. John Beattie of Clifton, a retired photographer of twenty years experience, and of whom the above-mentioned editor says:—"Everyone who knows Mr. Beattie will give him credit for being a thoughtful, skilful, and intelligent photographer, one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others."

Mr. Beattie has been assisted in his researches by Dr. Thomson of Edinburgh, M.D., who has practised photography as an amateur, for twenty-five years. They experimented at the studio of a friend, who was not a spiritualist (but who became a medium during the experiments,) and had the services of a tradesman, with whom they were well acquainted, as a medium. The whole of the photographic work was done by Messrs. Beattie and Thomson, the other two sitting at a small table. The pictures were taken in series of three, within a few seconds of each other, and several of these series were taken at each sitting. The figures produced are for the most part not human, but variously formed and shaded, white patches, which in successive pictures change their form and develop as it were into a more perfect or complete type. Thus, one set of five begins with two white somewhat angular patches over the middle sitter, and ends with a rude but unmistakable white female figure, covering the larger part of the plate. The other three show intermediate states, indicating a continuous change of form from the first figure to the last. Another set (of four pictures) begins with a white vertical cylinder over the body of the medium, and a shorter one on his head. These change their form in the second and third, and in the last become laterally spread out into luminous masses resembling nebulae. Another set of three is very curious. The first has an oblique flowering luminous patch from the table to the ground; in the second this has changed to a white serpentine column, ending in a point above the medium's head in the third the column has become broader and somewhat double, with the curve in an opposite direction, and with a head-like termination. The change of the curvature may have some connection with a change in the position of the sitters, which is seen to have taken place between the second and the third of this set. There are two others taken, like all the preceding, in 1872, but which the medium described during the exposure. The first, he said, was a thick white fog; and the picture came out all shaded white, with not a trace of any of the sitters. The other was described as a fog with a figure standing in it; and here a white human figure is alone seen in the almost uniform foggy surface. During the experiments made in 1873, the medium, *in every case*, minutely and correctly described the appearances which afterwards came out on the plate. In one there is a luminous rayed star of large size, with a human face faintly visible in the centre. This is the last of three in which the star developed, and the whole were accurately described by the medium. In another set of three, the medium first described,—"a light rising over another person's arms, coming from his own boot." The third,—"there is the same light, but now a column comes up through the table, and it is so hot to my hands." Then he suddenly exclaimed,—"What a bright light up there! Can you not see it pointing to it with his hand. All this most accurately describes the three pictures, and in the last, the medium's hand is seen pointing to a white patch which appears overhead. There are other curious developments, the nature of which is already sufficiently indicated; but one very startling single picture must be mentioned. During the exposure one medium said he saw on the background a black figure, the other medium saw a light figure by the side of the black one. In the picture both these figures appear, the light one very faintly, the black one much more distinctly, of a gigantic

size, with a massive, coarse-featured face and long hair. (*Spiritual Magazine*, January and August, 1873, *Photographic News*, June 28, 1872).

Mr. Beattie has been so good as to send me for examination a complete set of these most extraordinary photographs, thirty-two in number, and has furnished me with any particulars I desired. I have described them as correctly as I am able; and Dr. Thomson has authorised me to use his name as confirming Mr. Beattie's account of the conditions under which they appeared. These experiments were not made without labor and perseverance. Sometimes twenty consecutive pictures produced absolutely nothing unusual. Hundreds have been taken, and more than half have been complete failures. But the successes have been well worth the labor. They demonstrate the fact that what a medium or sensitive sees (even where no one else sees anything) may often have an objective existence. They teach us that perhaps the bookseller, Nicolai of Berlin,—whose case has been quoted *ad nauseam* as the type of a "spectral illusion"—saw real beings after all; and that, had photography been then discovered and properly applied, we might now have the portraits of the invisible men and women who crowded his room. They give us hints of a process by which the figures seen at séances may have to be gradually formed or developed, and enable us better to understand the statements repeatedly made by the communicating intelligences, that it is very difficult to produce definite visible and tangible forms, and that it can only be done under a rare combination of favorable conditions.

We find, then, that three amateur photographers working independently in different parts of England; separately confirm the fact of spirit-photography,—already demonstrated the satisfaction of many who had tested it through professional photographers. The experiments of Mr. Beattie and Dr. Thomson are alone absolutely conclusive; and, taken in connection with those of Mr. Slater and Dr. Williams, and the test photographs, like those of Mrs. Guppy, establish as a scientific fact the objective existence of invisible human forms, and definite invisible actinic images. Before leaving the photographic phenomena we have to notice two curious points in connection with them. The actinic action of the spirit-forms is peculiar, and much more rapid than that of the light reflected from ordinary material forms; for the first figures start out the moment the developing fluid touches them, while the figures of the sitters appear much later. Mr. Beattie noticed this throughout his experiments, and I was myself much struck with it when watching the development of three pictures recently taken at Mr. Hudson's. The second figure, though by no means bright, always came out long before any other part of the picture. The other singular thing is, the copious drapery in which these forms are almost always enveloped, so as to show only just what is necessary for recognition, of the face and figure. The explanation given of this is, that the human form is more difficult to materialise than drapery. The conventional "white-sheeted ghost" was not then all fancy, but had a foundation in fact,—a fact, too, of great significance, dependent on the laws of a yet unknown chemistry.

SUMMARY OF THE MORE IMPORTANT MANIFESTATIONS, PHYSICAL AND MENTAL.

As we have not been able to give an account of many facts which occur with the various classes of mediums, the following catalogue of the most important and well-characterised phenomena may be useful. They may be grouped provisionally, as, Physical, or those in which material objects are acted on, or apparently material bodies produced; and Mental, or those which consist in the exhibition by the medium of powers or faculties not possessed in the normal slate.

The principal physical phenomena are the following:—

1. *Simple Physical Phenomena.*—Producing sound of all kinds, from a delicate tick to blows like those of a sledge-hammer. Altering the weight of bodies. Moving bodies without human agency. Raising bodies into the air. Conveying bodies to a distance out of and into closed rooms. Releasing mediums from every description of bonds, even from welded iron rings, as has happened in America.

2. *Chemical.*—Preserver from the effects of fire, as already detailed.

3. *Direct Writing Drawing.*—Producing writing or drawing on marked papers, placed in such positions that no human hand (or foot) can touch. Sometimes, visibly to the spectators, a pencil rising up and writing or drawing apparently by itself. Some of the drawings in many colors have been produced on marked paper in from ten to twenty seconds, and the colors found wet. (See Mr. Coleman's evidence, in "Dialectical Report," p. 143, confirmed by Lord Borthwick, p. 150). Mr. Thomas Slater of 136 Euston Road, is now obtaining communications in the following manner:—A bit of slate pencil an eighth of an inch long is laid on a table; a clean slate is laid over this, in a well-lighted room; the sound of writing is then heard, and in a few minutes a communication of considerable length is found distinctly written. At other times the slate is held between himself and another person, their other hands being joined. Some of these communications are philosophical discussions on the nature of spirit and matter, supporting the usual theory on this subject.

4. *Musical Phenomena.*—Musical instruments, of various kinds, played without human agency, from a hand-bell to a closed piano. With some mediums, and where the conditions are favorable, original musical compositions of a very high character are produced. This occurs with Mr. Home.

5. *Spiritual Forms*.—These are either luminous appearances, sparks, stars, globes of light, luminous clouds, &c.; or, hands, faces, or entire human figures, generally covered with flowing drapery, except a portion of the face and hands. The human forms are often capable of moving solid objects, and are both visible and tangible to all present. In other cases they are only visible to seers, but when this is the case it sometimes happens that the seer describes the figure as lifting a flower or a pen, and others present see the flower or the pen apparently move by itself. In some cases they speak distinctly; in others the voice is heard by all, the form only seen by the medium. The flowing robes of these forms have in some cases been examined, and pieces cut, which have in a short time melted away. Flowers are also brought, some of which fade away and vanish; others are real, and can be kept indefinitely. It must not be concluded that any of these forms are actual spirits, they are probably only temporary fronts produced by spirits for purposes of test, or of recognition by their friends. This is the account invariably given of them by communications obtained in various ways; so that the objection once thought to be so crushing—that there can be no "ghosts" of clothes, armour, or walking-sticks—ceases to have any weight.

6. *Spiritual Photographs*.—These, as just detailed, demonstrate by a purely physical experiment the trustworthiness of the preceding class of observations.

We now come to the mental phenomena, of which the following are the chief.

1. *Automatic Writing*.—The medium writes involuntarily; often matter which he is not thinking about, does not expect, and does not like. Occasionally definite and correct information is given of facts of which the medium has not, nor ever had, any knowledge. Sometimes future events are accurately predicted. The writing takes place either by the hand or through a planchette. Often the hand-writing changes. Sometimes it is written backwards; sometimes in languages the medium does not understand.

2. *Seeing, or Clairvoyance and Clairaudience*.—This is of various kinds. Some mediums see the forms of deceased persons unknown to them, and describe their peculiarities so minutely that their friends at once recognise them. They often hear voices, through which they obtain names, date, place, connected with the individuals so described. Others read sealed letters in any language, and write appropriate answers.

3. *Trance Speaking*.—The medium goes into a more or less unconscious state, and then speaks, often on matters and in a style far beyond his own capacities. Thus, Serjeant Cox—no mean judge on a matter of literary style—says, "I have heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on Reason and Foreknowledge, Will and Fate," and bold his own against them. I have put to him the most difficult questions in psychology, and received answers, always thoughtful, often full of wisdom, and invariably conveyed in choice and elegant language. Nevertheless a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a commonplace idea." ("What am I?" vol. ii., p. 242). That this is not overstated I can myself testify, from repeated observations of the same medium. And from other trance-speakers—such as Mrs. Hardinge, Mrs. Tappan, and Mr. Peebles—I have heard discourses which, for high and sustained eloquence, noble thoughts, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience.

4. *Impersonation*.—This occurs during trance. The Medium seems taken possession of by another being; speaks, looks, and acts the character in a most marvellous manner; in some cases speaks foreign languages never even heard in the normal state; as in the case of Miss Edmonds, already given. When the influence is violent or painful, the effects are such as have been in all ages imputed to possession by evil spirits.

5. *Healing*.—There are various forms of this. Sometimes by mere laying on of hands, an exalted form of simple mesmeric healing. Sometimes, in the trance state, the medium at once discovers the hidden malady, and prescribes for it, often describing very exactly the morbid appearance of internal organs.

The purely mental phenomena are generally of no use as evidence to non-spiritualists, except in those few cases where rigid tests can be applied; but they are so intimately connected with the physical series, and often so interwoven with them, that no one who has sufficient experience to satisfy him of the reality of the former, fails to see that the latter form part of the general system, and are dependent on the same agencies.

With the physical series the case is very different. They form a connected body' of evidence, from the simplest to the most complex and astounding, every single component fact of which can be, and has been, repeatedly demonstrated by itself; while each gives weight and confirmation to all the rest. They have all, or nearly all, been before the world for twenty years"; the theories and explanations of reviewers and critics do not touch them, or in any way satisfy any sane man who has repeatedly witnessed them they have been tested and examined by sceptics of every grade of incredulity, men in every way qualified to detect imposture or to discover natural cause—trained physicists, medical men, lawyers and men of business—but in every case the investigators have either retired battled, or become converts.

There have, it is true, been some impostors who have attempted to imitate the phenomena; but such cases are few in number, and have been discovered by tests far less severe than those to which the genuine phenomena have been submitted over and over again; and a large proportion of these phenomena have never

been imitated, because they are beyond successful imitation.

Now what do our leaders of public opinion say, when a scientific man of proved ability again observes a large portion of the more extraordinary phenomena, in his own house, under test conditions, and affirms their objective reality; and this not after a hasty examination, but after four years of research? Men, "with heavy scientific appendages to their names" refuse to examine them when invited; the eminent society of which he is a fellow refuses to record them; and the press cries out that it wants better witnesses than Mr. Crooke, and that such facts want "confirmation" before they can be believed. But why more confirmation? And when again "confirmed," who is to confirm the confirmer? After the whole range of the phenomena had been before the world for ten years, and had convinced sceptics by tens of thousands—sceptics, be it remembered, of common sense and more than common acuteness, Americans of all classes—they were *confirmed* by the first chemist in America, Professor Robert Hare. Two years later they were again confirmed by the elaborate and persevering inquiries of one of the first American lawyers, Judge Edmonds. Then by another good chemist, Professor Mapes. In France the truth of the simpler physical phenomena was *confirmed* by Count A. de Gasparin in 1854; and since then French Astronomers, mathematicians, and chemists of high rank have *confirmed* them. Professor Thury of Geneva again *confirmed* them, in 1855. In our own country such men as Professor De Morgan, Dr. Lockhart Robertson, T. Adolphus Trollope, Dr. Robert Chambers, Serjeant Cox, Mr. C. F. Varley, as well as the sceptical Dialectical Committee, have independently *confirmed* large portions of them; and lastly comes Mr. William Crookes, F.R.S., with four years of research and unrestricted experiment with the two oldest and most remarkable mediums in the world, and again *confirmed* the whole series! But even this is not all. Through an independent set of most competent observers we have the crucial test of photography; a witness which cannot be deceived, which has no preconceived opinions, which cannot register "subjective impressions;" a thoroughly scientific witness, who is admitted into our law courts, and whose testimony is good as against any number of recollections of what did happen or opinions as to what ought to and must have happened. And what has the other side brought against this overwhelming array of consistent and unimpeachable evidence? They have merely made absurd and inadequate suppositions, but have not disproved or explained away one weighty fact!

My position, therefore, is, that the phenomena of Spiritualism in their entirety do *not* require further confirmation. They are proved quite as well as any facts are proved in ether sciences; and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers,—then, and not till then, will it be necessary for spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.

This being the state of the case as regards evidence and proof, we are fully justified in taking the *fact* the modern Spiritualism (and with them the spiritual theory as the only tenable one) as being fully established, It only remains to give a brief account of the more important uses and teachings of Spiritualism.

HISTORICAL TEACHINGS OF SPIRITUALISM.

The lessons which modern Spiritualism teaches may be classed under two heads. In the first place, we had that it gives a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science cannot deal with, but which Spiritualism explains:—

1. It is no small thing that the spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon" as an intelligent spiritual being who accompanied him through life,—in other words, a guardian spirit. The non-spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that it forewarned him truly of dangers; and to hold that this noble man, this subtle reasoner, this religious sceptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates.

2. Spiritualism allows us to believe that the oracles of antiquity were not all impostors; that a whole people, perhaps the most intellectually acute who ever existed, were not all dupes. In discussing the question, "Why the

Prophetess Pythia giveth no Answers now from the Oracle in Verse," Plutarch tells us that when kings and states consulted the oracle on weighty matters that might do harm if made public, the replies were couched in enigmatical language; but when private persons are asked about their own affairs they get direct answers in the plainest terms, so that some people even complained of their simplicity and directness, as being unworthy of a divine origin. And he adds this positive testimony: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." And again, "The answer of Pythoness proceeds to the very truth, without any diversion, circuit, fraud, or ambiguity. It has never yet, in a single instance, been convicted of falsehood." Would such statements be made by such a writer, if these oracles were all the mere guesses of impostors? The fact that they declined and ultimately failed, is wholly in their favour; for why should imposture cease as the world became less enlightened and more superstitious? Neither does the fact that the priests could sometimes be bribed to give out false oracles prove anything, against such statements as that of Plutarch and the belief during many generations, supported by ever-recurring experiences, of the greatest men of antiquity. That belief could only have been formed by demonstrative facts; and modern Spiritualism enables us to understand the nature of those facts.

3. Both the Old and New Testaments are full of Spiritualism, and spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the three men unhurt in Nebuchadnezzar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about "spiritual gifts," and "trying the spirits," is to them intelligible language, and the "gift of tongues" a simple fact. When Christ cast out "devils" or evil spirits, he really did so—not merely startle a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work among us.

4. The miracles of the saints, when well attested, come into the same category. Those of St. Bernard, for instance, were often performed in broad day before thousands of spectators, and were recorded by eye-witnesses he was himself greatly troubled by them, wondering why this power was bestowed upon him, and fearing lest it should make him less humble. This was not the frame of mind, nor was St. Bernard's the character, of a deluded enthusiast. The spiritualist need not believe that all this never happened or that St. Francis d'Assisi and St. Theresa were not raised into the air, as eye-witnesses declared they were.

5. Witchcraft and withcraft trials have a new interest for the spiritualist. He is able to detect hundreds of curious and minute coincidences with phenomena he has himself witnessed; he is able to separate the *facts* from the absurd *inferences*, which people imbued with the frightful superstition of diabolism drew from them, and from which false inferences all the horrors of the witchcraft mania arose. Spiritualism, and Spiritualism alone, gives a rational explanation of witchcraft, and determines how much of it was objective fact, how much subjective illusion.

6. Modern Roman Catholic miracles become intelligible facts. Spirits whose affections and passions are strongly excited in favour of Catholicism, produce those appearances of the Virgin and of saints which they know will tend to increase religious fervour. The appearance itself may be an objective reality; while it is only an inference that it is the Virgin Mary,—an inference which every intelligent spiritualist would repudiate as in the highest degree improbable.

7. Second-sight, and many of the so-called superstitions of savages may be realities. It is well known that mediumistic power is more frequent and more energetic in mountainous countries; and as these are generally inhabited by the less civilised races, the beliefs that are more prevalent there may be due to the facts which are more prevalent, and be wrongly imputed to the coincident ignorance. It is known to spiritualists that the pure dry air of California led to more powerful and more startling manifestations than in any other part of the United States.

8. The recently discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly, and more disinterestedly, they will attract towards them a number of spiritual beings who sympathise with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Muller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His Narrative of Some of the Lord's Dealings with George Muller (6th Ed. 1860), should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditure for many years. He never asked any one or allowed any one to be asked, directly or indirectly, for a

penny? No subscriptions or collections were ever made; yet from 1830 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now four thousand orphan children are educated and in part supported. It has happened hundreds of times, that there has been no food in his house and no money to buy any, or no food or milk or sugar for the children. Yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal ! They have lived, literally, from hand to mouth; and his one and only resource has been secret prayer. Here is a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years, yet a warm discussion is being carried on by eminent men as to the fact whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon! The spiritualist explains all this as a personal influence. The perfect simplicity, faith, boundless charity, and goodness of George Muller, have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time, such being the exact sum he was in want of, and had prayed for, strikingly illustrates the nature of the power at work. All this might be explained away, if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, *for which no provision us advance was ever made* (for that Muller considered would show want of trust in God), no such explanation can cover the facts.

9. Spiritualism enables us to comprehend and find a place for, that long series of disturbances and occult phenomena of various kinds, which occurred previous to what are termed the modern Spiritual manifestations. Robert Dale Owen's works give a rather full account of this class of phenomena, which are most accurately recorded and philosophically treated by him. This is not the place to refer to them in detail; but one of them may be mentioned as showing how large an amount of unexplained mystery there was, even in our own country, before the world heard anything of modern Spiritualism. In 1841, Major Edward Moor, F.R.S., published a little book called "Dealings Bells," giving an account of mysterious bell-ringing in his house at Great Beatings, Suffolk, and which continued for fifty-three days. Every attempt to discover the cause, by himself, friends, and bell-hangers, were fruitless; and by no efforts, however violent, could the same clamorous and rapid ringing be produced. He wrote an account to the newspapers, requesting information bearing on the subject, when, in addition to certain wise suggestions—of rats or a monkey as efficient causes—he received fourteen communications, all relating cases of mysterious bell-ringing in different parts of England, many of them lasting much longer than Major Moor's, and all remaining equally unexplained. One lasted eighteen months; another was in Greenwich Hospital, where neither clerk-of-the-works, bell-hanger, nor men of science could discover the cause. One clergyman wrote of disturbances of a most serious kind continued in his parsonage for *nine years*, and he was able to trace back their existence in the same house for *sixty years*. Another case had lasted *twenty years*, and could be traced back for a *century*. Some of the details of these cases are most instructive. Trick is absolutely the most incredible of all explanations. Spiritualism furnishes the explanation by means of analogous facts occurring every day, and forming part of the great system of phenomena which demonstrates the spiritual theory. Major Moor's book is very rare; but a good abstract of it is given in Owen's "Debatable Land," pp. 239-258.

MORAL TEACHINGS OF SPIRITUALISM.

We have now to explain the Theory of Human Nature, which is the outcome of the phenomena taken in their entirety, and is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:—

1. Man is a duality, consisting of an organised spiritual form, evolved coincidentally and permeating the physical body, and having corresponding organs and development.
2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.
3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments, and experience of earth-life forming the basis of spirit-life.
4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathise with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause (2), their communications will be fallible, and must be judged and tested just as we do those of our fellow-men.

The foregoing outline propositions will suggest a number of questions and difficulties, for the answers to which readers are referred to the works of R. D. Owen, Hudson Tuttle, Professor Hare, and the records of Spiritualism *passim*. Here I must pass on to explain, with some amount of detail, how the theory leads to a pure

system of morality with sanctions for more powerful and effective than any which either religious systems or philosophy have put forth.

This part of the subject cannot, perhaps, be better introduced than by referring to some remarks by Professor Huxley in a letter to the Committee of the Dialectical Society. He says:—"But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and curates at the nearest cathedral town, I should decline the privilege, having better things to do. And if the, folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category." This passage, written with the caustic satire in which the kind-hearted Professor occasionally indulges, can hardly mean, that if it were proved that men really continued to have after the death of the body, that fact would not interest him, merely because some of them talked twaddle? Many scientific men deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in the common place trivialities which do undoubtedly form the staple of ordinary spiritual communications. But surely Professor Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause; and that mental states, faculties, and idiosyncrasies, that are the result of gradual development and life-long—and even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? And if (as the Professor would probably admit) a very large majority of those who daily depart this life are persons addicted to twaddle, persons who spend much of their time in low or trivial pursuits, persons whose pleasures are sensual rather than intellectual—whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits? The thing would be a miracle, the greatest of miracles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature; and all for what? Merely *to save these people from the necessary consequences of their misspent lives*. For the essential teaching of Spiritualism is, that we are, all of us, in every act and thought, helping to build up a "mental fabric" which will be and constitute ourselves more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on. The noble teaching of Herbert Spencer, that men are best educated by being left to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments; but every one will suffer the natural and inevitable consequences of a well or ill-spent life. The well-spent life is that in which those faculties which regard our personal physical well-being, are subordinated to those which regard our social and intellectual well-being, and the well-being of others; and that inherent feeling—which is so universal and difficult to account for—that these latter constitute our higher nature, seems also to point to the conclusion that we are intended for a condition in which the former will be almost wholly unnecessary, and will gradually become rudimentary through disuse, while the latter will receive a corresponding development.

Although, therefore, the twaddle and triviality of so many of the communications is not one whit more interesting to sensible spiritualists than it is to Professor Huxley, and is never voluntarily listened to, yet the fact that such poor stuff is talked (supposing it to come from spirits) is both a fact that might have been anticipated and a lesson of deep import. We must remember, too, the character of the séances at which these common-place, communications are received. A miscellaneous semblance of believers of various grades and tastes, but mostly in search of an evening's amusement, and of sceptics who look upon all the others as either fools or knaves, is not likely to attract to itself the more elevated and refined denizens of the higher spheres, who may well be supposed to feel too much interest in their own new and grand intellectual existence to waste their energies on either class, if the fact is proved, that people continue to talk after they are dead, with just as little sense as ashen alive, but that, being in a state in which sense, both common and uncommon, is of far greater importance to happiness than it is here (where fools pass very comfortable lives), they suffer the penalty of having neglected to cultivate their minds; and being so much out of their element in a world where all pleasures are mental, they endeavour to recall old times by gossiping with their former associates whenever they can find the means—Professor Huxley will not fail to see its vast importance as an incentive to that higher education which he is never weary of advocating. He would assuredly be interested in anything having a really practical bearing on the present and on the future condition of men; and it is evident that even these low and despised phenomena of Spiritualism, "if true," have this bearing, and, combined with its higher teachings, constitute a great moral agency which may yet regenerate the world.

For the spiritualist who, by daily experience, gets absolute knowledge of these facts regarding the nature state—who knows that, just in proportion as he indulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare

for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress—is impelled towards a pure, a sympathetic, and an intellectual life by motives far stronger than any which either religion or philosophy can supply. He dreads to give way to passion or to falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such habits are future misery, necessitating a long and arduous struggle in order to develop anew the faculties, whose exercise long disuse has rendered painful to him. He will be deterred from crime by the knowledge that its unforeseen consequences may cause him ages of remorse while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be laid aside or forgotten amid the fierce struggles and sensual pleasures of a physical existence. It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on *facts* occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts, and words, and actions here.

Contrast this system of natural and inevitable reward and retribution, dependent wholly on the proportionate development of our higher mental and moral nature, with the arbitrary system a rewards and punishments dependent on stated facts and beliefs only, as set forth by all dogmatic religions; and who can fail to see that the former is in harmony with the whole order of nature—the latter opposed to it. Yet it is actually said that Spiritualism is altogether either imposture or delusion, and all its teachings but the product of "expectant attention" and "unconscious cerebration!" If none of the long series of demonstrative facts which have been here sketched out, existed, and its only product were this theory of a future state, that alone would negative such a supposition. And when it is considered that mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect ways, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual orthodox beliefs. How is it, then, that the usual orthodox notions of heaven are *never* confirmed through them? In the scores of volumes and pamphlets of spiritual literature I have read, I have found no statement of a spirit describing "winged angels," or "golden harps," or the "throne of God"—to which the humblest orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds, than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvellous in the history of the human mind than the fact that, whether in the back-woods of America or in country towns in England, ignorant men and women having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seized by the strange power of mediumship, give forth teachings on this subject which are philosophical rather than religious, and which differ wholly from what had been so deeply ingrained into their minds. And this statement is not affected by the fact that communications purport to come from Catholic or Protestant, Mahomedan or Hindoo spirits. Because, while such communications maintain special *dogmas* and *doctrines*, yet they confirm the *very facts* which really constitute the spiritual theory, and which in themselves contradict the theory of the sectarian spirits. The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven, or hell the Evangelical Dissenter who died in the firm conviction that he should certainly "go to Jesus," never describes himself as being with Christ, or as ever having seen Him, and so on Throughout. Nothing is more common than for religious people at séances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently, the statement that they, the spirits, have no more actual knowledge of those subjects than they had while on earth. So that the facts are all harmonious; and the very circumstance of there being sectarian spirits bears witness in two ways to the truth of the spiritual theory—it shows that the mind, with its ingrained beliefs, is not suddenly changed at death; and it shows that the communications are not the reflection of the mind of the medium, who is often of the same religion as the communicating spirit, and, because he does not get his own ideas confirmed, is obliged to call in the aid of "Satanic influence" to account for the anomaly.

The doctrine of a future state and of the proper preparation for it as here developed, is to be found in the works of all spiritualists, in the utterances of all trance-speakers, in the communications through all mediums; and this could be proved, did space permit, by copious quotations. But it varies in form and detail in each; and just as the historian arrives at the opinions or beliefs of any age or nation, by collating the individual opinions of its best and most popular writers, so do spiritualists collate the various statements on this subject. They know well that absolute dependence is to be placed on no individual communications. They know that these are received by a complex physical and mental process, both communicator and recipient influencing the result;

and they accept the teachings as to the future slate of man only so far as they are repeatedly confirmed in substance (though they may differ in detail) by communications obtained under the most varied circumstances, through mediums of the most different characters and acquirements, at different times, and in different places. Fresh converts are apt to think, that, once satisfied the communications come from their deceased friends, they may implicitly trust to them, and apply them universally; as if the vast spiritual world was all moulded to one pattern, instead of being, as it almost certainly is, a thousand times more varied than human society on the earth is, or ever has been. The fact that the communications do not agree as to the condition, occupations, pleasures, and capacities of individual spirits, so far from being a difficulty, as has been absurdly supposed, is what ought to have been expected; while the agreement on the essential features of what we have stated to be the spiritual theory of a future state of existence, is all the more striking, and tends to establish that theory as a fundamental truth.

The assertion, so often made, that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, *and by no other method*,—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and pure religion. It abolishes the terms "supernatural" and "miracle" by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonise conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil;—and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

It will thus be seen, that those who can form no higher conception of the uses of Spiritualism, "even if true," than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but exhibit in a marked degree that partial mental paralysis, the result of a century of materialistic thought, which renders so many unable seriously to conceive the possibility of a natural continuation of human life after the death of the body. It will be seen also that Spiritualism is no mere "physiological" curiosity, no mere indication of some hitherto unknown law of nature; but that it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature.

In concluding this necessarily imperfect though somewhat lengthy account of a subject about which so little is probably known to most of the readers of the *Fortnightly Review*, I would earnestly beg them not to satisfy themselves with a minute criticism of single facts, the evidence for which, in my brief survey, may be imperfect; but to weigh carefully the mass of evidence I have adduced, considering its wide range and various bearings. I would ask them to look rather at the results produced by the evidence than at the evidence itself as imperfectly stated by me; to consider the long roll of men of ability who, commencing the inquiry as sceptics left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena; and that no spiritualist has ever given them up as false. I would ask them, finally, to dwell upon the long series of offsets in human history that Spiritualism explains, and on the noble and satisfying theory of a future life that it unfolds. If they will do this, I feel confident that the result I have alone aimed at will be attained; which is, to remove the prejudices and misconceptions with which the whole subject has been surrounded and to incite to unbiased and persevering examination of the facts. For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence; but on the other hand, it demands that it be not rejected without patient, honest, and fearless inquiry.

ALFRED R. WILLICE.

Modern Mysteries.

(From 'London Society,' July, 1874.)

In the number of this periodical for February last, I ventured to give some experiences in reference to a subject which, for more than a decade, has puzzled the researches of the curious, evoked the ridicule of the ignorant, and opened a new field of inquiry for the thoughtful.

When I undertook to introduce the subject of apparitions, in a hard matter-of-fact age like the present, I was

not wholly unmindful of the consequences. I was prepared for incredulity (as a matter of course), and I was equally ready for flat contradiction and the shafts of ridicule. I own, however, that I have been agreeably disappointed. Professional conjurors and showmen have certainly continued to palm off their mechanical contrivances and sleight-of-hand for the genuine phenomena; but the tide of public opinion is at length beginning to turn, and many now condescend to listen and even examine, who a year or two ago were too prejudiced or too apathetic to discuss.

The able and logical articles of Mr. Alfred Wallace, in the May and June numbers of the 'Fortnightly Review,' are admirable contributions to the literature of the most astounding series of researches of which we have any record in modern times. In these papers the writer brings down his experiences to the period when Mr. Crookes, the well-known chemist, and editor of the 'Quarterly Journal of Science,' was enabled, in common with Mr. Varley, the equally famous electrician, to prove, beyond all possibility of doubt, that the apparitions now seen are distinct entities, or real beings; and are not phantoms of the imagination, or the creations of an abnormal condition of the brain.

I have already described, at some length, the apparition and some of the attendant phenomena produced through the mediumship of Miss Florence Cook.

Before again referring to more recent experiences acquired at séances when this young lady was present, I propose to narrate equally wonderful but, in some respects, different phenomena, brought about when another medium was the passive agent.

In an isolated house in a western county, the attention of the inmates has for the last twelve months or more been attracted to noises for which they could not account. Articles of furniture were moved without any one approaching them; objects were carried from one room to another without hands; bells were violently rung when nobody was near them, and many other incidents were noted, of a character to warrant the belief that the house was what is conventionally called 'haunted.' The occupants of the house are Mrs. and Miss Showers, the wife and daughter of Col. Showers, late of the Indian service. Col. Showers is now in India, on business, and the family are known, both in India and in England, to be persons unlikely to be the victims of delusion, and wholly incapable of lending themselves to anything savoring of imposition.

The unaccountable circumstances to which I refer became, in course of time, more surprising and mysterious. Messages were written on pieces of paper and flung down in the rooms in which the ladies were sitting, and in the garden where they were walking; and at length voices were heard, and notably one of a man who gave his name as 'Peter,' and told them that he had endeavoured to communicate with them in the first instance by writing. He gave them to understand that he and others would use the throat of the medium occasionally, and this it seems they do, although Miss Showers is unconscious that her voice organs are thus utilised. I ought to state that this young lady is about the same age as Miss Cook (between seventeen and eighteen), that her appearance and manner are pleasing, that she sings and prays as most young girls of her age do, and that she is perfectly candid, truthful, and unsophisticated. She knows no more about the wonderful faculty she possesses than do her family and friends, and she can have no possible motive or object in attempting to practise anything so foreign to her nature as wilful deception. Her state of health in childhood caused, at one time, some anxiety to her faintly; but she is now perfectly well.

With regard to Mrs. Showers, I ought, I think, to state that she possesses, in a marked degree, many of those qualities which the parents of eminent men and women have so frequently been endowed with. To it highly cultivated mind she adds unusual powers of discernment, individuality of character, and more than the average of that indispensable commodity—common sense. Such a woman naturally endeavoured to solve, by all the means in her power, the phenomena which took place in her presence. One of the servants of the family is also, I understand, what is termed a medium, a circumstance which may account for the physical diameter of the manifestations to which I have referred,

Failing, however, to arrive at any intelligible clue to the mystery, Mrs. Showers and her daughter came to town early in the present year, and because acquainted with several persons who, like themselves, were interested in the elucidation of the phenomena. They took apartments in a northern suburb, in order to be near some friends, and here I had the pleasure of being introduced to them. They had heard, of course, of Mr. Home and Miss Kate Fox (now Mrs. Jenckin), and they had read with amazement the accounts that had been published of séances with Miss Florence Cook. It is right, however, I should state that they had never met that young lady, and in point of fact, did not meet her until they had been some weeks in London. I mention this because I know it may be said, by the ill-natured and censorious, 'Oh these young girls got together and played tricks to amaze their friends.' So far from this being possible, they were living hundreds of miles apart, and had never met—had never communicated together, by letter or otherwise, and were, in fact, perfect and entire strangers to each other.

Before describing what occurred on the first occasion when I met Miss Showers, it may be desirable that I should state that the apartment in which the séance was held was a small front drawing-room, with a bow

window just large enough to admit a table and a couple of chairs: that there were no shutters or anything to exclude, light or observation, save ordinary Venetian blinds. The curtains were of the usual damask, attached to a brass pole; but as the latter was fixed about a foot or more below the cornice of the ceiling, there was a considerable aperture through which light could be admitted into the space formed by the bow window when the curtains were drawn. I am particular in thus describing the situation of the window and of the blinds, for reasons which will be obvious here after. The back room was used as a bedroom, a heavy curtain being drawn across the opening usually closed by folding doors. This back room was locked before the séance commenced. The only persons present on this occasion were Mrs. and Miss Showers, the friend who introduced me, and myself. The fire was burning very low, and the lamp was extinguished. We sat quiescently for perhaps ten minutes, when slight knockings were heard on the pillar of the table, and subsequently on the top. The table shortly afterwards gave a sort of lurch, and, then rose in the air and came down with a somewhat heavy thud. Then came a loud, clear voice, with a cheerful tone, saying 'Good evening.'

'Oh, you are come, Peter, are you!' said Mrs. Showers.

'Yes, replied Peter,' 'I am here;' and he added, 'how are you?' mentioning the name of the gentleman who accompanied me.

Presently, 'Peter' said he would sing, if Miss Showers would play the pianoforte; and he was as good as his word, for he not only sang himself, but brought three or four other voices, who also contributed to the concert thus marvellously improvised.

'Clever ventriloquism, of course,' is the natural reply; but Miss Showers has no ventriloquism gift of any kind, and I have never heard of a well-authenticated case of a young girl singing in a baritone voice, such as we heard on this occasion.

As, however, the argument of ventriloquism is one which it is useless to discuss in an article like this, I shall dismiss it, merely adding that no one who has heard the eight or nine voices speaking in the presence of Miss Showers believes that they are those of the young lady herself, more especially as they sometimes speak in a language utterly unknown to her. But of all the voices, that which attracted me most emanated from an entity professing to be 'Florence Maple.' The accents were clear and distinct, but, to my mind, ineffably sad. I do not think that any one who has heard that voice can readily forget it. I asked her where she lived, and she replied, in a town in Scotland, the name of which she gave. She said she had passed out of this life about six years ago, after a lingering illness, and that she would be glad to communicate with her family, but was unable to do so. She answered every question put to her readily; but on pressing her to tell me why her voice was so *triste* in tone, she begged me not to press her on the subject. She promised, however, to show us, if possible, the face and form from which the voice was emanating.

Miss Showers subsequently went behind the curtain; and the table being removed, she seated herself in a chair, while a lighted candle, a roll of tape, and some sealing-wax and a seal were placed on another chair. The curtains were then drawn and pinned together by myself and Mrs. Showers, and the wick of the lamp was turned down. There was still, however, sufficient light to observe every object in the room. In a few minutes the voice of 'Peter' was again heard, and he told us he was going to 'tie up Rosie,' that being one of Miss Showers' names. We subsequently heard the sound of the tape being drawn up and down, and on asking Miss Showers what was going on and what she saw, she replied that the tape was being tied round her wrists and waist, but that she could not see any hands engaged in the operation. In a little time, 'Peter' called out 'Would you like to see her?' We pulled back the curtains, and found her very ingeniously tied by the wrists and waist, the ends of the tape being passed through one of the brass fittings of the Venetian blind. The seals were not, however, made to my satisfaction, and on my remarking upon them, the voice said, 'Seal her yourself.' The candle and lamp were then burning; but I could not see any figure from which the voice could have emanated. I then took the sealing-wax and sealed the tape at the young lady's waist, also at her wrists, and again at the place where the final fastening was made. We subsequently extinguished the candle, drew the curtains as before, and remained to watch the progress of events.

'Peter' talked away, and told us that he was sending 'Rosie' to sleep; but that she was tied so tight that he had some difficulty in doing so. He then sang; and after an interval of some minutes we heard the clear, sad voice of Florence joining in his song.

'Oh, you are there, Florence!' we said, and she answered 'Yes, I am here; would you not like to see me?' Of course we replied in the affirmative. Mrs. Showers then made an opening in the curtains where they met, by pinning back the folds, and a face appeared. It was that of a female, older, I think, than the medium, and equally good-looking. The complexion was pallid, but not unpleasantly so, and the eyes were large, and seemed to look straight out, without turning to the right or left. The head was enveloped in white, and no hair was visible. We could, however, see her hands. She was unquestionably very like the medium, save in one important feature—the nose was straighter. The eyes, too, were larger. She spoke to us; and occasionally the head disappeared, as if in the direction of the medium. She said she had not materialised her body, but would

endeavour to do so on a future occasion.

On subsequently drawing aside the curtains, we found Miss Showers in a trance. The tapes were tied precisely as we left them, and the seals were unbroken.

A few nights afterwards, I again had an opportunity of witnessing, the phenomena. In this case I was accompanied by a friend, who certainly did not at that time (whatever he may do now) believe in the possibility of apparitions. Miss Showers was told to go into the bedroom; and, having seated herself on the bed, she was subsequently found tied to the metal-work at the foot of it, and sealed with tape and wax provided by myself for the purpose. We then withdrew to the front room; and shortly afterwards the curtain was pushed aside, and out stepped Florence Maple, literally and figuratively 'as large as life.' She had a head-dress similar to that worn the preceding night, as also a long life robe, fastened up to the throat and sweeping the carpet. I advanced to her; and she took my hand, and sat beside me on the sofa. The lamp was on the mantel-shelf, and she said the light was too strong for her. I offered to reduce it, but she got up and did it herself. She went to the piano and played and sang. My friend asked whether he might approach her, and she at once acquiesced, without making any condition whatever. He came up and scrutinised her features, saying, 'Surely you are Miss Showers?' At this time I really believe that Mrs. Showers was of opinion that it was her daughter, who had been set free from her bonds, and was walking about in a state of trance. I did not, although I agreed with my friend that the apparition was very like the medium.

'I am not, I assure you, the medium,' said Florence, in her softest accents; and she added, 'I know I am very like her.'

I pointed out to my friend that the figure was taller than Miss Showers, and she said, 'Yes, I am taller.'

On this occasion the apparition returned only twice or thrice, and then for a moment or two only to the medium. She was, I should think, about three-quarters of an hour in the room with us. On eventually entering the back room to release the medium, we found her tied and sealed precisely as we had left her. How she got back again into her ligatures was a puzzle to my friend, who no doubt found a solution (as nearly everybody else would have done under similar circumstances) for the rest of the manifestations in ventriloquism, and in the dexterity with which the young lady had slipped out of the tapes and dressed herself up to play the part of a ghost!

On another occasion, when Miss Showers was securely fastened behind the curtain, and when 'Peter' was singing, and when the apparition was out in the room talking to us, the servants of a friend who accompanied me were standing outside with the carriage, so that no person could (as has been hinted) have got access to the room from the street, to help in an imposture.

But, happily for Miss Showers, as also for Miss Cook, who may have been unjustly suspected, the period was approaching for their vindication. The attempt had been made to seize and detain the figure of Katie King' at Mr. Cook's and had caused much concern to Miss Cook and her family. The former felt all the pain with which a generous and sensitive mind is penetrated at being the object of unworthy suspicion, and the latter were equally anxious to vindicate their honesty and fair fame; for it is idle to deny that, if Miss Cook had been guilty of deception, every member of her family must have been equally compromised with her. It was under these circumstances that Florence Maple' was asked, if possible, to allow the medium to be seen with her at one and the same moment. This, it was hoped, would be sufficient to disarm the most sceptical, and to silence the ridicule of the ignorant. I need scarcely say that this test was not considered by any means necessary by those who had traced the phenomena through all their stages, who had adopted, without the detection of imposture, every test and contrivance that ingenuity could devise, and who knew the character of the media. They felt, however, that as the *bona-fides* of Miss Cook had been doubted (chiefly on account of the similarity of the apparition to the medium), and as a gross outrage had been committed upon her, and might be perpetrated on other mediums in similar positions, it was all-important that the apparition and the medium should not only be seen simultaneously, but should actually be touched and felt. Those who are acquainted with the phenomena have reason to believe that any seizure of the apparition may have an injurious effect upon the medium, so subtle and sympathetic is the chain of communication between them. Seeing both and touching both was the crucial test, so to speak, because the phenomena are so astounding that even well-intentioned and candid persons, anxious to ascertain the truth, but, still prejudiced in favour of ignorance, and the accepted traditions of science, could never be brought to believe in their genuine character unless the senses of vision as well as of touch were both satisfied. Representations on this subject were, I believe, made both to 'Katie King' and 'Florence Maple,' and both promised that, if possible, the test should be given.

It was, consequently, with no ordinary sense of satisfaction that I availed myself of the invitation of Mr. Luxmoore, of Gloucester Square, to be present at a séance at which it was hoped that the apparition and the medium might be seen together. The only guests invited by Mr. Luxmoore were Mrs. and Miss Showers, a gentleman well known to us both to be much interested in the subject, and myself. The séance took place on the 6th of April. After dinner, we sat in the back drawing-room, from which light was excluded by drawing a

curtain over an opening between the sliding doors that separated the front from the back room. Miss Showers occupied a seat on the sofa; Mr. Luxmoore, a chair next the sofa on her left; then came Mrs. Showers, then myself, and lastly the fourth visitor on the right of Miss Showers. The round table was pushed up to the sofa, so that Miss Showers could not possibly have left her place without our being aware of the fact. Presently, the voices came. Firstly, 'Peter;' then that of Florence; 'then a voice that called itself 'Lenore,' and others. After some singing (in which we took no part), we asked to have something brought to us from the other room. Immediately afterwards, something was heard touching the table; and upon a light being struck, some of the ornaments that had been in the front drawing-room were found on the table before us. We then asked that something might be brought from the dining-room, and shortly afterwards some of the dessert was thrown down! A hand-bell was then rang in various parts of the room—now up near the ceiling—now down near the floor—now near, and now far off. Hands subsequently touched us all round, and patted our faces from behind our chairs; while Miss Showers assured, us of her presence in her seat on the sofa by speaking to us all the time.

We subsequently returned to the front drawing-room and Miss Showers having taken a seat in an easy-chair immediately behind the sliding door in the back room, the curtain was drawn over the opening, the lamp was turned down, and we waited the result. Peter' spoke, as usual, and sang; and in a short time we recognised the voice of Florence,' and 'Florence' herself came out and advanced to the farther end of the room, where we were seated. She spoke to us in a less sedate manner than usual, moved about the room from place to place, and seemed immensely pleased with a fan that I had brought her, and which was eventually found in the lap of the medium when the séance was over. As Mrs. and Miss Showers were to leave town the following day, and knowing the importance of getting the crucial test on that occasion, I said to Florence." I want you particularly to give me a test that must satisfy everybody.' She replied, 'I will if I can.' I then said, I want to see you and the medium together, as you know it is said that you are so like the medium that you must become and the same person.' Her answer was, 'I will try.' No condition of any kind was imposed. 'Florence' then went behind the curtain, and a minute or two afterwards reappeared, and, beckoning me forward, said, Come and see her.' I responded immediately, and crossing the room, stood beside the figure. She was then, I should add, taller than the medium, and, to my view, had a certain angularity of form which I had never observed in Miss Showers. She then drew aside the curtain with her left hand, and, pointing with her right, said, Look!" There, seated in the chair as we had left her, but with her head down over her left shoulder, and the right side of her face visible, was unquestionably the immobile and unconscious form of Miss Showers I There could be no mistake about it. It was no delusion. She was there beyond all possibility of doubt. Having satisfied myself on this point, I returned to my seat; but on the reappearance of Florence' immediately afterwards, I said, 'will you give me one more test to satisfy me?' The answer was, as before, 'I will if can; but what is it?' I replied, I want this crowning test: I want to follow you instantly behind the curtain; and I wish to place the light so that I can see well into the room.' 'Florence' at once acceded. She made no stipulation beyond this: 'Come when I call you, and come quickly.' The latter part of the injunction was quite unnecessary. I then placed a small benzine-lamp on the sofa, about three feet from the curtain, and sat down, I was then so near the sliding doors that I could have reached them with my left hand without rising to my feet. I had not been seated more than a few seconds, when 'Florence,' partly opening the curtain, extended her hand, and said, 'Come now.' I sprang up, and throwing aside the curtain, which I held wide back with my left hand, stood inside, and could see—nothing, except Miss Showers still in a trance in the arm-chair. 'Where are you, Florence?' I exclaimed; but there was no answer. I strained my eyes to see any movable object, but failed. The figure in white that I had seen a second before had absolutely vanished into air! Still holding back the curtain, that I might get as much light as possible, I repeated the question, 'Florence, where are you?' Then there came from the corner of the room immediately behind the medium the well-remembered voice of 'Florence,' 'Oh, I am here! do you not see me?' I could see nothing. 'I cannot see you,' I said; 'but if you-are there, touch me, and let me touch the medium at the same time.' I then extended my right arm until it rested on the head of the medium. Immediately on doing so my fingers were grasped by an invisible hand! The touch was rather cold, and in all respects similar to that of the apparition whose hands I had felt several times while she was in the front drawing-room talking with us.

I returned to my seat perfectly satisfied—firstly, that the apparition was a thoroughly materialised form, instinct with intelligence; and secondly, that it could disappear at will, by making itself instantaneously invisible. This latter phase of the phenomena I look upon as even more marvellous than the materialisation.

In connection with materialisation and immaterialisation, this may be a convenient place to refer to an objection taken by many persons but partially acquainted with the phenomena, and which, I admit, is not capable of satisfactory explanation off-hand. I have, for instance, heard people say, why should a quarter of an hour or twenty minutes elapse between the hearing of the second voice and the appearance of the form from which it proceeds? and why should the interval be occupied with music, singing, conversation, &c.?' The question is reasonable enough, it must be owned, although it may not be answered in such a manner as to banish suspicion from a prejudiced mind. The question has been put to the form when visible and invisible, and

the answer invariably is that music promotes harmony (an essential element of success), and, that when the sitters are singing and in conversation it becomes easier to draw power from them. Whatever be the measure of belief that such answers are calculated to inspire, the necessity no longer exists for either raising the objection or supplying the rejoinder. As a matter of indisputable fact, the apparition now appears without that suspicious interval to which I have referred, and which many persons thought was devoted to the undressing of the medium preparatory to playing the part of a 'ghost.' On several recent occasions, and in the presence of persons of undoubted credit and veracity, the apparition known as 'Katie King' or 'Annie Morgan' has appeared within two or three minutes after the medium has become entranced. She has come arrayed in white, with a veil, and head-dress, and naked feet, while the medium has at the same time been seen costumed in her ordinary attire, and with her usual shoes and stockings. Moreover, the medium, when entering the room, had been observed to wear ear-rings, while the ears of 'Katie King' were undecorated, and had never even been pierced! This is certainly hard to get over; but harder still remains behind.

The apparition in question having repeatedly informed Miss Cook and her friends that she could not remain longer, or rather that she would not be able to manifest herself after the 21st of May last, some séances of a farewell character were held at Hackney in the beginning of that month. On Wednesday, the 13th, 'Katie King' appeared for a short interval. There were present, I think, about twenty persons, some of whom were absolute strangers to each other. In the course of the séance, a lady and a gentleman (not belonging to the same family, or even friends) were invited behind the curtain, and both touched the sleeping medium and the animated apparition at the same time. Mr. S. C. Hall, the well-known *littérateur*, and editor of the 'Art Journal,' having asked a variety of questions, was favored with a special test. Just before the conclusion of the sitting, 'Katie' threw back the curtain, and said to Mr. Crookes, 'Turn up the gas as high as you can, and let Mr. Hall come in.' Mr. Hall rushed behind the curtain, but declared that he could see nothing but the impassive form on the carpet 'Katie' had instantaneously disappeared.

On Saturday, the 16th of May, a séance very similar in character was held in the same house; and 'Katie' again assured us that, as the three years within which alone she should show herself would expire on the following Thursday, (the 21st of May), she wished certain persons who had witnessed the development of the phenomena to be present. It was also arranged that some further photographic experiments should be made by Mr. Crookes under a magnesium light. These were made on the following Wednesday (20th May). On this occasion I was the only stranger present, the rest of the sitters consisting of Mr. and Mrs. Cook and the members of Mr. Crookes' own family. The cabinet was improvised in this manner. The swab of a sofa and a pillow were laid on the floor of the library. One of the folding doors was then shut, and a curtain was loosely hung over the aperture thus caused. Miss Cook lay down on the cushion, and we sat in the adjoining room, used by our host as his laboratory. In a very few minutes, without any preludes for music or singing, we heard the voice of 'Katie,' and immediately afterwards she drew aside the curtain and stood before us. She was, beyond all question, taller, stouter, and more developed than the medium; while her hair was much longer, and seemed to be of a light chestnut 'colour. She spoke to me, and expired her regret that I could not be present at her final séance the following evening. She allowed me to feel her arm and hand, and touch her ringlets, and that I might be assured that they were real for all present purposes. She subsequently bore a stronger light, and then we distinctly saw the form of Miss Cook, but with a shawl thrown over her head. She requested Mrs. Crookes to bring her chair behind the curtain, that she might chat with her unreservedly, as she added that she would never see her again. Mrs. Crookes went accordingly. 'Katie' afterwards broke up a bouquet of flowers, provided for her by Mrs. Crookes; and made up smaller bouquets, presenting one to each person present. Mr. Crookes and others then asked her for some of her hair. Calling for a pair of scissors, she cut a ringlet for Mrs. Crookes, and gave me one about five inches long. It was then discovered to be of that colour which used to be popular with the great Italian painters, and which we see so often in the works of Francis, Raffael, Domination, and others. Mr. Crookes subsequently asked for a ringlet, but stipulated that he should be allowed to cut it himself from the roots; and this was permitted, without the slightest remonstrance or condition of any kind. I ought to add here that the hair of the medium is short for a female, and nearly black.

The camera was then prepared for photographing the figure, and the process was substantially similar to that adopted at the house of Miss Cook's father, a twelve-month ago. 'Katie' bore the intense glare without shrinking, and I can only compare her figure to an illuminated statue in Parian marble. She wore a white robe, cut low at the neck; short sleeves, showing a well-moulded arm; and a double skirt or tunic. Her head was draped in white, and her ringlets hung behind in profusion. When she stood erect, she was observed to be considerably taller than the medium; her complexion was also much fairer. She came, as usual, with naked feet.

The figure was as I myself saw it photographed at Hackney, with the agency of magnesium light. The operator in this case was Mr. W. H. Harrison, a gentleman well known in connection with scientific and daily newspaper literature in the metropolis. Mr. Harrison is a very matter-of-fact person, and is not at all disposed to take anything for granted when scientific truth is the object of investigation.

As absolute exactitude is necessary in describing the process by which so astounding a result as the photographing of a materialised apparition was accomplished, I have asked Mr. Harrison to relate in his own words the *modus operandi*:—

'Many conditions had to be complied with to secure successful results. A harmonious circle was necessary, that the medium might be at ease, free from all care and anxiety, in order that the manifestations should be given with the greater power. It was necessary that the medium should not sit too frequently, and have little to do at other times, so as to reserve power and vital energy for the séances. In short all the conditions which Spiritualists know to favour good manifestations were supplied as nearly as possible on this occasion.

'The cabinet being in one of the corners of a room in the basement of the house, the light was too weak, and not in the best direction for photographic purposes. For the same reason that spirits can always handle old musical instruments better than new ones, and that the manifestations are usually stronger after a medium has lived for some time in the house, it was not desirable to make a new cabinet, the old one being well charged with imponderable emanations from the medium, of which science at present knows nothing. It was, therefore thought desirable to use the old cabinet, and to do the photographing by the magnesium light.

'Magnesium ribbon will not ignite readily at a desired moment; and sometimes goes out unexpectedly, so would be liable to cause many failures. As both materialised spirit forms and photographic plates deteriorate rapidly after they are prepared in perfection, it was necessary to have a light which should not fail at a critical moment.

'Accordingly, magnesium powder mixed with sand was used, on the principle devised by Mr. Henry Larkins. A narrow deal board, three feet long, was nailed to a base-board, and firmly held in a vertical position. A Bunsen's burner, to consume gas mixed with common air, was fixed horizontally through the vertical board, and an indiarubber tube supplied the burner with common gas. The end of a funnel was then brought close to the gas-flame. When some magnesium powder and sand were poured into the latter the stream caught fire, and produced a flame of dazzling brilliancy. The larger the proportion of magnesium in the powder, the larger was the flame; and the best results were obtained with a flame averaging two feet in length, and lasting for five or six seconds.

'As might be expected, there was more success in obtaining positives than negatives, as a shorter exposure would do for the former. The ordinary processes were used—namely, a thirty-five grain nitrate of silver bath, and proto-sulphate of iron development. Mawson's collodion. A half-plate camera and lens were used, with a stop rather less than an inch in diameter, between the front and back combinations of the lens.'

As already stated, I was prevented by another engagement from witnessing the final departure of 'Katie King,' on the 21st of May; but I am enabled to adduce the testimony of two or three eye-witnesses as to what actually occurred. The party assembled was limited to a few ladies and gentlemen who had taken an earnest interest in the phenomena from the first, and to the family of which Miss Cook herself is the eldest child. My informant in this case was not Mr. Harrison, but a lady well known in society, whose name I do not give, simply because I have not asked her permission to publish it. She says:—

'On the 21st inst., the occasion of Katie's' last appearance amongst us, she was good enough to give me what I consider a still more infallible proof (if one could be needed) of the distinction of her ideality from that of her medium. When she summoned me in my turn to say a few words to her behind the curtain, I again saw and touched the warm breathing body of Florence Cook lying on the floor, and then stood upright by the side of Katie,' who desired me to place my hand inside the loose single garment which she wore, and feel her body. I did so thoroughly. I felt her heart beating rapidly beneath my hand; and passed my fingers through her long hair, to satisfy myself that it grew from her head, and can testify that, if she be of 'psychic force,' psychic force is very like a woman.

'Katie' was very busy that evening. To each of her friends assembled to say good-bye she gave a bouquet of flowers tied up with ribbon, a piece of her dress veil, a lock of her hair, and a note which she wrote with her pencil before us. Mine was as follows: 'From Annie Owen de Morgan (alias Katie King) to her friend—with love *Pensez à moi*. May 21st, 1874.' I must not forget to relate what appeared to me one of the most convincing proofs of Katie's' more than natural power, namely, that when she had cut, before our eyes, twelve or fifteen pieces of cloth from the tunic as *souvenirs* for her friends, there was not a hole to be seen in it, examine it which way you would. It was the same with her veil, and I have seen her do the same thing several times.'

I may add that I have seen the pieces of cloth cut from the tunic. Another eye-witness tells us that fifteen or sixteen pieces were cut in his presence, and that the front of the skirt 'looked like a cullender,' but all that 'Katie' did to restore it to its original shape was to bring the folds together with her hands, and then shake them out, when the skirt was found to be whole and entire as before! I do not presume to supply a solution for this or any other phase of the phenomena.

In drawing attention to the subject, it is not my desire to speculate, much less to dogmatise. All I care to do is to invite candid inquiry. But to secure this I find to be a matter of enormous difficulty. Here is an illustration.

Wishing to attract a friend—a man of great ability in the scientific world, and an admitted authority on those subjects, which may be regarded as his specialities—I addressed him thus: 'You are an F.S.R., a deep thinker, and widely known for your scientific attainments; therefore, what *you* say will carry weight. Will you accompany me to a private house, and see a non-professional medium? Satisfy yourself by every possible expedient that your ingenuity can devise that imposture is impossible, and tell me what you think of it.' The answer was, 'I don't believe in it, and I don't care to take up any new things; but I will meet any man you like on my own ground!'

This response might be reasonable enough when all that was known of the phenomena was limited to table-turning, rappings, bell-ringing, and the other elementary, and possibly frivolous, indications of a physical power exterior to the body. But the phenomena have passed out of the realm of conjecture, and have entered the region of fact. Science may still fold its arms and stand aloof. It did the same in all the earlier developments of those great discoveries which will make the Victorian age the grandest epoch of the world's history. Had the lowly disciples of Science been dismayed or discouraged by the ridicule of the ignorant or the sneers of the learned, we should never have had the railway, the telegraph, or the photograph. Men still living can remember when travellers from Plymouth or York to London were four or five days on the road, and made their wills before they left home; when the streets of London were dimly lighted by oil; and when the man who proclaimed that it would be possible to travel with ease and comparative safety fifty or sixty miles an hour, or that the Queen and the President of the United States could converse together, the one at Windsor and the other at Washington, would have been looked upon as a hopeless lunatic!

I admit, with the utmost frankness, that what I have related as perfectly true is, at the same time, as diametrically opposed to all the researches of science as to all the traditions of probability. When I assert that two ladies and three gentlemen sit down in a room, and that room in their own house, and lock the door, and that they are shortly after joined by another individual (making the party six, instead of five), and that the sixth, in the form of a woman, talks with them for an hour, sings, plays, walks about, and does many things that they do, and that she then throws back the curtain by which she entered and shows you the living form of the fifth, and permits you at one and the same time to feel her, and also feel the insensible figure to which she points, and which you recognise as the fifth—then I say that an astounding and inexplicable fact has been established, which challenges the attention of the thoughtful, and demands all the scrutiny that science can bring to bear upon it.

I advance no theories of my own to explain or account for what I have seen. All I lay claim to is critical accuracy for my description of experiences, acquired in many cases under circumstances which would have given in especial facilities for the detection and exposure of fraud. I found none. My story, and those of others far more competent to deal with the subject, may be discredited. We care not. We can afford to wait. Time is on our side. Facts which to-day are contemptuously denied will to-morrow be admitted and vindicated. Out of the mists of ignorance and prejudice a light will be evolved. Through the gifts in the clouds that obscure the future I think I can discern a form that, in the fulness of time, will assume the majestic image of Truth.

HENRY M. DUNPHY.

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1874

Spiritualism. Two Lectures

By W. D. C. Denovan, Esq.,

Of Sandhurst, Victoria.

(From the *Bendigo Evening Star*.)

Dedicated by the Dunedin Publisher to the Rev. Dr. Copland, M.A., M.D., Ph D.

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The Evidences of Spiritualism,

A Lecture delivered by Mr. W. D. C. DENOVAN, at the Rifles' Orderly Room, Sandhurst, on Sunday evening, 22nd December, 1872.

Mr. Denovan held his promised Religious Service at the Rifle's Orderly Room last, evening, the subject of his discourse, or lecture, being, "The Evidences of Spiritualism." The hall, shortly after the hour announced for the service, was quite filled with an audience including a large number of the principal citizens of Sandhurst, notably of all the religious denominations, whilst the front seats, especially, were thronged with ladies. The service was commenced by Mr. Denovan giving out, Byron's hymn, "The Prayer of Nature"—"Father of Light! on Thee I call." We may mention the psalmody was accompanied throughout by Mr. Hallas, on his cornet, and by Mr. Collins on a fine and very powerful harmonium, which swelled the voices with all the grandeur of tone

of an organ. The opening hymn being closed, Mr. Denovan read portions of Scripture from the 3rd Chapter of Proverbs, and the 5th 6th and 7th Chapters of Matthew. He then, lifting up his hands, repeated the words of Jesus, "After this manner pray ye," and said the Lord's Prayer. The second hymn was then sung, being also selected from the works of Byron, of which the first verse was as follows:—

If that high world, which lies beyond
Our own, surviving love endears;
If there the cherished heart be found,
The eye the same, except in tears—
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth and find all fears,
Lost in thy light—Eternity!

"The Home of the Soul":—

*Though far o'er the wide earth our footsteps may roam,
The soul ever pants for its glorious home, &c., &c.*

was sung at a subsequent part of the service.

Before commencing his lecture, Mr. Denovan announced that shortly after the commencement of the new year, he would deliver a companion lecture to his present one, the subject of which would be "Objections to Spiritualism Considered." During the interval, he added, he would be happy to reply Many ladies or gentlemen who more desirous of satisfying their doubts on the subject, or of seeking further information upon any topics connected with it,—and for this purpose he would, for the next three weeks, hold himself in readiness to be addressed by letter, by any lady or gentleman, the address of his office in town being well-known.

Mr. Denovan then said:—

FRIENDS,—In all ages of the world of which we have any record, there has existed, in one shape or other, a belief in a Supreme Being and a life beyond the grave. This belief has assumed as many phases no there are races on the earth. Amongst savage nations it has, like themselves, been low and groveling, their gods being gifted with the earthly and devilish attributes of their " medicine men," and the people the slaves of their own credulity and superstitions; whilst among civilised and cultured nations it has, from the force of circumstances, been more exalted and spiritual. That this belief had its origin in our natures and has not been acquired, is proved to our senses by its universality. It is no argument against its truth that it has been turned from its legitimate purposes, for thousands of years by portions of the clerical order and tme selfish classes; for the supreme influence which it has always exercised over the destinies of all nations whether for good or for evil, is rather a proof thee Other wise of its being inherent in us. This belief has survived all the changes incidental to the rudimentary condition of man. It has nerved the arm of the Patriot to deeds of prowess in defence of his home country; it has fired with in spirit of lofty ardour sad holy zeal the breast of the missionary, making him leave all that he held dear to him in this life no that he might carry to the dark places of the earth the glad news of his faith (see the life of Dr. Livingstone); and it has brought consolation in trial and affliction to millions. But, on the other hand, it mast be acknowledged it has excited feelings of hatred and fanaticism unbounded, causing men and women to become cruel and merciless towards each other. Hence the wars of the Jews, the dreadful persecutions of the early Christians by the Roman emperors, the Mohammedan conquests, the expulsion of the Moors from Spain, the massacre of St. Bartholomew, and the imprisonments, torturing, burnings, and exterminating broils of the Christians themselves. But notwithstanding the capricious character of this wonderful ideal power in the heart of man which has shaken the thrones, principalities, and powers of this world—it is destined to lead all the races of the earth to a state of amity; when knowledge shall run to and fro, encircling the globe with its golden chain; when wars, selfishness, vice, and crime shall have ceased; when men shall know and love God, from the least to the greatest and from the rising to the setting sun. The painful and bitter experiences which nations as well as individuals have to pass through are lessons, it is felt, which fit and prepare them for the enjoyment of higher states of existence. By such lessons they are purified. The persecutions of the dark ages, the burning of "witches" in England and America, the forcible seizure of the land of the Catholics in Ireland, for no other reason then that they were Catholics, have all been productive of good, in as much as through all this wrong-doing, sorrow, and suffering, the principles of civil and religious liberty have been nursed into life and vigor, bringing in their train untold blessings to the sons of men, and crowning

the present and future ages with laurel wreaths. "Let the people praise thee, oh, God! Let all the people praise thee! Let the whole, earth rejoice, for the Lord God Omnipotent reigneth."

The same power too which conferred upon men and women the intuitive and perceptive faculties, enabling them to know of the existence of a Supreme Being and an afterlife, and to provide for their own sustenance, also gave them the desire and ability to hold daily converse with the spirit inhabitants of the higher spheres. We have no record of how or when this delightful spiritual intercourse commenced; but we have ample written testimony to prove that it was begun and continued for thousands of years, both in India and Egypt, prior to the Christian era. Writing of these countries, Sir William Jones says:—

"I am persuaded that a connection existed between the old nations of India, Egypt, Greece and Italy, before the time of Moses."

"I am indebted to J. M. Peebles's "Seers of the 'Ages," for the following quotation from Emmanuel Rebold, wzo, writing of the occult practices of these nations and their intercourse with the spirit world says:—

"That occult science designated by the ancient priests, under the name of regenerating fire, is that which, at the present day, is known as animal magnetism—a science that, for more than three thousand years, was the peculiar possession of the in Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated; and Jesus, anteing the Essenian priests of Egypt or Judea; and by which these two great reformers particularly the latter, wrought many of the miracles mentioned in the scriptures."

Indeed, it has been proved beyond the shadow of a doubt, that what is now brown amongst us as Spiritualism, was far more familiar to the ancient nations of India, Greece and Egypt, and by and through them to the Jews—especially the Essenians, and of whose sect Jesus of Nazareth was a member—then it has ever been to modern Spiritualists. Not only was this the case as regards the priesthood of India and Egypt, but it may, with equal justice, be said of that of Greece and Persia Pythagoras, who, like Jesus was burn in Syria, but lived some 600 years before him, and who also had been initiated into the same mysteries as the latter, was if great spiritual teacher. Having spent many years of his life both in India and Egypt, he was thoroughly versed in all the occult sciences of the priesthood of those countries, and lived in accordance with their divine teachings. So pure and holy was the life of this sage, that he enjoyed the reputation of being divinely inspired. His birth was foretold by the Pythian oracle; and Godfrey Higgins writing of him says:—"Pythagoras was known by the same identical title as Jesus, namely, the Son of God." This good and great man, like the seer Swedenborg, of later times, held daily spiritual intercourse with the departed sages, his spirit being much *en rapport* with theirs as to be permitted to leave the body and visit them. He was also conversant with the Spiritualism of the Persian Magi. The seers, indeed, of all these ancient races professed to hold communion with the spirits of the departed great, who acted towards them in the light of guardian angels, protecting them, from evil spirits, hearing the sick, foretelling events of national importance, giving warning of the approach of danger, inspiring armies as in the case of Constantine the Great, who saw such words in the Heavens in the form of cross, as "By this Conquer," to deeds of valor, and leading them on to victory. And although some writers have attempted to throw discredit on the gaminess of these occurrences, they are too well authenticated by impartial historians, to be set aside. Newton, writing of them says:—"Ancient mythology is nothing but historical truth in a poetical dress." And Jamblichus adds:—

"The gods and demons of the mythologies ages, were the good and heroic of earth's immortalized, yet giving oracles to the living."

Educated in such schools, it was not surprising that the pure; old holy religions of Moses and Jesus should rest upon a common foundation; or that these two great spiritual teachers should make use of their knowledge of those occult mysteries into which they had been initiated, to impress their followers with their divine mission, and by which, no doubt, they were enabled to perform the many mighty works so intimately associated with their names.

Within the compass of a single lecture I cannot be supposed to dwell at any length on the evidences of spiritualism, as it prevailed amongst the ancient nations, as it would interfere with tine object I have in view, namely, to lay before you a few of the primary evidences of Modern Spiritualism as it has appeared in our own age. Yet, having due regard to the importance of such evidence in the discussion of this subject, I cannot pass it over without considerable notice. You will pardons me, therefore, before proceeding with the more immediate subject of the lecture, for asking your attention a little longer, to another epoch in the history of this wonderful spiritual movement—the Mosaic and Christian dispensations, the incidents of which you are, no doubt more conversant with than with then of earlier times. As most of you are aware, the Hebrew and Christian scriptures are little more than the records of the sayings and doings of men, angels and spirits with each other, in days when the Jewish Jehovah was said to hold converse with men. When, finding that wan fell from his first estate and became wicked, God destroyed the world, only saving Noah and his family; when Moses, by command, led forth the children of Israel from the house of bondage, and the waters of the Red Sea were cleft in twain so that they might pass over on dry land; when amid the thunders of Sinai the law was delivered and Israel became

"the chosen of the Lord." Showing how after sojournings and sufferings in the wilderness for forty years, they were, after being Ike recipients of God's favors, finally: brought in safety to the promised land; how kings and princes of the earth were made to do homage to "the anointed of the Lord" how the Temple was built in which sacrifices were offered up, and a magnificent priesthood celibate in accordance with Jewish ritual, the worship of "the Most High." And how in the fulness of time, when Israel had, notwithstanding their deliverances and blessings, rebelled against Him, and had become subject to the power of the Roman Empire, there appeared—heralded by omens, stars, dream, and other wonderful occurrences—a long promised deliverer in the shape of a child how "wise men of the east" Came to worship him; how he was said to be conceived by the power of "the Holy Ghost" and born of a virgin; how he excelled in wisdom and purity all his predecessors; how he, notwithstanding his being "the son of God" and working such, miracles as raising the dead, opening the eyes of the blind, cleansing the lepers, walking on the water, and many other miracles, was rejected by his nation, and crucified by them. How after three days he was raised to life again, appeared among men, and afterwards ascended to Heaven as the Prince of Peace, and in processor with his Father for all the world; and how he appointed Apostles to preach his Gospel to all nation, promising to be with them; and, as a token of their divine mission, they were to be endorsed with power to work similar miracles to him. And how these scriptures have been received by millions of the human family as the veritable "word of God," which "holy men wrote as they were inspired by the Holy Ghost."

It is not any purpose to-night to enter into a discussion of the question as to the truth of the claims set up for these scriptures, but rather to deal with them as the source from whence these millions draw their consolations and beliefs. The Bible being "the infallible word of God" to all such, it becomes necessary on their part before condemning spiritualism, to see what it says on the subject. If I can prove to Jews and Christians, to-night, that their Bibles are full of spirit-manifestations, and that spirits in the days of Moses and Jesus visited this earth, were seen of men, and made them the instruments of the divine purposes, I think; in that case, to be consists, they must either acknowledge themselves to be spiritualists, or deny the truth of their own scriptures. Because if spirits did visit this world in former days by the force of the great natural laws of God, it will be incumbent on the opponent; of those who know—and believe as the result of that knowledge—that spirits can and do visit men in our day, to prove whether the suspension of this law occurred by whom it was suspense, and under what circumstances such an extraordinary interference with a wise and beneficent provision of nature, took place. Let us now, therefore, "to the law and the testimony." During a period of 4000 years, extending all through the Jewish and Apostolic period, and for several hundred years beyond the latter, according to the scriptures, it was customary for the Great Spirit himself, or for Jesus, the Holy Ghost, angels and spirits, to visit mankind; to snake themselves known to there and to perform through them "mighty works." In the Bible it is stated that God walked in the gardens and talked with Adam; that the devil, in the form of a serpent, talked with Eve; that an angel appeared with a flaming sword; that God snake to Abraham, to Isaac and to Jacob; that angels in the form of men visited Lot; that Moses spoke face to face with God as a man speaketh to his friend; that an angel appeared to Hagar in the wilderness; that angels touched Elijah and Daniel; that destroying angels slew the first-born of the Egyptians; that Jacob wrestled wit's an angel, and that angels gave Gideon cakes and a young kid. Saul was tormented by an evil spirit. He visited "the woman of Ender," and through her mediumship, the spirit of the departed Samuel was made to appear, and wins seen both by the King and the woman. A spirit appeared to the Temanite and addressed him; and when the three Hebrew children were in the fiery furnace, a fourth person "like unto the son of God," was seen in the flames with them. A spirit hand was seen to appear at Belshazzar's feast, and to write on the wall. In New Testament times, the angel of One Lord appeared to Joseph ins a dream; Jesus talked with tine spirits of Moses and Elba on the Mount; at the crucifixion the spirits of the departed were seen to walk in the streets of Jerusalem; at the resurrection an angel rolled away the stone Irons the sepulcher; a young man in white was seen there; Jesus appeared in spirit from after his death to certain of his disciples as they were walking, and afterwards to his disciples in an upper room—the doors and windows being shut; he ascended to Heavens visibly in the presence of some of his disciples, two spirits in white appeared whilst they were gazing up after him. The Lord stood by Paul and spoke to him, and the Pharisees said that if a spirit or angel had spoken through him, let them not be found lighting against God. Spirits released Peter from prison; and Paul whilst on his way to Damascus, was overshadowed by a light in the heavens, and a voice said to him: "I am Jesus whom thou persecutest." The spirits of John and Paul were taken out of their bodies, and wafted to the Heavens, where they saw wonderful visions, and John says:—"Believe not every spirit, but try the spirits whether they are of God." Thus clearly allowing to every unprejudiced and, that spirit-intercourse prevailed in his time. As some instances of spirit power, I may mention the carrying of Philip through the air, the healing of the tense man at the gate of the Temple, the casting out evil spirits, the cloven tongues of fire which rested On the beads of the Apostles on the day of Pentecost, speaking in strange tongues, curing the palsy, cleansing the lepers, and making the dumb to speak, the deaf to hear and the blind to see. The cases are to numerous for me to enumerate. They were the signs which wore to accompany the preaching of the

disciples of Jesus, and were to be the conclusive proofs to the world that they were his true followers. These facts are so familiar to you, that I have not stooped to quote chapter and verse. Those who would care to do so can, by examining, find out for themselves, and they will find much more of a similar character.

And Low friends, having traced the progress of what is known to us as spiritualism from the earliest ages down to the closing scenes of the lives of the apostles, I must refer you to William Howitt's "History of the Supernatural," and Robert Dale Owen's "Footfalls on the Boundaries of another World," for full accounts of its progress from then till its revival in 1854, in the Fox family, in the little village of Hydesville, New York, America. During the eighteen intervening centuries, you will learn from these most interesting and instructive works, that in various shapes, the spirit-world was brought near to us, and communications with its inhabitants kept open. The Roman Catholic Church has always declared that her ministers retained the power bestowed on the Apostles of working miracles; and her history abounds with instances of wonderful cures, levitations in the air and other marvellous occurrences, so well attested as to be unassailable. And the surprising history of the Protestant Waldenses, whilst suffering the most awful persecutions, affords conclusive evidence of spirit-presence and protection. In England and America too, as is known to many of you, the wholesale burning of so-called "witches," was simply the destruction of what, in our day, is known as mediums. I refer you also to the same books for an account of the strange noises caused by spirits in their efforts to communicate with mortals, which were for a long time heard in the parsonage of the Rev. Samuel Wesley, rector of Epworth, godfather of the celebrated John Wesley. These occurrences took place in 1716 and 1717, and caused much excitement in the family.

Dr. Adam Clarke, writing of them, says:—"The accounts given of them are so circumstantial and authentic as to entitle them to the most implicit credit." Similar cases have constantly occurred in to parts of England, and indeed in all lands trod by human pilgrims. Friends, many of you, if not in your own experience, have heard your parents or grandparents speak of strange occurrences in their families, unaccountable to them; but still links in the chain of evidence of the presence of spirits amongst us, and of the deep interest our dear departed ones continue to take in our welfare. "Ministering spirits sent forth by God to minister to the heirs of salvation." A perusal of the books I have already named would well repay the earnest inquirer. Sense objection has been taken for your reading this class of books; but with all due respect to the objectors, I say to you, improve your minds by reading and free thought. Learn the merits of a question before venturing to condemn it. This is eminently an age of progress and investigation, when men will no longer be content with the beliefs of their great grandparents without free enquiry; an age in which old dogmas are being "weighed in the balance and found wanting and in which the churches of Christendom must either drive back the education of the masses to the dark ages or remain content to lose their influence over them. Already, friends, this is, to a large extent, the case. What theologians call infidelity" is rampant everywhere. Can you wonder at it? Is it not the natural result of shutting up the human intellect within "infallible" churches, bibles and creeds,—saying to it thus far but no farther shalt thou go? Within the churches themselves, how many of the more educated of their attendants believe in the dogmas, trines preached to them? How many, for instance, believe in eternal punishment for finite offences? How many believe in a personal devil? I venture to assert that out of every hundred persons who attend church, not twenty believe in either: for if they did, society would either become a vast prayer meeting, or our lunatic asylums would be too small to hold those who sought admission to them. And if I am right, what then becomes of the other cardinal points of faith built upon these others? Friends, you cannot shut your eyes to these things. You know that every-where our men of science and intellect are turning away from the churches, and are striving to drive God out of the world, having—many of them, at least—ceased to believe in a life beyond the present. And with millions of nominal Christians, what more than this does their belief amount to? Do they know themselves? Is their daily walk and conversation evidence of their belief? How much of their time do they give to the pursuit of wealth, and how much to the service of their fellow creatures (for this latter service is really the service of God)? For what do they continue to attend public worship; and what do they know in these days of the spiritual life so nobly exemplified in the life of Jesus, and of whom they profess to be followers? Can it be wondered at that in the presence of a dead faith and so many mammon-worshipping professors, the revelation of the divine love to man, which, in the present day, is manifesting itself anew to all nations, and known to us as spiritualism should be received by most of us with scorn and derision? Why this alarm of the Christian church at the re-appearance of those spirit and angelic manifestations which, it is admitted, prevailed, in that church in its early days; which, according to the Scriptures, were in all ages to accompany the preaching of the gospel? Has a secret disbelief in a future life any thing to do with it? Or because it comes to us in forms and shapes different from what in these days of fashionable "Lord Dunsany" and "girls of the period" we expect it to have, must necessarily be untrue? To what cause, if not to a wide-spread infidelity, are we to attribute the general indifference of men to subjects of a religious character? Nor is it to be wondered at, considering what they front Sunday to Sunday have, no rule, to listen to, and what the clergy are bound down to preach to them. Of course, there are still many devout and sincere believers in their

respective faiths; but is this the case with the majority who attend church on Sundays, sit in comfortably cushioned pews, listen to the sermon, return home and eat their roast beef and plum pudding and never trouble their heads on the subject until Sunday again comes round? Is it because of this formality, of going to church, which some ladies and clergymen so rigorously enforce upon the male portion of humanity—so that an outward show of religion may be kept up, that honest convictions are stilled, and a cold blooded hypocrisy stalks abroad like a grim and gaunt specter over the land? Is it the fear of Mrs. Grundy that makes so many people conform to that which they do not believe? Or is it still worse—an outward observance to secure and retain a good business connection amongst the "unco guid"? Alas for our poor country should such traits of character ever become the main-springs of action of her people. Rather give me the consistency of cold but honest Materialism itself, than such hollow-hearted lifeless religion and that. Oh, such was not the spirit that animated the breasts of our worthy forefathers! There were examples of patriotism, zeal, and sincerity in the midst of the most dire privations and persecutions for righteousness' sake, of which the world was not worthy; noble hearted men and women yielding up worldly advantages, and even life itself, from a sense of duty, and for what they believed was the truth. To create a purer and more spiritual worship, Moses left the attractions of the Egyptian court, casting in his lot with the despised family of Israel, and sojourning with them in all their wanderings and sufferings in the wilderness, that he might the better prepare them the joys of the promised land. Jesus taking a step in advance, and with no place in which to lay his head, taught the formalists of his time that "God is a spirit, and must be worshipped in spirit and in truth," and gladly gave up his life as a pledge to all of his sincerity. The apostles followed him in their lives of self denial, and in latter times, when Europe was ruled by priests, and the ecclesiastical power held the civil power in subjection, Luther arose, and fought and won such a victory for liberty and humanity as has never been fought and won in Europe before or since. So was it in our own native lands, when lion-hearted men grappled to the death with high-handed tyranny, proudly raised the banner of truth: "For God, for country, his liberty;" and forgetting all else in their devotion to the cause, sacrificed everything for it; thus helping to mould the national character by the force of their example, creating a healthy public opinion, and leading others up the rugged ascent of divine truth. Such men were true patriots; and as long as Britain's story shall be told, will the records of their heroism remain to shed an imperishable luster over their name. Therefore, to all those of you who prefer to follow truth to bring in the fashion I would say, "Courage, brother, courage, sister. If you have to bear a cross to-day trust in God and do the right, and you will be crowned with roses to-morrow."

The clergy have arrayed themselves against modern spiritualism, because they perceive in it danger to their own pretensions, but as I have already shown you by quotations from the Bible itself, they cannot consistently do so without condemning their own religion; for the evidences by which it is sustained, are precisely the same as those advanced by spiritualists in support of theirs. Writing on this very subject, the author of a very able little book, called "Hints for the Evidences of Spiritualism," after speaking of the scripture spiritual manifestations says:—

"Now, in the minds of those who believe in the trust of the occurrences just mentioned, there cannot be even a sense of feeling of general improbability as attaching to spiritual manifestations. There can only be a sense of its being Improbable that they should occur at the present day or in the future; since it is not open to them to dispute the past generations, and indeed, whole nations have had experience of them."

Permit me now, friends, to draw your attention to some of the evidence in support of Modern Spiritualism. Many of you are aware that the spiritual manifestations which first attracted the notice of the public in our day, occurred in the Fox family some twenty-five years ago. Unknown to themselves the daughters of Mr. and Mrs. Fox were very powerful physical mediums; and as the spirits were aware that "witch" burning was no longer a fashionable pastime with judges, and juries, and the church, and, therefore, their mediums were comparatively safe, they, no doubt, thought the time and place opportune for renewing their acquaintance with their friends on earth. So just as they were in the habit of doing when in the body on going to see their friends, they began in their own way, to knock for admission. One writer gives the following graphic account of those manifestations:—

"From the first, the family was disturbed by noises in the house: but these they attributed for a time to rats and mice. In January, 1848, however, the sounds became loud and startling. Knocks, so violent as to produce a tremulous motion in the furniture and floor, were heard. Occasionally there would be a patter of footsteps. The bedclothes would be pulled off; and Kate Fox would feel a cold hand pass over her face."

These extraordinary occurrences increased in intensity, disturbing the rest of the family, and at length attracting the attention of the neighbours, who crowded from all parts of the country for miles round, to witness them. Mrs. Fox and her daughter Kate began to rap in response to the raps, and time was commenced the popular method of communicating with the spirits by rapping. The alphabet was called, so many raps to constitute yes or no. By this means the number of the family, their ages, the death of one of them, her name and age were all correctly given, until conviction was forced upon them that their strange visitors were the spirits of

the departed. The clergy took alarm as the interest increased. The press held it up to ridicule, and separate committees of ladies and gentlemen were formed for the express purpose of investigating the phenomena, as they were supposed to be the result of some trickery on part of the family; but these committees were compelled, after the most searching investigation, to report: "That they were unable to trace the phenomena, to any known mundane agency." Thus was commenced the most wonderful movement of modern times. It spread like wildfire to all the principal cities and towns of America, becoming more startling as the mediums became better developed, exciting the wonder of all, the hostility of many, and the support of hundreds. Circles were formed for investigation, and so great was the interest in it, that at one time it was computed that there were no fewer than 1500 circles assembled weekly in the city of Boston alone. The manifestations by means of many of the mediums were truly astonishing; mediums increased in number too, and some of them such as Mire Kate Fox, D. D. Home, and the Davenport brothers, were of such susceptible temperaments and organisations, as to allow of the spirits not only making themselves visible to mortals through them, but likewise speaking in their presence to friends, still in the flesh, writing messages in different languages, shaking hands with them, joining audibly in vocal and instrumental concerts, and producing such marvellous phenomena as to attract the notice and rivet the attention of many of the first minds in the country. In addition to these mediums for physical manifestations, there were other phases of mediumship, such as trance speaking, motive, test mediums, healing mediums, drawing and writing mediums, and many other kinds, all more or less of an extraordinary character, and all serving to bring home the fact to the witnesses, of the existence of a spirit world not far away, in which our loved and lost ones still lived and preserved their identity; through means not generally known, were able, under certain conditions, to communicate with us. When, after repeated tests with these mediums, the conviction was forced upon investigators that the phenomena were caused by the disembodied spirits of the departed, their joy and gratitude to God, our Heavenly Father, was intense. Hundreds and thousands of all classes—especially the educated, became Spiritualists, renounced Materialism, joined with others in spreading the good news everywhere, and in devoting their time and means to works of benevolence and mercy. So great has been the great on the public mind in America, and so wonderful the progress made, that, in the short space of twenty-five years, the spiritualists hare increased until they number eleven millions. This is the estimate given of them by the Catholic clergy of that country. Robert Dale Owen's estimate is 7,500,000; but for the sake of being within the truth let us accept the lower one, and still the fact remains, that no religion was ever known to have spread so rapidly in any country before. Our American cousins are a shrewd, clever race, require strong evidence to convince them on any question placed before them for their consideration; and unless this evidence has been forthcoming, depend upon it, spiritualism would not to-day have been the power it is amongst them. The spiritualist literature, too, is immense and in addition to several ably conducted magazines, a very considerable portion of the daily and weekly newspapers are devoted to their cause. The Spiritualists of America have also established Lyceums or Sunday schools for the young, and thousands upon thousands of children are being educated in them. These noble institutions for the children have been attended with great success and received the enthusiastic support of the young themselves, which may be taken as a pretty correct criterion of their usefulness. Nor has this great spiritual movement been confined to America. In England it has also taken root, and is already to be found in the palace, in the churches and in the mansion of the peer, as well as in the cottage. Lately it has been making progress both in Loudon and the provinces, the most astonishing and convincing manifestations taking place in the presence of all classes of the community, and creating a deep impression on the minds levels the most sceptical, In France, Italy, Spain, Greece, Turkey, India, as well as here, in Australia, its roots are spreading, and the young oak is progressing as rapidly as its best friends could wish. For detailed proofs of these statements of mine, I beg to refer you to the following works, namely, Emma Hardinge's "History of Modern Spiritualism in America;" Robert Dale Owen's "Debatable Land," J. M. Peebles's "Seers of the Ages;" Judge Edmonds and Dr. Dexter's "Spiritualism;" E. Sergeant's "Communications from Another World;" Clarke's Plain Guide to Spiritualism," Home's "Incidents of My Life;" the Davenport Brothers; Dr Asliburner's "Animal Magnetism and Spiritualism;" and the "Report of the Dialectical Society England, and many others of a similar diameter. If you will read these books, you will get a mass of valuable information on the subject, besides ample proofs of the evidences which induced the writers to become spirituals, and of the truth of the statements I have made concerning the progress of the great movement itself, hi the meantime, let me give you a few short quotations from these and there other authorities. William Hewitt writes:—"I examined the phenomena thoroughly. Silly but playful spirits, came frequently. I heard accordions play wonderful music they were held in one hand, often by a person who could not play at all. I heard and saw band-bells carried about the room in the air; put first into one person's hand and then into another's. Taken away by a strong pull, though you could not see the hand touching them. I saw dining and drawing-room tables of great weight, not only raised in the air, but when placed in a particular direction, perseveringly remove themselves suit place themselves quite differently. I now other tables answer questions as they stood in the air, by moving up and down with a marvellous softness, I heard sometimes blows, apparently enough to split the

table, when no one could have struck them without observation; and I breathed perfume the most delicate." Mr. Howitt goes on to say:—

"Many persons that we know draw, paint, or write under spiritual agency, and without any effort or action of their own minds whatever, some of them never having learned to draw. Several of my family drew and wrote. I wrote a whole volume without any action of my own mind, the process being purely mechanical on my part. A Series of drawings in circles, filled up with patterns, every one different from the other, were given through my hand one evening the circles were struck off as correctly as Giotto or a pair of compasses could have done them; yet they were made simply with a pencil. Artists who saw them were astonished, and, as is generally the case in such matters, suggested that some new faculty was developed in me; when, lo, the power was entirely token away, to show that it did not belong to me. The drawings, however, remain; but I could not copy one of them in the same way if my life depended on it"

Mr. Hewitt further says:—"I may add that I have never visited paid mediums, but I have seen most of the phenomena exhibited through Mr. Home, Mr. Squire, and others. I have seen spirit's hands moving about; I have felt them again and again. I have seen writing done by spirits, by laying a paper and pelted in the middle of the floor, and very good sense written too. I heard things announced as about to come to pass, and they have come to pass, although appearing very improbable at the moment. I have seen persons very often, in clairvoyant trances, entering into communication with the dead, of whom they have known nothing, and giving those who had known them the most living descriptions of them, as well as messages from them. * * * * *. These are things which are not only going on in England, and amongst my own friends every day, but have been going on for these forty years; ten years in America, and thirty before that in Germany. But in America, the wide diffusion and constant repetition of these phenomena have convinced on me millions of people, and some of them the first men of scientific and legal ability in the country. These persons," adds Mr. Howitt, "have not believed on mere hearsay, or more hocus pocus delusion, but upon the familiar evidence of facts and, as I have observed for thirty years before that in Germany there existed a considerable body of the most eminent philosophers, poets and scientific men, familiar with most of these things. Amongst there, no less a man than Immanuel Kant, also Gorres, Ennemoser, Eschenmayer, Werner, Schubert, Jung Stilling, Kerner; and pre-eminent amongst women, madame Hauffe the Seeress of Prevorst, who professed not merely to have spiritual communications, but to see and converse daily with spirits; and she gave continued proofs of it, as any one may see who reads her story."

I have quoted from William Howitt's testimony at considerable length, as he being an Englishman and a man of high standing, as an author, such evidence will probably have some weight with a British audience, though in Australia. Dr Ashburner, of London, in his work "Animal Magnetism and Spiritualism," writing of these spiritual phenomena and what took place in his own house in the presence of himself and friends says:—

"There were but three of us at the dinner table (Ashburner, Sir William Top-ham and Foster, the medium). The servant placed the soup-tureen on the table, and no sooner had I helped my friends to soup, than Sir William, who had preferred the seat with his back to the fire, requested permission to alter his mind, as the fire was too much for him. He went to the opposite side of the table forgetting to take his napkin. Immediately a hand, apparently as real as the hand of any one of us, appeared, and lilted the napkin into the air, gently and gracefully, and then dropped it carefully on the table. The appearance of hands was by no means an unusual phenomenon. One evening I witnessed the presence of nine hands floating over, the dining table."

Dr Ashburner adds:—"One evening in my drawing room a hand, as palpable as my own hand, appeared a little above the table, and soon rested upon the thumb and four fingers on the surface of it. Several persons were seated round the table. Mr. Foster, addressing me, said, 'The person to whom that hand belongs is a friend of yours. He is a handsome man, with a portly presence, and is very much gratified to see you; and to renew his acquaintance with you. Before he mentions his name, he would like to know if you remember his calling your father his old friend, and yourself his young friend.' I had forgotten it; but I remembered it the moment the name was mentioned. 'He calls himself Sir Astley Cooper,'" said Mr. Foster, and wishes me to tell you that certain spirits have the power, by the force of will, of cresting front elements of or matter in the atmosphere fuc-similes of the hands they possessed on earth.' Shortly the hand melted into air."

Dr Ashburner further says:—"I have myself so often witnessed spiritual manifestations, that I could not, if I were inclined, put inside the evidences which have come before me."

Mr. Livermore, the well-known and wealthy New York banker, gives the following account of extraordinary manifestations which he witnessed, through the mediumship of Miss Kate Fox:—

"The lights being extinguished, footsteps were heard as of persons walking in their stocking feet, accompanied by the rustling sound of a silk dress. It was then rapped out by the alphabet, 'My dear, I am here in form; do not speak'—(meaning the spirit of Mr. Livermore's late wife). A globular light rose up from the floor behind me; and, as it became brighter, a face surmounted by a crown, was distinctly seen by the medium and myself. Next the head appeared, as if covered with a white veil. This was withdrawn after the figure had

risen some feet higher; and I recognised unmistakably the full head and face of my wife, surrounded by a semicircle of light about eighteen inches in diameter. The recognition was complete, derived alike from the features and her natural expression. The globe of light was then raised, and a female hand held before it was distinctly visible. * * * The figure disappeared several times, the recognition becoming each time more nearly perfect, with an expression of calm and beautiful serenity. I asked her to kiss me if she could; and to my great astonishment and delight, an arm was placed round my neck, and a real palpable kiss was implanted on my lips, through something like fine muslin. A head was laid upon mine, the hair falling luxuriantly down my face. The kiss was frequently repeated such was audible in every part of the room. The light then moved to a point about midway between us and the wall, which was distant about ten feet. The rattling increased in vigor; and the light gradually illuminating that side of the room, brought out in perfection an entire remade figure facing the wall, and holding a light in her out stretched hand, shaking it at intervals, as the light grew dim. My name and her name were repeated in a loud whisper, and among other things which occurred during this remarkable sitting, the figure at the close stood before the mirror, and was reflected therein." The spirit form of the celebrated Benjamin Franklin also appeared at the same circle, and was fully recognised by the sitters. Mr. Livermore says:—"I now aver, that the identity of this spirit longer remains upon my mind. * * His presence was a wonderful and startling reality, seated in the chair opposite me at the table, vividly visible, and even to each article of dress, there could be no mistake." The medium, Miss Kate Fox, Dr Gray, a gentleman of unimpeachable integrity and high social position in New York, writes:—"She has been intimately known to my wife and myself from the time she was a very young girl. * * Miss Fox is a young lady of good education, and of an entirely blameless life and character. At the spirit rooms of Jonathan Koons, Ohio, spirits manifested themselves to thousands who flocked from all parts of America to see them. A band of spirits, under the leadership of a spirit named King, attended at these rooms, and through the mediumship of Mr. Koons and his eldest son, audibly joined in vocal and instrumental concerts, carrying the instruments through the and abuse the beads of the sitters, exhibiting their spirit hands as they did so, meriting messages to friends present and at a distance, and shaking hands with hundreds. For proofs of this see Emma Harding's "History of Modern Spiritualism in America." Judge Edmonds and Dr Dexter, both gentlemen of high attainments, and who are esteemed and loved wherever they are known, in their able work, entitled "Spiritualism," have testified in the strongest manner to the facts which have come under their own observation in connection with the progress of this great spiritualist movement. Judge Edmonds writes in his introduction:—

"I have known Latin, French, and Spanish words spelled out through the rappings, and I have heard mediums who knew no language but their own speak in those languages, and in Italian, German, and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese, and Indian, and all done with the ease and rapidity of a native."

Dr Dexter writes—"During the time I abstained from sitting in any circle, I was twice lifted bodily from my bed, moved off its edge, and thus suspended in the air. * * During the whole time, from their earliest endeavour to write, they have used my hands on the instrument to convey their own thoughts, without any appreciation on my part of either ideas or subject. I know nothing of what is written until it is read to me; and frequently, when asked to read what has been communicated, I have found it utterly impossible to decipher it.

At the circle attended by Judge Edmonds, the following beautiful teachings came from the spirits, through the medium:—"The spirits see and rejoice at every deed of kindness to humanity that you perform. Wouldst thou know more of heaven—know more of the spirit world? Wouldst thou be happy in the performance of thy duty? Be guided by the spirit of love, and justice and equity, and angels will follow thy footsteps, and good spirits surround thee. To see the friends we love on earth happy, adds greatly to our happiness here. These manifestations are given to mankind to prove their immortality, and teach them to look forward to the change from one sphere to another with pleasure. There are great changes now being made. The spirits of just men made more perfect are knocking at the door of your understanding, and the work which God has commenced will bear its way gloriously. No human power can hinder its progress."

The gift of healing has been bestowed upon many mediums in England, America, Australia, and elsewhere, wherever the spiritual gospel is being preached. Dr Newton has by the laying on of hands cured hundreds. For particulars, I must refer you again to Emma Hardinge's book. In the presence of the medium Home, at the house of Mr. Jencken in England, a lady was cured of paralysis, the spirits being the direct agents in the cure themselves. The cases of healing by means of spirit power, through what is known as healing mediums, are no numerous and well authenticated, that you have only to refer to any of the authorities I have quoted, to find out for yourselves. It would be quite impossible for me in the course of a single lecture to go into details. I must not forget, however, to notice that this power of healing is being successfully exercised in this colony. The successful cures which have already been effected, both in Melbourne and Sandhurst, have awakened the attention of numbers of thinking persons to the subject of spiritualism. It is destined to excite far more attention yet, as the power grows stronger and the mediums better developed. I have thus endeavoured to demonstrate to

you, my friends, the truths of spiritualism, by quoting the testimony in its favor of a number of high authorities, who testify to what they have seen. That testimony is corroborated by such men as the late Professor Hare, who, before an audience of three thousand persons, declared his belief in spiritualism, and renounced his adherence to materialism; by the late Robert Owen, the philanthropist, who, after living for the greater part of his life a materialist, was converted to a belief in God and the immortality of the soul, by what he saw at the residence of Mr. Rymer, in London, many years ago; and by the late Professor Mapes, who, after investigating the subject for five years, he and all his circle became converts. In England such men as Professor Wallace, Lord Lindsay, Benjamin Coleman, Cromwell Varley, Signor Damiani, Gerald Massey, and many others, have declared before the committees of the Dialectical Society their belief in the genuine character of the phenomena and their firm conviction that they are caused by the spirits of the departed. And hundreds of distinguished men and women in both Europe and America likewise publicly announce their belief in spiritualism. Mr. Home held a séance in the presence of the Emperor and Empress of the French at which a spirit hand was visible and wrote its name, Napoleon the 1st. The autograph was recognised as his by all present. Jules and Leon Favre, Guizot, M. Thiers, the President of the French Republic, and many other illustrious men in France, are all pronounced spiritualists. And in Italy and Spain, the cause is uniting rapid strides. Baron Kirkup, an Italian nobleman testifies in a letter to William Crookes, of England, that a spirit conveyed a letter by spirit power from his house in Florence to that of a friend in Leghorn, and brought, back an answer. The Baron says:—"The spirit had made two journeys of sixty unities each besides waiting for the writing of the answer (fifteen lines) in the short space of an hour and four minutes." In the presence of such a fact as this, what becomes of the "unconscious cerebration" theory? The late Professor Hare, while delivering the lecture I have already mentioned, related a very interesting test of spirit power which he received while on a visit to Cape Island. Says the report:—"Being by means of the spiritoscope in reiterated communion with his spirit sister, on the 3rd July at one o'clock she was requested by him to go to Philadelphia and ask Mrs. Gourlay to send her husband to the Philadelphia Bank, to ascertain on what day a certain note would become due. It was half-past 3 o'clock when the answer was received. When he reached Philadelphia, upon enquiring of Mrs. Gourley whether she had received a communication from him, she replied, 'your spirit sister came and interrupted a communication from my mother to my brother, and my husband went to the bank.' The clerk of the bank confirmed the statement as to the enquiry having been made, and as to the time the note became due. Thus at Cape Island, about one hundred miles from Philadelphia, he had in two hours and a half, put four people in motion in Philadelphia."

Did time permit, I could relate many equally convincing proofs of spirit power; but let these suffice at present. And now friends, those of you who are orthodox Christians have hitherto denied the truth of these things, and set them down as either "imposture, delusion, mesmerism, or the devil." Those, like myself, who have investigated the phenomena, and have, as the result of their investigations, been compelled to believe in their spiritual origin, have been laughed at, sneered down, pitied and prayed for, and this too by persons who have never investigated the subject for themselves, have never studied it, but because it chanced to be something out of the beaten track was not fashionable, and as the clergy condemned it, must be wrong. So the world has treated every new truth. Now, you must confess from the facts I have placed before you to-night, that there is much, very much to be said in favor of spiritualism, and if we are wrong, we are in good company. Side by side with our own faith, have I placed the evidences of Spiritualism, and if you are to reject the living evidence attested by thousands of credible witnesses in favor of the truth of these things, upon what grounds do they believe in the dead evidence of similar things which were said to have occurred hundreds or thousands of years ago? A year or two ago, Mrs. Guppy, the wife of a retired London merchant, of independent means; was carried by spirits from her own house to a distance of three miles to a circle. The phenomenon was attested by a number of highly respectable witnesses at the time—most of whom are still living; but both the press and people laughed the thing to scorn, and refused to believe it. Now, in the New Testament there is an account of Philip having been carried by spirit power thirty miles. *You* believe that. Upon what evidence do you believe it? Is the dead evidence stronger than the living? And if such a thing was done in the days of the Apostles, is there not a strong probability of its being done now? I apply the same reasoning to the speaking in strange tongues, to the healing of the sick, the appearance of spirits, the spirit writing, &c., &c. You cannot place your finger on a single passage of the Old or New Testaments which forbids this spirit intercourse, or that says when it was to come to an end; and, as I have shown, that intercourse which has been renewed in a very prominent manner in our clay, was not only begun thousands of years before the days of Jesus, but has been continued uninterruptedly from then till now. I am aware that oftentimes the power was weak and capricious through the wickedness of nations; but in one shape or other it has always existed, and has in various ways—both inside the church and outside of it—made itself seen and felt. It is scarcely two hundred years since—in those two enlightened nations, England and America—Judges and Juries were engaged trying and condemning innocent men and women, and even children, for "witchcraft," the very crime of which thousands of the mediums of the present day are guilty. Barrington says that "30,000 people were burned for witchcraft within 150 years." And

yet to-day the truths attempted to be taught by these poor persecuted ones of former days, are now forcing themselves upon the notice of everyone in fill lands, and are yet destined to pervade the world. Nor will it long carry weight with the majority of thinking persons, for a portion of the press to continue holding such a movement, supported by such disinterested evidence, up to ridicule and obloquy. It is not difficult to divine the cause of such opposition, seeing that so large a number of the gentlemen connected with the press are—were their real opinions known—either sceptical of the truths of revelation, or materialists. On the other hand, these of us who, by reading and investigation, have become believers in Spiritualism must not forget, in judging others, that when our attention was first called to the subject, we acted towards it just in the same way that others who have not honestly investigated it, are now doing, laughing at its advocates as "crazy and wondering how so many sensible persons could possibly believe in such a delusion." Let a knowledge of this, therefore, teach us to be charitable in our condemnation of others, and let us quietly continue to sow the seed, leaving it to time and freedom of thought amongst our fellow citizens, to open the eyes of their understanding as our own were opened. Many people, no doubt, will laugh at us, the clergy will rail at us in the pulpits and call us backsliders and infidels; the press will misrepresent us; but spiritualism carries its own motive power, and will make its way into the hearts and heads of the people its the face of all such opposition. There is always a large class of reflecting, honest minded persons in every community, and the truth cannot long be withheld from them. They will not willingly believe that so many thousands and millions of all classes in all countries in the world, can be misled in such a matter; and after they have first laughed at it and perhaps cursed it, they begin to think after all that "there must be something in it," will become interested, read up on the subject, and finally end in honestly investigating it in their own home circles. The result in all such cases spiritualists can foretell. It has been asked by numbers: "What good is it oven were it true?" Our reply to that is simple enough: It is to teach the men and women of the present day that their departed friends live in another state of existence, can communicate with them under certain conditions hitherto but im- perfectly understood by us, and this knowledge so conveyed will bring thousands back to a belief in God and the immortality of the soul. Besides acting as a curative agent in the healing of many dispenses, spirit-power has brought consolation sweet and enduring to the hearts of bereaved parents and children. The knowledge, too, that our departed friends are near no, know all our thoughts and actions, serves to act as a check on our conduct, and the beautiful lessons they are constantly teaching us of the lives we should lead here, fit and prepare us for our journey to the better land. Hundreds of "infidels" who have witnessed the manifestations at Keilor's residence in Moravia, through the mediumship of a humble Irish peasant girl named Andrews, at which the spirits have been on able to materialise their bodies as to be recognised by their friends, and to converse with them, have been so agreeably astonished and delighted at the knowledge, that they like many before them, have renounced their unbelief and become sincere and devout spiritualists; and as an earnest of their belief consecrating their lives and substance to the Advancement and happiness of their fellow creatures, thus glorifying God by loving their neighbor as themselves. Judge Edmonds before his conversion to spiritualism, said he did not know what to believe, so conflicting were the creeds and dogmas of the churches; but he as well as thousands of other honest souls have by ocular demonstration, had the truth brought some to their consciences by the evidence of their senses, and as a natural consequence now rejoice in the sure and certain hope of is glorious immortality. For all those; therefore, (and their name is Legion) who desire to live beyond the present chequered state of existence, such a knowledge is beyond all price; its value to mankind is inestimable; and the very fact that so many in the present day have become so dead to divine things as to treat it with indifference, proves the necessity of such a revelation from Heaven. I take the following apt quotation from an ably written pamphlet, entitled:—

"Can These Things be True," from the facile pen of " W. I. R., " of Melbourne:—"It is not to be denied that we are at the present time in the midst of is great religious crisis The educated classes, it is said, are renouncing Christianity; scepticism is widely spread in the universities; the highest intellects are no longer at the service of religion, and even the clergy themselves are making shipwreck of faith. During the last ten years we have been compelled to give up positions which we once thought were the strongholds of Christianity. We have entered upon us now era, and all men are musing in their hearts what the end is going to be."

The Rev. J. Hunt, *Contemporary Review*, 1871. Here than is powerful testimony from what might be set down as a prejudice; source, as to the wide-spread unbelief in divine revelation of the present day, and yet Christians, of all other, in the face of such a state of things, can ask the question, "What is the good of Spiritualism?" Is the language of one of old applicable to the Church of the present day:—"They have eyes, but they see not; ears, but they hear not."

Pray, pardon flue friends, for bring somewhat plain spoken with you on this subject. You do not know, in your hasty condemnation of spiritualism, the happiness you are denying yourselves, To know for a certainty that your friends live, and that when you shall have "shunted off this mortal coil." you will also live, is joy unspeakable. You wonder at the spread of spiritualism ants the general interest excited by it, but knowing as you must know the uncertainty which prevails in the public mind concerning a future life, and the contradictory

doctrines taught by it, is a surprising that intelligent responsible hull/art beings (despairing of ever obtaining, reliable information or repose for their souls in the decaying churches) should seek after that which brings home to the senses the rely evidence they are in search of? Twelve months ago, or little more, whilst agreeing with the other religious teachings of spiritualism, I laughed at the idea of spirits demeaning themselves to communicate with mortals at all, far less at their doing it at tables; but I listened to what its pronounced advocates had to say, and, being naturally of an enquiring tern of mind, became impressed with their sincerity and good sense, thought I ought to know snore of it before misusing to believe it, and that I would read and investigate for myself. Having come to this resolution, I resolved honestly to abide by it, to learn all that could be learned on the subject irrespective of trouble or expense (for I at once saw if it really were true its importance to my fellow creatures could not be over estimated), and to decide after an impartial investigation according to the evidence. I am hem to-night to pronounce judgment. And that judgment is now unreservedly in favor of spiritualism. I cannot if I would deny its truth. I have read all the standard works of spiritualists—as well as many of the minor once—which I could lay my hands on, have read them carefully, and digested their contents; and my decision is, that the evidence in favor of the truth or spiritualism is overwhelming. It is not because the bulk of the evidence has been attested by living witnesses of high social positron,—for the honest poor man's word is as good as the word of the proudest peer in the realm,—but because it nearly all comes from disinterested sources, from persons who were actuated by the same motives as myself in conducting their investigations, and who, therefore, could have no motive in deliberately deceiving themselves, or lending the strength of their honorable names to the deception of others. In addition to this book evidence, and what was related to me by others who had confirmed it in their own experiences, I resolved to from a circle and test if possible the truth of it as others had done, so that I could say when speaking on the subject "and I have seen those things with ray own eyes." Friends, holding you sill in the bonds of high esteem and affection, and being desirous that you should share in the comfort and happiness which a knowledge of spiritualism brings with it, I say to you—"Go thou and do likewise." But you wish to know the result of my twelve mouths investigation. Well, it amounts to this:—Our circle, of course, were but new beginners, and had much to contend with. There was a great difficulty in obtaining a suitable place of meeting, and being all of us entirely ignorant of what course to follow, we had just to learn as best we could. Most of us were in earnest, and have persevered through good report and through bad report. By degrees evidence upon evidence has been coming to us. We were not long commenced ere we were all able to avow openly that the table phenomena were genuine; that they were neither produced by imposture nor brain force. Subsequently, evidence came to us through a motive medium, a young girl of highly respectable parents, that these phenomena were caused by unseen intelligences, who seemed very willing to communicate with us, but had great difficulty in doing so. With a kerosene lamp burring brightly on the table, and in the present no and sight of some fifteen persons, we site a half-crown dropped into the open hand of the medium; and three persons who wire were present have since publicly attested, with their signatures, the fact that they saw near the ceiling a spirit hand, draped in white, drop the money. I did not see this, but, I saw the money fall into the girl's hand. And I, nor any of us, were not deceived. Deception, under such circumstances, was out of the question. That money, along with more which came the same evening, was found to have been brought by invisible intelligences (I believe by spirits of the departed) from the house of the medium's parents, half a mile distant from where the circle were sitting. The lady at whose house we were, in the clairvoyant state, foretold the latter portion of the manifestations of that evening. Months afterwards, by the same means, a lady's work-box was brought into the circle. We have also had even stronger evidence of the presence of spirits at our circle. A most respectable young man, who is our principal medium, is usually entranced by his controlling spirits, is made to write instructions and messages to us; and about two months ago he was suddenly controlled by a strange spirit, who made the medium write in the dark whilst entranced, with his eyes shut, in a clear bold hand, altogether different from that of his own. This spirit, perfectly unknown to anyone in the circle, announced himself as follows:—"My name is Alfred Long more, aged 35 years; died fifteen years ago at a place can called Brompton, London." This spirit premised, if we would have patience, that we should have as good manifestations as the Fox family, but would have to wait a little longer for them. Since he has controlled our medium, our circle meetings have become doubly interesting. Ono night, he brought a red rose to a lady present, who had been promised a flower, and, as is usual with all flowers brought by spirits, the stem became black, as if burned by electricity. Another night there was placed on a table before me a copy of the *London Spiritualist*, which, on opening, I discovered, to my amazement, was my own copy, with my name written on it, and which I had sent to a friend on Saturday afternoon, who resides at Quarry Hill, with a request that he would return it on Monday. On his calling on that day—the circle having all agreed not to tell him what had occurred—he said that he had called to inform me that he had lost or mislaid are *Spiritualist*. He missed it on Saturday night, when he went to change his coat. On putting his hand in his inside pocket, expecting to have a quiet read, he found it gone, he could not account for it, but he wished to purchase another for me. Having thus heard his statement I then to his utter astonishment, pulled the paper out of my desk, and explained the

whole occurrence to him, which, you must all admit, was a very extraordinary one. A gentleman was present in my office at the time my friend called, and can verify the truth of what I have just told you. The circle are the witnesses respecting the arrival of the paper. The spirit made the medium write: "I found the paper." The distance from Quarry Hill to the house of Mr. Martell, where the circle was sitting is, I should say, at least three quarters of a mile. I leave you, as wise men to judge of what power it can be that thus can go into people's houses unseen, bring out things and convey them through the air for long distances, into rooms with the doors locked, and the windows bolted. Nor is this all. One evening, at the same place, and quite unexpectedly to all the circle, raps came for the light, all our hands being on the table at the time, when we found the medium with his coat off, his hands behind his back, and tied together at the wrists with his handkerchief in a most extraordinary manner, and so tight as to be painful. Not one of the circle including the medium—who was in a deep trance all the time—were clever enough to have produced the phenomena; nor, without the assistance of a knife, could they have untied the knot. I, fortunately, had read of similar phenomena occurring at the séances of the Davenport Brothers, and asked the spirits to untie the medium for us. We put out the light, and in about ten seconds on relighting, we found him unbound and sitting in his chair with his coat on. Since then, at many sittings, he has been tied to his chair, one evening horizontally to the legs of it without the chair moving from its equilibrium, and on others in all sorts of ways. A member of the circle has several times been made to tie him in the light, and in a few seconds we have found him untied and retied by the spirits themselves in an entirely different manner. On one occasion a lady, who is clairvoyant, informed me as chairman of the circle, that she saw the coat of the medium held up by some unseen presence, and saw the medium himself put his hands into it just as anyone of us would do who had ours held up for us to put on. The same lady saw "a very large, coarse, spirit hand" in the dark as if beckoning to me. She was not deceived, for she saw both occurrences quite plainly. I, myself have been repeatedly touched by invisible intelligences, and on one occasion a spirit-hand, warm, but softer than our own hands, came over my hand. Later the same night a similar hand, but informed as if to remove all doubt from my mind, again covered mine. Lately brilliant lights have been seen for a moment by several members of the circle, and cloudy figures near to or on the table; but, as yet, too vague and fleeting for us to be able to say with any degree of certainty what they are. Thus friends, you will see that, here in Sandhurst, we are gradually and surely accumulating evidences for ourselves, of the leading filets of spiritualism. We only now want the connecting link to be able to say, that in our own personal experience, spiritualism is true. What I mean by the connecting link is this, seeing the spirits materialised, conversing with them, and shaking hands with them, all of which has been done thousands of times in other lands, and is now being done in several circles in old England. That link, I hope, our circle will receive before long. We have been promised it, and I have every confidence that, as soon as the conditions are there, there and then will that promise be fulfilled. Respecting the controlling spirit, Alfred Long more, I may state that we have sent—per "*the Melbourne Harbinger of Light*"—the account which he gave us of himself to the London *Medium*, with a view of having him traced, because you will see if his statements, on enquiry, are found to be correct, it would indeed be a powerful test. Just such a test was given to our excellent friend Mr. Peebles. Some years ago, a strange spirit controlled Dr. Dunn in America, and addressed Mr. Peebles as follows:—"I am a stranger to you, but not you to me. My name is Aaron Nite. My birth-place is Yorkshire, England. I departed this life when nineteen, and have been in the spirit world about 170 years."

The spirit further added that his surroundings was at the River Ouse, St. Mary's Abbey, York Minister. Mr. Peebles nor no one in America, could give any information concerning this spirit; but on Mr. Peebles visiting England a few years afterwards, he related the particulars to some friends in London, expressed his anxiety in the cause of truth to verify the statement, and set off, accompanied by an antiquarian for St. Mary's Abbey, Yorkshire. There they looked up the old registers of the church, and found to their delight and astonishment, the exact particulars as given by the spirit. Now friends, in such a case as that, you must admit that neither the brain of the medium, nor that of Mr. Peebles could possibly have anything whatever to do with it. In Sandhurst, I was a member of a circle which was formed for trance speaking, Mr. Martell being the medium; and on one occasion on his being controlled by a strange spirit, I at once recognised the voice which spoke through him, as that of the late Rev. W. Hill, and said so aloud. The spirit replied:—"I was known by that title, friend, when in your world, but here I am plain William Hill. On another occasion at the same house, I recognised the voice of the late Rev. Mr. Draper, who was drowned in the London, although I had only seen him and heard once in my life, and that some dozen years ago or so, at Golden Square.

Of course these two cases are not so decisive as the one of Mr. Peebles, nevertheless they are at least somewhat interesting, and will serve to show you that, in conjunction with a mass of evidence from all quarters of the globe and from all sorts and Conditions of men and women, spiritualism is not a thing to be laughed at; and that so far from being a delusion, the arguments and evidences in its favour are so powerful and convicting as to be conclusive. At all events the most learned men of our opponents such as Dr. Carpenter, Professor Thompson, and the great body of the clergy, have not been able to account for the phenomena occurring at

thousands of circles in England and America, upon any other reasonable or rational hypothesis than that claimed for them by the Spiritualists. Friends those fellow citizens who rise in the morning and do nothing else all day but devote their energies to money making, and to "what they shall eat and drink, and wherewithal they shall be clothed," cannot understand spiritualism, and think it would be time lost to investigate it; but the time will come for them as well as for us all when they shall be stripped of all they possess, and just as they have sown so shall they reap. God is not mocked. That spiritual life which we have not led here to prepare us for the company of the noble and good in our Father's house of many mansions, will have to be begun there. This law, the spirits tell us is unalterable, and is as inexorably applied to the king who has worn a crown as to the meanest of his subjects. With God there is no respect of persons. If We live here for our own selfishness alone, shutting out from us those nobler duties incumbent upon us, of ministering to the wants of our fellow creature; if we live but to gratify the lusts of the eye and the pride of life, and neglect the weightier matters of the law—justice and mercy—we shall inevitably reap the whirlwind of our own sowing. Paul, addressing the Corinthians, said:—

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are diversities of gifts but the same spirit. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom—to another, the word of knowledge by the same spirit—to another, faith by the same spirit—to another, the gifts of healing by the same spirit—to another, the working of miracles—to another, prophecy—to another, discerning of spirits—to another, divers kind of tongues—to another the interpretation of tongues."

It you would desire to possess these gifts, which the Apostle desired that the Corinthians should not be ignorant of (and they are just those of which spiritualists are possessed at the present day) keep your bodies in subjection, lead spiritual lives; be honest and just in your business transactions; train up your children in the way they should go; be virtuous in your public and private lives; he a law to yourselves in everything; make your word as good as your bond; and thus will the spirit-world be brought near to you, and heaven begun on earth. One of old has wisely said:—

"A good name is better than riches."

Let at all strive them to "seek first the kingdom of God and his righteousness, and all other things will be added unto us." There is reason for hope and congratulation that people of all nations and creeds—as the result of increased inter-communication with each other, and the more general spread of education—are beginning to see that such teachings are full of wisdom, and that the more nearly they are followed up, the greater the mutual confidence, esteem and happiness between all classes in their several relationships with each other, will prevail. Thus we see in many cases differences between employers and employees amicably settled by the employer's setting the example of concession, and showing by his actions in shortening the hours of labor and providing for the safety and comfort of those under him, that he feels an interest in their welfare, and regards them not as mere beasts of burden by whom he hastens to get rich, but his brethren in the flesh, fully entitled to a fair share of the bounties of God with himself. Only let the philosophy of spiritualism prevail in your hearts, and the wisely adjusted relationship will increase and thus strikes, civil broils, and all other uncharitableness will cease. It matters not by what religious name we are known, unless we daunt unto others as we would be done by. We Progressive Spiritualists altogether reject those priestly inventions the doctrines of the Trinity and the vicarious sacrifice but we claim Jesus of Nazareth, the great spiritual teacher, as one of our greatest leaders and our "elder brother," and gladly adopt most of his beautiful teachings as our own. We believe in the one living and true God, the source of life and all good, the eternal parent of mankind. We believe in the perpetual inspiration of all ages; in heaven revealing itself as the human understanding becomes enlightened to receive it. As spiritualists we belong to no sect or party, but hold out the hand of brotherhood to all irrespective of their country or creed. If you find your respective beliefs stake you happy, in God's name we say continue in them; but if you are mere formalists, and do not believe in the "isms," you continue to give the light of your countenances to, we say to you are acting in dishonest part to your own souls, and must have some worldly purpose to serve in doing so. Permit me also to counsel you never to adopt a religion of which you are ashamed. Such conduct is pitiable and deservedly receives the contempt of all honest men. Have the courage of your conscientious convictions. Do not hastily adopt a religion, but once having done so from a conviction, make it the apple of your eye. Friends, those nobler ideas of the character of God and of divine things, which are taught by Spiritualists will, it not unduly propelled forward, gradually grow in the public favour with the growth of free thought and education. Therefore, in the meantime, (no matter by what name they are known) to all who endeavour to love God and their neighbor as themselves, we hold out the olive branch of peace, love, and fraternity. In the beautiful words of a French poet:—

Behold a brighter morning

Than ere in Heaven had birth,
Awakes, and gives glad morning,
Of Love and Joy on earth.
Now Freedom o'er the world, her banner waving,
Proclaims great Nature's Law, her high design;
With trumpet tongue commotion's storm outbraving,
In concord bids all nations to combine,
Dispels the darkling fears mankind enslaving,
And links all hearts in harmony divine.
Sing, let's sing, and waft the blessing.
Below, around, above;
Every heart expressing
Peace, unity, and love.
Ye power of every nation,
Heaven's sacred light receive!
One grand confederation
Of brotherhood achieve.
Then art shall reign: war, strife, ambition ended,
And winged by knowledge, man shall claim the skies;
Love, peace, and harmony, eternal blended,
Triumphant truth and justice shall arise,
Till terror fled, and grief and woe suspended,
Shall make of earth a glorious paradise.
Sing, let's sing, and waft the blessing,
Below around, above;
Every heart expressing,
Peace, unity, and love.

Scientific Objections to Spiritualism Considered.

A Lecture delivered by Mr. W. D. C. Denovan, at the Rifles Orderly Room, 16th February, 1873.

A very numerous and a very attentive and apparently deeply-interested audience assembled at the Orderly Room last evening, to listen to a discourse by Mr. Denovan on the above subject. Many, doubtless, were kept away in consequence of the heat of the weather. Fully a third of those present were ladies. The singing was very good, some fine female voices adding to the effect. Mr. Denovan intimated that he would deliver the third of the series of lectures, on "The Christian Objections to Spiritualism Examined," in a month or six weeks from now, if possible.

The lecturer read a chapter from the Acts of the Apostles, and the hymns sung during the evening were Addison's noble composition, "The spacious firmament on High," "From North and South, from East and West, advance the myriads of the blest," "Death is the fading of a cloud," and the Doxology. Mr. Denovan then proceeded:—

Friends,—In my former lecture on "The Evidences of Spiritualism," I endeavored to prove that the extraordinary phenomena occurring at circles, in all nations, were genuine, and were produced by the spirits of our departed friends and relatives, who, by means of a great natural law of God, of which we are ignorant, were, though absent from the body, still able to communicate with us. I pointed out to you that in former ages, by means of this law, spirits held daily converse with men; and, that if it were denied that they could do so in the present age, it would be incumbent on our opponents to prove when this law became inoperative, by whom it was rendered so, and for what wise purpose so beneficent a provision of nature was set aside. I also drew your attention to the present state of Christianity—to the wide-spread unbelief in the truth of divine revelation which prevails amongst the educated classes, and the necessity which exists for a new revelation, with a view of converting materialists and sceptics to a belief in God and a life to come. Spiritualism, as I showed you, had already been instrumental, to a very great extent, in bringing about the conversion of many thousands of

"infidels" its all those countries where it had obtained a footing, and was understood by the people; and that as its truth was established by the most incontestable evidence from all quarters, and by all ranks and conditions of men, it was only fair, before being condemned by you, that it should be subjected to the crucial test of an honest and impartial investigation.

To-night, in accordance with my promise, I proceed to consider "The Leading Scientific Objections to Spiritualism." And in the discharge of this duty, permit me to assure you of my desire to act honestly and impartially in the matter. I would most respectfully remind you that if spiritualism be not of you, and the objections urged against it are capable of proof, then before the arguments of the materialists, believers in the immortality of the soul will have to bow their heads because, if the living evidence in favor of this all-important doctrine is to be rejected (for such evidence is, from the very nature of things, the most convincing), the dead evidence must also fail. Hence the vital importance to all believers in God, and a life beyond the present, of the truth of spiritualism.

The first objection I will deal with is as follows:—"The phenomena produced at circles, if genuine, are the result of brain force." Now, let us examine this objection carefully, and see if it is correct. Before this opinion can be revised in elucidation of the phenomena, its advocates will require to prove to the satisfaction of the public what brain force is, how it can raise and suspend heavy bodies in the air without human contact, how loud raps on the tables, chairs, doors, and walls of rooms are produced by it, and how things are related at circles, through mediums, of which none present have any knowledge, but which are afterwards found to be strictly correct; and how it conjures up the spirits to risibly show themselves to mortals. That these phenomena are not the result of brain force I shall now endeavor to show. Robert Dale Owen, in his "Footfalls on the Boundary of another World," gives an account of a lady who resided in a beautiful country residence, at no great distance from London, who had lost by death an aged friend, to whom she was greatly attached, being impressed to write. One day after his death, she being in a very sorrowful frame of mind, went into her garden. "She had been there but a few minutes, when she felt a strong impulse to return to the house and write." She got some note paper and a pencil, sat down on the steps of the front door, placing the portfolio on her knee, with the sheet of paper across it. "After a time the hand was gradually drawn to the lower right-hand corner, and began to write *backward*; completing the first line near the left-hand edge of the sheet, then commencing a second line, and finally a third, both on the right, and completing the writing near to where she had first put down her pencil. Not only was the last letter in the sentence written first, and so on until the commencing letter was written last, but each separate letter was written backward or inversely the pencil going over the lines which composed each letter from right the left." Mr. Owen adds:—"Mrs. W. stated to me that (as may well be conceived) she had not the slightest perception of what her hand was writing; no idea passing through her mind at the time." * * The sentence read thus: "*Ye are sorrowing as one without hope. Cast thy burden upon God, and He will help thee*" The lady, after recovering from her surprise, pondered over in her mind who caused her to write the sentence, and she very naturally concluded that it was the spirit of her aged friend who had thus been permitted to comfort her. She silently prayed that if it were her old friend he would write his name. Mr. Owen says "The event, however, wholly belied her expectation. The pencil, again drawn nearly to the right-hand edge of the paper, wrote, backward as before, not the expected name, but the initials R. G. D. Mrs. W., as she read them, felt herself shudder and turn pale. The grave seemed giving forth its dead. The initials were those of a young man who, eighteen years before, had sought her in marriage, but whom, though she had long known and highly esteemed him, she had rejected." I regret that time will not permit of my giving the narrative in full; but sufficient has been given to convince you that "brain-force" had nothing whatever to do with this spirit manifestation. In this case the lady was used as a mere mechanical agent by another, and that other an entirely different spirit to the one she was thinking of, one too who had been in the spirit world for a number of years. And in addition to the startling fact of the initials given being those of a person she was not even thinking of instead of those of her old friend, there was the writing itself; a letter of which she did not know when writing it until she had laid aside the pencil and read it. Friends, such facts as these will carry conviction to all whose minds are open to the reception of truth. I may add, too, that the lady in question was not a spiritualist. There was in this case strong evidence of the presence of an independent intelligence, which not only impressed the lady in question to write, but directed her hand in a totally different manner from her usual style of writing, making her write the last letter of the last word of the sentence backward, and so on to the end of the first letter of the first word of it; and though the sentence is a very beautiful one, she was not purely a mechanical agent in the writing of it, that she knew not what she had written until she read it. *Then*, her brain force came into action, and supplied her with the necessary intelligence to know and understand what she had written. I presume most persons will agree with me that this is the natural and legitimate purpose for which brain force is given to all of us. But it will be a hard task indeed for anyone to prove that the brain can of itself upset all the normal faculties of an individual, and so control him as to make him write in any manner it may choose, and to at the same time not deaden all his perceptions as to make him perfectly unconscious of what he

in writing; and above all to supply him with intelligence which was not within his brain at the time he was made to write. It appears to me, in such a case, it would be much easier to believe in the spiritual theory than in that of brain force. But in all cases where men or women are used as mere mechanical mediums, it is a well-known fact that during the process of their organisations being so used, the brain is either made inactive or "deadened." This is frankly admitted now by the more learned of our opponents, who have been driven by the logic of facts to seek for other and more tenable objections to spiritualism. William Crashes, of the Royal Society, has proved by his experiments with Mr. Home, that "an accordion was floated and played without human contact, and a tune performed without a key being touched by Mr. Home or anybody else." Now if it was force from the brain of Mr. Home which performed the tune on the accordion without his touching the keys, what is there to prevent either you or me from performing in the same way? Will some of the more rabid of the opponents to spiritualism try the experiment? I fear in such a case it would be found that the connecting link of matter with mind was wanting. Just as the electric telegraph requires an operator at each end of the line to transmit a message, so does an accordion require a hand to touch the keys before the holder can play a tune upon it. Before we can believe to the contrary, we must get rid of all the laws of physical science hitherto known amongst men. And as Mr. Crookes and the other scientific gentlemen present with him in the room when his experiments with Mr. Home were made, all testify that neither their hands nor those of Mr. Home touched the keys, the question will naturally arise in the minds of all thinking persons—Whose hands did it? Perhaps some of our much esteemed local clergymen in Sandhurst will answer. I make the suggestion to them in good faith.

The next objection of any weight is that urged by that eminent scientist, Dr Carpenter, namely, "Unconscious Cerebration." This idea means, as plainly as I can express it, the revival or reproduction of impressions or thoughts which, at one time or other, were in the brain, and which, unknown to us, remained dormant there, irrespective of the lapse of time. That is, if you and I were to-night to receive an impression that the world was flat instead of round like a globe, the impression might be altogether forgotten by us, as though it had never been made; yet it would remain latent in the brain unconsciously to us, and might be by a corresponding action of the brain reproduced, and appearing to us as a new impression. Now, friends, Dr Carpenter in the 'Quarterly Review' and in his lectures against Spiritualism, has argued in favor of this theory being one of the principal causes of the extraordinary phenomena produced at circles, with all the eloquence and learning of which he is capable; but it has only had the effect of creating a little attention and excitement on both sides, without weakening the spiritualist hypothesis in the least. Because it only proves this much, and nothing more, namely, that where latent thought or impressions have at one time or other been made on the brain, they may without the knowledge of anyone present be revived. Now, I am quite prepared to admit that in not a few cases where mediums have met in circles for a few weeks only, what is spoken or written by them in the abnormal state may be nothing more than the abnormal action of their own brains, causing them to reproduce words and sentences which may appear new to them, but which in reality are nothing more than old disjointed scraps of what they have heard or learned at church, or the Sunday school, and with which no spirit out of the body has had anything to do. But to suppose for one moment that such a theory would account for the lending phenomena of spiritualism, is preposterous and absurd, and only goes to prove how very little knowledge such learned men as Dr Carpenter possess on the subject, or how little of their time and thought they have given to a proper investigation of it. It may be that statements have been made through mediums at circles which all present at the time thought were incorrect, but which afterwards were proved to be true, and thus recalled to the mind of some present; but it is likewise equally true that information has been given, which no one present had ever known or heard of, and which has afterwards been verified to the letter. In the latter case it could not be by the aid of "unconscious cerebration," as it had never been impressed on the brain. And this theory most certainly does not *create*, whatever else it may do. But even in the former case, Dr Carpenter would have some trouble to prove to the satisfaction of an intelligent audience that his theory accounted for the information given. If not in the mind of the medium, but in that of one of the circle, by what means was the unconscious thought conveyed to the brain of the medium, and by him re-conveyed to the original possessor of it? With his brain deadened, and it is acknowledged to be in the abnormal state, what power enabled him to do such a thing? Let us examine Dr Carpenter's theory further. I frankly acknowledge its important bearing on the question at issue, and would, therefore, most respectfully ask your close attention while I endeavor to prove to you its utter fallacy as an antidote to the spiritualist hypothesis. Signor Damiani, in his evidence before the Committee of the Dialectical Society, of London, stated that at a séance he attended, a spirit came and announced itself to be his sister Marietta. He had no knowledge of such a sister, and wrote to his mother, asking her whether she had ever born a child called Marietta "By return of post," says the signor, "my brother, Joseph Damiana, wrote as follows: 'In reply to your inquiry, mother wishes me to tell you that on October 2nd, 1821, she gave birth, at the town of Messina, to a female child, who came into the world in so weakly a condition that the midwife, using her prerogative in such emergencies, gave her baptism. Six hours after birth the child

died, when the midwife disclosed the fact of her having baptised the infant under the name of Maria (the endearing diminutive of which is Marietta)."" "The birth and death of this sister," says the signor, "I have verified by reference to the family register;" and he adds, "You must admit, gentlemen, that in the above case 'unconscious cerebration' has not one leg to stand upon." Signor Damiani adds: "I have frequently held spirit hands (at all events, hands not attached to any corresponding body) in my grasp. * * These hands would melt away and dissolve in mine. I have often *seen* the hands." In reply to a question by the chairman (Dr Edmunds), "Have you ever obtained any information which could not have been known to the medium, or to any one present?" Lord Lindsay, another witness, said:—

"I know of one such fact, which I can relate to you. A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshalls, and we had a séance; we sat at a table, and soon the raps came; my friend then asked his questions mentally; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man nettled Wm. Walker, who lived in Whitechapel. The name of the street and the number of the house were given. We went to Whitechapel, found the man, and subsequently, thought his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and about if she had, her knowledge would have been of no avail, as all the questions were menial ones."

Mr. Manuel Eyre gives the following extraordinary evidence:—

"I will now relate a fact which, I think, shows an intelligence foreign to that of the persons present at the circle where it occurred. One object of my visit to this country was to obtain if possible the register of the baptism of a person born in England, and who died in America a century ago. From information given me, I was led to believe I would get this in Yorkshire or Cambridgeshire. I spent over three months, and took a great deal of trouble, but all to no purpose. I had received from America's spirit communication that I would be able to get the information of where this baptismal register was to be found through a medium in this country. I tried through several mediums, but got nothing satisfactory but the assurance I would get it. I at last received a communication from a spirit, directing me to go Mrs. Marshall. Being mistrustful of public mediums, I determined to use extreme caution in pursuing my investigation. I went to Mrs. Marshall in the winter of 1862. I did not tell who I was or what I wanted—sat down in a corner of the large room, Mrs. Marshall was sitting in the other; this was near the window. I was conversing with Mrs. Marshall when the table, a large heavy round table, came jumping across from the opposite side of the room, and turned over in my lap; there was no one near the table, and it was in broad daylight. We then had some communications by the alphabet through the movement of the table. I said nothing about the information I wanted, but, when leaving, said I would come again. I did so in a few days. Before leaving home I wrote out and numbered about a dozen questions, among them was the question, 'Where can I find the register of the baptism I am searching for?' The paper with the questions I had folded and placed in a stout envelope and closed it. When we sat down to the table, I asked, after some other questions, if the spirit would answer the questions I had written and had in my pocket—the answer, by raps, was Yes.' I asked if I should lay the paper with the questions on, folded as it was and in the envelope on the table, and the answer was 'Yes.' I took the envelope containing these questions out of my pocket, and, without opening it, laid it on the table. I then took a piece of paper, and as the questions were answered—Nos. 1, 2, and so on—I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed 'Stepney Church,' and at the same time Mrs. Marshall, seen, in her peculiar manner, blurted out 'Stepney.' Being at that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared, and got correct answers to all of them. A few days afterwards I went to Stepney Church, and after spending some days in searching, I there found the register of the baptism as I had been told.'

And now, friends, I think that you will at once see that the theory of "unconscious cerebration" does not nor cannot account for such cases as these I have just read to you; and these are only a few out of hundreds of such. Take those of Professor Hare and Mr. Peebles, which I related to you in my previous lecture, both being remarkable cases of spirit manifestation, and showing as plainly as evidence could show it, that the mediums nor no one connected with them in the body, had anything to do with their production. If, then, this theory of Dr Carpenter's does not cover all of the more important phenomena occurring at spirit circles, it must be given up as untenable, and he and his supporters will either have to accept the spiritual origin claimed for them by upwards of twenty millions of people, or find out some other more rational cause for them than the one which he so persistently but so hopelessly advocates. And that it fails to do this, let me hope that the evidence which I have thus placed before you has abundantly demonstrated. The next leading objections to the spiritualist theory are these:—"The phenomena are genuine, but are to be accounted for in laws must forces connected with the human organism curls as mesmerism, odic-force, muscular action," &c., &c. In this class of objectors the

spiritualist perceives honesty of conviction, a belief in the integrity of most of those who testify to what they witness at the circles, and the wish to learn more. I desire, therefore, to return the gentlemanly courtesy of such opponents, by a respectful consideration of their theories. It is a step gained for the new philosophy when we find those opposed to it forced to admit the genuine character of the phenomena. If they would only apply themselves to a diligent and impartial investigation of them, they might find that instead of the spiritualist being wrong in attributing them to the action of disembodied spirits, they themselves were at fault in hastily adopting the opinion that they were only the result of some Physical law connected with the human system, and hitherto unknown to science. Let us now see if there is anything in these objections. I have already endeavored to show you that brain force and unconscious cerebration had had nothing whatever to do with the production of the principal manifestations at spirit circles, and that the agents of them were independent in many of their actions of the circles altogether whilst at the same time, in consequence of the peculiar nature of certain organisms, these agents had the power of using them mechanically for such purposes as they deemed necessary in their efforts to impress with the truth of their being able to communicate with us; and that these intelligences uniformly asserted they were the spirits of departed friends and relatives who had at one time or other dwelt amongst us. Now, before spiritualists can consistently be asked to distrust the evidence of their senses and disbelieve in the spiritual theory, our opponents must first be able to show us that these agents are laws and forces within us, instead of actual spirits. How could laws and forces within us carry a letter through the air, from Florence to Leghorn, wait for an answer, and take it back to its destination, a distance of 120 miles, as testified to by Barons Kirkup of Italy, an having been done last year by a spirit, to his knowledge, in little more than an hour of time? Would the laws and forces within us convey a message from Bendigo to Melbourne by electric telegraph and back, unless there were an operator at each end of the line? Or supposing, for the sake of argument, that we have laws and forces within us capable of doing such astounding things, contrary to all the known laws of our physical being, would not this go a great way towards establishing the truth of spiritualism? For would it not prove an in-dwelling God—if I may so express it—who could create as well as execute, and whose power would reach beyond the finite understanding to conceive? It is on record, and supported by evidence which would be received in any court of justice in the world, that natural flowers have been brought into circles, formed into wreaths and crowns and placed on the heads of some of those present by invisible agents. Whether, let me ask, is it more consistent with common belief that these agents were spirits, or to believe that they were merely laws and forces within the members of the circles? And by what means could muscular action pass through stone walls and locked doors, and deposit material objects on the table in the presence of many witnesses, as has been done over and over again, both in England, France, Germany, America, and here in Australia? (See recent manifestations at J. P.'s, Castlemaine.) It is a fact that spirits have appeared to persons in places where no circles were ever held, and that these spirits have been seen by many persons having no connection with them in any way. (See "Footfalls on the Boundary of another World") It is also a fact that in England, at the present time, spirits are now making themselves visible to the circles, appear in garments which look like cloth, converse with them, shake hands with them, tie and untie the mediums, and do many other wonderful things. But then, it is contended by some, that these are only odic vapors proceeding from the members of the circles themselves, and taking the shape of hands, faces, and forms, similar to those of a human being. Now, friends, you must admit that this is a far more extravagant idea than the spiritual one, for chemical substances emanating from our physical bodies produced by people sitting in a circle, to assume the functions of deity, create the human form so perfect in all its parts as to enable it to speak and act the same in every respect as a living, intelligent personality, is to ask us to believe a greater absurdity, than that of the eastern divinity who swallowed the entire ocean at night, and vomited it up again in the morning. The one miracle would be as hard to believe as the other. That would be a miracle with a vengeance, and makes that of Jonah and the whale look very small. But were such a thing possible, the creation thus brought into being would be, from its nature, a mere automaton of the thoughts, opinions, and peculiar characteristics of those present; But what are the facts? It is acknowledged that the spirits who visibly appear in bodily form at circles express opinions directly contrary to those held by the insensate, and act and think as independent beings, distinct and separate from us. William Howitt, writing of this odic force, says:—"Search through Reichenbach's essay on this force, and you will find no trace of a reasoning power in it. It cannot enable people to draw and write and play exquisite music, who have no such power or knowledge in their brains; it can not come from other brains, for there are often no other brains present. If it could do such things it would be spirit, endowed with volition, skill, and knowledge; and there would be an end to the dispute. The condition, therefore, of those who ascribe these powers to odic force, is that of one ascribing the telegraphic message to the wire, and not to the man at the end of it. Odic force may be the same; for spiritual communications are, and ever have been, made through and under certain laws, as all God's works always are; but it certainly is not the intelligence at the end of it. Whilst the odists and automatists speculate about an action on the brain, we cut the matter short, and say—"There stand the spirits themselves, seen, heard, felt and conversed with."

This idea, then, must also be given up as totally at variance with facts, as utterly repugnant to all the laws governing our physical organism, and as installing to our common sense. Neither the laws and forces as Glean us, not the chemical emanations proceeding from our bodies, could possibly endow on with power to create an adult human being, perfect in every part, and able to shake hands with us, sing, write, and speak. Our opponents who advocate such a theory must indeed be hard pressed for an argument, which is about as near the truth as the one ascribing the table phenomena to the "knee-joints" or some one present, or to that of Mr. Wizard Anderson, to "secret springs being placed under the rooms" where they occur. The Mesmeric theory is the most sensible, in my opinion, of any yet propounded by our opponents it is stated that the medium is involuntarily mesmerised either by some one in the circle or by the circle. I do not say that in the case of some sensitives this is not the case; indeed, I think it highly probable that it lose and that in such cases spirits out of the body have nothing to do with what they say or do. It would be a fatal mistake, friends, to attribute to spirits a great deal of the twaddle that is spoken and written at souse oh the circles by entranced mediums, who are but partially developed. Such mediums only give expression to their own thoughts, or those of smile present, and are clearly under the delusive and visionary operations of mesmerism. And if their mediumistic qualifications are not of a high order, they are never likely to advance much further than the first stage of development. But you are not to suppose front this that the many wonderful things said and done at circles, some through mediums and some without them, are the result of the mesmeric powers of one or more of those present. In a considerable number of instances they are done by mesmerism, but in all such instances the operator, bear in mind, is a *spirit*. And he may not require to go inside the body, or even to be present in the circle, to effect his object. His will-power is brought to bear upon the medium whether he is absent or present. But in a very large number of cases those mediums controlled or mesmerised by the spirits, are persons who never could be mesmerised by any mesmerist in the body, a fact which I beg to commend to the special notice of such a learned gentleman as Dr Carpenter, and to ask him to explain it if he can. Again, there are many mediums, such as Kate Fox, D. D. Home, and Dr Slade, through whom some of the best and most convincing of the phenomena come in their normal state (see Owen's 'Debatable Land,' 'The Banner of Light,' and Home's Incidents in my Life and some without either circle or medium. In the circle of which I am a member, a mesmerist who joined it a year ago, and who was not then a spiritualist, thought he could prove the phenomena neither More nor less than the result of ordinary mesmerism, and without letting any of us know, quietly, whilst sitting in the dark, proceeded to try his experiments on the mediums while they were under control; but ho soon found, to his utter astonishment, that he could exercise no power over them whatever, and that instead of his being able to mesmerise them, he was likely to get mesmerised himself. And so ho did, the spirits completely controlling him and throwing him on the floor in a deep trance. Nor could any exercise the smallest control over them any more than our friend until the spirits would tell us to "wake them." Spiritualists, therefore, frankly admit the mesmeric theory an accounting for some of the phenomena; but they differ from their opponents as to the operators. With the ordinary mesmerist, the sensitive is under his control; but when the spirit-mesmerists control ordinary operators have to give place to them. This has been proved in our own circle over and over again when the usual mesmeric passes have failed to wake the mediums, and the spirits have chosen to wake them by other menus. These are facts, and facts are stubborn things. Mr. Peebles, when in Bendigo, related a case in point. You will remember it, it was in reference to a young man Atkin, whom he had under his control, but after a time lost it, a spirit haring controlled him. It was the same with Dr Dunn. This gentleman, when a lad, one night went on the platform to be mesmerised by a mesmerist lecturer. He went to sham, but was really mesmerised, not by the lecturer—who found he had no control over him—but by a spirit. Friends, from all these facts which I have thus endeavored to plainly bring before you, you must admit that there are good and substantial reasons for the spiritual theory; in fact, that "There are more things in heaven and earth than are dreamt of in our philosophy." It is all very well for the Materialist to sneer at, and deride the idea of our living after the physical body has been laid in the grave; but sneering will not make the fact any less, nor will it prevent the spread of the truth on this momentous question. Every day is teaching us how little we really know concerning ourselves and the wonders of creation. It is, no doubt, a hard matter for many highly educated minds to believe in the doctrine of the immortality of the soul; but they have had before now to unlearn many things which they supposed were as true as mathematical truth, and will have again. We are not to blindly follow the lead of the scientist who clings to his darling idea of matter being the first and only cause of all things, as a child does to his rocking horse; because God has bestowed upon us reasoning faculties which enable us to think and know differently. Plato and Pythagoras, as well as the so-called inspired penmen of the Bible, taught that the world was flat instead of round, and that the sun moved round it; instead of it—as the brave Galileo demonstrated—moving round the sun. Some highly respectable journals in England, supported by men of science, laughed at and ridiculed the idea of people travelling by rail, or crossing the ocean in a steamboat; yet all these things have been accomplished, and millions travel by both these means. And now, to meet the commercial requirements of the old and new worlds, a telegraphic girdle encircles the globe. Who, in the presence of such facts as these, will

have the hardihood to assert that God's omnipotence cannot extend to the perpetuation of the lives of all his creatures beyond the present life? There may be more truth in the Darwinian theory of creation than many people suppose. It most certainly harmonises with the law of eternal progress which we see at work everywhere. When we take into consideration the fact of the in it magnitude of the creation with its countless worlds all controlled by the hand of Divine wisdom and power, we are lost in wonder. With our poor finite comprehensions we may not be able to solve the complex problem as to how the spiritual power of the Creator was formed; but when we look around us and see this planet in which we live travelling in its orbit with a speed fifty times greater than that of a cannon ball, and yet sustaining in life myriads of living creatures, who are a mystery to themselves, can we doubt the existence of the spiritual power of God—the Soul of the universe? Says Professor Hare: "The existence of governing reason in this universe, has always appeared to me as evident as the matter which it controls." Let our materialist friends, then, be slow to reject the evidences of the truth of spiritualism. Let them do with this question, as they do with those other questions which more immediately interest them, subject it to a rigid and patient investigation; and by the same law of evidence which enables them to believe that an insect can emerge from a chrysalis into a full-blown butterfly, namely, the evidence of their senses will they learn the fact, that they and all mankind, when the change called death comes, shall enter upon a higher state of being. With materialists and freethinkers, all Progressive Spiritualists have much in common. With them, spiritualists enthrone reason above blind faith. They demand evidence first before giving their faith, faith following as the result of the other. They join with all liberal minds, whether in the Christian Church or out of it, in subjecting everything to analysis. Their watchword is—"Progress." Spiritualism say in the language of the Duke of Somerset, "Men who have been carefully trained to distrust authority, and to rely for the acquisition of knowledge upon experiment, analysis, and patient research, cannot subsequently divest themselves of a habit of mind which has become a part of their nature. They must either suppress or relinquish all religious thought, or they must apply to the records of the revealed religion, the same spirit of investigation, which has already re-opened the sources of history, and extended the domain of science." This position, though it may be and is assailed by the clergy, is an impregnable one; and as education becomes the heritage of all, it must of necessity be the popular one. Spiritualists desire to respect the consciences of all, but openly proclaim on the house-tops their rejection and disbelief in all the leading tenets of orthodoxy. They reject the story of the Fall. They denounce as blasphemy the horrible doctrine of the devil rampant and an endless hell, refusing in the worth of Gerald Massey, to "accept the notion that God cursed the whole creation on account of the trespass of one man and woman." They substitute God's law of progress for that of vicarious sacrifice, and whilst discarding the doctrine of the Trinity, believe in the beautiful philosophy of Jesus, as a divine code which, if men would but follow, would lead to happiness here and hereafter. They also teach the gradual substitution of the authority of the parents and schoolmasters for that of the clergy, honestly looking upon the clerical order as the remnants of the old systems of Government—a sort of moral police—which the growing intelligence, and self-respect of the people will soon enable time to do without. The progressive spiritualist is courageous to stand up and tell the whole Christian priesthood that they must either ally themselves with the progressive spirit of the age, or become reconciled to the fact of their authority and influence being gradually sapped and destroyed. People are beginning to see that practical religion—the religion of love and good works—is of far more importance to humanity at large, than a mere adherence to the old systems of belief or articles of faith, but which have served their day and generation, but which, as man progresses, in a knowledge of the laws of his being and rises higher in the scale of civilization, are no longer adapted to either his aspirations, or his circumstances. There are at this moment vast forces of men and women both inside and outside of all religious systems and belonging to all sections of society convinced that the pear is ripe for sweeping changes both in church and state; and these forces have long ceased to believe in the necessity for keeping up an immense army of professional clergymen, or their nostrums. These forces—heretical in the eyes of the church, no doubt, believe that the schoolmaster is a far more useful person to society, than the clergyman, and all progressive spiritualists join with them in this opinion, and in helping forward the noble work of reformation and education. But spiritualists believe at the same time, in the necessity of training up the young in a simple love of God the Great Father of all, and in teaching them beautiful lessons of virtue and religion. And, they therefore, urge upon all parents the duty of setting a good example to their children. Love of God and to your neighbour, as Jesus our elder brother taught, is the sum and substance of all true religion, and where this prevails in the heart and life, creeds, forms and ceremonies, are of secondary importance. The dogma of the life beyond the grave, where taught as the result of a belief founded upon evidence mad knowledge of its truth, tends to reconcile and discipline the human family to an endurance of, all the vicissitudes of this chequered life. All who are fortunate enough to possess this knowledge—and it is the heritage of all—feel their sympathies enlarged, and their love to God and man vitalised. In the language of Gerald Massey, the poet "Ours is a faith, with all the spirit-world about as a witness; a positive, vitalising faiths in a living, communicating God." See to it, then, spiritualists, that when in a spirit of love for all, you go forward seeking in your serial ways to right the wrongs of humanity, you

exhibit this faith in all you say and, do. Exercise great toleration towards your brethren of the old faiths. Bear with them when they, in their ignorance of the facts of yours, rail at it. In your business be diligent, be just; and in striking a balance, as Mr. Leech once said, "Let the scale be turned on the side of the poor." Teach virtue and probity to your children, both by your example and precept. In your domestic relations of husband and wife let there be esteem and affection, and mutual companionship and confidence. If there be weakness on one side, let there be forbearance and forgiveness on the other; "for whom Got has joined together let no man put asunder." Mothers, you whose influence is so great in moulding, the future characters of your offspring, a heavy responsibility rests upon you. See to it that your own souls are cheered and purified by your intimate knowledge of the divine life. See to it that your domestic duties are lightened by systematic habits of cleanliness and order, and that all your children are trained to be industrious, thrifty, and self-reliant. Only but attend to these simple rules in the conduct of your households, and you will be beacon lights to the world—"living epistles known and read of all men." Your children will grow up to be the joy of your old age. Your neighbors and friends will take knowledge of you your word of honor will be accepted everywhere as your bond; your sphere of usefulness will be extended, and above and around the good which you do and the influence which you exercise will shed blessings and glory and honor upon you and yours; so that when your race is run and the hour of your departure has come, you will hear the voices of those whom you loved and lost on earth welcoming you to the summer land with the words, Well done good and faithful servants; enter into the joys of paradise. Says Massey:—

*"Blessed are they whose treasures are in heaven!
Their griefs too rich for our poor comforting.
Let us put on the robe of readiness,
The golden trumpet will be sounding soon,
That bids us to the gathering in the heavens!
Let us press forward to their summit of life,
Who have ceased to pant for breath, and won their rest,
And there is no more parting, no more pain."*

And now, friends, in drawing this lecture to a close, let me ask you to dismiss from your minds all the silly things yen have heard spoken and written against spiritualism the new science of the nineteenth century—and resolve calmly and deliberately to give it a fair and patient investigation, either in your families or in private circles. Do not, as reasonable and responsible beings, allow prejudice to interfere with this duty. I would most respectfully remind you that those who have already done so belong to all ranks and conditions of men, whose judgment and discernment are as good as your own; whose purpose is noble and disinterested, and who would not knowingly give their countenance to this cause did they not firmly believe it to be righteous one. Of course the clergy will call its pioneers "blasphemers and infidels." What of that did not the priests of the old religions of the time say the same of Jesus? Have they not said the same of the advocates of every new truth which had a tendency to increase the knowledge and independence of the people? At the time of the death of Jesus, his followers did not amount to hundreds; scarce "none so poor as do Him reverence." And yet He who was crowned with thorns and spat upon is honored to-day, eighteen hundred years after his life ended on the cross, with the homage of nearly four hundred millions of the human family. Look, too, what our philosophers and scientists have been doing in every department of science during the last hundred years. In geology, in astronomy, the mysterious and buried history of the heavens sod the earth is being gradually brought to light; and instead of true religion suffering from these researches, it is deriving new life and vigor, though diverted, as a natural consequence, into other and nobler channels; and mankind stand dumbfounded before these evidences Of the majesty and wisdom of the Great Architect of the Universe, whose omnipotence and glory the Heaves of Heavens cannot contain." With a new world opened to our view, which the divine portion of man's nature has enabled him to discover, shall it be said that the end of all is decay and death? Is the grave to swallow up for over the spirits of such men as Columbus, Shakespeare, Milton, Washington, Bacon, Luther, Wilberforce, Scott, &c., &c., men whose genius and greatness shed an imperishable luster of glory on their names and nations, and whose services to humanity have been of world-wide renown? Alas! if such were the case, why were we gifted with reason and placed at the bead of creation as "the noblest work of God?" Perish such an ignoble thought! Man lives and preserves his identity after death! Matter—his physical body—returns to the dust from whence it sprung; but the spiritual body, which preserves all that's beautiful and good within us, lives as the Eternal One himself. This is the great truth which spiritualism wishes to bring home to our senses. And on the ladder of magnetism and electricity which the angels have formed between earth and heaven, and in obedience to God's law of affinity, there come to on thousands of

"The beloved ones, the true hearted,

Come to visit in ones more,"

to tell us of the life beyond the grave, and of the glories that await us in our new homes in the higher spheres. These, divine messengers givens good counsels; telling on to live noble lives if we would be happy here and here after. The clergy say that it is all the work of the Devil. Well, all I hare to say in reply to this is if it be his Satanic Majesty, he must have got converted, for most assuredly he is doing the work of the other side. What a curious old fellow this Devil must be. Would Darwin or Buckle tell us if he has got a tail, and whether—as he appears to be ubiquitous—he ever appears in the pulpit with a surplice? Then, it is said to be all a delusion, the thousands who testify to what they hare seen and heard having been deceived. Now, let me reply to this in the words of the late Dr Robert Chambers, who was a devoted spiritualist. He says:—

"A little modesty would evidently go a great way to solve the difficulty which the incredulous profess to feel on this point. If they would no tar yield to the behests of their favorite philosophy as to inquire before pronouncing, it might chance that the position of a believer in these phenomena would become more intelligible to them. So at least, it has already happened with a vast number of personas, equally positive at starting, that the whole was a delusion, and we are entitled to assume that what has been may be no again."

Friends, I beg to thank you for the undivided attention you have given me throughout the lecture, and commend what I have said to your favorable consideration. "I speak as unto wise men; judge ye what I say."

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The Future. A Lecture

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The Future.

When one stands on an eminence viewing a landscape there are generally one or two things that particularly attract him. His neighbour or friend, who is viewing the same sight, is busy noticing some other thing. Is it a scene with land and sea in view? It may be that it is the ship in the distant offing that attracts the one, while the attention of the other is arrested by watching the play of the clouds. This shows our bias. Indeed there is nothing in which it is not shown. Let two photographers take photographs of the same scene or person, and see what a difference there is. The pose, the light, the shade, all are different. And this happens where the medium is the product of the art of the optician; but where the medium is a man's senses or feelings, the distortion, or rather difference in view, is more marked. Even in astronomy the observer has to allow for personal error; that is, every one making an observation has to allow in his calculation for the error necessarily made by him in observing; and this error varies. And if this bias is manifested in ordinary things where only the senses are involved, what does it not become when love of country, early training, habits, feelings, are all factors? This bias, the patriotic bias, the theologic bias, the scientific bias, the political bias, are ever present with us. I have mentioned this tendency to partialness in view to guard myself and you from assuming that the way we examine and report on anything is necessarily accurate, or can be even approximately so. And in to-night taking a glance at the future, this must be especially kept in view. Here hope comes in, and with it a rose-colouring of the ever-distant. To-night I shall attempt to point out the tendencies of the age, so that what our future may be and may not be, and what the goal is, we may the more accurately determine. In doing this, I do not intend to deal with the wide subject of the immortality of man's soul, nor with the existence of a life beyond the present. I would rather confine our attention to the probable future of our world and race. There are many marked tendencies in the present age, and I shall deal with a few in different departments of knowledge, and show how these different departments are becoming as it were interwoven.

- First, the Philosophical
- First, the Scientific
- First, the Moral
- First, the Political

There are at least two marked schools of philosophers. In these two schools there are minor differences, but there are two marked doctrines—the intuitionists and the Experientalists. It would take up too much time to deal with the doctrine of perception, and of an external universe, and might not be interesting. I shall therefore only give one brief distinction or difference between these two. The intuitionists assert that every person has certain ideas implanted in him by his very existence, and from the Great First Cause. It is true that these ideas

are admittedly for one the idea of a God, or a first cause—the idea of space, the idea of time. The other opposing school assert that these ideas are not innate—not born with a man—that is, not in his mind ready to be developed when his body develops, but that they are the product of experience: that the idea of cause or a first cause is obtained by an observing of nature, and by seeing that everything that exists has an antecedent, or as we often term it a cause, and that we therefore infer a cause to exist for all things—a God. There are others, like Kant, who assign a different origin to the ideas of time and space, viz., that they are the forms of all phenomena of external sense, that the forms pre-exist in the mind, and that we cannot conceive or observe without observing and perceiving in these forms. The experientialists denied both the Kantian and the intuitional view, as I have said, and I have mentioned these two philosophic schools to show how, by a higher law, so to speak, the two have been brought nearer than before. It is true that the experientialists had always against them the appeal to consciousness, and they therefore with this appeal were weakened. Evolution, which is simply extended experientialism, has, however, been introduced, and with it a bridge has been constructed across the chasm that separated the two schools. Evolution and hereditary transmission are now used to explain the produces in consciousness, and to show how they came there. The effect of this in the future, on philosophy, will be most marked, for cerebral psychology, sneered at by Martineau, will be closely examined, and though there may be something apart from the bodily organs of the mind, from the white and the grey matter in the nervous centres, still as these are how this mind is shown, is expressed, the instruments—they ought to be closely watched. In the future, therefore, physiology and psychology must go hand in hand, and with them the study of metaphysics, may popularly cease to be looked upon as is very uninteresting and uninviting one. And, indeed, whatever is new in literature in the present day really has its root in some of these philosophic conceptions, and, as I shall show further on, it tinges our science, our morality, and our politics. There are, however, two other doctrines that are having, and are still further destined to have, a wide effect in the future; and these are the doctrines of Relativity and Expediency, and may briefly state what they imply. The word that is opposed to relative is absolute. A familiar example may be given, it is said that twice two makes four is absolutely true, that is, that it could under no circumstances be false; but it is said that it is the duty of the State or people to punish a citizen, may be true or false. We may conceive of an occasion in which it might be true of the State's duty, and one in which it might be false. It is only relatively true. Not that this first statement that twice two makes four is held to be an absolute truth; on the contrary, many philosophers hold that it is relative only, and that it is not necessarily true, for that it is comprehended in its very definition of number. (See Mill's 'Logic,' vol. I., p. 260.) Again, however, I must refrain from entering on such a vexed question as Necessary Truth. (See Dublin Review,' for a statement opposed to J. Stuart Mill's, &c.) Relativity may, however, be defined as that which is only true when the circumstances and times are the same. This doctrine of Relativity has a most important bearing in morals and politics, as I shall hereafter point out; and as Expediency is really involved in it, I shall reserve any remarks till then.

The doctrine of evolution is not, as I have said before, confined to philosophy. Indeed, it is from science it has been borrowed. Now, by science I understand knowledge obtained through observation and experiment. Of the workings of evolution, of Darwin's and Wallace's researches, of Smidt's, indeed of all naturalists' and geologists', &c., I need not speak. I might point out only what has happened in geology. The "Neptunists, the Plutonists, the Catastrophists—all have vanished. To understand geology we must be prepared to speak of gradual risings and fallings, the washing down of hills through ages, and not of vast cataclysms in nature. It is true earthquakes and volcanoes have been and left their records behind them, but they have been the exceptions. The evolving process has been the means by which, from a nebulous mass, this planet has risen to its present position. This evolution doctrine has, as it has been the bridge between the opposing schools of philosophy, also become the means of bringing the scientists face to face with the problems of existence. Nothing is so surprising as the rise, within, I might say, the last ten years, of the study of psychology, or of philosophy. This study has assumed varied phases. With Tyndall it has gone to the question of the first atoms; with others, as to the origin of life—Huxley's Protoplasm—the protein of German chemists and physicists. With others, the union of body and mind has formed the basis of their lectures, articles, and speeches. Almost all admit an evolution. The difficulty lies in fixing its limits and scope. Had the highest products of genius once a place in the nebulous centre of gas from which the earth arose, or is there a Divine afflatus that influenced every snail distinct, from himself? Has there been an endless progress from its monad to our present state, or what? This is science's problem—the origin of matter and of life. In the discussion of this problem a most marked change has come over the definition of matter. A dead inert substance was once its definition; but on close scrutiny the distinction between organic and inorganic is found as difficult to determine as the origin of either. Possibly the position of Spencer may be after all found the only tenable one, and it is that there is a region unknowable which, with our present faculties, we can never hope to explore. And thus evolution brings philosophy and science face to face, and shows that to each the same problem is open for solution.

In the future, therefore, we shall find that the ostracised metaphysics will assert their sway, and that the

problem of salience and whither will be as interesting as in the Academia where Socrates taught. I have, however, set before you, and very briefly, this doctrine of evolution and its bearing on the present and future of philosophy and science, in order to lead up to more practical matters.

And first as to morality; the duties—if there be such—we owe to each other and to ourselves. Now, you see here again exemplified the interdependence of all knowledge. For this doctrine has created, as it were, new duties and new engagements. Take one thing—the necessity of cleanliness, that the search for the origin of life has shown. You have all heard of the germ theory of disease. It is on this theory that all the action of our Boards of Health, our quarantine, our fumigations, our sewers, is based. That disease exists as life—multiplying, if it has food to feed on—all now admit. This granted, the necessity of cleanliness as the basis of health is put on as scientific foundation. And hence we find that every day brings us discoveries in the science of health, so that in the future we may hope to see disease and death lessened. But this is a small matter, relatively speaking, to a larger question that evolution has opened up. You have heard of the doctrine of hereditary transmission. This is a doctrine not wholly proved yet, but which every day brings some new facts to further establish and see what a bearing this has on morals. This shows that a sin committed brings a punishment, not only on the doer, but on the doer's offspring; and that good done, an intellect trained, emotions cultivated, can be, and are, also transmitted. Nothing, heretofore, had been made plainer than that excess of all kinds vitiated a man's physical nature, and also injured his inlaid. This new doctrine, however, shows that the drunkenness and vice of the parent are manifested in his children and that, as was said long ago, the punishment extends to the third and fourth generation. But as the punishment extends, so does the reward. As O. Wendell Holmes says in one of his works, the New England blood counts for something. That is, the cultured classes' offspring are quicker at learning than the children of those whose minds are untrained. And then the progress; the growth of new organs; the decay of unused organs—and this the evolutionists have proved—see what a strong bearing this has on morals. It brings up and bridges the other opposing doctrines on this very morality question. You have heard of Owenism. I do not mean it in its socialistic phase, but in the moral doctrines that underlay it. These were usually summed up in the aphorism, "Circumstances make the man." This has been proved fallacious; but if you say circumstances plus hereditary descent, or plan transmitted qualities, I do not know if many would quarrel now-a-days with the doctrine. Here again is evolution a bridge. The conscience and circumstances are joined. Morality is from within as well as from without. At one time it was thought, if this doctrine of circumstances influencing conduct—of what may be termed determinism as opposed to freewill—were believed in, that the effect would be most pernicious; but now, plus hereditary descent, it is recognised as a doctrine with no baneful consequences. I read in the *Evangelist* of this month a statement that from one morally-depraved woman 200 criminals can trace their descent. And in the same paper is a sermon by the Rev. D. Sidey; he at once confesses that hereditary gifts must be recognised. This doctrine has everything to do with moral reform, and forms the strongest argument for the existence of State education and industrial schools. It does not assert that no educated men belong to the criminal class. On the contrary, it asserts that, except men's moral, sentimental nature be trained, the training of the intellect will not alone make them good citizens. But, while this is admitted, the fact that the surrounding's go to form a man's character makes it imperatively necessary that the surroundings should be improved before you can look for healthy moral action. The germ theory of disease teaches us that, if we desire health and the absence of epidemics, we must have cleanliness. So, if we are to expect good deeds, all immoral associations must be removed. If vice and sensuality are the associations of youth, it would be a most improbable thing were our youth not vicious and sensual. And this, I repeat, is one of the strongest possible arguments for State education, and Industrial or Reformatory Schools. There is also another thing that this evolution doctrine as applied to morals has shown, and that is, no man can neglect the training and culture of his moral nature without injury to himself. If a man be wholly given up to the world, the flesh, or the devil, he is so much the less a man, and the evil may not end with himself. And so, if a community or nation gives itself up to the search after one thing, makes Mammon its Goal, e.g., the result will be an injury inflicted on the nation. Habit is everything. The nation Oust has, as its citizens, people whose habits are reverential, prudent, careful, sympathetic, and truthful, is a great nation. It may be poor, have no resources, and be comparatively barren, but if its people are great the nation is great. But, if its people are unreliable, are selfish, are extravagant, no matter what faith they express, or what wealth their country abounds in, the nation is poor. "It is righteousness that exalteth a nation."

But in politics, in the practical relations of life in a State, these doctrines have a still more marked effect. First. Evolution shows that the elevating of the people in the State cannot be accomplished by a quick process. To many the winning of the five points of the Charter was the confining of an immense boon on the nation—would do good to the people—make them better in their actions one to another, and also raise their standard of well-being. But the extension of the suffrage has come, and the elector can vote in secret, but no great change has come with these. The power of beer, in the last English election, was greater than in any prior election. Bribery is not stamped out. The electors do not elect a man for his honesty and ability. On the

contrary, some constituencies rejected the ablest candidates, and elected the least able. The liberal ideas that were to prevail when the mass could vote are found to be now existent. A Tory majority is the consequent of the antecedent ballot. I only cite this as an example, showing that a nation or people change slowly; one does not expect a people to become all at once wise or honest. And no with any radical reform. The change of a Ministry, the change of even a form of government, will not effect much. Some people think, only let a new Constitution be framed, and the country is saved; extravagance will cease, and log-rolling vanish. Alas! the evil is too deep-seated for a paper Act to reach. Do you imagine, if we abolished all our colonial knights, and there was no such thing as a Companion of the Order of St. Michael and St. George known in our island, that we should feel any perceptible advantage? Or, if our schools were under a Beard in Wellington, and Provincialism was of the past, that the political atmosphere would be thereby rendered no pure that no possible smoke or mist would ever prevent as enjoying the sweets of sunlight? Surely our hope is not so great as that. That is not what needs change. I do not say but what a Constitution may not be a hindrance to the growth of a people, but I also assert that by evolution the Constitution will alter and adapt itself to the varying circumstances of the people. Do not let his delude ourselves with the notion that if we are misgoverned it is because of our form of government. The New Yorkers have been misgoverned, and once the moral strength of the people was put in action the misgovern were ostracised. It needed no change of constitution. It needed what? Why, the moral tone of the people to be raised sad roused to action. For what, after all, have we in all law to depend on? Is it not on the morality of the people? If our criminal statutes by their enacted punishments shock the sense of justice in the mass, what happens? Juries won't convict. The justice in the soul, as a poet phrases, transcends the written law.

Justice is not settled by legislators and laws—it is in the soul.

It cannot be varied by statutes, any more than love, pride, the attraction of gravity, ran, and, therefore, the New Yorkers did not begin and frame a new State Constitution, or abolish State Governments. They did the contrary; they elected the State party, or what we would term the Provincial party; saw that their salvation lay not in a change of the format their government, nor in the repeal of a statute, but in each person insisting on honesty and economy. Nor can we expect that this reform will come all at once. The circumstances, the conditions must change. The people are always properly represented. When we have such a representative, who is to blame? The representative? Not he! It is the people who sent him there. If he is defective, the senders were defective; if he is extravagant, the people were extravagant; if he changed his political creed, the people changed theirs; if he was careless of how the public money may be squandered, did he not have a constituency whose continual cry was progress, and spending money in the place? The constituency in a double sense makes the members; but then it may be asked, what of great men? Is it not a fact that they create, and are not themselves the created? A Carlyle, a Cromwell, a Napoleon, a Pope Pius, a Gladstone, a Dr. Newman, a Cardinal Manning, a Bismarck, an Emerson—are they made by the age? Are they not a power within the age, moulding it to themselves, shedding their influence all round? As a pebble cannot be cast into a pool without disturbing the whole water in the pool, the circles widen to the extremities, so a great man cannot arise without influencing his fellows. Here, comes evolution into play. The great man is a product as much as a producer. As the great novelist of this century says—

Our deeds still travel with us from afar,

And what we have been makes us what we are.

The great man gives an impetus to his age. He pushes it ahead, makes it press onward; but the force he uses, it has been stored up for ages perhaps. Carlyle can trace in himself his grandfather's traits. You cannot expect a man of culture to arise where there has been no education. We do not get our philosophers from Spain, but from Germany. Before a Fichte or a Goethe can arise there must be prior conditions. Scotland is famed for its study of mental science, and hence, considering its population, it has produced a greater number of psychologist and philosophers than any other country. The youth of America, as pointed out by Burke, turned their attention to law more than to theology and medicine, and the American lawyers' works are now text-books in England. The bent of the best students was towards law. Where do we expect to find the highest literary criticism? Why, in Germany. Where in the United Kingdom the best classical scholars? In Oxford and Dublin; and the best mathematicians in Cambridge. These things came not in a day. We see varieties of plants where there is a great number of the same kind; so before we can expect a genius there must be a big seed-bed.

But are there diverse social forces working in our midst? And whither tend they? I do not think anyone can overlook the forces that are at the surface, so to speak, of all questions—Individualism and Socialism. Here are the opposing systems. The one founded on rivalry, on competition—the other wishing society to be bound together by mutual affection—by love. The one asserts that the fittest should survive, and that this can best be obtained by a rude freedom and a kind of social warfare. Competition is Individualism's Alpha and Omega. Each must strive for himself—strive to get wealth, to get luxuries, to fulfil greater desires. Socialism, again, wishes to see competition abolished, and war—social and commercial war—at an end. These two questions are

at the root of our education questions, our land questions, our poor-rate questions. If Individualism were carried to its legitimate end, as Spencer carries it in his 'Social Statics,' there would be no State education and no State aid to the poor. His reasoning is, that it is the duty of the State to allow Individualism its fullest play, to protect rights, and that by educating a child at the expense of the State a wrong is being done to certain individuals in the State, for something is taken from them not necessary for the protection of their rights.

Socialism again asserts it to be the duty of men to aid the weak and that a man should, out of his substance, give help to the poor and wretched. I have not time to discuss Socialism and Individualism. They are the two moving forces at present of politics. The latter is shaping the political economy of Germany, while the battle is still raging as to which shall conquer in England. Greg is perhaps the type in England of the Individualist political economists and now that S. Mill is dead, few, if any, English political economists speak well of Socialism. And here tames that other doctrine I mentioned—that of expediency in politics. What should the aim of a politician be? Every man who thinks has theories. He has ideas of what is best. Ought he at once to carry his ideas into practice? Or should he recognise that his ideas will be only useful and good when the conditions arise for them? May not a thing be good, but not expedient? Politics is a practical thing, and, being practical, we may not be able to carry out our ideas in practice. This is what is termed the doctrine of expediency. It may in the abstract in our opinion be right to do so and so, but is it expedient? This is just saying we must look at all the surroundings before we attempt to carry out our ideal. We must allow for growth, for evolution. Free unrestricted commerce is good for a people, but ought Custom-houses at once to be swept away? May there not be other and more evils attendant on direct taxation than those attendant on a custom-tax and a restricted trade? This is how political questions must be approached; and yet we need not sacrifice our ideal. For example, we may hold a firm conviction that all unrestricted monopoly of land is bad, and yet be not surrendering our ideal when we attempt to palliate the evil by making the monopolists numerous instead of few; or we may imagine that the training of the feudal system to the belief in the sacredness of the soil, has been so long, has borne such fruits, that the State-leasing system may be impossible for ages to come. Take yet another example—direct versus indirect taxation. When we look at the question from one point of view, we shall find that, in theory, a man ought to pay taxes in accordance: first, with the safety guaranteed to his person, and then: to his property, by the State—a sort of poll-tax and property tax. But the property men, under the indirect system, pay little or nothing; if absentees, almost nothing. This is not fair, not equitable, unjust; but can we change it? "Of all debts," says Emerson, "men are least willing to pay the taxes. . . Everywhere they think they get their money's worth except for these." And until you get the people to understand taxation and the theory of government, your may be doing less injustice by indirect taxation than you would by direct taxation. This is the expediency doctrine, and with it, "What are the duties of the State?" comes up. Is the duty of the State limited, as Spencer limits it—to the giving of the like liberty to everyone—each to enjoy the most perfect liberty so long as he does not infringe on his neighbour? The answer is given. This is the Utopia for which we should strive; but in the meantime the goal is distant—evolution is recognised—and we must have benevolent institutions and hospitals supported by the State, and State schools, and universities, and museums, and rates, and taxes, and Custom-houses. A policeocracy is not yet the highest form of Government. As there was a time when a State Church did good, but that time has passed, so in the future the time will come when the State school is as unknown as the State Church. Here, again, a recognition of this ever-present Protean-like doctrine—evolution. In every shape it comes up.

I have briefly sketched what effect it has had, and is having, on philosophy. I have shown what science must now meet, and how moral doctrines are being shaped by it; and in politics I have hinted how the questions that call for the thoughts and votes of the electors must now be dealt with. In this I may appear to have dealt with the present rather than with the future. But I believe that the only true prophecy nowadays of what will be is the statement of what is. This, again, you see is just evolution. I do not care to deal with the theological aspect of that question, because I believe, if true, that theology will discover that it is not opposed to its doctrines. Indeed many clergymen admit evolution in a modified way already. But this doctrine cannot fail to have a most important bearing on all our social life. It may weaken our notions of spirit; but as Emerson says, "Fear not the new generalisation. Does the fact look crass and material, threatening to degrade the theory of spirit? Resist it not; it goes to refine and raise the theory of matter just as much." Matter, a dead, inert substance, becomes a mass containing the potentiality of life—nay, of the highest possible intellectual life. Matter and spirit are not changed; they are made one. I do not therefore fear any evil effect from this doctrine. Indeed, *if true*, it would prevent all investigation, all thought, all science, were we to assert that it could possibly be hurtful. It may not be expedient to preach it as a gospel; but there is little danger of that kind of preaching spreading. Men must have something more emotional, more stirring. Still this evolution doctrine is not without its goodness. First it states that where there are wants there will be supplies. Are people subject to accidents, the strong to sickness, the young to death? What are our Oddfellows' lodges but an organism to meet these? To meet then by independence, not by surrendering a man's manliness, by application for State alms, but

by exercising prudence and care to provide for the future. And indeed Spencer contends that social evolution or growth is so strong that had our growth been negatively regulative—that is, if the Government had not interfered, had allowed each to do as he liked, no long as he did not interfere with another's like right—we should have had better railways, better post-offices, better education than the State affords. Whether that be so or not, at any rate it teaches us to look to the future with hope, with a belief that progress is the law of existence, and that, though reforms come slowly, they come surely. And it also impresses on us this fact, that no reform can come per saltem, by a leap, but that the conditions must change. And though it may appear to some to impair a man's individuality and freedom by urging the expediency doctrine, it has really no such aim. What is, as I have already said, the doctrine of expediency, but looking all round a subject? But the duty to battle for the ideally true is not one whit restrained; on the contrary, each one is to fearlessly utter what he believes to be true, and fearlessly strive for what he believes to be best. He may be wrong, he is not infallible, but it is only by thus uttering and thus striving that his ideas can get sifted, and, if true, carried into execution. I do not believe with those who see only woe and desolation in the future. Bad times may come, reactions will intervene, but our civilisation is not at its meridian. It is rather, as has been said, only at its sunrise—at its dawn. Row popular is education now! Schools everywhere, British associations, science lectures, magazines, newspapers. And will these not have a result? Are we to believe that all this force is wasted, and that its aim—simply because it deals with one or more departments of knowledge, and neglects the region of religion, of faith—is brutal and Godless? It would be strange indeed if this were so—nay, it would be a libel on Nature and on the race. This scientific investigations is a product; and it abs will produce and is producing, changes in our thought and in our manner of looking at things such as we have not yet imagined. And this cost—of what comes of it?—is, perhaps, the only one we have. If we find that education lessens crime; if we discover that the Government of the country where education is most diffused is the most stable; if we find that the finer feelings of mankind are found to have the most scope where you have good schools, good museums, good music, good picture-galleries, plenty of newspapers, and thoughtful magazines,—depend on it these things are good, and not brutal and Godless. For, after all, our test is: By their fruits ye shall know them.

And though we are products, we also are producers. Science may be abroad, culture may be abroad; our duty is to disseminate both. Do not let us do what Buckle (Vol. II., 53) says the Spaniards did "They were satisfied with themselves. They were sure of the accuracy of their own opinions; they were proud of the notions which they inherited, and which they did not wish either to increase or diminish. Being unable to doubt, they were therefore unwilling to inquire. New and beautiful truths, conveyed in the clearest and most attractive language, could produce no effect upon men whose minds were than hardened and enslaved. An unhappy combination of events, working without interruption since the fifth century, had predetermined the national character in a particular direction, and neither statesmen, nor kings, nor legislators could effect aught against it. The seventeenth century was, however, the climax of all. In that age, the Spanish nation fell into a sleep, from which, as a nation, it has never awakened. It was a sleep not of repose, but of death. It was a sleep in Which the faculties, instead of being rested, were paralysed."

And so we should discuss the present question. Don't let us be afraid to doubt. Let us get facts. Theories are useful. The hypothesis is a necessary adjunct to the investigation. If we remain blind to the present, if we neglect culture, we may retard the evolution of our colony. The country that pays attention to thought is the country that progresses. Germany, not Spain, lends Europe. It was with this ideal brought this subject forward. New truths I had none to tell. I could only draw attention to what was passing around us, in the hope that we might all see that not one thing that comes up in our newspapers, and in our everyday life, but has involved in it something deeper than what appears on the surface; and also in the hope that, seeing this, we might sins to make the world better than we found it, and strive for a future time more glorious than the golden past. This I conceived I could best do by exalting evolution. It is this which gives the fullest play to a man's faculties. It is this which clothes as wills dignity a man. Not one man's life is in vain; not one action but has its result; not one evil seed sown but springs, and with it its crop; and not one good action done but also has its aim.

That nothing walks with nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void.

And I believe that were we all to shape our actions by this belief we should be more safe in our philosophy, more careful in our scientific examinations and hypotheses, more correct in our morals, and the change in our social life and political acts I do not believe we can adequately comprehend. There are some ardent, enthusiastic spirits who are damped by the coolness of opposition and the slowness and apparent uselessness of reform. Here is a doctrine to rekindle their fires; and with this rekindling may we not hope, when it spreads and

begins to be acted on, that our future will be better than our present, and that Walt Whitman's announcement may not be extravagant:

- I announce natural persons to arise;
- I announce Justice triumphant;
- I announce uncompromising liberty and equality.

* * * * *

I announce splendours and majesties to make all the previous politics of the earth insignificant.
decorative feature

The Social Future of Labourers.

A Paper

Read Before the Tokomairiro Mutual Improvement Association, by Mr. Robert Stout.

Friday, 30TH June, 1871.

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The Social Future of Labourers.

IN attempting to sketch the social future of labourers, I desire to state that I do not pretend to expound prophecy—which in these days often means prophesying afresh. All I can hope to do is to point out the present position of labourers, the various utopias presented for their amelioration, and what the tendencies of the age are in regard to them. My desire is to take you as it were to an eminence from which we may both the more clearly scan the place from which we have made our ascent; and, if glimpse can be caught, perhaps discern the dim outlines of that Promised Land which our philosophers, our statesmen, and our poets have in all ages longed for and pictured. In scanning even cursorily the present social state, we have two things to do. We shall have to see the many anomalies, the many perplexing enigmas of the age, and also to try if we can get at the laws which guide us as human beings, one to another. That there is an inter-dependence amongst men, who can deny? And if an inter-dependence, what are the ligaments that bind us together. Let us then ascend Pisgah. Before we glance at the future, we must, as I have stated, first examine all those things that shed a light as it were on our future path. We must needs have some notion, however imperfect, of what the present condition of labourers is. Of course, you understand what I mean by the terms "labourers;" I confine it at present to the toilers of the race—to those who have, by manual labour, to support themselves. What then is their present condition? Let us glance at the hives of manufacturing industry, and examine their condition in the United Kingdom. Canon Kingsley in one of his novels has given us a touching scene of the human wretchedness one meets with in England. Speaking of a family in London, he says:—

"There was no bed in the room; no table. It was bare of furniture, comfortless, and freezing cold; but, with the exception of the plaster dropping from the roof, and the broken windows patched with rags and paper, there was a scrupulous neatness about the whole which contrasted strangely with the filth and slovenliness outside. On a broken chair by the chimney sat a miserable old woman, fancying that she was warming her hands over embers that had long been cold, and muttering to herself, with palsied lips, about the Guardians and the Workhouse. While upon a few rags on the floor lay a girl, ugly, marked with the small-pox, hollow-eyed, emaciated her only bedclothes the skirt of a large handsome new riding habit, at which the other girls, wan and tawdry, were stitching busily as they sat right and left of her on the floor. The old woman took no notice of us as we entered; but one of the girls looked up, and, with a pleasing gesture of recognition, put her fingers on her lips, and whispered, 'Ellen's asleep.' "

Another master hand has given the following description of an artisan's dwelling in London:—

"I shall be as particular," he says, "as a valuer, and describe what I have seen. The family sleeping-room measured 13 feet 6 inches by 14 feet. Opening out of this, and again on the landing of the third door, was their kitchen and sitting-room; it was not quite so large as the other. Not to be described are the clinginess of the walls, the smokiness of the ceilings the grimy windows, the heavy, ever murky atmosphere of these rooms. The other side of the street was 14 feet distant. Behind, the backs of similar tenements came up black and cowering over the little yard of number Five. As rare in the well thus formed was the circulation of air, as that of cash in the pockets of the inhabitants. I have seen the yard let me warn you if you are fastidious not to enter it. They poor people knew nothing of sanitary reform, sanitary precautions, endemics, epidemics, deodorisers or disinfectants; they regarded disease with the fatalism of despair."

Nor can these descriptions be considered as exaggerated, when the following facts are remembered. In Edinburgh, for example, it is said one common stair alone has 260 souls dwelling there; sometimes actually two

families in one room. The pauperism in England is reckoned to be about one in every twenty. More than a million paupers in England! And these are relieved by the state; but what of those who are always on the confines of poverty? who are labourers earning small wages, oft out of work, often hungry, having emphatically no place in this earth of ours that they can call by hallowed name of home. Who, when in work, have hours of drudgery, enlivened by no here but the preservation until an old for of their life, and who look to the Workhouse as their final asylum. Who, after their dull hours of weary toil are over, go to homes where there are nothing but squalor and wretchedness; afflicted with diseases; their natural affections blunted; their children dying around them, by all kinds of diseases. For them, how joyless is life I Not a gleam of sunshine; no sweetness, no light to cheer them in their earthly career. Even the words of Scripture might be applied to them—"They wait for death, but it cometh not; they rejoice exceedingly and are glad when they find the grave." How hard is their lot. Tell us not of "honest poverty;" chant not its praises. It seems to me one of the greatest of curses. This is not, however, the condition of all "labourers." The ranks of the poor are filled up from other sources; but, as a class, compared with the wealth and luxury which some enjoy, the dukes, and lords, and millionaires, with thousands a day, it is a terrible anomaly. Just think of one class having all that the most luxurious can desire; and of the other, children of the same father, toiling and moiling, and in their efforts to save their lives losing them. But some say this poverty and wretchedness are only known in old countries, surely we in the colonies have got rid of this want. Is there then no pauperism here? And is it not fact that what is, is on the increase? I fear we often overlook the fact that even in the colonies there is much real poverty and misery. It is a great mistake to suppose that we here have not this question of "pauperism" to face. We have not, alas, solved this problem of the age; nay, we have not come one whit nearer a solution. Glance at our Benevolent, Asylum, peep into our Hospitals, see our industrial and other schools; think of the numbers of unemployed often in our midst; see the agitations that are continually arising for the government to step in and do this thing and the other. And what does this cry of government work for the unemployed signify? Does it not mean that the government should perform the function of parish unions in England—find work for those out of work. The patent and distressing fact that every now and then, and especially in the winter season, government has to expend public money in keeping willing workers from want, is a glaring anomaly which no sophistry of ours can explain away. It may be, nay it is true, that the causes of the want of work are different from those in older communities; and it is often also true that the colonial towns are crowded with some lazy and discontented men who get up "unemployed agitations." But, granting these things, the fact is patent that we have the poor in our midst, that we have labourers often in want and often out of work.

There is then here as in European countries a question to solve; and can we wonder when we think of the wretchedness, and even of the crimes which are often caused by poverty, that philanthropists should get impatient and be ready with utopias to set before us to cure our social defects. It is not surprising that benevolent men should, after surveying our social state, get dissatisfied with our present social laws, and demand their abrogation. They and all wise men who have looked at our present state, and also thought on our probable future, have asked—Can it be, that this world of ours is ever to remain a Pandemonium? Is there no future time fast hastening in which we can imagine that the labourers' families, fortified by their own wisdom against all the chances of fortune, would not have any more need, under any circumstances, of imploring the compassion of either the state or of their fellow—citizens? Can it be, that the sad scene pictured by Carlyle in burning words, of "a white European man, standing on his two legs, with his five-fingered hands at his shackle-bones, and miraculous head on his shoulders," should be worth nothing, should never be false. "If," says Mr. Mill, "the bulk of the human race are always to remain as at present, slaves to toil in which they have no interest, and therefore feel no interest, drudging from early morning till late at night for bare necessaries, and with all the intellectual and moral deficiencies which this implies. Without interests or sentiments as members of society, and with a sense of injustice rankling in their minds—equally for what they have not and for what others have, I know not what there is which should make a person with any capacity of reason concern himself about the destinies of the human race. There would be no wisdom for any one, but in extracting from life, with Epicurean indifference, as much personal satisfaction for himself and those with whom he sympathises as it can yield without injury to any one, and let the unmeaning bustle of so-called civilised existence roll by unheeded.'

There is then a problem, and that a vital one, to solve; all are agreed about that. It is only in the mode of solution that differences of opinion arise. Let us glance at the contending utopias. Of course we shall only have time to take the main ones. They are—1st, Socialism; 2nd, Co-operation; 3rd, Positivism; 4th, Liberty. Regarding the solution offered to us in the colonies, namely "Protection," or as it is grandiloquently termed "Protection of Native Industry," allusion will be made under the head of Liberty.

I shall take Socialism first, because Socialism in one shape or another has been *the* remedy of most of the philanthropists of all ages. Traces of it are discerned amongst the ancient Hebrews, amongst the early Christians, amongst the Chinese, &c. But there is no agreement amongst the Socialists. "Some systems have been based on purely material principles, like Owen's; some have been profoundly religious, like the

Moravians; some maintain the family arrangements, some altogether merge them; some recommend celibacy, some enforce it, like the Shakers;" some relax the marriage tie, some control it; some hold it sacred, and some even advocate doctrines regarding it which would destroy that pivot of English life—the family. Some would divide the property equally. But all have this maxim, that labour should be for the common good. Competition is to be unknown; the right to work and just wages is always asserted. The main agreement in the various socialistic utopias consists in maintaining the equality of men, at least so far as right to support from each other is concerned. Another of the doctrines of most of the socialists is that external circumstances alone constitute the difference between man and man—circumstances are the basis of their morality. Their position may be asserted as this:—Society, they say, is out of joint; its anomalies, its inequalities, the sufferings of the mass, are monstrous and indefensible. Palliatives won't do, nor slow methods of evolution; we must remedy the evil at once. The society system that can permit such a state of things must be overthrown. Private property must be unknown, and grinding competition banished. The nexus that is to join man to his fellow is not competition, nor money, but "love"—hence we must labour for the common good. Such is very briefly the statement of the socialists. It would be a grave mistake to suppose that these opinions are held by only the revolutionary or the turbulent. Many able men, many philanthropical men, in all countries, are socialists. It would also be erroneous to suppose that they desire their system inaugurated by force. What we have recently witnessed in France of the Communist rebellion has little to do with socialists; of course many of the communists were and are socialists. But the name "communist" is not from communion, or community of goods, but from the divisions of the city—the "commune" and their fight is for republicanism, and right of cities to certain functions without the control of the Government. So much for socialistic theories; let us glance at their defects. To me they seem to start on an entirely wrong basis. They assert, if their statements mean anything, an equality of men. So far as the right to labour, which means the right to enjoy the fruits of labour are concerned, they place all men on a level. But are all men equal? Can we say, as Carlyle has phrased it, that Quashee the nigger is equal to Socrates? and, if not equal, why should Quashee be told that he is equal? But a far greater difficulty meets us than this one of equality, for it is right in a sense, it is half a truth. Private property is to become unknown, competition to cease, and man to eat though he should not work. Once assert that private property is at an end, and what have we? We cannot have, in our present state, men united together content to surrender their property or their earnings for the benefit of all. Nor, were all the property once surrendered, could we hope that there would be an end of strife or of contention, nor that every one would fulfil his appointed share of work for the common weal. Unfortunately all men are not moral; some wish to live and enjoy the good things of this world without work. Here is the cardinal defect of socialism. It overlooks "human nature;" it is blind to the very patent fact that not only are all men not equal in any sense, but that they are not all unselfish, not all devoted to the common good. Nor does socialism present a remedy for this defect in our nature. Giving the idle, the ill-disposed, the selfish, all that they require—food, clothing, and lodging—and these for ever secured to them, can not rid them of their unselfishness, nor of their evil dispositions. And here I might dismiss socialism, did not there lie at its basis two doctrines erroneous, and found often coming from quarters not at all tinged with socialism. I mean the right of private property and competition. We are often told of usury; we have it held up to us that money is the root of all evil; and it is pictured, by others than socialists in name, what a benefit it would be if all things were in common, and following this statement Comes another, how wrong it is to claim interest. If we would only go to the root of the subject, and picture to ourselves the growth of private property, the beginning of usury, we would not call them by hard names. Go back to man in the savage or semi-savage state, long after that time pictured by one of our scientific men, when our progenitors were of the monkey tribe. He is a hunter. He finds that by making certain implements he can the better catch his prey. Perhaps it is by the aid of a bow and an arrow, or by a polished stone whirled and thrown in a certain manner. He, to enable him to maintain himself, suddenly becomes possessed of his private property; he is a capitalist, for he has that wherewith he can obtain food easily. Through this means he has obtained more food than he needs for some time, and he can therefore rest for a season and apply himself to other pursuits. Getting rid of this continuous hunting, he begins to make other improvements. Once a capitalist, his capital increases. The other huntsmen come to him and examine his capital, and ask him for the loan of it. Now, he says, why should I give my capital for nothing; clearly if I give it to all I will have none for myself. If I give it to any, I enrich its possessor for the time being. But the borrower offers him interest, and promises him a share of the booty he may obtain. Getting usury, he is able to apply himself to other avocations, and in this way commences civilisation, for the arts arise; and competition, the socialists' bugbear, grows with it. "The vast disorganised mob scrambling each for what he can get," as the socialists phrase our social state, begins to be known. But this vast disorganised mob, however unlovely in appearance, has given us all our arts, all our inventions, all our discoveries. Without competition, if that is thinkable, we would have been wonderfully equal, but the level would have been very low; we would have been all at one state of civilisation and that a not very advanced one. All machinery would have been unknown. Wide through the woods we would have been roaming, noble, perhaps, but unrobed, and I fear not

very intellectual in our pursuits. As to the right to labour, or the right to obtain work and be paid for it, which more than socialists assert, what is this but another way of destroying both private property and competition. For if some in a society have a right to demand labour, or work with pay as this phrase always signifies, from whom? Clearly from the capitalist, Of course from Government simply means from the capitalist, for who pay the taxes? But what is capital but past labour; and if past labour, if one cannot enjoy it, what is this but asserting in another shape that the capitalist, when he by abstinence or care or ability accumulated his labour—his capital—he did so to give it to those who perhaps had like opportunities, but neglected to do as he did.

Closely connected with socialism, in fact springing out of it, came Co-operation as a system. Many of its founders were tinged with socialism. Holding, however, theoretical views, they determined to become practical. Many of the socialists' utopias had miserably failed, and they had not the means, if they had the inclination, to enter into any socialistic arrangements. The Rochdale Society, which is the pioneer society of co-operations, sprang from very small beginnings. The founders thought they were paying too dear for their groceries, and, besides, they said they did not get them of very excellent quality. They therefore met, and without any extraneous aid resolved to form a store for the supply of their necessaries. It was a very small beginning; 28 operatives of Rochdale started what is now a great movement. Most of them were flannel weavers, and provident men, who though having small wages had managed to keep out of debt. By payments of two pence or three pence per week they managed to obtain £28, and this was all their capital. With this sum they bought some sacks of flour, some oatmeal, sugar, and butter. They rented a shop at £10 per year. The opening of the shop was anxiously looked forward to by the Rochdale community, and when the weavers took the shutters down and exposed their small store, there was great laughter. But laughter would not dismay men like the Rochdale co-operators. They sold their goods, they gave no credit, and so much has the society increased—from this small beginning—that the business actually done now exceeds £300,000 a year. A great increase on the £28. This Rochdale Society is the parent society, and, emulating its noble example in many respects, thousands of co-operative stores have been opened all over the United Kingdom—I may say throughout Europe and America. Not content, however, with co-operative stores, the co-operators have gone further; they have attempted to solve the labour problem, by trying to get rid of an employer class. According to this section of them, all workmen are to form a partnership, or as they term it—to co-operate. They are after paying their foreman, at dividing the profits equally amongst the workmen. This attempt has been applied to many trades. One of the first attempts was in tailoring; but the most successful has been in fanning. Time will not allow me to give you full details of the various schemes. While giving them every credit for their endeavours, for who would not give great praise to such efforts as those of the Rochdale and other co-operators? do not let us imagine, as some of them have vainly thought, that co-operation is that solution of the labour problem for which all were so anxiously awaiting the coming. There seems to be defects even in this however successful system: for what, after all, can co-operative stores do? Clearly the only way profit can be made is by the sale of groceries, and salesmen have to be employed. How the salesmen are paid is of little moment. If co-operators pay a little more to the co-operative store than to the grocer next door perhaps, there will of necessity, if the business is properly managed, be some profits to divide at the end of the year. If they obtain profits in any other way, it can only be in this way.—They may obtain a manager or shopmen at lower wage than the grocer, or shopkeeper charges for his care and toil and risk. Whatever they gain thus will also add to their profits; but in no other way can they make profits. Nor after all will it be found that their investment of their capital in co-operative stores will return them more interest or profit than if the investment had been made in another way. For competition is not banished, and there are capitalists with whom they have to come into contact. So far then we see co-operative stores give us nothing but this—a manner of investing capital in the business of grocers, and a probable obtaining at a cheaper rate shopmen to serve them, that the competition shopkeepers charge for their labour. This can hardly be called any solution at all of the labour problem. But co-operators have not been content, as I have stated, with the selling of groceries. They have aimed at something higher, and that is co-operative production as well as co-operative distribution of flour, butter, and sugar. Unfortunately the societies have generally resembled the socialistic utopias—been miserable failures. And why? The question always to solve, who is to be head? who is to be foreman? who is to decide what work B shall do, and what A? has been left unanswered. All men are not equal, and all tailors share the same frailty. And what has happened? Nothing but perpetual wrangling. You see this was an attempt to get rid of the employer, or managing class, and, such was the perversity of human nature, that, all being masters, all wanted to rule; and if a majority did fix on a suitable foreman, there were always some enemies in the camp, who considered they were shabbily treated. Had not one of the masters a right to say for what work he was the most suited? If not, was he not despotically ruled over? And on this rock have co-operative producing societies been wrecked. They alas, like the socialistic dreamers, did not recognise the fact that men are not all masters, but that to be fitted for their systems a long process of evolution is necessary.

Positivism aims to get rid of the evils of both these systems. It asserts with loud tongue that all men are not

equal, that all are diverse; and that, as there are different functions to be fulfilled in the social organism, so there are amongst mankind individuals fitted to undertake them. But above this assertion there is a wider one, and one far more beautiful and as captivating as that of you're-as-good-as-another theory of the socialists, and it is that the highest worship is to worship humanity—the good of the mass is the highest duty of man,—and its divinity is man in the aggregate. With its religious views we have nothing to do, nor with its founders classification of the sciences, etc. That these, and its principles of social reform, are believed in by some of the brightest intellects in England, should make us weigh carefully the solution offered by it. Its sanction is a religious one. It points to socialism, and says to the socialist:—"You have condemned the competition system because it was a disorganised mob, each of which was clambering and jostling his neighbor to obtain a living; but what are you are enthusiasts, who have presupposed what has never yet existed, and by a fatal sort of sleepwalking have proceeded to put into operation your system of unselfishness and love, while all the while men were selfish and at enmity. You have imagined men had reached a high standard of morality, when, alas they had never approached to a low standard; and what are you but an organised mob waiting the auction of that which could alone unite you—an organised religion The basis of positivism is therefore religious,"—but a religion of an ideal though earthly kind. It would organise society as an army over all there would be a supreme pontiff, tinged with infallibility Under him there would be high priests and guilds—(I speak of it as modified and shadowed forth by some of its English disciples)—and under them labourers would be appointed and ruled. These rulers would be the wisest and best, and there would and could be no appeal from their decisions, should the less wise appeal against the decision of those more just than they. There must be no complaining, for those heirarchs are the wisest and best; and what right have the foolish and the bad to complain of the conduct of their superiors? Nor would the guilds and priests look after the labour problem alone. Believing as they do, and as many socialists do, that our marriage laws and customs have everything to do with our well-being, they would regulate marriage. Ruskin, who has in him something of the socialist and much of the positivist, although I believe he disclaims it, grapples with the marriage question in a way that would I have no doubt be pleasing to many in every community. He would have every one—and especially the bachelors—who had not married before twenty-five, looked upon by the community as persons who had committed a great wrong, in fact as social outcasts. Nor could everyone marry. Marriage is to be regulated and looked upon as a reward of merit. The young couple need not, however, be at all put out in money matters. Their honeymoon is to last for seven years—happy couples!—and during this time they are to be paid some two or three hundred a year; and all couples are to be placed upon the same footing. There is not to be one thing for the rich and another for the If the rich have property, it is to be managed during their honeymoon by the Ruskinian bishops, the overseers as he terms them, and returned with accumulations when their sweet seven years of enjoyment ate ended. Who would not support this social utopias? Nothing but happiness here! But, though kind to the newly scurried couples, the interference of the "overseers" and the priests would become perhaps irksome, for these "overseers" would come to the scientific men and say, you must spend your time only in those subjects which are beneficial to the community as a whole; and if he replied, but this will be beneficial, the overseers would reply, we think otherwise, and the hierarchy are supreme. Of the scientific aspects, however, of positivism, Professor Huxley in articles to the Fortnightly Review, republished in his Lay Sermons, has said perhaps all that can be said against its treatment of science and her votaries. With its social system I hardly think we will agree. It is at best a theocracy whose theus is humanity, and whose priests are all-powerful. To me it has two defects. First, it looks upon men, or the vast majority of men, in somewhat a similar way as Carlyle characterised his countrymen—thirty-six millions, mostly fools. All men except the pontiff and his staff are in a state of pupilage, and they are ever to remain in this condition, for positivism is not a stepping-stone to something higher; there are always to be the rulers and the ruled, and the method of rule despotic. Its second defect is that it makes no provision, or does not show how the wisest are to be selected as the pontiff and rulers. All admit, and positivists continually affirm, that the men of gold will be always the few, and the seen of iron the many. If it is to be a popular election, how can the men of iron select the men of gold; can iron detect gold? Here it fails, and will fail, or will become the purest despotism. Might there not be some of "iron" who imagined they were golden? There is nothing more difficult than to persuade some people that they are not Jacks-of all-trades. To take an illustration. Tell a good comedian that he is good, praise him well. Ten to one he has a hankering after tragedy, and you cannot insult him more readily than by hinting that comedy is his sphere. Nor is this feeling confined to actors, we meet it cropping out amongst every class. Now positivists, leaving to a few the right to settle for the many their avocation, their wage, etc., what is this but a despotism pure and simple; and, asserting what perhaps is true, that the few mean it for the best, are they infallible? Infallibility is at all events, if it exists at all, a very rare thing. Before, however, dismissing positivism, let me state that to its great founder, M. Comte, we owe much. It is to him we are indebted for the founding of "sociology." It is perhaps not a science, yet but for the efforts of him and his disciples we would have been still far behind in discussing man's social relations in anything but a hap-hazard empirical manner. He has aimed at reducing

social phenomena to a science, and if he has not succeeded, he has at all events pointed out the way for future philosophers to walk in. That the time may come when any political or social act will admit of no more discussion as to its effects than any act of the chemist or natural philosopher does at present, we may surely believe; and if so, to the positivists are we indebted for the attempt to found social science.

I now come to the last utopia, to that of Liberty. I have fixed on the name liberty for its brevity and comprehension. I might have termed it political economy, properly understood and, what is rarer, acted up to; or I might have termed it the system of justice. I have taken the term liberty as comprehending these. Unfortunately it has few disciples, for though there are men who pretend that they as citizens are guided by the dictates of political economy, their action belies their words. Few indeed will allow the liberty system to guide them in everything. Every now and then you find them taking their eye from it and casting about for expedients to rid them of some dilemma. Its followers, ignoring expediency, look to what is right, not to what is expedient. It is never expedient, say they, to do wrong. As a consequence of their action they are looked upon as vain theorists, not at all as practical men. But what is a practical man, and what a theorist? Is not the true difference between what is popularly termed a theorist and a practical man this? The theorist is not guided by his own experience, nor by the doings of the citizens of his own nation; he looks at the past, and scans carefully the present, and he, relying on his survey, gives utterance to his opinions. The practical man, again, takes a narrow range for his vision. He confines himself to his own experience, which is necessarily limited to his own people and customs, necessarily contracted; and, glancing like the wayfarers of old at one side of the shield and presumes he has seen both, suddenly comes to a conclusion. Practiced men are eminently unpractical. But the political economists have another and graver charge made against them than that of being theorists. When they proclaim as the cardinal doctrine of their system "equal liberty to all," and assert that it is not the duty of the Government—of society—to do aught but maintain "equal freedom," they have flung in their teeth, What right have you to speak? Have you not ruled us always. It is sickening to hear, so say some of the opponents of the equal freedom doctrine, this perpetual reference to equal freedom and political economy, as if these were not the causes of all our ills? Is this so—has political economy always guided us? An eminent writer thus retorts:—The assertion that "political economy has hitherto had it all its own way," and is therefore chargeable with the present state of things, we meet with the most indignant and peremptory denial. It is not only not true, but is precisely the reverse of true Economists affirm, and with perfect justice, that the existing wretchedness of England is directly traceable to ignorance, neglect, and systematic violation of the principles of political economy. It is difficult to name a single precept of that science which has not been either lost sight of, or habitually contravened. Political economy says:—Industry ought to be as unshackled as the wind; restriction cripples it; protection misdirects it; the two together diminish its productiveness, and the number of mouths it can support. When has English industry been free and unimpeded? Political economy, re-echoing Christianity and common-sense, long since proclaimed "that if any man would not work neither should he eat;" our laws enact that a man shall eat whether he will work or not. Political economy, repeating the simple teachings of morality, pronounced that if a man married without means or prospects, and brought children into the world whom he was unable to support, he acted unjustly and selfishly, as well as imprudently, and that the correction of his fault should be left to its natural results:—the law stepped in between the cause and its consequence, between the folly and its cure, and declared that if he could not support his own children, the prudent, industrious, and the self-denying should do it for him. Political economy, reiterating the dictates of nature, proclaimed that the larger the family a man had to support by his labour, the scantier must be the allowance of each member of it. The common custom till 1834, in England, is was to increase the peasant's wages or allowance with every additional child that was born to him. [And to the present day the clergy in some Churches are paid in proportion to the number of their family.] Political economy said to the labourer—If population increases faster than the field of employment enlarges or the demand for labour augments, your position will inevitably deteriorate;—even divines and county magistrates scouted such philosophy, and inculcated upon their hearers "increase and multiply—the strength of a country lies in its numbers—"dwell in the land and verily thou shall be fed." Lastly, political economy said—Industry, frugality, forethought, and perseverance shall not fail of their reward; nor indolence, unthrift, and crime escape a bitter retribution. But no such thing. The English poor-laws, by enacting that all have a right to relief, allow the person who has wasted his time, his talents, and his earnings, to live in the workhouse; while the person who was prudent, careful, and abstemious, and perhaps earned less wages, is taxed to keep him there. Political economy has been neglected and wantonly thrown aside, and in these latter days its throwing aside is openly justified for the benefit of the labourer. There is no maxim that admits of more abundant proof than that "a country's wealth cannot be increased by taxing its inhabitants." Yes, this is what the protectionists say, if their statement means anything. The disciples of liberty say that as a society, social organism, or Government, all that should be done by the state is to maintain "equal freedom." What equal freedom is that which would assert the right to tax another to benefit his neighbour; yet what are poor laws, protection systems, etc., doing but this?—A species of robbery

by the arm of the law. The liberty system would fail if it stopped at the assertion of the widest and fullest liberty, the doctrine of equal freedom. It goes much further. Like that system which, whether divine or not, has so enriched our world with its moral teachings and its religious enthusiasm, it comes to every soul of man and makes it a personal matter with him, this labour problem. It tells him, in tones of which there can be no mistaking their import, how he must labour, for whom, for what. It says to him that he insist live justly, that he must not trample on the rights of any one, and that justice not expediency insist be his rule in life and it also points out clearly and unmistakably a truth of which we are but slow to recognise the importance—that every infraction of law, of social law as well of other laws, is followed by punishment. If a labourer will be wasteful, will marry when he cannot afford to do so, will have a larger family than he can provide for, will spend his money in luxuries or in intoxicating beverages, that he will suffer for it. There is no getting rid of that. In terrible reality will he recognise this truth, that his sin will find him out. Nay, it also tells him that he has no right to demand from society when out of work, employment, nor when in want of food, temporary relief. To many it hence seems cruel and harsh. It is not so. It looks at society as an organism, and says that the members can only become strong by exercise. Of course its doctrine of individual sympathy is not left out, nor that of benevolence. But as a state it insists on this, that the individual who has erred in such way as to find himself reaping the reward of his conduct, should not be placed in peculiar circumstances, and freed from the punishment which should follow. Such are its aims. Though it also may lack something, it seems to me most rational, and at the same time most effective. It is not by forced processes that our social anomalies can be remedied; they can only be gradually and slowly got rid of.

But what then will our future be, I fancy you say. May we not state that all the states, though so diverse, may be blended? that the time may come when the "love" of socialism, the "self-help and union" of co-operation, a broad religious sanction like that of positivism, with the justice and liberty of the liberty system, may be united. Signs are not wanting of the tendency to equality in all political rights, and will not social rights soon follow? Before in our literary world how few were the stars; now how covered is the firmament with their radiance. A wealthy man was before a rare man, and even he had how few of the things we possess. A Plantagenet king had no glass in the windows of his house, no paper for its walls, no railways, no newspapers, nor could he were he ever so anxious have borrowed immense sums of money to expend as he or his advisers thought fit. The past and present are not the same. We have made a great and a glorious advance, though, alas, the Promised Land is still far distant; and why should we despair, why should we say that a labour utopia is impossible. Impossible, says Carlyle in writing of this question, Impossible, brothers. I answer, *if for you it be impossible*, What is to Become of you? An ingenious calculator has shown that if ever one in a community did two hours' work every day, that would be sufficient to maintain the race in comfort and happiness, and the rest of our time might be spent in recreation and study. A labour utopia is not then impossible, and I think I may assert that the future will show us this, for it is daily becoming more patent that the condition of labourers will be materially improved. Of course the classes above them will also share in that improvement; indeed it reaches them first, but we should not complain of this. From history we learn that material improvement has always begun, and it always will begin, not with those who need it most, but with those who need it least. And hence we see the higher classes of workmen making experiments, by trade unions, co-operative societies, mechanics' institutes, and clubs, which the lower will by and by repeat. Such is the law of progress. In the future, besides material improvement there will also be vast intellectual advance. It will then be no unusual sight to see the labourer, as he homeward wends his way when his allotted task is over, scanning the sky and the earth with appreciative looks. The beauty of the forest, or the play of light and shade in the western sky, will not bring to the artist alone a notion of the sublime and beautiful, nor will the herbs or minerals and their uses be only known to the scientific. The hours of labour will be lessened, and men become more like men,

"Through all the season of the golden year."

Do not imagine that this advance can be at once. Poverty will exist, nay, I may say must exist for a long time to come. As long as we find people selfish and ignorant, imprudent and waste-ful, poverty will exist as punishment for their selfishness, ignorance, wastefulness and imprudence. If we wish, however, to hasten the arrival of an utopia in which poverty will be reduced to a minimum, how should we act? It is worse than useless, it is mischievous, declaiming against our social state, and portraying in dark colours our terrible anomalies, and stopping there. We have duties to fulfil. It seems to me to be the highest duty in these days to assert and proclaim as loudly as possible, that we have no right to cripple those who come after us. That, on the contrary, it should be our highest aim and our constant desire so to act that those who have to succeed us may be benefited, not injured by our conduct. We must also show to the improvident, and let the self-indulgent know it, that we will not rid them of the penalty of their action. As they sow so must they reap. But, above all, we must regard ourselves not as accidents. We must believe that if there be a moral Governor of the Universe, He has in His wisdom designed us as agents for some purpose. "Not as adventitious, therefore, not as something which may be slighted and made subordinate to questions of policy, or the obtaining of a kind of popularity

among our fellows, will we regard the faith that is in us." We may be wrong, as we are fallible, but we will never falter in uttering what we conceive to be the highest truth; nor will we stop until we can get, not by force, but by that which is greater than mere force, the enthusiasm of faith and hope and charity, our idealisms embodied in fact. Acting thus, we will discard all short and easy methods of social improvement, and recognise that it is only bit by bit that real advance is made. Nor will labourers be found competing merely for destructive purposes. They in that future to which we are now advancing will recognise that it is best to throw aside jealousies, rivalries, and everything ignoble. And amongst them the greatest will be those who are the noblest. As in one stage of our progress, the greatest man has been he who was the best warrior; as in another stage, the greatest was he who had most wealth; as in yet another, the greatest was he who had the highest intellect. So in the future, the greatest will be he who will manifest the greatest self-sacrifice, and who if need be "would be content to lay his body in the trench, that others might use it as a bridge to pass over to that emancipation from degradation, and to that victory which yet awaits our labourers."

My vision was of shadows thrown before
Coming events, things that shall surely be;
Nor now delayed, but until man, no more
Wholly on blinding lust intent, shall see—
That his own interest and his kind's are one,
Blended is individual destiny,

Blasphemy.

Most Respectfully Dedicated

To The Rev. T. Roseby, M.A., LL.B.

And the Author of

"Christ V. Spiritualism."

Blasphemy:

Who are the Blasphemers? The "Orthodox" Christians, or "Spiritualists?"

Webster defines blasphemy: "1, An indignity offered to God by words or writing; 2, That which, derogates from the prerogatives of God." John the Divine says that "God is love." Admitting both Webster's and John's definition to be correct, it is difficult to conceive how a greater indignity can be offered to God than in charging him with being addicted to "eternal hate," "wrath," "vindictiveness," "revenge," or any degrading vices or propensities that fallible men are liable to.

Now, *Spiritualists* are often accused of blasphemy, and especially by the Orthodox clericals: let us examine the subject a little, and learn, if we can, who are the blasphemers—*Spiritualists*, or their accusers.

In general, *Spiritualists* hold that John's definition of God is true and that the great incomprehensible Power that sustains and controls the universes is altogether lovely in his attributes, and has done all things well, and after the exact pattern intended; and that, in spite of man's inability to discern the wisdom and goodness of his plans, every thing of will eventually work together for the good of his creatures, and insure to all a never-ending progress and development toward a better and a higher state of being. Holding the fall of Adam, as accepted by the Churches, to be a mere allegory, or myth, they have no belief either in the necessity or the fact of a vicarious atonement, but regard Jesus of Nazareth as a most eminent reformer and enlightener, such as seems intended in the Divine economy shall be raised up, from time to time, to meet the progressive knowledge and wants of humanity. That Jesus received power and inspiration through divinely appointed messengers from higher spheres, to say and do many wonderful things, *Spiritualists* believe; but they hold that these spiritual gifts afford no proof that the physical instrument through which they were exercised was necessarily of especial Divine origin; much less that he should be endowed with the infinite attributes of the Godhead, as is claimed by the Orthodox Churches. This, if admitted to be conclusive testimony, would seem to prove too much for their argument; for it would then follow that all the instruments who have done or now do the seemingly miraculous work that Jesus did, must likewise be endowed with personal attributes of Deity. Moreover, *Spiritualists* hold that Jesus of Nazareth, so far from claiming any especial Divine origin, repeatedly took occasion to [unclear: disabuse] the superstitious and *hero*-worship-inclined followers, to whom he mostly addressed his beautiful discourses, of any such idea, We find him not only reproving his followers, but rebuking even the devil for tempting him to usurp prerogatives belonging only to God. He also tells his disciples, both when clothed in flesh and when he appeared to them in his spiritual body, that those who truly believe in the gospel he

enunciated, should not only be endowed with power to do the *miraculous* works that he himself did, but even *greater* works. And it is a remarkable fact, that church contemnors of what is called "modern Spiritualism", might do well to note, that, when the risen Jesus, whom they have Deified, sent forth his *despised* disciples of that day "into all the world, he instructed them with his latest words how they might distinguish those who *believed* aright in the gospel he commissioned them to preach, enumerating certain signs that should "follow them that believe," which, by singularly enough, are substantially the same that very generally attend upon the ministry of the *despised* "spirit medium" of *this day*, but very seldom on that of the ordained ministers of the popular churches. The Orthodox ministers of that day charged Jesus of Nazareth and his disciples with being blasphemers, and workers of miracles through the power of the devil, precisely as those of the Orthodox churches in our day charge against the "spirit mediums" who do the works that Jesus declared all should do who *believed* in (or rightly received) him and his gospel. Who, then, are the blasphemers—the "Spiritualists," or the "Orthodox?"

If infinite love is the all-pervading attribute of the God of Jesus Christ and his apostle John, then I again say that nothing more blasphemous can be uttered, than to charm him with being a God of hate and malignancy, after the manner of Calvinistic Orthodoxy—as may be abundantly proved from the written testimony of its very highest authorities. John Calvin, the chief corner-stone and founder of the Presbyterian sect, says,—“Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for, although they have not produced us the fruits of their iniquity, they have the seed in closed in themselves. Nay, their whole nature is, as it were, a seed of sin; therefore, it cannot but be odious to and abominable to God.”

I submit that this one dogma of Calvin, alone entitles the church he founded to lay claim to one of the seven heads of the murderous beast seen by the Revelator, that was destined to pervert and trample upon the gospel of Jesus, all of which were inscribed with the name of "Blasphemy."

Now, hear what the Rev. Jonathan Edwards (the American Calvin,) has to say: "Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face." And Emmons, an other reverend Calvinist, in his sixteenth published sermon: "The happiness of the elect in heaven will in part consist in witnessing the torments of the damned in hell; and among, these, it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation [*unclear: is eternally executing on the vessels of wrath, the smoke of their tor-*] ment will be eternally ascending in view of the vessels of mercy; who instead of taking, the part of these miserable objects, will say, *A men!* Halleluiah! Praise the Lord!"

Up to the present time, the priest and the parson, as they ever have been, are the most deadly foes of human progress; and while with braggart lies they claim that the advance of civilization among the *superior* Caucasian race, over that of all others, has resulted from their labors they stand as they have ever stood, a barrier against all attempts to ameliorate our laws or benefit the condition of the poor. It is they who erect and sustain the gallows—it is they who shut the people from libraries on Sunday! Go, say they, as you see fit, to the "church" of the grog shop for your recreation on the "Lord's Day," but to the free library you shall not resort, for that of all institutions is the deadliest foe of ignorance, priestcraft and the church. A thousand criminals may die in prisons, in cellars, or in garrets, unheeded by priests and parsons but let one of these be brought to his end on the gallows, and like [*unclear: crows*] that flock about a dying sheep, the black-coated gentry gather around the despairing sinner, that they may *spectacle* themselves before the world, and make the real or coined confession of the culprit minister to their own or the church's glory. But tame indeed, oh, how infinitely tame are all the millions of horrors that the priest has inflicted in secret and in public on mankind, when compared with the ghastly system of everlasting punishment that Edwards and his creedists *found* (and logically so in some measure) upon that dark and bloody code of jehoval and the Jews, that Constantine and his council of priests bound in the same volume with its opposite, the Gospel of Jesus, some fifteen centuries ago, and in the plentitude of imperial and priestly power *dubbed* and forced upon the acceptance of mankind as being in every line and letter the "Word of God." As in that day, the system of theology then founded upon the Bible, originated through and in the interests of imperial and priestly despotism—so it has continued ever since. And I again repeat that there never has been a code of morals or a system of worship invented or practiced on earth that inculcates precepts, doctrines, and dogmas more debasing and imbruting to humanity (when carried out in full,) or blasphemously derogatory to the Divine Being and his attributes of *love, mercy, justice, and truth*, than is embodied in the creeds of most of the churches of to-day, and forced upon the acceptance of infantile minds in our Sunday and other Orthodox schools.

How sickening to the heart of enlightened humanity to know that through the teachings and discipline of that blasphemous order of me (who have ever "garnished the sepulchers of the prophets, whom the fathers killed" in other days, and murdered those of their own day begun with the child at the poor bigoted

priest-ridden mother's [*unclear: breas*] the religious heart and mind of Christendom has been so fearfully warped, perverted and emasculated as to surrender its reason and intellect, and bow in blind obedience at the feet of a monstrous image priests have made in their own likeness, "and exalted," in the temples and creeds, "above all that is called God," by *Jesus of [unclear: Nazareth]* as well as by *Spiritualists*.

[*unclear: What should we think of a fallible earthly potentate, who, for dis*] obeying his commands in the matter of eating tempting but forbidden fruit, placed purposely or inadvertently in their way, should condemn not only his children, but his children's children to the severest torture for life he could invent. And what if, repenting of his hasty judgment, the father should, from some fancied and *incomprehensible* necessity, consent to partake—in some little degree—of their torment that they might be relieved, would the act be of a quality to demand excessive praise, think ye? On the contrary, if such a Father was endued with any of the nobler traits of humanity, would not the bestowal of excessive praise, much less Divine honors, upon him because of his having made so small a personal sacrifice for the attainment of so great a good for his children, carry with it under the circumstances, an implied censure galling to his better nature? And might not the eternal sing-song laudation at length acquire a mocking tone in his ear, as if the clinging sycophants would say, "We, your poor helpless slaves and children, always supposed you to be a horribly cruel demon, only acting out your nature when you condemned your poor children to such unspeakable torments; but now that you have relieved them, at the cost of some inconvenience to yourself; we think somewhat better of you, but still fear that you may relapse into your former vindictive nature and serve us all as you did them; and for this, rather than from any sentiment of love, we offer you unceasing homage!" And yet, Orthodox divines would fain have us believe that the bestowal of Divine honors is acceptable to Jesus in heaven because he consented to suffer a few days' agony from eternal torments infinitely more terrible than any earthly potentate on the cross that countless myriads of human beings might be saved or even priestly inquisitor ever had the ingenuity to invent, or the power to inflict!

From the bottom of my heart and inmost soul, I thank my God tersest that, with all my imperfections, weaknesses and sins, I feel that without an entire change of nature, I could never "enter on my list of friends" the man who, whilst removed from all fear of suffering himself, could look down unmoved, even from the highest heaven, upon the meanest reptile of earth, writhing in Edward's ghastly hell Nay, more; when it came to be fully apprehended, as is taught by Calvinistic and other Orthodox divines, that the whole of God's great universes of suns and planets might pass away at the rate of only a particle of microscopic dust in cycles of myriads of centuries, multiplied by myriads, and the ineffable torments of the poor creature not have been appreciably diminished in duration—as Edwards, Emmons, and others teach—is the lot of the nearest and dearest earth-relations of the blessed in heaven. When, I say, this horrifying thought should be fully realized, I feel that my better nature would not only reject as a friend, but revolt almost to loathing front any *man, angel, God, or devil*, who would not gladly undergo greater mortal agonies for the redemption of the poor unreasoning creature, than we are taught in churches and Sunday schools to believe mankind must eternally offer divine honors to Jesus of Nazareth, for undergoing to Save countless myriads of the human race. To me the thought seems too horrible to entertain without upsetting the citadel of [*unclear: human reflection and reason; and if I believed that such enformi-*] ties existed in the providences of God, my prayer would be, to be relieved alike from the horrors of heaven and the pains of hell, and that my soul might go out forever in annihilation.

But it may be said that men are always growing better than their religious creed, and that there are no such horribly awful doctrines taught in our day, as those I have inveighed against. I grant the rule may fairly apply to the majority of "the hearers of the Word"; but I hold that the real "Godly priest" affords an exception to it. "Once a parson always a parson," is not only a trite, but true saying.

Through testimony from the Spirits, I learn that the *lowest strata* of the lowest spirit sphere, instead of being "paved with infants' skulls," is the place assigned for the early probation of the most wicked men and that its mosaic is thickly studded with the dark spirits of cruel and bloody tyrants and other murderers, and with those of multitudes of persecuting popes, bishops, inquisitors, and priests; some of whom, tormented by blood-stained consciences, have been gnashing their teeth, in *chains* of spiritual *darkness*, for hundreds and even thousands of years, without having yet discovered a way, (in the words of Jesus) to "escape the damnation of hell." There, all [*unclear: bigots*] and persecutors, who have delighted inflicting pain and death [*unclear: on*] their fellow creatures have ever, gone, and there they will continue to go, as no intelligent reader of the record can fail to perceive that [*unclear: the*] abominations against which Jesus hurled the fearful "woes" are, one and all, those that most Papal and Orthodox Protestants, prelates, and priests are, as ever, peculiarly inclined to in the present day. Nor can there be a doubt but that, if Jesus was to rise from the dead and attempt to repeat the same words in the Orthodox churches of to-day that [*unclear: he*] formerly uttered in the Jewish temple, (were it not that *Spiritualist* and Infidels would protect him) the Orthodox "children of those Orthodox priests that killed the prophets" and Jesus of Nazareth of [*unclear: yore*] would seize upon the person of the *seamless-coated* vagabond, and [*unclear: offer*] him up at Calvary's Mount, or Smithfield's *stake*, a holocaust to

the heathen Moloch they have installed in their temples of idol and [unclear: here] worship, and blasphemously inscribed with loved and loving [unclear: name]. It is true that the horrible religious doctrines of Calvin (who, I learn, yet in darkness,) are not as openly avowed at the "corner of the street and from the "house tops," or belched forth from the pulpit as the were a few years ago; but this is due rather to the outside pressure with public opinion than to the better culture of the priest. The [unclear: congratulations] may have grown wiser and better than their creed, but the parson remains at heart the same. "The *snake* is not killed, but [unclear: only] scotched," and still seeks, in its wily, creeping, stealthy ways, to [unclear: in] bue its deadly poison into the mind and heart of every man, woman and child it can approach; whether through the press, the confessions or the Sunday school.

With such awful conceptions of the Deity taught in their [unclear: in]far] Sabbath schools, and covertly cultivated and enforced in the pulpit thousands of "raw-head and bloody bone" ministers and priests, [unclear: he] can we expect the status of morality in the (so-called) Christian [unclear: national to be other than what it is—a *shame* and *reproach* even to the heathers].

I trust there are no readers of the a foregoing remarks who will accuse me of manifesting an unchristian spirit in the discussion; but that on the contrary, they will credit me with having striven, as fit as I have ability, to imitate Jesus of Nazareth in his considerate tenderness of spirit, when speaking of ordinary criminals and sinners. And, further, should they notice that I have in anywise failed in extending a proper Christ-like severity towards those "serpents and vipers" and other Orthodox "hypocrites, white sepulchers," and "blind leaders of the blind," &c., that Jesus so often and eloquently thus characterizes, that it will not be attributed to any intention on my part of avoiding imitating the pattern and example that was set by the gentle Nazarene for his followers, in these as well as in all other respects; but because I am not gifted with his power of language to give my sentiments the full force of expression, that he possessed and applied so infinitely more pungently and effectively than any other denouncers of the ungodly, persecuting, murderous crew of priests and Pharisees, have ever been. Divinely, or otherwise inspired to do.

In closing, I flatter myself that I have succeeded in proving, in the Judgment of all *unorthodox* and unprejudiced readers, that, by the mere assertion, maintenance, and propagandism of their atrocious dogmas and doctrines, the Orthodox Christians commit more heinous and intense blasphemy against the great God of the universes, (in whose loving embrace—as *Spiritualists* hold—all His creatures repose in unquestionable safety, secure in the consciousness that, in their progress, all things, however dark may be their surroundings, will be made to work for the eternal good of all,) than any man or men, by mere exertion of their organs of speech, though their lives were devoted to profanity, have the power to commit. Addressing his childlike disciples, the spirit through the organism of Jesus said, "It Were better that a millstone were hanged about a ma's neck, and he drowned in the depths of the sea, than that he should offend one of these little ones." And how, in the name of all that is *holy*, let me repeat, can a greater offence be committed against "little children" than to entice or force them into a Sabbath school, and, whilst their minds are plastic; and as easily crooked and twisted to any shape as a young and growing vine, train and teach them to regard their loving Heavenly Father in the light of a brutal monster, who made the first man and woman after so bungling a pattern that they committed, within a few days of their creation, and before they had acquired knowledge or experience sufficient even to know that they were *naked*, a sin so unpardonable in the eyes of their malignant creator, by the mere eating of some tempting fruit that he had seemingly placed in their way for the express purpose of enticing them to disobey him, as to subject not only themselves, but countless myriads of their progeny, to eternal torment in such awful hells as Calvin, Edwards, Faber, and other reverend fathers of the Orthodox churches describe? How blasphemously insulting too, to the benign attributes of the God that Jesus and the Spiritualists trust in, and so lovingly revere, to distort and poison the minds and souls of these little unreasoning children, by teaching them to believe that with the exception [unclear: of the miserable failure of the plan to save mankind from the] terrible consequences of "the fall" by the universal *drowning* experiment, the great Creator (although, as *Barnes* says, ho could, at any time, save the world if he wished to) neglected for centuries even to propose his latest and final method of salvation, to come in the far-off future, through the vicarious atonement of His only (to be) begotten son—a raw head and bloody-bones experiment that the aforesaid Rev. Dr Barnes asserts, (and is evident to all) has proven as fallacious and fruitless as all previous ones; and, above all, to instill into the minds of these helpless infants the murderous, malignant, and truly infernal doctrine that, whilst, at the most, a small number of each loving earth-family *only* are to be saved and go to glory in that *dreadful* Calvinistic and Orthodox Kingdom of Heaven, the joy of these few is to be enhanced by witnessing the eternal torments of a majority of those who sucked the same doting mother's breast, and were dandled on the same loving father's knee as themselves.

In some respects, the quality of vegetables and mental growth seems to be the same. Begin with a vine or even a tree, when it is young, and its stem and branches may be trained in any direction and made to grow in any form. But when it has attained to maturity, it is even less difficult to bend, in almost any direction, the

full-grown natural tree or vine, than it is to straighten out that which had been artificially crooked; and the more intricate and unnatural the folds, so much the more difficult to reclaim them. If skillfully intertwined, they will "break" rather than "re-bend" to the position Nature designed them to occupy. So with the human mind. Give it over, in infancy, to the manipulation of the priest—that traditional enemy of God and his prophets, that, John saw was to usurp the dominion over the great-hearted Divine truths taught by Jesus of Nazareth, throughout all the nations of the earth, and cover. It all over in their countless idolatrous temples, with "names of blasphemy"—I say, give this *fungus* of humanity,—the *priest*—exclusive dominion over the mind of the child, and he can readily, by his manipulations, train it to assume any form of thought or worship that best suits his interests, tastes, or superstitious belief; and the more inconsistent, unreasonable, monstrous, past comprehending, mysterious, and intricate are the doctrines and dogmas he foists upon the impressible material, the more difficult (if not impossible,) will it be for truth to enter and reassert its authority. In view of this acknowledged and self-evident truism, does it not become the duty of "Spiritualists," and of all liberals and honest-hearted 'skeptics and "Infidels," to exert themselves to the utmost to save as many of these little "infant brands" from the burning and soul-destroying influence of Orthodox teachings in Sabbath schools, even at the risk of these being subjected to other degrading earth vices and influences more repulsive externally, but not half so injurious to their eternal welfare, as are the blasphemous conceptions of the Deity and other malignant dogmas they imbibe and suck in, as it were, with their mother's milk, in Orthodox Sabbath schools.

ZEPH.

Spiritualism Defended.

THE following appeared in the 'Dunfermline Press,' on the 4th of July, 1868:—

"A correspondence, who found fault with our animadversions on 'Spiritualism,' as contained in an article, entitled 'Imposture and Credulity,' which appeared in the 'Press' of June 13th, sends us the following letter on the subject, from William Howitt, of London. As some of our readers will no doubt like to hear what so eminent a litterateur has to say on so keenly contested a subject, we make no apology for occupying so much valuable space with his communication. The letter, it will be observed, is addressed to our Alva correspondent, who is himself an enthusiast on the subject":—

Sir,—I am much obliged to you for a copy of the 'Dunfermline Saturday Press,' containing the 'letter of "A Working Man," and the Editor's remarks upon it. The "Working Man" is perfectly right, both in his facts and arguments. It is true that Spiritualism, since its revival in America about twenty years ago—for it is only a revival, having existed in every age and country before, and numbered intellects of all those ages and countries—has made more rapid, and at the same time steady progress, than any other cause that ever—Christianity not excepted. In at short space of time it has attracted *twenty millions* of adherents. And by that means? Not by violent and fanatic agitation; not by vehement preaching and partizan canvassing; but simply by a calm and sensible examination of its facts. The editor of the 'Dunfermline Press' says that a cause is not to be decided by numbers. True, but numbers and intellect and character combined must determine the value of any cause. And who are the men who have in every country embraced" Spiritualism? The rabble? The ignorant? The fanatic? By no means; but the most intelligent and able of all classes. When such is the case, surely it becomes the "majority of reflecting men"—to use the words of your editor—to reflect on these facts. Let numbers go for nothing; but when the numbers add also first-rate position, pre-eminent abilities, largest experience of men and their doings, weight of moral, religious, scientific, and political character,—then the man who does not look into what these declare to be truth, is not a reflecting, but a very foolish and prejudiced man. Now, it is very remarkable that, when we proceed to enumerate the leading men who have embraced Spiritualism, we begin also to enumerate the pre-eminent intellects and characters. In America, you justly say that the shrewd and honest Abraham Lincoln was a Spiritualist. He was a devoted one. So also were, and are, the hon. Robert Dale Owen and Judge Edmonds; so was Professor Hare; you are right in all these particulars. In fact, almost every man in the American Government is a Spiritualist. Garrison, whom the anti-Spiritualists were so lately and enthusiastically feting in England, for his zealous services in the extinction of negro slavery, is an avowed Spiritualist. Horace Greeley, the editor of 'The Tribune,' a man whose masterly political reasoning has done more than any other to direct the course of American politics, is a devoted Spiritualist. Long-fellow, the poet, now in England, and just treated with the highest honors by the University of Cambridge, and about to be feted by the whole literary world of England, is, and has long and openly been, a Spiritualist. But I might run over the majority of the great names of America. Turn to France. The shrewd Emperor, the illustrious Victor Hugo, the sage and able statesman Guizot, one of the most powerful champions of Christianity, are Spiritualists. So is Garibaldi in Italy. In England you might name a very long and distinguished list of men and women, of all classes, Spiritualists. If you had the authority, you might mention names which would startle not

a little those who affect to sneer at Spiritualism. It is confidently said that a Spiritualist on the throne of these realms, as we do know that such do sit on those of the greatest nations in Europe. We know that members of some of the ducal houses of Scotland, and of the noble houses of Ireland and England, are Spiritualists. Are all these people likely to plunge their heads and their reputations into an unpopular cause, without first looking well into it? But then, say the opponents, the scientific don't affect it. They must greatly qualify this assertion, for many and eminent scientific men have had the sense and the courage to look into it, and have found it a great truth. The editor of the 'Dunfermline Press' remarks on your observations regarding Robert Chambers, that Chambers' Journal,' of the 13th May last, has a certain article not flattering to Spiritualism. True, but not the less is Robert Chambers an avowed Spiritualist, and boldly came forward on the Home and Lyon trial, to express his faith in Mr. Home. The editor might quote articles in the "Times,' the 'Standard,' the 'Star,' and the 'Daily Telegraph' against Spiritualism; yet it is a well known fact that or all these journals some of their, able writers are Spiritualists; but it is not al ways prudent for a man to say what he is. This is not an age in love with martyr-dom. But as to the scientific men: the editor is very ill informed when he says that Faraday "speedily stripped Spiritualism of its mystery." Nothing is better known throughout all London circles than that Faraday, on that occasion, made a gross blunder, and became the laughing stock of even scientific men for it. He attributed the turning of tables to involuntary muscular action in the persons who at *seances*, put their hands on them. But not only moved, but rose into the air, out of the reach of any hands. I, and thousands, have seen the do so often. Such things are more common than the rising of balloons? Nor was the moving of tattles the only phenomena Knocks were heard on floors, on wall, on ceilings, quite out of reach. Everyone who has seen the Davenports—and all Europe has now seen them—knows that instruments fly about visibly in the air, quite beyond touch of hands. In the *seances*, in London, attended by men and women of the highest intelligence and tact, flowers, fruit, birds even came through locked doors and barred shutter; spirit hands are felt; spirit voices are heard, music is played on instruments that no hand can touch, drawings, writings and sing in own are done by no visible persons.' And who witness all these things from day to day ? Scientific men, eminent lawyers, and literary men. It was the knowledge of these things which made Faraday see what a fool a wise man may make of himself; and which made him take care not to commit himself a second time. But people you say, continue to remark—"If scientific men *would* but examine these things." In the first place, I have always asserted that scientific men are not the men to decide such questions. They have their prejudices and their theories, which disqualify them. They have no instruments to lay hold of spirits; they mock at all their retorts, their chemical and electrical batteries, and their chemical tests. In all ages the learned have been the opponents of new ideas. They poisoned Socrates, they crucified Christ, they declared him and St Paul mad. When Newton promulgated the doctrine of specific gravity, they jeered at it; and his biographer says, that at the time of his death not forty persons out of England believed in it. When Solomon De Caus, in France, discovered the power of steam they shut him up in the Bicetre as a madman. Columbus was declared a madman by the learned men of Spain, for asserting that there was a great continent westward. When Franklin sent the account of the densification of lightning with electricity to the Royal Society of London, it refused to print it; and it was not till Dr Fother-gill published the paper that it reached the community at large. In his turn, Franklin treated Messer as an impostor; and, in fact, we might run over a whole volume of proofs of the total unfitness of scientific men as a class, to judge of new facts and ideas. And yet numbers of scientific men have embraced Spiritualism. Dr Hare, mentioned by you was a great electrician, rated by the Americans little, if any inferior to Faraday. He did exactly what people now want scientific men to do. He thought Spiritualism a humbug, and went regularly into an; enquiry to oppose it. But it did as it has done in every case that I have heard of, where scientific men have gone candidly and fairly into the examination, after two years of testing and proving, it convinced him of its truth. Dr Elliotson, a very scientific man, and for years violently opposed to Spiritualism, so soon as lie was willing to enquire, became convinced, and blesses God for the knowledge of it. De Ashburner, his fellow editor of the 'Zoist,' has also long been an avowed Spiritualist. Mr. Alfred Wallace, a scientific man, and excellent naturalist who was on the Amazon with Mr. Bates, has published his conviction of its truth. Sir Charles Weather stone, some time ago, on seeing some remarkable phenomena in his own house, declared them real. And just now, on the Home and Lyon trial, the public have seen Mr. Varley a man of first-rate science, the electrician to the Electric and International anti the Atlantic Telegraph Companies, come forward and make affidavit of his having investigated the facts of Spiritualism and found them real. Now, after such cases, why this continual cry out for examination by scientific men? Scientific men of the first stamp *have* examined and reported that it is a great act. Scientific men by the hundred and the thousand have done it, and yet the crowd go on crying for a scientific man. Why? Simply because it is much easier to open their mouths and bleat as sheep do in a flock, than exert their minds and their senses. It is time that all this folly had an end. There are now more Spiritualists than would populate Scotland seven times over at its present scale of population, and surely the testimony of such a multitude, including statesmen, philosophers, historians, and scientific men too, is as absolutely decisive as any mortal matter can be. And pray, my good friend, don't trouble yourself that your

neighbors call you mad. You are mad in most excellent company. All the great men of all ages who have introduced or accepted new ideas were mad in the eyes of their contemporaries. As I have said, Socrates and Christ and St. Paul were mad; De Cans was mad; Thomas Gray, who first advocated Rail- ways, was declared by the 'Edinburgh Review,' mad as a March hare. 'They are the illustrious tribe of madmen by whom the world is propelled, widened as by Columbus, and enlightened as by Bacon, Newton, Des Cartes, and the rest of them who were all declared mad in their turn. And don't be anxious about Spiritualism. From the first moment of its appearance to this, it has moved on totally unconcerned and unharmed, amidst every species of opposition; misrepresentation, lying, and obstruction, and yet has daily and hourly grown, and spread, and strengthened, as if no such evil influences were assailing it. Like the ocean it has rolled its billows over the slimy creatures at its bottom, and dashed its majestic waves over proud man who dared to tread within its limits; and whence comes this? Obviously from the hand which is behind it—the hand of the Great Ruler of the Universe. For my part, having long perceived this great I have ceased to care what people say do against Spiritualism; to care who lives or does not believe; who comes in or stays out; certain that it is as much part of God's economy of the Universe the light of the sun, and will therefore on and do its work without our efforts oppose or advance it.

Yours faithfully,

WM. HOWITT.

P.S.—I do not enter into the Home an Lyon question; whatever may be the re merits of the case, Mr. Home, as you say is but one small atom in the great system of Spiritualism. Its truth in no degree depends on the individuals who profess any more than does *christianity on it individual professors*.

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Prayer—The Forerunner of Mercy.

A Sermon

DELIVERED ON SABBATH MORNING, JUNE 28, 1857, BY THE

Rev. C. H. Spurgeon,

At the Music Hall, Royal Surrey Gardens.

"Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock."—Ezekiel xxxvi. 37.

IN reading the chapter we have seen the great and exceeding precious promises which God had made to the favoured nation of Israel. God in this verse declares, that though the promise was made, and though he would fulfil it, yet he would not fulfil it until his people asked him so to do. He would give them a spirit of prayer, by which they should cry earnestly for the blessing, and then when they should have cried aloud unto the living God, he would be pleased to answer them from heaven, his dwelling-place. The word used here to express the idea of prayer is a suggestive one. "I will yet for this be *enquired of* by the house of Israel." Prayer, then, is an enquiry. No man can pray aright, unless he views prayer in that light. First, I enquire what the promise is. I turn to my Bible, and I seek to find the promise whereby the thing which I desire to seek is certified to me as being a thing which God is willing to give. Having enquired so far as that, I take that promise, and on my bended knees I enquire of God whether he will fulfil his own promise. I take to him his own word of covenant, and I say to him, "O Lord, wilt thou not fulfil it, and wilt thou not fulfil it *now*?" So that there, again, prayer is enquiry. After prayer I look out for the answer; I expect to be heard; and if I am not answered I pray again, and my repeated prayers are but fresh enquiries. I expect the blessing to arrive; I go and enquire whether there is any tidings of its coining. I ask; and thus I say, "Wilt thou answer me, O Lord? Wilt thou keep thy promise? Or wilt thou shut up thine ear, because I misunderstand my own wants and mistake thy promise." Brethren, we must use enquiry in prayer, and regard prayer as being, first, *an enquiry for the promise*, and then on the strength of that promise *an enquiry for the fulfilment*. We expect something to come as a present from a friend: we first have the note, whereby we are informed it is upon the road. We enquire as to what the present is by the reading of the note; and then, if it arrive not, we call at the accustomed place where the parcel ought to have been left, and we ask or enquire for such and such a thing. We have enquired about the promise, and then we go and enquire again, until we get an answer that the promised gift has arrived and is ours. So with prayer. 'We get the promise by enquiry, and we get the fulfilment of it by again enquiring at God's hands.

Now, this morning I shall try, as God shall help me, first to speak of prayer as *the prelude of blessing*: next I shall try to show why prayer is thus constituted by God *the forerunner of his mercies*; and then I shall close by *an exhortation*, as earnest as I can make it, exhorting you to pray, if you would obtain blessings.

I. Prayer is the Forerunner of Mercies. Many despise prayer: they despise it, because they do not understand it. He who knoweth how to use that sacred art of prayer will obtain so much thereby, that *from its very profitableness* he will be led to speak of it with the highest reverence.

Prayer, we assert, is the prelude of all mercies. We bid you turn back to sacred history, and you will find that never did a great mercy come to this world, unheralded by prayer. The promise comes alone, with no preventing merit to precede it, but the blessing promised always follows its herald, prayer. You shall note that all the wonders that God did in the old times were first of all sought at his hands by the earnest prayers of his believing people. But the other Sabbath we beheld Pharaoh cast into the depths of the Red Sea, and all his hosts "still as a stone" in the depths of the waters. Was there a prayer that preceded that magnificent overthrow of the Lord's enemies? Turn ye to the Book of Exodus, and ye will read, "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage." And mark ye not, that just before the sea parted and made a highway for the Lord's people through its bosom, Moses had prayed unto the Lord, and cried earnestly unto him, so that Jehovah said, "Why criest thou unto me?" A few Sabbaths ago, when we preached on the subject of the rain which came down from heaven in the days of Elijah, you will remember how we pictured the land of Judea as an arid wilderness, a mass of dust, destitute of all vegetation. Rain had not fallen for three years; the pastures were dried up; the brooks had ceased to flow; poverty and distress stared the nation in the face. At an appointed season a sound was heard of abundance of rain, and the torrents poured from the skies, until the earth was deluged with the happy floods. Do you ask me, whether prayer was the prelude to that? I point you to the top of Carmel. Behold a man kneeling before his God, crying, "O my God! send the rain; lo! the majesty of his faith—he sends his servant Gehazi to look seven times for the clouds, because he believes that they will come, in answer to his prayer. And mark the fact, the torrents of rain were the offspring of Elijah's faith and prayer. Wherever in Holy Writ you shall find the blessing you shall find the prayer that went before it. Our Lord Jesus Christ was the greatest blessing that men ever had. He was God's best boon to a sorrowing world. And did prayer precede Christ's advent? Was there any prayer which went before the coming of the Lord, when he appeared in the temple? Oh yes, the prayers of saints for many ages had followed each other. Abraham saw his day; and when he died Isaac took up the note; and when Isaac slept with his fathers, Jacob and the patriarchs still continued to pray; yea, and in the very days of Christ, prayer was still made for him continually: Anna the prophetess, and the venerable Simeon, still looked for the coming of Christ; and day by day they prayed and interceded with God, that he would suddenly come to his temple.

Ay, and mark you, as it has been in Sacred Writ, so it shall be with regard to greater things that are yet to happen in the fulfilment of promise. I believe that the Lord Jesus Christ will one day come in the clouds of heaven. It is my firm belief, in common with all who read the Sacred Scriptures aright, that the day is approaching when the Lord Jesus shall stand a second time upon the earth, when he shall reign with illimitable sway over all the habitable parts of the globe, when kings shall bow before him, and queens shall be nursing mothers of his Church. But when shall that time come? We shall know its coining by its prelude: when prayer shall become more loud and strong, when supplication shall become more universal and more incessant, then even as when the tree putteth forth her first green leaves we expect that the spring approacheth, even so when prayer shall become more hearty and earnest, we may open our eyes, for the day of our redemption draweth nigh. Great prayer is the preface of great mercy, and in proportion to our prayer is the blessing that we may expect.

It has been so *in the history of the modern Church*. Whenever she has been roused to pray, it is then that God has awaked to her help. Jerusalem, when thou hast shaken thyself from the dust, thy Lord hath taken his sword from the scabbard. When thou hast suffered thy hands to hang down, and thy knees to become feeble, he has left thee to become scattered by thine enemies; thou hast become barren and thy children have been cut off; but when thou hast learned to cry, when thou hast begun to pray, God hath restored unto thee the joy of his salvation, he hath gladdened thine heart, and multiplied thy children. The history of the Church up to this age has been a series of waves a succession of ebbs and flows. A strong wave of religious prosperity has washed over the sands of sin, again it has receded' and immorality has reigned. Ye shall read in English history: it has been the same. Did the righteous prosper in the days of Edward VI.? They shall again be tormented under a bloody Mary. Did Puritanism become omnipotent over the land, did the glorious Cromwell reign, and did the saints triumph? Charles the Second's debaucheries and wickedness became the black receding wave. Again, Whitfield and Wesley poured throughout the nation a mighty wave of religion, which like a torrent drove everything before it. Again it receded, and there came the days of Payne, and of men full of infidelity and wickedness. Again there came a strong impulse, and again God glorified himself. And up to this date, again, there has been a decline. Religion, though more fashionable than it once was, has lost much of its vitality and power; much of the zeal and earnestness of the ancient preachers has departed, and the wave has receded again. But, blessed be God, flood tide has again set in: once more God hath aroused his Church. We have seen in these days what our fathers never hoped to see: we have seen the great men of a Church, not too noted for its activity,

at last coming forth—and God be with them in their coming forth! They have come forth to preach unto the people the unsearchable riches of God. I do hope we may have another great wave of religion rolling in upon us. Shall I tell you what I conceive to be the moon that influences these waves? My brethren, even as the moon influences the tides of the sea, even so doth prayer, (which is the reflection of the sunlight of heaven, and is God's moon in the sky,) influence the tides of godliness; for when our prayers become like the crescent moon, and when we stand not in conjunction with the sun, then there is but a shallow tide of godliness; but when the full orb shines upon the earth, and when God Almighty makes the prayers of his people full of joy and gladness, it is then that the sea of grace returneth to its strength. In proportion to the prayerfulness of the Church shall be its present success, though its ultimate success is beyond the reach of hazard.

And now, again, to come nearer home: this truth is true of each of you my dearly beloved in the Lord *in your own personal experience*. God has given you many an unsolicited favour, but still great prayer has always been the great prelude of great mercy with you. When you first found peace through the blood of the cross you had been praying much beforehand, and earnestly interceding with God that he would remove, your doubts, and deliver you from your distresses. Your assurance was the result of prayer. And when at any time you have had high and rapturous joys, you have been obliged to look upon them as answers to your prayers; when you have had great deliverances out of sore troubles, and mighty helps in great dangers, you have been able to say, "I cried unto the Lord, and he heard me, and delivered me out of all my fears." Prayer, we say, in your case, as well as in the case of the Church at large, is always the preface to blessing.

And now some will say to me, "In what way do you regard prayer, then, as affecting the blessing? God, the Holy Ghost vouchsafes prayer before the blessing; but in what way is prayer connected with the blessing?" I reply, prayer goes before the blessing in several senses.

It goes before the blessing, *as the blessing's shadow*. When the sunlight of God's mercy rises upon our necessities, it casts the shadow of prayer far down upon the plain; or, to use another illustration, when God piles up a hill of mercies, he himself shines behind them, and he casts on our spirits the shadow of prayer, so that we may rest certain, if we are in prayer, our prayers are the shadows of mercy. Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariots that bring us blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.

Again: prayer goes before mercy, *as the representative of it*. Oftentimes the king, in his progress through his realms, sends one before him, who blows a trumpet; and when the people see him they know that the king cometh, because the trumpeter is there. But, perhaps, there is before him a more important personage, who says, "I am sent before the king to prepare for his reception, and I am this day to receive aught that you have to send the king, for I am his representative." So prayer is the representative of the blessing before the blessing comes. The prayer comes, and when I see the prayer, I say, "Prayer, thou art the vice-gerent of the blessing; if the blessing be the king, thou art the regent; I know and look upon thee as being the representative of the blessing I am about to receive."

But I do think also that sometimes, and generally, prayer goes before the blessing, *even as the cause goes before the effect*. Some people say, when they get anything, that they get it because they prayed for it; but if they are people who are not spiritually minded, and who have no faith, let them know, that whatever they may get it is not in answer to prayer; for we know that God heareth not sinners, and "the prayer of the wicked is an abomination to the Lord." "Well," says one, "I asked God for such-and-such a thing the other day; I know I am no Christian, but I got it. Don't you consider that I had it through my prayers?" No, sir, no more than I believe the reasoning of the old man who affirmed that the Goodwin Sands had been caused by the building of Tenterden steeple, for the sands had not been there before, and the sea did not come up till it was built, and therefore, said he, the steeple must have caused the flood. Now, your prayers have no more connexion with your blessing than the sea with the steeple; in the Christian's ease it is far different. Oft-times the blessing is actually brought down from heaven by the prayer. An objector may reply, "I believe that prayer may have much influence on yourself, sir, but I do not believe that it has any effect on the Divine Being." Well, sir, I shall not try to convince you; because it is useless for me to try to convince you of that unless you believe the testimonies I bring, as it would be to convince you of any historical fact by simply reasoning about it. I could bring out of this congregation not one, nor twenty, but many hundreds, who are rational, intelligent persons, and who would, each of them, most positively declare, that some hundreds of times in their lives they have been led to seek most earnestly deliverance out of trouble, or help in adversity, and they have received the answers to their prayers in so marvellous a manner that they themselves did no more doubt their being answers to their cries than they could doubt the existence of a God. They felt sure that he heard them; they were certain of it. Oh! the testimonies to the power of prayer are so numberless, that the man who rejects them flies in the

face of good testimonies. We are not all enthusiasts; some of us are cold blooded enough; we are not all fanatics; we are not all quite wild in our piety; some of us in other things, we reckon, act in a tolerably common sense way. But yet we all agree in this, that our prayers have been heard; and we could tell many stories of our prayers, still fresh upon our memories, where we have cried unto God, and he has heard us. But the man, who says he does not believe God hears prayer, knows he does. I have no respect to his scepticism, any more than I have any respect to a man's doubt about the existence of a God. The man does not doubt it; he has to choke his own conscience before he dares to say he does. It is complimenting him too much to argue with him. Will you argue with a liar? He affirms a lie, and knows it is so. Will you condescend to argue with him, to prove that he is untrue! The man is incapable of reasoning; he is beyond the pale of those who ought to be treated as respectable persons. If a man rejects the existence of a God, he does it desperately against his own conscience; and if he is bad enough to stifle his own conscience so much as to believe that, or pretend that he believes it, we think we shall demean ourselves if we argue with so loose a character. He must be solemnly warned, for reason is thrown away upon deliberate liars. But you know, sir, God hears prayer; because if you do not either way you must be a fool. You are a fool for not believing so, and a worse fool for praying yourself, when you do not believe he hears you. "But I do not pray, sir." Do not pray? Did I not hear a whisper from your nurse when you were sick? She said you were a wonderful saint when you had the fever. You do not pray! No, but when things do not go quite well in business you would to God that they would go better, and you do sometimes cry out to him a kind of prayer which he cannot accept, but which is still enough to show that there is an instinct in man that teaches him to pray. I believe that even as birds build their nests without any teaching, so men use prayer in the form of it (I do not mean spiritual prayer): I say, men use prayer from the very instinct of nature. There is something in man which makes him a praying animal. He cannot help it; he is obliged to do it. He laughs at himself when he is on the dry land; but he prays when he is on the sea and in a storm; he scoffs at prayer when he is well, but when he is sick he prays as fast as anybody. He—he would not pray when he is rich; but when he is poor, he prays then strongly enough. He knows God hears prayer, and he knows that men should pray. There is no disputing with him. If he dares to deny his own conscience he is incapable of reasoning, he is beyond the pale of morality, and therefore we dare not try to influence him by reasoning. Other means we may and hope we shall use with him, but not that which compliments him by allowing him to answer. O saints of God! whatever ye can give up, ye can never give up this truth, that God heareth prayer; for if ye did disbelieve it to-day, ye would have to believe it again to-morrow; for ye would have such another proof of it through some other trouble that would roll over your head that ye would be obliged to feel, if ye were not obliged to say, "Verily, God heareth and answereth prayer."

Prayer, then, is the prelude of mercy, for very often it is the cause of the blessing; that is to say, it is a part cause; the mercy of God being the great first cause, prayer is often the secondary agency where by the blessing is brought down.

II. And now I am going to try to show you, in the second place, Why it is that God is Pleased to Make Prayer the Trumpeter of Mercy, or the Forerunner of it.

1. I think it is, in the first place, *because God loves that man should have some reason for having a connexion with him*. Saith God, "My creatures will shun me, even my own people will too little seek me—they will flee from me, instead of coming to me. What shall I do? I intend to bless them: shall I lay the blessings at their doors, so that when they open them in the morning they may find them there, unasked and unsought?" "Yes," saith God, "many mercies I will so do with; I will give them much that they need, without their seeking for it; but in order that they may not wholly forget me, there are some mercies that I will not put at their doors, but I will make them come to my house after them. I love my children to visit me," says the heavenly Father; "I love to see them in my courts, I delight to hear their voices and to see their faces; they will not come to see me if I give them all they want; I will keep them sometimes without, and then they will come to me and ask, and I shall have the pleasure of seeing them, and they will have the profit of entering into fellowship with me." It is as if some father should say to his son, who is entirely dependent upon him, "I might give you a fortune at once, so that you might never have to come upon me again; but, my son, it delights me, it affords me pleasure to supply your wants; I like to know what it is you require, that I may oftentimes have to give you, and so may frequently see your face. Now I shall give you only enough to serve you for such a time, and if you want to have anything you must come to my house for it. O, my son, I do this because I desire to see thee often; I desire often to have opportunities of showing how much I love thee." So doth God say to his children, "I do not give you all at once; I give all to you in the promise, but if you want to have it in the detail, you must come to me to ask me for it: so shall you see my face, and so shall you have a reason for often coming to my feet."

2. But there is another reason. God would make prayer the preface to mercy, *because often prayer itself gives the mercy*. You are full of fear and sorrow; you want comfort, God says, pray, and you shall get it; and the reason is because prayer is of itself a comforting exercise. We are all aware, that when we have any heavy news upon our minds, it often relieves us if we can tell a friend about it. Now there are some troubles we would not

tell to others, for perhaps many minds could not sympathize with us: God has therefore provided prayer, as a channel for the flow of grief. "Come," saith he, "thy troubles may find vent here; come, put them into my ear; pour out thine heart before me, and so wilt thou prevent its bursting. If thou must weep, come and weep at my mercy-seat; if thou must cry, come and cry in the closet, and I will hear thee. And how often have you and I tried that! We have been on our knees overwhelmed with sorrow, and we have risen up, and said, "Ah! I can meet it all now!"

*"Now I can say my God is mine,
Now I can all my joys resign,
Can tread the world beneath my feet,
And all that earth calls good or great."*

Prayer itself sometimes gives the mercy.

Take another case. You are in difficulty; you don't know which way to go, nor how to act. God has said that he will his *direct* people. You go forth in prayer, and pray to God to direct you. Are you aware that your very prayer will frequently of itself furnish you with the answer? For while the mind is absorbed in thinking over the matter, and in praying concerning the matter, it is just in the likeliest state to suggest to itself the course which is proper; for whilst in prayer I am spreading all the circumstances before God, I am like a warrior surveying the battle-field, and when I rise I know the state of affairs, and know how to act. Often, thus, you see, prayer gives the very thing we ask for in itself. Often when I have had a passage of Scripture that I cannot understand, am I in the habit of spreading the Bible before me; and if I have looked at all the commentators, and they do not seem to agree, I have spread the Bible on my chair, kneeled down, put my finger upon the passage, and sought of God instruction. I have thought that when I have risen from my knees I understood it far better than before; I believe that the very exercise of prayer did of itself bring the answer, to a great degree; for the mind being occupied upon it, and the heart being exercised with it, the whole man was in the most excellent position for truly understanding it. John Bunyan says, "The truths that I know best I have learned on my knees;" and says he again, "I never know a thing well till it is burned into my heart by prayer." Now that is in a great measure through the agency of God's Holy Spirit; but I think that it may in some measure also be accounted for by the fact that prayer exercises the mind upon the thing, and then the mind is led by an insensible process to lay hold upon the right result. Prayer, then is a suitable prelude to the blessing, because often it carrieth the blessing in itself.

3. But again it seemeth but right, and just, and appropriate, that prayer should go before the blessing, *because in prayer there is a sense of need*. I cannot as a man distribute assistance to those who do not represent their case to me as being destitute and sick. I cannot suppose that the physician will trouble himself to leave his own house to go into the house of one that is ill, unless the need has been specified to him, and unless he has been informed that the case requires his assistance; nor can we expect of God, that he will wait upon his own people, unless his own people should first state their need to him, shall feel their need, and come before him crying for a blessing. A sense of need is a divine gift; prayer fosters it, and is therefore highly beneficial.

4. And yet again, prayer before the blessing *serves to show us the value of it*. If we had the blessings without asking for them, we should think them common things; but prayer makes the common pebbles of God's temporal bounties more precious than diamonds; and in spiritual prayer, cuts the diamond, and makes it glisten more. The thing was precious, but I did not know its preciousness till I had sought for it, and sought it long. After a long chase the hunter prizes the animal because he has set his heart upon it and is determined to have it; and yet more truly, after a long hunger he that eateth findeth more relish in his food. So prayer doth sweeten the mercy. Prayer teaches us its preciousness. It is the reading over of the bill, the schedule, the account, before the estate and the properties are themselves transferred. We know the value of the purchase by reading over the will of it in prayer, and when we have groaned out our own expression of its peerless price, then it is that God bestows the benediction upon us. Prayer, therefore, goes before the blessing, because it shows us the value of it.

But doubtless even reason itself suggests that it is but natural that God, the all-good, should give his favors to those that ask. It seemeth but right that he should expect of us, that we should first ask at his hands, and then he will bestow. It is goodness great enough that his hand is ready to open: surely it is but little that he should say to his people, "For this thing will I be enquired of by the house of Israel to do it for them."

III. Let me close By Stirring you up to Use the Holy Art of Prayer as a Means of Obtaining the Blessing. Do you demand of me, and for what shall we pray? The answer is upon my tongue. Pray for *yourselves*, pray for *your families*, pray for *the Churches*, pray for *the one great kingdom of our Lord on earth*.

Pray for *yourselves*. Sure you will never lack some subject for intercession. So broad are your wants, so deep are your necessities, that until you are in heaven you will always find room for prayer. Bost thou need

nothing? Then I fear thou dost not know thyself. Hast thou no mercy to ask of God? Then I fear thou hast never had mercies of him, and art yet "in the gall of bitterness and in the bond of iniquity." If thou be a child of God, thy wants will be as numerous as thy moments, and thou wilt need to have as many prayers as there are hours. Pray that thou mayest be holy, humble, zealous, and patient; pray that thou mayest have communion with Christ, and enter into the banqueting-house of his love. Pray for thyself, that thou invest be an example unto others, that thou mayest honor God here, and inherit his kingdom hereafter.

In the next place, pray for your *families*; for your children. If they be pious, you can still pray for them that their piety may be real, that they may be upheld in their profession. And if they be ungodly, you have a whole fountain of arguments for prayer. So long as thou hast a child unpardoned, pray for it; so long as thou hast a child alive that is saved, pray for him, that he may be kept. Thou hast enough reason to pray for those that have proceeded from thine own loins. But if thou hast no cause to do that, pray for thy servants. Wilt thou not stoop to that? Then surely thou hast not stooped to be saved; for he that is saved knoweth how to pray for all. Pray for thy servants, that they may serve God, that their life in thine house may be of use to them. That is an ill house where the servants are unprayed for. I should not like to be waited upon by one for whom I could not pray. Perhaps the day when this world shall perish will be the day unbrightened by a prayer; and perhaps the day when a great misdeed was done by some man, was the day when his friends left off praying for him. Pray for your households.

And then pray for the *Church*. Let the minister have a place in your heart, Mention his name at your family altar, and in your closet. You expect him to come before you day after day, to teach you the things of the kingdom, and exhort and stir up your pure minds by way of remembrance. If he be a true minister, there will be work to be done in this matter. He cannot write his sermon and read it to you; he does not believe Christ said, "Go and *read* the gospel to every creature." Dost thou know the cares of a minister? Dost thou know the trouble he has with his own church—how the erring ones do grieve him, how even the right ones do vex his spirit by their infirmities—how, when the church is large, there will always be some great trouble in the hearts of some of his people? And he is the reservoir of all they come to lam with all their grief; he is to "weep with them that weep." And in the pulpit what is his work? God is my witness, I scarcely ever prepare for any pulpit with pleasure: study for the pulpit is to me the most irksome work in the world. I have never come into this house that I know of with a smile upon mine heart; I may have sometimes gone out with one; but never have I had one when I entered. Preach, preach, twice a day I can and will do; but still there is a travailling in preparation for it, and even the utterance is not always accompanied with joy anti gladness; and God knoweth that if it were not for the good that we trust is to be accomplished by the preaching of Cite Word, it is no happiness to a man's life to be well known. It robs hint of all comfort to be from morning, to night hunted for labor, to have no rest for the sole' of his foot or for his brain—to be a great religious hack—to bear every burden—to have people asking, as they do in the country, when they want to get into a cart, "Will it hold it?"—never thinking whether the horse can drag it; to have them asking, "Will you preach at such a place? you are preaching twice, could'nt you manage to get to such a place, and preach again?" Every one else has a constitution; the minister has none, until he kills himself and is condemned as imprudent. If you are determined to do your duty in that place to which God has called you, you need the prayers of your people, that you may be able to do the work; and you will need their abundant prayers that you may be sustained in it. I bless God that I have a valiant corps of men, who day without night besiege God's throne on my behalf. I would speak to you, my brethren and sisters, again, and beseech you, by our loving days that are past, by all the hard fighting that Ave have hash side by side with each other, not to cease to pray now. The time was when in hours of trouble, you and I have beaded our knees together in God's house, and we have prayed to God that he would give us a blessing. You remember how great and sore troubles did roll over our head—how teen did ride over us. We went through fire and through water, and now God has brought us into a large place, and so multiplied us, let as not cease to pray. Let us still cry out unto the living God, that he may give us a blessing. Oh! may God help me, if you cease to pray for me! Let me know the day, and I must cease to preach. Let me know when you intend to cease your prayers, and I will cry, "O my God, give me this day my tomb, and let me slumber in the dust."

And lastly, let me bid you pray *for the church at large*. This is a happy time we live in. A certain race of croaking souls, who are never pleased with anything, are always crying out about the badness of the times. They cry, "Oh! for the good old times!" Why, these are the good old times; time never was so old as it is now. These are the best times. I do think that many an old puritan would jump out of his grave if he knew what was doing now. If they could have been told of the great movement at Exeter Hall, there is many a man among them who once fought against the Church of England, who would lift his hand to heaven, and cry, "My God, I bless thee that I see such a day as this!" In these times there is a breaking down of many of the barriers. The bigots are afraid; they are crying out most desperately, because they think God's people will soon love each other too well. They are afraid that the trade of persecution will soon be done with, if we begin to be more and more

united. So they are making an outcry, and saying, "These are not good times." But true lovers of God will say they have not lived in better days than these; and they all hopefully look for greater things still. Unless you professors of religion are eminently in earnest in prayer, you will disgrace yourselves by neglecting the finest opportunity that ever men had. I do think that your fathers who lived in days when great men were upon earth, who preached with much power—I do think, if they had not prayed, they would have been as unfaithful as you will be. For now the good ship floats upon a flood tide: sleep now, and you will not cross the bar at the harbour's mouth. Never did the sun of prosperity seem to shine much more fully on the church during the last hundred years than now. Now is your time; neglect now to sow your seed in this good time of seed-sowing; neglect now to reap your harvest in these good days when it is ripe, and darker days may come, and those of peril, when God shall say, "Because they would not cry to me, when I stretched out my hands to bless them, therefore will I. put away my hand, and will no more bless them, until again they shall seek me.

And now to close. I have a young man here who has been lately converted. His parents cannot bear him they entertain the strongest opposition to him, and they threaten him that if he does not leave off praying they will turn him out of doors. Young man! I have a little story to tell you. There was once a young man in your position: he had begun to pray, and his father knew it. He said to him, "John, you know I am an enemy to religion, and prayer is a thing that never shall be offered in my house." Still the young man continued earnest in supplication. "Well," said the father one day, in a hot passion, "you must give up either God or me; I solemnly swear that you shall never darken the threshold of my door again, unless you decide that you will give up praying. I give you till to-morrow morning to choose. The night was spent in prayer by the young disciple. He rose in the morning, sad to be cast away by his friends, but resolute in spirit, that come what might he would serve his God. The father abruptly accosted him—"Well, what is the answer?" "Father," he said, "I cannot violate my conscience, I cannot forsake my God." "Leave immediately," said he. And the mother stood there; the father's hard spirit had made her's hard too, and though she might have wept she concealed her tears. "Leave immediately," said he. Stepping outside the threshold the young man said. "I wish you would grant me one request before I go; and if you grant me that, I will never trouble you again." "Well," said the father, "you shall have anything you like; but mark the, you go after you have had that; you shall never have anything again." "It is," said the son, "that you and my mother would kneel down, and let me pray for you before I go." Well, they could hardly object to it; the young man was on his knees in a moment, and began to pray with such unction and power, with such evident love to their souls, with such true and divine earnestness, that they both fell flat on the ground, and when the son rose there they were; and the father said, "You need not go, John; come and stop, come and stop;" and it was not long before not only he, but the whole of them began to pray, and they were united to a Christian Church. So do not give way. Persevere kindly, but firmly. It may be that God shall enable you not only to have your own souls saved, but to be the means of bringing your persecuting parents to the foot of the cross. That such may be the case is our earnest prayer.

The Ethics of Evolution.

WHEN honoured with a request to deliver a lecture in this series on the vexed question of Evolution, I expressed a strong reluctance to meddle with a subject upon which public sentiment in Dunedin was so divided, and upon which so much blood, or at least so much ink, had already been shed. I intimated my preference for some neutral tonic, literary or social. When, however, the request was pressed, I did not feel at liberty to decline. The choice of the general subject, then, has not been mine, but that of the Committee.

The particular aspect of the question which I purpose to discuss is the incidence of the Doctrine of Evolution upon Theology, and, through Theology, upon Ethics or Practical Morals. I have felt some hesitation in introducing, in connection with a purely literary institution, a topic of a theological, or semi-theological, character. But I have reflected that it must have been this department of the, question which the Committee wished me to treat. Had they desired a scientific exposition of Evolution, they would scarcely have applied to a member of my profession. Moreover, it is in the ethical bearings of Evolution that the Dunedin public has recently displayed so unmistakeable an interest. It is an honourable characteristic of the colonists of Otago that they are readily and warmly interested in topics metaphysical and theological. The controversy which has occupied the attention of this community for several weeks past would, in any other part of the Colony, have died a natural death within a week. We may flatter ourselves that intellectual life is more active here than in other colonial towns.

WHAT THE DOCTRINE OF EVOLUTION IS.

It may be taken for granted that every one here has a general notion of what is meant by the scientific doctrine of Evolution. But probably not every one has learned how comprehensive and far reaching, as a theory of the universe, that doctrine is. Evolution undertakes to account for the origin not merely of man, but of all animal organisms, of all terrestrial life, animal and vegetable, of the planet itself, of the solar system of which it is a member, of other systems, the central luminaries of which are known to us only as fixed stars; in short, of the physical universe. It runs back the ancestry of animal forms till their root is indistinguishable from that of vegetal life. It finds the beginnings of both, according to some of its exponents, in what is called the "primordial slime"—the *Urschleim* of German evolutionists—an albuminous substance existing in deep sea bottoms, which is said to be *alive*. "This living slime," says a German writer,

"The Doctrine of Descent and Darwinism," by Oscar Schmidt, p. 26. English evolutionists are sceptical as to the vital qualities of this albuminous slime. Professor Huxley is said to have surrendered the point. See "Popular Science Review" for April; Review of Haeckel.

"the so-called Bathybius, does not even exhibit individuality, or the definiteness of a separate existence; it resembles the shapeless mineral substances, each particle of which bears the characteristics of the whole." The origin of the planet and of the solar system it refers to the condensation of diffused nebulous matter, such as is now discernible in various parts of the stellar universe. We have a compendious statement of the doctrine of Evolution in Tennyson's "Princess:"

*This world was once a fluid haze of light,
Till toward the centre set the starry tides,
And eddied into suns, that wheeling cast
The planets; then the monster, then the man
Tattooed or wended, winter-clad in skins,
Raw from the prime, and crushing down his mate,
As yet we find in barbarous isles, and here
Amongst the lowest.*

That is how the lady professor lectures her "sweet girl-graduates," and there are few professors of the other sex who could put the matter more neatly or concisely. Think what we will of the truth or falsehood of Evolution, it cannot be denied that it is a magnificent generalization. The law it affirms is as comprehensive as the law of gravitation—equally with gravitation includes in its grasp the animalcule and the star—but is more wonderful, in proportion as its effects are more various and more intrinsically marvellous.

IS IT PROVED?

"But what is the proof?" people are asking. And many persons, who during the last few weeks have heard of Evolution for the first time, are angry and incredulous because the proof cannot be given in a breath.

This impatience is unreasonable. There are many important and indubitable truths the certainty of which cannot be demonstrated out of hand. If I tell a man who has no acquaintance with elementary mathematics that the three angles of a triangle are always equal to two right angles, he will perhaps think the statement open to question. Triangles vary in shape, and angles in dimension—it seems very unlikely that in every triangle the angles should make exactly two right angles. If I tell him further that in every right-angled triangle the square on the side which is opposite to the right angle is equal to the sum of the squares on the other two sides, he will perhaps think the statement quite incredible; or he may try to test its accuracy by some rough-and-ready method of his own, as I have seen a raw theological student testing a proposition of Euclid by measuring the diagram on the black-board with a piece of string! And if he suddenly demands from me *the proof* what am I to say I am reduced to a condition of helplessness. I am obliged to tell him that I cannot give him the proof—that no living man can give him the proof. To be able to see the proof he must go through a certain course of reading and of reasoning. It was Euclid himself, who, when asked by a royal pupil whether geometry could not be made easier, replied "that there was no royal road." And the man who shrinks from the toil or tedium of investigating the evidence upon which mathematical truth rests is scarcely entitled to complain of its want of proof.

I am very far from intending to suggest by these illustrations that Evolution has been, or can be, mathematically proved. There is, at most, only a probability of proof, but that probability is enormously strong. When two converging straight lines in the same plane have been traced almost to their point of intersection, and when their meeting in that point is necessary to complete some symmetrical figure—as a square or a triangle—the rest of which we can see, the mind naturally assumes the meeting of the lines, even though the point of intersection itself should lie beyond our range of vision. This is something like the state of the

argument for Evolution. The converging lines do not yet meet, but most men of science assume that their meeting is certain enough for all practical purposes, and proclaim Evolution proved. An objector may allege that the proof is incomplete, and, technically, he is correct; but it scents to me a madcap and perilous thing to stake the existence of Christianity, as some are disposed to do, on the chance that the converging lines will never meet. Such a chance may be liberally estimated at one in a million.

SKETCH OF THE EVIDENCE.

It is not my purpose, then, to attempt to prove Evolution. Yet it is necessary for the end I have in view that I should indicate some of the leading features in the body of evidence upon which the doctrine rest; so far, at least, as it relates to the origin of animal forms.

The summary which follows is compressed from an article in the Quarterly Review' for April, 1869.

(1.) There is first what may be called the *invariable tendency to vary*, which is constant in all organisms. No two individuals of a family are absolutely alike.

(2.) Next, *variations may be accumulated* by the selection of the parents. It is upon this principle that the art of the stock breeder is based, and its results may be exemplified by the widely diversified forms, within the same species, of the race-horse and the London dray-horse.

(3.) All *living things have a capacity for increasing in a geometrical ratio*. If a pair produce ten young once during their lives, and these again are reproductive at a year old, twenty millions will be produced in ten years. Many animals, and most plants, increase faster than this. Even the elephant, which has the slowest rate of increase, would in five hundred years multiply from a single pair to fifteen millions.

(4.) But notwithstanding this enormous rate of increase, *the number of animals and plants* in any country once stocked *never permanently increases*. It may fluctuate slightly from year to year, but the average remains the same. It follows that the deaths must equal the oinks. If the number of sparrows, say in England, is on the average half a million, and if a million of young ones are hatched every year, then before the next year a million sparrows must die. When a million sparrows die annually, what determines which individuals die and which survive? We know that wild animals die of diseases, of hunger, of cold, by the attacks of enemies, &c. Will it be the healthy or the sick that die of diseases, the strong or the weak that die of hunger, the well feathered or the poorly feathered that die of cold, the active and wary or the slow and careless that will be killed by enemies?

(5.) In the answer to these questions is involved the law of the *survival of the fittest*, or natural selection. Any minute variation giving an animal an advantage in the struggle for life would tend to be inherited. The law of "survival of the fittest," by simply determining which out of the immense surplus born annually shall be the parents of the next generation, must lead to the modification of every part of an animal's organisation that affects its welfare sooner or later, of its whole organisation.

By the operation through enormous lengths of time of these principles stamped by the Author of Nature upon all organisms, have been evolved, from one parent form, or even from the "primordial slime," all living types of animals and plants. Such is the startling doctrine of Evolution.

THE ANCESTRY OF MAN.

Respecting, in particular, our own origin, the accepted theory is, that our ancestry may be traced back, not indeed, as is commonly said, to the anthropoid apes, but to some extinct form which was the common progenitor of the ape and of man.

Upon this especially interesting point I read an extract from Darwin's "Descent of Man":—

"Man is descended [at an interval, say, of a million years] from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. All the higher mammals are probably derived from an ancient marsupial animal, and this, through a long line of diversified forms, either from some reptile-like or amphibian-like creature, and this again, from swine fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of the vertebrata must have been an aquatic animal, provided with branchiate [gills], with the two sexes united in the same individual, and with the most important organs of the body, such as the brain and the heart, imperfectly developed. This animal seems to have been more like the larvae of the existing marine Ascidiæ than any other known form."

A small, blunt point in the upper part of the infolding margin of the human ear is a relic of the "pointed ears" worn by our progenitor who swung himself from tree to tree in the forests of the Old World; the prolongation of the spinal column is a reminiscence of his tail; whilst the covering of the chin in males, and of the upper part of the head in both sexes, is a remnant of his shaggy coat, lengthened and improved, as well as limited in area, by the operation of what Darwin calls "sexual selection."

IS THE DOCTRINE DEGRADING?

After reading the extract just given, we can understand the vehement opposition which the doctrine of Evolution has provoked. First, there is a natural sentiment of revulsion from the idea that man is to be linked in family relationship with the brutes. It is a "degrading" doctrine; it assigns to man a "bestial origin;" so we have been hearing again and again during the controversy of the last few weeks.

Well, that may be: Evolution may be "degrading," and the origin it suggests may be "bestial," but we must not rely upon these epithets to rid us of the facts. "Facts are chieftains that win a thing," and the doctrine of Evolution is supposed to rest upon hard facts.

But consider a little whether we are entitled to insist so much on the indignity which this doctrine puts upon us. Look at a class of facts which are patent to us all, and which remain the same, whatever be true about the doctrine of descent. Is there not an actual *structural affinity* between man and brutes? He and they have the same bony structure, the same limbs for the same general uses, and these limbs terminating in the same digits,—the same organs of sense, of respiration and nutrition, the same arrangement of brain, heart, lungs, stomach. In these and other physical characteristics man notoriously differs less from the creatures below him, than they differ from each other. He is of the same flesh and blood, moulded upon the same general plan, and no classifier, not himself a man and thus biased, would dream of drawing an arbitrary line between man and the apes.

Further, every mental faculty of ours is traceable back through the brutes. Even a rudimentary *conscience* is to be discerned in them.

See a suggestive array of facts in a recent number of the Quarterly Journal of Science.' Article on "Conscience in Animals."

On the general mental and moral affinity which subsists, I quote the following passage from. A gassiz—himself an opponent of the doctrine of descent:—

"The gradations of the moral faculty among the higher animals and man are so imperceptible, that to deny to the first a certain sense of responsibility and consciousness, would certainly be an exaggeration of the differences which distinguish man and animals. This argues strongly in favour of the existence in every animal of an immaterial principle similar to that which, by its excellence and superior endowments, places man so much above animals."—"Essay on Classification."

However repugnant, then, the idea may be to us, we cannot deny the fact of our actual affinity with the brutes in type and structure; we cannot deny a community of bodily instincts, appetites, pains, pleasures, a common dependence upon food and sleep, a common liability to accidents, diseases, and death. We cannot even refuse their claim to participation in our nobler qualities. Mother-love, sagacity, affection, fidelity, courage, all have their exemplifications in the brute world. We may imagine, indeed, one of our despised cousins expostulating with us much after the fashion of the Jew in the "Merchant of Venice:"—"I am an ape! Hath not an ape eyes? Hath not an ape hands, organs, dimensions, set sense, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in all else, we will be like you also in that."

The mention of revenge may remind us that in one respect our remote has an advantage over our later ancestry. The nature of the lower creatures is at any rate uncontaminated by moral pollution, and I confess to a feeling of sympathy with the remark of an American writer:—"For my part I had rather descend from apes than from some of the men I see around here." Much of the repugnance we feel to what is called a "bestial origin" may be set down to personal vanity. We set an inordinate value on an ancient and honourable lineage. A French marquis, in order to illustrate the high antiquity of his house, is said to have had a picture painted representing Noah carrying into the Ark a tin box, of the kind common in lawyers' offices, inscribed "Papers of the De Vaux family." There is a snobbishness common in society which, though not running quite to this length, takes the shape of a disposition to estimate a man not for what he is, but for what his progenitors may have been. "Pray, sir," said an exquisite to the venerable Indian missionary Carey, sitting as an invited guest at the table of the Governor-General—"Pray, sir, is it correct that your former vocation was that of a *shoemaker*?" "Quite incorrect," was the sturdy reply, "it was merely that of a *cobbler*." We sympathise with that reply, and our sympathy means that it matters little from whom or from what a man has sprung, provided only he is a man. With respect to Evolution, we must accept the inevitable, and, for my part, if it should be proved, as seems likely, that one of our remote progenitors rejoiced in "a tail and pointed ears," I should be disposed still to say with Burns, "A man's a man for a' that."

RELATIONS OF EVOLUTION TO THEISM.

We advance, however, to the more serious difficulties of the subject. Is the theory of Evolution atheistic? We have been told again and again of late that it is. Many of its advocates, we are reminded, are avowed atheists. It dispenses with a Creator, makes him unnecessary, excludes him from the universe. So we hear; and the substance of the objection is, that Evolution is necessarily inconsistent with Theism. We will look at this carefully.

It may be allowed at once that many of the German expositors of Evolution are atheistic—as Büchner, Haeckel, Oscar Schmidt, and others. This reproach, however, does not lie against Darwin, Wallace, and their principal English followers. In explanation of the endeavour made in some quarters to press Evolution into antagonism to Theism, we should remember that there may be an anti-religious as well as a religious fanaticism, and that the former sometimes finds it convenient to assume a scientific dress. When we find, as in the Germans just named, undoubted attainments in science associated with hostility to religion, we must not forget the earlier hostility of religion, or, at least, of theology and theologians, to science. These men do not forget it. They remember how the doctors of divinity gathered at Salamanca to demonstrate Columbus a heretic for proposing to seek the shores of India by sailing west; how Galileo was imprisoned, tortured, and died in a dungeon for asserting the motion of the earth; and how Bruno was burnt at the stake as late as the first year of the seventeenth century for suggesting the possible existence of other inhabited worlds. They know that every science has had to fight its way into acceptance against the opposition of the theologians; and so they see in the ideas God, revelation, religion, only obstruction to truth.

We may extenuate thus, but not the less do we condemn, their infatuation, for infatuation it is. In their endeavour to make Evolution atheistic they are guilty of a flagrant departure from the true scientific spirit. They refer the origin of man, as we have seen, to the marine Ascidiæ, and that of the marine Ascidiæ to the "primordial slime." When we enquire concerning the genesis of their "primordial slime," we are further referred to the nebular hypothesis, and the condensation of sun and planets out of matter in a condition of "diffused nebulosity." And, when finally we ask, "Whence came your 'matter in a condition of diffused nebulosity?'" they answer, "Well, all we know is, that it was not created! Neither at that, nor at any other point in the evolutionary series, can we admit the intervention of a personal Power or Will." This seems to me Hindoo science. The Hindoo cosmogony represents the earth as resting on the back of an elephant, which stands on the back of a tortoise, which stands upon nothing. It is apparently a relief to the Hindoo mind to think that so ponderous a mass as the earth has something to rest on. Even an elephant is too big to be left absolutely without footing. But so insignificant a creature as a tortoise may contrive to shift without any material support. After much the same manner, German evolutionists seem to have concluded that such thin and unsubstantial stuff as matter in "a condition of diffused nebulosity," may come into existence without the aid of a Creator.

Evolution has been discredited by these attempts to push it into the service of Atheism, but it is not for that reason to be summarily rejected. There have been undevout astronomers, and it was a saying of Comte that the heavens declare the glory, not of God, but of Kepler and Newton. But that would be a poor reason for repudiating astronomy, or for doubting the calculations of the Nautical Almanac, through which that science lends its aid to navigation. To reject Evolution merely because some evolutionists are Atheists, would be like refusing to use imported goods because some captains of vessels are addicted to profane swearing. We may allow the scientists who say that Evolution cannot tolerate Christianity to pair off with the theologians who affirm that Christianity cannot accept Evolution, and so leave the field free to impartial investigators, who are not under bondage to invincible prejudice.

EVOLUTION ESSENTIALLY THEISTIC.

In truth the evolutionist conception of the universe is more strictly anti-Atheist than any other.

Evolution is the bringing of much out of little, the little out of less, the less out of nothing, and, as the 'Spectator' well says, requires a creative energy at every step.

Evolution is *continuous creation*. It is not merely the preservation of the *status quo*; not the maintenance of dead level; still less is it the winding of a watch which runs on with less and less energy till it runs down. On the theory of Evolution creation is still progressive. The universe is growing ever richer in organic forms, and, existing organisms are ever travelling upward towards higher perfection.

From this point of view Evolution may even be described as *continuous miracle*. It is the miracle of the stream rising above its source, of the effect transcending the cause.

THE POPULAR CRAVING FOR CREATION BY FIAT, INCONSISTENT.

Still, popular sentiment craves for a creation by fiat, something scenic, dramatic, a method of creation that will stand out to the senses. A creation which progresses from the zoophyte to man in a million centuries is as good as no creation at all. To locate the creative force so far away as the nebulae is to push it out of the universe.

But this sentiment is inconsistent. To say that the universe is the product of Evolution is to dispense with the Creator, we are told. What Creator, then, has the existing generation of plants and animals? The organisms we now see were not created by fiat. They are the product of causes set in motion, at any rate, six thousand years ago. Has the world then been God-forsaken for six thousand years?

It is a truer theology and a more reasonable science to say that progressive development needs a creative force as strictly as the summoning a new existence out of nothing. "Forces of nature are God's energies; "laws" are the modes in which they work. "It is but reasonable," says Herschel, in his "Outlines of Astronomy," "to regard the force of gravitation as the direct or indirect result of a Consciousness or Will existing somewhere." Much more reasonably may this be supposed of the evolutionary forces, whatever they are, which are for ever throwing up new phases of life. It is through them that—

Out of darkness come the hands
That reach through nature, moulding men.

The objector who, in his zeal for the honour of the Creator, refuses to recognize His plastic hand in Evolution, is shut up to the absurdity of excluding creative force from the world since the Bible-date of Adam, for manifestly, since then, creation has been by Evolution. The whole relation of Evolution to Theism is well expressed by the Duke of Argyll in a single sentence:—"Creation by Law, Evolution by Law, Development by Law, or, as including all these kindred ideas—the Reign of Law—is nothing but the reign of Creative Force, working under the control of Creative Power, and in fulfilment of Creative Purpose."

IS EVOLUTION OPPOSED TO THE BIBLE.

But even if shown to be consistent with Theism, can Evolution be harmonised with the Bible? We have been told, with much emphasis, that it cannot. And I sympathise with the logic of the heart which instantly responds, "Then it cannot be true!" For there are thousands of men and women who *know* that the Bible is true, as surely as they know any fact of experience and consciousness, more surely than they can know any fact of abstract science. Whatever is noblest in them has its spring in Bible teaching; every better impulse, every movement of their nature towards good, every sacred feeling that lifts them above the material and the sensual, derives its origin thence. From the Bible has come to them the breath of spiritual life. Take away the Bible and they gasp in a vacuum. And when the Bible is gone, and with it the provision for their spiritual nurture, they will care little what you make out about their relationship to the brute. They will feel that they have already ceased to be men. Life will not be worth living, nor science worth knowing, if they are to be merely mechanism pulled by strings; and discussions about man's origin will seem to them utter futilities whilst they are left in the dark about his destiny. It will be an evil day for the world when this instinct perishes, when what seems to invalidate the Bible is heard of without alarm, or allowed to establish itself without challenge.

But, with respect to Evolution, there is no real cause for alarm. What I foresee is the smashing of much ecclesiastical chinaware, the levelling of many a scholastic house-of-cards, the ruthless brushing away of cobwebberies spun out of theological brains,—all that I foresee. But the Bible will emerge from the ordeal unscathed—nay, if I mistake not, having a firmer hold on the intelligent veneration and trust of mankind than before.

EVOLUTION AND GENESIS.

Genesis contains a cosmogony—a history of the origin of the universe and of man.

But for whom was that history written? "In every work regard the author's end" is a sound canon of criticism; let us apply it here. The history was written for a community of suddenly emancipated slaves—a people degraded, mentally and morally, by centuries of bondage amongst idolaters. The story of the Exodus and of the forty years subsequent desert life is filled with the proofs of their ignorance, petulance, levity, and general incapacity for receiving elevated teaching of any sort. They were, in short, a community of children, and this fact is the key to the teaching given them. The first lesson in their education was, that the Deity who had delivered them from Egypt, and now claimed their homage and obedience, was the Author of nature and of man. And this lesson was given, not in the terms of modern philosophy, but in those of a child's first lesson

book.

AN ILLUSTRATION

What is the method of a child's first lesson book? Take an illustration. My little child is curious about the origin of the loaf on the breakfast table—wants to know where the bread came from. If I am a wise man, and not a pedant, what I tell him is something like this:—"There is a man called a fanner, and he has a field. He scratches up the field with a great iron hook, and when he has made a nice soft bed, he puts in it the seed, which is called the corn. The seed sleeps there for a little while, and then the sun and the rain come and waken it. Then the seed sends up a tiny point like the grass. 'Come up,' says the sun, 'higher—higher' still.' So it grows and grows, till at last the corn comes out of the top of it. Then the farmer takes a great knife and cuts it down. Next he carries it to the miller. Now the miller has a great wheel fixed by a river, and he says to the river, River, turn my wheel.' So the river turns his wheel, and the wheel turns two great stones, and the great stones grind the corn into flour. Then the flour is taken to the baker, and the baker bakes it into bread, and brings it round in his cart for breakfast."

Now, would this account be *true*? Nay, would it not be in reality the very truest I could give? Would not such an account be a thousand times more rational and intelligible than if I assumed the style of a University Professor—talked learnedly about agricultural chemistry, gave the botanic name of the corn plant, described its dependence on the ammonia of the soil and the carbon of the atmosphere, stated the exact date of its sowing and the months of its growth, exhibited a diagram of a plough, explained the mechanism of a mill, and expounded the principles of hydraulics upon which the motion of the wheel depends? And would there be any *sacrifice of dignity* in thus talking to a child within the range of a child's ideas and capacity?

But what sad havoc is made with my little history if it is treated in what may be called *the theologic spirit*—the spirit in which we are accustomed to construe the first chapters of Genesis! The "hook," then, is a literal hook, such, doubtless, as we see sticking in walls or in butchers' shops. Then the seed "sleeps," and in "a bed," and is "wakened,"—all to be taken *au pied de la lettre*, as the French say—with literal exactitude. Moreover, the sun and the rain *talk*, it seems,—mysterious, but true, or the narrator is untruthful, and we could not trust a word he says! And so on, in the fashion we know so well.

Equally disastrous is the effect if the story comes under the handling of the *scientific critic*. To him, of course, it is false at every point. The "hook" was not a hook at all, but a *plough*. Moreover, a plough is dragged by horses, of which agency the history said nothing, but even suggested that the farmer dragged it himself. The talk of the sun and the rain is plainly mythical. Then nothing was said about the thrashing—a most momentous omission. In short, my history is proved "unhistorical" from first to last.

And yet, after all, I am right, whilst both the commentator and the critic are wrong.

GENESIS—HOW TO BE READ.

In the light of this little parable you will see what is the nature of the reading which I would give to Genesis.

The purpose of the writer was to convey to a community of children, with a bias towards idolatry, a notion of certain great truths,—that God made the world, that He made man, that not the less did lie make woman, and of the same flesh and blood—an assertion of woman's equality which has been wanted in the East in every age,—that man sinned and needed a Saviour. And the lesson is given much after the manner in which I described the origin of the loaf of bread.

When I open the first chapters of Genesis, everything warns me that I have entered a region which, whatever it is, is not the region of matter-of-fact prose. There is a serpent who talks; the trees have magical qualities; the animals come to be named; there is a woman who is made from the rib of a living man. I find the most startling anthropomorphisms. The Creator works his week and rests his Sabbath; He deliberates, consults, considers His work and finds it good, talks familiarly with man, and "the voice of the Lord" is heard walking in the garden in the cool of the day." Is there any other example in literature of an apparatus of figure like this to which we would venture to give a literal use? Or if this stood anywhere else in the Bible should we venture so to use it? If we try to construe literally, we are stopped by impossibilities. The serpent is a literal serpent, we are told, yet no one would contend that he literally eats dust. The serpent's head is to be bruised, and theologians agree that this is figure. So that we have a literal serpent with a figurative head, which is to be figuratively bruised by a figurative heel, which is figuratively to be bruised in its turn. In other words, our thoughtless attempt to dispense with common sense, and treat figures as though they were realities, is rebuked by the starting up in our path of absurdities and impossibilities.

WATER-MARKS IN THE STORY.

* "There is no kind of evidence that is so convincing, or is received with so great satisfaction, as that which, after long and doubtful search, is suddenly discovered to have all the while been on hand, incorporated, though unobserved, in the very subject-matter of inquiry. Thus, for example, a suit upon a note at hand had long been pending in one of the courts of our commonwealth, payment of which was resisted on the ground that it was and must be a forgery, no such note having ever been given. But the difficulty was in the trial to make out any conclusive evidence of what the defending party knew to be the truth. His counsel was, in fact, despairing utterly of success; but it happened that, just as he was about closing his plea, having the note in his hand, and bringing it up, in the motion of his hand, so that the light struck through, his eye caught the glimpse of a mark in the paper. He stopped, held it up deliberately to the light, and behold the name, in water-mark, of a company that had begun the manufacture of paper after the date of the instrument! Here was evidence, without going far to seek it—evidence enough to turn the plaintiff forthwith into a felon, and consign him, as it did, to a felon's punishment."—*Nature and the Supernatural*.

I would make, then, no attempt to reconcile Genesis with science on the supposition that in Genesis we have a matter-of-fact history. Such an attempt will succeed only by doing violence both to the writer and our common sense. The story is not a history, like the later portions of the Pentateuch; it is not a poem, like *Paradise Lost*; nor a collection of myths, like the *Arthuriad*; nor an allegory, like the *Pilgrim's Progress*. It is an idealised history, written within the intellectual range of a community of children.

Yet, because it is a history in any sense, the truth is there, and it is possible to indicate a remarkable series of coincidences between the Mosaic story and the results of science. This has already been partially done in an article by Mr. Fitzgerald in the 'New Zealand Magazine.' The egotism may perhaps be pardoned which leads me to say that in my teaching I had pointed out these correspondences before that article appeared. They are (1.) that creation was progressive; (2) that the last product was man; and (3) that man's early history was a progress involving the following changes (a) the birth of language—the first use of language being to give names to things; (b) the birth of conscience, or the attainment of the "knowledge of good and evil;" (c) the adoption of clothes; (d) the consciousness of wants which the earth did not spontaneously supply—the first step towards civilization; and (e) the increase of the pains of parturition, for which I believe there would be excellent physiological reason when the partial or occasional erect attitude was exchanged for the erect attitude constant and complete.

Now, these coincidences are remarkable upon any theory. Here is our oldest human document—forty centuries old, and inwrought in its very texture, like the water-marks we sometimes see woven into paper, are these main lines of correspondence with the results of modern science. I ask evolutionists who are eager to break with the Bible to consider this phenomenon, and explain it if they can. These are not features such as an inventor would be likely to hit upon, nor are they in the shape in which myths would spontaneously grow. There they are in the story, and you cannot get them out. I venture to believe that the time will come when they will be regarded as conclusive evidence of the super human origin of the book that contains them.

WHY SCRIPTURE DOES NOT TEACH SCIENCE.

It will occur to some to ask why, supposing the account of Creation given in Genesis to be adapted to an infantile condition of the human intellect, Scripture does not provide for more advanced ages an accurate and scientific account. Why did not later writers correct and amplify? I give the answer to these questions in an extract from one of De Quincey's Essays. It is a passage which will repay attentive examination:—

"It is no business of the Bible, we are told, to teach science. Certainly not; but that is far too little. It is an obligation resting upon the Bible, if it is to be consistent with itself, that it should refuse to teach science; and, if the Bible ever had taught any one art, science, or process of life, capital doubts would have clouded our confidence in the authority of the Book. By what caprice, it would have been asked, is a divine mission abandoned suddenly for a human mission? By what caprice is this one science taught, and others not? Or these two, suppose, and not all?"

*"But an objection even deadlier would have followed. It is as clear as is the purpose of daylight, that the whole body of the arts and sciences composes one vast machinery for the irritation and development of the human intellect. For this end they exist. To see God, therefore, descending into the arena of science, and contending as it were for his own prizes by teaching science in the Bible, would be to see Him intercepting from their self-evident destination (viz, man's intellectual benefit), his own problems by solving them himself. No spectacle could more dishonour the Divine idea—could more injure man under the mask of aiding him. * * In whatever case God has qualified man to do a thing for himself, He has in that very qualification silently laic' an*

injunction upon man to do it.

"But it is fancied that a Divine teacher, without descending to the unworthy office of teaching science, might yet have kept His own language free from all collusion with human error. Hence it has been argued that any language in the Bible implying the earth to be stationary, and central to our system, could not express a mere compliance with the popular errors of the time, but must be taken to indicate the absolute truth. But if a man sets himself steadily to contemplate the consequences which must inevitably have followed any deviation from the customary erroneous phraseology of the people, he will see the utter impossibility that a teacher (pleading a heavenly mission) could allow himself to deviate by one hair's breadth from the ordinary language of the times. To have uttered one syllable, for instance, that implied motion in the earth, would have issued into the following ruins:—First, it would have tainted the teacher with the reputation of lunacy; secondly, it would have placed him in this inextricable dilemma: On the one hand, to answer the questions prompted by his own perplexing language would have opened upon him, as a necessity, one stage after another of scientific cross-examination, until his spiritual mission would have been forcibly swallowed up in the mission of natural philosopher; but, on the other hand, to pause resolutely at any one stage of this public examination, and to refuse all further advance would be, in the popular opinion, to retreat as a baffled disputant from insane paradoxes which it had not been found possible to support. One step taken in that direction was fatal, whether the great heavenly envoy retreated from his own words to leave behind him the impression that he was defeated as a rash speculator, or stood to those words, and thus fatally entangled himself in the inexhaustible succession of explanations and justifications. In either event the spiritual mission was at an end; it would have perished in shouts of derision, from which there could have been no retreat, and no retrieval of character. The greatest of astronomers, rather than seem ostentatious or unseasonably learned, will stoop to the popular phrase of the sun's rising, or the sun's motion in the ecliptic. But God, for a purpose commensurate with man's eternal welfare, is by these critics supposed incapable of the same petty abstinence."—De Quincey's "Essay on Protestantism."

THE DOCTRINE OF THE FALL.

But it is said that Evolution necessarily contradicts the fundamental doctrines of Christianity. If we accept Evolution we must surrender, to begin with, the *Doctrine of the Fall*. To ascertain whether the objection is sound, let us discriminate carefully between what the Scripture does and does not say about the Fall.

(1.) Without attaching too much importance to the presence or absence of a word, it may be pointed out that the Scriptures do not speak of a "Fall" or "Fall of Man." These terms are the creation of theology.

(2.) The Bible does not tell us that man was created in the possession of high moral or intellectual qualities. (I may say here, in a parenthesis, that the popular notion of the "Fall and of the primitive state of man is derived, not from the Bible, but from the "Paradise Lost" of Milton, and, through Milton, from the schoolmen of the Middle Ages). We read that man was made in the "image of God," but in seeking a meaning for these words we must not forget that an infant child is in the parents' image, although destitute, for the present, of the parents' moral and intellectual powers. The child *will grow into these powers*, and that is sufficient to make it in the parents' image and likeness.

See Gen. v. 3., where the terms "image" and "likeness" are used of the correspondence between child and parent.

(3.) We read expressly that the first state of man was one in which he had not "the knowledge of good and evil." And as if to define the phrase, and to show us that it is exactly equivalent to moral capacity, we have (after the "Fall") this remarkable statement: 'And the Lord God said, Behold the man *is become as one of us, to know good and evil.*' I ask the especial attention of Bible students to this passage. How was man advanced to "become as one of Us?" By what we call "the Fall!" And in what did his new likeness to the Deity consist? In the fact that he had attained "to know good and evil!" Getting "to know good and evil," then, by means of a *fall* made man in some sense more like God than he was before:—"*Behold the man is become as one of us, to know good and evil.*" He will be a bold expositor who will find for the '*knowledge of good and evil,*' in this passage—(Gen. iii. 22.)—any other meaning than '*moral capacity.*'

(4.) And yet the Scripture tells us that, in becoming more correspondent to the Deity than he had been, man *also became a sinner*. It is only on the theory of Evolution that this riddle can be solved. On the theory of man's perfect moral capacity before "the Fall" it is completely insoluble. If Evolution is true, moral capacity was attained by growth. By its attainment man became, in a sense never possible before, like the Deity. And yet the very act which marked the entrance to this higher level of being, may have been, as the Scripture says it was, a *wrong* act—the ransgression of a law—and so the *rise* would be a *fall*. The first consciousness of the newly-born moral nature would be the consciousness of sin, and from that fact would flow all that the Bible has to tell us about the need either of punishment or atonement. Precisely the same progression and the same results

are to be observed in the development of every child. So far then from Evolution contradicting the Bible doctrine of what is called "the Fall," it is only on the theory of Evolution that the Bible doctrine becomes intelligible and consistent.

The matter may be summed up thus: Evolution teaches that moral capacity was attained by development. The Bible admits that it was not an original endowment, and adds that, having attained it, man fell. Contradiction there is none.

DOCTRINE OF THE INCARNATION.

Another fundamental of Christianity which Evolution is said to contradict is the doctrine of the Incarnation. The doctrine of the Incarnation is, as you are aware, that once in the ages a divine nature was united with a human nature. When I hear that on the theory of Evolution this is impossible, I confess myself lost in astonishment. The supposition of those who urge this objection must be that Evolution claims to be the parent of all that is or ever has been. But on that supposition Evolution contradicts much more than the doctrine of the Incarnation. It contradicts, amongst other things, the doctrine that there is such a town as Dunedin. On the supposition of this objection it can be shown that the existence of Dunedin is a philosophical impossibility. Evolution never quarried stone, nor moulded bricks, nor hewed timber, nor built houses. And yet somehow the city of Dunedin has come into being. Evolution did not write *Macbeth* or the *Tempest*. Evolution never chiselled a statue, nor painted a picture, nor built a bridge or a railway, nor preached a sermon, nor delivered a lecture. These are the products of *living human will* coming down upon the stream of natural causes and effects, and varying them in ten thousand different ways. And if the *human will* may thus enter as a factor, varying indefinitely the natural evolutionary series, *a fortiori* may the *divine*. The doctrine of the Incarnation must stand or fall upon its own merits. It will neither be harmed nor helped by the doctrine of Evolution.

IMMORTALITY.

A third fundamental of Christianity that is endangered is, we hear, the doctrine of Immortality. Why immortality should be less credible on the evolutionist theory of Creation than on any other I confess myself quite unable to see. This objection, like the one last considered, is good only as against the Atheist, and should be addressed to him in his quality of Atheist. It is good only against those who believe that if Evolution does not make man immortal there is no other Power that will or can. For my part, I believe in such a Power, and hence, whatever man's origin, can believe in Immortality. I said on a recent public occasion that the doctrine of Evolution helps our belief in immortality, and to that statement I adhere. Looking at the depths from which God has brought man, no height to which he may propose to raise him seems incredible.

EVOLUTION WILL HELP THEOLOGY.

My task is near its close. I have briefly sketched the doctrine of Evolution, have shown you that it does not degrade man, that it is not opposed to Theism or simple belief in a God, that it is not anti Scriptural, that it is in harmony with the fundamentals of Christianity. In closing I will indicate a range of topics in the investigation of which the doctrine of Evolution may be applied for the relief and benefit of theology.

One of the darkest problems of nature, on any scheme of theology, is the prevalence of pain and death amongst the lower creatures. For incalculable ages past there has not been a moment in which the atmosphere of this planet has not vibrated to the death cry of some creature of God's in the clutch of its destroyer. From the dawn of life upon its surface till now, the earth has been a vast slaughter-house. Theology has been able to give no satisfactory explanation of these facts. Paley, who has treated them at some length, has nothing better to say than this; that it is an advantage to an animal to be devoured in its prime, as it saves it from the misery of dying of disease or old age. We feel that this explanation leaves the difficulty just where it was, and that still one of the hardest demands upon our faith is—

To trust that God is love indeed,
And love Creation's final law,
While Nature, red in tooth and claw
With ravine, shrieks against our creed.

You have seen probably—and have wondered to see—a cat torturing a mouse. In one instance, which recently came within my own knowledge, a cat protracted *for four hours* the luxury of torturing a captured rat, before giving the death-stroke. In view of these and similar tragedies of brute-life we do not wonder at the

question of the half-mad poet and painter Blake—a man mad by excess rather than deficiency of wit—in his "Apostrophe to the Tiger,"—

Tiger! Tiger! burning bright
Through the forests of the night!
What immortal hand or eye
Framed thy fearful symmetry?
Did He *smile* His work to see?
Did He *who made the lamb make thee?*

A most pertinent question! the type of a thousand which *will* spring in the heart of a man who has eyes to see what is going on in the world of creatures below him. The only ray of light which, so far as I know, has ever been thrown on this dark subject comes from the Evolutionary doctrine of Natural Selection. That doctrine shows us how, by making the conditions of life hard—by exposing all creatures to scarcity of food, and attacks from enemies, the Creator brings about the elimination of the weaker forms, and how—further—by the constant selection of the stronger forms, and by the accumulation of advantageous variations, there has been an upward progress of organisms, from the zoophyte to man. This doctrine does not remove all the difficulty, it does not show us *why* the Creator has chosen this means to his end, but at least it shows us that He has an end and what that end is; and so we are helped to believe "that nothing walks with aimless feet;"—

That not a worm is cloven in vain;
That not a moth, with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.

Similar considerations will help us to understand the liability to accident and disease which is laid upon us all. This happens under the general law which is meant to secure the suppression of weaker and maintenance of stronger forms. The tendency of theology has been to refer the incidence of this law in each particular case to a special Divine intention, to assume that the burning of the "Cospatrick," for instance, was due to a Divine volition, or when a careless nurse lets fall a child, and the fall results in hip-disease and life-long misery—as I saw in the case of a young woman the other day—that that accident, again, was due to a Divine volition. We have all felt the strain which is put upon our faith in the Divine wisdom and benevolence by these representations. It is better to sac in such cases the examples of a general law under which the *conditions of life are made hard*—first, in the interest of the physical type itself, and next, for "the irritation and development of the human intellect"—as De Quincey puts it—in avoiding the causes of these ills and devising the remedies for them. I do not insist here upon the moral ends in view. Christianity can turn even these physical evils to account in carrying on a spiritual discipline, and in true harmony with Evolution insists, "that life is not as idle ore,"—

But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use.

And when Evolution reminds man of his lowly origin, of his affinity with the creatures beneath him, of his liability, under the sway of passion and lust, to revert to the animal types from which he has emerged, she is again the helper of Christianity in the field of Practical Ethics. The voices of both unite in the admonition which closes the stanzas from "In Memoriam" already partly quoted:—

Arise and fly
The reeling Fawn, the sensual feast,
Move upward, working out the beast,
And let the ape and tiger die!

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The Direct Evidences of Evolution. Three Lectures in New York
September 18, 20, & 22,
By Professor Huxley.

To the Reading Public.

"The old order changeth; yielding Owe to new,"

HAVING been absent for two years from New Zealand, during which period I have travelled through a considerable part of Europe and the United States, I am concerned to find, on my return, that none of my reading friends have hitherto had an opportunity of becoming acquainted with the opinions of Professor Huxley in support of the doctrine of Evolution, uttered in New York after his discovery of some of the missing links in the chain of the Evolution of the modern horse, of which the Professor thus speaks in his Buffalo address:—"It is commonly said there are no antiquities in America, and you have to come to the Old World to see the past, That may be, so far as regards the trumpery 3000 or 4000 years of human history. But in the larger sense, referring to the times before man made his momentary appearance on the Globe, America is *the* country to study antiquity. I confess that the reality has somewhat exceeded my expectations, It was my great good fortune to study in New Haven the excellent collection of my good friend Professor Marsh. There does not exist in Europe anything approaching it as regards extent, and the geological time it covers, and the wonderful light it throws on the problem of Evolution, which has been so ably discussed before you by Professor Morse, and which has occupied so much attention since Darwin's great work on species. Before the gathering of such materials as those to which I have referred, Evolution was more a matter of speculation and argument, though we who adhered to the doctrine had good grounds for our belief, Now things are changed, and it has become a matter of fact and history as much as the monuments of Egypt. In that collection are the facts of the succession of forms and the history of their evolution. All that now remains to be asked is, how the development was effected? and that is a subordinate question."

Nearly all the great naturalists, comparative anatomists., and men of science in England, Europe, and America, have yielded to the overwhelming weight of evidence in favour of the doctrine of Evolution, and it is therefore painful for me on my return to the Colony to find a worthy Clergyman in Dunedin in process of being ostracised by a number of well-meaning, but very imperfectly informed people, because he held, or was the exponent of, the truth of a doctrine which is now held to be proved to demonstration by such men as Helmholtz and Büchner, in Europe; Darwin, Wallace, Huxley, Tyndall, and a host of others, in England; and such men as Professors Morse, Marsh, Grote, and Wyman, in America.

The opposition to the doctrine of Evolution proceeds principally from uninformed people of strong prejudice, or from the Clergy of different sects who fear (in some instances no doubt) that their craft is in danger. At one time it was rank heresy to talk of the antiquity of man in any other than the old theological sense;" but now not only is the belief in man's vast and still unknown antiquity universal among men of science, but it is hardly disputed by any well informed theologian; and the present generation of science students must, we should think, be somewhat puzzled to understand what there was in the earliest discoveries that should have aroused such general opposition and been met with such universal incredulity."

"But the question of the mere 'antiquity of man' almost sank into insignificance at a very early period of the inquiry, in comparison with the far more momentous and more exciting problem of the development of man from some lower animal form, which the theories of Mr. Darwin and of Mr. Herbert Spencer soon showed to be inseparably bound up with it. This has been, and to some extent still is, the subject of fierce conflict; but the controversy as to the fact of such development is now almost at an end, since one of the most talented representatives of Catholic theology, and an anatomist of high standing—Professor St. George Mivart—fully adopts it as regards physical structure, reserving his opposition for those parts of the theory which would deduce man's whole intellectual and moral nature from the same source, and by a similar mode of development." (Sec Mr. Alfred R. Wallace's opening address as President of the Biological Section of the British Association for the advancement of science, delivered in Glasgow last year.)

Notwithstanding the general acceptance of the theory of the antiquity of man, and of other theories differing from old theological dogmas once considered vital to the faith, we find as much need for clergymen as ever. The necessity for teachers of religion and morals will be practically eternal. The world cannot get on without them, so long as there are weak souls requiring enlightenment and consolation. The teacher of Christ's morality will have a mission co-extensive with the duration of truth and time, so that whatever may happen to supernatural theories and beliefs, in their contact with scientific discovery, the teacher of moral truth is likely to have a long tenure of his office.

I heard a minister of the true blue persuasion the other day denouncing Darwinism in unmeasured and preposterous terms. I could see he was ignorant of the first principles enunciated by the Great Master, so I asked him if he had read any of Darwin's works. He had to confess that he had not; but he added, in a forcible manner, "I have seen his photograph, and that was enough for me! The moment I saw his photograph I could read the man through and through. He is as like a monkey as possible. I don't require to read the works of a man like that." It makes one miserable to meet with teachers of this description, and in the hope that their number may be speedily lessened, I commend the following utterances of Professor Huxley to their earnest attention.

W. A. L.M.

The Asturi,

15th May, 1877.

Prof. Huxley in America.

THE stay of Professor Thomas H. Huxley in this country has been necessarily brief. His engagement for a course of lectures before the Royal School of Mines requires his return to England by Oct. 1. But short as has been his stay with us, it has afforded several opportunities for hearing him—more, in fact, than were hoped for when the visit was first projected. It has also been of marked service to science in this country, by calling public attention to the value of our geological treasures. Soon after his arrival, Professor Huxley went to New Haven, and there spent several days in a careful examination and study of the fossils from the West, which have been obtained by Professor Marsh in expeditions already familiar to *Tribune* readers. These fossils have a peculiar value. They show that in past periods animals existed whose forms were intermediate between those already known. Not only are the gaps between species thus filled, but the new forms are found in the rocks in a regular order of progression. To Professor Huxley, a firm believer in and advocate of the theory of Evolution, these discoveries of Professor Marsh were of the highest interest. Nothing short of his own personal examination of the specimens would probably have satisfied so careful an observer as Professor Huxley. Having made that examination, he declares that "the reality very far exceeded his anticipation." He regards this new series of facts as establishing the theory of Evolution upon an impregnable basis. To make these facts public, and to display their importance as affording data for earth's history, were among the chief objects of his lectures in New York.

In person Professor Huxley is rather above the medium height; of large frame, but spare. He slops slightly, as if habitually engaged in thought. His features are prominent, and bear an expression of energy in repose. His hair and whiskers are iron gray. He speaks without manuscript or notes of any kind, and never prepares the phraseology of his addresses in advance of their delivery. His manner of speaking is quite simple and straightforward, with none of the gestures or arts of oratory. His delivery is slow and distinct, being the result of a hard and successful effort in the early part of his career to break off a previous habit of rapid speaking.

Evidences of Evolution.—I.

Prof. Huxley at New York.

The Untenable Hypotheses.

The Problem of the World's Origin—Three Hypotheses to Account for it—the Hypothesis of its Eternal Existence, the Milonic Hypothesis; and the Hypothesis of Evolution—Testimonial Evidence Impossible; Circumstantial Evidence of the Highest Value—Geological Proof that the First and Second Hypotheses are Untenable.

To say that a crowded audience greeted Professor Thomas H. Huxley at Chickering Hall on the night of September 18, is to do injustice to the fact. The entrance was thronged at an early hour, and the only consolation of the people who were jammed together in front of the ticket office was that it was a highly respectable crush. Large numbers had evidently deferred the purchase of tickets until the last moment. The trouble was not ended when, after undergoing the last extremity of squeezing, the ticket office was reached and the purchase made. It was quite as difficult to get out from the crowd below as it was to get into it. Not a few agile gentlemen took the alternative of climbing up the sides of the stairs to join the happier throng that they

had been long envying—the people that had bought their tickets in advance and had nothing to do but to ascend to the hall.

Within, every seat seemed to be taken before the lecture began, the few vacancies were filled during the first ten minutes afterward, and "wall-flowers" were packed standing behind the seats. The hall was full of familiar faces; of men eminent in the learned professions; of New York's best society. Punctual to the very minute Professor Huxley came forward upon the platform, and was of course treated with abundant applause. He laid a copy of Milton's *Paradise Lost* upon the reading desk; nothing else, neither manuscript nor notes. He leaned forward slightly over the desk and began speaking in measured words and with a low tone of voice. Except sometimes to grasp the desk with both hands and lean over it more intently, he did not vary his position or make use of gestures during the lecture.

At first, Professor Huxley was not distinctly heard by the entire audience, but after the noise made by people entering had subsided, there was less difficulty in this respect. He was listened to with the closest attention throughout, and the perfect silence of the audience, except at rare intervals when applause was called forth, gave striking evidence of the interest that was taken, notwithstanding the closeness of the argument and the absence of popular features in the discourse.

The Lecture.

LADIES AND GENTLEMEN—We live in and form a part of a system of things of immense diversity and perplexity which we call Nature, and it is a matter of the deepest interest to all of us that we should form just conceptions of the constitution of that system and of its past history. With relation to this Universe, man is in extent little more than a mathematical point, in duration but a fleeting shadow. He is arced shaken in the winds of force; but, as Pascal long ago remarked, although a reed, he is a thinking reed, and, in virtue of that wonderful capacity of thought, he has a power of framing to himself a symbolic conception of the Universe, which, although doubtless highly imperfect, and although wholly inadequate as a picture of that great Whole, yet is sufficient to serve him as a guide-book in his practical affairs. It has taken long, indeed, and accumulations of often fruitless labour, to enable man to look steadily at the glaring phantasmagoria of Nature, to notice her fluctuations, and what is regular among her apparent irregularities; and it is only comparatively lately, within the last few centuries, that there has emerged the conception of a pervading order and a definite force of things, which we term the course of Nature.

But out of this contemplation of Nature, and out of man's thoughts concerning her, there has in these later times arisen that conception of the constancy of Nature to which I have referred, and that at length has become the guiding conception of modern thought. It has ceased to be almost conceivable to any person who has paid attention to modern thought, that chance should have any place in the Universe, or that events should follow anything but the not twat order of cause and effect. We have come to look upon the present as the child of the past and as the parent of the future; and as we have excluded chance from any share or part in the order of things, so in the present order of Nature men have come to neglect, even as a possibility, the notion of any interference with that order; and whatever may be men's speculative notions upon these points, it is quite certain that every intelligent person guides his life and risks his fortune upon the belief that the order of Nature is constant, and the relation of cause to effect unchanged.

The Question a Historical One.

In fact, there is no belief which we entertain which has so complete a logical basis as that to which I have just referred. It underlies tacitly every process of reasoning; it is the foundation of every act of the will. It is based upon the broadest induction, and is verified by the most constant, regular, and universal of inductive processes. We must recollect that any human belief, however broad its basis, however defensible it may seem, is, after all, only a probable belief, and that our broadest generalizations are simply the highest degrees of probability. Though we are quite clear about the constancy of Nature at the present time, and in the present order of things, it by no means follows necessarily that we are justified in expanding this generalization into the past, and in denying absolutely that there may have been a time when evidence did not follow a first order, when the relations of cause and effect were not fixed and definite, and when external agencies did not intervene in the general course of Nature. Cautious men will admit that such a change in the order of Nature may have been possible, just as every candid thinker will admit that there may be a world in which two and two do not make four, and in which two straight lines do not in close a space. In fact this question with which I have to deal in the three lectures I shall have the honour of delivering before you, this question as to the past order of Nature, is essentially a historical question, and it is one that must be dealt with in the same way as any historical problem.

I will, if you please, in the first place, state to you what are the views which have been entertained

respecting the order of Nature in the past, and then I will consider what evidence is in our possession bearing upon the question, and by what light of criticism that evidence is to be interpreted. So far as I know, there are only three views—three hypotheses—which ever have been entertained, or which well can be entertained, respecting the past history of Nature.

Hypothesis Respecting the Order of Nature.

Upon the first of these the assumption is that the order of Nature which now obtains has always obtained; in other words, that the present course of Nature, the present order of things, has existed from all eternity. The second hypothesis is that the present state of things, the present order of Nature, has had only a limited duration, and that at some period in the past the state of things which we now know—substantially, though not of course in all its details the state of things which we now know—arose and came into existence without any precedent similar condition from which it could have proceeded. The third hypothesis also assumes that the present order of Nature has had but a limited duration, but it supposes that the present order of things proceeded by a natural process from an antecedent order, and that from another antecedent order, and so on; and that on this hypothesis the attempt to fix any limit at which we could assign the commencement of this series of changes is given up. I am very anxious that you shall realize what these three hypotheses actually mean; that is to say, what they involve, if you can imagine a spectator to have been present during the period to which they refer. On the first hypothesis, however far back in time you place that spectator, he would have seen a world, essentially similar, though not perhaps in all its details, to that which now exists. The animals which existed would be the ancestors of those which now exist, and like them; the plants in like manner would be such as we have now, and like them; and the supposition is that at however distant a period of time you place your observer, he would still find mountains, lands, and waters, with animal and vegetable products flourishing upon them and sporting in them just as he finds now. That view has been held. It was a favourite fancy of antiquity, and has survived along down towards the present day, and it is worthy of remark that it is a hypothesis which is not inconsistent with what geologists are familiar with as the doctrine of Uniformitarianism. That doctrine was held by Hutton, and in his earlier days by Lyell. For Hutton was struck by the demonstration of astronomers that the perturbations of the planetary bodies, however great they may be, yet sooner or later righted themselves, and that the solar system contained within itself a self-adjusting power by which these aberrations were cured and it brought back to an equilibrium

Hutton imagined that something of the same kind may go on in the earth, although no one recognised more clearly than he the fact that the dry land is being constantly washed down by rain and rivers and deposited in the sea, and that thus in a certain length of time, greater or shorter, the inequalities of the earth's surface must be levelled and its high lands brought down to the sea. Then, taking in account the internal forces of Nature, by which upheavals become seated and give rise to new land, these operations may naturally compensate each other, and thus substantially for any assignable time the general features of the earth might remain what they are. And inasmuch as there is no limit under these circumstances to the successive development of the animals and plants, it is clear that the logical development of this idea might lead to the conception of the eternity of the world. Not that I mean to say that either Hutton or Lyell held this conception—assuredly not; they would have been the first to repudiate it. But by the arguments they used it might have been possible to justify this hypothesis.

The Theory of Creation in Paradise Lost.

The second hypothesis is that to which I have referred as the hypothesis which supposes that this order of things had at some no very remote time a sudden origin making it such as it now is. That is the doctrine which you will find stated most fully and clearly in the immortal poem of John Milton, the English *Divina Commedia*, "Paradise Lost." I believe it is alone through the influence of that remarkable work, combined with daily teachings to which we have all listened in our childhood, that this hypothesis owes its general wide diffusion as one of the current beliefs of English-speaking people. If you turn to the VIIth book of "Paradise Lost," you will find there stated the theory, the hypothesis to which I refer, which is this: That this visible Universe of ours made its appearance at no great distance of time from the present day, and that the parts of which it is composed made their appearance in a certain definite order in the space of six natural days, in such a manner that in the first of these days light appeared; in the second, the firmament or sky separated the water above from the water beneath it; on the third day the waters drew away from the dry land, and from it the vast vegetable life which now exists made its appearance; that the fourth day was devoted to the apparition of the sun, the stars, the moon, and the planets; that on the fifth day aquatic animals originated within the waters; and then on the sixth day the earth gave rise to our four-footed terrestrial creatures and to all varieties of terrestrial animals except birds, which had appeared on the preceding day; and finally, man appeared upon the earth, and the work of

fashioning the Universe was finished. John Milton, as I have said, leaves no doubt whatever as to how, in his judgment, these marvellous processes occurred. I doubt not that his immortal poem is familiar to all of you, but I should like to recall one passage to your minds, in order that I may be justified in what I shall have to say. Regarding the perfectly concrete, definite conception which Milton had of what he thought had been the mode of origin of the animal world, he says:—

The sixth, and of creation last, arose
With evening harps and matin; when God said,
"Let the Earth bring forth soul living in her kind,
Cattle and creeping things, and beast of the earth,
Each in their kind." The earth obey'd, and straight
Opening her fertile womb, teem'd at a birth
Innumerable living creatures, perfect forms,
Undid and full-grown; out of the ground up rose
As from his lair, the wild beast, where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, and walk'd;
The cattle in the fields and meadows green;
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved; now half appears
The tawny lion, pawing to get free
His hinder parts, then springs, as broke from bonds,
And rampant shakes his blinded mane; the ounce,
The libber!, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks; the swift stag from under ground
Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheav'd
His vastness; fleeced the flocks and bleating rose
As plants; ambiguous between sea and land,
The river-horse and scaly crocodile
At once canto forth whatever creeps the ground
Insect or worm.

There is no doubt as to the meaning of that hypothesis, or as to what a man of Milton's genius expected would have been actually visible to one who could know and witness the process, the origination of living things as he describes it.

The Evolution Hypothesis.

And then comes the third hypothesis, which is the hypothesis of Evolution, and that supposes that at any given period in the past we should meet with a state of things more or less similar to the present, but less similar in proportion as we go back in time; that the physical form of the earth could be traced back in this way to a condition in which its parts were separated, as little more than & nebulous cloud making part of a whole in which we find the sun and the other planetary bodies also resolved; and that if we traced back the animal world and the vegetable world, we should find preceding what now exist animals and plants not identical with them, but like them, only increasing their differences as we go back in time, and at the same time becoming simpler and simpler, until finally we should arrive at that gelatinous mass which, so far as our present knowledge goes, is the common foundation of all life. The tendency of science is to justify the speculation that that also could be traced further back, perhaps to the general nebulous origin of matter.

The hypothesis of Evolution supposes that in all this vast progression there would be no breach of continuity, no point at which we could say "this is a natural process," and "this is not a natural process," but that the whole might be strictly compared to that wonderful series of changes which may be seen going on every day under our eye, in virtue of which there arises out of that semi-fluid, homogeneous substance which we call an egg, the complicated organisation of one of the higher animals. That, in a few words, is what is meant by the hypothesis of Evolution.

I have already suggested that in dealing with these three hypotheses, endeavouring to form a judgment as to

which of them is the more worthy of belief, or whether none is worthy of belief, our condition of mind should be that suspension of judgment which is so difficult to all but trained minds—I have suggested that in dealing with these questions we should be indifferent to all *a priori* considerations. The question is a question of fact, historical fact. The Universe has come into existence somehow or other, and the question is whether it came into existence in one fashion, or whether it came into existence in another; and as the essential preliminary to this consideration, permit me to say two or three words as to the nature of historical evidence, and the kinds of historical evidence. The evidence as to the occurrence of any fact in past time is of one or two kinds, which for convenience sake, I will speak of on the one hand as testimonial evidence, and on the other as circumstantial evidence. By testimonial evidence, I mean human testimony; and by circumstantial evidence, I mean evidence which is not human testimony. Let me illustrate by a familiar figure what I mean by these two kinds of evidence, and what is to be said respecting their value.

Human and Circumstantial Testimony Compared.

Suppose that a man tells you that he saw a person strike another and kill him; that is testimonial evidence of the fact of murder. But it is possible to have circumstantial evidence of the fact of murder. That is to say, you may find a man dying with a wound upon his head having exactly the form and character of the wound which is made by an axe, and with due precaution you may conclude with the utmost certainty that the man has been murdered—is dying in consequence of the violence inflicted by that implement. We are very much in the habit of considering circumstantial evidence as of less value than testimonial evidence, and it may be in many cases where the circumstances are not perfectly clear and perfectly intelligible that it is a dangerous and uncertain kind of evidence; but it must not be forgotten that in many cases it is quite as good as testimonial evidence, and that in many cases it is a great deal better than testimonial evidence. For example, take the case to which I referred just now. The circumstantial evidence is better and more convincing than the testimonial evidence, for it is impossible under the circumstances that I have mentioned to suppose that the man had met his death from any cause but the violent blow of the axe. The circumstantial evidence in favour of a murder having been committed, in that case is as complete and as convincing as evidence can be. It is evidence which is open to multitudinous doubts. He may have been actuated by malice. It has constantly happened that even an accurate man has declared a thing has happened in some particular way, when a careful analysis of the circumstantial evidence has shown that it did not happen in that way, but in some other way.

Now we must turn to our three hypotheses. Let me first direct your attention to what is to be said about the hypothesis of the eternity of this state of things in which we now are. What will first strike you is that that is a hypothesis which, whether true or false, is not capable of verification by evidence; for in order to secure testimony to an eternity of duration you must have an eternity of witnesses or an infinity of circumstances, and neither of these are attainable. It is utterly impossible that such evidence should be carried beyond a certain point of time, and all that could be said at most would be that there was nothing to contradict the hypothesis. But when you look, not to the testimonial evidence—which might not be good for much in this case—but to the circumstantial evidence, then you find that this hypothesis is absolutely incompatible with that circumstantial evidence, and the latter is of so plain and so simple a character that it is impossible in any way to escape from the conclusions which it forces upon us.

The Order of Nature.

Epochs. AGE OF MAN, or quaternary, 20. MAMMALIAN AGE Tertiary, 19. Pliocene. Miocene. Eocene. REPTILIAN AGE. Cretaceous, 18. Upper Cretaceous. (Upper or White Chalk, Lower or Gray.) Middle Cretaceous. (Upper Green—Sand). Lower Cretaceous. (Lower Green—Sand.) Jurassic, 17. Wealden Ep. Wealden. Oolitic Epoch Upper Oolitic. (Purbeck, Portland, and Kimmeridge Clay.) Middle Oolitic. (Coral-rag., Oxford Clay.) Lower Oolitic. (Stonesfield, Inferior Oolitic.) Liassic Epoch Upper Lias. Marlstone. Lower Lias. Triassic, 16. Keuper. Muschelkalk. Bunter-sandstein.

CARBONIFEROUS AGE. Permian 15 Permian. Carboniferous. 14c Upper Coal Measures. 14b Lower Coal Measures. 14a Millstone Grit. Subcarboniferous. 13b Upper. 13a Lower. DEVONIAN AGE, OR AGE OF FISHES. Catskill. 12 Catskill. Chemung. 11b Chemung. 11a Portage. Hamilton. 10c Genesee. 10b Hamilton. 10a Marcellus. Carboniferous. 9c Carboniferous. 9b Schoharie. 9a Cauda—Galli. SILURIAN AGE, OR AGE INVERTEBRATES. Upper Silurian. Oriskany. 8 Oriskany. Lower Helderberg. 7 Lower Helderberg Salina. 6 Salina. Niagara. 5c Niagara. 5b Clinton. 5a Medina. Lower Silurian. Trenton. 4c Cincinnati. 4b Utica. 4a Trenton. Canadian. 3c Chazy. 3b Quebec. 3a Carboniferous. Primordial or Cambrian. 2b Potsdam. 2a Acadian. Archaean. 1 Archaean.

You are, in fact, all aware that the crust of the earth, the superficial part of the earth, is not of a homogeneous character, but that it is made up of a number of beds of strata, the titles of the principal groups of

which are placed upon that diagram—beds of sand, beds of stone, beds of clay, of slate, of granite, and various other materials.

On further examination it is found that these beds of solid material are of exactly the same nature as those which are at present being formed under known conditions of the surface of the earth: that that chalk, for example, which forms a great part of the cretaceous formation in some parts of the world, that that chalk is identical in its physical and chemical characters, or practically so, with a substance which is now being formed at the bottom of the Atlantic Ocean, and covers an enormous area; that other bodies of rock are comparable with the sands which are being formed upon sea-shores, packed together, and so on. Thus it comes to be certain that each of these bodies of rock, of which a total of not less than 70,000 feet is known, that all these have been deposited and formed by natural agencies, either out of the waste and washing of the dry land, or else as the product of plants and animals. Now, these rocks or strata are full of the remains of animals and plants. Countless thousands of species of animals and plants as perfectly recognizable as those which you meet with in herbaria of the present day, as the shells and remains which you pick up upon the beach—countless thousands of species of these creatures have been imbedded in the sand or mud or limestone, just as they are being imbedded now. They furnish us with a record which cannot be subject to any misinterpretation, looking at it broadly, as to the kinds of things that have lived upon the surface of the earth during the time that is registered by this great thickness of stratified rock. The most superficial study of these remains shows us that the animals and plants which live at the present time have had only a temporary duration; that you will find them and such as they are for the most part only in that upper most strata here called post-tertiary. As you go back in time they become scantier, their places are taken by other forms more diversified, and in the Jurassic and triassic you find yet others, different from the cretaceous or tertiary, and from those of the present day, and so on as you go further and further back. Why, then, the circumstantial evidence absolutely negatives the conception of the eternity of the present condition of things. We can say with certainty that such has not been the course of Nature. We can say with certainty that the present condition of things has been for a comparatively short period, and that so far as animal and vegetable nature are concerned, that that has been preceded by a different condition of things. We can pursue this fact until we come to the lowest of stratified rocks, in which we lose the indications of life totally. The hypothesis of the eternity of the present condition of things may therefore be put out of court altogether.

Milton's Hypothesis.

We now come to what I would call Milton's Hypothesis—the hypothesis that the present condition of things has endured for a comparatively moderate time, and at the commencement of that time came into existence within the course of six days. I doubt not that it may have excited some surprise in your mind that I should have spoken of this as Milton's hypothesis, rather than that I should choose the terms which are much more familiar to you, such as "the doctrine of creation," or "the Biblical doctrine," or "the doctrine of Moses," all of which terms as applied to the hypothesis to which I have just referred, are certainly much more familiar to you than the title of the Miltonic hypothesis. But I have had, what I cannot but think are very weighty reasons for taking the course which I have pursued. For example, I have discarded the title of the hypothesis of creation, because my present business is not with the question as to how Nature has originated, as to the causes which have led to her origination, but as to the manner and order of her origination. Our present inquiry is not why the objects which constitute Nature came into existence, but when they came into existence, and in what order. This is a strictly historical question, a question its completely historical as that about the date at which the Angles and the Jutes invaded England. But the other question about creation is a philosophical question, and one which cannot be solved or approached or touched by the historical method. What we want to know is whether there is evidence in the facts, so far as they are known, that things arose in the way described by Milton, or not; and when that question is settled, it will be time enough to inquire as to why they arose.

In the second place, I have not spoken of it as the Biblical hypothesis. It is quite true that persons as diverse in their general views as Milton the Protestant, and the Jesuit Father Suarez, agree in giving the 1st chapter of Genesis the interpretation as adopted by Milton. It is quite true that that interpretation, unless I mistake, is that which has been instilled into every one of us in our childhood; but I do not for one moment venture to say that it could properly be called the Biblical doctrine. In the first place, it is not my business to say what the Hebrew text contains, and what it does not; and in the second place, were I to say that this was the Biblical hypothesis, I should be met by the authority of many eminent scholars, to say nothing of men of science, who in recent times have absolutely denied that this doctrine is to be found in Genesis at all. If we are to listen to them, we must believe that what seem so clearly defined as days of creation—as if very great pains had been taken that there should be no mistake—that these are not days at all, but periods that we may make just as long as convenience requires. We are also to understand that it is consistent with that phraseology to believe that plants and animals

may have been evolved by natural processes, lasting for millions of years, out of similar rudiments. A person who is not a Hebrew scholar can only stand by and admire the marvellous flexibility of a language which admits of such diverse interpretations. (Applause and laughter.)

Professor Huxley not an Authority on the Bible.

Assuredly in the face of such contradictory authority upon matters upon which one is competent to form no judgment, he will abstain from giving any opinion, as I do; and in the third place, I have carefully abstained from speaking of this as a Mosaic doctrine, because we are now assured upon the authority of the highest critics, and even of dignitaries in the church, that there is no evidence whatever that Moses ever wrote this chapter, or knew anything about it. I don't say—I give no opinion—it would be an impertinence on my part to volunteer an opinion upon such subject. But that being the state of opinion among the scholars and clergy, it is well for us the laity, who stand outside, to avoid entangling ourselves in such a vexed question. So, as there is a doubt, and as happily Milton leaves us no conceivable ambiguity as to what he means, I will continue to speak of it as the Miltonian hypothesis. (Applause.)

Now then we have to test that hypothesis. For my part I have no prejudice one way or the other. If there is evidence in favour of this view, I have no sort of theoretical difficulties in the way of accepting it, but there must be evidence. We men of science get an awkward habit—no I won't call it that, for it is a valuable habit—of reasoning, so that we believe nothing unless there is evidence for it, and we have a way of looking upon belief which is not based upon evidence not only as illogical, but as immoral. We will, if you please, test this view in the light of facts, for by what I have said you will understand that I don't propose to discuss the question of what testimonial evidence is to be adduced in favour of this view. If those, whose business it is to judge, are not united as to the authenticity of the document or the fact as to who it bears witness, the discussion of testimonial evidence is superfluous. But one regards this less because the circumstantial evidence, if carefully considered, brings him to the conclusion that the theory is inadequate altogether, and cannot be adduced. And the considerations upon which I base that conclusion are of the simplest possible character. Whatever the liability of interpretation of Milton's views, it is quite impossible to deny that the kernel of the whole matter is a statement as to a certain order or succession of living forms. It is stated that plants, for example, made their appearance upon the third day, and not before. And you will understand that by plants was meant the plants which now live—the trees and shrubs which we now have. It is one of two things—either the existing plants have been the result of a different origination of which we have no record for supposition, or else they have arisen by that dreaded process of evolution from the original stock. And in the second place, it is clear that there was no animal life before the fourth day, and then on the fourth day marine animals and birds appeared. And, it is further clear, that terrestrial life made its appearance upon the sixth day and not before. Hence it follows that in this record, if in this large mass of circumstantial evidence as to what really has happened in the past history of the Globe—of in that we find down to a certain point indications of the existence of terrestrial animals, it is perfectly certain that all that has taken place since that time must be referred to the sixth day. In this great carboniferous formation, from whence America has derived so vast a proportion of her actual and potential wealth, in that formation and in the beds of coal which are formed from the vegetation of that period, we find abundant evidence of the existence of terrestrial animals. They have been described not only by European naturalists, but by your own naturalists. There are to be found in the coal of your own coalfields numerous insects allied to our own cockroaches. There are to be found there scorpions of large size, and so similar to existing scorpions that it requires the practical eye of the naturalist to distinguish them—and even spiders. Inasmuch as these things can be proved to have had full life in the carboniferous epoch, it is perfectly clear that if the Miltonic account is correct, those huge rocks extending from the middle of the palaeozoic formations must belong to the day or period, which is termed by Milton the sixth day of the creation. But further, it is expressly stated that aquatic animals took their origin upon the fifth, and did not exist before, hence all formations in which aquatic animals can be proved to exist and therefore lived at the time these formations were deposited, all those must have been deposited during the time since the period which Milton speaks of as the fifth day. But there is absolutely no fossiliferous rock in which you do not find the remains of marine animals. The lowest forms of life in the silurian are marine animals, and if the view which is entertained by Principal Dawson and Dr. Carpenter of the eozoon be correct, if it is true that animal remains exist at a period as far antecedent to the deposit in the coal as the coal is from us, at the very bottom, in a series of stratified rock, in what are called the Laurentian strata, it follows plainly enough from this that the whole series of stratified rocks, if they are to be brought into harmony with Milton at all, must be referred to the sixth day, and we cannot hope to find the slightest trace of the work of the other days in our stratified formations. When one comes to consider this, one sees how absolutely futile are the attempts that have been made to run a parallel between the stratified rocks as we know them, and the account which Milton gives of it. The whole

series of stratified rocks must be referred to the two last periods. It is of course futile to look in carboniferous rocks in the miocene for animals, which according to the hypothesis, were of the sixth day. Not only is there this objection to any attempt to run a parallel between the Miltonic account and the actual facts, but there is further difficulty. In the Miltonic account, the order in which animals should have made their appearance in the stratified rock would be this:—Fishes, including the great whale, and birds; after that, all varieties of terrestrial animals. Nothing could be further from the facts as we find them. As a matter of fact, we know of not the slightest evidence of the existence of birds before what are there indicated (pointing to the chart), as the jurassic, and perhaps the triassic formations.

Other Failures of the Miltonic Theory.

If there were any parallel between the Miltonic account and the circumstantial evidence, we ought to have abundant evidence in the devonian, the silurian, and the carboniferous rocks. I need not tell you that this is not the case, and that not a trace of birds makes its appearance until the far later period which I have mentioned.

And again, if it be true that all varieties of fishes and the great whales and the like, made their appearance on the fifth day, then we ought to find the remains of these things in the older rocks—in those which preceded the carboniferous epoch. Fishes, it is true, we find, and numerous ones; but the great whales are absent, and the fishes are not such as now live. Not one solitary species of fish now in existence is to be found there, and hence you are introduced again to the difficulty, to the dilemma, that either the creatures which were created then, which came into existence the sixth day, were not those which are found at present, or are not the direct and immediate predecessors of those which now exist; but in that case you must either have had a fresh species of which nothing has been said, or else the whole story must be given up as absolutely devoid of any circumstantial evidence.

I have grouped before you in a few words, some little time ago, a statement of the sum and substance of Milton's hypothesis. Let me try now to put before you, in a few words, the sum and substance of the circumstantial evidence as to the past history of the earth, which is written without the possibility of mistake, with no chance of error in the stratified rocks. What we find is, that that great series of formations represents a period of time of which our human chronologies hardly afford use unit of measure. I will not pretend to say how we ought to measure this time, in millions or in billions of years. Happily for my purpose and my argument that is wholly unessential. But that the time was enormous, was vast, there is no sort of question.

We find written upon this record, and as resulting from the simplest methods of interpretation, the conviction that all that is now dry land has once been at the bottom of the waters. If I leave out of view certain patches of metamorphosed rocks, certain volcanic products, it is perfectly certain that at a comparatively recent period of the world's history, that epoch which is written. On the chart as the cretaceous epoch—it is perfectly certain that at that time, none of the great physical features which at present mark the surface of the Globe existed. It is certain that the Rocky Mountains were not. It is certain that the Himalaya Mountains were not. It is certain that the Alps and the Pyrenees had no existence. The evidence of the simplest possible character is simply this:—We find raised up on the crags of these mountains, elevated by the forces of upheaval which have given rise to them, masses of cretaceous rock which formed the bottom of the sea before those mountains existed. It is, therefore, perfectly clear, that the elementary forces which gave rise to those mountains are subsequent to the cretaceous epoch; that the mountains themselves are largely made up of the materials deposited in the sea, which once occupied their place. We meet as we go back in time with constant alternations of sea and land, of estuary and open ocean, and in correspondence with these alterations, we meet with changes in the fauna and flora of the kind I have stated.

But none of these gives us any right to believe, no inspection of these changes gives us the slightest right to believe, that there has been any discontinuity in natural processes. There is no trace of cataclysm, of great sweeping deluge, of sudden destruction of organic life. The appearances which were formerly interpreted in that way have all been shown to be delusive as our knowledge has increased and as the blanks between the different formations have been filled up. It can now be shown that there is no absolute break between formation and formation, that there has been no sudden disappearance of all the forms of life at one time and replacement by another, but that everything has gone on slowly and gradually, that one form has died out and another has taken its place, and that thus by slow degrees one fauna has been replaced by another. So that within the whole of the immense period indicated by these stratified rocks, there is assuredly—leaving Evolution out of the question altogether—not the slightest trace of any break in the uniformity of Nature's operations, not a shadow of indication that events have followed in other than their natural and orderly sequence.

That, I say, is the most natural teaching of the circumstantial evidence contained in the stratified rock. I leave you to consider how far by any ingenuity of interpretation, by any stretching of the meaning of language, this evidence can be brought into the smallest similarity with that view which I have put before you as the

Miltonic doctrine.

There remains the third hypothesis—what I have spoken of as the hypothesis of Evolution; and I propose that in lectures to come we shall consider that as carefully as we have considered the other two hypothesis. I need not say that it is quite hopeless to look for testimonial evidence of Evolution. The very nature of the case precludes the possibility of such evidence. Our important inquiry is, what foundation circumstantial evidence lends to that hypothesis, or whether it lends any, or whether it controverts it; and I shall deal with the matter entirely as a question of history. I shall not indulge in the discussion of any speculative probabilities. I shall not attempt to show that Nature is unintelligible unless we adopt some such hypothesis—for anything I know about it it is the nature of Nature. She has often been puzzling, and I have no reason to suppose she is bound to fit herself to our notions: but I shall deal with the matter entirely from the point of view of history, and I shall place before you three kinds of evidence entirely based upon what we know of the forms of animal life which are contained in the series of stratified rock. I shall endeavour to show you that there is one kind of evidence which is neutral, which neither helps Evolution nor is inconsistent with it, I shall then endeavour to show you that there is a second kind of evidence which indicates a strong probability in favour of Evolution but does not prove it; and, lastly, I shall endeavour to show that there is a third kind of evidence which, being as complete as any evidence which we can hope to obtain upon such a subject, and being wholly and entirely in favor of Evolution, may be fairly called demonstrative evidence of its having occurred.

But these matters, ladies and gentlemen, I propose to deal with in the next two lectures.

Evidences of Evolution—II.

Prof. Huxley's Second Lecture in New York.

The Theory Tested by Facts.

Three Classes of Evidence Bearing on the Point—Meaning of the Fact that Certain Very Ancient Species have not Changed—Probability of Gaps in the History as Shown by Fossils—Certain Gaps Filled by the Discoveries of Prof. Marsh—Birds that have Teeth—Animals Half Way Between Birds and Reptiles.

PROF. HUXLEY'S experience in his first lecture, at Chickering Hall of the difficulty of making himself heard while the people were entering and finding their seats, was doubtless the occasion of his delay of ten minutes on the evening of Sept. 20 in coming on the stage. When he entered, nearly every seat was occupied.

Behind the speaker a large frame had been provided, on which were hung diagrams illustrative of the subjects to be treated in the lecture. These diagrams had been prepared with great care and accuracy under the supervision of Prof. Marsh, and they were so plainly lettered that there could be no possibility of mistaking their titles. Several of these diagrams illustrate Prof. Marsh's most recent discoveries, and will be quite new to the general public. The engravings will give a fair notion of the drawings.

The Lecture.

LADIES AND GENTLEMEN—In my lecture on Monday night I pointed out to you that there are three hypotheses which may be entertained, and which have been entertained, respecting the past history of life upon the Globe. According to the first of these hypothesis, life, such as we now know it, has existed from all eternity upon this earth. We tested that hypothesis by the circumstantial evidence, as I called it, which is furnished by the fossil remains contained in the earth's crust, and we found that it was obviously untenable. I then proceeded to consider the second hypothesis, which I termed the Miltonic hypothesis, not because it is of any particular consequence to me whether John Milton seriously entertained it or not, but because it is stated in a clear and unmistakable manner in his great poem. I pointed out to you that the evidence at our command as completely and fully negatives that hypothesis as it did the preceding one. And I confess that I had too much respect for your intelligence to think it necessary to add that that negation was equally strong and equally valid whatever the source from which that hypothesis might be derived, or whatever the authority it might be supported by.

The Evidence Divided into Three Classes.

I further stated, that according to the hypothesis of Evolution the existing state of things was at the last term of a long series of antecedent states, which, when traced back, would be found to show no interruption and no breach of continuity. I propose in this and a following lecture to show that, no less rigorously, by the evidence at command, and to inquire how far that evidence could be said to be indifferent to it, how far it could be said to be favourable to it, and finally, how far it could be said to be demonstrative. From almost the origin of these

discussions upon the existing condition—and the causes which have led to it—of the animal and vegetable world, an argument has been put forward as an objection to Evolution, which we shall have to consider very seriously. I think that that argument was first clearly stated by Curier in his opposition to the doctrines propounded by his great contemporary, Lamarck. At that time the French expedition to Egypt had called the attention of learned men to the wonderful stores of antiquities in that country, and there had been brought back to France numerous mummified corpses of animals which the ancient Egyptians revered and preserved, the date of which at a reasonable computation—a computation, I may say, which has been verified by all subsequent researches—cannot be placed at less than 3,000 or 9,000 years before the time at which they were thus brought to light. Cuvier endeavoured to ascertain by a very just and proper method what foundation there was for the belief in a gradual and progressive change of animals, by comparing the skeletons and all accessible parts of these animals, such as crocodiles, birds, dogs, cats, and the like, with those which are now found living in Egypt, and he came to the conclusion—a conclusion which has been verified by all subsequent research—that no appreciable change had taken place in the animals which inhabited Egypt. And he drew thence the conclusion, and a hasty one, that the evidence of such fact was altogether against the doctrine of Evolution.

An Illustration from Niagara.

The progress of research since Curier's time has furnished far stronger cases than those which he drew from the mummified bodies of Egyptian animals. A remarkable case is to be found in your own country, in the neighborhood of the magnificent Falls of Niagara. In the immediate vicinity of the whirlpool, and again upon Goat Island, in the superficial deposits which cover the surface of the soil of the rock in those regions, there are found remains of animals in perfect preservation—shells belonging to exactly the same forms as at present inhabit the still waters of Lake Erie. It is evident here from the formation of the country that these animal remains were deposited in the beds in which they are found, at the time at which the lake extended over the region in which they are found, and that involves the necessity that they existed and lived and died before the Falls had cut their way back through the gorge of Niagara; and indeed it is possible to determine that at that time the Falls of Niagara must have been at least six miles further down the river than they are at Present. Many computations have been made of the rate at which Niagara is thus cutting its way back. Those computations have varied greatly, but I believe I am speaking within the bounds of prudence, if I assume that at its greatest rate of cutting back the Falls of Niagara have not retreated at a greater pace than about a foot a year. Six miles, speaking roughly, are 30,000 feet; 30,000 feet at a foot a year are 30,000 years, and we are fairly justified in concluding that no less a period than that has passed since these shell-fish, whose remains are left in the beds to which we have referred, were deposited. Admit that it is true that for that immense period of time no change has taken place in these animals, there are still stronger evidences on this point even than this. As we work our way through the great series of the tertiary formation, we find species of animals identical with those which live at the present day, diminishing in numbers it is true, but still existing in a certain number in the oldest of the tertiary rocks. And not only so, but when we examine the rocks of the cretaceous epoch itself, we find the remains of some animals which the closest scrutiny cannot show to be in any respect different from those which live at the present time. That is the case with one of the lamp shells, the terebratula, which is found in chalk, and which has continued as it was found, or with insignificant variation, through to the present day. Such is the case with the globigerina, the skeletons of which aggregated together form the great mass of our chalk in England. That globigerina can be traced down to the globigerinae, which live at the surface of our great oceans, and the remains of which falling to the bottom of the sea give rise to a chalk material. So that it must be admitted that certain species of creatures living at the present day show no sign of modification or transformation as great as that which carries us back to the period of chalk; and we find some groups or species so closely allied together that it needs the eye of a naturalist to distinguish them one from another. If we pay attention to these, we find that a vastly greater period must be allotted in some cases to these persistent forms. In chalk itself, for example, there is the fish belonging to the highest group of fishes and the most differentiated of osseous fishes, which goes by the name of *Berpx*. That fish is one of the most beautiful of fossils found in our English chalk. It is an anatomical study, so far as the hard part is concerned, almost as well as if it were a recent fish. We find that that fish is represented at the present day by very closely allied species which are living in the Pacific and Atlantic Oceans. We may go still further back about this evidence of closely allied species, and we find, for example, as I mentioned to you in my first lecture, that the coal deposit in Europe contains the remains of scorpions in an admirable state of preservation, and those scorpions are hardly distinguishable—I do not mean to say that they are not distinguishable, but they require close scrutiny to distinguish them—from the scorpions which exist at the present day.

Other Instances of Persistent form.

More than that. At the very bottom of the Silurian series, in what is by some authorities termed the Cambrian formation, where all signs appear to be dying out—even there, among the few and scanty animal remains which exist, we find species of molluscous animals which are so closely allied to existing forms that at one time they were grouped under the same generic name. I refer to the well-known *Lingula* of the *Lingula* flags. It was subsequently, in consequence of some slight differences, placed in the new genus *Lingulella*. Practically it belongs to the same great generic group as the *Lingula*, which you will find at the present day upon the shores of Australia. And the same thing is exemplified if we turn to certain great periods of the earth's history—as, for example, throughout the whole of the mesozoic period. There are groups of reptiles which begin shortly after the commencement of this period, as the *Ichthyosauria* and the *Plesiosauria*, and they abound in vast numbers. They disappear with the chalk, and throughout the whole of that great series of rock they present no important modification. Facts of this kind are undoubtedly fatal to any form of the doctrine of Evolution which necessitates the supposition that there is an intrinsic necessity on the part of animal forms which once come into existence to undergo modification; and they are still more distinctly opposed to any view which should lead to the belief that the modification in different types of animal or vegetable life goes on equally and evenly. The facts, as I have placed them before you, would obviously contradict directly any such form of the hypothesis of Evolution as laid down in these two postulates.

Now the service that has been rendered by Mr. Darwin to the doctrine of Evolution in general is this: that he has shown that there are two great factors in the process of Evolution, and one of them is the tendency to vary, the existence of which may be proved by observation in all living forms; the other is the influence of surrounding conditions upon what I may call the parent form, and the variations which are thus evolved from it. The cause of that production of variations is a matter not at all properly understood at present. Whether it depends upon some intricate machinery—if I may use the phrase—of the animal form itself, or whether it arises through the influence of conditions upon that form, is not certain, and the question may for the present be left open. But the important point is the tendency to the production of variations; then whether those variations shall survive and supplant the parent, or whether the parent form shall survive and supplant the variations, is a matter which depends entirely on surrounding conditions. If the surrounding conditions are such that the parent form is more competent to deal with them and flourish in them than the derived forms, then in the struggle for existence the parent form will maintain itself and the derived forms will be exterminated. But if, on the contrary, the conditions are such as to be better for the derived than for the parent form, the parent form will be extirpated and the derived form will take its place.

In the first case there will be no progression, no advance of type, through any imaginable series of ages; in the second place, there will be modification and change of form, and thus we see that the immense amount of evidence brought to show that things do in this way take place in Nature, puts us in such a place that the existence of these persistent types of life is no obstacle in the way of the theory of Evolution at all. Take the case of these scorpions to which I have just referred. No doubt since the carboniferous epoch conditions have existed such as existed then when scorpions flourished, in which they find themselves better off, more competent to deal with the difficulties in their way than any kind of variation from the scorpion type and for that reason the scorpion has persisted and has not been supplanted by any other form. And there is no reason in the nature of things why, as long as this world exists, if there be conditions more favourable to scorpions than any variation which may arise from them, these forms of life should not persist.

Imperfection of the Geological Record.

Therefore, this objection is no objection at all. The facts of this character—and they are numerous—belong to that class of evidence which I have called indifferent. That is to say, they may be no direct support to the doctrine of Evolution, but they are perfectly capable of being interpreted in consistency with it. There is another order of facts of the same kind, and susceptible of the same interpretation. The great group of *Lizards*, which abound so much at the present day, extends through the whole series of formations as far back as what is called the Permian epoch, which is represented by the strata lying just above the coal. These Permian lizards differ astonishingly little—in some respects—from the lizards which exist at the present day. Comparing the amount of difference between these Permian lizards and the lizards of the present day, with the prodigious lapse of time between the Permian epoch and the present age, it may be said that there has been no appreciable change.

But the moment you carry the researches further back in time you find no trace whatever of lizards nor of any true reptile whatever in the whole mass of formations beneath the Permian. Now it is perfectly clear that if our existing palaeontological collections, our existing specimens from stratified rock, exhaust the whole series of events which have ever taken place upon the surface of the Globe, such a fact as this directly contravenes the whole theory of Evolution, because that postulates that the existence of every form must have been preceded by that of some form comparatively little different from it. Here, however, we have taken in consideration that important fact so well insisted upon by Lyell and Darwin—the imperfection of the geological record. It can be

demonstrated as a matter of fact that the geological record must be incomplete, that it can only preserve remains found in certain favorable localities and under particular conditions; that it must be destroyed by processes of denudation, and obliterated by processes of metamorphosis—by which I mean that beds of rock of any thickness crammed full of organic remains may yet, either by the percolation of water through them or the influence of subterranean heat (if they descend far enough toward the centre of the earth), lose all trace of these remains and present the appearance of beds of rock formed under conditions in which there was no trace of living forms. Such metamorphic rocks occur in formations of all ages, and we know with perfect certainty when they do appear that they have contained organic remains, and that those remains have been absolutely obliterated.

One of the most striking proofs with which I am acquainted of the defects of the geological record—and I insist upon it the more because those who have not attended to these matters are apt to say to themselves, "It is all very well, but when you get into difficulty with your theory of Evolution you appeal to the incompleteness and the imperfection of the geological record," and I want to make it perfectly clear to you that that imperfection is a vast fact, which must be taken into account with all our speculations or we shall constantly be going wrong.

Tracks of the Brontozoum.

You will all see that singular series of tracks which is copied to its natural size in the large diagram hanging up here, which I owe to the kindness of my friend Professor Marsh, with whom I had the opportunity recently of visiting the precise locality in Massachusetts in which these tracks occur. I am, therefore, able to give you my own testimony, if needed, that they accurately represent the state of things which we saw. The valley of the Connecticut is classical ground for the geologist. It contains great beds of sandstone, covering many square miles, and which present this peculiarity, that they have evidently formed a part of an ancient sea shore, or, it may be, lake shore, and that they have been sufficiently soft for a certain period of time to receive the impressions of whatever animals walked over them, and to preserve them afterward in exactly the same way as such impressions are at this very moment preserved on the shores of the Bay of Fundy and elsewhere. We have there the tracks of some gigantic animal (pointing to the diagram) which walked on its hind legs. You see the series of marks made alternately by the right foot and by the left foot; so that from one impression to the other of the three-toed feet on the same side is one stride, and that stride, as we measured it, is six feet nine inches. I leave you, therefore, to form an impression of the magnitude of the creature which must have walked along the ancient shore, and which made these impressions.

Now, of such impressions there are untold thousands upon these shores. Fifty or sixty different kinds have been discovered, and they cover vast areas. But up to this present time not a bone, not a fragment, of any one of the great creatures which certainly made these impressions has been found; and the only skeleton which has been met with in all these deposits to the present day, though they have been carefully hunted over, is one fragmentary skeleton of one of the smaller forms. What has become of all these bones? You see we are not dealing with little creatures, but animals that make a step of six feet nine inches; and their remains must have been left somewhere. The probability is that they have been dissolved away, and absolutely lost.

I have had occasion to work at series of fossil remains of which there was nothing whatever except the casts of the bones, the solid material of the bone having been dissolved out by percolating water. It was a chance in this case that the sandstone happened to be of such a constitution as to set, and to allow the bones to be afterward dissolved out.

Had that constitution been other than what it was, the bones would have been dissolved, the beds of sandstone would have fallen together, become one mass, and not the slightest indication that the animal had existed would have been discovered.

I know of no more striking evidence than this fact affords from which it may be concluded, in the absence of organic remains, that such animals did exist. I believe that having the right understanding of the doctrine of Evolution on the one hand, and having a just estimation of the importance of the imperfection of the geological record on the other, would remove all difficulty from the kind of evidence to which I have thus adverted, and this appreciation allows us to believe that all such cases are examples of what I may here call, and have hitherto designated, negative or indifferent evidence—that is to say, they in no way directly advance the theory of Evolution, but they are no obstacle in the way of our belief in the doctrine.

Evidence of Intermediate Forms.

I now pass on to the consideration of those cases which are not—for the reason which I will point out to you by-and-by—demonstrative of the truth of Evolution, but which are such as must exist if Evolution be true, and which therefore are upon the whole strongly in favor of the doctrine. If the doctrine of Evolution be true, it

follows that animals and plants, however diverse they may be—however diverse the different groups of animals, however diverse the different groups of plants—must have all been connected together by gradational forms; so that, from the highest animals, whatever they may be, down to the lowest speck of gelatinous matter in which life can be manifested, there must be a sure and progressive body of evidence—a series of gradations by which you could pass from one end of the series to the other. Undoubtedly that is a necessary postulate of the doctrine of Evolution. But when we look upon animated nature as it at present exists, we find something totally different from this. We find that animals and plants fall into groups, the different members of which are pretty closely allied together, but which are separated by great breaks at intervals from other groups. And I cannot at present find any intermediate forma which bridge over these gaps or intervals. To illustrate what I mean: Let me call your attention to those vertebrate animals which are more familiar to you—such as mammals, and birds, and reptiles. At the present day these groups of animals are perfectly well defined from one another. We know of no animal now living which in any sense is intermediate between the mammal and the bird, or between the bird and reptile. But, on the contrary, there are actually some very distinct and anatomical peculiarities, well defined marks, by which the mammal is separated from the bird, and the bird from the reptile. The distinctions are apparent and striking if you compare together the different divisions of these great groups. At the present day there are numerous forms of what we may call broadly the pig tribe, and many varieties of ruminants. These latter have their definite characteristics, and the former have their distinguishing peculiarities. But there is nothing that comes between these ruminants and the other tribe, the pig tribe. The two are distinct. So also is this the case between the groups of another class—the reptiles. We have crocodiles, lizards, snakes, turtles, and tortoises, and yet there is nothing—no connecting link—between the crocodile and lizard, or between the lizard and snake, or between the snake and crocodile, or between any two of these groups. They are separated by absolute breaks. If then it could be shown that this state of things was from the beginning—had always existed—it would be fatal to the doctrine of Evolution. If the intermediate gradations which the doctrine of Evolution postulates must have existed between these groups—if they are not to be found anywhere in the records of the past history of the Globe—all that is so much a strong and weighty argument against Evolution. While, on the other hand, if such intermediate forms are to be found, that is so much to the good of Evolution, although for the reason which I will put before you by-and-by, we must be cautious in assuming such facts as proofs of the theory.

It is a very remarkable fact that, from the first commencement of the serious study of palaeontology, from the time in fact when Cuvier made his brilliant researches in respect to animals found in the quarries of Montmartre—from that time palaeontology has shown what she was going to do in this matter, and what kind of evidence it lay in her power to produce. I said just now that at the present day the group of pig—like animals and the group of ruminants are entirely distinct; but one of the first of Cuvier's discoveries was an animal which he called the Anoplotherium, and which he showed to be, in a great many important respects, intermediate in its character between the pigs on the one hand and the ruminants on the other; that in fact research into the history of the past did so far—and to the extent which Cuvier indicated—tend to fill up the breach between the group of ruminants and the group of pigs.

Birds and Reptiles.

All subsequent research has also tended in this direction; and at the present day the investigations of such men as Riitemeyer and Gaudry have tended to fill up and connect, more and more, the gaps in our existing series of mammals. But I think it may have an especial interest if—instead of dealing with these cases, which would require a great deal of tedious osteological detail to explain—if I take the case of birds and reptiles—which groups, at the present day, are so clearly distinguished from one another that there are perhaps no classes of animals which in popular apprehension are more completely separated. Birds, as you are aware, are covered with feathers; they are provided with wings; they are specially and peculiarly modified as to their anterior extremities; and they walk perpendicularly upon two legs; and those limbs, when they are considered anatomically, present a great number of exceedingly remarkable peculiarities, to which I may have occasion to advert incidentally as I go on, but which are not met with even approximately in the existing form of reptiles. On the other hand, reptiles, if they have a covering at all, have a covering of scales of bony plates. They possess no wings; they are not volatile, and they have no such modification of the limbs as we find in birds. It is impossible to imagine any two groups apparently more definitely and distinctly separated. As we trace the history of birds back in time, we find their remains abundant in the tertiary rocks throughout their whole extent; but, so far as anything is known, birds of the tertiary rocks, though retaining the same essential character as the birds of the present day—that is to say, the tertiary bird coming within the definition of our existing birds—are as much separated from reptiles as our existing birds are. A few years ago no remains of birds had been found below the tertiary rocks, and I am not sure but that some persons were prepared to demonstrate that they could not have existed at an earlier period. But in the last few years such remains have been discovered in England,

though unfortunately in a very imperfect condition. In your country the development of cretaceous rocks is enormous, and the conditions under which the later cretaceous strata have been deposited are favorable for the preservation of organic remains in a perfect condition, and the researches full of labour and toil which have been carried on by Professor Marsh in these Western cretaceous rocks have rewarded him with the discovery of forms of birds of which we have hitherto no conception. By his kindness, I am enabled to place before you a restoration of one of these extraordinary birds, every part of which can be thoroughly proved and justified. The remains exist in the greatest beauty in his collection.

Hesperornis Regalis (Marsh).

A bird about six feet high, a large bird, existed during the later cretaceous epoch, and which in a great many respects is astonishingly like an existing diver or grebe, so like it indeed, that had this skeleton been found in a museum, I suppose—if the head had not been known—it would have been placed in the same general group as the divers and grebes of the present day. But this bird differs from all existing birds, and so far resembles reptiles in the one important particular that it is provided with teeth. These long jaws (referring to the picture behind him) are beset with teeth, as in this diagram. Here is one of the teeth, and in this particular it differs entirely from any existing bird, and it is in view of the characteristics of this Hesperornis that we are obliged to modify the definition of the classes of birds and reptiles. Before the production of a creature such as this, it might have been said that a bird had such and such characteristics, among which were an absence of teeth, but the discovery of a bird that had teeth shows at once that there were ancient birds that in that particular respect approached reptiles more nearly than any existing bird does.

Hesperornis Regalis (Marsh).

Ichthyornis Dispar (Marsh).

The same rocks have yielded another bird (Ichthyornis) which also has teeth in its jaws, the teeth in this case being situated in distinct sockets, while those of the swimming bird (Hesperornis) differ essentially, being in grooves. The latter also had smaller wings than those of a flying bird. Ichthyornis also differed in the fact that the joints of its backbone—its vertebrae—had not the peculiar character that existing birds have, but were concave at each end. This discovery leads us to make another modification in the character of the divisions of birds, showing that they are not so far off from reptiles. We know nothing whatever of birds older than these until we come down to the Jurassic period, and from that period we know a single bird which was first made known by the finding of a fossil feather. It was thought wonderful that such a perishable thing as a feather should be discovered and nothing more, and so it was, and for a long time nothing was known of this bird except its feather. But by and by one solitary specimen was discovered, which is now in the British Museum. That solitary specimen is unfortunately devoid of its head, but there is this wonderful peculiarity about the creature, that while so far as its feet are known it has all the characters of a bird, all those peculiarities by which a bird is distinguished from a reptile, when we examine the vertebral column, it is unlike a bird and like a reptile. It had a long tail with a fringe of feathers on each side. We find that division of the wing which corresponds with the hand, and the wing itself differing in some very remarkable respects from the structure it presents in a true bird. In a true bird the wing answers to these three fingers—the thumb and next two fingers of my hand—and these bones behind the fingers which I am touching are all fused together in one mass—anchylosed, or coossified, as we say—and the whole apparatus except the thumb is bound up in a great sheath of integument, which supports the feathers of the wing; the edge of the arm, &c., carrying the feathers. It is in that way that the bird's wing becomes an instrument of flight. In this bird—the Archaeopteryx—the upper arm is like that of a bird; these two fore-arm bones are more or less like that of a bird, but these fingers are not bound together—they are free, and they are all terminated by strong claws not like a bird, but evidently by such a structure as reptiles possess, so that in this single Archaeopteryx you have an animal which becomes to a certain extent the midway place between a bird and a reptile. It is a bird so far as its hand and limbs are concerned—it is essentially and thoroughly a bird in the fact that it possesses feathers, but it is much more properly a reptile, in the fact that its anterior limb has separate bones resembling the fore-limb of a reptile. All these cases, so far as they go, you will observe, are in favour of Evolution to this extent, that they show that in former periods of the world's history there were creatures existing which overstep the bounds of all existing classes and groups, and tend to fill up the intervals which at present exist between them. But we can go further than this. It is possible to fill up the interval between birds and reptiles in a much more striking manner. I don't say that this is to be done by looking upon what are called the Pterodactyls as the intermediate form between birds and reptiles. Throughout the whole series of the mesozoic rocks we meet with some exceedingly remarkable flying creatures, some of which attain a great size, their wings having a span of eighteen or twenty

feet or more, and these are known as Pterosauria, or Pterodactyls. We find these with a bird-like head and neck, with a vertebral column sometimes terminated in a short tail, and sometimes in a long tail, and in which the bones of the skeleton present one of the peculiarities which we often consider are most characteristic of birds—that of being excavated and filled with air, or having pneumatic cavities, which make the creature specifically light in its flight.

Pterodactylus Spectabilis (Von Meyer).

Like a bird, this creature has a largish breast-bone, with a crest upon it and a shoulder-girdle much like a bird; but from that point onward, so far as I can see, special, particular resemblances end, and a careful examination of the fore-limbs shows you that they are not bird's wings; they are something totally different from a bird's wings. And then, again (pointing to chart), those are not a bird's posterior extremities, but are rather what is termed reptilian. You will observe that the fore-arm presents nothing that I need dwell upon, but the bones of the hand are very wonderful. There are four fingers represented. These four fingers are large, and three of them, these, which answer to these three in my hands, are terminated by claws, while the fourth is enormously prolonged into a great jointed style. Nothing could be more unlike a bird's claw than this is. You see at once from what I have stated about a bird's wing that there could be nothing more unlike a bird's wing than this is. It was concluded by general reasoning that this finger was made to support a great web like a bat's wing. Specimens now exist showing that this was really the case, that this creature was devoid of feathers, but the fingers supported a vast web like a bat's wing. We see this ancient reptile floated by a similar method, so that the Pterodactyl, although it is a flying reptile, although it presents some points of similarity to birds, yet is so different from them that I do not think that we have any right to regard it as one of the forms intermediate between the reptile and the bird.

Dinosaurs True Intermediate Forms.

Such intermediate forms are to be found, however, by looking in a different direction. Through the whole series of Mesozoic rocks there occur reptiles, some of which are of gigantic dimensions; in fact, they are reckoned among the largest of terrestrial animals. Some of them are forty and fifty, possibly more, feet long. Such are the iguanodon, the megalosaurus, and a number of others, with the names of which I will not trouble you. There are great diversities of structure among these great reptiles. Some of them resemble lizards in the proportions of their limbs, and have evidently walked on all fours, in such respect resembling the existing crocodile; but in others you can trace a series of modifications. The haunch-bone and what we call the appendages, the hind limbs, underwent a series of modifications, until at length they completely assumed the character of a bird's hind-limbs.

Bird.

Dinosaur.

Crocodile.

I here indicate (pointing to diagram) the hind-limb of a crocodile, showing the bones of the hind-limbs and of the pelvis. These are the haunch-bones; these are the other pelvic bones. Then comes the division of the foot which we call the tarsus, the bones of which are separate and distinct. Then come the four toes, which exist only in the hind-feet of the crocodile, and all of which are separate and distinct. The foot is flat on the ground, so that the legs spread out and the weight of the body hangs clumsily between them.

Contrast this with what we find in the bird. The haunch-bone here is immensely elongated and the joints of the back-bone between the two haunch-bones are united together so as to form a solid support, upon which the weight of the body rests. Then the thigh-bone becomes very short, and has a back ridge upon its outer particular surface. At the lower end the ridge fits in between the upper extremity of the small bone and the great bone—the fibula and tibia—and makes a kind of spring joint. Then this small bone of the leg is quite large above and becomes rudimentary below. It runs out into a style instead of being long and largo, as it is in the case of the crocodile. Then, when you come to the bones of the foot you find there are no separate bones such as you have here, but the end of the tibia, the large bone of the leg appears to end in a kind of pulley, and that by a single bone supported upon all three toes. Upon the extremity of that bone arc attached these three toes. It is obvious that the contrast between the crocodile's leg on the one hand, and the bird's leg on the other, is very striking. That gap or interval is completely filled up when you study the character of the hinder extremities in those ancient reptiles which are called the Dinosauria. I have here such a pelvis and such a hind leg. This bone in the crocodile is represented in the Dinosaur by that long bone which approaches in form to the corresponding

bone of the bird. The thigh-bone of the Dinosaur lies parallel with the same bone as it does the bird. In some of these birds all these four toes are turned forward, and they may be reduced to three; but these bones in the Dinosaur become so shaped that no motion is possible. Finding this modification in the limbs—in the Dinosaur the fore-limbs become smaller and smaller—the suspicion naturally arises that the animals may have assumed the erect position. That view was entertained by Mantel, and was also demonstrated to be probable by your own distinguished anatomist, Leidy; but the discoveries of late years show that in some of these forms it was actually so; that you had reptiles then that used their hind legs exactly as birds now do.

Compsognathus Longipes—Wagner.

The diagram is a faithful and accurate representation of an existing fossil; except for this, that whereas in the existing fossil the bones are twisted about and out of place, I have put them here in the position that they must have had in Nature, and now you see a creature with a long neck and bird-like head, with very small anterior extremities, with a slender termination, which is in almost all respects like that of a bird, and that animal must assuredly have walked about upon its hind legs, bird fashion. Add to this creature feathers, and the transition would be complete for the other characters. The possession of teeth would, as we see, not separate the creature from the class of birds we have had. We have had to stretch the class of birds to birds having teeth, and so far as the character of the skeleton goes we may fairly say that there needs here little more than the addition of feathers—and whether this creature had them we don't know—to convert it into a bird.

I have said that there can be no question, from their anatomical structure, that these animals walked upon their hind legs, and in fact there are to be found in the strata of England gigantic footprints, arranged in order like this of the *Brontozoum*, and which there can be no doubt were made by the *Dinosaur*, the remains of which were found in the same rock. And knowing that these reptiles that walked upon their hind legs and had the character generally of birds, did exist, it becomes a very important question whether those tracks in the Connecticut Valley, to which I referred just now, and which formerly used to be unhesitatingly referred to a class of birds, may not all have been made either by true reptiles of the Dinosaurian type, or whether, if we could get hold of the skeleton which made these tracks, some of which are marvellously like bird's tracks, we should not come upon exactly that series of transitional forms by which in former days the reptile was connected with the bird.

I don't think, ladies and gentlemen, that I need insist upon the value of evidence of this kind. You will observe, that although it does not prove that birds have originated from reptiles by the gradual modification of the ordinary reptile into a Dinosaurian form, and so into a bird, yet it does show that that process may possibly have taken place, and it does show that there existed in former times creatures which filled up one of the largest gaps in existing animate Nature; and that was exactly the kind of evidence which I stated to you in starting we are bound to meet with in the rocks if the hypothesis of Evolution be correct.

In my next lecture, I will take up what I venture to call the demonstrative evidence of Evolution.

Cassowary.

[By way of comparison, a figure of the cassowary, a bird of the present era, was exhibited.
decorative feature

Evidences of Evolution.—III.

Professor Huxley's Closing Lecture in New York.

The Demonstrative Evidence.

What is Required for a Demonstration—the Horse Considered from an Anatomical Point of View—Gradual Development of Hoofs and Teeth Traced Back in Past Ages—Chain of Proof of Derivation—Three-Toed and Four-Toed Horses—Evolution as Thoroughly Proved as the Copernican Theory.

NOTWITHSTANDING a threatening sky, Chickering Hall was crowded on the evening of September 22nd, to hear the final lecture of Professor Huxley's brief series. Although strictly argumentative in form, the lecturer kept the close attention of the audience throughout. Only two new diagrams were used, but Professor Huxley made a few drawings on a black board. More frequent applause was elicited than at the previous lectures. The final sentences, in which he referred to his pleasant experiences during his visit, and his preparation for departure at an early hour this morning, were delivered with much feeling, and were received with sympathy by the audience.

The Lecture.

LADIES AND GENTLEMEN—In my last lecture I had occasion to place before you evidence derived from fossil remains, which, as I stated, was perfectly consistent with the doctrine of Evolution, was favourable to it, but could not be regarded as the highest kind of evidence before that sort of evidence that we call demonstrative.

I pointed out, in fact, that as we go back in time, the great intervals which at present separate the larger divisions of animals become more or less completely obliterated by the appearance of intermediate forms, so that if we take the particular case of reptiles and birds, upon which I dwelt at length, we find in the mesozoic rocks animals which, if ranged in series, would so completely bridge over the interval between the reptile and the bird that it would be very hard to say where the reptile ends and where the bird begins. Evidence so distinctly favourable as this of Evolution, is far weightier than that upon which men undertake to say that they believe many important propositions; but it is not the highest kind of evidence attained, for this reason, that, as it happens the intermediate forms to which I have referred do not occur in the exact order in which they ought to occur, if they really had formed steps in the progression from the reptile to the bird: that is to say, we find these forms in contemporaneous deposits, whereas the requirements of the demonstrative evidence of Evolution demand, that we should find the series of gradations between one group of animals and another in such order as they must have followed if they had constituted a succession of stages in time, of the development of the form at which they ultimately arrive. That is to say, the complete evidence of the evolution of the bird from the reptile—what I call the demonstrative evidence, because it is the highest form of this class of evidence—that evidence should be of this character, that in some ancient formation reptiles alone should be found; in some intermediate formations birds should first be met with, and in the intermediate forms we should discover in regular succession forms which I have pointed out to you which are intermediate between the reptile and the birds.

Characteristics of the Horse.

The proof of Evolution cannot be complete until we have obtained evidence of this character, and that evidence has of late years been forthcoming in considerable and continually increasing quantity. Indeed, it is somewhat surprising how large is the quantity of that evidence, and how satisfactory is its nature, if we consider that our obtaining such evidence depends upon the occurrence in that particular locality of an undisturbed series deposited through a long period of time, which requires the further condition that each of these deposits should be such that the animal remains imbedded in them and not much disturbed, and are imbedded in a state of great and perfect preservation. Evidence of this kind, as I have said, has of late years been accumulating largely, and in respect to all divisions of the animal kingdom. But I will select for my present purpose only one particular case, which is more adapted to the object I have in view, as it relates to the origin, to what we may call the pedigree, of one of our most familiar domestic animals—the horse. But I may say that in speaking of the origin of the horse, I shall use that term in a general sense as equivalent to the technical term *Equus*, and meaning not what you ordinarily understand as such, but also asses, and their modifications, zebras, &c. The horse is in many ways a most remarkable animal, inasmuch as it presents us with an example of one of the most perfect pieces of machinery in the animal kingdom. In fact, among mammals it cannot be said that there is any locomotive so perfectly adapted to its purposes, doing so much work with so small a quantity of fuel as this animal—the horse. And as a necessary consequence of any sort of perfection, of mechanical perfection as of others, you find that the horse is a beautiful creature, one of the most beautiful of all land animals. Look at the perfect balance of its form, and the rhythm and perfection of its action. The locomotive apparatus is, as you are aware, resident in its slender fore and hind-limbs; they are flexible and elastic levers, capable of being moved by very powerful muscles; and in order to supply the engines which work these levers with the force which they expend, the horse is provided with a very perfect feeding apparatus, a very perfect digestive apparatus.

Without attempting to take you very far into the region of osteological detail, I must nevertheless—for this question depends upon the comparison of such details—trouble you with some points respecting the anatomical structure, of the horse, and more especially with those which refer to the structure of its fore and hind limbs. But I shall only touch upon those points which are absolutely essential to the inquiry that at present we have at present put. Here (taking a leg-bone of a horse in his hand) is the fore-leg of a horse. The bone which is cut across at this point is that which answers to the upper-arm bone in my arm, what you would call the humerus. This (referring to the bone) corresponds with my fore-arm. What we commonly term the knee of the horse, is the wrist; it answers to the wrist in man. This part of the horse's leg answers to one of the human fingers, and the hoof which covers this extended joint answers to one of my nails.

Now there are certain peculiarities about this structure, bearing relation to further details of the different

portions of the human arm to which I have referred. You observe that to all appearance (referring to the horse's leg) there is only one bone in the fore-arm. Nevertheless, at this end r can trace two separate portions; this part of the limb and the one I am now touching. But as I go further down, it runs at the back part into the general bone, and I cease to be able to trace it beyond a certain point. This large bone is what is termed the radius, and answers to the bone I am touching in my arm, and this other portion of bone corresponds to what is called the ulna. To all appearance, in the fore-arm of the horse the ulna is rudimentary, and seems to be fused into one bone with the radius.

It looks thus, as if the ulna, running off below, came to an end, and it very often happens in works on the anatomy of the horse that you find these facts are referred to, and a horse is said to have an imperfect ulna. But a careful examination shows you that the lower extremity of the ulna is not wanting in the horse. If you examine a very young horse's limb, you will find that this portion of the bone I am now showing you is separated from the rest, and only unites as the animal becomes older, and this is, in point of fact, the lower extremity of the ulna; so that we may say, that in the horse the ulna in the middle part becomes rudimentary, and becomes united with the radius, and so early united with the lower extremity that every trace of separation has vanished.

The Foot of the Horse Considered.

I need not trouble you with the structure of this portion that answers to the wrist, nor with a more full description of the singular peculiarities of the part, because we can do without them for the present, but I will go on to a consideration of the remarkable series of bones which terminates the fore-limb. We have one continuous series in the middle line which terminates in the coffin bone of the horse upon which the weight of the fore-part of the body is supported, The series answers to a finger of my hand, and there are good reasons—perfectly valid and convincing reasons, which I need not stay to trouble you with—which are demonstrative that this answers to the third finger of my hand enormously enlarged,

And it looks at first as if there was only this one finger in the horse's foot. But if I turn the skeleton round, I find on each side a bone shaped like a splint, broad at the upper and narrow at the lower end, one on each side. And those bones are obviously and plainly and can be readily shown to be the rudiments of the bone which I am now touching in my own hand—the metacarpal bones of the second and of the fourth finger—so that we may say that in the horse's fore-limb the radius and ulna are fused together, that the middle part of the ulna is excessively narrow, and that the foot is reduced to the single middle finger, with rudiments of the two other fingers, one on each side of it Those facts are represented in the diagram I now show you of the recent horse. Here is the fore-limb (pointing to the diagram) with the metacarpal bones and the little splint bones, one on each side. It sometimes happens that by way of a monstrosity you may have an existing horse with one or other of these toes—that is, provided with its terminal joints.

Let me now point out to you what are the characteristics of the hind-limb. This (pointing to the diagram) is the shin-bone of the horse, and it appears at first to constitute the whole of the leg, But there is a little splint at this point (illustrating) which is the rudiment of the small bone of the leg—what is called the fibula—and then there is connected with this great bone a little nodule which represents the lower end of the fibula, in just the same way as that little nodule in the fore-limb represents the lower end of the ulna. So that in the leg we have a modification of the same character as that which exists in the fore-limb—the suppression of the greater part of the small part of the leg and the union of its lower end with the tibia. So, again, we find the same thing if we turn to the remainder of the leg. This (showing) is the heel of the horse, and here is the great median toe, answering to the third toe in our own foot, and here we have upon each side two little splint bones, just as in the fore-limb, which represent the rudiments of the second and fourth toes—rudiments, that is to say, of the metatarsal bones, the remaining bones having altogether vanished. Let me beg your attention to these peculiarities, because I shall have to refer to them by-and-by. The result of this modification is that the fore and hind-limbs are converted into long, solid, springy, elastic levers, which are the great instruments of locomotion of the horse.

The Teeth of the Horse.

As might be expected, and as I have already said, the apparatus for providing this machine with the fuel which it requires is also of a very highly differentiated character. A horse has, or rather may have, 44 teeth, but it rarely happens that in our existing horses you find more than 40—for a reason which I will communicate directly—and in a mare it commonly happens that you find no more than 36, because the "tushes," or canine teeth of the mare, are rarely developed. Then there are some curious peculiarities about these teeth. As everyone who has had to do with horses know, the cutting teeth—the incisors—are six above and six below, and those incisors present what is called a "mark;" at least, that mark is usually present in horses up to a certain age. It is a

sort of dark patch across the middle of the tooth. The presence of that dark patch arises from a great peculiarity in the structure of the horse's incisor tooth. It is in fact in sections shaped in this fashion (illustrating), considerably curved, and with a deep pit in the middle, and then a long fang. In the young foal this pit is very deep. As the animal feeds, this space becomes filled up with its fodder, that fodder becomes more or less carbonized, and then you have the dark mark, and the reason the dark mark serves as an indication of age is, that as the horse feeds this is more and more worn down, until at last, in an aged horse, the tooth is worn beyond the bottom of the pit, and the mark disappears. Then, as I said, the male horse generally has canine teeth. We need not notice their structure particularly. In the female, these are rarely present. Following that, you may notice a very small and rudimentary tooth, but that is very often absent. It really represents the first tooth of the grinding series. Then there are usually to be found six great teeth, with exceedingly long crowns. The crowns, in fact, are so long that the teeth take a very long time to wear down, whence arises the possibility of the great age to which horses sometimes attain. This is shown in the side diagram. Then the pattern and structure of a horse's tooth are very curious. The crown of the horse's tooth presents a very complicated pattern; that is to say, supposing this to be one of the grinders of the left side (illustrating) above, there is a kind of wall like a double crescent. Then there are two other crescents, which fall in that direction, and these are complicated by folds, and all the spaces between these crescentic ridges are filled up by a kind of bony matter which is called cement. Consequently, the surface of the tooth is composed of very uneven materials—of the hard mass of the tooth, which is called dentine, then a very much harder enamel, and a softer cement between, the practical effect of which is the same as the lamination of a millstone. In consequence of the lamination of the millstone the ridges wear less swiftly than the intermediate substance, and consequently the surface always keeps rough and exerts a crushing effect upon the grain. The same is true of the horse's tooth, and consequently the grinding of the teeth one against the other, instead of flattening the surface of the teeth tends to keep them always irregular, and that has a very great influence upon the rapid mastication of the hard grain or the hay upon which the horse subsists.

I think that will suffice as a brief indication of some of the most important peculiarities and characteristics of the horse. If the hypothesis of Evolution is true, what ought to happen when we investigate the history of this animal? We know that the mammalian type, as a whole—that mammalian animals—are characterized by the possession of a perfectly distinct radius and ulna, two separate and distinct moveable bones. We know further that mammals in general possess five toes, often unequal, but still as completely developed as the five digits of my hand. We know further that the general type of mammal possesses in the leg not only a complete tibia, but a complete fibula. The small bone of the leg is almost always smaller than the tibia. The small bone of the leg is as a general rule a perfectly complete, distinct, moveable bone. Moreover, in the hind-foot we find in animals in general five distinct toes, just as we do in the fore-foot. Hence it follows that we have a differentiated animal like the horse, which has proceeded by way of evolution or gradual modification from a similar form possessing all the characteristics we find in mammals in general. If that be true, it follows that if there be anywhere preserved in the series of rocks a complete history of the horse, that is to say of the various stages through which he has passed, those stages ought gradually to lead us back to some sort of animal which possessed a radius and an ulna, and distinct complete tibia and fibula, and in which there were five toes upon the fore-limb, no less than upon the hind-limb. Moreover, in the average general mammalian type, the higher mammalian, we find as a constant rule an approximation to the number of 44 complete teeth, of which six are cutting teeth, two are canine, and the others of which are grinders. In unmodified mammals we find the incisors have no pit, and that the grinding teeth as a rule increase in size from that which lies in front toward those which lie in the middle or at the hinder part of the series. Consequently, if the theory of Evolution be correct, if that hypothesis of the origin of living things have a foundation, we ought to find in the series the forms which have preceded the horse, animals in which the mark upon the incisor gradually more and more disappears, animals in which the canine teeth are present in both sexes, and animals in which the teeth gradually lose the complications of their crowns and have a simpler and shorter crown, while at the same time they gradually increase in size from the anterior end of the series towards the posterior. Let us turn to the facts and see how they bear upon the requirements of this doctrine of Evolution.

Genealogy of the Horse.

RECENT EQUUS PLIOCENE PLIOHIPPIUS PROTOHIPPIUS Hipparion MIOCENE MIOHIPPIUS
Anchitherium MESOHIPPUS EOCENE OROHIPPIUS

In what is called here the pliocene formation, that which constitutes almost the uppermost division of the tertiary series, we find the remains of horses. We also find in Europe abundant remains of horses in the most superficial of all these formations—that is, the post-tertiary, which immediately lies above the pliocene. But these horses, which are abundant in the cave deposits and in the gravels of England and Europe—these horses, of which we know the anatomical structure to perfection, are in all essential respects like existing horses. And

that is true of all the horses of the latter part of the pliocene epoch. But in the middle and earlier parts of the pliocene epoch, in deposits which belong to that age, and which occur in Germany and in Greece, to some extent in Britain and in France, there we find animals which are like horses in all the essential particulars which I have just described, and the general character of which is so entirely like that of the horse that you may follow descriptions given in works upon the anatomy of the horse upon the skeletons of these animals. But they differ in some important particulars. There is a difference in the structure of the fore and hind-limb, and that difference consists in this, that the bones which are here represented by two splints, imperfect below, are as long as the middle metacarpal bone, and that attached to the extremity of each is a small toe with its three joints of the same general character as the middle toe, only very much smaller, and so disposed that they could have had so very little importance that they must have been rather of the nature of the dew claws which are in the ruminant animals. This Hipparion, or European horse, in fact presents a foot similar to that which you see here represented, except that in the European Hipparion these smaller fingers are further back, and these lateral toes are of smaller proportion of size.

But nevertheless we have here a horse in which the lateral toes, almost abortive in the existing horse, are fully developed. On careful investigation you find in these animals that also in the fore-limb the ulna is very thin, yet is traceable down to the extremity. In the hind-limb you find that the fibula is pretty much as in the horse itself. That is the kind of equine animal which you meet with in these older Pliocene formations, in which the modern horse is already or becomes entirely absent. So you see that the Hipparion is the form that immediately preceded the horse. Now let us go a step further back (illustrating) to these which are called the Miocene formations, and which constitute the middle part of the deposits of the tertiary epoch. There you find in some parts of Europe—in Germany, Central Germany, in France, and in Greece—there you find equine animals which differ essentially from the modern horse all that they resemble the horse is in the broad feet tires of their organization. They differ still further in the characters of their fore and hind-limbs, and present important features of difference in the teeth. The forms to which I now refer are what are known to constitute the genus *Anchitherium* (illustrating). We have these three toes, and the middle toe is smaller in proportion, the lower toes are larger, and in fact large enough to rest upon the ground, and to have functional importance—not an animal with two dew claws, but an animal with three functional toes. And in the fore-arm you find the ulna a very distinct bone, quite readily distinguishable in its whole length from the radius, but still pretty closely united with it. In the hind-limb you also meet with three functional toes. There is the same structure in the Hipparion's hind limb that there was in the case of the *Anchitherium*, and in the hind-leg the fibula is longer. In some cases I have reason to think that it is complete; at any rate this lower end of it (illustrating) is quite distinctly recognizable as a separable though not exactly separated piece of bone. But the most curious change is that which is to be found in the character of the teeth. The teeth of the *Anchitherium* have in the first place, so far as the incisors are concerned, a more rudimentary pit—the pit is vastly smaller than in the horse. The canine teeth are present in both sexes. The molars are short; there is no cement, and the pattern is somewhat like this (drawing on the blackboard). There are two crescents and two oblique ridges; while in the lower jaw you have the double crescent and a very slight complication at the extremity. It is quite obvious that this (illustrating from drawing) is a simpler form than that. By increasing the complexity of those teeth there we have the horse's teeth. These are all the forms with which we are acquainted respecting the past history of the horse in Europe. When I happened to occupy myself with this subject there was some difficulty in tracing them, but they left no doubt whatever in my mind that we had here a genuine record of the history of the evolution of the horse. You must understand that every one of these forms in time has undoubtedly become modified into various species and the like, and we cannot be absolutely certain that we have the exact line of modification, but it was perfectly obvious that we had here in succession, in time, three forms, fundamentally modified, in the horse type, of which the oldest came nearer to the general mammal—was far less modified than the Hipparion and what has taken place afterward. We saw that the animals which had existed after and had undergone a reduction of their limbs and toes, a reduction of the lower bones of the hind-leg, a more complete coalescence of the fibula with the tibia. The pattern of the molar teeth has become more complicated, and the entire space has become filled with cement.

Consider what other alternative hypothesis lies open to you unless you admit this. In this succession of forms you have exactly that which the hypothesis of evolution demands. The history corresponds exactly with that you would construct *a priori* from the principles of Evolution. An alternative hypothesis is hardly conceivable, but the only one that could be framed would be this, that the *Anchitherium*, the Hipparion, and the horse had been created separately and at separate epochs of time, and for that there could be no scientific evidence. And in the first place it is not pretended that there is the slightest evidence of any other kind that such successive creation has ever taken place. When I was investigating this subject, all the collections in Europe were accessible to me, and they had led myself, and I may say, as I happen to know by correspondence with him, had also led that very eminent anatomist Professor Lartet, of Paris, to the same conclusion. Indeed the

story is so plain that no one deserves any particular credit for drawing so obvious a conclusion. And since then, palaeontological inquiry has not only given us greater and greater knowledge of the series of horse like forms, but by and by enabled us to fill up the gaps in the series, and to extend that series further back in time.

Fossil Horses in America.

That knowledge has recently come to us, and assuredly from a most unexpected quarter. You are all aware that when this country was first discovered by Europeans there were found no traces of the existence of the horse in any part of the American Continent. And, as is well known, the accounts of the earlier discoverers dwell upon the astonishment of the natives when they first became acquainted with the astounding phenomenon—a man seated upon a horse. Nevertheless, as soon as geology began to be pursued in this country, it was found that remains of horses—horses like our European horses—like the horses which exist at the present day—are to be found in abundance in the most superficial deposits in this country, just as they are in Europe. For some reason or other—no feasible suggestion on that subject, so far as I know, has been made—but for some reason or other the horse must have died out on this Continent at some period preceding—how long we cannot say—the discovery of America by the Europeans. Of late years there have been discovered on this Continent—in your Western territories—that marvelous thickness of tertiary deposits to which I referred the other evening, which gives us a thickness and a consecutive order of tertiary rocks admirably calculated for the preservation of organic remains, such as we had hitherto no conception of in Europe. They have yielded fossils in a state of preservation and in number perfectly unexampled. And with respect to the horse, the researches of Leidy and others have shown that numerous forms of the fossil horse have existed among these remains. But it is only recently that the very admirably contrived and most thoroughly and patiently worked-out investigations of Professor Marsh have given us a just idea of the enormous wealth and scientific importance of these deposits. I have had the advantage of glancing over his collections at New Haven, and I can truly and emphatically say that, so far as my knowledge extends, there is nothing in any way comparable to them for extent, or for the care with which the remains have been got together, or for their scientific importance, to the series of fossils which he has brought together (Applause). That enormous collection has yielded evidence of the most striking character in regard to this question of the pedigree of the horse. And, indeed, the evidence which Professor Marsh has collected tends to show that you have in America the true original seat of the equine type—the country in which the evidence of the primitive type and modification of the horse is far better preserved than in Europe; and Professor Marsh's kindness has enabled me to put before you this diagram, every figure in which is an actual representation of a specimen which is preserved in New Haven at this present time. The succession of forms which he has brought together shows, in the first place, the great care and patience to which I have referred. Secondly, there is this pliocene form of the horse (*Pliohippus*), the conformation of its limbs presents some very slight deviations from the ordinary horse, and with shorter crown of the grinding teeth. Then comes the form which represents the European Hipparion, which is the *Protohippus*, having three toes and the fore-arm and leg and teeth to which I have referred, and which is more valuable than the European Hipparion for this reason; it is devoid of some of the peculiarities of that form, peculiarities which tend to show that the European Hipparion is rather a side branch than one in the direct line of design. But next comes the form of *Miohippus*, which corresponds pretty nearly with what I mentioned as the Anchitherium of Europe, but which has some interesting peculiarities. It presents three toes—one large one and two lateral ones—and the fourth toe, which answers to the little finger of the human hand, but there is only a rudiment of this, as in the lateral toe of the horse. This is, however, as far as European deposits have been enabled to carry us with any degree of certainty in the history of the horse. In this American tertiary, on the contrary, the series is continued evenly down to the bottom of the eocene, and these older rocks yield these remains, The miocene form termed *Mesohippus* has three toes in front and a large splint for the rudiment representing the little finger, and three toes behind. The radius and ulna are entire and the tibia and fibula distinct, and there are simply anchitheroid short-crowned teeth.

But this is probably the most important discovery of all—the *Orohippus*—which comes from the oldest part of the eocene formation, and is the oldest one known. Here we have the four toes on the front-limb complete, three toes on the hind limb complete, a well-developed ulna, a well-developed fibula, and the teeth of simple pattern. So you are able, thanks to these great researches, to show that, so far as present knowledge extends, the history of the horse type is exactly and precisely that which could have been predicted from a knowledge of the principles of Evolution. And the knowledge we now possess justifies its completely in the anticipation that when the still lower eocene deposits and those which belong to the cretaceous epoch have yielded up their remains of equine animals, we shall find first an equine creature with four toes in front and a rudiment of the thumb. Then probably a rudiment of the fifth toe will be gradually supplied, until we come to the five-toed animals, in which most assuredly the whole series took its origin.

Value of this Evidence.

That is what I mean ladies and gentlemen, by demonstrative evidence of Evolution. An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If that is not scientific proof, there are no inductive conclusions which can be said to be scientific. And the doctrine of Evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is precisely of the same character—the coincidence of the observed facts with theoretical requirements. As I mentioned just now, the only way of escape, if it be a way of escape, from the conclusions which I have just indicated, is the supposition that all these different forms have been created separately at separate epochs of time, and I repeat, as I said before, that of such a hypothesis as this there neither is nor can be any scientific evidence, and assuredly, so far as I know, there is none which is supported or pretends to be supported by evidence or authority of any other kind. I can but think that the time will come when such suggestions as these, such obvious attempts to escape the force of demonstration, will be put upon the same footing as the supposition by some writers, who are, I believe, not completely extinct at present, that fossils are not real existences, are no indications of the existence of the animals to which they seem to belong; but that they are either sports of nature or special creations, intended—as I heard suggested the other day—to test our faith. In fact, the whole evidence is in favour of Evolution, and there is none against it. And I say that, although perfectly well aware of the seeming difficulties which have been adduced from what appears to the uninformed to be a scientific foundation. I meet constantly with the argument that thus doctrine of Evolution cannot be correct, because it requires the lapse of a period of time in which duration of life upon the earth is inconsistent with the conclusions arrived at by the astronomer and the physicist. I may venture to say that I am familiar with those conclusions, inasmuch as some years ago, when President of the Geological Society of London, I took the liberty of criticising them, and of showing in what respects, as it appeared to me, they lacked complete and thorough demonstration. But putting that point aside altogether, suppose that, as the astronomers, or some of them, and some physical philosophers tell us, it is impossible that life could have endured upon the earth for as long a period as is required by the doctrine of Evolution—supposing that to be proved. What I want to know is, what is the foundation for the statement that evolution does require so great a time? The biologist knows nothing whatever of the amount of time which may be required for the process of Evolution. It is a matter of fact that those forms which I have described to you occur in the order which I have described to you in the tertiary formation. But I have not the slightest means of guessing whether it took a million of years, or ten millions, or a hundred million of years, or a thousand millions of years to give rise to that series of changes. As a matter of fact, the biologist has no means of arriving at any conclusion as to the amount of time which may be needed for a certain quantity of organic change he takes his facts as to time from the geologist. The geologist, taking into consideration the rate at which deposits are formed and the rate at which denudation goes on upon the surface of the earth, arrives at certain conclusions more or less justifiable as to the time which is required for the deposit of a certain amount of rocks, and if he tells me that the tertiary formation required 500,000,000 years for its deposit, I suppose he has good ground for what he says, and I take that as the measure of the duration of the Evolution of the horse from the orohippus up to its present condition, and if he is right, undoubtedly Evolution is a very slow process and requires a great deal of time. But suppose now that the astronomer—or for instance, my friend Sir William Thompson—comes to me and tells me that my geological friend is quite wrong, and that he has capital evidence to show that life could not possibly have existed upon the surface of the earth 500,000,000 years ago, because the earth would have been too hot to allow of life. My reply is, "That is not my affair; settle that with the geologist, and when you settle that between yourselves I will agree with any conclusion." We take our time from the geologist, and it is monstrous that, having taken our time from the physical philosopher's clock, the physical philosopher should turn round upon us and say we are going too fast. What we desire to prove is, is it a fact that evolution took place? As to the amount of time it took for that, we are in the hands of the physicist and the astronomer, whose business it is to deal with those questions.

Farewell Words.

I think, ladies and gentlemen, that I have now arrived at the conclusion of the task which I set before myself when I undertook to deliver these lectures before you. My purpose and object has been, not to enable those of you who have not paid attention to these subjects before to leave this room in a condition qualified to decide upon the validity or the invalidity of the hypothesis of Evolution, but to put before you the principles by which all such hypotheses must be judged; and furthermore, to make apparent to you the nature of the evidence and the sort of cogency which is to be expected and may be obtained from it. To this end I have not hesitated in regarding you as genuine students and persons desirous of knowing the truth. I have not hesitated to take you through arguments, and long chains of arguments, that I fear may have sometimes tried your patience, or to

have inflicted upon you details which could not possibly be escaped, but which may well have been wearisome. But I shall rejoice—I shall consider I have done you the greatest service which it was in my power in such a way to do—if I have thus convinced you that this great question which we are discussing is not one to be discussed, dealt with—by rhetorical flourishes or by loose and superficial talk, but that it requires the keenest attention of the trained intellect and the patience of the most accurate observer (Applause).

I did not, when I commenced this series of lectures, think it necessary to preface them with a prologue, such as might be expected from a stranger and a foreigner for during my brief stay in your country I have found it very hard to believe that a stranger could be possessed of so many friends, and almost harder to imagine that the foreigner could express himself in your language in such a way as to be so readily intelligible to all appearance; for, so far as I can judge, that most intelligent and perhaps I may add most singularly active and enterprising body of the press, your press reporters, do not seem to have been deterred by my accent from giving the fullest account of everything that I happen to have said (Great applause.) But the vessel in which I take my departure to-morrow morning is even now ready to slip her moorings; I awake from my delusion that I am other than a stranger and a foreigner. I am ready to go back to my place and country, but before doing so, let me by way of epilogue, tender to you my most hearty thanks for your most kind and cordial reception which you have accorded to me; and let me thank you still more for that which is the greatest compliment which can be afforded to any person in my position—the continuous and undisturbed attention which you have continued to bestow upon the long argument which I have had the honor to lay before you. (Cheers and applause.)

decorative feature

An invitation having appeared in the "Times" to discuss and investigate the Evolution question, I sent the following letter for publication:—

Evolution: Defence of, and Protest Against: Both Contrary to Holy Writ.

(To the Editor of the Times.)

SIR,—The Rev A R Fitchett, in a letter in the Otago Witness, states, "That there is no collision between the theory of evolution, that man attained moral capacity by development, and the statement of Scripture that, having attained it, he fell." To every rational being it conveys the meaning that Scripture states, "That man by the process of evolution, or development, attained his moral capacity." Is not this comment with a vengeance? Seeing that we read in said Scriptures, and God saw everything that he had made and behold it was very good." But this, according to Mr. Fitchett's definition, means: Man became very good by the process of evolution, by which he attained his moral capacity. And by this moral capacity, every orthodox theologian understands a man's immortal soul; the moral mind by which man is placed above, and distinguished from, the lower animal creation, in that indeed with a moral sense of right and wrong, by reason of which he becomes accountable to his Maker for his actions. But how can any man, if he has attained his moral capacity by evolution, be made accountable to any one for his actions, except it be to the law of evolution? All men's imperfections, according to this law, cannot be taken account of by the God of heaven, seeing that they are but the short comings of an imperfect moral nature, mere dregs still adhering to him from his former beastly nature, and which in course of time evolution will yet perfect in him. Such a being has no need, and cannot reasonably expect to be subject to any other law, but such as he makes for himself for his protection against the propensities of an adhering animal nature. And when by transgression of his own law, he has to suffer the infliction of the punishment there-of, he thus expiates his sins by it, and has no need of a forgiving God, or of the atonement of Christ. Has any theological nonsense equalled that?

In Professor Salmond's letter of protest against evolution, I discern the same unscriptural and confused notions by his mixing up and confounding pagan fables with the doctrines of the Bible. When he says, "The doctrine of evolution must come into contradiction with the Christian doctrine of immortality," because, "the Creator has summoned every human soul into an existence out of which it never more can pass; that death is

neither sleep nor annihilation, but a transference to another mode of life; and can it be doubted that this awful view of the import of any separate man's life is the very nerve of Christianity as a moral power?" Surely the learned Professor must have been reading Plato's Phaedo, and fallen asleep over it, and dreamt that he had read it in the Bible, and thus confounding Plato's figment, the immortal soul, with the prospective immortality of the Bible. Every Bible reader must be aware that the Professor's fancied inalienable immortality cannot be found in it, God being the only being who in the Bible is called immortal; while the greatest saint is under the sentence of death, and to immortality he can attain only by his faith, and that not till after the resurrection. According to Bible doctrine, man's immortality is not a thing already possessed, but to the believer it is a prospective fact, not yet seen and possessed, but promised. Nowhere do we read in the Bible, that at the last judgment there are immortal saints descending down from heaven, or that there are any living ones marched up out of hell for judgment; no, instead of that we read everywhere that they are the dead who come forth out of their graves, from hades, the sea, &c., Peter, full of the Holy Spirit, informs us, that David had not yet ascended into heaven, but was still in his grave, and his soul in hades. We wish Professor Salmond would inform us, how these dead of which Holy Writ speaks became alive, and how they got to heaven or hell? He next asks, "If there is no generic difference between man and the creatures beneath him: lithe ape perishes with death, why not man?" I answer upon the authority of the Bible, "What pre-eminence has man above the beasts? For that which be-falls the sons of man, befalls the beasts, even one thing befalls them, as the one dies, so dies the other, yea they have all one breath." And this breath they have in common with man, and is synonymous with the spirit of the Lord. And as to death, be it of men or beasts, we find it everywhere described as an end of all conscious existence. As, "In death there is no remembrance. Who shall praise thee in the grave. The dead see nothing, they hear nothing." Accordingly, death is annihilation, a perishing of the conscious being called man, for the time I being, until he has been raised again from death, and made alive. So that man in his physical nature has no pre-eminence above the beasts. But his pre-eminence exists in his moral nature provided he has attained it, he shall then be raised up, and live again.

And it is concerning this momentous subject that I ask Mr. Fitchett the solemn question, If man has attained his moral capacity by evolution, an fell, sinned, and died, can evolution raise him from the dead, and give him immortality? The learned Professor says, "At what point in the upward movement from the bestial form did man begin to have a spirit surviving the shock of death?" In Holy Writ we find no such scholastic jargon; no ghost men, who, after death, possess consciousness. Plato dreamt it, and men may assert it, but cannot prove it, that the spirit or breath of man (which are synonymous) have consciousness, apart from the physical organized man, after he is dead. If so, there could be no anomaly, by which the spirits of the lower creation would be deprived of a consciousness of life after death. But by the same imperative law of necessity their spirit life would have to continue unbroken the same as that of man, seeing that the same spirit of God gives them their life. For we read everywhere "That the breath of the Lord, and the spirit of the Lord, gives to them their life and souls the same as to men." Let no man shut his eyes to the patent fact, that in the Hebrew and Greek texts of the Bible, all animals, birds, fishes, and reptiles, have each souls, and that just the same kind of souls as men have, because men's souls are never qualified by the adjective immortal, such as Platonian dreamers have made them to be. The learned Professor in reference to the evolution theory, says, sneeringly, "Perchance (as evolutionists hold it) even now only philosophers have immortal souls, and the existence of the meaner of men will have no more trace left behind than will the myriad insects of the summer air." To prove this by the theory of evolution, would be the most suitable weapon to dash to pieces the fabled immortality of the soul, of pagan origin; while on the other hand, it would be only another attestation of the truth of the old Bible doctrine, of a prospective immortality. I have shown already, that the greatest philosopher has no more an innate immortal soul than the grovelling idiot, or the butterfly, because they all perish by death alike, and leave no trace of conscious life behind, for the time being. There is however that marked distinction to note, that the great philosopher has not perished for ever, for God's omnipotent energy will bring him forth from the dead, in order to receive in is own body the good or evil done in his life time; and if deserving, also immortality. But as to the grovelling idiot and the babe whose moral nature is yet in embryo, undeveloped, and has not attained to a knowledge as to what is good or evil, and the lower creatures, with the myriads of insects sporting in the sunbeams, of these I say, upon the authority of the Bible, that they all alike perish for ever without leaving a trace of life behind. In every paragraph I find the Professor endeavoring to force upon the public his arbitrary dogma, or rather Plato's hobby of man's "immortality," by placing it the same catalogue of Bible doctrine, and then he tells us unblushingly, "That it has never been a sectarian doctrine, never sporadic, but has always been affirmed as catholic." Such an empty assertion is no great thing to make, but I can assure him anticipating that he can never make his assertion good. I call his innate inalienable immortality a pagan myth, and defy him and any one else to prove from the Bible, and from the writings of the apostolic and early Fathers anything to the contrary. On this subject I will just premise that much, by stating that the Bible doctrine of immortality is a prospective one, and that not of the soul, but of the body, and promised to the believer after the resurrection, described as an eternal life,

inseparable from the body; and not like Plato's soul, or ghost phantom, which is said to suffer pain, or enjoy bliss apart from the body. Such a soul, or immortality, could be no contradiction to evolution. For as evolution, according to Mr. Fitchett, can give man a moral capacity, by which I understand a rational soul, why should it not also make it immortal? Plato himself could never reasonably explain from whence it derived its immortality, for his god Jupiter had his origin also from man, so that man was immortal before his god.

Now as soon as this pagan myth of a ghost or immortal soul was by Tertullian, Augustine, and others smuggled into the Christian doctrine of a prospective immortality, it could not fail to turn the whole contents of the doctrine of the Bible topsy turvey, and be the cause even to this day of an unintelligible theological jargon, of which the lowest barbarians would be ashamed. For instance, a heaven and hell for these ghost-men had to be provided, for which Plato's Black Tartarus had to serve them as a model. And the loving, merciful, and just God of the Bible had of necessity to be metamorphosed into a most cruel and unjust monster, such as the pagans could not even imagine. And next they had to defend this pagan fable, by fits, or no fits, upon no other principles than the foulest sophistry. And where this failed them they had to lie, and have to do so to this day, asserting that certain texts of the Bible mean that white is black, and black is white. And then the preachers of these fables stand aghast and wonder how it is that their preaching has made 90 per cent of sceptics. Here is a sample taken at random, neither the best nor the worst. "The soul in fellowship with God, grows from glory to glory, and that for ever and ever, it grows even in the midst of decay." "Let every one ask himself, Is my soul growing?" Then we are told again, "That when man sins he is executing the behests of the devil." In fact he is in fellowship with him, and as the greater number of men are thus actually in fellowship with the devil, they must needs grow also, from sin and wickedness more and more abominable for ever and ever, until they become themselves huge and abominable devils. All this would be in harmony with the theory of evolution; at least in its aspect of retrogression, not only as to man's organic and physical development, and retrogression of the body; but also in his moral retrogression.

—Yours, &c.,

J. A. RICHTER.

Waikiwi,

August 8th, 1876.

To this the Reverend Mr. Stobo of the Scotch Kirk, Tay Street, made the following reply:—

Mr Richter on the Immortality of the Soul.

To the Editor of the Times.

SIR,—In an article in your issue of the 10th instant, I have been astonished to find that the Christian doctrine of the immortality of the soul is described as a pagan fable. Not only so, but those who defend it are charged with doing so, "upon no other principles than the foulest sophistry. And where this failed, then they had to lie, and have to do so to this day, asserting that certain texts of the Bible mean that white is black, and black is white."

Mr. Richter seems to think that there is no immortality even to the righteous, until the resurrection, and that soul and body alike perish in the grave, even as the brute does. He says, "Accordingly, death is an annihilation, a perishing of the conscious being called man, for the time being, until he has been raised again from death, and made alive." And again, if the greatest saint is under the sentence of death, and to immortality he can attain only by his faith, and that not till after the resurrection." Now whether or not we declare lies in preaching the immortality of the soul—and by immortality I mean a state of conscious existence, not destroyed by death—let the following passages of scripture declare.—The Apostle says in 2nd Corinthians, 5-8: "We are confident, I say, and willing rather to be sent from the body and to be present with the Lord." The words here used, endemountes and ekdemoumen, cannot possibly mean anything else than such a presence with Christ as is got by a soul's leaving the body. Christ and the body are set opposite to each other, and leaving the one is going to

the other. Again, the Apostle says: Phillip, i. 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better." Now this was a being with Christ, apart from the body, for in the next verse the Apostle contrasts it with a being in the body, when he says, ver. 24: "Nevertheless to abide in the flesh is more needful for you."

Again, Matt. x. 28, we have the exhortation: "Fear not them which kill the body, but are not able to kill the soul but rather fear him which is able to destroy both soul and body in hell." This passage would have no force on any view but that of the soul's immortality. See also, Luke xii. 4,5. In the 16th of Luke we have the rich man dead and buried, and yet in hell, and Lazarus in Abraham's bosom, and all this, long before there is any resurrection of their bodies, for the richman in hell is concerned for the welfare of his five brethren who are still living Revel. vi. 9: "John saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Heb. xii. 22-24, the Christian's fellowship is described as coming to "Mount Zion . . . to God the Judge of all, and to the spirits of just men made perfect," &c.

In Matt. xxii. 32, the Lord confutes the Sadducees in their denial of the doctrine of the resurrection upon a principle which derives all its force from the continued life or conscious existence of believers, that is, of those in covenant with God, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." If, notwithstanding what our Lord here says, Abraham and Isaac, had been really dead, both body and soul for hundreds of years, when God spake these words to Moses, and were to remain so for thousands of years yet to come, it is really hard to see what should prevent the Sadducees from replying, that if " God could still continue the God of men dead body and soul for thousands of years, why should he not also, although they should remain equally dead for millions of ages?" When on this subject of the Sadducees I may remark that when Paul, Acts xxiii. 6, in a council composed of the two contending sects of Pharisees and Sadducees, cried out, "I am a Pharisee, the son of a Pharisee," &c., it is no unfair inference, that he sought to be identified with the Pharisees in those characteristic doctrines which distinguished them from the Sadducees, and which are mentioned in the 8th verse, "For Use Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both," It is difficult to know what is meant by spirit here, as distinguished from angel, and the resurrection, if it does not specially refer to disembodied spirits, seeing that the Sadducees did not deny the existence of God.

Besides these and similar passages, there is a large class of texts which seem necessarily to imply the same thing, viz., those which speak of eternal life as a present possession of the believer, or which conversely threaten eternal condemnation to the unbeliever. Take as a specimen John iii. 36, "He that believeth on the son bath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on him." How a man can be said to have everlasting life, when until the resurrection, or for some thousands of years, he is to be body and soul dead, I must confess I cannot understand. But enough of this, let us see what Scriptures Mr. Richter trusts to to establish his position. He says, referring to Peter's sermon on the day of Pentecost, Acts, ii. 84, "Peter, full of the Holy Spirit, informs us that David had not yet ascended into heaven, but was still in his grave, and his soul in hades." If his body was in the grave, and his soul in hades, (that is the unseen world, or place of departed spirits, whether in a state of happiness or misery), then Mr. Richter has sufficiently demolished his own doctrine, for hades in the New Testament never denotes the grave merely. The truth is that the Apostle is quoting the 16th Psalm, and showing from it that David is speaking in it of the resurrection of Christ, and not of himself. Verse 31, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption." Verse 34 shows that this was not true of David, for his body was still in the grave. Now I think that this passage clearly demonstrates the opposite doctrine from that of Mr. Richter. Why should Christ's soul be in hades, and not dead with the body in the grave, if death be at once the death of the body and the soul. That his soul was not dead in the grave, we know not only from the use of the word 'hades, but from the fact that he said to the thief on the cross, "To-day shall thou be with me in Paradise." Paradise we thus see was one department of that hades, or unseen world, in which the soul of the thief was with the soul of the Saviour. It is quite clear that the soul of the thief was there in a state of conscious happiness, whilst his body was probably still hanging on the cross; and this one fact is enough to break the back of all the Christadelphian rubbish in the world. I don't think that Mr. Richter gains anything by his reference to Eccles. iii. 19, 20. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity," &c. Now, I wonder why Mr. Richter, who accuses some other people of having to lie, &c., did not go on, and give us also the 21st verse of the same passage, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." Why did not he also give us from the same author, Eccles. xii. 7 "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Surely a writer knows what he means, and does not say yea and no both in the compass of a few sentences. Had I quoted Eccles. xii. 7, "Then proof of the immortality of the soul, I should have felt bound to explain Eccles. iii. 19, which seems to run contrary to it; nor is the explanation difficult. In this book

the wise man frequently speaks in the character of the mere Atheistical Epicurean, in order that in this lively half dramatic manner, he may the better both state and refute such a man's views of human nature and human duty. So is it here, after expressing the low view of human nature current in his day, and alas ! too current in ours, he adds in a somewhat melancholy strain, as if he had anticipated the ravings of modern infidels, Epicureans, and Christadelphians, verse 21, "Who knoweth the spirit of man that goeth upward," &c.

With respect to the passage, 2nd Tim. vi. 16, "Who only hath immortality dwelling in the light," &c., it is clear that God alone hath immortality in the absolute sense, uncommunicated and incapable of being destroyed. He hath an immortality which no creature has, just as he has a holiness and goodness which no creature has, Matt. xix. 17, and this just because he alone is infinite and self-existent.

Mr. Richter thinks that we have derived our doctrine from Plato. It is Scriptural, that is enough, but if it is also the doctrine of Plato, few thinking men will have any objection to it on that account. The truth is that in some form or other it is found among almost all nations, civilised and savage, from the metempsychosis of the East, to the hunters' paradise of the North American Indian, and from Homer's Iliad 23, 103, down to our own day. It is surely probable on natural grounds that a belief so universal and inveterate has some foundation in fact. Mr. Richter speaks of the ordinary doctrine regarding hell in the following terms:—"For which Plato's Black Tartarus had to serve them, as a model. And the loving, merciful, and just God of the Bible had of necessity to be metamorphosed into a most cruel and unjust monster, such as the pagans could not even imagine." Now, sir, there is a hell, just as plainly as there is a Bible, and its untold horrors and miseries, though described in language which is highly figurative, are yet as real as is the happiness of that heaven whose glories are also described in language that is figurative. We are told that their worm dieth not, and the fire is not quenched, see also Matt xxv. 46. I don't exactly gather from Mr. Richter what he would provide in his wisdom for this Gehenna, the hell of scripture. He speaks of the wicked being raised up at the resurrection, but he does not tell us what punishment they receive. As far as I understand Christadelphian doctrine, they are then to be annihilated, so that at death they lose conscious existence, and again receive it but for a short time in order to this annihilation. I don't speak of the contradiction to scripture here, but surely this is a most lame and impotent conclusion of the judgment. Why, sir, I believe in a God whose judgments are real, just because I believe in a God whose love is real. I believe in jails and hangmen, and the lash, and would think little of the love that did not provide them for criminals in such a world as this; I believe in the infinite love of God. I see his yearning heart in a redemption pressed upon the acceptance of a fallen world, but all the more can I see that that love is genuine, pure, and holy, when I see that it has provided a hell, in which its threatening against transgressors and rebels are to be executed. Mr. Richter and others like him might be better employed than in seeking to relax the bonds of eternal justice. There are many greedy ears ready to drink in tidings of the discovery that there is no hell, as there would be many ready to welcome the news that there is no jail. The question is, can they believe it? In conclusion, we would say to those who are busy propagating such views, and who come back to us almost breathless with delight, with the discovery which in these days of research they have made on the confines of the unseen world, that there is no hell; we would say to them what one in the audience once said to a Universalist preacher. Preaching at a place where a large congregation had come out to hear something new, he endeavored to convince his hearers that there is no punishment after death. At the close of his sermon, he informed the people that, if they wished, he would preach there again in four weeks, when a respectable merchant rose, and replied, "Sir, if your doctrine is true, we do not need you, and if it is false, we do not want you."

—Yours, &c.,

ANDREW H. STOBO.

To which I replied as follows:

Messrs Stobo and Co's

I mean co-religionists—of the same persuasion.—J. A. R.

Inherent Immortality.

To the Editor of the Times.

SIR,—Mr. Stobo seems to be offended my statement, "that when foul so—history failed our traditional

theologians in their assertion to make the again fable of the immortal soul good, hey had to lie, and have to do so to his day. "What does Mr. Stobo call his? Scripture says, "If you live after he fleshes you shall die." But Angusne says, "The soul of the wicked cannot die." The Bible says, "Broad is way that leads to destruction." But Tertullian says, "The soul of the ticked is lost, but not in the sense of destruction." Scripture says, "Who shall be punished with eternal destruction," J. Grant says, "The eternal destruction of human life, at, or after death, is a theological error of the day." God says to Adam, "Dust thou art, and unto dust thou shall return." J. Wesley says, "Their bodies are incorruptible. I am now an immortal spirit." I could quote a thousand instances of the same purport. And I appeal to the reader to judge whether the Bible tells these lies, or the traditional theologians? It is with reluctance that I have to analyze Mr. Stobo's theological jugglery, but as he will not accept the teaching of the Bible as conclusive, I am forced to do so. He adduces the following texts, by which he endeavors to prop up Plato's fabled immortality of the soul, in a state of conscious existence after death. 2nd Corinth. v. 8, he lays down his modus operandi how Paul is to be with Christ, and then crams it into Paul's mouth. I ask him, does Paul anywhere express a desire to be with Christ as a naked ghost? Does he not in the 2—4 verse inform us how he groans and longs for his house, the glorified immortal body which is from heaven: and does not desire to be unclothed, i.e., become a naked ghost-man of Mr. Stobo's. And in the 8th he informs us again that, "as long as he is in his mortal body he is absent from the Lord." It is not wonder that Mr. Stobo through Plato's spectacles cannot see, "What the house with the Lord "in the 8th verse means, which with Paul meant the glorified body which he was to have from the Lord. And when Paul everywhere informs us, that it is at the resurrection when he is also to receive his crown of righteousness, and when his mortal body shall be swallowed up in immortality. And so in Phillip. i. 23, Mr. Stobo again tries hard to force Paul's naked ghost into his traditional heaven. But Mr. Stobo's modus operandi, Paul does not accept, for he fully describes it in 1st. Corinth. xv. 50-54, and also in Collos. iii. 4, when he says, "When Christ, who is your life, is manifested, then shall you also with him be manifested in glory," and as to his being with Christ, he informs us in 1 Thessl. iv. 15-17, that it shall not be before "the coming of the Lord." Neither Jesus, Paul, John, nor James, ever made a promise to any believer that he would be with Christ as a naked ghost man apart from the body, before his coming. In Matt. x. 28, Jesus speaks of the souls (animal life) of those who believe in him, when he says, "that they cannot kill the soul," because their life is laid up, or hidden with God in Christ, who shall receive it again at the resurrection. But in case they do not believe in him, then he says, "that there is one (God) who is able to destroy both body and soul in Gehenna" a metaphor signifying the lake of fire in Revelations. Mr. Stobo again reads the parable of Dives and Lazarus through Plato's spectacles, seeing that he makes of these men in their bodies disembodied ghosts, but not a word is said about such, for it represents them all as living men in their bodies. Now if this but proves anything at all in favor of disembodied ghosts who have a conscious existence after death, it goes to prove a great deal too much for Messrs Stobo and Co., viz., it proves that both body and soul live after death before the resurrection. But Jesus never meant to prove either the one or the other by it. He only meant to prove by it what would be such a man's fate in the day of judgment, who had not done according to the law and the prophets. And it is for this reason that he had to antedate the judgment and connect it with men's actions during their lifetime, in order to work out the moral it conveys. Jesus in his parable did the same as Nathan in his parable to David about the poor man and his only pet sheep which, when it had wrought out the desired result upon David, who pronounced sentence on the man who, did such a thing, Nathan then threw away the fictitious contents of the parable, and told David to his face, "thou art the man." The souls under the altar in Revel. vi. 9, signify dead bodies at the feet of the altar of sacrifice. Mr. Stobo must be aware that in the Hebrew Old Testament souls in 10 different places signify dead bodies. Plato's spectacles have caused Mr. Stobo to mistake again the question brought to Jesus for decision by the Sadducees, "shall man rise again and live?" to mean, do men's souls live after man is dead? No man reads, or can make it to mean, Do the souls of the dead live, but "shall the dead rise and live again?" And in this sense Jesus answers it, when he says, "But touching the dead, that they do rise have you not read," &c. As concerns all the disembodied spirits of Messrs Stobo, and Co., (by "Co., "I Mean, co-religionists,) I never found one word of such in the Bible. If they do exist somewhere else, surely they must be of his own manufacture. Mr. Stobo certainly must have attained to a very high state of civilization above me and the Apostles, to possess a spirit capable when disembodied to be conscious after death.

John iii. 36—" He that believes on the on has eternal life; and he that believes not the Son shall not see life but the wrath of God abides on him." Mr. Stobo cannot understand "how a man can be said to have everlasting life, when until the resurrection he is dead, body and soul." Every believer in the promises of God understands it quite well, because the life God has pledged to him by his promise he receives back at the resurrection. This promise and pledge of God makes it as sure to him as if he possessed it already. Faith and hope are the hands by which he has and holds it. Had Mr. Stobo such faith surely he would understand it. If Plato's immortal soul is possessed by all men alike, then "the believing in the Son "would cease to be a condition to obtain that life. And Mr. Stobo's air-castle of inherent immortality falls to the ground. And will Mr. Stobo inform me, why the

unbeliever "shall not see," i.e. possess life? I will answer it for him in anticipation. Because the promised life is one only upon condition of faith in "the Son," and without it he remains under the sentence of death, "under the wrath of God." Yet Jesus does not add for ever, for the "wrath," the justice of God, is satisfied, when the unbeliever has suffered his due stripes in the lake of fire, and has succumbed under the power of the second death. Mr. Stobo says, "Then Mr. Richter has sufficiently demolished his own doctrine, for Hades in the New Testament never denotes the grave merely." With Messrs Stobo and Co. it may denote the unseen world, or place of disembodied spirits in a state of happiness or misery. But with me and the apostles it absolutely means, the grave, the abode of the dead body and soul. It is not much to Mr. Stobo's credit to interpret Hades according to his fore-gone notions, then cram his definition of it into my mouth, and then triumphantly exclaim, "Mr. Richter has (by my definition of Hades) demolished his doctrine." I have yet to learn what right Mr. Stobo has to crawl his definition into my mouth. Mr. Stobo asserts on that great authority, I say so, "That the soul of Jesus was not dead in the grave," because he said to the thief on the cross, "To-day thou shalt be with me in Paradise." And, "Paradise," he proves on his infallible authority, "We see this was one department of that Hades, in which the soul of the thief was with the soul of Jesus in a state of conscious happiness." Just the old sophistical defence of all Platonians which they all with a vengeance put into the mouth of Jesus. For every man must see if he has any eyes at all to see with, that neither Jesus nor the thief ever said a word about their souls—but spoke of themselves, the I, and the thou, and concerning this I, Jesus says most positively, that, like Jonah in the belly of the whale, he had to be three days and three nights in the heart (the grave) of the earth. And after he had risen from the dead, he said to the women that "he had not as yet ascended up to his father," i.e., into Mr. Stobo's Paradise. The plain fact is, that Jesus never said such a thing to the thief on the cross as the authorised version has put into his mouth. What he said is this, "Verily, to-day I tell thee, thou shalt be with me in my Kingdom," literally my Paradise, which are synonymous. All traditional theologians assert that the soul is the real man, the real I; the body being with them only a little earth which at death the real man, the soul, shakes off like an old garment. And thus of necessity it must follow, that the soul, the real man of Jesus, was alive in Paradise, after the little earth of his had died on the cross, and the real man Jesus had never died yet. We ask Messrs Stobo and Co. do they believe that the little earth that died for them, can save them from their Augustinian eternal hell-fire? If so they must indeed have a very elastic faith, strong enough "to break the back of all" the Christian doctrine contained in the New Testament in regard to man's salvation from death by the death of Jesus. Mr. Stobo seems to rely but little on the strength of his scripture texts which he has brought forward in support of his hobby, the innate immortality of the soul. If he had, he need not go a begging and hunt up all the pagan notions of it to prop up his hobby with. The Paradise and immortality of the soul as held by the North American Indian hunters, just like his preceding crotchet; go to prove again a little too much for his theory; for he must be aware that these Indians not only believed that they had immortality themselves, but their dogs' ghosts also survived the shock of death and accompanied them on their paradisaical hunting ground, so that they could hunt with ghost dogs, ghost buffalos, ghost deer, and ghost elks. And as Mr. Stobo quotes these Indian fables in support of his theory, we are almost led to conclude that Mr. Stobo in his ghost Paradise will also ride his ghost cob when visiting sick ghost men, and preach to his congregation of ghost men. Mr. Stobo classes my theology in the catalogue and identifies it with the Christadelphian rubbish of infidels, Epicureans, &c. His omniscience in this, as in every other case in this controversy, is wholly at fault, for I can assure him that I have learned my theology from the Bible 25 years before I ever knew there were any Christadelphians. The rest of Mr. Stobo's traditional lucubrations I have to leave for the present unnoticed. If, however, he desires another lesson or two on Bible theology, he will please drop me a note through the TIMES newspaper, and I will with great pleasure give him some more lessons gratis.

—Yours, &c.,

J. A. RICHTER.

Waikiki,

August 16, 1876.

Second letter on evolution:—

Evolution as it Exists in Pagan mythology and in the Traditional Theology of the Christian Churches.

(To the Editor of the Times.)

SIR,—All the idol Images of the Hindoos show at the most superficial glance, that all living creatures are in progress, under the law of evolution, from the mollusc upward to the perfection which is attained in their god, Juggernaut. These images represent the cockle floating on the water with a head resembling that of the human in its features. The frog, the lizard, the serpent, the dog and the cat, all show a gradual development verging more or less into the human form: either from the head downwards, or from the extremities upwards. We find Moluch, the idol of the Canaanites, fully developed as man; except his head, which is that of an ox, the only relique left of his former nature from which he descended. The Egyptian hieroglyphics as we find them presented by the priests of Zoan and Memphis, these all show the continual migration of souls as they passed through the various species of the animal creation, till they at last became perfect in their god, the ox. And later among the Greeks we find the same process of evolution indicated by Cicero and Plato in the Tusculan Questions, "whether by the immortality of the soul, man would eventually become a god." Concerning this, however, they attained to no greater certainty, and their theory, and its feasibility produced no more conviction, than that of Mr. Darwin and his followers of the nineteenth century. The assertion is not a groundless one when I say that a traditional theology of our day has produced the same results, in regard to evolution and retrogression, as did the pagan mythology of former ages, in proof of which I will adduce the following examples. The diabolos, who at the beginning was a man, and that just such a man as any other, i.e., in his physical organization and moral attributes, has by evolution become the devil. We mean the man Cain, as it is evident in John viii. 33, where Jesus says of him, "That the diabolos at the beginning was a murderous man and a liar." Jesus said this in reference to Cain, as being the first murderous man and the first liar as reported in the Bible: and that he was at the beginning. For when he had slain his brother, and God asked him, "Where is thy brother?" he told the first lie reported in the Bible, when he said, "I do not know. Am I my brother's keeper?" And it was by this double act of murder and lying, Jesus applies the epithet "diabolos" to him. And thus we are able to explain, why Jesus speaks of Cain under the surname of the diabolos in the past tense, "he was," because the aforesaid diabolos (Cain) did not exist when Jesus said this: Cain being then dead more than 3000 years, though his race of diaboloses still existed in the murderous Jews of that day, of whom Jesus said, "That they were of their father, the diabolos," and who had already determined to murder him. Thus by evolution this identical Cain was transformed, according to a traditional theology into that orthodox and formidable devil, both omnipresent and omniscient, by which attributes he is enabled to perform several offices at the same time, as to torment immortal spirit men in hell, and at the same time roam about in the world to incite men to rebel against God, as also entering into them to give them the fits, cause lunacy, &c., and also omniscient, because he is required to know all the known languages of man, whereby he is enabled to put evil thoughts into their hearts, and blasphemies into their mouths. It must also be by evolution he became immortal and invulnerable, so that he may sport himself unhurt in the flames of fire and brimstone, in the traditional bell of the churches, like a duck in the water. These are a few of the changes which evolution has wrought in the moral nature of Cain, who by murder and lying, is called the "murderous" man, which adjective Jesus changes into "diabolos." In like manner also has his physical nature undergone a most astonishing change. For in all traditional works of theology we find him depicted as an almost indescribable mongrel retrogressing backward from man through the ape, as his ape's tail, and the patches of ape's hair on his skin, indicate. His face, though it has still some resemblance to that of man, shows already certain features of the he-goat, the horns of which have developed to perfection. And his cloven deer feet also indicate that his bodily form will soon be swallowed up by that encroaching beastly form through which he has to pass in his retrogression through the mollusc into the sperma, or little sea weed. This consummated, there will be no more devil. These are facts as we find them attested by thousands of the greatest and most orthodox traditional theologians within these last fourteen centuries, which no Darwinian theorists will be bold enough to contradict. The soliloquy, cogitations, reasonings, lusts, and desires of Eve, allegorically described as the serpent in the garden of Eden, were by a traditional theology developed into the dragon of the desert, Satan, the diabolos, till at last it also became the before-described devil. And thus we find that by a pagan mythology, and later by Christian tradition, falsely called theology, man's physical and moral nature as well as moral evil have all by development or retrogression become the devil.

By the same process of traditional theology, volens or nolens, the metamorphosis of certain localities of our globe has been brought about. As for instance Gehenna, the Valley of Hinnom, or Tophet (the fire oven) of the Jews, a locality near Jerusalem, which had been made a place of abomination, the receptacle for dead beasts and the offal of the city, was by evolution changed into hell and the bottomless pit. 2000 years ago we find this valley situated about 2000 feet above the level of the sea. 500 years later we find it orthodoxly described by the name of hell, somewhere in the midst of the earth. And 1000 years later the most in orthodox divines of England asserted with that it had become a bottomless pit. 2600 years ago Esaias describes this locality, and men then behold it, and could see all the abominations what was going on in it, how men of it in the rotting and consuming by fire of the evildoers who had sinned against the law, calling it a loathsome sight to all men. But now it has become the orthodox hell, or bottomless pit of theology, full of living ghost-men, with myriads of infuriated orthodox devils who tournament them with fire and brimstone. And evolution has also provided these devils with ruling princes over them, viz., Beelzebub, the chief idol of the Philistines, and the great Babylonian Nebuchadnezzar, these have in their turn also been metamorphosed by a traditional theology into princes of the devil, and located in this new hell or bottomless pit. There is nothing new under the sun. Darwin's theory of evolution and retrogression is as old as we have any record by pagan mythology or Christian tradition. Let all men be warned in the investigation of the question of evolution, be it pro or con, and not take the views on human nature of a pagan mythology, or of a traditional theology, as if such expressed the teachings of Scripture. Ere men can by their researches and discoveries overthrow any position supposed to be taken by Scripture, let them well see to it and examine whether it is really taken by Scripture, or only fathered upon it by men who have learned their theology only from Zoroaster, Minos, Plato, and Aristotle. All such mythologic and traditional figments have to be wholly discarded in the investigation of the evolution question, and Holy Writ has to be made the sole criterion, as to the clashing with it, or how far it can be made to harmonize it. Witchcraft was at a time held not only an indisputable fact, but was actually considered as an essential part of orthodoxy inseparable from religion, so much so, that laws were enacted to put witches to death, and thousands of orthodox priests every Sunday offered up public prayers to God, "to deliver them from witches and being bewitched," while now-a-days, the idea of it is thought too absurd even for a nursery tale. The enforcement of the traditional dogmas was held formerly as the most necessary safeguard of the church and state, and it was held that without it men would become barbarians. Experience has, however, proved that the concession of liberty of conscience has brought the civilization of man to such a degree of perfection, under which arts, sciences, and trade flourish, as to convince every man of plain sense, that the good old laws by which uniformity was enforced served no other purpose but that of making men wretched barbarians—such as history informs us they were during the dark ages—and such as they are now found to be in Spain, Portugal, Mexico, &c. Let us strip revealed religion of all the on growths of the traditional dogmas which are only a cancer and disgrace to it, and alas! are too often mistaken for true religion, and we have not the least fear that scientific researches and revealed religion will ever come into collision—if they do it can only be in appearance, but never in reality, and that only for a short time. True, evolution does change the traditional creeds of men almost in every century, as also the means men make use of to disseminate these creeds. These we see by evolution often changed in a year. The church built for worship is changed by it into a grog shop. We have a proof of it in this town: five years ago there was a place of worship, but evolution changed it in succession into an auction shop, a store, and last of all into a butcher's shop. At one time it supplied food for immortal souls, but now food only for the mortal body.

—Yours &c.,

J. A. RICHTER.

Waikiwi,

August 14.

To which an editorial reply appeared in the TIMES, August 26:—

A short controversy has lately been carried on in our columns upon the relationship of the doctrine of Evolution to Christianity. We must confess that we fail to see that hitherto very much light has been thrown

upon the subject by either of the disputants, Mr. Richter and the Rev. A. H. Stobo. Indeed neither the traditional teaching of the church upon which Mr. Stobo relies, nor that strange mixture of materialism and magic which apparently form the basis of Mr. Richter's creed, are capable of explaining what thoughtful persons want to have made clear, if that is possible. A. pelting of texts of Scripture to and fro, divorced from their context, and sometimes badly translated, is obviously little likely to settle one of the profoundest questions in philosophical theology. Mr. Richter, after concentrating his attention on a few isolated passages of the old Testament Scriptures, and after failing very considerably to concentrate his attention on the secular Greek writers prior to Plato, and on the literature of ancient Egypt and India, has arrived at a conclusion which will startle most literary men, that the doctrine of immortality was unknown to the Hebrew writers of the Bible, and was a mere invention, a sort of poetical fiction of Plato's! that here fore it cannot be true, and consequently that a miracle was required to make it true, and that as evolution does not pretend to miracles, evolution must be a falsehood ! This is really one of the strangest jumbles of quasi-reasoning, one of the most curious instances of erroneous premises being followed up by bad logic that we can call to mind as having been ventilated recently. And yet we are not wilfully misstating what Mr. Richter says, though perhaps he means something which he has not clearly expressed. The argument which seems to him so decisive against the consistency of evolution with Christianity, namely, that man if we consider him as lineally descended from the lower animals "cannot attain his moral capacity or the immortality of his soul by evolution," because that is a thing of a totally different kind to anything which the other animals possess, is one of very little weight. Has Mr. Richter never watched a pond of frogs from time to time, and seen the little tadpole, a genuine fish breathing from gills, becoming a batrachian reptile breathing from lungs? Or, as he has studied the classical writers a little, has he never noticed what appeared to them as a type of man's existence here-after in a higher form, a yet more beautiful development, and seen the unsightly chrysalis bursting from its husk, and flying through the air, a butterfly or moth, decorated with all the colors of the rainbow on its outstretched wings? Granting, as most people do, that there is a Creator of the universe, are his powers and wisdom less manifest when working by law than when working without it? To the vulgar mind, magic, or what is sometimes called miracle, possesses more attraction than those harmonious laws by which all the glories of the world we see around us sprang gradually into existence; but to the thinker the attraction is all the other way. And we should like to ask Mr. Richter how it is that he is so certain of the correctness of the popular prejudice as to animals having no moral sense here, and no capacity for life here after? The great Agassiz, an opponent of the Evolutionary theory, maintains strongly that there is a moral sense in animals. We know a dog in Invercargill who has never been beaten for stealing food, and yet he will be hungry almost to starving before he will touch a piece of meat on a table not a foot above his nose, merely because he has been told by his master that he is not to do it. And as to the alleged absurdity of dogs and cats, horses and elephants being obviously incapable of immortality, it is a mere idle prejudice. Neither we nor Mr. Richter can prove anything on the subject one way or the other. Bishop Butler, one of the most sober-minded prelates, and most powerful thinkers that ever adorned the bench, tells us in the first chapter of his celebrated work, the "Analogy," that there is nothing at all to show that animals are not immortal, and what is more, he demonstrates that the probabilities are in favor of such a supposition.

We fail therefore altogether to see the force of Mr. Richter's objections to the Evolutionist doctrine.

To which I replied:—

Evolution.

To the Editor of the Times.

SIR,—You complain in your leader of the 26th, that "no light has been thrown on the evolution theory, either by the traditional teachings of the church, or by that strange mixture of materialism and magic which seems to be Mr. Richter's creed." Well, Sir, you cannot deny that all animal creatures, man included, are material in their physical organization, and the life they, possess, you may please to call magic, but I maintain that they have it by the spirit or breath of God, which gives them their life (souls) but that does not constitute them immortal. A. traditional dogma holds that men's souls are immortal; you go farther and think it no absurdity that the lower animals should be incapable of the same immortality. And you refer us for an authority to Bishop Butler's "Analogy." But I do not accept the learned Bishop of Durham as infallible; no more than you do the Pope. More than half a dozen as learned theologians as Butler himself have proved to satisfaction that his "Analogy" is not infallible; for instance, "his flaws and inconsistencies on the miracles," "his eternal hell fire punishment, as the natural effect and consequences of sin," and "his eternal duration of hell fire," a total

failure. And "man's imperishable substance," a delusion and a fable. So that his "Analogy" is of no more value than a rope of sand. Another wrong inference of yours is "that I have arrived at the conclusion that the doctrine of immortality was unknown to the Hebrew writers of the Bible." Just the contrary, for as the Hebrews from the time of Abraham lived surrounded by Pagans, and 400 years in Egypt, where Moses was brought up in all the wisdom of the Egyptians, it could not fail but they must have known about it, but what I mean is, they did not accept it, nor believe a word of it; if they had, we would certainly find something of it in the Old Testament. I allow that these fables were to some extent accepted by the learned Pharisees in the time of our Lord, which he called "traditions," and Paul calls them cunningly devised fables. But nowhere do we find it as a doctrine in the Bible. Having imagined one thing I never said, you draw from it a still more astonishing conclusion, namely, that "as this fiction of Plato's could not be true, and that consequently a miracle was required to make it true." Do you really think I ever wrote such nonsense? You must surely have dreamt it. A miracle anted for what? To make Plato's fiction true! But a miracle, and more than a miracle is required to raise man from the dead, clothe him with immortality, and give him an immortal spirit body with palpable flesh and bones as in the case of Jesus. There is more than a miracle wanted, for it requires the power of God to do it, and he did so, in order to give a proof to the believer that the promised prospective immortality was as sure to him as he saw it in Jesus. How this can be "the strangest jumble of quasi-reasoning and erroneous premises" with which you tax me, I leave it to the reader to judge.

Your analogy, by which you endeavor to answer my proposition, namely, "that man, if we consider him lineally descended from the lower animals, cannot attain his moral capacity or immortality by evolution," becomes in fact an anomaly, when you adduce the "tadpole becoming a frog, and the unsightly chrysalis a beautiful butterfly." Does that give them moral capacity or immortality? No, indeed, they only become the beings of the day, week, or the year, and then perish for ever. They are like the blossom of the bean, and the pod, which are both required for the production of the kernel. If the Creator works in the production of the animal creation by fixed laws of evolution, how then is it that these laws, like the rest of the immutable laws of the universe, are not normal? If the law by which evolution is said to work was like the others, it would show its results by the uniform progress in the reasoning faculties, (and as you assert in the moral capacity) progressing from the lower to the higher animal, to man. But experience shows just the contrary. The dog, the cow, the horse, &c., all exhibit to a certain extent reasoning faculties, but the ape, the last connecting link between them and man, is totally devoid of reason. Concerning your assumption that the lower animals might be, for all we know, possessed with immortality, you have to settle that with Messrs Stobo and Co., Bishop Butler, &c. I would beforehand only give you a little advice, to take care not to buy a baulky ghost horse when you get to ghost land, else you might break your ghost limbs, and would have to send for a ghost doctor to get them set.

—Yours, &c.

J. A. RICHTER.

Waikiwi,

28th August.

As Mr. Stobo did not reply to my answer, the Editor did not deem it expedient to continue the correspondence. The following letters had, however, been prepared by me in continuation of the discussion:—

Messrs Stobo and Co.'s Dogma of an Innate

Immortality Divested and Analyzed.

To the Editor of the Times.

SIR,—In my former letter I have already shown how Mr. Stobo's defence of innate immortality had to be made by sophistry; adducing scripture texts which do not speak of disembodied souls, but of men in the body, as in the case of Dives and Lazarus, the thief on the cross, and in the question of the resurrection, &c. In my letter opening the evolution question, I took special care not to apply "the foulest sophistry, and lies" personal to any one. But as Mr. Stobo has taken it in that sense, I have as a matter of course personally to defend myself: And if in this polemic Mr. Stobo or any one else gets a thumping which causes a headache, it is not my fault. But we will proceed in our analytic dissection of truth and sophistry. My statement of what Peter said, "That David had not yet ascended into heaven, but was still in the grave, and his soul in hades," must to every one, without the quotation marks, appear, as not referring to Peter's quotation from the 16th Psalm, but as my own inference from Peter's statement that "David had not ascended into heaven, and his body being in the grave," I drew this inference, according to all Jewish dogmas, "that his soul must needs be in hades." I am not the silly babe Mr. Stobo represents me to be, as to refer the above statement to Peter's quotation from the 16th Psalm. If Mr. Stobo is silly enough to understand it so, this is not my fault. Now according to Mr. Stobo's dogma, "that a man's conscious state of existence is not destroyed by death," David, or at least David's soul, which is the real man David, must be in heaven in a conscious state of bliss. But scripture persists to call the little earth of David in the grave, the very David. So that there must needs be two Davids, i.e., the David of scripture in the grave, and the David of a juggling theology in heaven. So that a traditional theology, by death has made two persons out of one. I ask the reader, Where does he find the foul sophistry and the lies? in the Bible, or in modern theology? Messrs Stobo and Co. will please to inform me how this trick of jugglery can be performed? Mr. Stobo says, in regard to Paul's identification with the Pharisees, as distinguished from the Sadducees, who "deny that there is neither angel nor spirit," it is difficult to know what is meant by spirit here, as distinguished from angel, "and the resurrection." Paul had no difficulty to distinguish them, for in Heb i. 7, he informs us, "Who makes his angels spirits." Mr. Stobo must have smelt a rat in his quotation, seeing he does not draw any proof from it to support his hobby of disembodied spirits. He says in regard to my quotation from Eccl. iii. 19, 20, ". Now, I wonder why Mr. Richter, who accuses some others of having to lie, &c., did not go on and give us also the 21st verse of the same passage," "Who knows the spirit of man that goes upward, and the spirit of the beast that goes downward to the earth." Let Mr. Stobo look in his Septuagint text, he will there find the Hebrew elliptic "if" supplied, And thus the text will read, "Who knows if the spirit of man," &c. In nine modern versions this "if" is supplied, the Authorised Version is the only one to my knowledge that makes nonsense of this text. But whatever way we take it, it makes not the slightest difference to me, whether the spirit of man goes upward, or the spirit of the beast downward, for there are other texts which with great positiveness inform us that both man and beast have the spirit of God, and that in both cases the spirit returns to God, as for instance, "If he (God) gather unto himself his spirit : all flesh (i.e. all the animal creatures, men and beasts) shall perish together." Mr. Stobo tries to prove from Eccl. xii. 17, "And the spirit shall return unto God who gave it." If this proves man's immortality of the spirit, the foregoing proves also the immortality of the spirit of the beasts: for each statement is on as good authority as the other. Does Mr. Stobo see now, why I did not quote these two texts? If I had advocated the immortality of the spirits of men and beasts, I should certainly have quoted them. In my case they do no harm; while in Mr. Stobo's case they prove too much. To me all these texts just prove what I contest for, viz., that man and the beast in their physical nature are equal in life and death; Mr. Stobo again asserts upon that great authority, "I say so," "That the doctrine" of man's immortality "is scriptural, and that is enough." He may assert it, but has utterly failed from scripture to prove it: for if his deductions from the aforesaid texts prove the immortality of man, they prove also with the same force the immortality of the beast. Against my denial of the Augustinian hell, in which disembodied ghosts are said to suffer, Mr. Stobo replies with his usual arbitrable authority, "Now, sir, there is a hell, just as plainly as there is a Bible." But Mr. Richter and a great many more cannot be persuaded by Messrs Stobo and Co. to believe in such a hell contrary to the teachings of the Bible, and contrary to justice and reason. For as there are no immortal souls, or ghost men, there is neither a heaven nor a hell wanted for such, until the day of the resurrection. Mr. Stobo turns the Gehenna of the New Testament into the traditional hell of the creeds, christened the orthodox hell: and its eternal duration on the immortality of the soul, and "on the fire that shall not be quenched," All mere assertion without proof. I have shown already, that man's much boasted immortality is a pagan myth, and as a doctrine has no existence in the Bible. Mr. Stobo ought to know, that Gehenna is not the hell of the creeds. But if he does not know it, I can give him a little enlightenment on it, and on the fire that is not quenched. In my second letter on evolution I have fairly shown how Gehenna by the process of a juggling theological evolution has

been changed into the bell of the churches. This locality, near Jerusalem, was originally called the Valley of Hinnom, or Tophot, which denotes the fire oven, because formerly there stood in it the idol Moloch of the Canaanites, a huge brazen figure of a man with an ox head, who stood in the attitude with outstretched arms, in which were deposited in sacrifice living children, a great fire at the time was burning round about him, and the poor babes, as soon as they felt the scorching arms of the idol began to wriggle and dropped into the fire below. During the apostacy under King Achaz the Jews practiced there the same cruel idolatry, for which they were transported to Babylon. And after their return, this valley was accursed, and made a place of execution where evil-doers were stoned to death, and by the depositing t here—on all the unclean and dead beasts and the offal of the city, this place was made an abomination to the Jews, where at the time of the Jews all evildoers after capital punishment were buried or burnt. At the time when Jesus spoke of this Gehenna there were constant fires kept burning in it, to consume the aforesaid abominations there put down, and it had become a proverb among the Jews when speaking of any evil disposed person, "he deserves the fire of Gehenna," the same as is said now, he deserves the gallows. And the Gehenna of Jerusalem had the same signification to the Jews, as Smithfield three centuries ago had to Englishmen. There were never living men tormented in it, and such an idea as people now have about the torment of living ghosts was altogether unknown. So that when Jesus spoke of this Gehenna, it was only so spoken of, as a type in reference to the children that had perished there by fire in former times, to signify the perishing of the wicked in the day of judgment. Translators who have made of this Gehenna the Augustinian hell of the churches, and concerning which the people are taught, that disembodied ghosts are therein tormented, have, to say the least, committed downright forgery: and the up-holders of this forgery have to defend it by the foulest sophistry and bare-faced lies. The purgatory of the Roman Church, as well as the modern traditional hell of the Protestant churches, are nothing but cleverly contrived nets set up for the devils, the hounds of the churches, whom the churches have set on to drive the game into the nets, ready for the priests and Parsons to fleece them of their money.

Yours, &c.,

J. A. RICHTER.

Waikiwi,

August 18.

Messrs Stobo and Co's Innate Immortal Soul Analyzed and Dissected.

To the Editor of the Times.

SIR,—The fire that is not quenched, and the unquenchable fire upon which our Augustinian hell-fire dogmatics have built their everlasting torments of hell, has in reality no existence. It is a Hebrew idiom, signifying a fire that will burn and not go out until it has consumed the substance on which it feeds, after which it goes out of itself. In proof of this I could cite a great many instances, but here for the present a few will suffice. Jesus when speaking of the fire of Gehenna, that it shall not be quenched, says nothing new, for he quotes Esaias lxvi. 24, "They shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, and their fire shall not be quenched." We see by this, that it was the dead bodies of men that were burning, and at which the worm was gnawing; and not living ghost men. Esaias says again, when he announces God's judgment upon the land of Idumea, "The land thereof shall become burning pitch: it shall not be quenched, the smoke thereof shall go up for ever." Jude speaks of Sodom and Gomorrah "as suffering the vengeance of eternal fire," though no fire was burning there at the time. Neither in Idumea nor in the valley of Hinnom has there been any fire burning these two thousand years. Again, he (God), will kindle a fire in the gates of Jerusalem, and it shall not be quenched" Titus burnt the gates of Jerusalem eighteen hundred years ago, since then the fire has been quenched. Homer informs us, "how the Trojans hurled unquenchable fire upon the Grecian ships." Will Messrs Stobo and Co. be bold enough to assert that in all these cited cases the fire that shall not be quenched is burning yet? Mr. Stobo says, "I do not exactly gather from Mr. Richter what he would provide in his wisdom for this Gehenna, the hell of scripture." Mr. Richter has already shown that there is no hell of the scriptures, but only the hell of the traditional creeds. And he does not presume to prescribe to the God of the Bible his judgment as the traditional theologians have ascribed to their god their

own fabled hell, as Tertullian calls it where an (aeterna occisio) eternal slaughtering was being enacted." No, Mr. Richter accepts God's judgment, of mercy and justice, as sufficient and conclusive, just, and according to justice, because every evil-doer shall receive just the exact number of stripes he deserve; and not one more, nor less, and having suffered they all with the last stripe succumb to death and perish for ever. Neither has Mr. Richter any desire to go to the orthodox heaven of Messrs Stobo and Co., where the glorified saints are said to behold this eternal slaughtering of the wicked in hell and see them wriggling in the agonies of an eternal fire, and hear their awful curses and blasphemies day and night to all eternity. No, Mr. Richter prays that God in his mercy may save him from a heaven like that. And Messrs Stobo and Co. may have it all to themselves.

Why does not Mr. Stobo cite along with his pagan Paradises in support of his hobby the immortal soul, the Paradise of the Mussel men, who as disembodied ghosts keep harem in their Paradise, where some ghost Musselman has a thousand ghost wives attended to by ghost eunuchs, and riding in ghost carriages drawn by ghost horses, and the happy ghost Mussel—man sleeping with a thousand ghost wives all at once.? This, and the ghost dogs, with the ghost deer of the Red American Indians, are no doubt a little too disgusting scenes to Messrs Stobo and Co. But he will find superlatively disgusting scenes in his traditional Paradise, viz., the screechings, and whinings of babe ghosts, making their eternal cat—music, and the vain endeavours of their ghost mothers by their lullabies, lulling and cradling them to sleep. And what with the yelling and shoutings, ravings, &c. of the ghosts of raving madmen, will not Mr. Stobo find it more disgusting than the ghost dogs of the Indians, or the Musselmen's Paradise of a thousand wives? I do not envy him his joy among such a crowd, but I should think, that he will have to sing his hallelujahs pretty high—voiced if he want s it to be beard. But may be that in his wisdom he will give orders to his god to provide a separate department in hades for this noisy crowd. Or shut them up in a lunatic ghost asylum. Or may be, that he expects that death will change the souls of furious madmen into rational ghosts; just like death makes two men out of one. Well, Mr. Stobo may believe "in a hell" of eternal butchery, and in the devils who perform this butchery; well, he may "believe in a god" of the creed, "whose judgments are real" eternal butcheries. He may believe in jails and hangmen, and the lash. And be may "believe in the infinite love of his god," because his butchering is everlasting. He may believe in Minerva also if he likes. But Mr. Richter believes that no such faith is at all necessary for the salvation of his soul from death. To believe, in the only true God, and in his only true Son Jesus Christ, who as man came to save men from death, is all the scriptures require men to believe, for the saving of their souls from death. And further, Mr. Richter has not the least faith in the god the son of the traditional creeds, who by his little earth dying saves man from Augustine's hell fire, but does not save him from death. Thanks to Mr. Stobo for his gratuitous advice, "That I arid others might be better employed, than to persuade people that there is no hell," &c. Well, let me give him and Co. a little gratuitous advice also, viz., that for his pay his time might be better employed, to teach men how they can be saved from death, than preaching a doctrine, the traditions of men, which is contrary to the Bible, and contrary to reason and justice, and that with no other result than to make 80 per cent, of hypocrites and sceptics, who thereby are lost body and soul. Though Mr. Richter does not believe in a great many things in which Mr. Stobo believes, yet does he believe that the traditional hells of the Protestant Churches are, like the purgatory of Rome, nothing more than cunningly devised fables; they are the net set by the churches, and the devils the hounds which have to drive the game into them, which priest and parson then can fleece of their money, at their pleasure. And again, Mr. Richter does not believe in the lash as necessary for salvation, yet does he believe, that in some cases it is a very proper instrument to correct naughty boys with, who, like Mr. Stobo, call people by bad names.

Mr. Stobo will please to answer me these few questions on the authority of the Bible. How, and when are his disembodied ghosts judged, before they are allowed to pop into his heaven, or be cast into hell? How can Christ's twenty hours' suffering and death, by the scriptures called vicarious, be vicarious in regard to an everlasting hell-fire butchery? If man by reason of his inherent immortality has endless life in himself, for what purpose did Jesus come and die, in order to give eternal life to those who believe in him? And if man has that eternal life in himself, how can the wages of sin become the cause of death to him? And how dare he call men's souls immortal, seeing that God says, Every soul that sins it shall die? How can he account for, that the Bible persists in calling his fancied living ghost men, the dead? Having answered all Mr. Stobo's questions, I expect him in like courtesy to answer mine.

—Yours, &c.,

J. A. RICHTER.

Waikiwi,

22nd August.

I will now add a few more plain facts, and unsophisticated reasons in refutation of Messrs Stobo and Co's sophistical theology. He says, in regard to the thief on the cross, "It is quite clear that the soul of the thief was there (in Paradise) in a state of conscious happiness whilst his body was probably still hanging on the cross; and this one fact is enough to break the back of all the Christadelphian rubbish in the world." I have shown already that what Jesus and the thief said concerning themselves, the "I, me, and thou," Mr. Stobo had to metamorphose into *et souls*," in order to prop up his hobby of separate conscious souls apart from the body, but this is only another jugglery of his, the weapon of sophistry used by a traditional theology: which when exposed to light dashes to pieces all their air castles. I will now show what the words "death" and "to die" signify in the Bible; and what Platonian dreamers have made people to understand by it. The first time we find death mentioned in the Bible is by God himself, when he said to Adam, "The day thou eatest there of, thou shalt surely die." And what did Adam understand by death? for we have to bear in mind that a penalty with which a law giver threatens any one has to be understood by the party against whom the said law was made; or else the law-giver cannot in justice exact the threatened punishment, as in the case of babes and idiots. Now Adam could not possibly in the absence of any other definition of death, have any other conception of it, but that it signified a cessation of the existence of life, such as he saw when he killed a beast or a fowl. But a fool's-theology asserts "that death means to live in the torments of hell fire for ever." These hair-brained D. D's. assert besides, "that Adam did not understand the full import of what death meant." By this they say just as much as, that God could not be trusted as to what he threatened men with, but that he will punish them for the transgression of the law with a penalty millions of times worse than death. Have I said too much, that they have to defend their fables by the foulest sophistry and lies, and I add, that they utter the foulest slander against the God of the Bible when they ascribe such an act of cruelty and injustice to him. Death in the Bible is everywhere described as a state wherein no consciousness can exist: as "the dead see nothing, they hear nothing, there is no remembrance in death," &c. And in that state of unconsciousness were both Jesus and the thief when they were dead. Jesus only for part of three days; and the thief until the resurrection. This plain fact, I challenge all D. D's, with their mountains of sophistry and lies, that they will never be able to upset. Mr. Stobo's logic is unique, yea it is a philosophical curiosity, when he says, "That the doctrine of immortality of the soul is scriptural, and that is enough." How is it scriptural? seeing that such a jargon as "the immortality of the soul, and disembodied ghosts" are not even named in it. Have men ever been such fools as to write a book in which they advocate and teach a certain thing, and yet never name it? and is the Bible the only exception to this rule? Did Plato write his *Phaedo* in which he advocates the immortality of the soul, and disembodied ghosts without naming them? Or did any Epicurean writers who advocated in their works a total annihilation of man's conscious state of existence after death do so and never name it? Mr. Stobo must have smelt something of this kind, else he would not have gone to beg his crotchets from Plato, Homer's *Iliad*, from the North American Indians, and from the *metempsychosis* (the doctrine of the migration of souls) of the East. If so be that he believes in the latter, I really pity his classical soul, for by chance it might migrate into a bullock, and the awful whipping his soul would have to endure would indeed be no joke. A gentleman on the Continent, a believer in the *metempsychosis*, was asked whether he ever prayed? Yes, he replied I pray every time when I see a poor bullock whipped, that my soul may not migrate into one.

Mr. Stobo speaks of the love of God as genuine, pure, and holy." But why does he not add just? no doubt, because his eternal hell-fire butchery would contradict it. But it is "pure and holy when he sees that it has provided a hell, in which its threatenings against transgressors and rebels are to be executed," and this "hell with its untold horrors and miseries, is as real as the happiness of heaven," &c. Well, sir, I quite agree with you, that "the horrors and miseries will be real," that there will be real weeping, wailing and gnashing of teeth, but not of ghost men, but of real men in their material bodies, and that not in Augustine's hell, but in the lake of fire, and not till the last and awful day of judgment. And as Tertullian has it, "it will be a real butchery," a day of slaughter. "The day of wrath and indignation which will consume all God's adversaries." But God's judgment is mixed with love and mercy, for not one shall suffer one instant longer than what his deeds deserve, and death shall free the last sufferer from all pain. And thus as he acts justly he is the God of love and mercy, otherwise he would be a cruel monster, such as the traditional god of the creeds: which of course they dare not call just. Task you, Sir, would you, if you were a judge of arbitrary power, adjudge a man whose transgression of the law deserves one day's imprisonment, sentence him to an imprisonment for life with a flogging every day? And if your sense of justice forbids you to do such a thing, tell me, how can you ascribe an act to God, which, in comparison to the former would be unjust many millions of times more than man is able even to imagine? Jesus says, that "all those who do not repent, shall perish like those eighteen on whom the tower of Siloam fell, and slew them; or like those Galileans whom Herod slew in the court of the temple, whose blood became mixed with their sacrifices." Do you mean to say, Sir, that the perishing spoken of by Jesus means, that they shall live in eternal hell-fire butchery? Do you mean to assert, Sir, that the audience to whom Jesus said this, understood

him, that "the like destruction" meant to live in the torments of hell for ever? Do you mean to say that Jesus spoke of ghost men suffering in hell? and that his hearers understood him so? How do Messrs Stobo and Co. dispose of the 80 passages in the New Testament which all positively declare that, apart from faith in Jesus there is no life for men hereafter? And such as say, "The righteous man by his faith shall live again?" And what do you make of the 40 passages, "That without faith in Jesus man remains in death?" Now if these mean anything at all, they must mean that man has no innate immortality; but that it is a promised and prospective one offered to man on condition of his faith in Jesus. The Bible, the Augsburg Confession, and the 39 articles of faith of the Church of England do not require man to believe anything beside the name of Jesus as necessary for salvation. Does Mr. Stobo enquire me to believe in his hangmen, jails, the lash, in his hell of eternal butchery, to believe in his devil? And I do not know in what besides, maybe he requires me to believe in Minerva also? And as we do not believe in such crotchets, we are branded sceptics, Epicureans, infidels! A few more proofs that neither Jesus nor Peter knew of any man to exist apart from the body either in a conscious immortal soul or ghost: such as our fool-wise theologians assert to exist. Jesus stands before the grave of Lazarus, who was a believer, whose real man, the soul, according to our traditional fables, must have been in paradise or heaven. Did Jesus call him thence to come and pick up the little earth left of Lazarus in the grave, and then come forth? Nothing of the kind! And why not? Because Jesus knew of no Lazarus in paradise nor in heaven. Where was the real man Lazarus then? You say he was in paradise. His sisters and Jesus said he was in the grave, and out of the grave Jesus calls him to come forth, and out of the grave he came alive. Peter stands before the lifeless body of Dorcas a Christian believer. Now according to a fool's theology Dorcas was in heaven singing hallelujahs, but Peter did not seek her there, nor command her to come down from heaven; he knew of no Dorcas in heaven; the real true Dorcas lay before him a dead corpse, but still to him it was the only true and real Dorcas, and as such he addressed her and commanded her to rise up, and the dead Dorcas became alive and rose up, and he took her by the hand and presented her to her friends living. And what account did these two saints bring from the ghost land of a traditional heaven or paradise? None whatever. And why not. The Bible answers it, because "The dead see nothing, they hear nothing, and in death there is no remembrance." And it is for this reason that they could not give us any information what this Platonian ghost-land was like. I will now adduce another proof, how the sentence of death as God pronounced it on Adam has to be literally executed on every one of his race, the greatest saint not excepted. John, the beloved disciple, is for the sake of his faith, the hope of eternal life, in the island of Patmos in banishment. It is in his old age a few years before his death, which he was expecting like all the sons of Adam, that it would soon overpower him, and that he would have to sleep the sleep of death. But John, like every true believer, had his faith and hope strong, that Jesus would deliver and save him from the power of death? When meditating thereon, Jesus, who was his only hope of a future immortality, appears to him, to give him a revelation of future events. And how does he comfort his beloved disciple in regard to his approaching death. Does he tell him that he will go to heaven, and that lie (Jesus) will open heaven for him? Nothing of the kind. But he informs him, that when he shall be dead, he is not to remain in death, he points to himself as an example, "I was dead" at a time, "and behold, I am alive for evermore," which means as much, thou also must die under the sentence of death, but fear not, "for I have the keys of death and of hades," i.e. just as I was dead and in the grave and in hades, and I trusted in my Father God, who raised me from the dead, so also will I bring thee forth out of death's prison, for I have the keys of death and of hades, and will open the death prison, and bring out its prisoners triumphantly. We thus see, that Jesus did not promise to open heaven for his beloved disciple when he was to die, but he promised to open the prison of death for him, in which he is yet sleeping, now nearly 1800 years. Yet to him it will not seem as much as 18 minutes, so that he as well as Abel who has slept over five thousand years, and the last saint who dies a few minutes before the resurrection, their sleep will appear all alike short, like a midday nap. Time is for the living to count, it is not wearisome for the dead—for the dead see nothing, they hear nothing, they cannot count time.

These considerations bring us to the resurrection. Every believer in God's promises, who looks for the salvation and redemption from the power of death to Jesus as the cause of his future life, has the lull assurance by his faith and hope, that he who has the keys of death and hades will bring them forth body and soul, and change their mortal bodies of Adam's sin's flesh into immortal spirit bodies to become like his own glorified body. And then we shall be for ever with Christ. But quite different must be the procedure with our friends the saints of the traditional creeds, who are not found sleeping in the graves; but have merely left the little earth therein, whilst they themselves, the real ghost men, have enjoyed their own heaven with their own traditional Jesus for different lengths of time. These ghost men cannot possibly rise from true dead, they will needs have to come down from their heaven; just contrary to what we read concerning the resurrection of the dead scripture insists upon it that the real men who shall be raised up are the dead in the graves, in the sea, &c. But a fool's theology asserts that they are alive in heaven. Well, for the sake of argument we will for this time allow it to be so. Yet they must allow that they will have to come down from heaven to pick up the little earth they left

behind them in the graves. And this will indeed be a pitiable sight, to see Our Rd's. glorified and classical ghosts in their white surplices burrow like badgers in the mouldy graves among the worms and maggots, struggling and wrangling hard to get their little earth. But to return to the Bible in which we do not find one word of any glorified saints coming down to judgment, but where we read everywhere that they come out of the graves: so that if we believe what a fool's theology teaches, and as we have needs to believe the Bible also, it follows that death has made two persons out of one. The one in the traditional heaven, and the other in the grave: from whence, as we read it in the Bible he comes out to judgment. And as we do not read one word in the Bible that these come down from their heaven to judgment, we have to suppose that they will be allowed to stay there and enjoy their bliss: while the other real man of whom the Bible says that he is in the grave will be brought forth and judged. And this man in the grave not having believed in the promised prospective immortality offered him on condition of faith in Jesus, he will according to his own dogma have to be cast into his traditional hell of eternal butchery, where in his moral pollution he will curse God and blaspheme his name to all eternity; while the other duplicate of him, the man produced by the juggling of a traditional theology, will be in heaven singing praises to his god. Thus we see that a fool's theology has made two men out of one, and all the ratiocination to this day has not been able to unite them into one again. I have for years in vain endeavoured to solve this problem, but have utterly failed can Messrs Stobo and Co solve it for me? And what has caused all these absurdities? Nothing else, but that our D. D's. have learned their theology from Plato, instead of from the Bible. Poor Plato! he had no Bible from which he could learn that there was a resurrection and a God able to raise the dead; he knew well that his Jupiter could not do it. But like all mortals, his human nature yearned after immortality which he thought might be found in the soul surviving the body—yet was he totally at a loss to account for how the soul by itself became immortal; as it existed as he fancied it from all eternity, long before his god Jupiter had any existence. And it is this fable which a fool's philosophy has foisted upon the Bible doctrine and supplanted the prospective immortality promised to man, which has turned the whole Bible doctrine topsy-turvy. And in order to uphold and defend such fool's theology, the defenders thereof have to do it by the foulest sophistry, and have to lie high and low, till they turn black in the face. Having now finished the dissection and analyzation of one of these traditional ghost men, I hereby certify that I have not found one particle of immortality in him. No, no more than in a horse ghost.

J. A. RICHTER.

Evolution.

A Few Facts Which Go Against its Feasibility.

To the Editor of the Times.

SIR,—Though evolution during the different ages of the world has appeared in different phases, its principle has been always the same. About fifty years ago it appeared in a new garb, as it is held by the Atheists, Pantheists, and Rationalists, which latter two are as closely interwoven as a quick hedge, so that it is impossible to discern where Rationalism ends and Pantheism begins. The leaders of these latter two we find in Hegel, Feuerbach, Shelling, Strauss, Emerson, Du Perre, &c. Though their modus operandi, how the creature becomes perfected in the deity, differs slightly from that of the old Egyptians, the Hindoos, and the Greeks, yet when completed the result is in all cases the same, i.e., man finally became merged into the deity, he becomes a god great or small. All these authors, though differing in detail, deny all revealed religion as contained in the Bible; and the only foundation they base their faith upon is the immortal soul. For instance, the immortal soul is every man's divine inspiration. So that "Minos, Moses, David Owen, Strauss, and Simon Peter, are all alike inspired by God, their immortal souls: and that this inspiration is not limited to any sect or age, but is as wide as the world and as common as God." And may I add, as diversified as Joseph's coat of many colors, and this all by the same and one god who contradicts himself a thousand times. But what of that. For they speak thus of the immortal soul, "The immortal souls of men form so many parts or particles of the divinity, and consequently every living man is an incarnation of the deity." Emerson's theme from beginning to end is, "The soul, the immortal soul, the particle of divinity." And this he desires everywhere to be preached, "As the only grand truth, and the only means by which the world is to be regenerated" According to their views. "Man is not in need of any external revelation;" because "every man is a revelation to himself, by reason of the indwelling particle of divinity called immortal soul." They compare immortal souls "to the waves of the sea. Every man, every immortal soul, is a wave, all the waves form the sea, and this whole sea is God." Emerson says, "I stand

here to say, let us worship the mighty transcendent immortal soul, for divinity is soul, and soul is divinity: here in we see the God-like principle in human immortal souls. Look at Moses, at Socrates, at Jesus Christ, Mahomet, Saul of Tarsus, &c. The souls of these men were their revelations; out of their God-created souls they did it all: and this we call a revelation." Carlyle says, "Even creed is good and orthodox; provided a man believes it honestly and really practices it. God and the universe are but the products of the great immortal soul, and are only its mirror." "Now, these innumerable particles, immortal souls, which form this God, i.e., the creation of the universe," they describe in this manner, "The creation is not a free act, but an inevitable necessity." As Hegel says, "God (the immortal souls) did not create the world, but he is perpetually creating it." An abstract of the theory of the immortal soul as set forth by the afore-said modern savans, or rather pagans, amounts to this. The greater the philosopher, hero, or statesman, the greater measure of divinity (immortal soul) he possesses, and if less of a philosopher, &c., the measure of Divinity in him is also in proportion less,—which in plain English means, that man is already a greater or lesser god. Just the old pagan mythology, as described before, only with this marked difference, that our modern Platonians claim to be gods already while yet in the flesh, while their ancient pagan friends contented themselves with being deified after death, and expected to be made gods, according to their different ranks. Have these modern Christian pagans thrown any more light on the origin, or by what means their so-much boasted immortal souls came into existence, than their pagan friends? We may search in vain through the dozens of big volumes they have written on this subject without obtaining one whit more information beyond what a pagan mythology offers us on the origin of the soul and their gods, viz., that all immortal souls existed without a god from all eternity, and that man by an unaccountable chance came into existence, became incorporated by the soul, and thus became god: of which the most clever and cunning became the chief god, called Jupiter. Here then we have the proof, how men in all ages have groped like moles in the dark,—the pagans of former times in the absence of are evealed religion, and the modern pagans after rejecting revealed religion are left in like darkness to grope in broad day-light, in the vanity of their own conceits, like owls when the midday sun has blinded their eyes, so that they cannot Fee. And thus a traditional Christian theology, or rather an aphronology, stand on the same level of ignorance as to the knowledge of God and the origin of man, both as to his physical and moral nature. We will now proceed to show what light revealed religion, unalloyed by a pagan mythology, or the traditional aphronology, called theology, throws upon the nature of the animal creation at whose head man stands highest. And how variously their organizations are required to perform the multifarious functions as witnessed in the respective species: and that with an unchangeable uniformity. In that old sacred book, the Pentateuch, we have the earliest and fullest account, not only of the origin of man and his nature, but also of the lower creatures. There we find man's physical state of existence and non-existence, that is death, described in the most perfect manner compatible with reason and the researches of the sciences: which latter in. every instance more and more verify the fact that man and the rest of the animal creation must have been made by an all—wise and omnipotent Creator, who alone by design could construct the complicated and delicate organizations by which these functions are performed. And these have only of late been begun to be understood. Phrenology, which 50 years ago was cried down as a rampant heresy, is now generally acknowledged by scientific men as corroborating the testimony of the Bible that man's physical organization of the brain (which in the lower creature is wanting) is as necessary to his moral capacity as a rational being, to reason and think, as the eyes for seeing, the ears for hearing, and the hands to work with. While on the other hand an exclusive theological philosophy, apart from the Bible, and from scientific investigation, has rather maystified man's nature instead of elucidating one single fact beyond what has been revealed to us in the Bible. In Gen. 20-30, we find the creation of all living beings described in this manner: "Let the waters bring forth abundantly living souls (or things with living souls), and flying things (birds) above the earth under the firmament of heaven." Then, in the 21st verse it is said, "And God made great fishes, and all living souls that move, which the waters Drought forth abundantly according to their species, and all flying birds according to their species." Now, if this statement that the waters "brought forth" fishes and birds stood absolute, without its being said that God made them, there would indeed be a prima facie case made out for evolution, yet still so as by the commanding, the fiat of the Lord, "Let the waters bring forth," and this only for the time being, to produce the first species, and not as an imperative law for all future times. And we read precisely the same concerning the rest of the animal creation; only with this difference, that God said, "Let the earth bring forth living souls according to their species, animal; reptiles, and the beasts of the earth." In a supplementary explanation in regard to these and their production, we read in chap. ii. 19, that "God formed, or moulded out of the ground of the earth, all the animals of the earth, and all the birds under heaven." Will any one in his right senses assert that by this description how they were produced, the waters and the earth by their own law of evolution brought forth these creatures independent of the command of God, and independent of a his, as it is said, making or moulding them? We do not however lay any stress on the verb "formed, or moulded," that it should of necessity be literally understood (that God with hands moulded each creature into its shape) as some silly theologians insist upon. It is a very suitable expression to convey some sort of an idea to

the Israelites so that by the moulding of bricks, which for years they had been forced to do, they might by such a typical description be enabled to comprehend in some measure the, to them, otherwise incomprehensible act of the creation. For men of an enlightened mind, the said "formed," to take it literally, is in the highest degree derogatory to the omnipotent creative power of God, who by his mere word can bring all things to pass. Now, had the spirit by whose inspiration Moses wrote, meant that the animal creatures were made by the process of evolution, he would undoubtedly have so expressed it, seeing that it would be easier to understand it in that way, by stating that after the "waters had brought forth living souls," these aquatic creatures then brought forth the reptiles; these latter again the beasts of the field, these the birds of the air, these the animals, and the animals brought forth men. Would not this be easy enough for every child to understand? But Moses did not so narrate it, and why not? I know of no other reason than this: had he done so, he knew it would not be true. And so, the pretext adduced by Evolutionists, "that God had to describe the creation to men who were then but children, and on that account unable to understand it as described on the principle of evolution," falls by itself to the ground. And again, we must not lose sight of the significant fact, as narrated in the process of the creation, that God created the said creatures by different acts performed in their completion, viz., after the waters had brought fourth souls, God made them then into the respective species of aquatic and volatic creatures. And after the earth had brought forth living souls (the beasts) he then formed, or moulded them, into their respective species, which, according to evolution, would have to mean that God formed the successive species—made one from the other.

The last act of the omnipotent Creator was to create man, and with him was finished all this globe required in the form of living beings. And how was man produced? Did God say, Let the waters or the earth bring forth man, as he said in regard to the other creatures? Or did he say, Let the animals bring forth man? Nothing of the kind. And yet this would have been the most proper mode of describing the origin of man for a community of children, as Evolutionists call the Israelites, to make them comprehend how man was produced by evolution. But instead of that we read, that "God formed or moulded the man from out of the ground of the earth." Thus was man made by a procedure differing from all the former creatures. And this being God called man, although he as yet was nothing more than a lifeless figure lying motionless on the ground. And it was on this lifeless man that God had to perform another act of his creative energy, to breathe into his nostrils the breath of life, in order that the dead man might become a living man, a living soul: just such a living soul like all the other creatures were, which the waters and the earth had brought forth as living souls, and which he had formed afterward into their respective species. Then we read again that God made man in his own image, or likeness. In what respect? In his physical organization, or shape? By no means; for God is a spirit without any material parts. So that the making him in his likeness can only mean, like in his moral nature or attributes. But by what act of creation was man made like God in his moral nature, attributes, or capacity? By the formation, or by the breathing of the breath of life into him? Not by the one or the other simply, but by both combined, as we will show presently. For this purpose we have to examine what this breath of life is, and his physical organization of the brains, not found in the beast, which former acting on the latter produces moral capacity. Now this breath of life by which man became a living soul, (not immortal soul) is the breath of God: everywhere through the Bible identical with the spirit of God: they are one and the same. As we read, "If God shall gather to himself his spirit and his breath, all flesh shall perish together." By this it follows, that all the lower creatures have their life, i.e., their souls, by the same spirit and breath of the Lord, just as man. By it they and we all live and without it they and we all die alike. This is the air we live and exist in. Exclude it from man, and he dies; exclude it from the beasts, and they die also. Science again has verified what the Bible says, "If God shall gather to himself his spirit and his breath all flesh shall perish together." So that man in his physical nature has no preeminence above the beast either in life or death. But his pre-eminence consists in his moral nature or capacity, in that God has provided him with portions of his organization, the brain, which the beasts have not; by means of which when the breath of God acts upon it the moral capacity or rational mind is produced in him by which man is put in a state of consciousness of right and wrong judgment, reason, discerning, &c., and thus as a rational being having the free exercise of his will, he becomes therefore accountable for his actions to his maker. And that the breath of life cannot produce these moral faculties without the physical organization of the brain, it is a verified and acknowledged fact that these latter are as much required to produce them as the sound muscles, sinews, and the structure of a joint, without which there is neither strength nor movement. A perfectly sound organization is required for the eye to see with, and the ear to hear with, and yet are they dependent for these faculties on the sound and perfect organization of the brain, to produce hearing and sight. If these parts of the brain which are necessary for their production receive a hurt, their senses become defective; if destroyed, total blindness and deafness follow as a consequence. Thus we see, that the moral capacity of man is an absurdity, without having the necessary organization of the brain upon which by the action of the spirit of life his reasoning, and consequently his moral faculty, is produced, which in the lower creatures in most species are wholly wanting, and in others contained but in a very limited degree; while in the absence thereof they are supplied with

instinct. And as instinct is not consisting of free will to be regulated by reasoning faculties, they are under no obligation of responsibility like man. These two then together, the physical organization of the brain, and the spirit of life of God, produce man's moral nature or capacity. This we will further illustrate. The lower creatures by their innate instinct abstain from such food, drink, exercise, as would cause sickness or death to them. But man, not possessing this instinct, has to rely on, and has his safeguard for the prevention of these, in his reasoning faculties. In the beast these instincts are almost if not wholly perfect at birth; while in man the reasoning faculties are still at birth, yet in embryo, and require development, and till he has attained it, he requires the care, surveillance and guidance of those who have attained the faculty by development to keep him from being hurt by that of which he is as yet in ignorance. And being developed, man by his free will often transgresses the law of reason, merely for the gratification of his animal propensities; knowing all the time, as does the glutton, the drunkard, the debauchee, that sooner or later their excesses will bring upon them sickness and death—the retribution of a broken law—and that they are themselves the cause of shortening their lives by many years, in fact that they are committing suicide. Man, the rational and probatory being, has not with all his development and advanced state of civilization advanced one whit beyond our first parents in probatory Eden. What God said to Cain, he still says to all men. Is it not so, "If thou do well, art thou not accepted? but if evil, sin lays at the door, but the lust thereof is under thy power, and thou shall rule over it." Adam, who as the first rational being, held his life upon condition of obedience, by not complying with the command "to rule over it," disobeyed, and thus forfeited it to himself as well as for his race. True, God respited his life for many years, but at last he exacted the sentence of death, and Adam died. We have shown already that the highest degree of perfection man has striven to attain to, is re-absorption into the deity, or, as the Grecian and Christian pagans express it, to become gods. And this they think evolution has to work out for them—for its advocates assert that this is the chief aim of it, to develop a being from the matter that has the smallest degree of life into the most perfect moral being imaginable, and which they call, and is attained in, immortality. But we perceive everywhere that this aim or object has totally failed; for instead of bringing him nearer to the desired goal of perfection, evolution has left him a helpless victim to death. If men were the creatures of the law of evolution, allowing as most men do that this law was set in motion and 'obtained its working power from the Almighty Being whom the Bible calls God, it would of necessity follow that it would be as immutable in its workings as every other law by which the universe is governed. And there could exist no anomaly in that one law of evolution from the thousands of other laws which are always found to work normally in producing the effect designed by the lawgiver. So that the law of evolution in regard to man and his development to perfection is a total failure. And as to man's moral nature or capacity, how do we find the law of evolution at work in its progress from the lowest to the highest creature to man? It is a total abortion. For, if the Creator works in the production of the animal creation by fixed laws of evolution, how then is it that these laws, like the rest of the immutable laws of the universe, are not normal? If the law by which evolution is said to work was like the others, it would show its results by the uniform progress in the reasoning faculties, and as some assert in the moral capacity, progressing from the lower to the higher animal to man. But experience shows just the contrary. The dog, the cow, the horse, &c., all exhibit to a limited extent reasoning faculties, but the ape, of which evolutionists assert that he is the last connecting link between them and man, is totally devoid of reason.

Evolutionists all rant about an innate immortality which man is said to possess, and some even dream that the beasts possess it alike with man. And yet they have not advanced one step into the light, nor given us any better and convincing information on this subject from whence they obtained this immortality, than the Hindoos, Egyptians, Greeks, the Pantheists, and the Atheists. All the one-sided and isolated hints and suggestions of analogy, all the declamations against the Bible narrative of the creation, only serve to bewilder man, instead of convincing hint one whit. But let us return to the narrative of the Pentateuch of the creation, and let us examine whether man was made immortal? The ophilus of Antioch put the question, "Was Adam created with a mortal or immortal nature?" and his reply is, "Neither the one nor the other, but he was fitted for either, in order that he might receive immortality as a reward." The same as I said, that man was created a probatory being. Had he stood his trial of probation, immortality would no doubt have been his reward. Now when "God saw that every thing he had made was very good," man must have been a creature "very good," for the state of his probation, to attain immortality, yet was he not immortal, as I will show further on. Man was very good just so far as his position as husband, father, and provider required it; he was put in a capacity by his maker to fulfil all duties in his position required of him, just like a young man who has finished his education and has been instructed in all the requisites for his future career, and is put in possession of an estate, by the management of which his moral culture is put to the test. If he acts rationally obeying the dictates of his moral nature, and making good use of the attainments he has acquired by education, thirty years hence he will be a proved, and wise, and as people call it, a perfect man. But if he lets his animal nature unrestrained predominate, his estate will soon be squandered, and he himself a wreck in health, cut down by death many years before his time. Such was Adam. Like a very good and staunch ship sent to sea, with a valuable cargo, the captain and officers

perfectly instructed to navigate her, and all the crew practical men to work her, and ensure a safe passage. But this very good and noble ship is wrecked. What caused her to become a wreck? There was no fault in her rigging, no flaw in her hull, the builder made her very good and perfect for many voyages, she encountered no storm, but such as she was fit to stand, twice as much, and yet she became a wreck. She put to sea all right, just like Adam on his voyage for the port of immortality. All goes on well for some time. But by and by there is something wrong on her, her sails are flapping even in fair wind; captain and officers seem unfit for their duty required for the safe navigation of the ship, their reasoning faculties are impaired by grog. They and the crew stagger and reel about worse than their ship, till they come in sight of the coast of Australia. It happens to be Christmas-day, and the bumper has to be drunk—and that for a week, while all that time the good ship has to navigate herself, and having no brains, she makes for every point of the compass, till a southerly wind drives her on a sunken rock, though well marked on the map; but compass and map cannot direct the ship, and neither can the captain nor officers, grog has rendered them imbeciles, they are victims of evil devices, and would not rule over them; the good ship strikes, and all but a few are swallowed by death. Was this the builder's fault? The ship was very good and staunch, well provided with maps and instruments, well manned; and yet she foundered for want of judgment and discipline, for want of reason which they sold for the luxury of indulgence, and their penalty was death. Such was Adam, and such by nature are all his sons to this day: he who will not obey the law of God, nor the law of reason—to them the wages for disobedience to all alike is death. Thus man fell from life to death. But some moden savans, among whom s Mr. Fitchett, tell us unblushingly, "that man by transgression did not fall. But that, what theology calls the fall of man, in reality means that thereby lie attained to his moral capacity." And he sums it up thus, "Evolution teaches that moral capacity was attained by development. The Bible admits that it was not an original endowment, and adds that, having attained it, man fell. Contradiction there is none." Good God! what an amount of moral capacity man must have attained to by all the successive transgressions from Adam to our day, if so be that man by disobeying, God's command attained it, then man has transgressed quite enough to make him perfect long ago! But what does the Bible inform us? It says "that man's disobedience and transgression was the cause of man's death, and not only his, but death to all his posterity. Just open your eyes, reader, and look at the history beginning at Adam—his first-born son was a fratricide. Open your eyes, and behold the millions of dead bodies floating in the waters of the flood—the consequence of transgression. Look at Sodom and Gomorrhah, the inhabitants of the plain for their disobedience, God destroyed them by fire from heaven. And what do you behold on Calvary? Is it not that God's own Son by man's disobedience was nailed to the cross. Open your eye a wide, reader, and look over the history of the world, back to a far antiquity. Are you able to count the wars, the battles, that have been fought? are you able to count the millions slain, the millions maimed, the millions made miserable? Look into the dark dungeons of the inquisition, behold the horrors of the rake, the stake, the agony of the victims, the fiendish laugh of their tormentors! Do you think to find therein the so-much boasted development of man's moral nature by evolution? Or do you find it in the lust markets of Paris, London, &c., or in the gambling bells of the continent, or in the gamblings on the Stock-exchanges of London and Paris—in the 50,000 yearly suicides—or in the religious hypocrisy, and spiritual wickedness of the day? Are these the results of the moral nature or capacity man has attained by evolution? if so, God save us from it! And what are we to think of the never-before-heard-of enormous preparations for war, the breechloaders, rifled cannons, ironclads, twenty-five millions of men drilling to be ready at a moment's notice to cut each other's throats? Are they the indications of the development of man's moral capacity being on the eve of perfection? If they mean anything, they indicate that the human race, as concerns moral development by evolution, has proved to be a total failure—that it is an abortion—a lie.

But let us return to the Bible, the only book from which we can learn whether man was made a being to possess innate immortality or not? We have shown already that when God made the lower creatures, they are called "living souls." But when God made man, he did not call him a living soul, but called him man, even when he was yet a dead man. But after he had breathed into his nostrils the breath of life, the dead man then became a living soul, just such a living soul as the other creatures had been made by him at once. So that the breathing into his nostrils the breath of life, did not make man immortal any more than the other creatures, who were made living souls direct, who lived as living souls by the same breath and spirit of God. Again, God did not form man of any other substance than he formed the animals, i.e., out of the ground of the earth. No, he did not form man out of soul, or spirit; but out of the same sort of ground as the other animals, and man became a living soul by the same breath or spirit by which all the other creatures have their life (souls). And after man's transgression, when God pronounced the sentence of death on him, he still calls man "dust from which he was taken, and to which he would return." And why did God after his transgression drive man out of the garden of Eden? for no other purpose, "lest man should put forth his hand, and take also of the fruit of the tree of life, and eat, and live for ever," to prevent man from becoming immortal. For we have shown that the breath of life and the spirit of God are not the man, but only the cause of his life, his soul the same as in every other creature.

From whence, then, and at what time of his life, did man receive his immortality which a fool's theology asserts that he possesses? Though God intended man to become immortal, it was only on his part to be obtained on condition of obedience. And though man by disobedience brought death upon himself and on his race, God in his mercy has not foreclosed the offered immortality from man, in that he devised the means by which he accepted the death of the mediator, Christ, to die vicariously for man, and thus the prospective immortality is still as available to man, through faith in Christ, as it was to Adam. Christ was foreshadowed to our first parents under the allegorical name of "he who should crush the (allegorical) serpent's head," i.e., sin and death, as the consequences of the desires, cogitations, &c., of Eve. The whole narrative of the creation is given to man in an allegorical or idealized history: and yet this history is as true as if it was a literal narrative. This has puzzled, no doubt, all traditional theologians. For instance, the serpent with them must needs mean a literal orthodox devil. But as it is against facts that in every respect it could mean a literal serpent, they have made a jumble of it, like all their traditional jumbles, out of which they are unable to extricate themselves. Let us lift up the magical wand which covers their jumble. They all insist that it was a literal serpent that was spoken of; yet none will assert that this literal serpent eats earth or talks. And when it is said that the serpent's head is to be crushed, presently they say, "O! the head is a figure." So that, after all, their real literal serpent last but a figurative head: which in turn has to be crushed by a figurative heel. Can absurdities go further? Figuratively understood, it is all plain and rational. The lusts, cogitation; and desires of Eve, are the whisperings of her own mind, the figurative serpent said to have spoken; these brought forth sin, and sin death; death gnaws and eats up man's life like: earth, till he becomes earth. This explains why the serpent is said to eat earth; and as a serpent cannot exist and live with the head crushed, which serpent we later find represented under the figurative name of Satan, and diabolos, and as all these figurative names by which moral evil is indicated will be crushed entirely when the last of the wicked shall be destroyed in the lake of fire, sin:, which is the cause of all pain, of weeping, and wading, and death, shall be no more, and moral evil is found no more, and all those who are found worthy to receive immortality shall praise the Lord, neither will there be any more pain, curse, nor death, and God shall be all, and in all. This is the crushing of the serpent's head. And concerning this the apostolic Father Barnabas says in his letter, "The day shall come when all things shall perish with the evil one, when every one who chooses other things than the judgments of the Lord, shall be destroyed with his works." And Irenaeus says, "At the end of time Christ shall come to do away with all evil (with the serpent and the diabolos) and to reconcile all things, in order that there may be an end of an infirmities." It is then that man receives his promised immortality but it is man without sin, and he has to receive his sinless nature and immortality as a free gift from God, after having striven in Adam's sin's flesh to obtain it through the grace of God by faith and well—doing. It is the height of all absurdity, the greatest arrogance of man, only worthy of a fool's theology, for man in Adam's sin's flesh to boast of an innate immortality. It would be only an eternal curse to man. God is the only immoral, because he is the only holy, Being. And for man to attain to immortality he has of necessity to become holy, just, &c. Man's sin's nature has to be created anew, and the image of God which Adam lost by transgression, has to be restored in him before he is a fit candidate for the prospective immortality. The good ship, the moral nature, wrecked by Adam, has to be rebuilt (created anew) by Christ, the crusher of the serpent's head. Man thus becoming a new creature, through his faith, and, the obedience to his (Christ's) precepts, has the assurance of the gospel tidings, his salvation from death, which he receives as a free gift of God, with a future immortality. It is impossible for God to bestow immortality on man as a free gift of grace, as long as man fancies that he possesses it already. No, God's holiness and justice will not permit him to bestow eternal life on man as a free gift, till he has pleaded guilty and deserving of death. The proud Pharisees dreamt that they had eternal life in their traditional ceremonies of the law, and therefore refused to receive the eternal life offered them as a free gift by Jesus. And the proud Pharisees of a traditional Christianity dream that they possess an innate immortality as contained in their traditional dogmas, and they also, like the former, reject God's free gift of grace, the prospective immortality offered them through faith in Jesus. And as all these do not want to receive it as a gift, God will not force it upon them, any more than you would force a man to eat a meal who does not want it. As we have said already, all the dreams of ancient pagans, to the modern pagans of Pantheists and Rationalists, were, that either they would attain to perfection by being absorbed into the deity, become gods after death, or be made gods already in their life-time. And though our traditional Christians do not claim quite so much, yet they claim that they possess the exclusive attribute of God—an innate immortality: and the perfection of it in an immediate heaven of bliss after the real man, the immortal soul, has shaken off his cumbersome little earth by death, while the true Christian believer has to strive and struggle for it, by daily crucifying his old man, the body of Adam's sin's flesh, and looks for the attainment of it, as a free gift proffered to him by God through-obedience and faith in Christ. And as but few will accept this gift, as an act of God's grace, though freely offered to all men, what becomes of the so-much boasted moral nature and capacity by which it is said man attains o that perfection? Is it not an abortion, is it not a lie? because after, as it is said, it has made man moral, it then lets him fall, and makes no provision for him to enable him to lay hold of the

proffered gift of immortality, by regenerating his fallen nature to put him into a position to become holy, and fit for it.

And how can the incarnation of the angel of the covenant, afterward called the Son of God, be reconciled with evolution? By it Jesus must have needs received his human nature. The only begotten Son of God must then at a time have existed in the sperma or slime of the sea, have been a mollusc, fish, reptile, monkey, till he at last became man, and that a perfect man, without sin. If evolution was at fault in regard to Adam and his race, it must have made a tremendously sudden leap toward perfection in the man Jesus. What dependence can man have in such a law? But the idea becomes too absurd, and further investigation is not necessary. The lie is too patent, and therefore requires no refutation. Allowing that God by his command, the fiat, brought forth from the waters aquatic, and from the earth terrestrial creatures, and that these he formed or moulded after into their respective forms and species, if you call that evolution, I do not object to it, but do not apply it to man, which the Pentateuch contradicts; for, remember the earth did not bring forth man, but God formed man directly out of it. The idol images of the Hindoos, as they represent the theory of evolution, are a mere dream of their hair-brained priests, like that of our modern philosophers, which is contradicted by the testimony of the Egyptian hieroglyphics, and the sculptures as they are found in the ruins of many Oriental cities at least 4000 years old, which represent the Nile horse, the crocodile, lizard, the ox, and all the other animals, beasts, birds, reptiles, &c., by thousands in precisely the same form and shape, as they exist at this day in these countries, proof enough that evolution has not worked this 4000 years past. Every law of the universe is immutable, and if the animal creation is the production of that law, it would have been in operation these last 4000 years; and not having been so, we draw the conclusion there from that such a law never existed.

—Yours, &c.,

J. A. RICHTER.

Conclusion of Reply to Messrs Stobo and Co's Innate Immortal Soul Hobby.

We are taxed by Messrs Stobo and Co. "that we endeavor to relax the bonds of eternal justice." Do you mean, sir, that you represent your god as dealing justly, in that he cannot be even satisfied with the eternal agonies of the transgressor, and that irrespectively of whether a man has sinned a penny's worth, or a million of pounds worth, he has to suffer in each case alike eternal agonies? But such is not the God of the Bible, in whom we believe, because our God "will judge the world in righteousness," and every one shall have to bear the evil that he has done in his lifetime in his own body; and not in his soul or ghost man. And then when you see the righteous judgments of God, you who have preached the cruel traditional gods of a fool's theology, will, according to the prophet, "have to hide your cruel idols in the mole holes," and that for shame, when you shall see all your air castles of the creeds', swept for ever away. No, reader, we do not relax God's law of justice. No, we defend it, we uphold it, by allying it according to Holy Writ with equity, mercy, and justice. Do we imperil man's faith in our God and in his Christ? What attributes of his do we attack? We have shown that his justice is not attacked. Is it his love? Is it that part of love to inflict eternal pain, if his justice cause be satisfied otherwise? Or is it his mercy? Is that the mercy of God that can never be satisfied with the misery of others? Is it his holiness? Would that be holiness to keep evil, sin, and moral pollution for ever in existence by the innumerable millions cursing and blaspheming his holy name to all eternity? No, reader, such is not our God, the God of the Bible whom we worship, though Augustine's God, the Papal god, Calvin's god, and Messrs Stobo and Co's gods are such, all beings of boundless injustice, caprice, and cruelty. The reader will see by this, that I and others of the same faith are not "the raving infidels" that Mr. Stobo seems to brand us. No, we believe with all our hearts in the God and in the Christ of the Bible, and all the doctrines contained in it concerning our salvation from death. But we do not believe in the gods (idols) of the traditional creeds, the cobwebs spun out by some hair-brained theologians. In regard to these, we confess we are thorough infidels: so that in this respect Mr. Stobo has said the truth for the first time. Do we then propagate scepticism? No, but we endeavor to turn men from the worship of the idols of these creeds which they mentally worship; and we propagate faith in the only true God and in his Christ of the Bible, who really died for man, (and not like the traditional Christ, whose little earth only died for them) and thereby is able to save men from a real death. Hundreds, who by the preaching of a traditional fool's theology were made sceptics, believe now the glad tidings of the gospel, i.e., salvation from death. And almost daily they come and confess, that they believe every word we have said and written; because it harmonizes with the dicta of the Bible, and is not contrary to reason.

The doctrine of an inherent immortality in man, is, as I have shown, not a doctrine of the Bible. Neither was it a doctrine contained in any creeds of the churches up to 1513. Yet from the fourth century upward, it was existing in a mere controversy of a speculative theology, or rather philosophy, as the question then was considered a metaphysical, rather than a religious one; but some centuries later it commenced to assume a religious character, and some of the Western Churches began to claim the immortality of the soul as an optional article of faith which the Church of Rome permitted on sufferance. And it was not till 1513 that Pope Leo X. cut short the dispute, as to whether these pagan eggs laid by Homer, and Plato, were fit food for a Christian stomach. These he placed under a council of Cardinals and Bishops in that great nest called the Vatican, and set them on the eggs to hatch out four chickens, christened immortal son], immediate heaven, hell, and purgatory, after men's death: and these were added as new articles to the confession of the Christian faith. What all the theologians could never have settled, and about which they had disputed for eight centuries, viz. whether these pagan eggs were fit food for a Christian stomach, these, the council under Pope Leo hatched out in one swoop, and brought forth four palatable chickens for the Church. Many voices loud and strong soon arose in the Church against this new heresy, which the dungeons of the Holy Inquisition as speedily silenced. W. Tyndall, well known as the translator of the Bible, protested strongly against this new one growth of articles of faith, which he calls "pagan philosophy." Luther was even more severe in his censure, calling them, "A parcel of monstrous opinions, proceeding from the Roman dunghill of decretals, the hatched out brood as suitable meat for the Pope and his Church." Now as soon as men found, that they had their immortality assured to them by the decree of the Church, they had no further need of a Saviour to save them from death. And thus we find the Church soon beginning to promulgate another new heresy, that Jesus had not come, suffered, died, and risen again from death, in order that the believer in him should be saved from death; (because man was already in possession of immortality;) but to save him from eternal hell fire. So that the Jesus of the New Testament was no longer required for that purpose, because he saves man from death by his suffering and dying in Adam's sin's flesh. So the Church had again to set to and manufacture also a Jesus of their own, such a one, as was a real God-man, who had not one particle of Adam's sin's flesh in his body; and in order to produce such a Jesus, the Pope had again somewhere about 18 years ago to assemble his Cardinals and Bishops, and to set them again in the nest, the Vatican, to hatch out an immaculate conceived Virgin, who thereby became qualified to bring forth for the Church an immaculate Jesus, a real god-man without one particle of Adam's sin's flesh. And it is this Jesus which became not only the Saviour of the Church of Rome, but the Saviour of almost all Protestant Churches also. And it is about this traditional Jesus that our theologians are so much at loggerheads, in that some assert that this their god-man never died at all, but that it was only his little earth (the body) that did die; while at the same time their real Jesus was alive in heaven, or Paradise. But others again do positively assert that with their god-man (their Jesus) the very God himself died. For thus we find it stated in many hymns: for instance, "O! grosse Noth, Gott selbst ist todt, am Creutz ist er gestorben," i. e., O! great calamity, God himself has died, he died on the cross. And in some "Passion week meditations" we find it said more than a dozen times "that the very God himself had died." Such ideas no doubt appear very grand, solemn, and a we—imposing for silly women and little children: in my early school days I thought so too; at 15 I had some doubts as to its truth; at 20 I could no longer believe it; while at 24, it became utterly impossible to believe such a story, that without a God the universe with all its creatures should remain in existence: for had God him-self died with Jesus, would not the universe have fallen with a crash into one chaotic mass of irrecoverable ruins, and no such fools would be left to say, "that God himself, the very God, has died." So that the very unmitigable nonsense "that the very God himself died" is the surest proof that he never died. But thanks to God, we find no such theological cobwebs in the Bible. For Paul informs us, that Jesus died without, or apart from God. And Esaias says of him, that, "he all alone had to tread the winepress." And Jesus, when lie exclaims on the cross, "My God, my God, why hast thou forsaken me," in-forma us, that he had to suffer and die without, or apart from God. Many years ago I discussed this subject with a Trinitarian D.D., who insisted upon it that Jesus died both as God and man. I asked him, how it could be possible to have died as God? seeing that God is immortal? To which he replied, That Jesus laid down his life himself. I told him, that upon his own showing, his; cans must have the no committed suicide. This he called blasphemy, and would listen to no further proof: but ran away angrily. Quite true that Jesus said, "No man takes it (my life) from me, but I lay it down myself!" But have we to understand this as in a direct sense? while all the contexts on this subject forbid us to do so. Peter says to the Jews in the temple "whom you slew." All the apostles use the like expressions concerning the death of Jesus. And Jesus always said, "that they sought to kill him, yet could they not do it as long as his immortal Father God dwelt in him, but Jesus consented, that his Father should withdraw from him, and thus he laid down his life, in that he became helpless and mortal like any other man of Adam's flesh. God having left him, he became exposed to the fury of the murderous Jews, his enemies, and they slew him. Forsaken of God, Jesus died. But his Father God, in whom he trusted, did not leave him in the power of death, but raised him up from the dead. It was not Jesus who as a dead man could raise himself from the dead. No, it required the immortal God to do it;—and not as

our Platonians rant it from their pulpits on the Easter—Sundays, "That Jesus, the prince of life (while he was yet a dead man) burst asunder the bars of the grave, which were not able to hold him, coming forth triumphantly and victorious over death and the grave." Assertions like these require indeed an immense amount of childish faith before a man can believe that a dead man can burst asunder the bars of the grave, &c. Is it any wonder that people become sceptics when they have to listen to such ebullitions of a fool's theology: and are taught such absurd legerdemain by theological mountebanks?

These mountebanks, when they describe their Platonic theory, use a jargon contrary to the plainest logic, contrary to reason, and in evident contradiction to the dicta of the Bible. They make of death a mere harlequin's jest. So that a dead Jesus can burst asunder the bars of the grave; dead God can govern and up hold the universe; and dead men are in a position to sleep in their graves, and at the same time be alive, and enjoy their bliss in heaven, or suffer torment in hell,—while death in Holy Writ is everywhere described as a penalty, a curse the sentence put in execution which God pronounced upon man's transgression—from which the believer hopes to be redeemed by means of his faith in Jesus. A fool's theology teaches "that death is their angel of redemption." As Calvin says, "Who—saviour believes in Christ ought to be so minded, that at the mention of death, he should lift up his head rejoicing at the news of his redemption." Jesus on the contrary informs us "that it is at his coming we are to lift up our heads, because then our redemption from the power of death draws near. And Paul informs us that believers groan, waiting for their redemption at the day of the resurrection, while Calvin wants to persuade us, that we "have to regard the day of our death as our redemption." According to Holy Writ, death in our enemy; Calvin tells us, it is our best friend. In short to such men as Calvin J. Wesley and Co., there is no death; it is a mere transition from a bad country to a better one. Death to them is only birth to a perfected life. As the Wesleyans sing, "Mortals cry a man is dead! Angels sing a child is born," which, according to the Scriptures means just as much. When Scripture says, A man is dead, fools assert a child is born. These mountebanks have in fact turned the awful sentence of death which God pronounced upon men because of transgression into a mere burlesque, a joke, seeing that they have made of death a saviour and a blessing, the door to eternal life. Such is the language of our modern mocker; who by the study of Plato's Phcedo, have become wiser than the God of the Bible: by asserting that black is white, and white is black. Such is the language of our modern saints. But how different is the language of the saints of the Bible! Of them we read how they shuddered at the terror of death, when they exclaim, "Return, O Lord! deliver my soul (life); oh, save me for thy mercy's sake: for in death there is no remembrance of Thee. In hades who will give Thee thanks? Like sheep (they say), they are laid in hades." But animated by the assurance of the promise that "through faith they should live again," they exclaim hopefully, "He has not given me over unto death, for thou wilt deliver my soul from death." "God will deliver my soul from the power of hades, for he shall receive me," &c. These did not consider God's threatenings of death as a joke: they believed that God's threatenings were real, and that without faith in his promises they would remain irrecoverable in the power of death. By these comparisons I hope the reader will be able to see that a traditional doctrine of an innate immortality, and the doctrine of the prospective immortality of the Bible, are two very different doctrines. The latter is compatible with logic and reason; while the former, innate immortality, as advocated by Messrs Stobo and Co., is only like some erratic meteor which may dazzle the eyes of a bewildered public for a few days, while it roams through the traditional heavens of an ecclesiastical creation, but which, alas! like so many brilliant phenomena of the Churches, explodes like all erratic meteors, as soon as a spark of the divine truth is applied to it: and a

Thus Mr. Stobo in public print designates those who, for a few Sundays, left his church in order to hear a popular preacher.

devil-ridden gene ration see no more of it, though they may scan the ecclesiastical heavens from the horizon to its zenith in search of it. Yet the explosion thereof left such a nauseous smell behind, that it scared away a great number of a devil-ridden generation from Mr. Stobo's church.

JOHN A. RICHTER.

Waikiwi, near Invercargill, New Zealand,

the 19th of October, 1876.

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Printed at the Times Office, Esk street, Invercargill.

Front Cover
Prospectus of the Girls' High School of Otago.
Session 1877.
Printed at the "Guardian" Office Dunedin High Street. MDCCCLXXVII

Prospectus of the Girls' High School.

(ESTABLISHED BY THE PROVINCIAL COUNCIL OF OTAGO, 1870.)

LADY PRINCIPAL—Mrs. M. G. Burn.

Teachers:

Teachers of Extra Classes.

The object of this institution is to impart to girls a thoroughly useful and liberal education.

The ordinary course of instruction will comprise a thorough English education, viz.:—Reading, Grammar, Composition, Geography, History, Arithmetic, Algebra, Geometry, Natural Science, Writing; also French, German, Class Singing, Drawing, and Needlework.

Competent Visiting Teachers are engaged for Music; Singing (private lessons), Dancing, Gymnastics, Dressmaking, and Ornamental Work.

TERMS (STRICTLY PAYABLE IN ADVANCE):

Extras.

1877.—Quarter Days: February 5th, April 23rd, July 23rd, October 8th.

Girls' High School, Dunedin.

THE Classes are all conducted by teachers thoroughly efficient in their several departments, while the Lady Principal in addition to her own special classes exercises a general supervision over the whole school.

The School is divided into an Upper and a Lower Department, each comprising two classes; these classes are again sub-divided when necessary.

No examination is required for admission to the Lower School but it is expected that those entering shall be able to read and spell fairly, and know the four simple rules of arithmetic.

The aim in the Lower School is to lay the foundation of a sound English education—the studies being Reading, Spelling, Grammar, Composition, Arithmetic, Geography, Object Lessons, Writing, and Class Singing. Very simple lessons in History are also given. When the pupils reach the Upper Division of the Lowest or D Class they begin French unless the parents desire otherwise.

The studies become gradually more difficult as the pupils are ready to be moved upward. When the C class is reached, the study of Botany takes the place of Object Lessons; that branch of Natural Science along with Physical Geography forming the Science Course for the Lower Divisions of the Upper School. In the A, or Highest Class, Heat or Geology is the Science Course in alternate years. Lessons on the Laws of Health and on Social Economy are given as time and opportunity can be found for them. In the Upper School Mathematics forms an important part of the school work as a means of training the girls to habits of steady and accurate thought. The pupils of the A class are also introduced to the study of English Classics, a book of Paradise Lost and one of Shakespear's Plays being read critically each session.

The aim of the Educational Course given in the Girls' High School is to make of the girls thoughtful young women, who will, when they leave school continue to add to the knowledge acquired during their attendance there, and thus fit themselves for being useful members of society. Needlework is taught in all classes in the school except the highest. The girls who reach it are supposed to be able to sew well, and the studies in that class are so numerous that the school time does not admit of instruction in that branch.

The appointment of a Sewing Teacher will naturally benefit the industrial department, as the elder girls will

be taught to cut and place garments as well as sew them. Fancy work is only permitted after pupils have satisfactorily made some piece of clothing. The lady Principal has been able to secure the services of an experienced dressmaker, who will conduct an extra class after school hours to teach any girls who may choose to attend it, to cut, fit, and make their own dresses. The Lady Principal would desire to draw the attention of parents to the importance of Class-Singing, as being good, not only as a healthy exercise, but as a means of cultivating the voice, giving facility in reading music, and thus preparing the pupils for taking private singing lessons.

The girls are drilled twice a week by Sergeant-Major Stevens. Gymnastic classes are conducted during the winter six months of the year by Mr. W. B. Long. Attendance at this class is also urged as a means of physical education.

The School possesses an excellent Library containing upwards of 400 volumes of useful and entertaining books, which may be taken advantage of on payment of an annual subscription of 4s. or a quarterly one of 1s. 6d.

General School Arrangements.

Examinations are held monthly, and also quarterly, in all the classes, and prizes are awarded at the end of the session by the results-of these.

Reports are sent quarterly to the parents, containing the average percentage of marks obtained by the pupils. These reports are intended to assist parents in judging the average progress that has been made by their children during the quarter.

Prizes,—The ordinary class prizes are awarded at the end of the season for proficiency in *all* the subjects of study; and, in addition, special prizes are granted to those in the Upper and lower Schools who have obtained the highest marks in each section into which the school work is divided.

Certificates of Merit are given to all who obtain 75 per cent, of marks in any one section.

When any pupil has been absent, she must, on her return, produce a note signed by her parents or guardian explaining the cause of her absence; and no pupil is allowed to leave during school hours without a similar note.

Besides the usual Public Holidays, a fortnight's recess is given at midwinter, and six weeks at Christmas.

The Lady Principal is always glad to see parents or guardians if they have any communication to make to her concerning their children.

The Boarding Department.

The Boarding Department is under the superintendence of Mrs. M. H. Martin who is assisted in her duties by a well-qualified resident governess.

The domestic arrangements approach as nearly as possible those of a well-regulated family, and every effort is made to secure the happiness and comfort of the pupils. Constant supervision is exercised, and habits of neatness and order are inculcated. The dormitories are large and well ventilated and there are four excellent bath rooms. The girls take daily walking exercise, weather permitting, and a Croquet lawn is attached to the grounds for the use of the boarders. Arrangements are made for daily practice of Music by each boarder by payment of 10s. per quarter for the use of a Piano. The preparation of lessons is presided over by Mrs. Martin and her governess.

Each boarder will have a separate bed, except in case of sisters, and must bring with her 4 table-napkins, 4 single sheets, 4 pillowslips, 6 towels.

The following articles of Clothing, for each boarder are requisite:

A full supply of collars, cuffs, handkerchiefs, and stockings: the usual supply of combs and brushes; bags for soiled clothes and for hair brushes.

It is particularly requested that each article of clothing be distinctly marked.

A quarter's notice, or half a quarter's fee, is required before the removal of a boarder.

Lady Principal's Report for Year 1876.

"I have the honor to submit my sixth annual report of the Girls' High School of Otago. The attendance during the session just ended has been the largest since the opening of the school six years ago, having during the second quarter reached as high as 195. Two-fifths of that number were new pupils. During the third and fourth quarters the attendance was diminished in consequence of sickness in several families to which pupils belonged, though in only one case has a pupil of the school been attacked by fever. In all cases of fever at their homes pupils have been removed from school at once, and in no case has anyone returned till the medical

attendant gave satisfaction as to the safety or her doing so. To these precautions, in which all the parents of pupils concerned have most kindly aided me, I attribute the general good health of the school. There has not been a case of serious illness in the boarding department during the year.

"The work of the school in all the classes has gone on very much as heretofore. From the fact of so many new pupils having joined the school this year the lower classes have been more numerously attended than the upper, as no girl can pass to the upper classes unless she reaches the standard I have fixed for admission to them. The general progress of all the classes as tested by the examination just over, as well as by frequent examinations in the course of the year, has been satisfactory. The school sustained a serious loss at mid-winter in the resignation of Mr. Pope, on his appointment to the Principal ship of Ballarat College, This loss has been especially felt in the upper class, which, for the greater part, was composed of girls trained by Mr. Pope and myself from the time they entered school, and who could not easily take to a new master or to a style of teaching which, however able, was, as might be expected, different in some respects from that to which they had so long been accustomed. Mr. Peattie, M.A., was appointed by the Education Board to the post vacated by Mr. Pope. He had a difficult position to occupy, cooling, as he did, in the middle of the school year, and after so experienced and popular a predecessor. Time in this, as in most things, has worked beneficially, and I anticipate very successful results in Mr. Peattie's department next year.

"In the Science Department astronomy formed the work of the A class. During the first six months these lessons were made thoroughly interesting by actual observations with Mr. Pope's excellent telescopes. Before he left he held an examination on his half-year's work, the results of which have been added to those of the Christmas examination. "Proctor's Manual of Astronomy" has been the textbook during the last half-year. In mathematics the upper division of the A class has reached the sixth book of euclid, and as far as surds and indices in algebra. The higher rules of arithmetic have also been carefully gone over. The science lessons in the B and C classes were confined to botany. A very fair acquaintance with the subject has been made by the B class. The instruction in the C class was necessarily somewhat elementary. The instruction in the upper branches of the school course has been carried on much as usual, and does not call for any special notice.

"At the beginning of the session the Education Board sanctioned the addition of German to the "ordinary course" of instruction. Miss Huie has had the charge of the French and the German classes. Comparatively few girls have entered on the study of German, as I do not permit them to begin that language until they have acquired a certain knowledge of French, and are old enough to undertake the additional labour necessary for its acquisition. I am hopeful that year by year the students of German will increase in number. The drawing classes, under the care of Mr. Hutton and assistants, have made even more satisfactory progress than in any former year. This is greatly owing to the additional school-room accommodation, which enables us to carry on separate classes much more satisfactorily. As a matter of course the elder pupils are beginning to show the results of Mr. Hutton's valuable training; and are now drawing from models, and in a few cases from nature: The other visiting teachers have carried on their classes very much as in past years. An additional branch of fancy work has been introduced by Mrs. W. W. Brown, the success of which was seen in the fretwork ornaments and fern-spray tables exhibited last Wednesday along with the plain and fancy needlework.

"I now tender my cordial thanks to all my fellow-teachers, most of whom have now worked with me for several sessions, and who one and all have seconded use in all my plans for securing the efficiency and well-being of the school.

"In the early part of the year I felt that I could no longer take charge of both day school and boarding establishment, the burden and anxiety being quite beyond, not my will, but my strength. The Education Board, on my representation, was kind enough to relieve me of the care of the boarders at mid-winter, and appointed Mrs. M. H. Martin lady superintendent of the boarding department. I have every reason to believe that this division of labour will result in the more efficient and successful working of both departments. The highest number of boarders this year was 36.

"In conclusion I desire to thank very heartily the many kind friends who have so liberally provided prizes for the school. They are: Mrs. M. Holmes, Mrs. Norrie, Mrs. Henry Campbell, Miss Dalrymple, the Hon. Sir John Richardson, his Worship the Mayor, Messrs. A. C. Strobe, E. C. Chapman, W. I. Stewart, W. Joel, Reith and Wilkie, T. Matheson, Hanoi) and Neill, and friends who do not wish their names to be mentioned. Some of the teachers have also presented special prizes, for which I tender my thanks. They are as follows:—Miss Huie, eight prizes for French and German Miss E. Huie, three prizes for neatness in home exercises; Miss Smith, prize for industry; Miss M'Gregor, prize for composition Mr. J. H. Pope, mathematical dux prize; Mr. G. M. Thomson, science prize; Mrs. Brown, prize for fretwork; and Mrs. Burn, silver medal and 'prizes for kindly helpfulness and improvement. The music teachers' prizes are given in the prize list."

Duces of School.

- 1871—Miss Flora Muir.

- 1872—Misses Isabella Shand and Flora Muir (equal).
- 1873—Ms Georgina Tewsley.
- 1874—Miss Wilhelmina A. J. Mackay.
- 1875—Misses Isabella J. Hislop and Annie M. Burn (equal).
- 1876—Miss Isabella L. Gillies.

Prize List for 1876.

DUX OF SCHOOL—Gold Medal, Miss I. L. Gillies.

A CLASS—2nd prize, Misses M. Montgomery and E. Little, equal. Certificates for 75 per cent. mark: Section A, 1000 marks—Grammar, Milton, Composition, French, and German—Misses Gillies, Little, Montgomery, Banks, Begg, F. Ross, J. Cairns. Section 800 marks—Mathematics and Astronomy—Misses Gillies, Little, Montgomery, and Banks. Section C, 600 marks—History and Geography.—Misses Gillies, Little, Montgomery, Banks, Begg, and Hay. Writing—Miss Sidey. Drawing—1st, Miss E. Grant; and, Misses Ross and Warren (equal).

B CLASS.—Dux—Silver medal, Miss Sophia Gifford; and prize, Miss Jane Couper. Certificates for 75 per cent. marks: Section A, 700 marks—Grammar, Etymology, Composition, and French—Misses Gifford, M. Alves, Findlay, Murray, A. Campbell, Woolfe, Kempthorne, Nicholls, Kirkland, Johnston, Grant, K. Section B, 800 marks—Arithmetic, Algebra, Science, History, and Geography—Misses Gifford, Couper, and Johnston. Writing—Miss J. Findlay.

C CLASS—Dux—Silver medal, Miss Flora Allan; 2nd prize, Miss C. Little. Certificates for 75 per cent. marks: Section A, 500 marks—Grammar, Etymology, Composition, and French—Misses F. Allan, C. Little, K. Ogilvie, E. Purdie, J McNeill, M. Mackerras, H. Levi, K. Oliver, A. Stephenson, E. Alexander, and E. Leary. Section B, 600 marks—History, Geography, Botany, and Arithmetic—Miss F. Allan. Writing—1st prize, Miss Grace Joel; 2nd, Miss E. Leary.

D CLASS.—Dux—Silver medal, Miss A. Hutton; and prize, Miss F. Roberts. Certificates for 75 per cent. marks in all subjects Misses A. Hutton, Roberts, M'Donald, Goldie, E. Marsden. Writing—Miss J. Gow.

E CLASS.—1st prize, Miss M. Hutton. Certificate, Miss L. Watson.

SPECIAL PRIZES.—A Class: Mathematical dux, Miss E. Little. Science prize, Miss M. Montgomery. Essay, Miss E. Grant. Mapping, Miss E. Little. French class work, Miss A. Davies. improvement, Miss F. Ross. French and German, A 1, Miss M. Montgomery. German, A 2, Miss J. Smeaton. B Class—Science, Miss S. Gifford. Essay—1st prize, Miss F. Isaccs; and prize, Miss B. Nicholls and Miss E. Jones (equal). Mapping : 1st prize, Miss K. Sperrey; and prize, Miss A. Branigan. French improvement, Miss B. Nicholls. C Class—French class-work, Miss Barr. Neatness in home exercises, Miss S. Jamieson. D Class—Trench improvement, Misses B. Reith and E Marsden. Neatness in home exercises Misses M. Kempthorne and Crawshaw. Industry, Miss Edith Reid. E Class (French)—French improvement, Miss M. Mackerras.

MORAL EDUCATION PRIZE.—Miss Dalrymple's Victoria prizes for diligence, punctuality, and attention—Miss R. Woolfe, Upper School; Miss M. M'Neill, Lower School. Fanny prizes for gentleness, kindness, and courtesy (adjudged by votes of the pupils)—Miss F. Ross, tipper School; Miss C. Little, Lower School, Given by Mrs. Burn for constant kindly help to her companions and steady attention to school duties, Miss Meta Ross. Improvement prize, Miss H. Levi. For diligence and general improvement, by Sir J. L. C. Richardson—A class: Miss J. Hay; B class: Miss A. Campbell.

MUSIC PRIZES.—Mrs. White's: Misses Hay, Warren Bowler, Orbell, Nicholls, E. Marsden. Mrs. Wilmott's: Misses I. and A. Gillies, Branigan, and Nixon. Miss Bell's: Misses H. Mackerras A. Kempthorne and A. Campbell: Miss Browne's: Miss Reith. Mr. Towsey's: Misses Ethel Jones and K. Harris (equal). Special prize for fretwork (given by Mrs. Browne): Miss Annie M. Burn.

Annual Report and Prize List of the High School of Otago

For 1876, with Prospectus

For Session 1877.

Printed at the "Guardian" Office Dunedin High Street. MDCCCLXXVII

Rector's Report.

To the Education Board of Otago.

GENTLEMEN,—

At the close of another session it is gratifying to be able to report the continued prosperity of the School. The number of pupils now on the roll is 194, as against 159 at the close of last year.

We have much cause for thankfulness that though an epidemic has prevailed in the city for some time our

average attendance has not been seriously affected thereby. A few isolated cases have occurred, and one of our number has been removed by death, but no material interruption of our work has taken place.

I have to thank the Board of Education for assenting to the application I made at an early part of the session to provide additional class-rooms, so as to enable us to carry on the work more satisfactorily. It was late before the building was commenced, and thus we could not avail ourselves of the increased accommodation this year. Next year, however, we hope to be in a position of greater comfort. We have now three new class-rooms, one of them a completely equipped laboratory. This will enable us to commence the study of chemistry, which in future will form part of the scientific course for the Upper School.

From many causes—and chiefly because the circumstances of the School for the last two years have been very different from previous years—the work of classification has been one of difficulty. Mistakes may have been made at first in placing boys in classes engaged in work beyond their ability. We have been this year endeavouring to remedy this as much as possible, to consolidate the classes, and to ascertain the individual capacities of the pupils in order to give each his true position in the School. It is only by the exercise of caution and firmness in this way that we can hope to benefit the pupils themselves, and prevent any one boy from retarding the advancement of the others. If it should appear to any that our classes, or divisions of classes, are unduly multiplied, they should remember that it has now become an accepted fact in education, especially in the higher education, that it is impossible to teach classes which exceed 30 in number with any degree of satisfaction or success. This will be kept in view, I trust, when I make application for an increase in the staff of masters.

Two new features in our system are deserving of notice this year. We have succeeded in introducing class-singing into the School, and we have at the same time fairly inaugurated the study of German. The former has been confined to the two junior classes, and the latter to the boys of the modern side in the Upper School. It is hardly possible, in my opinion, to over-estimate the value of the German language as a means of education. It is scarcely inferior to Latin as an instrument for grammatical training. It has a rich and extensive literature; and to those who view the question in the light of its utility alone it must seem to be of great and increasing importance in a commercial community like this. Let no one fear that the number of subjects is inordinately increased. While the course is a varied one we seek to confine the boys only to those branches which they are able to overtake.

The other departments have been conducted as before, and I take this opportunity of thanking my colleagues for co-operating with me in endeavouring to make the School as efficient as possible.

In the department of physical training we have confined our attention chiefly to athletics and drill. The want of a sufficient playground for cricket and other sports is a great misfortune, which I suppose must be borne until the Government see the propriety of removing the Boys' High School to a site more suitable than the one it at present occupies. Our annual sports were held at the Caledonian grounds three weeks ago, and were quite successful. The Artillery and Rifle Cadet Corps have had frequent opportunities of showing their efficiency in drill. Medals have been awarded from Sir J. Richardson's fund to the five boys in each Company who have been most active and attentive to drill throughout the year, and these will be presented to the successful competitors to-day.

On occasions like this it is usual to refer to the honours gained by former pupils in the different spheres of life on which they may have entered. Few of the boys from this school choose a university career, and consequently it is not easy to trace the future course of those who leave us; but I have to mention the fact that this year an old pupil—Mr. Solomon—has been the first in the colony to gain the New Zealand University degree of B.A.

I now beg to tender thanks to those gentlemen, friends of the School, who have shown a special interest in our work by presenting prizes to the pupils. This year we have been quite overwhelmed with gifts, and the difficulty has been to find special subjects to which to attach them.

Captain Hutton and Mr. Robert Gillies, President of the Otago Institute, offered valuable prizes at the beginning of the session—the one for the best collections of Natural History, and the other for proficiency in Geography and Map-drawing. These prizes have been specially useful in exciting the interest of our boys and in supplementing the School work. His Worship the Mayor has presented two handsome prizes for English. The Chamber of Commerce medals have been given to the Dux of the whole School, to the best in arithmetic in the classical side, and to the best in arithmetic in the Lower School. Mr. Burt gave me two prizes for arithmetic in the Lower School, and Mr. Wain has supplemented the prize annually awarded by Mr. Webb by two additional ones for writing. Mr. Reith's prize is this year given for science in the Lower School, Mr. Joel's for French and German, and Mrs. Burns' for History. I wish here to notice the pleasing circumstance that the number of former pupils who have continued their connection with us by presenting prizes is on the increase. Mr. Wilkie has annually given the mathematical prizes, and to his name are now to be added those of Messrs Solomon, Norman, and Cargill and Harris. Mr. Solomon handed me a microscope to be given to the best scholar in

natural science. Messrs. Cargill and Harris presented a valuable silver cup to the champion runner at our games, and Mr. Norman a gold medal to the best in the walking race. The High School Club have also given prizes for classics, &c. I may add that these prizes have been all spontaneously offered, and that we are under a deep debt of gratitude to the gentlemen who have displayed such liberality.

William Norrie, M.A., F.E.I.S., Rector.

The following is a list of former Duxes of the School:—

Class Prizes.

These prizes are awarded for excellence in *all* the subjects taught in the class. They are decided by the marks obtained during the whole session, along with the monthly and quarterly examination marks.

Dux of whole school—H. Halliwell, Chamber of Commerce, gold medal.

Dux of Classical side—W. D. Milne, gold medal.

Dux of Lower School—F. W. Bayley, silver medal.

Special Prizes.—Upper School.

- Classics—High School Club's prize, W. D. Milne.
- Arithmetic—Chamber of Commerce Silver Medal—B. Todd.
- Mathematics—Mr. Wilkie's prize, W. D. Milne,
- English—The Mayor's prize, A. Purdie.
- History—Mrs. Burn's prize, James Cargill.
- French and German—Mr. Joel's prize, Herbert Halliwell.
- Mapping—Mr. Billies' prize, Frank Clapperton.
- Geography—Mr. Billies' prize, Herbert Halliwell.
- Science—Mr. Soloinon's prize, A. Montgomery.
- Science—Extra Prize—J. C. Nichols.
- Prizes for Natural History Collections, presented by Captain Hutton—1st; A. Purdie; 2nd. J. C. Nichols.
- Writing—Charles Wilson, Mr. Pain's prize.
- Drawing—Mr. Hodgkins' prizes: Mechanical Drawing, A. Rutherford; Freehand, W. Finch.

Special Prizes—Lower School.

1st Form.

- Arithmetic—Philip Joel.
- Geography—Hemy Butterworth.
- Elocution—James Anderson.

2nd Form.

- Arithmetic—Mr. Burt's prize, Alexander Simpson.
- Arithmetic—High School Club's prize, W. Allan.

3rd Form.

- Latin—High School Club's prize, William J. Bannatyne.
- English—The Mayor's prize, David Reid.
- French—Mr. Joel's prize, Fred. Bayley.
- French—Extra prize, Alfred Brown.
- History—Mr. Graham's prize, Fred. Bayley.
- Geography—Mr. Billies' prize, David Reid.
- Mapping—Mr. Billies' prize, David Reid.
- Mathematics—Mr. Wilkie's prize, Fred. Bayley.
- Arithmetic—Chamber of Commerce Silver Medal, A. Hamann.
- Arithmetic—Special Prize—Fred. Bayley.
- Science—Mr. Keith's prize, Peter Barr.
- Music—Miss Bell's prize, Fred. Bayley.

Writing.—1st Form.

- Gordon Maitland.
- James Burt.

2nd Form.

- Leonard Hardy.
- Cecil Branigan.

3rd Form.

- Fred. Bayley—Mr. J. S. Webb's silver pen.
- John Oliver.

ATHLETIC SPORTS, CALEDONIAN GROUNDS.

- John Reid, Champion Runner, silver cup, presented by Messrs. Cargill and Harris.
- Walter Finch, silver Cup, 220 yards, handicap hurdle race.
- Walter Finch, silver pencil, drop kick.
- Walter Finch, gold studs, hop, seep and jump.
- William Falconer, silver cull, 100 yards handicap flat race
- James Bathgate, silver cup, consolation race, boys under 12, 1st prize.
- A. Campbell, silver cup, consolation race, boys above 12.
- Robert Rutherford, medal, running high leap.
- C. Cantrell, silver pencil-case, consolation race, boys under 12, and prize.
- A. Trotter, silver medal, three-legged race, 220 yards.
- A. M. Reid, silver medal, three-legged race, 220 yards.
- W. Finch, 2nd, silver medal, 220 yards handicap flat race.
- Frank Clapperton, and, silver medal, half-mile handicap flat race.
- W. Stewart, ex-pupil, silver medal, running high leap.
- W. Finch, silver medal, throwing the cricket ball.
- William Kingswell, silver pencil, consolation race, boys above 12, and prize.
- Mr. Norman's prize, 1 mile walking race—Gold medal, A. Reid.

TEINNIS PRIZES.—SENIOR.

- W. Crawshaw (champion cup).
- D. Shand (silver medal).

Junior.

- C. Rattray.
- R. Austin.

Richardson Medals.—High School Artillery Cadets—1st, Sergeant E. H. Burn (medal); and, Sergeant, J. C. Nichols; 3rd, Lieutenant Shand; 4th, Sergeant-Major Finch; 5th, Lieutenant Reid. Rifle Cadets: 1st, G. M'Dermid; and, H. B. Todd; 3rd, J. Wain; 4th, C. Rainton; 5th, A. Smith.

Gymnastic Prizes.—First Form: 1st, R. Wheeler, Maltese cross; and, G. Maitland, silver pencil; 3rd, J. Anderson, silver pencil. Second Form: 1st, Job Wain, silver pencil; and, R. Austin and C. Brent, silver pencil, equal.

Certificates for 75 per cent. Marks in any Subject.—English Peter Barr, William Reynolds, Thomas Marshall, James Cargill, Henry Hay, Henry Butterworth, O. Kempthorne, Walter Barker, C. Black, Percival Campbell Barker. Latin: Gerald Baldwin, Godfrey Baldwin, Albert Park, Charles Nichols, James Cow, William Brown. Writing: John Norman, Alfred Joel, William Sievwright, Herbert Park, Richard Lees, Frank Kettle, Alexander Simpson, Robert Austin, C. Martin, William M'Gill, Andrew Secular, Fred. Smith, Adlert Weldon, Herbert Fulton, James Reid. Mathematics: Robert Rutherford, E. Joel, Albert Stohr, Peter Lindsay, James Allan. French: W. Blyth, Fred. Smith, W. Stronach, Alfred Brown, P. Bur, Alexander Bagley, James Bathgate, C. Butterworth, P. Wales. English and Latin: J. W. Salmond, Frank Clapperton. English, French, and Science:

Alexander Purdie. English, Classics, Mathematics, and French: Alexander Todd. English, Classics, and Science: Alexander Montgomery. English, Classics, and Mathematics William Milne. English, Mathematics, French, and Science Herbert Halliwell. Mathematics and French : A. Joel. English and Mathematics : Walter Palmer, James Norman, C. Alridge. English, Mathematics, French, and Latin: W. Bannatyne. Latin, Science, and French: William Allan. French and Arithmetic Louis Joel. Arithmetic: John Borrie. Latin and Fiends: James Wales, H. Harvey. Mathematics, French, and Science: Alexander Simpson.

Prospectus of the High School of Otago, Dunedin.

Rector:

- William Nurrie, M.A., Univ. Edin., F.E.I.S.

Masters:

High School of Otago, Dunedin.

The High School was established in the year 1863 with a view to impart instruction in all the branches of a liberal education. It is under the management of the Education Board, which is assisted by a Board of Advice, consisting of the Chancellor, the Vice-Chancellor, and two Professors of the University of Otago, the Provincial Solicitor, and two other gentlemen of high character and position.

Masters.

The classes are conducted by gentlemen thoroughly efficient in their several departments, both as regards scholarship and skill in the art of teaching.

Organisation.

The School is divided into a Lower and an Upper Department, each comprising three forms, and named the Lower and Upper Schools.

The Lower School.

The Lower School is intended to be preparatory to the Upper. Boys are admitted about the-age of eight or nine years. No examination is required for admission into the Lower School, but it is expected that those who enter will be able to read an easy passage of English, and to know the four simple rules of arithmetic.

The Upper School.

The Upper School is divided into two sides—the Classical and the Modern. The Classical side is intended to prepare pupils for a University curriculum and the learned professions. The Modern side, on the other hand, while also preparatory for the University, is chiefly intended to impart is first-class commercial and general education, suitable for those who desire to avail themselves of the benefits of a liberal training without going through a University curriculum. Pupils desirous of entering the Upper School must pass a preliminary examination as to scholarship. A syllabus showing the subjects of examination and the standard required in each is appended hereto.

Curriculum of Study.

The curriculum of study in the Lower School embraces those subjects which form limo basis of a sound English education. In the first form special attention is devoted to Reading, Spelling, Writing, Arithmetic, Geography, Grammar, History, Object Lessons, and Class-singing. In the second and third forms an opportunity is granted to those boys whose parents desire it to add French and Latin to the other studies. The

chief aim of this department is to give a thorough grounding in the elements of English and Arithmetic.

In the Upper School boys who enter the Classical side receive a thorough training in Latin and in Greek, along with instruction in the English Language and Literature, History, Geography, and Mathematics, and have also an opportunity, if they desire it, of attending classes in Natural History or Modern Languages, so as to enable them to enter upon the study of these subjects afterwards with greater facility. In the Modern side French and German take the place of Greek, while more time is devoted to Mathematics; Natural Science, and those branches which better fit boys for entering on commercial pursuits.

Drawing forms a part of the regular School course, and instruction is given in Freehand Drawing from copies and solid models, in practical Geometry, and in Mechanical Drawing and Perspective.

SINGING.—Class Singing is taught in the junior department, and those who wish it may have instruction in the pianoforte in school.

PHONOGRAPHY.—Those pupils who wish to acquire the art of Shorthand Writing will have the opportunity of doing so on payment of an additional fee.

PHYSICAL EDUCATION.—There is a well-equipped Gymnasium attached to the School, and the pupils are under the tuition of Mr. Long, who gives instruction in Gymnastics, Fencing, &c. All the pupils are drilled weekly by Sergeant-Major Stevens. Cricket and other athletic sports are sufficiently encouraged by prizes and otherwise, and the Tennis Court at the School and the Recreation Grounds in the neighbourhood of the city give ample opportunity for engaging in these healthy exercises. A class will be formed for those boys who wish to learn swimming under Lieutenant Sims.

LIBRARY.—The School is provided with a library of useful and entertaining works, and boys may take advantage of it on payment of a small annual fee.

General School Arrangements.

While each department is under the charge of a thoroughly qualified master, the Rector exercises a general control over the School, and endeavours to bring all the pupils under his special instruction *at least* once weekly.

The School is opened every morning with the reading of a portion of the Scriptures and with prayer. To this the first ten minutes is devoted, and all boys are required to be present at this time except those who have obtained permission to be absent at the special request of their parents.

Examinations are held monthly and also quarterly in all the classes, and prizes are awarded at the end of the session by the results of these, combined with the daily class marks. Special examiners are appointed by the Education Board to examine the whole School annually.

Reports containing the average percentage of marks obtained by the pupils are sent quarterly to the parents. These reports are intended to assist parents in judging the average progress that has been made by their children during the quarter.

PRIZES.—The ordinary class prizes are awarded at the end of the session for proficiency in *all* the subjects of study; and, in addition, special prizes are granted to those in the Lower and in the Upper School who have obtained the highest marks in every branch taught.

Certificates of Merit are given to all who obtain 75 per cent, of marks in any one subject.

ABSENCE OF PUPILS.—When any pupil has been absent he must, on his return, produce a note signed by his parent or guardian explaining the cause of absence, and no pupil is allowed to leave during the School hours without a similar note. Intimation is sent to parents if any pupil has been absent for more than two days.

The session begins on the 5th of February, and ends about the 16th of December.

The Quarter Days are—5th February, 23rd April, 23rd July, and 8th October.

HOLIDAYS.—Besides the usual Provincial Holidays a fortnight is given in midwinter and six weeks at Christmas.

VISITORS.—Parents and others interested in the School are invited to visit the classes at any hour. The Rector will set apart an hour for those who wish to consult him about their children, and it is hoped that parents will make it convenient to call then, and at no other hour.

The Boarding Department.

The Rectory has been specially fitted up for the accommodation of boarders. It is situated about ten minutes' walk from the High School, and occupies one of the finest positions in Dunedin, adjoining the Town Belt, and surrounded by extensive recreation grounds. The rooms are lofty, light, and well ventilated. Each boy occupies a separate bed, and everything has been arranged with a view to the health and comfort of the pupils.

The boarders are under the direct control of the Rector, and are superintended during the preparation of

lessons and at other times by a well-qualified Resident Master.

The domestic arrangements are under the management of Mrs. Norrie.

The following is a list of articles required by each boarder. It is particularly requested that every article be distinctly marked, and that a list be attached to each boy's trunk:—

A List of Articles.

- 4 single sheets,
- 4 towels,
- 3 pillow cases,
- 4 Crimean shirts,
- 3 night shirts,
- 3 flannels,
- 3 pairs drawers (if worn),
- 12 pairs stockings,
- 12 collars,
- 12 pocket handkerchiefs,
- 1 Sunday suit,
- 2 every-day suits,
- 1 overcoat,
- 1 cravat,
- 4 neckties,
- 1 cap, 1 hat,
- 1 pair slippers,
- 2 pairs boots,
- 1 pair gaiters,
- 1 large comb,
- 1 pocket comb,
- 1 small tooth-comb,
- 1 hair brush,
- 1 clothes brush,
- 1 tooth brush,
- 1 nail brush,
- 1 sponge and bag.

Syllabus Showing the Standard Required for Admission to the Upper School.

- Reading.—To read well any book of ordinary difficulty, with comprehension of the sense, and ability to explain fairly the meaning of words and phrases.
- Writing from Dictation.—Fair writing and good spelling.
- English Grammar, including analysis of easy sentences.
- Arithmetic.—Simple and Compound Rules, Practice, Simple Proportion, Vulgar Fractions, Finite Decimal Fractions, and Exercises in Square and Cubic Measures.
- Geography.—Chief physical features, political divisions, and principal towns of Europe and Australasia; also ability to draw fair outline maps.
- Latin.—Grammar and Accidence, with ability to translate into English easy Latin sentences not previously prepared. [N.13.—This subject is compulsory only on those boys who mean to take Latin in the Upper School.
- Either (A) Mathematics, including Euclid, Book I. Props 1-32; and Algebra, four elementary rules; or (a) French Grammar and translation into English or of easy French sentences not previously prepared. [NB.—One of these subjects is compulsory on all who have not passed in Latin—See Section 6.

Fees (Payable Quarterly in Advance).

Stationery (including pens, ink, blotting and examination paper) 2s. 6d. per quarter.

Gymnastics 7s. 6d. per quarter for junior pupils, 10s, 6d. for senior pupils.

The terms for Board include instruction in all the subjects of the regular School course, superintendence of

studies, and washing.

A quarter's notice, or half-a-quarter's fee, is required before the removal of a boarder.

Subjects of Study and Class Books.

Class I.

- Reading.—Nelson's Royal Reader, No. III., and Sequel.
- Grammar—Morrison's English Grammar.
- History.—A period of British History.
- Composition.—Nelson's Composition Exercises.
- Geography.—Nelson's Geography and Atlas combined.
- Elementary Botany and Object Lessons.
- Writing and Arithmetic.—The first 4 rules, simple and compound. Reduction, and Mental Exercises.

Class II.

- Latin.—Smith's Principia Latina, Part 1.
- French—Grammar and Translation.
- English, Reading.—Nelson's Royal Reader, No. IV.; Class Book of English Poetry.
- Grammar.—Morrison's English Grammar.
- History.—A period of British History.
- Composition.—Nelson's Composition Exercises.
- Geography—Mackay's Outlines of Geography, and Geography of New Zealand.
- Elementary Botany and Object Lemons.
- Writing and Arithmetic.—Weights and Measures; commence Fractions, with Mental Exercises.

Class III.

- Latin.—Smith's Principia Latina, Parts I. and II.
- French.—Grammar and Translation.
- Reading.—Nelson's Royal Reader, No. V.
- Grammar.—Morrison's English Grammar.
- Geography.—Mackay's Outlines,
- History.—Collier's History of the British Empire.
- Composition and Analysis of Sentences.—Curries Composition.
- Botarly.—The Organs and Functions of Plants.
- Writing and Arithmetic—Practice, Simple Proportion, Simple Interest, Finite Decimals, with Mental Exercises.
- Algebra.—First 4 rules, and easy Simple Equations.
- Euclid.—Book I

Class IV.

- Latin.—Smith's Smaller Grammar; Smith's Principia, Part IV.; Translation of portions of Virgil and Cicero, or Sallust.
- Greek.—Smith's Initia Gracea, parts 1 and 2.
- English Literature.—The critical study of portions of Cowper, Goldsmith, and Milton, and the literary history of their periods.
- Grammar.—Bain's Smaller Grammar.
- Geography.—Political and Physical.
- History.—A period of Modern History.
- Composition—Curries Composition.
- French.—Grammar and translation of French authors.
- German.—Grammar, translation, &c.
- Writing and Arithmetic.—All the Rules, Miscellaneous Exercises in Arithmetic; Smith's Practical Arithmetic.
- Algebra.—Fractions and Simple and Simultaneous Equations. (Todhunter's Smaller Algebra.)

- Euclid.—Books I., II., and III.
- Practical Trigonometry
- Logarithms.—Scottish School Book Association Logarithms.
- Botany.—Organs and Functions of Plants, with the general principles of classification.
- Chemistry.—Elementary Lessons.

Classes V. and VI.

- Latin.—Smith's Smaller Grammar; Arnold's Latin Prose Composition, Part I.; Translation of portions of Virgil, Horace, Juvenal, Cicero, Livy, Tacitus, &c.
- Greek.—Smith's Smaller Greek Grammar: Translations of portions of Xenophon, Homer, Herodotus, Thucydides, &c.
- Ancient History and Geography.
- French.—Grammar and Translation.
- German.—Grammar and Translation.
- English.—The Critical Study of Shakespeare and early English authors.
- Grammar.—Bain's Higher English Grammar.
- Geography.—Political and Physical.
- History.—A Period of Modern History.
- Composition.—Historical and General Essays.
- Arithmetic.—Miscellaneous Exercises.
- Algebra.—Quadratics, Problems in Equations, Problems in &c., up to Binom. Theo.
- Euclid.—Books I., II., III., IV., and VI., inclusive.
- Trigonometry.—Solution of Triangles, with problems in surveying and easy transformations, &c.
- Logarithms.—Scottish School Book Association Logarithms.
- Botany.—The Structure, Physiology, and Classification of Plants.
- Chemistry.—Inorganic.

Dictionaries, &c., Recommended.

White and Riddle's, or Dr. Smith's Latin Dictionary (school edition); Liddell and Scott's Greek Lexicon (school edition); Dr. Smith's Smaller Classical Dictionary; Dr. Smith's Smaller Dictionary of Greek and Roman Antiquities; Collins' Globe Dictionary, or Stormonth's, or Chambers' English Dictionary; Collins' or Keith Johnston's Atlases of Classical and General Geography.

Copies of Testimonials

In Support of

The Candidature of Millen Coughtrey, M.B., C.M.

Edinburgh University.

For the Chair of Anatomy & Physiology

In the University of Otago

Printed at "Evening Star" Office Dunedin Dunedin. March, 1874.

TO THE HONOURABLE THE CHANCELLOR OF THE University of Otago.

Dunedin, N. Z.,

March 3rd, 1874.

SIR,

I beg respectfully to offer myself as a Candidate for the Chair of Anatomy and Physiology in your University, and I have the honour to submit for your consideration the following evidence of my fitness for the office to which I aspire:—

I am a Graduate with honours in Medicine and Surgery, of the University of Edinburgh, at which school I received my medical education.

Prior to and subsequent to graduation my attention has been devoted almost entirely to the study of Anatomy and Physiology.

I received a careful training in the various methods of pursuing anatomical research under the superintendence of the Professor of Anatomy in Edinburgh, for whom I did much work in Comparative and Human Anatomy, both in relation to Physiology and Pathology.

I have had considerable experience in public and private teaching of the above subjects, both in Edinburgh University and in the Liverpool Schools of Medicine and Science.

Should I have the honour of being elected to the Professorship, it shall be my sole aim to forward the interests of the University and its Students to the best of my ability.

I have the honour to be,
Your obedient servant,
Millen Coughtrey.

A.—The following is a list of the chief appointments I have held:—

- Junior Demonstrator of Anatomy in the University of Edinburgh. Session 1871—72.
(On my resigning the above office, the Students presented me with a Testimonial, which I have at the present time in New Zealand.)
- Demonstrator of Anatomy, and General Tutor to the Liverpool Royal Infirmary School of Medicine. Winter and Summer 1872—73.
- Lecturer on Physiology. Liverpool School of Science.
- Lecturer on Physiology, selected by the Museum and Library Committee of the Liverpool Town Council to deliver the Free Public Lectures on Physiology during Winter 1872—78.

B.—The following is a list of the chief papers I am author of:—

- On the results of injuries to the Cervico-Dorsal portion of the Spinal Cord. Joint author with Dr. Gillespie, Consulting Surgeon to Edinburgh Royal Infirmary, Late President, R.C.S., Edinburgh. Read before Medico-Chirurgical Society of Edinburgh. *Edinburgh Medical Monthly journal* for 1870.
- Note on the means to be employed in preserving and injecting bodies, for Anatomical purposes. *British Medical Journal*, September 1872.
- On the Pre-tracheal Pouch in the Emeu, and its homological relations. Published in *Transactions of Literary and Philosophical Society of Liverpool*. Winter 1872—73.
- On the Heart of *Dromaeus Novae-Hollandiae*, with remarks on the Homological relations of the valves of the Pre-cavae. Published in the *Trans. Lit. and Philos. Soc. Liverpool*. Winter 1872—1873.
- Archaeological paper:—
Part I. On the remains of a kitchen kjoekken midden modding) at Hills. wick, Shetland.
Part II. Memoir on long handled combs, (Latter founded chiefly on Anatomical data.) Published, Vol. IX. *Proceedings of Society of Antiquaries of Scotland*, 1871.
- Functions of the Sympathetic System. Read before the Royal Medical Society, Session 1869—70.

C. Copies of Testimonials

These Testimonials were not collected for the present candidatures; but I sent home, by last mail, letters requesting special Testimonials as to my fitness for the Chair.

Testimonials.

From JOHN HUTTON BALFOUR, M.A., M.D., F.R.S. Load.; *Dean of Medical Faculty; and Professor of Medicine and Botany, Edinburgh University; Secretary to Royal Society of Edinburgh*. University of Edinburgh,

31st May, 1873.

DR. MILLEN COUGHTREY was well known to me during his studies at this University, as an able and enthusiastic student. He devoted special attention to Anatomy, and he attained excellence in this department. His conduct was such as to command the respect and esteem of all the Professors. Since he left Edinburgh, he has been lecturing on Anatomy. I have much pleasure in certifying that he is an able medical man, and that he passed his examination in this University with honours.

J. H. BALFOUR.

From WILLIAM TURNER, M.B., Professor of Anatomy Edinburgh University; late Examiner in Anatomy, London University; and Joint Conductor of Journal of Anatomy and Physiology.

This is to certify that MR. MILLEN COUGHTREY, M.B. was a pupil of my class of Anatomy in the University of Edinburgh, and that he was an energetic, intelligent, and willing student, and an excellent draughtsman and modeller. After his graduation, he acted for one winter session as the Junior Demonstrator in my Practical Anatomy Rooms, and did his work so satisfactorily, that I recommended him for the office of Demonstrator to the Liverpool School of Medicine, which appointment he has held for one year. The authorities of that School will, I doubt not, certify to the manner in which he has performed the duties of that office.

W. TURNER.

August 5th, 1873.

From JOHN HUGHES BENNETT, Esq., M. D., F. R. S. Edin; Emeritus President Royal Medical Society; Senior Professor of Institutes of Medicine and Clinical Medicine, Edinburgh University. Author of "Text Book of Physiology, General, Special, and Practical," 1872; &c., &c. University of Edinburgh,

August 2nd, 1872.

I have much pleasure in recommending DR. MILLEN COUGHTREY to a Medical School or University, as an intelligent and zealous student, who, since leaving this University, in 1872, has specially dedicated himself to the teaching of Anatomy.

J. HUGHES BENNETT.

From J. BELL PETTIGREW, M.D. Edin., F.R.S. Lond.; Pathologist to Royal Infirmary of Edinburgh; Curator of Museum and Lecturer On Physiology, Royal College of Surgeons, Edinburgh; Croonian Lecturer Royal Society, London, 1860. Author of numerous Anatomical and Physiological Memoirs. 57, Queen-street, Edinburgh,

June 24th, 1872.

I have known DR. M. COUGHTREY intimately for a considerable period, and have formed a very high opinion of him as an Anatomist and original thinker. Dr. Coughtrey does great credit to the University of Edinburgh, and I have no hesitation in saying, would make a most admirable Demonstrator of Anatomy for the Liverpool School of Medicine. Indeed, I would consider that institution most fortunate if it secured his services. Dr. Coughtrey is remarkably well-informed on a great variety of subjects. He writes and talks with fluency and precision. He has educated his hands as well as his head, and I have never known one of his years who could handle a scalpel or pencil to better purpose. Dr. Coughtrey is also a most admirable modeller, so that he combines a variety of accomplishments, all of which are necessary to a thorough-going scientific Anatomist. To the above Dr. Coughtrey adds much energy and decision of character. He is affable and painstaking, and whatever he undertakes is well done. I had proof of this when he officiated for use, during an illness, as Pathologist to the Royal Infirmary. On that occasion I had reason to be thoroughly well satisfied with all he did. It would be impossible, in my opinion, to find one in every respect better qualified; and I heartily wish him success, for his own sake, and that of the institution with which he seeks to identify himself.

J. BELL PETTIGREW.

From ALEXANDER R. SIMPSON, M.D., F.R.S. Edin.; Professor of Midwifery and Diseases of Women and

*Children, Edinburgh University; Vice-President Obstetrical Society of Edinburgh. 52, Queen-street, Edinburgh,
April 1st, 1872.*

MR. COUGHTREY is possessed of natural abilities of a high order. He is animated by an enthusiastic delight in Anatomical pursuits, and has obtained an acquaintance not only with Human Anatomy, but with Comparative Anatomy, and, I should add, with Pathological Anatomy, which abundantly qualifies him to be a teacher of the subject. He has had the best possible opportunity of acquiring the art of imparting instruction in the dissecting rooms of the Edinburgh University; and from my knowledge of some of his students, I can testify to his being a successful and acceptable Demonstrator. Altogether, I think the Liverpool School of Medicine will be fortunate in securing the services of such a man.

ALEX. R. SIMPSON.

From WILLIAM R. SANDERS, M.D., F.R.S.; Edin.; Professor of Pathology and Clinical Medicine, Edinburgh University; Physician to Edinburgh Royal Infirmary. 11, Walker-street, Edinburgh,

29th May, 1872.

I beg to state the very high opinion I entertain of the abilities and acquirements of MR. MILLEN Coughtrey, M.B. Mr. Coughtrey has devoted himself specially to Anatomical pursuits, for which his natural tastes and his artistic gifts give him special advantages. The earliest years and energy of character which Mr. Coughtrey brings to bear upon his work, his experience in teaching, and his knowledge of Anatomical Science, appear to me to qualify him specially for the post of Demonstrator of Anatomy.

WILLIAM R. SANDERS.

From HENRY D. LITTLEJOHN, M.D., F.R.C.S. Examiner Royal College of Surgeons, Edinburgh, and St. Andrew's University; lecturer on Medical Jurisprudence, Surgeon's Hall; and Medical Officer of Health for Edinburgh. Police Chambers, Edinburgh,

29th July, 1873.

DR. MILLEN COUGHTREY was one of our most distinguished graduates. He devoted himself specially to the study of Anatomy, and showed a rare facility in its tuition. Indeed, my only regret in Dr. Coughtrey leaving this country is, that our Medical Schools are thus deprived of the services of one who is destined, I believe, to take a high place among our lecturers. Dr. Coughtrey's character is that of a gentleman, and he carries with him the best wishes of all who knew him.

HENRY H. LITTLEJOHN,

From JAMES SPENCE, F.R.S.E: Surgeon in Ordinary to Her Majesty the Queen in Scotland; Professor of Surgery, Edinburgh University; and Senior Surgeon Edinburgh Royal Infirmary. 21A, Ainslie Place, Edinburgh,

3rd July, 1872.

MR. MILLEN COUGHTREY, M.B. and C.M., Ed., was well known to me during the whole of his University career, and I had occasion to notice his close attention to cases in Hospital at visit; and subsequently the same zeal displayed itself in other departments of study. For some time back Mr. Coughtrey especially devoted himself to Anatomy, and acted as one of the Demonstrators and Prosecutors in the Anatomical department of the University with great zeal in his work. I consider Mr. Coughtrey exceedingly well fitted for teaching Anatomy, as he has not only paid great attention to that subject, but, moreover, possesses artistic powers and a facility in modelling and drawing diagrams which would be of great use to him in illustrating the subject to students.

JAMES SPENCE.

From J. CAMPBELL BROWN, D. Sc. Lond.; Public Analyst for the Borough of Liverpool, and Lecturer on Chemistry and Toxicology. Liverpool Royal Infirmary School of Medicine,

29th July, 1873.

I have much pleasure in stating, that I have known DR. MILLEN COUGHTREY during the past year, and having had occasion to see him frequently during the performance of his ditties, I can with confidence say that he has shown himself to be an excellent teacher of Anatomy, and an enthusiastic Comparative Anatomist. I hope that he will have an opportunity of doing good service to science in his favourite

J. CAMPBELL BROWN.

From CLAUD MUIRHEAD, M.D., Edin.; Physician to Royal Infirmary, Lecturer on Practice of Medicine, Extra-Mural School, Edinburgh. Edinburgh,

17th July, 1872.

It is with sincere pleasure that I offer my testimony, in addition to that of others more competent to speak, to the pre-eminent ability of MR. COUGHTREY to fill the post of Demonstrator of Anatomy, in the Liverpool School of Medicine. I consider Mr. Coughtrey an accomplished Anatomist, and a man who will reflect credit on any School with which he may become connected. In wishing Mr. Coughtrey the success which he desires by obtaining this appointment, I feel very sure that the Liverpool School of Medicine will be equally the gainer with Mr. Coughtrey, should they resolve to attach to the School so able an Anatomist.

CLAUD MUIRHEAD.

From JOSEPH BELL, M.D., F.R.C.S., Edin; Lecturer on Surgery, Extra-mural School, and Surgeon to Royal Infirmary, Edinburgh; formerly Demonstrator of Anatomy, Edinburgh University. 20, Melville Street, Edinburgh,

July 4, 1872.

It is hardly possible to express in high enough terms the opinion I have been led to form of the Anatomical knowledge and teaching power possessed by MR. MILLEN COUGETREY. He is a most zealous, hardworking, and earnest Student of Anatomy and its cognate sciences, and has proved by his papers, and still more by his actual success in teaching, that he has great power in communicating information. Any School of Medicine will be fortunate in securing such a man for Demonstrator.

JOSEPH BELL.

From R. J. BLAIR CUNYNGHAME, M.D., F.R.S.E.; Assistant to the Professor of Pathology in the University of Edinburgh. 6, Walker Street, Edinburgh,

August 1st, 1873.

I have great pleasure in testifying as to the ability and various qualifications of my friend MR. MILLEN COUGHTREY. While a student attending the University of this city I had frequent opportunities of coming into close contact with him, and of judging of his powers, which are of a high standard. He was a most diligent and distinguished student, and paid particular attention to the studies of Anatomy and Zoology, so much so that the Professor of Anatomy paid him the high honour of electing him to the office of Demonstrator in the University, where as a teacher he gave great satisfaction to the numerous students studying under him. He, has already done good work, and written some excellent and original papers on these and collateral subjects. As regards his conduct, simply say he is a gentleman, and has always conducted himself as such. Any University, or like body, numbering Dr. Coughtrey as one of its staff would, I am sure, gain to no small degree. I should add that his powers as a draughtsman are of a high order.

R. J. BLAIR CUNYNGHAME.

From JOHN WYLLIE. M.D., F.R.C.S.E.; *Lecturer on General Pathology to the School of Medicine, Surgeons' Hall, Edinburgh.* Edinburgh, 9, Howe Street,

August 5th, 1873.

I became acquainted with DR. MITLEN COUGHTREY some years ago when he was Assistant in the Pathological Department of the Royal Infirmary, and I subsequently saw much of him when he was one of the Demonstrators of Anatomy under Professor Turner. He impressed me as a man of much ability, who had a great enthusiasm for the subjects to which he specially devoted himself. He is a good Anatomist and Pathologist. He is also an excellent draughtsman, and he showed himself to be very obliging by the kind way in which he on many occasions placed this talent at the service of his friends. He has had much experience in teaching, having been Demonstrator of Anatomy for a considerable time both in Edinburgh, and subsequently in Liverpool. I believe from his training and natural ability that he would be a valuable teacher in a School of Medicine. I have no doubt also, from his distinguished career as a student, that he would prove himself an excellent practitioner, should he choose to devote himself to medical practice rather than to science. I wish him every success in the new sphere to which he is about to betake himself.

JOHN WYLLIE.

From WILLIAM WALKER, F.R.C.S. Edin.; *President Royal College of Surgeons, Edinburgh; Surgeon Oculist in Ordinary to Her Majesty for Scotland.* Royal College of Surgeons, Edinburgh,

July 6th, 1872.

I have known DR. MILLEN COUGHTREY for several years, and have formed a high opinion of his talents and professional acquirements. Dr. Coughtrey possesses a thorough knowledge of Medicine and Surgery, having been a most diligent and attentive student, and he has availed himself of every opportunity of gaining professional information. He has latterly been devoting himself more particularly to the study of Anatomical and Physiological Science, and also to the teaching of those subjects, and this with very great acceptance. I am quite confident that he will prove a most efficient teacher, and I know no one who will be more zealous in the discharge of his duties. I have very great pleasure in recommending Dr. Coughtrey, as a most fit and proper person to undertake the office of Demonstrator of Anatomy in the Liverpool School of Medicine.

WM. WALKER.

From ARGYLL D. ROBERTSON, F.R.C.S., F.R.S., Edin.; *Ophthalmic Surgeon to Edinburgh Royal Infirmary; Examiner Royal College of Surgeons, Edinburgh; Late Lecturer on Practical Physiology in the University of Edinburgh.* Royal College of Surgeons, Edinburgh,

July 13th, 1873.

MR. MILLEN COUGHTREY has been known to me for several years as a diligent and enthusiastic Student of Medicine. He has always shown a particular leaning towards Anatomical and Pathological studies, and was, understand, an able and most painstaking assistant to Professor Turner in some of his recent investigations regarding the Anatomy of the Cetaceae. Mr. Coughtrey's anatomical knowledge is extensive and accurate, and he possesses, I believe, considerable powers of original observation and research. For six months Mr. Coughtrey acted as Clerk to the Ophthalmic Wards of the Edinburgh Royal Infirmary, and discharged the duties of the office most efficiently, displaying great interest in the study of Ophthalmology. I found him at all times most willing to oblige, and to employ his skill as draughtsman for the more accurate recording of rare or interesting Cases. In my opinion Mr. Coughtrey will, if appointed, prove a very efficient Demonstrator of Anatomy to the Liverpool Royal Infirmary School of Medicine.

D. ARGYLL ROBERTSON.

From THOS. ANNANDALE, M.D., F.R.C.S. Edin.; *formerly Demonstrator of Anatomy, Edinburgh University; Lecturer on Clinical Surgery and Examiner Royal College of Surgeons, Edinburgh.* 34, Charlotte-square, Edinburgh,

July 4th, 1872.

DR. COUGHTREY has been well known to me for several years, as a most diligent student, sound practitioner, and successful teacher. He has devoted special attention to the study of Anatomy, and has already proved himself all excellent practical teacher of this subject in the dissecting room of the University. Dr. Coughtrey's qualifications will, I feel sure, make him an acquisition to any School of Medicine.

THOMAS ANNANDALE.

From ROBERT BROWN, F.L.S., F.R.G.S. Lond.; *President Royal Physical Society; lecturer on Botany and Zoology, School of Arts, Edinburgh.* Edinburgh,

30th July, 1873.

DEAR COUGHTREY,—You ask my opinion of your qualifications as an Anatomist and as a teacher. To any of us in Edinburgh here—I speak but the universal opinion of any one capable of forming an opinion—you would require no testimonial you are too well and, too favourably known as one of the most accomplished of the rising school of scientific teachers. For my own part, I am quite sorry that England is likely to lose you, for your success here was simply a question of time. I know no one better qualified for the duties of a teacher of Anatomy than yourself. You have my every good wish, you may be sure, and if ever, either directly or indirectly, I can in any way advance your views, you have only to command me.

—Yours ever faithfully,
ROBERT BROWN.

From JOHN BOYD, M.D., *President of the Scottish Midland and Western Medical Association.* Gowanlee, Slamannan,

23rd July, 1878.

I have much pleasure in testifying to the pre-eminent abilities and attainments of MILLEN COUGHTREY, Esq., who has been known to use for some years past, and from whose scientific enthusiasm and general mental vigour I anticipate an elevated career as a cultivator and teacher of Anatomy and Physiology. Of his disposition and moral tendencies, as well as his intellectual endowments, I have every reason to form the highest opinion; and if time and health be allotted to him, look forward to his achieving a very high position in his special department.

JOHN BOYD.

From T. GRAINGER STEWART, M.D., Edin., *Physician to Royal Infirmary, Lecturer on Practice of Physic and Clinical Medicine, Edinburgh.* 19, Charlotte Square, Edinburgh,

July 30th, 1873.

I hereby certify, that DR. COUGHTREY was well known to me during Ins student days in Edinburgh, and that I entertain the highest respect for his acuteness in observation and judgment, as well as for his assiduity and perseverance. He is a man who, with such qualities, is sure to do good work; who has, indeed, already done work which deserves high esteem.

T. GRAINGER STEWART.

From JOHN SMITH, M.D., F.R.S. Edin.; *Surgeon Dentist to the Queen in Scotland; Remixes for the Royal College of Surgeons, Edinburgh.* 11, Wemyss-place, Edinburgh,

August 1st, 1873.

DEAR MR. COUGHTREY,—It gives me great pleasure to afford any testimony to your ability and acquirements as a medical man. I have no doubt that, from those under whom you held the responsible and important situations in various capacities connected with the School of Medicine in Edinburgh, you will command abundant testimony of your qualifications. But if I may add to these, I should say that, in the teaching of Anatomy, as well as in the more everyday work of general practice, I should be much disappointed were you not ultimately to take a high position. Wishing you every success, I am, yours very truly,

J. SMITH.

Letter from Lecturers of Liverpool Royal Infirmary School of Medicine. Liverpool Royal Infirmary School of Medicine,

July 10, 1873.

MY DEAR SIR,—Your letter resigning the office of Demonstrator of Anatomy was read at the Lecturers' meeting last evening. In accepting your resignation, I am desired to express the regret felt by the Lecturers at your inability

I left Liverpool on account of my health, and I came to New Zealand partly for the voyage, and partly to prosecute zoological dredging, also with a contingent prospect of settling in the colony.

to continue a work which you have hitherto performed with so much satisfaction to all concerned. With best wishes for your future success, believe me.

Very truly yours,
REGINALD HARRISON,
Registrar.
Dr. M. Coughtrey.
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decorative feature

Testimonials.

Glasgow Normal School.

Students' Certificate.

THE Education Committee of the General Assembly of the Church of Scotland hereby certify, that Miss ELIZABETH KERR HAY, a native of the parish of Kilsyth, was admitted a Student of the Glasgow Normal School, on the 4th day of September, 1855; that she continued her studies there from that date until 4th July, 1857—that the nature and extent of her acquirements at the period of her leaving the Institution, were ascertained by special examination, conducted in presence of the Committee as well as by the Rector's Reports, and may be described as follows:—

Signed in name and by appointment of the Committee at Glasgow, the 4th day of July, 1857.
Jas. Craik, D. D.

Schoolmistresses Certificate

First Division of the Second Degree of Merit was the highest possible position at the examination. The First Division was a classification by promotion, attainable only after five years teaching favourably reported of by Her Majesty's Inspector of Schools.

Of the Second Division and Second Degree of Merit.

THE Committee of the Privy Council on Education Hereby Certify that ELIZABETH KERR HAY, a Student in the Glasgow Established Church Training College, was examined in the month of June, 1857, before Her Majesty's Inspector of Schools, according to the course of Study which answers to the Second year of Normal Training.

On a subsequent occasion, viz: in the month of August, 1860, having been employed for 2 ¼ years in the Renton General Assembly Female School, she was required to teach a class in the presence of Her Majesty's Inspector of Schools, who made the following Report upon her skill, as shewn by that exercise:

Miss Elizabeth Kerr Hay is personally well fitted for the office of a Teacher—she maintains excellent order, is acquainted with the usually approved methods of imparting instruction, and is diligent and successful in applying them; altogether, she appears to exercise a very good moral influence on the young.

Ed. Woodford,
H. M. Inspector.

The Certificate thus far is limited to the proof of attainments and skill by examination. The Committee of Council are aware that there are other qualifications not less necessary to the success of a Teacher in the management of an Elementary School.

Their Lordships have therefore provided, as a means of encouragement to deserving Schoolmistresses, that Her Majesty's Inspector shall, at the visits which he will annually make to the School conducted by the possessor of this Certificate, enter at its foot a brief account of the condition of the School during each of five succeeding years; a Schoolmistress of merit is thus enabled to accumulate evidence of her practical success.

R. Lowe,
Vice-President.

First Years' Inspection (since the last recorded date)—"The discipline is very good, and the instruction, so far as it goes, is imparted with skill and energy." Renton, G. A. S., 12th June, 1861.

John Black,
H. M. Inspector.

Second Years' Inspection—"The Mistress evinces much skill and zeal in teaching the elementary steps to which she is confined, by the early removal of the children to the work:—Renton, G. A. S. 2nd July, 1862.

Ed. Woodford,
H. M. Inspector.

Third Years' Inspection—"While the School continues to be efficiently conducted as a whole, there is since last year more appearance of an advanced class, though the average age appears the same."—Kenton, G. A. S., 24th June, 1863.

Ed. Woodford,
H. M. Inspector

From Joseph Douglas, Esq., Rector of the Glasgow Training College, Dundas Vale. Glasgow,
8th April, 1857.

The Bearer, Miss Elizabeth Kerr Hay, has attended this Institution as a Student since 1st September, 1855. Her attendance has been extremely punctual and regular, and her conduct singularly praiseworthy and prudent.

She is thoroughly qualified to teach Religious Knowledge, English Reading, English Grammar, (including Analyses of Sentences) History of Great Britain, Complete Course of Arithmetic, Book-keeping by Single Entry, and Writing.

She has made considerable progress in Drawing, having received regular instruction in the Art for nearly two years.

She is also well acquainted with the Theory and Practice of Vocal Music,

The Matron of the Institution, in the most confident terms, assures me that Miss Hay is eminently fitted to undertake the instruction of girls in all kinds of needlework, and that she is a person likely to exercise a most beneficial influence over the manners and habits of Such girls as attend ordinary Elementary Schools.

Miss Hay has already enjoyed considerable experience in teaching.

She assisted her Brother for one year in the important and admirably conducted School of Spring burn, and during the whole term of her attendance here she has taught daily in the School, and always with much acceptance.

There are few young women whom I can recommend as so well qualified to discharge all the duties of a Female Industrial School as I know Miss Bay to be, both from her natural ability and her acquired skill.

(Signed) Jos. Douglas,
Rector.

From Archibald McTaggart, Head Master, Martyr's School, Glasgow. Glasgow,

1st February, 1862.

I can speak with assurance of Miss Hay's qualifications as a Teacher. During her two years attendance at the Glasgow Established Church Normal School, I had ample opportunity, as Master of the Initiatory Department, of observing the results of her Teaching; and these in all their details were of the most satisfactory kind.

On entering the Institution, Miss Hay was well recommended, and her work *there* more than confirmed all that had previously been said in her favour.

It is perhaps not too much to say that, in the general management of the classes in trusted to her care, she excelled every female student then in training.

She was commended for four things in teaching—her constant application, her excellent tact, her judicious arrangement, and her ability to command attention and in the ordinary reports made on the Student's progress in the art, she was always favourably noticed.

It may be further stated that Miss Hay, not only acquitted herself well in the Practising Schools, but was also well spoken of in connection with all the subjects prescribed in the Government course of Training.

From these and other considerations, I have much pleasure in bearing testimony to Miss Hay's high professional qualifications, and can, with much candour, recommend her to those who may be able to advance her interests.

(Signed) Archibald McTaggart.

From Rev. William Dunn, Minister of Cardross, Dumbartonshire. Government Correspondent of Schools.
Cardross Manse,

3rd Feb., 1862.

Miss E. Hay has had charge of the Renton G. A. Female School, since April, 1858, and discharged her laborious duties with great assiduity and success..

The School has always flourished under her charge, and I regard her in all respects as a first-rate Teacher.

(Signed) Wm. Dunn.

From William Logan, B. A., London University, Rector Dalmonach School, Vale of Leven, Dumbarton.

30th January, 1862.

It gives me much pleasure to express the very high opinion I entertain of Miss Hay's character and professional qualifications. As a Teacher, she has been eminently successful—zealously devoting the whole of her energies to her School duties. In her School, she maintains perfect order, and from the lively manner in which she imparts instruction, carries the attention of the children wholly along with her, while the general kindness of her manner endears her to all.

From personal acquaintance, I can testify that she brings to her work a mind unusually well informed, and is thoroughly skilled in all the most approved methods of imparting Instruction, usually followed in the best conducted schools. Miss Hay has given very great satisfaction as a Teacher while in the Vale of Leven, and I am confident that to whatever School she may hereafter be appointed, she will be equally successful.

(Signed) William Logan.

From Rev. Wm. Stephen, Incumbent of Episcopal Church, Dumbarton. The Parsonage, Dumbarton,

February 3rd, 1862.

I have known Miss Hay, presently teacher at Renton, for the past two or three years and do willingly certify her to be extremely well qualified for the duties of her office.

She is painstaking mid industrious, keeps a firm and gentle hold on her pupils, is very well informed, and knows the art of communicating her knowledge to the young.

I believe her to be a most excellent teacher, and well worthy of any good School.

(Signed) W. Stephen.

From Rev William Dunn, Minister of Cardross' Cardross Manse,

June 6th, 1864.

That Miss Hay superintended the Renton Female School for several years with great diligence and success, that she has a thorough knowledge of the various branches of Education generally taught in Schools; and that she is, in my opinion, a teacher of first-class attainments, is certified by

Wm. Dunn.
Minister of Cardross.

Copy of Resolution passafd by the Oamaru School Committee. Proposed by Mr. Waddell—Seconded by Mr. Smith. Oamaru,

December 29th, 1865.

Miss Elizabeth K. Ray was appointed by the Oamaru School Committee to be Female Teacher in the District School in January last, having been preferred before a number of other applicants. She continued to act for 10 ½ months when, to the regret of the Committee, she sent in her resignation. The Committee now certify that Miss Hay discharged her duties most efficiently, and to their entire satisfaction, and that of the parents of the pupils, who have expressed great regret at her leaving.

James Ashcroft, *Chairman.*

From Rev. Charles Connor, Presbyterian Minister, Oamaru. Oamaru,

January 8th, 1866.

It gives me much pleasure to testify to the excellent character of Miss Elizabeth K. Hay. While teacher the District School here, she was beloved by the children, greatly respected by the parents, gave the utmost satisfaction to the School Committee; and all interested in the School felt that they had lost a valuable teacher to the District, and one every way qualified for the position she held.

she is kind and affable in her manners, prudent and circumspect in co-operating with, and in carrying forward the views of her employers.

If she is successful in procuring the situation for which she now applies, I am confident she will efficiently, energetically and conscientiously discharge the duties devolving in her, and give the Teacher and Committee no reason to regret their choice of her as an instructor and trainer of youth.

(Signed) Charles Connor.

From the Rev. Algernon Gifford, Incumbent Episcopal Church, Oamaru, Parsonage, Oamaru,

4th January, 1865.

My dear Miss Hay,

I have much pleasure in view of your applying for the North Dunedin District School to say, for the information of whom it may concern, that I entertain very high opinions of your ability and skill as a Teacher—as well as of the soundness of your own education,—and I can bear high testimony to the worth of your character in every other respect.

With kind wishes to yourself and your sister,
I am,
Yours very sincerely,

(Signed) Algernon Gifford.

From the Secretary to The Otago Educational Board. Education Office, Dunedin,

March 17th, 1875.

To Miss E. K Hay, Schoolmistress, North Dunedin School. Madam,

In consequence of the very satisfactory testimonials you brought with you, and of your having served under the Otago Education Board for upwards of five years, with acceptance and success, you have been placed on our Register as a Certificated Schoolmistress of the First (Highest) Class, under the Boards regulations of February, 1872.

I mention the date of the Regulations, for the Beard Regulations of September, 1874, are intended to apply mainly to persons seeking admission to the service subsequently to their adoption, and classification under them, is based upon an examination.

I take this opportunity to express my sense of the very able and successful manner in which you have performed your duties as a Schoolmistress under the Board, and my esteem for your personal Character.

John Hislop,
Secretary and Inspector.

From D. Petrie, M. A., Inspector of Schools, for Otago Education Board, Education Office, Dunedin,

April 5th. 1875.

I have much pleasure in certifying that I examined, in August 1874, the Initiatory Department of the North Dunedin School, conducted by Miss Hay, and that the instruction of the several Classes (all of them Elementary) was in every respect satisfactory, and their tone and discipline excellent. The industrial work of the School, also under Miss Hay's charge, was very well done.

D. Petrie, M. A.,
Inspector of Schools for Otago Education Board.

From Alexander Stewart, Esq., Head Master, North Dunedin District School. Dunedin,

March 20th, 1875.

Having been requested to express my opinion of Miss Elizabeth Hay's talents, acquirements, and qualifications as a Teacher, I shall with much pleasure state the result of my observations and experience of her for the last nine years—the period during which she has discharged the duties of Matron in this School.

She is possessed of active, vigorous talents which have been cultivated with much assiduity and success. Gifted with an accurate ear, and a fine taste, her reading is given with good expression, with correct pronunciation, and with considerable elocutionary grace. Endowed with the power to teach, and naturally affectionate but firm, she uniformly commands the respect, engages the attention, and awakens the interest of her pupils, while she illustrates the subject matter of their lesson with clearness, earnestness and energy. The average number under her charge has been 150, and also the entire charge of the Industrial department.

Miss hay's exemplary conduct, good judgment, prompt and cheerful performance of duty, and the warm interest she has always taken in all matters connected with this School, have laid strong and lasting claims on my gratitude and esteem, and I have therefore much pleasure in trying to promote her professional advancement.

I shall be happy to hear of Miss Hay's success in her present application, although her removal from this will be a great loss to our School.

Alexander Stewart,
Head Master.

From Rev D. M. Stuart, D.D., Minister Knox Church, Dunedin. Dunedin,

April 1st, 1875.

Having known Miss Hay for several years as a neighbour, and the Mistress of North Dunedin District School. I have confidence in bearing testimony to her personal worth and professional ability. She is a woman of staid and reliable character, without being dull or formal in the slightest degree; and therefore in my judgment, well qualified to direct and instruct children.

In the North District School she had charge of the youngest classes, that is, the classes most difficult to handle and instruct wisely; and I had frequent opportunities of seeing her handle her classes. I can see that she can secure attention with her eye, and a wonderful small expenditure of voice.

Miss Hay had also under her care the Industrial Department, which she managed most creditably. She received her professional training in one of the best Normal Schools in Scotland, and has high testimonials of ability and attainments.

Judging from her work here, I would without hesitation give her the direction of any of our Schools.

D. M. Stuart, D.D.

From Rev Archdeacon Edwards, St. Paul's Parsonage, Dunedin. Dear Miss Hay,

March 23rd, 1875.

I have much pleasure in complying with your request that I should write a few lines on your behalf. I have known you for some years, and have a high opinion of your character and ability as a Teacher, I know you have been successful, and that children under your charge have become much attached to you. I shall be glad to hear that you have succeeded in obtaining the appointment for which you are a candidate.

With my best wishes, believe me, Dear Miss Hay,
Yours very truly,

E. G. Edwards, *Archdeacon*.

From Robert Stout, Esq., M.P.C., Dunedin. Dunedin,

22nd March, 1875.

I have known Miss E. K. Hay, the present Schoolmistress of the North Dunedin District School, for about nine years. When she joined the School I was Second Master, and during the time I held that Office—some twelve months I had almost daily opportunities of seeing Miss Hay's method and manner of tuition. Since then, I have as a Citizen and a Member of the School Committee, had further opportunities of verifying and testing the high opinion of her abilities, which I had formed. She is an excellent Teacher, a good organiser, and a favourite with her pupils. The Industrial Department, which was wholly under her charge, was not only well arranged, but the girls in my Class were always anxious to be allowed to attend Miss Hay's Industrial Class. Indeed, in this as in other work, Miss Hay so trained her pupils that they became interested in their School work. If any Teacher can only achieve this, in my opinion she has more than half succeeded in her work.

It is unnecessary for me to write of Miss Hay's Scholarship, her Certificates from the United Kingdom sufficiently establish it. I may, however, add that Miss Hay has, by constant study and reading, not only kept up the standard of her previous Scholarship, but would now pass a far more severe examination than that to which she was subjected when examined by Dr. Woodford.

While I should regret, for the sake of the School, her success in her present application, I should at the same time be pleased to see one so deserving of promotion at tanning the advancement she seeks.

Robert Stout.

Testimonials.

King's College,

March 30th, 1849.

I hereby certify that Mr. Wm. B. Mackay during the course of this session attended the Junior Humanity Class with perfect regularity; that his conduct was in every respect correct; that he acquitted himself very satisfactorily and creditably in the public examinations; and, in the different exercises prescribed to be written, gave proofs of diligence, ability, and correct scholarship.

(Signed) Geo. Ferguson,
Prof. Humanity.

King's,

30th March, 1849.

Mr. Wm. B. Mackay was a member of the Junior Greek Class in this University during Session 1848-9. His attendance was regular, his conduct most exemplary, and his progress very satisfactory.

(Signed) A. H. BRYCE,
Assistant Greek Professor.

Norland Cottage, Lybster,

Sept. 5th, 1851.

I have much pleasure in certifying that I have known Mr. Wm. B. Mackay for the last five years. I have had the gratification of being present at some of the annual examinations of his pupils, and can testify to his abilities as a teacher, the excellence of his system, the regard and esteem entertained for him by the young, and his general excellence of character and modesty of deportment.

To be a successful teacher of youth is an eminence to which few arrive but the simple fact of the highest Greek and Laths prizes being frequently carried by Mr. Mackay's pupils at the competitions of the Edinburgh Caithness Association (annually held at Wick), speaks volumes in his favour; and the intellectual system of education practiced by Mr. Mackay in his present school has been attended with the happiest results, and places him in a very high rank as an intelligent and indefatigable teacher.

Mr. Mackay's gentle and winning manner has encouraged the timid, and subdued the turbulent; and his excellent character has endeared him to the right-thinking portion of society, while he is respected by all.

Feeling deep regret that this district should be deprived of the services of Mr. Mackay, I cannot do otherwise than recommend him to a similar situation where a wider sphere would be opened to his usefulness, and where such services would meet a suitable reward, confident that, by the Divine blessing, Mr. Mackay will be appreciated in any community where his lot may be cast.

(Signed) ALEX. SUTHERLAND, J.P.,
Merchant at Swiney.

New College, Edinburgh,

26th March, 1852.

I hereby certify that Mr. Wm. B. Mackay attended a course of instruction in Plane Trigonometry, also in Algebra, given by use in the New College during the session 1851-2, that he performed most of the exercises prescribed, and that his progress was such as to meet with approbation.

(Signed) JOHN WALLACE, Professor.

New College, Edinburgh,

7th April, 1852.

I certify that Mr. Wm. 13. Mackay attended the Class of Logic and Metaphysics during the session 1851-2, with great regularity; that his conduct, as far as known to me, was exemplary that in the examinations, oral and written, he acquitted himself most creditably; that he performed carefully all the prescribed Essays and Exercises; and that his general diligence and progress during the session deserve approbation

(Signed) LEXANDER FRASER, Professor.

University of Edinburgh,

31st March, 1853.

I certify that Mr. Wm. B. Mackay attended the Class of Natural Philosophy during the session 1852-3, with the utmost regularity; that he acquitted himself very satisfactorily in the examinations; that he performed a considerable number of the prescribed exercises, and behaved himself in the class with the utmost propriety.

(Signed) PHILIP KELLAND, Prof.

University Edinburgh,

March 31st, 1858.

I hereby certify that Mr. Wm. B. Mackay attended the Class of Moral Philosophy during the session 1857-8, with great regularity; that his conduct, as far as known to me, was quite correct and unexceptionable; that he prepared with care the whole of the essays and exercises prescribed; and that these, together with his appearance in the course of the ordinary examinations, were such as to entitle him to honourable mention at the end of the session.

(Signed) P. C. MACDOUGALL, Prof.

Lybster,

October 28th, 1859.

We, the undersigned, beg to certify that the bearer, Mr. Wm. B. Mackay taught for nearly four years preceding October last; that the school B. Mackay taught the Free Church Congregational School, Lyster under Government inspection during the whole of that time; and that the reports of H.M. Inspector were always most favorable. The school was most numerously attended, and all the ordinary branches of a sound commercial and classical education were taught with diligence and success.

Mr. Mackay conducted himself in all respects so as to secure the progress and the affection of his pupils, and the respect and gratitude of the parents, and of all others interested in the prosperity of the school.

(Signed) JOHN MACKAY, AM., Minister.

ALEX. MOWAT, Bank Agent.

JAS. SUTHERLAND, Fishcurer.

JAMES BAIN, Fishcurer.

F. C. Manse, Lybster,

4th August, 1859.

These certify that I have known Mr. Wm. B. Mackay for upwards of thirteen years, during which he taught the two principal schools connected with my congregation—one for nine years, the other for four. I have thus had many opportunities of knowing, and have much pleasure in testifying, that Mr. Mackay's conduct has been correct and exemplary; that his manner of conciliating the affections of his pupils, and of securing their

obedience and proficiency, was most successful; and that his attainments (having given four sessions' attendance at the Universities, and last year having secured a Government certificate of merit) are of a high order; and that his experience and past success warrant the expectation which I entertain that he will soon approve himself, to any parties who may secure his services, as a kind and efficient teacher.

(Signed) JOHN MAORAY, A.M.

Free Manse of Latheron

23rd August, 1853.

I certify that Mr. Wm. B. Mackay has long been intimately known to me; that he is a young man of excellent moral character, and highly exemplary conduct; that his abilities and acquirements as a scholar are most respectable, and his activity and energy as a teacher most commendable and successful.

As a teacher he has had much experience, and his mode of communicating instruction is such as to secure the attention and affections of his scholars, and at the same time maintain in all respects his own authority.

I therefore have no hesitation in strongly recommending him for public or private teaching, not doubting that he will give ample satisfaction wherever his services may be required.

(Signed) GEO. DAVIDSON, Minister.

(From P. F. S. Sutherland, Esq., of Latheron. Latheron,

25th August, 1859.

MY DEAR SIR,—Understanding that it is your intention to make application for a new situation as teacher, I beg to express to you the very high opinion I formed of your qualifications for such an office; and, as I have had ample means of ascertaining the great satisfaction given by you in the discharge of the duties attendant upon the teacher of so large and important a school as the one you last taught, I have the fullest confidence in your proving yourself as successful and zealous for the future as you have done for the past. It affords me, therefore, much pleasure in having this opportunity of testifying to the very high opinion I hold of your superior attainments, extensive knowledge, and the thorough and interesting method you adopt for communicating instruction to those placed under your charge.

With sincere wishes for your success in whatever situation in life your lot may be cast,

I am, dear Sir,
Yours faithfully,

(Signed) P. F. S. SUTHERLAND.

(From Rev. R. R. Mackay, Bruan.) Bruan F. C. Manse,

29th August, 1859.

I hereby certify that having been on several occasions appointed one of the examiners of a school taught by Mr. Wm. B. Mackay, at two different stations, together with other examiners present, I not only felt the greatest freedom, but considered myself in duty bound, then, as I do now, to express my highest approbation of the experience, qualifications, and efficiency of Mr. Mackay as a teacher, and of the very creditable progress of his scholars, both in the initiatory branches of education and also in scripture history and doctrine, as well as in classical and scientific knowledge. The very mild and prudently managed discipline adopted by Mr. Mackay had evidently a tendency both to gain the affections of his pupils and to stimulate their diligence in the pursuit of useful knowledge.

(Signed) ROBERT ROSE MACKAY.

(From Geo. Burns, Esq., M.D., Latheron.) Latheron wheel,

30th August, 1859.

I hereby certify that Mr. Wm. B. Mackay has been known to me for a number of years—first as a teacher of a school at Achow, afterwards as teacher at Lybster, and as a private tutor.

Both schools he left in a highly prosperous and flourishing condition, and I have every reason to know, from fluxing constantly with all classes of the inhabitants, that they were highly satisfied with the progress their children made when under his care, as well as with his attention, diligence, and zeal in the discharge of every duty.

I have very great pleasure in expressing the high sense I entertain of his ability and success as a teacher, and of his general deportment, and have no doubt but he will give equal satisfaction in the locality he may next be placed in.

(Signed) GEORGE BURNS, M.D., of Edinburgh.

(From Rev. J. M. M'Pherson, Killean.) Killean F. C. Manse, Argyleshire,

Oct. 9th, 1861.

The bearer, Mr. Wm. B. Mackay, taught the F. C. Congregational School in the parish of Killean during the two years immediately preceding this date, with distinguished ability, skill, and success. His qualifications as a teacher of youth are of a very high order. He is alike conversant with literary, scientific, and religious knowledge, which he communicates with admirable tact, taste, and effect. Mr. Mackay maintained the most perfect discipline by the gentlest means, and he is equally and universally beloved by both pupils and parents belonging to different denominations throughout the parish.

To the managers, and all parties interested in the prosperity of the school under his charge, Mr. Mackay uniformly afforded the very highest satisfaction. His moral character, while residing here, has been most unexceptionable and exemplary. His removal is deeply and universally regretted. He will long hold a high place in the affectionate remembrance of many parents and pupils in this place, while he will be followed in future life by the best wishes of the whole community.

(Signed) JAMES M. M'PHERSON, Minis.

(From Rev. James Cumming.) Lybster,

August 30th, 1861.

I have very much pleasure in bearing testimony to Mr. Mackay's efficiency as a public teacher of youth. His manner in communicating instruction is particularly calculated to facilitate the development of the youthful mind. His discipline is both firm and mild. Suffice it to say that he taught successively for thirteen years two of the most numerous attended schools in this county, and that during that time he maintained the highest character as a faithful, conscientious, and efficient teacher. In every department of school exercise he appears to be at home, and the progress made by his pupils in the knowledge of English, writing, arithmetic, mathematics, Latin, and Greek, indicates that he knows how to teach.

(Signed) JAMES CUMMING,
Minister of the Gospel.

(From Rev. Peter Maclean, Free Church, Minister.) Free Church Manse, Stornoway,

12th January, 1863.

I hereby certify that the bearer, Mr. Wm. B. Mackay, has taught the Congregational School of the Free Church here for nearly two years, with diligence, efficiency, and acceptance; that he has during that time maintained an unexceptionable and consistent moral and religious character; and that I regret exceedingly that owing to delicate health he is under the necessity of resigning his charge and proceeding to a warmer climate. I have much pleasure in recommending him as one capable of being a useful, intelligent, and agreeable member

of society wherever his lot may be cast.

(Signed) PETER MACLEAN.

(*From Alexander Morrison, Esq.*) Stornoway,

11th January, 1853.

The bearer, Mr. Wm. B. Mackay, has taught the Free Church Congregational School here for the period of one year and eleven months, during which time he conducted the school with great ability. His qualifications as a teacher are of no ordinary kind, his information is very extensive, and he possesses an aptness for communicating knowledge to his pupils with very great clearness. His amiable manner cannot fail to gain the affections of his scholars. In short, he possesses the qualifications necessary for an efficient and successful teacher, while his prudence and exemplary character have secured for him the respect and esteem of the community.

(Signed) ALEX. MORRISON.

(*From James Mackenzie, Esq., Bank, Agent.*) Stornoway,

10th January, 1863.

MY DEAR SIR,—I am sorry to understand that you are obliged to leave this place, owing to your health having failed in the discharge of your duties amongst us as teacher of our Congregational School.

I sincerely trust that the contemplated voyage to New Zealand, and the effects of the mild climate of that country, with the blessing of God on the undertaking, will restore you to health and usefulness in that country. I have much pleasure in bearing testimony to the ability, energy, and zeal with which you have discharged your official duties as teacher, and to your courtesy and judiciousness of conduct in your intercourse with the school managers and other parties concerned.

I heartily commend your services as a teacher of youth to all to whom they are available, and am sanguine of hearing of your high educational success, by the blessing of Providence, in a foreign land.

I am, my dear sir,
Yours very faithfully,

(Signed) JAMES M'KENZIE.

(*From Rev. John Campbell.*) Tarbert, Kintyre,

3rd September, 1862.

That Mr. William B. Mackay has been known to me for several years, and I have much pleasure in stating—which I can do with confidence—that I consider him a young man of excellence and worth; that he taught the F.O. School, Killean, for two years, and that during that time I witnessed the examination of his school several times, and I have to state that I have been highly satisfied and greatly delighted with the appearance which his scholars made in all the branches taught—namely, mathematics, geography, Latin, Greek, &c. I have therefore no hesitation in stating that I consider him a teacher of the first order; and wherever he may be employed, I heartily say that that place will be highly favoured. Is attested by

(Signed) JOHN CAMPBELL.

(*From Rev. Alex. Munro, Glasgow.*)

As one of the Committee of the Free Presbytery of Kintyre appointed to examine schools, I two years successively examined the school at Killean taught by Mr. Wm. B. Mackay, and had every reason to be satisfied with the efficiency of the master. The pupils were examined in Greek, Latin, Mathematics (Algebra and the elements of Euclid), Arithmetic, History, Geography, Grammar; and such other collateral branches as

are usually taught in the best schools; and the appearance they made left no room to doubt that Mr. Mackay is an able and successful teacher. He is well acquainted with the modern system of teaching generally practised in Normal Schools and Training Colleges, and possesses a happy turn for communicating instruction to others. I have much pleasure in bearing my cordial testimony to Mr. Mackay's abilities as a teacher.

(Signed) ALEX. MUNRO.

Free Manse, Campbelltown,

12th October, 1861.

(*Extract from the Record of the Free Presbytery of Kintyre*). "Campbelltown,

8th March, 1861.

"Which day the Free Presbytery of Kintyre met and was constituted. *Inter alia*, a minute of a congregational meeting held at Killean, for the purpose of electing a teacher for the school there, was produced, bearing that Mr. William Bruce Mackay was elected to that office on the 20th day of October last.

"Mr. Mackay being introduced, was examined on his knowledge of English, English Grammar, Geography, Arithmetic, Geometry, Algebra, Latin, and Greek, with which examination the Presbytery was *highly* satisfied, and the Presbytery did and hereby do admit the said Mr. Mackay, in terms of the Act of Assembly, to the office of master of the school at Killean, and to all the privileges and emoluments belonging to that office."

Extracted from the Record of the Free Presbytery of Kintyre by

(Signed) JOHN M'MURCHY,
Presbytery Clerk.

(*Summary of H. M. Inspectors, Report upon the Stornoway School.*)

"July 21st, 1862."

"The discipline and order are very satisfactory, and the instruction is very sound and well advanced."

(*From Rev. J. H. M'Naughton.*) Anderson's Bay,

July 9th, 1869.

I have much pleasure in bearing testimony to the admirable qualities of Mr. William Bruce Mackay, both as a man and as a teacher.

During the period—now nearly six years—that he has been teacher here, I have had many opportunities of witnessing the result of his labours, and, from what I have seen, I have no hesitation in saying that he has been most successful. He is beloved by the children, and much esteemed by all who have the pleasure of his acquaintance.

Were he to leave this neighbourhood, I would regard it as a great loss to myself personally, and to the community at large. But, satisfied as I am that he is well qualified, both from his talents and scholarship, to occupy a much higher position, I do not wonder at him seeking after it.

I wish him every success in his present application, and can with confidence recommend him as a fit and proper person for the Office of Rector of the Grammar School at Oamaru.

(Signed) J. H. M'NAUGHTON.
Minister.

(*From John Hislop, Esq., Inspector of schools.*) Education Office, Dunedin,

July 12th, 1869.

Mr. Wm. B. Mackay has filled the office of Head Master of the Anderson's Bay Main District School since

the year 1863, and he has uniformly proved himself to be an able, faithful, and successful teacher of youth, He has by his upright and consistent conduct, and by his official ability and zeal, secured the confidence and respect of the parents of his pupils, and of the settlers generally amongst whom he has laboured. I have always had good cause to be satisfied with the state of his school, and the progress of his pupils.

Although Mr. Mackay has not laid much opportunity at Anderson's Bay of exhibiting his ability as a teacher of the higher branches of education, yet it is due to hint to state that the Rev. Mr. Simmons, in his report for 1867; mentions that pupils front the Anderson's Bay School had "especially distinguished themselves" after entering the High School, and that he attributes this to "the care and intelligence of their preliminary training."

Mr. Mackay's testimonials amply prove that he possesses a competent knowledge of the Classics and Mathematics, as well as other branches of education.

(Signed) JOHN HISPLOP,
Inspector of Schools.

(From the Anderson's Bay School Committee.) Anderson's Bay,

July 14th, 1869.

As a School Committee we have much pleasure in bearing our testimony to Mr. W. B. Mackay's qualifications as a teacher of youth.

For the last six years he has held the office of Head Master of the Anderson's Bay School, the onerous duties of which he has uniformly discharged with the greatest credit to himself; and to the entire satisfaction of all concerned. As to his ability for teacher, the higher branches of education, we have only to refer you to the excellent testimonials he holds, proving that in other spheres in the home country he has undergone examinations in, and taught successfully, Latin, Greek, Mathematics, Am. He has been successful here in imparting instruction in Latin, Geometry, Arithmetic, History, Geography, and Grammar.

We need scarcely add that, either as a teacher or a useful member of the community, we would part with him with sincere regret.

(Signed) ADAM BEGG, Chairman.
JAMES SAMUEL, Secretary,
JAMES STENHOUSE
TILOS. ROBERTSON
WM. SANDERSON.

(From John Drysdale, Esq., M.D., Port Chalmers.)

Mr. W. B. Mackay has been intimately known to me for the last two or three years, more especially during the last twenty months, for which period I have been a member of the Port Chal users Grammar School Committee. In this capacity I have had ample opportunity of forming a correct opinion as to Mr. Mackay's scholarship and abilities generally, and it gives me pleasure to state that I consider him an etcellent and efficient teacher, as well as a his of considerable erudition. The success of the school during his rector ship, and the highly creditable exhibition made by the pupils at the annual examinations, bear better testimony to this than any words of mine. I may say, in conclusion, that I consider him well qualified for the appointment for which I understand he is at present an applicant.

JOHN DRYSDALE, M.D.

Port Chalmers,

October 4th, 1873.

(From, Wm. Elder, Esq., Part Chalmers.) Port Chalmers,

10th October, 1873.

It affords me much pleasure to testify that I have been acquainted with Mr. W. B. Mackay for a very considerable time, both in this Colony and in the north of Scotland, where he conducted several very important schools with marked success. Having been a member of our Grammar School Committee for the last four years, during which period Mr. Mackay has filled the position of Rector to that institution, I have had ample opportunities afforded me of becoming more intimately acquainted with him in his professional character, and have no hesitation in saying that he is possessed of very considerable classical attainments. In my opinion he is admirably suited to fill any position where experience in teaching, and educational abilities are required.

I am, &c.,

WM. ELDER, Chemist.

(From Rev. Wm. Johnston, M. A.) The Manse, Port Chalmers,

October 11, 1873.

It is with great readiness that I here express my views of Mr. W. B. Mackay's qualifications as a first class teacher.

I am in a position to give an opinion, for I have known Mr. Mackay very intimately since his appointment as Rector of our Grammar School. I have been present at the various inspections of the school by Mr. Hislop. I have been present at, and taken part in, all the annual examinations, and I have occasionally visited the school to see it in its everyday work and discipline; and I am bound to say, from all I have seen, that I consider Mr. Mackay a most able and efficient teacher.

I think he has first into qualifications for the difficult office of Rector of a Grammar School.

He is a university man, and an admirable scholar. He is a person of good presence, and manly bearing. He has the rare power of maintaining capital discipline, without severity. I once thought it scarcely possible to preserve proper discipline in a large school without the rod. I now see it is possible; Mr. Mackay has this power.

I have seen him handle a large class of some fifty scholars, with the greatest skill and ease; this he accomplished apparently by his peculiar knack of putting them into sympathy with him. He is an *enthusiast* as a teacher, and that awakens enthusiasm.

Altogether, of consider him well qualified to occupy the very important office of Rector in any of our largest Grammar Schools.

(Signed) WM. JOHNSTON.

(From R. Stout, Esq., M.P.C.) Dunedin,

11th October, 1873.

W. B. Mackay, Esq., Rector, Grammar School, Port Chalmers.

MY DEAR SIR,—Having heard that it is your intention to apply for the Rectorship of the Invercargill Grammar School, I have much pleasure in testifying to your thorough fitness for such a position. I have known you for many years, and have visited your school at Anderson's Bay, and more frequently the Grammar School at Port Chalmers, whilst under your charge. On the last occasion, now some months ago, I examined your senior Latin class, and I must state that the boys showed their thorough grounding in Latin, and their ability to translate Virgil, and that in a remarkable way for boys at a colonial school. I also examined your class in English Grammar, and that class was also well up to its work. The discipline of the school was excellent.

In therefore bearing testimony to your fitness for the Rectorship, I am not grounding my remarks on mere hearsay, nor on the many conversations and discussions we have had on scholastic matters. I have seen the results of your teaching. While I shall regret your removal from the Port, I shall at the same time be only too glad to hear of your advancement and continued success and prosperity.

Very truly yours,
ROBERT STOUT.

Printed by Mackay, Fenwick and Co., Princes Street, Dunedin.
Zaba's Method of Studying Universal History
With Chronological Chart,

Key, and Board of Exercise.

decorative feature Scrymgeour & Sons, Late Gall & Sheridan Adelaide King Wm. St. 1877.

Entered according to Act of Congress, in the year 1875, by N. F. DE ZABA,

In the office of the Librarian of Congress, at Washington.

Zaba's Method of Studying Universal History.

LOCKE, the eminent English philosopher, said, "Memory is, as it were, the store-house of our ideas; for the narrow mind of man, not being capable of having many ideas under view and contemplation at once, it was necessary to have a repository to lay up those ideas, which at another time it might make use of. A methodical arrangement of the contents of such a repository enables its owner to find any article that he may require, with the utmost readiness!" Precisely, my method is calculated to arrange that very store-house in such an orderly manner as to enable its owner to find, with the utmost readiness and quickness, the required article. Such an advantage, surely, is worth possessing, even at the cost of extra trouble and application. Let us consider only the number of subjects, both in science and literature, each voluminous and full of interest. The sphere of the human mind is not sufficiently large, nor life sufficiently long, to grapple with the many difficulties obstructing the pursuit of knowledge. But, as steam and telegraph help us in a certain degree to obtain victory over time and distance, in like manner, means should be found for accelerating the march of our progress in the acquisition of knowledge. For instance, the subject of Universal History demands close attention, both in the collection of facts and in their arrangement according to the order of time at which each of them took place.

As no one can be admitted within the precincts of the philosophy of History without having his mind well stored with facts, which constitute the links of a chain of ideas, therefore, the knowledge of facts and of chronology becomes an absolute necessity. On that very account, the study of Universal History taxes the mind severely. Few indeed are successful, and even they, after long and unabated perseverance, feel the want of some guide to lead them on from point to point.

Many an attempt was made to supply this want. The ingenuity of man did not remain inactive in devising plans for so important a purpose. Each small contribution to the common stock of human knowledge should receive its due attention; and I claim no other favor for any Method. It is simple—practical in its application, and admirably adapted to the study of Universal History in particular. It offers many advantages to the student of History. He is enabled to examine, year by year, or century by century, without the least deviation from the order in which the events occurred. Order in the arrangement of thoughts, and in the classification of ideas, would give him an easy command over the whole subject, however voluminous. As the object of this book is simply to teach the Method, I will not unnecessarily swell its proportions. Let us, therefore, at once proceed to the explanation of it, and the manner in which the learner is to acquire it.

The following Diagram forms the basis of the Method:

Diagram

It is a square or, to make my explanation more familiar let us suppose that it is a bookcase, containing, ten shelves. Each shelf is divided into ten equal partitions, which run from left to right, as the Diagram shows. We have therefore, one hundred partitions enclosed within the square. In the application to the study of History, each partition represents ONE YEAR. Consequently, on each shelf there are ten years and the whole forms One Century. Each year is subdivided into NINE compartments, which are also read from left to right. And these compartments convey to us each a distinct notion of the character of the event which took place in that year. The meaning of the Symbols located in the compartments is as follows:

1st.—War. E. Battle. Civil War. 2nd.—Conquest. Acquisition by Treaty or Marriage. Loss.

3rd.—Calamities, Plagues, Fire, Persecution. E Destruction by Earthquakes. Destruction by War.

4th.—Eminent Men. E Women. Birth. Death. 5th.—Sovereign Division of Sovereign Power. Emperors of the East.

6th, _ Geographical Discovery. _ Scientific Discovery. x Industry. 7th, _ Parliament, Diet, Council, Congress. _ Enactment of a Law. x Publication of a Book. 8th, _ Revolution. _ Unsuccessful Insurrection, Riot. x Conspiracy. 9th, _ Peace. _ A Treaty concluded in Time of Peace. x A League.

Besides the above nine compartments, there is one Symbol more—which is placed within the year like a border, box to represent remarkable events having no specific reference to the nine compartments.

After the explanation of the shelves, their partitions, and the Symbols of each compartment, the attention is drawn, first, to the horizontal line, which divides the Diagram into two equal parts, and is called the MIDDLE LINE. In the flight of our observations, that line will be a resting point, from which our survey of the localities on each side of it will be easier and quicker. Secondly, the perpendicular line, which divides the shelves into two equal parts, leaving five years on each side, is of the utmost importance. Indeed, the eye should be always kept

on that line, which is called the CENTRAL LINE, as it will give us the fullest command over the whole Diagram, and enable us to convert rapidly each locality into the number it represents.

The following Diagram demonstrates the utility of that rule:

Diagram

As we cast our eye upon the fifth partition of the first shelf, which is on the left side of the central line, and look down to the bottom of the line, we see that each partition of each shelf, occupying the same position, represents the number 5. Thus, on the first shelf will be simply 5; on the second, 5 also; but we must add to it the whole first shelf, namely, 10—it will be 15; on the third, 25, etc. Hence, if a symbol is placed in any of those partitions, we perceive at a glance that it is 5, to which it is necessary to add the number of complete shelves above it. On the other side of the central line are all the sixes. Then, on the left side of the central line, as we recede from it, are 4, 3, 2, 1; and after the sixes, going forward, 7, 8, 9, 10. The plainness of this arrangement speaks for itself. In order that the learner should not lose sight of the Central line, which will aid him principally in being able to call at will the Diagram before his mind's eye, the rules of the exercise are framed to suit the object in view—and the beginners should literally adhere to them. Thus, though History will be the subject of our study, let it be looked upon, not as the end, but the means for the acquisition of the knowledge of the method. Consequently, no anxiety should be felt to retain in memory, by its ordinary grasp, either the names of events or the dates in connection with them. Instead of that, concentrate your attention upon the localities, the symbols, their color and form. In the course of lessons, localities should never be mentioned by the number they happen to represent, but in reference to the position they occupy relatively to the central line. By these means the arrangement of the Diagram will in its short time become familiar; and the mind, assuming its form, will keep the store-house of thoughts and ideas in perfect order.

Now, let us give a practical illustration of the manner in which the study is pursued. The learner is provided with a board, containing a sufficient number of plain diagrams to form out of them a Historical Chart of the nineteen centuries of the Christian era; also, with a box of large and small crystals of various colors. In the first century (see the Historical Chart) three colors are required Black, for the History of the Roman Empire; Blue, for the History of the Christian Church; Red, for British History. A Diagram of the first century, filled with the symbols, is placed before him with a key, giving explanation of their meaning and the names of events. Then commence as follows: First, we name the color; next, the shelf; then the partition, or its relative position to the central line; finally, the compartment. Symbol after symbol is to be copied with crystals upon the board of plain diagrams. First, what color? a small black—on what shelf? It being on the right side of the central line (for counting is of course done from left to right), and as the mention of the numbers should be suppressed, we shall therefore say, ONE BEYOND THE CENTRAL LINE. Now, in which compartment? Second compartment. Its meaning? Conquest: black color? Roman history; read; A CONQUEST WAS MADE BY THE ROMANS. We require now to know, what conquest? The key supplies the name: JUDEA. That name is attached to the symbol, and its reading will be complete: A CONQUEST WAS MADE BY THE ROMANS OF JUDEA. The number of locality G, in the year G. What do we see next? a small black. On what shelf on the same shelf; what partition, and its relative position to the central line The position is indicated by the number of partitions distant from the central line. It will be therefore said: FOUR BEYOND THE CENTRAL LINE. In which compartment I first. Its meaning? war; but, as the form of the symbol occupies half only of that compartment, it is a battle; therefore, it is a battle fought by the Romans. With whom? The name is added from the key: with Herman, a German prince; year? 9. Again, a small black: on the second shelf, in which partition It being on the left side of the central line, counting from right to left, it will be said: TWO BEFORE THE CENTRAL LINE. Consequently, all distances on the left side of the central line will be called BEFORE; and on the right side, BEYOND THE CENTRAL LINE.

Let us return to our last symbol. We have said, two before the central line—which compartment? in the fifth compartment—its meaning? Sovereign—a Roman sovereign—name I Tiberius. Tiberius began to reign in the year? read as you see, without diverting your attention by thinking of number: locality shows plainly 14. Again, another small black on the same shelf, four beyond the central line, in the fourth compartment. Its meaning? eminent man—it being a straight cross—it means, death of an eminent man. Name? Germanicus. Year? 19. Next, a small black, on the third shelf, one beyond the central line, in the fourth compartment; name, Pontius Pilate, in the year 26, was made Governor of Judea, which is above his head on the first shelf, by Caesar Tiberius, who rests on the second shelf. Further, large blue, five beyond the central line; or, for shortness, it may be said, at the end of the same shelf. Blue? History of the Christian Church; large symbol? remarkable event; name? Baptism of Christ; year, 30. Who was then Governor of Judea? We retrace our steps, and stop at the symbol occupying the fourth compartment on the same shelf: Pontius Pilate; year, 26. Who was then Caesar? We go back, and stop at the symbol occupying the fifth compartment on the second shelf: Tiberius; year, 14.

Thus we acquire a habit of order in the arrangement of our thoughts. In that manner we pursue our study to the end of the first century. Then the crystals are removed, and the same process repeated twice or three times.

After half a dozen lessons the learner should examine himself, not in the dates and names of the events, but whether he can see mentally the organization of the diagram and the color and form of the symbols, also their relative position to the Central line. No sooner can his mind realize all this, than his memory will become quick and ready, and the progress in the acquisition of knowledge will be rapid, easy, and free from any mist or confusion. As soon as the eye is sufficiently familiar with the first century, extend the practice to the second: and so on, until you embrace the whole range of the chart. Beginners generally feel some doubt as to the possibility of their recollecting the names of the events; but without entering into any explanation of the invisible Workings of the human mind, I can speak from experience, that seeming difficulty will imperceptibly disappear, if the learners strictly adhere to the rules laid down.

As to the history before the Christian Era, the computation of time will depend upon the point from which it will be started. For example, if we wish to know how many years before the Christian Era the triumvir of Julius Caesar existed? in that case the century in which we find Caesar is the first century before Christ—and the last year of the said century will be the first year before Christ—consequently, We reverse the order of things, counting from right to left, and climb up to the point required. But when we wish to ascertain how many years after the foundation of Rome? then, we start from the foundation of Rome, and our course will be a continuous descent until we arrive at Julius Caesar—that is to say, our counting will be like in the Christian Era from left to right.

In conclusion, I consider it my sacred duty to do justice to the memory of my deceased friend and companion of arms, General Bern, who together with me, devoted his literary talents to this subject—But from 1848, the work was left to me alone, and I hope to have succeeded in rendering this method practical as to its extensive application in the province of education.

Key to Zaba's Chart.

Explanation of Colors.

History Before Christ.

Christian Era.

History Before Christ.

Century 24TH.

- Deluge.

Century 20TH.

- Abraham.
- Call of Braham.
- Ishmael.

Century 19TH.

- Sodom and Gomorrah.
- Isaac.
- Sarah.
- Esau and Jacob.

- Abraham.

Century 18TH.

- Ishmael.
- Joseph.
- Joseph sold.
- Isaac.
- Joseph governor of Egypt.
- The Jews settle at Goshen.

Century 17TH.

- Jacob.
- Joseph.

Century 16TH.

- Aaron.
- Moses.
- Flight of Moses.

Century 15TH.

- Exodus.
- Plague.
- Moses.
- Joshua.

Century 14TH.

- Ruth.

Century 13TH.

- Deborah.
- Gideon defeats the Midianites.

Century 12TH.

- Jephtha defeats the Ammonites.
- Samson.
- Samuel

Century 11TH.

- Saul.
- Goliath.
- David.
- Absalom.
- Solomon.

- Dedication of the Temple.

Century 10TH.

- Kingdoms of Israel and Judah.

Century 9TH.

- Translation of Elijah.
- Elisha.

Century 8TH.

- Rome founded.
- Fall of the kingdom of Israel.
- Numa Pompilius.

Century 7TH.

- Tullus Hostilius.
- Combat of Horatii and Curiatii.
- Judith.
- Ancus Martius.
- Tarquinius Priscus.
- First of the seventy years of captivity.

Century 6TH.

- Fall of the kingdom of Judah.
- Servius Tullius.
- Return of the Jews from captivity.
- Tarquinius Superbus.
- Second Temple.
- Expulsion of Tarquinius.
- Commercial Treaty with Carthage.
- Porsenna.

Century 5TH.

- Lartius (dictator.)
- Plebsians.
- Coriolanus proscribed.
- With Veientes.
- Decemvirs—12 tables.
- Abolition of Decemvirs.
- Standing Army.
- With Veientes.

Century 4TH.

- Veii.
- Rome laid in ashes by Brennus—Camillus.

- Manlius thrown from Tarpeian Rock.
- Licinian laws.
- Praetor and Ædile.
- With Samnites.
- Latins and Campanians.
- With Samnites.

Century 3RD.

- Etrurians and Samnites.
- Samnites.
- Etrurians.
- Pyrrhus.
- Defeat of Pyrrhus near Beneventum
- Lower Italy.
- First Punic.
- Dullius's naval victory.
- Sicily—with Carthage.
- Second Punic.
- Cannae.
- Zama—with Carthage.

Century 2ND.

- Cynoscephale.
- Magnesia.
- Scipio Africanus.
- Pydna—Macedonia—Persecution of the Jews—Matthias.
- Juda Maccabaeus.
- Jonathan Maccabaeus.
- Third Punic.
- Carthage.
- Simon Maccabaeus.
- Numantia—Tiberius Graccus.
- Caius Graccus.
- Jugurtha.
- Defeat of the Cymbri by Marius.

Century 1ST.

- First Mithridatic.
- Civil.
- Marius.
- Cinna—with Mithridate.
- Second Mithridatic—Sylla (dictator).
- Sylla.
- Third Mithridatic.
- Spartacus leads the slaves.
- Defeat of Spartacus.
- Pontus.
- Syria.
- Jerusalem.
- Catilina.
- Triumvir of Julius Caesar, Pompey and Cressus.
- Gaul.

- Invasion of Britain by Julius Coesar.
 - Civil.
 - Pharsalia.
 - Cato.
 - Julian Calendar.
 - Assassination of Caesar.
 - Cicero—Second triumvir of Octavius. Anthony and Lepidus.
 - Philippi.
 - Herod.
 - Actium.
 - Egypt.
 - Octavius takes the name of Augustus Caesar.
 - Mecaenas.
- decorative feature

Christian Era.

Century 1ST.

- Judaea.
- Defeat of the Romans by Herman at Romanfeld.
- Tiberius.
- Germanicus.
- Pontius Pilate.
- Baptism of Chist.
- Crucifixion.
- Martyrdom of St. Stephen.
- Paul converted.
- Caligula.
- Gospel of St. Matthew.
- Claudius.
- Invasion.
- Gospel of St. Mark.
- Invasion.
- London Founded.
- Caratacus.
- Apostolic Council at Jerusalem.
- Nero
- Gospel of Luke.
- Destruction of the Druids.
- Boadecea.
- Burhus.
- Rome burned—persecution.
- Seneca.
- Martyrdom of Peter and Paul.
- Galba.
- Otho, Vitelius, Vespasian,
- Destruction of Jerusalem.
- Destruction of Pompeii and Herculanium—Pliny the Elder—Titus.
- Domitian.
- Britain a Roman province.
- Josephus.
- Second persecution.
- Nerva.
- Gospel of St. John.

- Trajan.
- Tacitus.

Century 2ND.

- Pliny the Younger, Governor of Bithynia.
- Dæcia.
- Third persecution
- Martyrdom of Ignatius, Bishop of Antioch.
- Pliny the Younger.
- Trajan's Column.
- Mesopotamia.
- Adrian.
- Insurrection of the Jews.
- Plutarch.
- Adrian's Wall.
- Juvenal.
- Eternal Edict.
- Insurrection of the Jews under Barcochabas
- Antoninus Pius.
- Justyn.
- Wall near Glasgow.
- Edict in favor of the Christians.
- Marcus Aurelius Antoninus.
- Fourth persecution.
- Martyrdom of Justyn.
- Martyrdom of Polycarp of Smyrna.
- Marcomani, and their defeat.
- Martyrdom of Blandyna at Lyons.
- Commodus.
- Pertinax.
- Julian Didianus—Septimus Severus—Niger.

Century 3RD.

- Glen, eminent physician.
- Fifth persecution—Martyrdom of Iraenus, Bishop of Lyons.
- Roman Wall.
- Caracala.
- Macrinus.
- Heliogabalus.
- Alexander Severus.
- Ulpian, eminent lawyer.
- Sixth persecution—Maximin.
- Balbinus and two Gordians.
- Gordian III.
- Philip, the Arabian.
- Games in commemoration of a thousand years since the foundation of Rome.
- Decius.
- Seventh persecution.
- Gallus.
- Valerian.
- Origen.
- Eighth persecution—Martyrdom of Cyprian, Bishop of Carthage.
- With Persia.
- Galienus.

- Claudius II.
- Plotinus—Aurelian.
- Ninth persecution.
- Palmyra.
- Tacitus.
- Probus.
- Carus.
- Carinus.
- Diocletian.
- Diocletian and Maximian.
- Anthony, founder of the monastic life

Century 4TH.

- Tenth persecution.
- Porphyry.
- Constantius Chlorus—Galerius.
- Galerius—Maximian—Constantine.
- Edict of Milan in favour of Christianity.
- Controversy of Arius.
- Constantine alone.
- Council of Nice.
- The seat of government removed to Constantinople.
- Constantine II.—Constans—Constantius.
- Constantius alone.
- Ulphilas, Apostle of the Goths.
- Julian the Apostate.
- Jovian.
- Valentinian and Valens.
- Valentinian II. and Gratian.
- Adrianople.
- Theodosius.
- Council of Constantinople.
- Conversion of Augustin.
- Destruction of Pagan Temples.
- Division of the Empire into Western and Eastern Empire.
- Chrysostom, Patriarch of Constantinople.

Century 5TH.

- Abolition of the gladiatorial games.
- Goths and Vandals.
- Theodosius, the Younger.
- Rome sacked by Alaric.
- Spain occupied by Visigoths and Vandals.
- Hypatia.
- Pharamond, kingdom of the Franks,
- Jerome.
- Valentinian III.
- Africa invaded by Genseric.
- Augustin.
- Ephesus.
- Theodosian code.
- Leo the Great.
- Huns, under Attila.
- Meroveus.

- Invasion of the Saxons.
- Marcian.
- Defeat of Attila at Chalons—Chalcedon.
- Venice founded.
- Kingdom of Kent founded—Rome sacked by Genseric.
- Majorian.
- Leo.
- Chileric.
- Severus.
- Anathemius.
- Nepos.
- Glycerius.
- Zeno and Leo II.
- Romulus Augustulus.
- Fall of the Western Empire.
- Invasion of the Saxons.
- Clovis.
- Soissons.
- Kingdom of Sussex.
- St. Patrick—Anastasius.
- Ostro-Gothic kingdom founded by Theodoric.
- Tolbiac—conversion of the Franks.

Century 6TH.

- Christian Era, Arranged by Dionysius the Monk.
- Justin.
- Kingdom of Wessex.
- Antioch destroyed by earthquake.
- Boetius.
- Justinian—Kingdom of Essex.
- Justinian's code.
- Africa.
- Italy.
- With the Goths.
- Kingdom of Northumberland.
- Fall of the Ostro-Gothic Kingdom.
- Fifth General Council at Constantinople.
- Belizarius—Justin II.
- Invasion of the Lombards.
- Kingdom of East Anglia.
- Tiberius II.
- Maurice.
- Kingdom of Mercia.
- Gregory I.
- Conversion of Kent.

Century 7TH.

- Phocas.
- Mahomet began to preach at Mecca.
- Heraclius.
- Flight of Mahomet to Medina.
- Mecca.
- Abut Bekr.
- Omar.

- Persia.
- Jerusalem.
- Alexandria.
- Constantine III.
- Constans II.
- University of Cambridge founded.
- Othman.
- Cyprus.
- Rhodes.
- Ali.
- Dynasty of Omniades.
- Constantine IV.
- Sixth General Council at Constantinople.
- Justinian II.
- Leontius.

Century 8TH.

- Al Walid Justinian restored.
- Rodrique.
- Philipicus.
- Xeres.
- Anastasius II.
- Gregory II.
- Theodosius III.
- Leo III, the Izaurian.
- Kingdom of the Asturia.
- Iconoclasts at Constantinople.
- Bishop of Rome Proclaimed chief magistrate.
- Gregory III.
- Defeat of the Saracens, by Charles Martel, at Tours.
- Bede (historian).
- Constantine V.
- Dynasty of Abassides.
- Pepin (Carlovingian dynasty)—Stephen.
- Al Manasor.
- Elevation of the Bishop of Rome to temporal sovereignty.
- Caliphate of Cordova.
- Bagdad founded.
- Carloman and Charles.
- Charles alone.
- Lombardy.
- Leo IV.
- Constantin VI.
- Haroun Al Rashid.
- Invasion of the Danes—Council of Constantinople.
- Roncevalles.
- Irene.
- frankfort.
- Leo III.
- Charlenmagne Empire.

Century 9TH.

- Nicephorus.
- Alcuin.

- Michael.
- Leo V.
- Louis.
- Michael II.
- Union of Heptarchy under egbert.
- Theophilus
- Ethelwolf.
- Lothaire.
- Michael III.—Kingdom of Poland under Piast.
- Kingdom of Scotland under Kenneth—Verdun.
- Ethelbald.
- Nicholas.
- Ziemovit.
- Ethelbert.
- Ethelred.
- Basil.
- Alfred.
- Defeat of the Danes.
- Leo VI.—University of Oxford Founded.
- Dismemberment of Charlemagne's Empire—Arnolph
- Leshek.
- Charles Simple.

Century 10TH.

- Edward the Elder.
- Constantin VII.
- Duchy of Normandy founded by Rollo—Conrad.
- Ziemomysl.
- Henry I
- Romanus.
- Athelstan.
- Otho.
- Edmund.
- Edred.
- Edwy.
- John XII.
- Edgar—Romanus II.
- Mieczyslaw.
- Roman-German Empire.
- Nicephorus II.
- Conversion of Poland.
- John Zimisces.
- Otho II.
- Edward the Martyr.
- Basil and Constantin VIII.
- Ethelred II.
- Otho III.
- Louis V.
- Capetian dynasty founded by Hugh Capet.
- Conversion of Russia.
- Boleslas the Great.
- Robert II.

Century 11TH.

- Henry II.
- Invasion of the Danes.
- Edmund Ironside.
- Canute the Great.
- Conrad II.
- Mieczyslas II.
- Romanus III.
- Henry I.
- Kasimir—Michael IV.
- Henry III.
- Hardicanute.
- Michel V.
- Edward the Confessor.—Constantin IX.
- Theodora (alone).
- Henry IV.
- Isaac Comneni.
- Boleslas the bold.
- Constantin X.
- Philip I.
- Hastings—Williams the Conaerer.
- Constantin XI.
- Romanus IV.
- Malek Shah.
- Gregory VII.
- Jerusalem.
- Nicephorus III.
- Ladislas Herman.
- Alexis Comneni.
- Urban II.
- William Rufus.
- Kingdom of Portugal under Don Henrique.
- Clermont.
- First Crusade.
- Jerusalem by Godfrey de Bouillon—Order of the Knights of St. John founded.
- Henry I.

Century 12TH.

- Boleslas III.
- Normandy.—Henry V.
- Louis VI.
- John Comneni—Order of the Knights Templar.
- Concordat of Worms.
- Lothair.
- Stephen.
- Louis VII.—Manuscript of Justinian Pandecta found at Amalfi.
- Conrad II.
- Manuel Comneni.
- Second Crusade.
- Frederick Barbarossa.
- Henry II.
- Milan destroyed by frederick Barbarossa.
- Constitution of Clarendon.
- Saladin.
- Ireland.
- Miezyslas, the old.
- Kasimir, the Just.

- Philip Augustus.
- Andronicus.
- Isaac Angelus.
- Jerusalem.
- Richard.
- Third Crusade under Richard and Philip—Henry VI.
- Leshek, the White.
- Aleius III.
- Philip.
- Innocent III.
- John.

Century 13TH.

- Fourth Crusade, under Baldwin of Flanders.—Ladislas.
- Latin dynasty at Constantinople, Baldwin Emperor.
- Henry.
- Otho IV.
- Albigenses (persecution).
- Frederick II.
- Magna Charta.
- Henry III.
- Fifth Crusade, under the king of Hungary Andrew—Peter.
- Robert.
- Louis VIII.
- Louis IX.
- Boleslas, the Modest.
- Baldwin II.
- Sixth Crusade.
- Russia falls under the yoke of the Tartars.
- Ravages of the Tartars—Hanseatic league.
- Seventh Crusade, under Louis IX.
- Conrad IV.
- Richard, the Earl of Cornwall.
- Rhenish league.
- Fall of the Caliphate of Bagdad.
- Ravages of the Tartars.
- Grek dynasty recovers Constantinople. Michael Palaeologus.
- Lewis.
- First Parliament.
- Eight and last Crusade under Louis—Philip III.
- Edward I.
- Rodolph of Hapsburg.
- Leshek, the Black.
- Wales—Andronicus.
- Philip IV.
- Adolphus of Nassau.
- Roger Bacon.
- Albert of Austria.
- Rise of the Ottoman Empire.
- Jubilee—Wenceslas.

Century 14TH.

- Clement V.—Ladislas Lokietek.
- Edward II.—William Tell.

- Henry VII.
- Papal See removed to Avignon.
- Bannockburn.—Louis X.—Lewis of Bavaria—Frederick III. competitor of Lewis.
- Morgarten.
- Philip V.
- Dante.
- Charles IV.
- Orchan, (Sultan).
- Edward III.
- Philip of Valois—Andronicus II.
- Kasimir, the Great
- Cressy.
- Charles IV.—First Diet at Vislica.
- John.
- Rienzi.
- John Palaeologus—Golden Bull.
- Poitiers.
- Jacqueries.
- Amurath I.
- Charles V.
- Louis.
- Petrarch.
- Bocacio.
- Richard II.
- Papal See returns to Rome—Wenceslaus.
- Charles VI.
- Jadwiga.
- Jagiellon's dynasty—Sempach.
- Bajazet.
- manuel.
- Henry IV.
- Chaucer—Rupert.

Century 15TH.

- Grunwalden.
- Sigismond.
- Henry Vi.
- Council of Constance.
- Agincourt—Huss.
- Jerome of Prague.
- Madeira.
- Amurath II.
- Henry VI.—Charles VII.
- John II.
- Joan of Arc.
- Ladislas of Varna.
- Albert.
- Frederick III.
- Varna.
- Printing.
- Kasimir.
- Constantin XII.
- First Bible printed, called Mazarin's Bible, as it was founded in his library.
- Mahmet II.
- Fall of the Eastern Empire.
- St. Albans.

- Wakefield.
- Edward IV.—Louis XI.
- Ivan.
- John Faust.
- John Guttenberg.
- Mascow shook off the yoke of the Tartars.
- Tewkesbury.
- Copernicus born.
- First book printed by Caxton on the game of Chess.
- Union of Castile and Aragon under Ferdinand and Isabella.
- John II.
- Richaqrđ III.—Charles VIII.
- Bosworth—Henry VII.
- Cape of Good Hope Rounded by Captain Diaz.
- Fall of Grenada—Lorenzo de Medici—John Alberecht—first discoveries by Columbus.
- Maximilian.
- Emanuel—Imperial Chamber.
- Expedition of Vasco de Gama.
- Louis XII.
- Newfoundland by Cabot.
- Brazil.

Century 16TH.

- The Aulic Council—Alexander.
- Expedition of Vasco de Gama.
- Columbus—Sigismond the Just.
- Henry VIII.
- Goa, the capital of Porguese India.
- Leo Xi.
- Francis I.
- Charles I.
- Luther preaches.
- Mexico.
- Charles VI.
- Raphael—Soliman, the Magnificent.
- John III—Diet of Worms outlaws Luther.
- Camoens.
- Augsburg confession, protestant confession of Faith.
- Protestant league at Smalcald.
- Cartier—Reformation by an Act of Parliament.
- Peru—Sir Thomas Moore—St. Lawrence.
- Ignatius Loyola.
- Pizarro.
- Mary.
- Copernicus.
- Trent.
- Luther.
- Henry II.—Edward VI.
- Zigismond Augustus.
- Treaty of Passau favorable to Protestants.
- mary.
- Philip.
- Ferdinand.
- Elizaveth.
- Francis II.
- Charles IX.

- Shakespeare—Maximilian II.
- James VI.
- Union of Luthuanian with Poland.
- Massacre of St. Bartholomew—Gregory XIII.—Camoen's Lusiada.
- Elective maonarchy.
- Henry III.
- Rodolph—Stephen Battory.
- Maritime Expedition of Drake.
- Camoens.
- Portugal.
- Calendar reformed by Gregory XIII.
- Colonization of Virginia.
- Zigismond III.
- Armada.
- Henry IV.
- Edict of Nantes.
- Charter granted to East India Company.

Century 17TH.

- James I.
- Foundation of Quebec by Champlain.
- Louis XIII.—Hudson Bay.
- Factories established at Surat and Goa—Gustavus Adolphus.
- Mathias.
- Dynasty of Romanof, Michael.
- Shakespeare—Baffin Bay.
- Thirty years.
- Ferdinand II.
- Prague.
- Charles I.
- Company of one handred associates.
- Petition of right.
- Lutzen—Ladislas VI.
- Ferdinand III.
- Madras, Fort St. George.
- Long Parliament—Independence of Portugal.
- Civil War—Galileo—Foundation of Montreal.
- Louis XIV.
- Marston Moor.
- Kasimir—Westphalia.
- Revolution.
- Navigation Act.
- Oliver Cromwell (Protector.
- Jamaica.
- Dr. Harvey.
- Leopold.
- Charles II.
- Company of one hundred broken,
- Plague
- Michael Korybut.
- Chocim—The test Act.
- John Milton—John Sobieski.
- Philadelphia.
- Vienna.
- James II.—Revocation of the Edict of Nantes.
- Expulsion of James II.

- Massacre at Lachine—William and Mary.
- Boyne.
- Hanover raised to the dignity of Electorate.
- Frederick August.
- Charles XII.
- Calcutta, Fort William.

Century 18TH.

- Frederick I. takes the title of the King of Prussia.
- Anne.
- Gibraltar—St. Petersburg founded.
- Joseph—Stanislas Leszcynski.
- Charles VI.
- Frederick Williams.
- George I.
- Louis XV.
- Peter takes the title of Emperor.
- Sir Isaac Newton—George II.
- Frederick Augustus III.
- Succession War—Frederick II.
- Charles VII.
- Alexander Pope.
- Civil—Francis I.
- Culloden.
- Gregorian Calendar introduced.
- Earthquake at Lisbon.
- Seven years.
- Upper and Lower Canada.
- George III.
- Catherine II.
- Canada ceded to Great Britain by the treaty of Paris.
- Stanislas Poniatowski.
- Joseph II.
- Royal Academy of Arts.
- First Partition.
- Louis XVI.
- American Revolution.
- American Independence.
- Frederick William II.
- New South Wales.
- Washington—Revolution.
- Leopold II.
- Constitution of the 3rd of May—Province of Quebec divided into Upper and Lower Canada.
- Republic—Francis II.
- Second partition.
- Third partition—Don John VI.
- Paul.
- Trinidad—Frederick William III—Adams.
- Nile—Deposition of Pope Pius VI.
- Washington.
- Malta—Pius VII.

Century 19TH.

- Alexander—Jefferson.

- Concordat.
- Napoleon (Emperor).
- Trafalgar.
- German Empire takes the name of the Austrian Empire—Cape of Good Hope.
- Flight of Don John to Brazil.
- Madison.
- Louis XVIII.—Pius VII. restored.
- Waterloo.
- Monroe.
- George IV.
- Return of Don John to Portugal.
- Byron—Charles X.
- Nicolas—Quiney Adams.
- Novarino.
- Don Miguel.
- Jackson.
- Louis Philippe—William IV.—Revolution in Poland.
- The Reform Bill.
- Donna Maria.
- Ferdinand IV.
- Victoria—Van Buren.
- Frederick William IV.
- Prince of Wales—Union of the two Canadas—Harrison.
- J. K. Polk.
- Pius IX.
- Expulsion of Louis Philippe—Francis Joseph.
- Z. Taylor.
- Filmore.
- Exhibition—Coup D'etat.
- 2nd Empire.
- Don Pedro—Pierce.
- Coronation of Alexander II.
- Buchanan.
- Don Luiz—Lincoln.
- Insurrection in Poland.
- Lincoln re-elected.
- Exhibition—Dominion of Canada.
- U. S. Grant—Council at Rome.
- Prusso-German Empire.
- Exhibition in Vienna.

Lessons in the English Language

For Maori Schools.

Part I.

By Authority: George Didsbury, Govrenment Printer Wellington 1873 He Akoranga I TE Reo Ingarihi
MO TE kura Maori

I. Whakahuatanga.

E TAMA ma, kei hoha koutou ki te whakahua i nga reta e mau nei. Ahakoa roa noa te ako, me tohe tonu kite whakahua. Ma konei ano hoki e tika ai te arero ki nga kupu Pakeha.

The teacher will observe, that, in the foregoing lessons, in the first place the English Vowel sounds are given alone:

Then, those sounds are joined to the consonants with which the Natives are already familiar:

And, lastly, they are joined to our harsh English consonants. The syllables in which *c* has the sound of *k*, are separated from those in which the same letter has the sound of *s*.

It will be found necessary that the children be well exercised in these lessons before they attempt to learn anything of the Grammar, or to read English words. The teacher can enliven this part of the work by writing On

a large slate one or two words which begin or end with the double consonants given; as, after a lesson on atch, etch, &c. he may give catch, fetch, &c. and the boys may then copy these words on their slates, or write them in copy books, as the writing lesson for the day. It will, of course, take a long time to perfect the children in the harder sounds, but the teacher will be repaid in the end for his trouble by the ease with which they will read any common book.

The pronunciation of English words will often be rendered easier to the native pupil, by breaking them up into several syllables, each syllable consisting of a consonant and a vowel or vowels following it.

For example the words *bend, branch, ground,* may be taught thus

The following rules will enable the pupils to ascertain which sound to give to *th* whenever they meet with it; whether to sound it (1) as in *this*, or (2) as in *thing*.

1. The first sound must be given to it in the beginning of all the following words:— also in all cases where *th* is found between two vowels, or before the letter *s*, as in the following examples:—

2. The second sound must be given to it in all other cases.

S is pronounced as *sh* in the following and similar cases:—

The following groups of words are given as examples of the various sounds of the vowels. The business of the teacher will be to secure the accurate pronunciation of the English words. The Maori rendering of each word is given merely to make the lessons more interesting to the pupils.—

A.

E.

I.

O.

U.

II. Ingoa.

Ki te reo Maori, i te mea e whakahuatia ana te ingoa o tetahi mea mo te mea kotahi, mo nga mea maha ranei, e tuturu tonu ana nga reta; kahore he reta e whaka-putaia ketia ana, kahore hoki he reta e apititia ana mai. Kite reo *English* ia, e rere ke ana te whakahuatanga mo te mea kotahi, e rere ke ana ano mo nga mea e maha atu ana i te kotahi. Te kupu mo te mea kotahi, e kii ana he *singular*; te kupu mo nga mea e maha atu ana ite kotahi, e kii ana he *plural*.

1. Te tikanga mo te tini o te kupu, he apiti mai i te *s*, kia mohiotia he maha nga mea e korerotia ana; ma hoki enei;

2. I te mea ko tetahi o end i reta, *s, x, sh, ch, o*, te reta, whakamutunga ka aintitia mai he *es*, ma hoki enei;

3. I te mea he *y* te reta whakamutunga, ka whakarerea te *y*, ka whakanohoia, ketia he *ies, a* hoki enei;

Otira ki te mea he *ay*, he *ey*, he *oy*, he *my*, nga reta whakamutunga, ko to *s* kau e apititia, mai, ma hoki enei

:

4. I te mea he *f*, he *fe* ranei, te whakamutunga, ka whakarerea aua reta, ka whakanohai ketia *ves*, ina hoki enei:

Ko etahi ia e apititia kautia ana ki te *s*;

5. Tenei hoki etahi, i poka ke noa atu *te* tikanga:

Nouns for exercise in the formation of plurals:

Chair, cage, ass, flash, berry, loaf, bay, hedge, floor, dress, sty, dish, cargo, wedge, table, cross, dray, match, loaf, wall, judge, bush, gully, watch, sheaf, perch, hill, voice, folly, half, key, fence, ditch, field, wolf, horse, fox, river, dunce.

Ka korerotia tetahi wahi o tetahi mea, tetahi mea ranei a tatahi tangata, tenei nga tou ki te reo Maori he *a*, he *o*, he *ta*, he *to*: tena, ki te reo *English*, he *s* te toha, i apititia mai ki te reta whakamutunga, me tetahi *comma* (kama) ki runga, ki te taha ki maui o te *s*.

Ki te mea he *s* te reta whakamutunga c kore e tuhi tuhia tetahi *s*, engari ko to *comma* anake; e whaka huatia

ana ano ia te s.

Tenei ano tetahi kupu, ko te *of* he rite tonu ki te *a*; ki te *o*; mauria ko tenei, ka whakarerea te *s* me tona *comma*.

Tetahi kupu e peneitia ana me te *of*, ko te *for*; ki te re Maori, he *mo*, he *ma*.

Tenei ano tetahi kupu a te Pakeha *it*; kahore a te tangata Maori kupu hei rite. Ko ta te tangata Maori kupu ko to *ia*; mo te tane tena—mo te wahine—mo nga, mea manawa ora.

Na ko nga mea e kore nei e whai manawa ora, ko te Whare—ko te rakau—kowhatu—ko te aha, kahore e tika mo era te *ia*. Erangi ko ta to Pakeha ko te *it*; te kupu tika mo nga mea katoa e kore nei C kiia he tane, he wahine.

Engari kei nga tamariki ririki e kore nei e whaka-arohia he tane ranei he wahine ranei, ka tika; kei nga reme hoki, kei nga kuao, kei nga manu, e kore e whakaarohia, he toa, he uwaha, kei reira ka tika to *it*.

III. Adjectives.

TE tikanga o etahi kupu, he whakaatu i te tu o tenth mea, o tera men. Ka whakahuatia ko to ingoa kau o to tangata, o te rakau, o to whare, o te pouaka, e kore e mohiotia, he mea pewhea ranei, he mea, pewhca ranei; tena, ka kiia, he tangata *pal*, he rakau *roa*, be wham *nui*, he pouaka *tailnaha*, kit matauria to tu o te mea e korerotia ana.

Te tekau ma rua o nga ra o ilanuere.—*The twelfth day of January.*

Te ono o nga ra a Aperira.—*The sixth day of April.*

Te tekau ma iwa o nga ra o Hune.—*The nineteenth day of June.*

Te rua tekau o nga ra o llepetema.—*The twentieth day of September.*

Te ma tekau ma waru o nga ra o Nowema.—*The twenty-eighth day of November.*

Te toru tekau ma tahi o nga ra o Tihema.—*The thirty-first day of December.*

IV. am. is. was. were.

Tenei etahi kupu, *am, is, are*; me enei, *was, were*. Kahore a te tangata Maori kupu hei rite mo enei; engari ma te titiro, ma to whakaaro ake, ha kitea ai to tikanga o tend i kupu, o tonal kupu. Ma te tohe tonu ki to korero i nga kupu a mau nei ha hohoro ai te mohio kite tikanga o enei kupu.

He whare pal tenei, *this is a good house.*

He pai tenei whare, *this house is good.*

Ko toku whare tenei, *this is my house.*

Mo Hemi tera whare, *that house is for James.*

No ratou to whare, *the house is theirs.*

Kei Tauranga a Hoani, *John is at Tauranga.*

Kei roto i to whore to pukapuka, *the book is in the house.*

E ora ana a Pita, *Peter is well.*

Ko ena kupu, mo to mea kotahi, ara mo to whare kotahi, mo to pukapuka kotahi, mo to tangata kotahi, na reira i tika ai te *is*; ki te maaha, ia nga men c korerotia ana, heoi ano to kupu tika ko te *are*.

He whare pai enei, *these are good houses.*

He pai enei whare, *these houses are good.*

Ko o matou whare euei, *these are our houses.*

Mo Hemi raua ko Mani anal whore e rua, *these two houses are for James and John.*

No ratou nga whare, *the houses are theirs.*

Kei Tauranga a ilemi ratou ho Hoani, ko Ropata, *James, John, and Robert are at Tauranga.*

Kai roto i te whare nga pukapuka, *the books are in the house.*

E ora ana maua ko Pita, *Peter and I are well.*

Ko te *are* ano hoki te kupu tika hei hoa mo te *you*, ahakoa i whakahuatia me to taugata kotahi, ahakoa mo to tokorua, mo to tokomaha rauci, ara, mo, enei kupu Maori, koe, korua, kouton.

He tangata roa koe, *you are a tall man.*

E hiakai ana koe, *you are hungry.*

No Waikato korua ko Tamati, *you and Thomas are from Waikato.*

E ora ana koutou, *you are well.*

I te mea e korerotia ana to kupu penai, *He tangata rOa ahau*, e kora a tika to *is*, to *are* ranei, engari te *am*.

He tangata roa ahau, *I am a tall man.*

E mate-kai ana ahau, *I am hungry*.
No Akarana ahau, *I am from Auckland*.

Time.

Ko ena kupu i runga ake na, ko to *am*, ko to *is*, ko to *are*, mo naiane, am, mo te wa i te tangata e korero ana; ina hoki tenei, *I am hungry*, ma toku matenga i te kai i a an e korero atu nei, ehara i te mea mo te matenga i to kai inanahi, i tetahi atu takiwa ranei. Me tenei kupu hold, *The books are in the house*, ehara i te mea mo te takotoranga o nga pukapuka ki rota ki te whare inanahi, inawhea ranei, engari mo naiane tonu. Tana ka korerotia nga mea o mua, ka whakarerea te *am*, te *is*, te *are*, ka mauria ketia ko te *was*, mo te mea kotahi, ko te *were* mo nga mea maha.

He whare pai tenei i tera tau, *this was a good house last year*.

Noku tera whare inanahi, *that house was mine yesterday*.

I Tauranga a Hoani, *John was at Tauranga*.

I runga i te pouaka te pukapuka, *the book was on the box*.

He whare pai enei i tera tau, *these were good houses last year*.

No maua era whare inanahi, *those houses were ours yesterday*.

I Taupo a Hoani ratou ko Hemi, ko Tamati, *John, James and Thomas were at Taupo*.

I runga, i te topu a maua pukapuka, *our books were on the table*.

Whakakore.

Te tino kupu whakakore, ko te *not*.

Mara tenei i to pukapuka pai, *this is not a good book*.

Ehara korua i te tangata kaha, *you are not strong men*.

Mara tenei i te whare o Tamati, *this is not Thomas's house*.

Mara i a ia era hoiho e rua, *those two horses are not his*.

Ehara i to mea mo Hoani raua ko Hohepa nga koti malign, *the black coats are not for John and Joseph*.

Kahore a Hoani i Tauranga, *john is not at Tauranga*.

Kahore a Pita i te ora, *Peter is not well*.

Patai.

Ko ena korero katoa, he korero noa, ehara i te korero patai. Ke waiho nga kupu pena hei kupu patai ka reme te takoto, ka, awhitia ketia, te *am*, te *is*, te *are*, te *was*, te *were*, ki te timatanga tonu o to korero.

He whare pai rand tenei? *Is this a good house?*

E ora ana ranei a Rapata? *Is Robert well?*

Kei Tauranga rand a Hoani? *Is John at Tauranga?*

E maeke ana ranei koe? *Are you cold?*

Kei roto ranei i te whare nga pukapuka? *Are the books in the house?*

Mo korua ranei enei whare a rua? *Are these two houses for you?*

I maeke ranei ia inanahi? *Was he cold yesterday?*

I Whanganui ranei a Rapata, ratou ko Hemi, ko Pita?

Were Robert and James and Peter at Whanganui? Ehara oti tena i te pukapuka nui? Is not that a large book?

Ehara oti i a koe ena kakahu? *Are not those clothes yours?*

Kahore oti a Hoani i roto i te whare inapo? *Was not John in the house last night?*

Kahore kouton i mate i te wai inanahi? *Were not you thirsty yesterday?*

Ko wai tena? *Who is that?*

Ko wai tena tangata? *Who is that man?*

Ko wai era wahine? *Who are those women?*

Na, wai nga hoiho e rima? *Whose are the five horses?*

Ma wai ena pukapuka ataahua? *For whom are those beautiful books?*

Ko to wai whare tenei? *Whose house is this?*

He aha tenei? *What is this?*

He aka tera? *What is that?*

Ko tehea whare to raua? *Which house is theirs*

Ko wai ton ingoa? *What is your name?*

Ko wai nga ingon o era wahine tokotoru? *What are the names of those three women?*

Comparison.

Ka titiro to tangata ki nga, men e rua, ka kitea, a rite ana ranei tetahi ki tetahi, i neke ake ranei tetahi i tetahi. Ki te kitea, he rite, ko te kupu *as*; kia rua nga *as*.

Me te haka ano te reka.—*As sweet as sugar.*

Me te kowhatu ano to pakeke.—*As hard as a stone.*

Me te uira ano to hohoro.—*As quick as lightning.*

Rite tonu tenei papa ki tern te roa. *This plank is as long as that.*

Ka kitea, ko tetahi i neke ake, ko tetahi i hoki iho, to nui ranei, to pai ranei, te aha ranei; ko te tohu, ko te *er* hei to mutunga o te kupu mo te nui, mo te pai mo te aha ranei, me tetahi atu kupu e apititia mai ana, ara me te *than*.

Nui atu te reka o tend i to te hula.—*This is sweeter than sugar.*

He roa ke tena ara i tenei.—*That road is longer than this.*

Erangi a Hoani i a Hemi, e kaha ana.—*John is stronger than James.*

Nui atu tern rakau I tenei.—*That tree is larger than this.*

Ka kite ko tetahi i tino neke ake o nga mea katoa e tirohia ana, ko to *est* te tohu, hei to mutunga mai o te kupu.

Ko te nui tenei o nga rakau katoa.—*This is the largest of all the trees.*

Ko Hoani to tino tamaiti roa o te kura.—*John is the tallest boy in the school.*

Apopo te tino ra roa o te tau.—*Tomorrow is the longest day in the year.*

Tokorima matou nei, he kaha kau matou, ko te thio kaha rawa ko Hoani.—*There are five of us, and we are all strong, but John is the strongest of all.*

Tenei etahi kupu e rere ke ana.

Very; Rawa.

Tetahi kupu mo te *rawa*, ko to *very*, mo nga whakahuatanga penei me enei i raro iho nei.

He tino pouri rawa to po nei.—*This night is very dark.*

He taimaha rawa tenei peeke.—*This bag is very heavy.*

He nui rawa toku hiakai.—*I am very hungry.*

He nui rawa tone ngenge.—*He is very tired.*

GEORGE DIDSBURY, Kai-ta o te Kawanatanga, Poneke, Niu Tireni.

To School Committees and Parents in the Province of Otago.

A short Statement in regard to the Instructions recently issued by the Otago Education Board.

The Education Board has recently issued to the School Committees and Teachers of Public Schools a set of regulations in connection with school reading books and Bible reading, which demands most serious consideration. The regulations are of such a nature that it is imperative that School Committees and parents throughout the Province take immediate and determined action, unless they wish to see our present system of education gradually but surely undermined and destroyed.

In these regulations it is assumed that the Board has power to supersede School Committees in the management of educational matters in the various public schools of the Province; and it is further assumed that, in respect to the 40th clause of the Ordinance, which enjoins the reading of the Bible in public schools, the Board has power to step in and hedge about this clause with restrictions not contemplated by the Ordinance, and of such a nature as to make it practically impossible to carry out the object aimed at in an effectual manner.

With regard to the first of these assumptions the Ordinance is quite explicit. It says (clause 17): "The School Committee shall be entitled to select the teacher or teachers of such school or schools *and generally to*

have the entire management of educational matters within the district." In the face of this, and in direct defiance of it, the Education Board now attempts to step in and promulgate a set of resolutions forbidding the use of a number of excellent school books in the public schools, and "enjoining" School Committees and school teachers to interdict the use of these books in the various schools under their management. But this is not all. The Board further directs that any books which a teacher may desire to introduce into his school must be first submitted to the Board for its approval. The regulation says: "a teacher desirous of introducing any reading book or books in addition to the books above-mentioned *may obtain permission to do so on satisfying the Board that the use of such book or books in the school is desirable and proper.*" That is to say, that the parents 'of the children attending the schools and the Committees elected 'by them are to have no voice whatever in the selection of the books to be taught to their own children.

With regard to the second assumption, viz, that the Board has power to make regulations repugnant to the spirit of the Ordinance in connection with the reading of the Bible in schools, it is only necessary to quote the regulations to show the attempt which is being made to render inoperative this provision of the Ordinance. The regulations say—"Schoolmasters shall take care that both *parents and children* be informed that attendance at such reading, is *optional*, and they shall avoid in the course of the ordinary school instructions, the use of any words or expressions calculated to give reasonable ground of offence to the members of any religious denomination. The time for the reading of the Bible shall be positively fixed to take place at the opening or closing of the schools; the time no fixed shall be rigidly adhered to, and notice of the time of such reading shall be conspicuously put up in every class-room." Not to notice the absurdity of supposing that every teacher shall understand what the tenets of every "religious denomination" are, which would of itself necessitate the study of a life-time, who is to be the judge of what constitutes "reasonable ground of offence?" Is the Secretary of the Education Board to judge between all "religious denominations?" or is Bishop Moran to be the judge? or how is it to be done? We should soon be having disputes such as that which lately took place in England, where an Inspector referred to the Privy Council the question whether the children being asked to sing "God save the Queen," was to be considered as introducing it denominational topic, and other absurdities of a similar kind.

Then again the teacher is to tell the *children* that attendance at Bible reading is *optional*; that is to say, the alternative is to be given to the children of an hour's reading, or an hour's play!! Who ever heard of children who did not wish as little school and as much play as possible? The result will be, if this is carried out, that the Bible lesson will be looked on by the children in the light of a punishment, instead of being looked on as a necessary part of the day's lessons.

If we compare these regulations with the Ordinance, we at once see the difference. The Ordinance says (Clause 40), "In every school established under the provisions of this Ordinance, the Holy Scripture *shall* be read daily, and such reading shall be either at the opening or close of the school as may be fixed by the teacher; and no child whose parent or guardian shall object to such instruction shall be bound to attend at such times."

The object of this is clearly to assert the necessity of Bible reading, and to leave the onus of objecting to the Bible on the parent. But these new regulations seek to upset the intention of the Ordinance, and to compel the teacher to warn both parents and children that the Bible is to be read at a certain hour, and that if the parents wish they can keep away their children, and if the children prefer it, they can get an hour's play instead of an hour's schooling.

The fact is, that these regulations are intended as the insertion of a lever by which it is intended to subvert our whole system of education.

The principal features of our system of education are:—

- To secure that competent teachers only shall be appointed.
- To provide for local control or management of all educational matters, subject to inspection as to general efficiency; in other words, that parents shall have the direct control of the education of their own children.
- To provide that the Bible shall at least be read in all our schools, with a provision that there is no compulsion to those whose parents object.

The enemies of our system have been endeavoring for years past to accomplish its destruction, but have as yet always been foiled by the circumstance that local management only was permitted, and that by no secret wire-pulling could they effect their object. This last attempt, however, is made in a more covert and underhand way. The Education Board is to usurp power over School Committees not given it by the Ordinance, and is gradually to establish its right to dictate what shall and what shall not be taught to our children. The enemies of our system, despairing of effecting their ends through the School Committee, now seek to accomplish them through the instrumentality of the Education Board. They know that political influence, which is powerless as regards the School Committees, is all-powerful with the Board; and they know further, that if they can get the Committees to submit to the directions of the Board in one case, they will establish a precedent upon which they can plead for an alteration of the law. It is the duty of those who wish to maintain our Education Ordinance in its integrity, to protest against this attempted usurpation by the Board; and it is to be hoped that School

Committees throughout the Province will take united action in the matter, and positively decline to recognise the instructions now issued; first, because in issuing them the Education Board claims for itself a power not granted to it by the Ordinance, and second, because some of the regulations are contrary to the provisions of the Ordinance itself, and therefore that to observe them would be a breach of the law.

It is to be hoped that the parents and School Committees throughout the Province will take this matter up, and will by all means in their power endeavor to maintain intact our present Ordinance, and to insist that it shall be carried out in its integrity. There are many ways by which this object can be forwarded. The following are some of these means—1st. To take care that no one is elected a member of a School Committee unless he pledges himself to jealously guard the rights of local Committees against dictation from any other source whatever. 2nd. To take care that every member of the Provincial Council and Central Assembly shall go pledged to maintain our pima Ordinance. 3rd. If necessary, to hold public meetings to denounce any attempts made to coerce School Committees in any way and from any quarter. 4th. To see that the people know what their privileges are under the Ordinance, so that they can insist on those privileges not being infringed.

We may rest assured of this, that if the Committees once allow the management of their schools to be taken from them, and vested in an irresponsible Board sitting at Dunedin or Wellington, from that moment they are at the mercy of political influences over which they have no control, and instead of the work of the schools going on steadily and satisfactorily, and the school teachers working in harmony with the parents of the children, the divided authority under which the teachers will be placed will be most detrimental to the efficiency of the schools, and will lead to constant conflict between the authority of the Committees and that of the Education Board. The system, moreover, will be constantly changing with the political changes of the day, and the real object of education, viz., the bringing up of good and law-abiding citizens, will run great risk of being entirely frustrated.

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State Education.

A Paper

Read Before the Otago Schoolmasters' Association.

By Mr. Robert Stout.

Mr. PRESIDENT,—When, four weeks ago, I consented to introduce for discussion at this meeting, the subject of Free and Compulsory Education, I stated that I had not prepared any paper on the subject, and that my other engagements would preclude me, from giving it that time, and consideration, which it deserved. I have found, the more I studied the subject, that I had underrated the difficulties I laboured under, in making remarks on a topic of such magnitude and importance. It appeared to me, however, that there lay at the root of Free and Compulsory Education, the broad question of the duty of the State to educate; and that until this question had been disposed of, there could be little hope of any debate, of much usefulness, for there would be a perpetual recurrence and reference to this question of State Education. I have, therefore, preferred to ask you to discuss this question of State Education, or the duty of the State to educate, before the details of the amount of the State Grout, or the right of compulsion he considered. I may grant at once, what cannot, I think, be denied, namely, if it be the duty of the State to educate gratuitously, the youth in its domains, it is bound to compel attendance at its schools. It is, I know, urged, that it is the duty of the State to compel attendance at school, or as it has been put by Mr. Mill, to require a certain proficiency in knowledge from the citizens, notwithstanding that the State does not educate; to this question, however, I shall allude ' towards the close of my paper.

Before I begin, let me once, and for all, state I that I am greatly indebted to the writings of Mr. Herbert Spencer for many of my arguments, and that I have consulted several works on Political Economy, History, &c. I make this statement, so that I may not be accused of borrowing other people's ideas without due recognition.

In determining whether it is the duty of the State to educate, the question arises—What is the duty of the State? What limits ought to be set to Governmental interference? Humboldt, in his 'Sphere and Duties of Government,' has answered "security and protection;" while Spencer, echoing his ideas in his work 'Social Statics,' has carried this statement to its legitimate issue. I thoroughly believe in this definition of a State's function, and indeed, in theory, it is one that is generally granted to be right. In practice, however, the philosophers of expediency set right and justice aside, following Burke in his statement, that "politics ought to be adjusted, not to human reasoning, but to human nature; of which the reason is but a part, and by [*unclear*:

not] means the greatest part," and as the same great orator said in his speech on American Taxation "I am not here going into the distinction of rights, nor attempting to [unclear: mark] their boundaries. I do not enter into these metaphysical distinctions." But what is State? Is it not a voluntary political association, for instant protection? Of course individualism must to a certain extent be sacrificed, but sacrificed only to this extent, that the rights of all shall be respected. And the State, by assuming, functions, which really are not necessary for the protection of the life and property of the citizens, ceases to be a protector, and becomes a tyrant; and the form of government, under which this wrong is committed, by whatever name it is called, is, so far, despotic and unjust. The surrender of the rights of the individual is often greatly exaggerated, and as has been remarked by an able writer, the more liberty all individual acquires in a State, so much the more is there liberty in that State. We must admit, and keep in remembrance during this discussion, that there is a moral law binding on the State to the individual, as much as one binding on the latter to the former. I speak then not of mere legal rights, or of the social rules which at present bind us, but I base my assertion of State duties on what ought to be—what is morally and theoretically just. I appeal to the higher law of justice and right.

But to come to the question to be discussed, and not forgetting the definition of a State's law I have adopted, I ask what is education for the use of proving that state education is proper—is right—lies not on the opponents of State education, but on its supporters. Suppose, as an opponent of State education ask—What is it? Where is the line to be drawn—in age, in learning? How old should a person be before being relieved from the watchful eye of the State educator? How large should be his acquirements? Where between a dame school, and the most comprehensive University curriculum, is the line to be drawn? At the three R's, answer you? Spencer, using the Socratic method, at once says—"What peculiar quality is there in reading, writing, and arithmetic which gives the embryo citizen a right to have them imparted to him, but which quality is not shared in geography, and history, and drawing, and the natural sciences? Must calculation be taught because it is useful? Why, he is geometry, as the carpenter and mason will tell you; so is chemistry, as we may gather from, dyers and bleachers; so is physiology, as is abundantly proved by the ill-health written on no many faces. . . . Where is the unit of measure, by which we may determine the, respective values of different kinds of knowledge?" The three R's are not education; may, the sciences I have enumerated do not constitute a sound education. If the State were simply to teach even what is termed a *sound English education* (whatever that signifies) is its work accomplished? States—"You know how to read. What avails thin knowledge, if you are unfit to judge between the books containing error, and those containing truth? You have learned to communicate your thoughts to your fellow men in writing. What avails this knowledge if your thoughts are the mere reflex of your own egotism?" So far, then, it seems on there is a difficulty, I had almost said an impossibility, in determining what is this education the State ought to provide. And the question of age will just be as difficult. At what age ought the State schoolmaster to give up his charge? Suppose a man ignorant of political economy, and called upon, not only to exercise the franchise, but to fulfil the honorable duties of a legislator for this State, ought he not, at the expense of the State, to be made acquainted with his duties? may, to be compelled to study what are the elements of his profession—what are the three I's of a political education? Where are you, I ask, to draw the line? Then again, we witness often in a community agitations arising, do mending laws founded on theories long ago exploded, is it not the duty of the State to step in here, and with judicious instruction, train its citizen in the way they should walk?

But granting that we have determined what this education is, which the State should furnish, and the class to whom it should be given, we may be met by this query, You State educators, who are carefully tending the minds of the embryonic citizens, what about their bodies? Is physical health of such small importance that you pass it by as unworthy of notice? Here are citizens poorly clad, poorly fed; citizens who pay no attention to regimen, who, careless of the change of the seasons, lay themselves open to attacks of many diseases, in spite of your physiological tuition. For instance, I read in a report by Dr Simon, the following:—"Let any person devote an hour to visiting some very poor neighborhood in the metropolis, or in almost any of our large towns. Let him breathe its air, taste its water, eat its bread. Let him think of human life struggling there for years. Let him fancy what it would be to himself to live there in that beastly degradation of stink, fed with such bread, drinking such water. Let him enter some house there at hazard, and, heeding where he treads, follow the guidance of his outraged nose to the yard of there be one) or the cellar. Let him talk to the inmates; let him hear what is thought of the bone boiler next door, or the slaughterhouse behind; what of the sewer grating before the door; what of the Irish basket makers up-stairs, twelve in a room, who came in after the hopping, and got fever; what of the artisan's dead body, stretched on his widow's one bed beside her living children." And I might quote other dreadful details, but I forbear. I ask then, why are you to stop at education? Is the body not to be cared for? Ought the State not to physic its citizens at fitting periods? nay, and when they are no more, prepare their bodies for the "city of the silent," and carry out the function laid down by an enthusiast, give every man a decent Christian burial.

But here I may be met by the assertion, education will right all these things. Knowledge is power, say

some. It will fit all of us, for our duties to the State, and this is the proper sphere of State Education. Its aim is to make no fit for our social duties, and thus greater security will be given to liberty, and hence the State, by educating, is fulfilling its duty as protector of life and property. Well, what pray is a "good citizen," what is your ideal person fit for social duties and liberties? And who, pray, is to decide what a "good citizen" is? The State, say you. What? The Government to decide on a good citizen, and train all the embryos after this "golden calf"—using its own discretion first as to what a good citizen is, and also as to its method of training. This moulding must, I suppose, admit of no tampering. Ruthlessly must the State wield its power. Liberty of thought, or of action must be silenced. Private schools, except duly licensed, and inspected, will be unknown, as in Holland. Every teacher will be watched, and *quis custodiet custodias?* Books, except up to the regulation standard, will be banished, and who the Commission are to be, who are to frame the "index expurgatorius," I know not. Nay, we will have, as in China, the most minute regulations. The rules of propriety will be rigidly enforced. The "good citizen" will be guided by rules of sitting, talking, walking, bowing, reading, eating, dressing, etc., as in the Celestial Empire. And what amusements will be permitted, will also have to be decided. I may, however, be charged with exaggeration. Some may still say, dare you deny that education does not fit us for our social duties? I reply not necessarily. Lieber, whom none can accuse of being an anti-State educationalist, says, in his work on Civil Liberty, "Education is not liberty itself, nor does it necessarily lead to it. Prussia is one of the best educated countries (written in 1853), but liberty has not yet found a dwelling place there. The Chinese Government is avowedly based upon general education, and democratic equality in the hierarchy of officers, but China has never made a step in the path of liberty. Education is almost like the alphabet it teaches—it depends upon what we use it for. Many despotic Governments have found it their interest to promote popular education, and the schoolmaster cannot establish or maintain liberty." Must it not be granted that there is an education of the faculties, which neither books nor school can impart to a people, but which is necessary for the fulfilment of social duties? And then Mill, who is in favor of free and compulsory education, has to admit that this theory of a model citizen is utterly untenable. He says: "The objections which are urged with reason against State education do not apply to the enforcement of education by the State, *but is the State's taking upon itself to direct that education*—mark that—which is totally different thing. That the whole, or any large part, of the education of the people should be in the State's hands, I go as far as any one in deprecating. All that has been said of the importance of individuality of character, and diversity of opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general State education is a mere contrivance for moulding people *to be exactly like one another*; and, as the mould in which it casts them is that which pleases the predominant power in the Government, whether this be a monarch, a priesthood, an aristocracy, or the majority of the existing generation; *in proportion as it is ill efficient and successful, it establishes a despotism over the mind, leading by a natural tendency to one over the body.*" So much for the good model citizen, trained to his social ditties, such moulding being necessary for liberty.

It may, however, be said by some, as it has been said by Mill, "In the matter of education, the intervention of government is justifiable, because the case is sine in which the interest and judgment of the consumer, are not sufficient security for the goodness of the commodity." Now, why should education be alone singled out as a subject in which the interest and judgment of the consumer, independent of the State's interference, shall not be the proper test." *If this assertion* be sufficient to insure the State's interference, clearly the State will be bound in other matters to see that "the interest and judgment of the consumer" are sufficient guides to the citizen. What we eat, do our interest and judgment always lead us to a sound decision? Do we always drink what is good for our health? Are there none in a community ruined by intemperance, and by want of using proper means of sustaining health? On such an assumption, Henry VIII's Statute declaring it penal to sell any pins but such as are "double-headed, and have their head soldered fast to the shank, and well smoothed; the shank well shaven, the point well and round filed, and sharpened;" and the regulation of James I. fixing the quantity of ale to be sold for a penny, were perhaps justified by the lack of "interest and judgment" in the consumer. This argument, as is well known, is the stock one in favour of State Religion—the masses are not fit to distinguish true from false religion. Indeed, this theory carried out strictly in practice, would justify all the oppression, and all the governmental interference that has disgraced our historic annals. For instance, a Mr. Rugg, (M.R.C.S.) has published "a pamphlet to point out the injury inflicted upon poor ignorant householders by the adulteration of milk," and proposing as a remedy that there shall be government officers to test the milk, and confiscate it when not sound, inspect cow-sheds, &c., &c. And I read in Melbourne paper, of the Mr. of April, an article urging the Parliament of Victoria, to pass a statute to compel all householders to ventilate their buildings according to Mr. Arnott's plan, viz., inserting near the ceiling, a valve to open in the chimney flue, when the fires are not lighted: also, see 'Lancet,' October 1868, p. 5:11, us to State medicine. As to its being said education is peculiar, it is something not so tangible as milk, medicine, &c., it may be answered that every meddling, by a government, has the same excuse to back it. And were I even to admit that the consumer is not a proper judge, government interference would not be justifiable for two reasons. 1st. That the race is

progressive, and that every gratuitous aid stops progress, *e.g.* There is a great amount of bad farming in this Province, would the government be justified in superintending all the forms and dictating to the tillers of the soil, what crops to sow, and when can we not see we are gradually learning experience, and no forcing process will do us good. No pupil will ever learn to write if the teacher always holds his pen. No, the best teacher will allow the pupil to make mistakes, and blots innumerable, lie well knowing that though at first the writing is not good, yet that Isis pupil will grow in knowledge. And so ought we to allow the masses, if they be incompetent to judge what is good education and what is not, to grow out of their imperfections and incompetency. But, 2nd. It is assumed that the government is a sufficient judge of the "goodness of the commodity." it is asserted that the interest and judgment of the government are sufficient security. Is this so? To whose judgment must we bow? To an intellectual priesthood, the dream of the Positivists? Not so in a democracy, for there the mass govern. And who is the mass? Is it not for its guidance that this interference is deemed necessary? Some one may say, but when a Government is what it should be, then—True; but this is just the reason why interference is demanded, it is because people are not what they should be. No, as I said before, the world cannot be reformed in a day. We must allow for its growth—for the gradual evolution that often, despite our efforts to delay progress, is gradually raising humanity. Spencer has illustrated this idea very happily. "Did the reader ever watch a boy in the first heat of a gardening fit? The sight is an amusing, and not uninteresting one. Probably a slice of border—some couple of square yards or so—has been made over to him for his exclusive use. No small accession of dignity, and not a little pride of proprietorship, does he exhibit. So long as the enthusiasm lasts, he never tires of contemplating his territory; and every companion, and every visitor with whom the liberty can be taken, is pretty sure to be met with the request, 'Come and see my garden.' Note chiefly, however, with what anxiety the growth of a few scrubby plants is regarded. Three or four times a day will the little urchin rush out to look at them. How provokingly slow their progress seems to him. Each morning, on getting up, he hopes to find some marked change; and lo, every thing appears just as it did before. When *will* the blossoms come out for nearly a week has some forward bud been flourishing with the triumph of a first flower, and still it remains closed. Surely there must be something amiss! Perhaps the leaves have stuck fast. Ah! that is the reason, no doubt. And so ten to one you shall some day catch our young florist very busily engaged in pulling open the calyx, and, it may be, trying to unfold a few of the petals." Somewhat like this childish impatience is the feeling exhibited by not a few State educationists.

The convenient assumption, that the Government, in education, as was once believed to be the case in religion, is an infallible judge, is the basis of their interference. But one quotation, and I am done on this head; it is to show that this interference does not lead to the results anticipated,—and from Buckle: He says, speaking of the influence of religion, literature, and government:—

"The German intellect, stimulated by the French into a sudden growth, has been irregularly developed, and thus hurried into an activity greater than the average civilisation of the country requires. The consequence is, that there is no nation in Europe in which we find so wide an interval between the highest and the lowest minds. The German philosophers possess a learning, and a reach of thought, which places them at the head of the civilised world. The German people are more superstitious, more prejudiced, and, notwithstanding the care which the Government takes of their education, more really ignorant, and more unfit to guide themselves, than are the inhabitants of either France or England." And, in a note, he adds—two points I will refer to "1st. The notorious fact, that the German people, notwithstanding their so-called education, are unfit to take any share in political matters, and have no aptitude for the practical and administrative parts of Government. End. The fact, equally notorious to those who have studied the subject, that there are more popular superstitions in Prussia, the most educated part of Germany, than there are in England; and that the tenacity with which men cling to them is greater in Prussia than in England. For illustration of the practical working in individual cases of compulsory education, and of the hardship it causes, see a scandalous occurrence related in Laing's Notes of a Traveller; and as to the physical evils produced by German education, see Phillips on Scrofula." So much for State efforts and the results.

One of the greatest—indeed, it has been termed the greatest—argument for State education is, that it prevents crime. Now, I hold this has not been proved. Remember I am keeping to the basis of what is termed "a sound English education." If we were to confine our attention solely to the statistics of the number of ignorant criminals to be found in the gaols, in comparison with the number of educated, and to this *alone*, it could not be proved; but even granting, which need not be granted, that the number of ignorant prisoners exceeds that of educated ones, does that prove that education prevents, and ignorance causes crime? It is, surely, quite possible for ignorance and crime to coexist, and yet the one not be the cause of the other. There is no need that ignorance be the cause and crime the effect. Burke asks, in one of his speeches, "May not a man have enjoyed better health during the time that he walked with an oaken stick, than afterwards, when he changed it for a cane, without supposing, like the Druids, that there are occult virtues in oak, and that the stick and health were cause and effect." I fear there has been a too great tendency to overlook the difference between co-existence and

cause and effect. Spencer, on this point, states, "Before any inference can be drawn, it must be shown that these instructed and uninstructed convicts come from the *equal* sections of society—*alike in all other respects* but that of knowledge; similar or in rank, occupation, having similar advantages, laboring under similar temptations. * * * The many ignorant criminals belong to a class most unfavorably circumstanced; whilst the few educated once are from a class comparatively favored." To attribute crime to ignorance is about as wise, and as near the truth, as to blame, as some doctors have done, had ventilation and want of cleanliness as the cause of theft, I do not intend to quote statistics. I may refer to Mr. Somerville's Physical Geography, in which it is stated that education prevents crime, and statistics are given to prove such an assertion; but they' utterly fail to do so. I may mention, however, the testimony of the author of London Labor and London Poor, and that of Mr. Fletcher, an Inspector of Schools. The latter sums up his experience thus—"Down to this period, therefore, the comparison of the criminal and educational returns of this, any more than of any other country of Europe, has afforded no sound statistical evidence in favor, and as little against, the moral effects associated with instruction as actually disseminated among the people." To which may be added the evidence of Messrs Guirea and Dupin, who have shown that the most highly educated districts in France are the most criminal.

Coleridge has termed a knave, a fool with a circumbendibus. Well, education only [*unclear: widens*] the circumbendibus; it does not make the knave honest. If education prevented crime then all educated men would be honest, and all uneducated dishonest. Bacon and Napoleon would have been shining moral lights while some of earth's greatest heroes would have, had they at their merits, ended their days in gaol. What is this education supposed to give us, that it will [*unclear: hinder*], from crime?—a knowledge of the consequences of crime? Why what drunkard does not know his doom? What convict—once imprisoned—knows not what he has to expect on a repetition of his offence? What dissolute physician knows not that he [*unclear: is*] hastening his ruin? And, to tread on what is considered more sacred ground, how is it that all those, who have become members of Christian Church, do not follow the great injunction—Sin no more? Education alone prevents crime! Why has not a priesthood, armed with the terrors of the Church, not stamped out immorality? backed, as it was, with a superstitious regard, which has existed until the present day. No, crime must be cured, not by State interference alone; there must be an adaptability of the man to the social state: without this, crime will continue and though among the educated it *may* assume a different phase—though forgery may take the place of robbery, yet it will exist.

But I shall now turn to some objections which may be urged against education by the State. And 1st. I hold that the State is violating its functions by becoming the educator. I have stated that the sphere and duty of a State are security and protection. And, keeping to this definition, I shall again make a quotation from Spencer, to prove my contention, because he has illustrated the subject in a more forcible manner than I can do:—

"Your taxes are heavier this year than last," complains a citizen to the Government. 'How is it?'

'The sums for these new school-houses, and for the salaries of the masters and mistresses, have increased the draught upon our Exchequer,' replies the Government.

'School-houses, masters, and mistresses—what have I to do with these? You are not charging me with the cost of them, are you?'

'Yes.'

'Why I never authorised you to do so.'

'True; but Parliament, or in other words, the majority of the nation, has decided that the education of the young shall be entrusted to us, and has authorised us to raise such funds as may be necessary for fulfilling this trust.'

'But suppose I wish to superintend the education of my children myself?'

'You may do as you please [but tide would not be granted by Mill, etc.]; but you must pay for the privilege we offer, whether you avail yourself of it or not. Even if you have no children you must still pay.'

'And what if I refuse?'

'Why, were we to act up to old precedents, we should punish you; but as things now stand, we shall content ourselves with giving notice that you have outlawed yourself.'

'Now, I have no wish to do that. I can not at present dispense with your protection.'

'Very well, then, you must agree to our terms, and pay your share of the new tax.'

'See, now, what a dilemma you place me in. As I dare not relinquish the protection I entered into political combination to obtain, I must either give you a part of my property for nothing, or, should I make a point of having some equivalent, I must cease to do that which my natural affections prompt. Will you answer me a few questions.'

'Certainly.'

'What tell that you, as a natural executive, have been appointed for? Is it not to maintain the rights of those who employ you or, in other words, to guarantee to each the fullest freedom for the exercise of his faculties, compatible with the equal freedom of all others?'

"It has been so decided."

'And it has been also decided that you are justified in diminishing this freedom, only to such extent, as may be needful for preserving the remainder, has it not?'

'That is evidently a corollary.'

'Exactly. And now let me ask, what is this property, thus money, of which, in the shape of taxes, you are demanding from me, an additional amount? Is it not that which enables me to get food clothing, and better recreation; or, to repeat the original expression, that on which I depend for the exercise of most of my faculties

'It is.'

'Therefore to decrease my property, is to decrease my freedom to exercise my faculties, is it not?'

'Clearly.'

'Then this new impost of yours will practically decrease my freedom to exercise my faculties?'

'Yes.'

'Well, do you not now perceive the contradiction? Instead of acting the part of a protector, you are acting the part of an aggressor. What you were appointed to guarantee me and others, you are now taking away. To see that the liberty of earls mate to pursue the objects of his desires unrestricted, save of the like liberty of all, is your special function. To diminish this liberty by means of taxes, or civil restraint, more than is absolutely needful for performing such function, is wrong, because adverse to the function itself. Now your new impost does so diminish this liberty more than is absolutely needful, and it is, consequently, unjustifiable.'

I do not think I need say any more on this head.

The next objection I urge against State education is, that it tends to destroy parental influence and responsibility, and, therefore, uneducated as much, if not more, than it educates. Before, however, I offer arguments in proof of this assertion, it will be necessary to take up what I promised to do at the commencement, namely, the argument that it may be the duty of the State to compel a certain acquirement in knowledge by each citizen. J. S. Mill defends this in his *Essay on Liberty*. "Consider, for example," says Mill, "the case of Education. Is it not almost a self-evident axiom, the State should require and compel the education *up to a certain standard* [the model citizen which he himself condemns] of every human being who inborn its citizen? Yet who is there that is not afraid to recognise and assert this truth? Hardly anyone, indeed, will deny that it is one of the most sacred duties of the parents (or, as law and usage now stand, the father,) after summoning a human being into the world, to give to that being an education fitting him to perform his part well in life towards others and towards himself. But while this is unanimously declared to be the father's duty, scarcely anybody, in this country, will bear to hear of obliging him to perform it. Instead of his being required to make any exertion or sacrifice for securing this education to his child, it is left to his choice to accept it or not, when it is provided gratis! It still remains unrecognised, that *to bring a child into existence, without is fair prospect of being able, not only to provide food for its body, but instruction and training for its mind, is a moral crime, both against the unfortunate offspring and against society; and that, if the parent does not fulfil the obligation, the State ought to see it fulfilled at the charge, as far as possible, of the parent.*" Now, most heartily as I agree with the spirit of benevolence in this argument of Mill's, I believe, that had he his idea carried out, it would have been productive of far more evil than good. The doctrine at the root of Mill's argument is, that the rights of children are involved as well as the rights of the State. Now I deny that the rights of the child are violated by a denial of education. Education does not prevent the fullest exercise of faculties, it does not diminish liberty. The child is at liberty to do whatsoever it wills in the best way it can, and this is all that can be demanded. "Every aggression, be it remembered," to again quote, "every infraction of rights is necessarily *active*; whilst every neglect, carelessness, omission, is as necessarily *passive*. Consequently, however wrong the non-performance of a parental duty may be—however much it is condemned by the morality of beneficence—it does not amount to a breach of the law of equal freedom, and cannot, therefore, be taken cognizance of by the State." And Mill's argument, if at all pushed, would lead the State into interference as absurd as that of States in days gone by, to guard the citizens in all their dealings.

But I go farther and say, that even were it the duty of the State to interfere on behalf of children, Mill's theory would work more evil than good. It tends to destroy parental influence and responsibility, and hence uneducated. If any person is trained up in the belief, that the State is to have a fostering care of himself and offspring, he will lose that stimulus to self-restraint and self-denial, which he would otherwise acquire. And to this want of self-restraint is nine-tenths of the evil, that afflicts this world to be attributed. If there were no improvidence, there would be little poverty and less crime. And how is this self-restraint to be encouraged? Must not experience and pain alone work a cure. Nothing but knowing, and feeling, that a wrong done brings punishment—aye, and without State interference—will improve the man of improvident habits and desires. Why to some men to this day, notwithstanding the knowledge diffused abroad by Combe's *Constitution of Man*, and kindred works, pain seems an evil instead of a good. Some are so philanthropic that to save an improvident man from punishment, they will place him in artificial and false circumstances. What, I ask, is a greater

incentive to self-restraint than parental responsibility,—and if we diminish the one, we will assuredly diminish the other. If we train up men in the belief that a Government will feed and educate their children, and will, in old ago, when they are unable to work, and, through their improvidence, they have no resources, give them a place of refuge—a workhouse for an asylum—Can we wonder at the carelessness and providence we see in the world? Is it not a fact that the more the State undertakes for the fustily, the greater becomes the temptation to marry? And hence the greater becomes the number of those moral crimes Mr. Mill so much deploras.

Therefore, I hold State Education is educating one class at the expense of another. It confers knowledge at the expense of character. "It retards the development of a quality universally needed—one, in the absence of which, poverty, and restlessness, and crime, must ever continue; and all that it may give a smattering of information." Nay, it makes men forget their duties; it deadens that parental feeling for progeny, which nature has implanted in the bosons. What are we? What is the State that we should improve on nature? Throughout the universe offspring is cared for and tended. How rarely do parents neglect to feed their children! and these instances do not happen were it not for social laws. Assuredly nature is a better judge than we, and the less we interfere with nature's processes the better.

But I must not detain you longer. There is only one argument to which I shall yet allude. It is one that I know is sure to be used, and it is this—All nations find it expedient to aid education, or have some sort of a national system, and if this has been found necessary in the past, and in the present state of intellectual enlightenment, surely we are justified in following on many precedents. I do not think such a statement of much value were I to apply it in discussing "State Churches," it would, I presume, be equally valid; and I hardly know of any nation that, fifty years ago, held other than the most strong protectionist ideas. But who dare say that Turgot and Adam Smith were wrong? In like manner we may say of State Education that, granting that it may, as State Churches and protectionist theories are said to have done, aided progress in the state of society which has been in the past, it is no argument for its future continuance.

In conclusion, and to sum up my arguments, I started with showing the proper function of a State "security and protection" to life and property. I then showed that before the State could be called on to educate, it was the duty of those in favour of State Education to tell me what it is, and when it is to begin and when to cease. This difficulty, nay impossibility, I have pointed out. I have asserted that once admit this doctrine of State care of minds, and State care of bodies must be forced, and other absurdities will follow in their train. I stated that the argument that it was for the interest of the State to educate, so as to get good citizens, was utterly untenable. I have proved also that the State cannot interfere on the pretext that the people are not judges of what education is or ought to be, nor, on the other assumption that it makes crime cease. I have, I think, proved that State Education is a violation of the social compact, and unjust. I then showed that the State could not interfere on the plea of doing justice to the young. I have pointed out the evils of State Education by destroying parental responsibility, and uneducating those who need education most. Lastly, I have alluded to the fact, that the universality of a doctrine was no proof of its soundness. So far, my task is accomplished. Let me only beseech you not to found your opposition to sue au such a shallow ground as that of expediency. It is never expedient to be "unjust;" and the assertion that it is no has caused many of the evils under which this world of ours has laboured and still labours. Might I also express a hope that, independent of the results that may follow our ideas, we will fearlessly discuss this subject, and that that bogie which sometimes affects some amongst us "the fear of meddling with politics," will for once be kept out of sight. May we conceive it to be our duty to fearlessly utter the highest truths conceivable by us, and endeavour to get embodied in fact our purest idealisms, knowing that by these means, and by these only, are we playing our appointed part in this world.

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Selections from the Otago Education Ordinances.

Now in Force.

coat of arms Printed Under the Authority of the Provincial Government by Mills, Dick & Co. Dunedin Stafford Street.

Selections from the Otago Education Ordinances

Now in Force

The Education Ordinance 1864.

Analysis:

Title.

Preamble.

- "Education Ordinances 1850 and 1862" repealed.
- Property of Board snider repealed Ordinance to become the properly of the Superintendent in trust for the purposes of this Ordinance.
- Rates and fees clue under repealed Ordinance to be levied and payable under this Ordinance.
- Constitution of the Otago Educational Board.
- Appointment of Secretary of the Board and Inspector of Schools.
- Meetings of the Board.
- Powers of the Board to be exercised at meetings thereof.
- Proceedings of the Board to be entered in a minute book.
- Powers of Board.
- Duties of the Secretary of the Board.
- Duties of the Inspector of Schools.
- Educational Districts, how to be formed.
- Election of District school Committee.
- Annual meeting of District School Committees, and Election of New Committees.
- Disputes as to validity of proceedings at Elections to be settled by Superintendent. If election not held on day's provided by Ordinance, Superintendent to fix days.
- Appointment of Clerk and Treasurer to School Committees.
- Powers of District School Committees.
- Schools and Teachers Houses.
- Teachers lobe selected by School Committees.
- Engagement of Teachers defined.
- Appointment of Assistant Teachers.
- Employment and Payment of Pupil Teachers.
- School Fees collected by Teacher.
- Expenditure, hose defrayed.
- District portion of Expenditure, how to he raised.
- Mode of Assessing.
- Making Assessment.
- Notice to persons Assessed. Objections to Assessment, how decided.
- Appeal to Petty Sessions.
- Assessments, by whom payable.
- Assessments, how to be recovered.
- Clerk or Collector may sue for Rates.
- If Electors do not elect Committee, or Committee when elected refuses to act, Board may appoint Commissioners.
- Grants, in aid of Educational efforts in certain cases.
- Formation of Public Libraries in Educational districts.
- Grants, in aid of Teachers' Associations.
- Establishment and support of the High School of Otago.
- Scholarships to be established.
- Salaries of Teachers.
- Religious instruction.
- Parents and Ratepayers may visit Schools.
- Short title.
- Schedule A, Form of Assessment.
- Schedule B, Form of Notice of Assessment,

4. The Superintendent and the members of his Executive Council for the time being together with the Speaker of the Provincial Council shall constitute a Board for carrying into effect the provisions of this Ordinance which Board shall be called the " Otago Education Board " and wherever in this Ordinance the term " The Board" is used it shall be construed to mean The Board constituted by this Ordinance sinless the context shows that such construction would be inapplicable : Provided always that should the office of Speaker be at any time vacant it shall notwithstanding be lawful for the Board to act in execution of tins Ordinance.

5. In order to carry out the provisions of this Ordinance The Board shall appoint a Secretary and an Inspector of Schools who shall respectively hold office during the pleasure of The Board and shall receive such salaries as shall from time to time be voted by the said Provincial Council and in addition thereto the Secretary and the Inspector shall receive over and above such salary a reasonable allowance for travelling expenses: Provided nevertheless that the office of Secretary to the Board and Inspector of Schools may be held by one and the same person if the Board shall so determine.

6. The Board shall hold two General Meetings one in the month of January and the other in the month of July in every year and such meeting shall be convened by fourteen days' previous notice to be published in the Provincial Government Gazette and otherwise as the Board shall direct and it shall be competent for the Secretary whenever he shall see occasion or shall be requested by the Superintendent or any two members of The Board to call a special meeting of The Board and every such meeting shall be convened by seven days' previous notice to be published in the *Provincial Government Gazette* and otherwise as The Board shall direct and The Board having duly met may from time to time adjourn to meet at such other time and place as they shall appoint Provided that all meetings of The Board and all adjournments thereof shall be open to the public.

7. All the powers hereby given to The Board shall be exercised at meetings duly convened as aforesaid at which meetings not less than three members shall be present and the Superintendent when present shall be *ex officio* Chairman of such meetings and in his absence the members present shall elect one of their number to be Chairman and on every question before The Board the decision of the majority shall be final and conclusive but in case the votes shall be equal the Chairman having a deliberative vote shall also have a casting vote and no resolution or decision come to at any meeting of The Board shall be revoked or altered at any subsequent meeting of The Board unless notice of the intention to propose such revocation or alteration shall have been given to the Secretary at a previous meeting of The Board and shall have been made known by a circular sent to each member of The Board by the Secretary Provided also that The Board may delegate their power to a Committee of not less than three members.

8. Minutes of the proceedings of The Board shall be regularly entered in a book to be kept for that purpose and at every meeting of The Board the minutes of the preceding meeting shall be read over and signed by the Chairman of the meeting at which the same shall be read and the minutes when so signed shall for all purposes be held to be a true statement and record of the proceedings of The Board.

9. The Board shall exercise a general superintendence over all the Public Schools which have already been established under the Education Ordinance 1856 or the Education Ordinance 1862 and over all schools which shall be hereafter established under the provisions of this Ordinance and shall promote the establishment of Educational Districts and define the limits thereof and shall have Power to alter such limits and also the limits of any Educational Districts already formed as they shall see fit and to divide any district into two or more districts or to combine two or more districts or parts of districts into one And when any district shall be divided into two or more districts or two or more districts or parts of districts combined into one district then and in every such case the powers and functions of the School Committee of each of the districts so divided or combined shall cease and determine and a School Committee shall be elected for each of the districts formed out of the districts or parts of districts so divided or combined in manner hereinafter provided for the election of School Committees for new districts And The Board shall direct the expenditure and due application of all moneys that shall be appropriated by the Superintendent and Provincial Council for the purposes of education and shall there out provide sites for school buildings and defray the expense of erecting or renting and furnishing schools and building or renting teachers houses and fencing the land annexed thereto and as soon as conveniently may be after the passing of this Ordinance the Board shall direct a notice to be published in the *Provincial Government Gazette* containing a list of all the Educational Districts established previously to the passing of this Ordinance with a description of the boundaries thereof respectively And whenever any new School District shall be formed pursuant to the provisions of this Ordinance The Board shall direct a notice of the formation of such new district and of the boundaries thereof to be published in the *Provincial Government Gazette* and every School District shall be held to be bounded as described in any such notice published as aforesaid and as soon as conveniently may be after the passing of this Ordinance the Board shall fix and determine the minimum rates of fees to be paid by pupils for attendance at the different schools receiving from The Board and whenever any new school shall be established in pursuance of the provisions of this Ordinance The Board shall fix and determine the minimum rates of fees to be paid by pupils for attendance thereat: Provided that it shall be lawful for The Board whenever they shall see fit to alter the minimum rates of fees so fixed and determined in regard to any of such school.

10. The secretary shall attend all meetings of The Board and of their Committees and enter the proceedings of The Board in the minute book to be provided for the purpose and conduct the correspondence of The Board and shall also prepare the reports of Committees and take charge of and preserve all letters papers and documents relating to the business of The Board and perform all such duties as may be required by The Board

for carrying out the provisions of this Ordinance.

11. It shall be the duty of the Inspector to visit and inspect all the Schools established under the Education Ordinance 1856 and 1862 and which may hereafter be established under the provisions of this Ordinance throughout the Province once or oftener in every year and from time to time to investigate and report upon any matters relating to the educational condition of any School District in such manner and according to such directions as shall from time to time be given by The Board in that behalf and every School Teacher already appointed or who shall be hereafter appointed under the provisions of this Ordinance shall whenever required so to do by the Inspector examine the Scholars under his charge in the presence of the Inspector and such of the members of the School Committee of the District in which the School shall be situated as shall choose to attend such examination and it shall be competent for the Inspector and members of such Committee to take part and assist in such examinations and the Inspector shall likewise under the direction of The Board investigate and report upon all complaints which shall or may at any time be made to The Board either by the School Teachers or the District School Committees relative to the said Schools or to any matter connected therewith and also upon any special matter respecting which The Board may desire to be informed in such manner as The Board shall direct and the inspector either alone or in conjunction with the Secretary shall make an Annual Report to be presented to The Board at the General Meeting to be held in the month of January in every year as aforesaid or at an adjourned meeting thereof and containing an account of the transactions of The Board up to the thirty-first day of December immediately preceding and such Annual Report shall contain a statement of the number of Schools in every Educational District within the Province the statistics of attendance at such Schools the proportion of such attendance to the population of the district the number of Schools which have been established under this and the said recited Ordinances and the number of additional Schools which may be required the districts and localities where the same have been established or are required and what changes or alterations shall have taken place in regard to such matters since the last Annual Report so as to exhibit yearly a complete account of the state of Education within the Province and accurate details in regard to any want of Education which may exist therein and such Report with any Resolution or Resolutions of The Board thereon shall be presented by the Superintendent to the Provincial Council within fourteen days after the commencement of the Session next following the said month of January and the Inspector shall further perform all such other duties as may be required of him by The Board for carrying out the provisions of this Ordinance and every School Teacher appointed as aforesaid shall correctly enter in a set of School Register Books such particulars relating to the attendance and progress of his pupils as The Board shall from time to time prescribe and shall furnish to The Board copies or duplicates of such Register Books and all such other information relating to the School under his charge as The Board may from time to time require.

12. Upon the memorial of any considerable portion of the inhabitants of any locality or district within the Province not yet provided or inadequately provided with the means of Public School Education praying for the erection of such locality into a separate Educational District the Board shall forthwith ascertain fully all the circumstances of the case and if it shall appear to The Board that there exists in such locality or district a necessity for provision being made for public education therein The Board shall call by advertisement a public meeting of the owners and occupiers of land and householders in such district being male persons above the age of twenty-one years at which meeting the Secretary of The Board or the Inspector of Schools shall attend and afford information regarding the provisions of this Ordinance and the proceedings proper to be taken under the same and such meeting shall thereupon declare by the votes of the majority of the persons present (being such owners and occupiers of land and householders as aforesaid) whether they are willing that the said district be formed into an Educational District under the provisions of this Ordinance and in the event of their deciding that question affirmatively and further declaring their willingness to provide the proportion of the annual expenses of an Educational District to be paid by every such district as hereinafter provided such district shall thereupon become and the said Board shall proclaim in the *Provincial Government Gazette* such district (giving the boundaries thereof) to be an Educational District under this Ordinance and all Educational Districts established under the " Education Ordinance 1856" and the "Education Ordinance 1862" shall on the passing of this Ordinance be and they are hereby declared to be Educational districts under the provisions of this Ordinance: And the School Committees of the Educational District established under the said Education Ordinance 1862 shall continue in office as School Committees under this Ordinance until their successors are appointed and shall have the same powers and authorities as if they had been elected School Committees under this Ordinance.

13. At any such meetings of owners and occupiers of land and householders as aforesaid in any locality or district at which the majority shall have declared their willingness that the said locality or district shall be formed into an Educational District under the provisions of this Ordinance and shall have also declared their willingness to provide the due proportion of the annual expenses of an Educational District as hereinafter provided the persons then present (being such owners and occupiers and householders as aforesaid) shall

thereupon elect by a majority of votes taken either by a show of hands or by ballot as shall be determined upon by the said meeting not less than five nor more than nine such owners and occupiers of land and householders as aforesaid in the District of whom a majority shall be parents of families and the persons so elected shall be called the District School Committee and shall hold office until the election of their successors in manner hereinafter mentioned.

14. On the second Monday in the month of October next and thereafter on the second Monday in the month of January in each year except in the ninth of January 1865 a public meeting of the owners and occupiers of land and householders in every Educational District being male persons above twenty-one years of age shall be held at a time and place to be fixed by the Secretary of The Board and notified by public advertisement at least one month previously and in such other manner as The Board shall direct and at such meeting a Chairman shall be chosen and the School Committee for the preceding year shall give a full report of their proceedings and thereupon the electors present shall proceed to elect either by show of hands or by ballot as shall be determined upon by the said meeting a new School Committee for the ensuing year of not less than five nor more than nine persons possessing the qualifications prescribed by clause 13 and may re-elect all or ally of the persons going out of office to be members of such new Committee and every Committee so to be appointed shall hold office until the appointment of their successors and if any vacancy or vacancies shall occur by death removal from the district resignation or otherwise in any School Committee the remaining members of the Committee whether a quorum or not shall be entitled to elect a qualified person or persons to fill such vacancy or vacancies if ally member shall remove from the district he shall cease to be a member of the Committee and if any member signify in writing to the Committee that he is desirous of resigning his seat it shall be lawful for the Committee to accept the resignation of such person and on his resignation being accepted to elect a qualified person to fill such vacancy.

15. If any dispute shall arise respecting the validity of the proceedings at the annual or other election of ally School Committee or respecting the validity of the election of any member or members of any School Committee the matter in dispute shall be submitted to the judgment of the Superintendent whose decision thereon shall be final and conclusive and if in any case the electors in ally School District shall from ally cause whatever fail to elect a School Committee upon the annual day of meeting as herein before provided it shall be lawful for the Superintendent if he shall see fit to fix another day for the election of a School Committee for such district mid the same notice of such meeting shall be given and the same proceedings taken thereat as are prescribed by the 14th clause of this Ordinance.

16. The proceedings of every School Committee shall be transacted it meetings to be conversed at the request of two or more of the members thereof at which meetings three members shall form a quorum and the Chairman shall have a deliberative as well as a casting vote at every such meeting and the decision of the majority shall be final and conclusive: And every School Committee shall be at liberty to appoint one us their own members or other qualified person to be their Clerk and Treasurer who shall converse all meetings of the Committee by causing three days previous notice to be given to each member thereof and shall attend such meetings of the said Committee and take minutes of their proceedings and do whatever may be required of him in the execution of this Ordinance and such Clerk and Treasurer shall receive such remuneration for his services and give such security for the due performance of his duties as shall be agreed upon and required by the said Committee and the accounts of such Treasurer shall be rendered to and audited annually by every such Committee previous to their retirement from office and the balance of such accounts (if any) shall be paid over by such Committee to their successors.

17. In every Educational District it shall be lawful for the School Committee with the express sanction of The Board previously obtained to establish one or more Main Schools and also such number of smaller schools to be denominated Side Schools as the extent population and other circumstances of the District may render necessary and subject to the general superintendence and control of The Board :aid such inspection as aforesaid the School Committee of every Educational District shall have full power to fix and determine the salary of the Teacher or Teachers and the rates of School Fees: Provided always that the rates of fees to be charged for attendance at any School under the charge of the School Committee shall not be less than the minimum is rates fixed and determined by The Board for such School except in those cases hereinafter specified: And the School Committee shall also be entitled to select the Teacher or Teachers of such School or Schools and generally to have the entire management of educational matters within the District And in no case shall any reduction be made in a Teacher's salary once fixed without the sanction of The Board previously obtained.

18. In connection with every Main School there shall be provided by The Board a suitable School-house and a Teacher's residence and not snore than ten acres of land contiguous thereto or as near as circumstances will admit fir the use and occupation of the Teacher of such Main School of which land such a portion as the Committee shall think necessary shall be laid off as a play-ground and in any case where increased School accommodation shall become necessary after school buildings have been once provided two-thirds of the cost

of providing such increased accommodation shall be defrayed by The Board and the remaining one-third by the School Committee of the District in which the building shall be situated Provided always that in any case where The Board shall deem it inexpedient to provide a residence for a Main School Teacher it shall be lawful for The Board to pay such Teacher a yearly allowance in lieu thereof: And in any case where a Side School shall be established under the provisions of this Ordinance it shall be lawful for The Board to contribute towards the payment of the Teacher's salary and the rent of a school-house such sums respectively as to them shall seem fit.

19. The School Committee of every Educational District shall be entitled to select a Teacher or Teachers for every Main and Side School in the District but no election of a Teacher shall be deemed valid until such Teacher shall have produced to The Board a certificate of qualification from Her Majesty's Committee of Privy Council on Education or from the inspector of Schools appointed as aforesaid and such other certificates of fitness as shall be required by any regulations that may hereafter be made by The Board: Provided nevertheless that in case a qualified Teacher cannot be obtained for any School or Schools a person not duly qualified may by leave of The Board be temporarily appointed until a qualified Teacher shall be obtained.

20. And whereas it is expedient that the position and rights of School Teachers should be accurately defined and whereas great public inconvenience might ensue if School Teachers could not be dismissed without fixing upon them the stigma of crime or moral delinquency: All engagements and contracts entered into on the part of the Provincial Government with School Teachers in Great Britain shall be punctually fulfilled in the Colony and subject thereto the engagement of every School Teacher under this Ordinance shall be and be deemed to be a yearly engagement and no School Teacher shall be at liberty to relinquish his said engagement without giving to the Secretary of the School Committee of the Educational District in which he holds his appointment three months' notice in writing of his intention so to do and such engagement shall not be determined by any School Committee except on giving a like notice signed by their Secretary with the express sanction of The Board and the Teacher's occupation of the school-house teacher's house and land attached thereto is hereby declared to be an occupancy by sufferance only: Provided always that after the termination of the first year's employment under any contract such notices as aforesaid may be given to expire at any time.

21. It shall be lawful for any School Committee with the express sanction of The Board previously obtained to appoint a second Master or Female Teacher hi any Main School where the number of pupils in ordinary attendance is such as to render such appointment necessary and whenever an Assistant Teacher shall be required in any Main or Side School the selection of such Assistant Teacher shall be entrusted to the Teacher of the said School subject only to the approval of the School Committee of the District.

22. The Board may authorise the Master of any well attended and efficiently conducted Main School to engage and employ in his School any number of Apprentice Pupil Teachers The Board may deem expedient and may make and from time to time alter and amend rules and regulations for the examination training and employment of such Pupil Teachers and may out of any funds from thee to time appropriated by the Superintendent and Provincial Council grant any moderate sum or stuns of money in aid of the maintenance and relocation of such Pupil Teachers upon such con- ditions as The Board may think fit: Provided always that such sun) or sums of money shall not exceed the amount contributed towards the same purpose by the School Committee of the District in which such School is situated.

23. It shall be lawful for every School Teacher or the Treasurer appointed by the Committee to ask demand receive sue for and recover from the parents or guardians of the children attending the School such School Fees or charges as shall be authorised by the School Committees to be charged and the School Fees if collected by the Teacher shall be paid over to the Treasurer quarterly Provided always that it shall I e lawful for the School Committee of every district by a warrant or warrants under the hand of their Clerk to authorise the remission of the whole or ally portion of the ordinary School Fee in the case of any child or children whose parents or guardians are in the opinion of the School Committee in such circumstances as to warrant such remission.

Sections 24 25 26 27 28 29 30 31 and 32 are repealed by "Education Ordinance 1864 Amendment Ordinance 1865."

33. If the qualified electors in any Educational District shall refuse or neglect to elect a School Committee or if the School Committee elected shall fail or refuse to perform any of the duties by this Ordinance imposed upon them it shall be lawful for The Board upon such failure or refusal occurring to nominate and appoint a Commissioner or Commissioners to exercise all the powers and to perform all the duties by this Ordinance committed to or imposed upon such School Committee and it shall be lawful for the Commissioner or Commissioners so appointed to exercise the powers of Assessment and all other powers and duties by this Ordinance imposed and conferred on Committees of Educational Districts at any time after its or they shall have assumed the place and duties of the School Committee as aforesaid and a salary to be paid to the Commissioner or Commissioners shall be fixed by The Board and shall be paid out of the rates levied in the Educational District for or to which such Commissioner or Commissioners are appointed.

34. It shall be lawful for The Board at its discretion to grant any moderate sum or sums of money in aid of

the efforts made by private individuals or associations for the promotion of Education in the Goldfields Districts or in localities or districts in which from the smallness or scattered position of the population or from other causes no Educational District shall have been proclaimed.

35. And whereas it is expedient that encouragement should be given to the formation of Public Libraries in the various Educational Districts (The Board may out of Funds specially appropriated for the purpose by the Superintendent and Provincial Council from time to time expend in the purchase of Books to be placed in any such Library any sum or sums of money equal to any sum or sums of money which shall have been raised by public subscription or otherwise within any such district: Provided that The Board shall be satisfied that due provision shall have been made for the safe custody and care of such Books and for the use thereof by the public according to rules for such use and custody to be sanctioned by The Board: Provided also that if at any time it shall appear to The Board that any such Books are left without proper care and custody it shall be lawful for The Board to take possession of the same and cause them to be deposited in such place they shall think fit and the word "Books" in this clause shall be deemed to include all works of art and all scientific apparatus which may be required for the purposes of illustration in Lectures and all specimens of natural history for the formation of Museums and the word "Libraries" in this clause shall be taken to include Reading Rooms Schools of Art and Museums.

36. The Board may at its discretion out of any funds specially appropriated for the purpose by the Superintendent and Provincial Council from time to time grant any moderate sum or sums in aid of Reading Clubs or Libraries connected with any Teachers' Association or Associations that may be formed by the Public School Teachers in the Province such sum or sums not exceeding in amount the sum or sums contributed by the members of any such Association.

37. There shall be maintained in Dunedin a High School to be called "The High School of Otago" under a Rector or Head Master and such number of duly qualified masters and assistants as The Board shall from time to time consider necessary in which shall be taught all the branches of a liberal Education the French and other modern languages the Latin and Greek Classics Mathematics and such other branches of science as the advancement of the colony and the increase of the population may from time to time require and the said High School shall be entirely under the superintendence and control of The Board and shall be maintained and supported and all salaries and expenses connected therewith paid out of school fees and monies appropriated by the Superintendent and the Provincial Council for that purpose and any other available funds.

38. It shall be lawful for The Board from time to time to establish Exhibitions or Scholarships to be held in the High School of Otago or in any University in Great Britain Ireland Australia or New Zealand by students of any Public School of the Province of Otago: Provided that such Exhibitions and Scholarships shall be submitted to public competition in such manner and under such regulations as The Board shall determine: And provided also that while every encouragement shall be given to associations and private persons to found and endow such Exhibitions and Scholarships no public money shall be expended in the permanent endowment of such Exhibitions and Scholarships unless specially appropriated to that purpose by the Superintendent and Provincial Council.

39. The salary of the Teacher of every Main District School shall not be less than one hundred pounds a year.

40. In every School established under the provisions of this Ordinance the Holy Scriptures shall be read daily and such reading shall be either at the opening or close of the School as may be fixed by the Teacher and no child whose parent or guardian shall object to such instructions shall be bound to attend at such times.

41. The Parent or Guardian of any child attending School or any ratepayer subscriber or donor shall be entitled to visit the School at any time on obtaining an order for that purpose from any member of the School Committee.

Education Ordinance 1864 Amendment Ordinance 1865.

2. The 24th Section of the "Education Ordinance 1864" is hereby repealed and in lieu thereof it is enacted as follows:—A sum not exceeding one hundred pounds per annum in each case towards the payment of the teachers' salaries also one-half of their passage-money to Otago, and two-thirds of the cost of enlarging keeping in repair and renewing all School Buildings and teachers' houses one-half of the insurance of such buildings and houses shall be defrayed out of funds already and hereafter to be appropriated by the Superintendent and Provincial Council for educational purposes or such other funds applicable to such purposes as may be at the disposal of the Otago Education Board And the remainder of such salaries and expenses and of the insurance keeping in repair and renewing of all such School Buildings and teachers' houses and all other incidental expenses shall from time to time be defrayed by every School District by and out of School Fees donations and subscriptions.

3. It shall be lawful for the Otago Education Board out of any funds which may from time to time be at their disposal to pay to the School Committee of any Educational District the sum of Ten Shillings per annum for every orphan or destitute child who shall have been received into and have regularly attended and been educated in any school under the control of the Board.

"Grammar Schools Ordinance 1869."

2. The Otago Education Board shall on receiving an application in writing from any of the respective District School Committees of the Educational Districts of Tokomairiro Lawrence Port Chalmers and Oamaru or from the District School Committee of any other Educational District which may from time to time be authorised by a resolution of the Provincial Council to make such application convert any Main School in any of the said Educational Districts into and establish the same as a Grammar School.

3. Every such Grammar School shall be under the charge of a Head Master, whose duty in addition to a general supervision over the whole establishment shall be to teach such of the pupils belonging to his School as are qualified to receive such instruction in the higher branches of education and such Head Master shall be appointed by the Board on the recommendation of the District School Committee.

4. There shall be appointed to every such Grammar School by the Committee a Second Master a School Mistress and such number of Assistant or Pupil Teachers as may be from time to time expressly sanctioned by the Board.

7. Not less than the following rates of salary shall be paid by the Board from funds to be voted by the Superintendent and Council (that is to say):—Head Master two hundred pounds per annum Second Master one hundred pounds per annum Schoolmistress seventy-five pounds per annum and the Committee from school fees and other moneys at their disposal shall make up the salaries to the following rates (that is to say):—Head Master two hundred and seventy-five pounds per annum Second Master one hundred and fifty pounds per annum School Mistress one hundred pounds per annum inclusive of the amount paid in each case by the Board.

8. The Board shall have power to provide additional school accommodation for any Grammar School established under this Ordinance and a residence for the Head Master thereof out of funds to be appropriated by the Superintendent and Provincial Council for those purposes.

Education Ordinance (Southland) Repeal Ordinance 1870.

3. The several Ordinances of the Superintendent and Provincial Council of the Province of Otago specified in the Second Schedule hereto shall be and the same are hereby extended to that part of the Province of Otago which before the coming into operation of the Otago and Southland Union Act 1870 was included in the Province of Southland and from and after the passing of this Ordinance the said Ordinances respectively shall be in force and operation throughout the whole of the Province of Otago as if by the said Act [viz.:—Education Ordinance 1884; Education Ordinance 1864 Amendment Ordinance 1865; Grammar Schools Ordinance 1869].

4. The management and administration of the lands specified in the respective Schedules annexed to the several Ordinances of the Superintendent and Provincial Council of the late Province of Southland specified in the third Schedule hereto shall be carried on and conducted by the "Otago Education Board" established under and by the Education Ordinance 1864 or by any Board or Committee to which the powers duties and authorities vested in the said Otago Education Board may be transferred by any Ordinance of the Province of Otago [viz.:—Education Reserves Ordinance 1862; Educational Endowments (Rural) Ordinance 1863; Collegiate Reserves Ordinance 1863].

NOTE.—Every application or Memorial to the Education Board for aid towards the Establishment and Maintenance of a School should be signed by Householders within a reasonable distance of the proposed School according to the following form:—

Signature of Memorialists Profession or Occupation No. of Children in Family under 4 years. No. of Children in Family between 4 and 14 years No. of Children in Family that would attend School Distance from nearest existing School Distance from proposed School

Mills, Dick & Co. Printers, Stafford Street, Dunedin.