Rector's Report.

I have to lay before you to-day the Report of a satisfactory and successful Session. There has been an increase in the numbers attending the School, and the classes in the Upper School especially have been well filled up. The work has gone on from day to day vigorously and harmoniously. The discipline of the school has been maintained with firmness, but without harshness. Substantial progress has been made towards a more complete organisation of the classes; and the boys have enjoyed excellent health.

During the Session, 202 pupils have been enrolled, of whom 77 entered the School for the first time. The numbers on the roll for the four quarters were 173, 177, 185, and 188. Mr. Thomson informs me that twenty-four boys have been received into the Boarding Establishment.

With respect to the practical working of the School, I have to note that the Fourth and Fifth Classes have been taught separately throughout the course, and that the Fifth and Sixth Classes have been taught separately in Latin and Science. As the numbers of the highest class increase, I am confident that the Governors will so increase the staff that it also may be taught separately in every branch. In this way an entire year will be added to our course of study in the Upper School. In the general class arrangements of the School, my aim has been to ensure that each master shall feel himself closely identified with, and directly responsible for, a well-defined portion of the work, and that the whole work shall be so distributed that each master will be able to do justice to the work entrusted to him. This aim has, to a very considerable extent, been realized. Mr. Brent, with the help of two masters, teaches all the Mathematical and Arithmetical Classes, the preparatory class alone excepted. Mr. Wilson teaches daily the English Classes from the Sixth to the Lower Third inclusive. The teaching of writing is entirely in the hands of the commercial master. We have now a French as well as a German Master. Our arrangements for Science teaching are very complete. Of the seven Latin Classes in the School, I have myself taught five daily throughout the Session. I wish also to express my satisfaction with the preparatory class. So long as the present constitution of the School is maintained, this class must always be of very special importance. One of our gravest difficulties in arranging the classes is, how to do justice to boys who come to us late in the course; and it is therefore desirable, for their own sakes, that boys should be sent to us as early as possible. On this account I have marked with pleasure the prosperity of this year's preparatory class. It has increased in the course of the Session from 23 to 33; and it has been admirably managed. We shall conduct the preparatory class of next year in the same manner; and we shall continue the arrangement by which the younger boys have the playground entirely to themselves at their lunch hour.

The arrangements with respect to holidays made last Session by the Board of Governors have been loyally observed; and the attendance has been on the whole punctual and regular. At the same time, I may take this opportunity of once more pointing out how much the true prosperity of the School depends on the faithful attendance of the pupils. I earnestly appeal to parents and guardians to co-operate with us in encouraging our boys to form habits of punctuality, regularity, and self-denial at the important period of their lives when their characters are "wax to receive, and marble to retain."

I think it due to the admirable Scholarship scheme of the Education Board of Otago to record here that live of their provincial scholars have been with us during the session—two trained in the Normal School of Dunedin, one in the public school of Palmerston, and two in this school. All have highly distinguished themselves, and give excellent promise for the future. I trust that next session we may have the satisfaction of receiving more of those scholars. I sympathise with my professional brethren, especially in the country, who lose their best boys at the very time when their work becomes most interesting. I venture, however, to remind them that every other consideration must yield to the welfare of the scholars themselves, and that we suffer the same pang when our pupils are trans- ferred to the University. There is room for difference of opinion as to the due gradation of our educational institutions; but I trust that there will always be a free course for talented boys from the humblest grade to the highest. In every completely organized educational system—and surely in this country we shall be satisfied with nothing less—a genuine High School is the true door of entrance to a genuine University. Every intelligent educationist must therefore regard the Scholarship scheme as an invaluable part of our educational machinery.

I observe with much pleasure in last session's Prize List of the University of Edinburgh, that Charles Low, our dux of 1873, has carried off first-class honours in Materiamedica and Therapeutics, and second-class honours in the Senior Anatomy Class. The names of many former pupils of the School appear in this session's honour list of the University of Otago. William McLean took a distinguished place in Mental Science: A. B. Todd in Senior Mathematics: George S. McDermid in Junior Mathematics: Herbert Macandrew in Anatomy:
W. D. Milne in Advanced Mathematics and Junior Mental Science; F. H. Jeffcoat in Senior Mathematics and Zoology; A. Purdie in Practical and Theoretical Chemistry; and A. Montgomery in Zoology, Senior Latin, and Senior Mathematics. J. Salmond, who entered the University last year as a New Zealand University Junior Scholar, is first in English, second in Latin, and first in German.

We have again this year received many prizes in addition to those provided by our Board of Governors. The Chamber of Commerce has given us a gold medal for the best scholar in English and Arithmetic, a silver medal for the best Arithmetician in the whole school, and a silver medal for the best Arithmetician in the Lower School. The Dunedin Builders’ Association, through their secretary, Mr U'Ren, has given us the sum of Two Guineas, to provide prizes for the duxes of the Arithmetical Classes. Mrs. Burn, Mr. J. S. Webb, Mr. Maurice Joel, Mr. A. Burt, Mr. J. Wilkie, Captain Hutton, and the Rev. Dr. Stuart have kindly renewed the prizes which they presented last year. Mr. G. Matheson, Mr. T. Austin, and Mr. Mendershausen have also presented us with special prizes. To these warm friends of the School, and to all others who help us in our work, we return our most hearty thanks.

Prize List.

Lower School.

First Class
- English—Ferdinand Himmel.
- Arithmetic—Arthur James Murray.
- English—Charles Francis Salmond.
- Arithmetic—Arthur David Simpson.
- Writing—Arthur David Simpson.

Lower Second Class.
- English—Robert Henry Hogg.
- Latin—Gilbert Cecil Matheson.
- Arithmetic—George Anderson Copland.
- Writing—William Thorburn Simpson.

Upper Second Class.
- English—Edmund Robert Bowler.
- Latin—James Drummmond Burns.
- Arithmetic—Edmund Robert Bowler.

Lower Third Class.
- English—Frank Fielding Haggitt.
- Latin—Percy Adolphus Vaile.
- Arithmetic—William Ewing.

Upper Third Class.
- English—Hubert Frederick Labatt.
- Latin—Robert Thomas Matheson.
- Arithmetic—Charles Daniel Brent.
- Euclid—Charles Daniel Brent.
  Chamber of Commerce Silver Medal for Arithmetic.
  Charles Daniel Brent.
- Dux of the Lower School—Silver Medal.
  Hubert Frederick Labatt.
Upper School.

Fourth Class.

- Latin—William McGregor.
- English—Alexander Gaiser Campbell.
- Mathematics—Alexander Gaiser Campbell.
- French—James H. Bathgate.
- German—Alexander Gaiser Campbell.

Fifth Class.

- Latin—Charles Thomas Little.

Sixth Class.

- Latin Peter A. Lindsay.
- English Peter A. Lindsay.
- Mathematics Peter A. Lindsay.
- Science Peter A. Lindsay.
- For the Best Herbarium—Professor Huttons Prize.
  Gilbert M. Hutton.
- For the best Writer—Silver Cup, Presented by J. S. Welb, Esq.
  Hubert Frederick Labatt.
- Dux in English—Mrs. Burn's Prize.
  Robert M. Laing.
- Dux in French—Mr. Wilkie's Prize.
  David W. M. Burn.
- Chamber of Commerce Silver Medal for Arithmetic.
  John Somerville.
- Chamber of Commerce Cold Medal for English and Arithmetic.
  Philip Adolph Hamann.
- Dux of the School—Gold Medal.
  Peter A. Lindsay.

Certificates of Merit.

Lower Second Class.


Upper Second Class.

- C. E. S. Gillies, English, Latin, and Writing; J. C. Halcombe, English and Latin; John Watson, Arithmetic.

Lower Third Class.

Upper Third Class.

- C. P. BUTTERWORTH, English, Latin and Writing; W. BRENT, J. PARK, R. MATHESON, F. MITCHELL, English; J. SIDEY, LEONARD HARDY, Writing.

Fourth Class.

- NELSON J. LARMER, Latin and Mathematics; W. MCGREGOR, English and Algebra; JOHN H. BATHGATE, Latin; R. HAWKES, Euclid; E. HOWARD, Algebra; J. R. MONTGOMERY, G. HUTTON, English.

Fifth Class.

- T. K. SIDEY, Latin and Euclid; F. LITTLE, English and Latin; C. LITTLE, English.

Sixth Class.

- DAVID BURN, Euclid.

List of Pupils Enrolled, 1879.

First Class.

- Brent, Francis Aubrey
- Forsyth, Alfred
- Gillies, Robert Craig
- Goldie, George Wilson
- Guthrie, Walter John
- Hazlett, Luke Clyde
- Himmel, Ferdinand
- Hogg, Alfred Andrew Miller
- Lawson, James Newburgh
- Law, Henry Robert
- Liggins, Alfred Ernest
- Macdonald, Andrew
- Mackerras, James Murray
- Main, William David
- McDonald, Francis John
- Murray, Arthur James
- Neil, Foster Fyans
- Neil, Percy
- Prosper, Evan Owen
- Ridley, Charles Vincent
- Roberts, Anstey Fitzclarence
- Salmond, James Louis
- Salmond, Charles Francis
- Sievwright, Neville
- Simpson, Arthur David
- Stephenson, John
- Stephenson, William
- Stohr, Edward Baldwin
- Wales, Robert
30 Webb, Leonard Francis
Wilson, Edwin Thomas
Wilson, William James
Wright, Francis Reynolds

Lower Second Class.

Alexander, Edward Henry
Brent, Ernest Edward
Broad, George Allan
Christian, James Bland
5 Copland, George Anderson
Cutten, Ernest Cargill
Gillkinson, Richard Sidney
Gillies, George John
Harvey, James
10 Haynes, John William
Hazlett, William Thomas
Herbert, John Fletcher
Hogg, Robert Henry
Maitland, Cecil
15 Matheson, Gilbert Cecil
Reynolds, Alick Gillespie
Roberts, William
Sievwright, George
Simpson, William Thorburn
20 Spooner, Edward Wilberforce
Stone, John
Stronach, Frederick Thomas
Taiaroa, George Grey
Tennet, John Thomas
25 Turnbull, William Hamilton
Walcott, James Alexander
Watson, James
Webb, William Philip
Whitelaw, James Campbell

Upper Second Class.

Baldwin, Gerald Robert
Blair, David Ker
Bowler, Edmund Robert
Bright, Charles
5 Burns, James Drummond
Burt, William Crawford
Campbell, Albert Daniel
Gillies, Charles Edward Stuart
Gore, William Henry
10 Grant, Norman Alan
Halcombe, John Cuthbert
Hallenstein, Reuben
Harris, Henry Temple
Hay, Henry
15 Himmel, William
Hodgkins, William
Ingram, Francis George
• Jones, Arthur Henry
• Jones, John Farquharson
• 20 Kirkcaldy, William Melville
• Lees, Edward Lowder
• Massey, Henry Allen
• Quin, Richard
• Reeves, Charles John
• 25 Reynolds, William Eric
• Sidey, Arthur Murray
• Stronach, Henry Donald
• Sutherland, Robert Dunnet
• Turton, Graham Hanson
• 30 Tewsley, Ernest William
• Treseder, Frederick William
• Watson, John Herbert
• Wilson, Leslie Robert
• Woodside, Robert Belgrave

Lower Third Class.
• Baird, Robert
• Burt, James Alexander
• Butterworth, Harry Robert
• Cullen, Alexander
• 5 Edmond, Christopher McLean
• Edmond, William Fraser
• Ewing, William
• Finnic, David Henry
• Glendining, John Ross
• 10 Haggitt, Frank Fielding
• Halcombe, Harry Joseph
• Hardie, John
• Hardy, Louis Francis
• Joel, Philip Simeon
• 15 Larmer, Frederick
• Macfarlane, Frank
• Macqueen, Alexander
• Martin, Alexander Carrick
• McDonald, Henry Edwin
• 20 McGill, William Thomas
• Moodie, George
• Morris, Crosby
• Morris, James Howe
• Murcott, William Henry
• 25 Murdoch, Alexander
• Pascoe, William Stephen
• Pearson, Robt. Roland Randolph
• Roberts, Joshua
• Smith, William Henry
• 30 Taiaroa, John Grey
• Vaile, Percy Adolphus

Upper Third Class.
• Allan, Alexander Mackay
• Allan, Richard Sutcliffe
• Bagley, William Whittingham
• Baron, Henry
• 5 Borrows, Andrew
• Brent, Charles Daniel
• Brent, Walter Horace
• Butterworth, Charles Percy
• Donaldson, George
• 10 Donaldson, William
• Douglas, John F.
• Hardy, Leonard Ernest
• Harper, Herbert William
• Henderson, William
• 15 Hepburn, George Douglas
• Hilgendorf, Francis Charles
• Hindle, Joseph Illingworth
• Kingswell, Edwin
• Labatt, Hubert Frederick
• 20 Lindsay, John Hill
• Macfarlane, Alfred
• Marsh, Leonard Herbert
• Matheson, Robert Thomas
• Mitchell, Francis William
• 25 Mollison, Alex. Edmund Robert
• Morris, Arthur William
• Park, James
• Reid, William
• Sidey, John
• 30 Sprott, William Kinloch
• Tewsley, Edward Coltherd
• Titchener, Francis Heading

Fourth Class.

• Allan, John
• Allan, William
• Allan, William
• Bathgate, James H.
• 5 Blake, Charles
• Borrie, James
• Bowler, Eden
• Broadway, William
• Campbell, Alexander Gaiser
• 10 Farquhar, Archibald W.
• Fulton, Robert V.
• Grant, Robert Alexander
• Hawkes, Richard
• Hodges, George
• 15 Howard, Edward P.
• Hutton, Gilbert Montgomerie
• Inglis, William
• Laing, Thomas
• Larner, Nelson James
• 20 Macandrew, Hunter
• MrGregor, William
• Montgomery, John Rogerson
• Palmer, Edwin Fowler
• Perkins, William Herbert
• 25 Reynolds, Eardley C.
• Reynolds, Leslie H.
• Somerville, John
• Stronach, William Roderick
• Wales, James Elliot

Fifth Class.

• Brown, William Nicholson
• Drabble, Arthur Brownell
• Hamann. Adolph Philip
• Laing, Robert Malcolm
• 5 Little, Fred. Townley
• Little Ohas. Thomas
• Sidey, Thomas Kaye
• Smith, Frederick
• Watson, John Laclilan

Sixth Class.

• Bum, David W. M.
• Johnstone, James
• Lindsay. Peter A.
• North, Frederick
• 5 Salmond, J. W.

Duxes of the School.

• 1863—N. L. Buchanan.
• 1864-68—Henry Bell.
• 1869—I. Begg.
• 1869—A.T. Stuart.
• 1870—A. Wilmot, S. Solomon, and A. Park.
• 1871—A. Park.
• 1872—Charles Low.
• 1873—F. Stilling.
• 1874—W. D. Milne.
• 1875—H. Halliwell.
• 1876—Bruce Todd.
• 1877—Peter A. Lindsay (Fifth Class).
• 1878—Peter A. Lindsay (Sixth Class).
Invercargill
Mr. A. Montgomery
Representatives of the Institute.
MR. W. S. FITZGERALD MR. ALEX. STEWART MR. W. DUNCAN MR. W. B. MCKAY THE REV. DR. COPLAND, M.A.

THE SECOND ANNUAL REPORT, 1878-9.

The General Committee of Management have much pleasure in bringing under the notice of members the report of the Institute for the past year. In accordance with the amended regulations, the Committee was increased by five additional members representing the Institute; three of the five so elected having found it inconvenient to attend, resigned. The Committee, being empowered to fill up the vacancies, nominated Messrs. A. Stewart, W. Duncan, and W. B. McKay, who have continued to act on your Committee. It has not been thought necessary to call any special meeting of the Institute, and only the usual quarterly meetings of Committee have been held.

As may be seen from the subjoined report, many questions have been before your Committee besides those sent up from the annual meeting. It has been the special endeavour of the Committee to fully carry out and give effect to the resolutions of last Conference.

THE RECOMMENDATIONS OF THE ANNUAL MEETING.

The resolutions respecting the teaching of science in schools were forwarded to the Minister of Education.

The monthly payment of teachers' salaries was brought under the notice of the Education Board by letter, and the application supported by a deputation. The Board readily recognised the expediency of the proposed arrangement, and promised to establish a system of monthly payments on and after the 1st of April.

The valuable suggestions contained in Professor Shand's Address with respect to the Education Act, were laid before members and others interested in education by the distribution of copies of the Transactions of the Institute to the Ministry and Members of Parliament, and also to the editors of the leading journals throughout New Zealand and elsewhere.

In connection with the educational exhibition, your Committee were of opinion that an exhibition of the industrial work, executed in our schools, would have its advantages, and inviting the branches to co-operate, brought the general scope and character of the exhibition under the immediate notice of teachers by means of circulars. This is of course intended to be supplementary to the educational exhibition, of which notice was given at the annual meeting. Your Committee communicated with the leading publishers in Great Britain, America, and the Colonies, pointing out the objects contemplated in such an exhibition, and sent to each a copy of the Report and Transactions in order to show what position the Institute holds, and is likely hereafter to hold in New Zealand. The specific object of the exhibition is to have before us the latest improvements in school books and school apparatus, with the view of bringing under the notice of the Minister of Education recent and valuable aids to education, and thus possibly lead to their introduction into the schools of the colony. Your Committee intimated to the Hon. the Minister of Education that such an exhibition was to be held, and suggested that the cost of transmission might prevent some from sending who would otherwise be so disposed, and requested that exhibits sent to the Agent-General might be forwarded to the Colony on favourable terms.

Your Committee further represented that the exhibition was to be of a purely public and educational character. Your Committee received intimation from Mr. J. Hislop, Secretary to the Education Department, that the cost to the Institute, if any, would be merely nominal, and that the Agent-General had been advised to receive and forward exhibits addressed to him.

Your Committee have to thank Mr. Hislop for his personal interest in affairs of the Institute, and for his endeavours to promote the success of the exhibition.

Up to the present time five of the most influential publishers—T. Laurie, Esq., Wm. Collins and Son, Longman and Co., Clarendon Press, and T Nelson and Sons, have apprised the Committee of their shipment of boxes containing specimen copies of school works, &c.

Your Committee regret to say, that in consequence of some delay at the beginning of the year, it is just possible that some of the exhibits may not be to hand by Easter week.

Your Committee now see that an extensive and successful exhibition is at any future meeting practicable. The only other matter arising out of last year's recommendations is that your Committee should prepare and present to Mr. Hislop an Address expressive of the Institute's appreciation of his services in the cause of education in Otago. The Address will be presented for signature at the annual meeting.
LIBRARY.

The library regulations have not worked so satisfactorily as was anticipated. Your Committee have had the whole subject under consideration.

Various proposals have been made; amongst others, one for the disposing of part of the library. It is thought that as very many of the books are to be found in almost any public library, there should only be such in our library as are of a strictly professional character.

The expense of sending the boxes to and from Dunedin is also objected to. This, however, might be obviated if the method of the Auckland Teachers' Library were adopted. There books, passing from the teachers to the librarian, if addressed as under the care of the Secretary to the Education Board, are allowed to go post free. A similar privilege might be conceded by our Education Board. Your Committee, have, however, refrained from carrying out any alteration, thinking it advisable to await your direction on this important matter.

FINANCE.

Your Committee resolved upon printing the Transactions of the Institute, and the result has been to leave the Institute short of funds for library purposes. Five hundred copies were obtained, a distribution of eight dozen being made to the Dunedin Branch, and three dozen to each of the other branches. Your Committee are strongly of opinion that the money was well spent, and that the Institute has by this means already acquired an influence it would not otherwise, for a long time at least, have attained to.

Your Committee would urge the desirability of having this year’s Transactions published in similar form.

The Treasurer presents the following Balance sheet:—

Balance Sheet, 1878-9. 1878. Receipts, £ S. d. April 20. To balance ... ... ... ... ... 5 4 5, Proceeds of Conversazione ... 5 15 5 Nov. 2. (15)* Balclutha Branch—2/3 Subscriptions (10s. 6d.) ... ... 5 0 0 Sept. 2. (7)* Tuapeka Branch—2/3 Subscriptions (10s.) ... ... ... ... ... ... ... ... ... 2 6 8 Oct. 22. (11)* Invercargill Branch—2/3 Subscriptions (10s.) ... ... ... ... ... ... ... ... ... 13 4 Dec. 12. (36)* Dunedin Branch—2/3 Subscriptions (10s. 6d.) ... ... ... ... ... ... ... ... ... 12 12 0 Sept. 17. 1879. (14)* Waitaki Branch—2/3 Subscriptions (10s. 6d.) ... ... ... ... ... ... ... ... ... 4 18 0 Feb. 24. (10)* Milton Branch—2/3 Subscriptions (10s. 6d.) ... ... ... ... ... ... ... ... ... 3 10 0 * No. of Members.] £43 4 5 1878. Expenditure. £ s. d. May 2. By Advertising Annual Meeting 2 13 6 " 2. " Separate Meetings 0 13 6 " 2. " Atheneum Hall ... ... ... 2 2 0 " 2. " Oddfellows' Hall ... 2 2 0 " 2. " Chairs for Hall ... ... ... 1 4 0 " 2. " Printing Circular Reports 4 0 0 " 2. " Janitor of Normal School 1 0 0 Sept. 28. " Postage, &c. ... ... ... ... 0 16 5 " 28. " Carriage of Library Books 0 13 3 1879. Mar. 15. " Balance of Annual Report 24 7 0 " 15. " Stationery and Postage 1 3 4 " 15. " Wharfage ... ... ... 0 6 6 " 15. " Balance in hand ... ... ... 2 2 11 £43 4 5 Annual Report Account. 1878. Receipts. £ s. d. Sept. 2. Tuapeka Branch—3 doz. copies 1 16 0 " Donation 1 0 0 Sept. 17. Waitaki Branch—3 doz. copies 1 16 0 Oct. 22. Invercargill Branch—10 copies 0 10 0 Nov. 1. Dunedin Branch—75 copies 3 15 0 " 2. Balclutha Branch—3 doz. copies 1 16 0 1879. Mar. Balance from General Fund 24 7 0 £35 0 0 Expenditure. £ s. d. Dec. 12. By Printing Account 35 0 0 £35 0 0

BRANCH REPORTS.

The Branches have continued to take very great interest in the work of the Institute. The number of members has increased, the meetings usually well attended, and generally such questions discussed as must lead to the advance of the cause of education. Your Committee are pleased to add that though under a different educational district, the Invercargill Branch has determined to remain in connection with the Institute.

Your Committee invited the Branches to discuss the Regulations concerning classification, standards, &c., and send your Committee the result of their deliberation, with a view to further discussion at the Conference.

There are several important matters referred to in the appended reports and recommendations of the Branches.

THE FORTHCOMING MEETING, 1879.

Your Committee earnestly recommend teachers to attend the Annual Meeting. The Education Board has again recognised the importance of the meeting by a recommendation to School Committees to grant the requisite vacation.

Your Committee were pleased to observe a number of female teachers at last meeting, and hope for their presence in greater numbers at the ensuing meeting.

A cordial invitation is extended to teachers in the other Provinces.

Your Committee have to intimate that the Minister of Railways, Hon. Mr. Macandrew, has been pleased to
grant that return tickets, available until the 21st, be issued at single rates to teachers attending the Conference. Your Committee have to thank Mr. Pryde, Secretary to Education Board, for his exertions in the matter of securing this privilege.

PROGRAMME OF BUSINESS.

The Meetings will be held on the 15th 16th, and 17th April, 1879, in the Normal School.

A copy of the programme is herewith sent to members. In addition to the ordinary business provided for in the programme, members are invited to bring forward (due notice being given of the same) such other matters as may appear to them worthy of consideration.

Signed on behalf of Committee,
D. White, Secretary,
Jas. Reid, Treasurer.

Branch Associations,


In submitting the Second Annual Report of this Branch of the Otago Educational Institute, I have to state, regarding the membership, that it has been augmented by the addition of three members since last annual meeting.

Five meetings of the Branch have been held during the year—three general, one adjourned, and one special. The average attendance of members at these meetings stands at nine.

Owing to a continual press of matters relating to the ordinary business of the Association, but little has been done in the direction of producing and reading papers on pertinent subjects by members—the only paper placed before the Branch being one on the "Synthetical Method of Teaching Geography," by J. G. Smith, Esq., Long Bush.

That the Association has done substantial work in the interest of Education, may be inferred from the nature of the subjects dealt with at the meetings. The following outline will convey a fairly accurate conception of what has been done in this connection:—(1) What should be the character of the relation existing between the Association and the Otago Educational Institute? (2) whether absent members should be allowed, under certain restrictions, to vote in important decisions on the condition of a written expression of opinion on the subject in consideration; (3) the co-operation of the teachers in the Lake District; (4) circulation of productions on educational questions; (5) representation on the Committee of the Educational Institute; (6) the formation of a library; (7) the Inspector-General's syllabus; (8) the school books best adapted to the requirements and the circumstances of the schools of the district.

The funds of the Association are in a not unsatisfactory condition, there being a small balance in favour. At the same time there are two small items of outstanding liabilities.

To conclude, there is occasion to remark that a considerable number of the members have manifested great interest in the successful management of the Association. At the same time, many of the teachers have not yet connected themselves with an Institution which, contemplates, not only the general interests of education, but also the individual well-being of the teacher. The Branch cherishes the hope that during the ensuing year there will be a considerable accession to its membership, and keen interest exhibited in its conduct.

James Orr, HON. SEC.


I beg to submit to you the Second Annual Report of the Milton Branch of the Educational Institute of Otago.

The following gentlemen were the office-bearers for the past year:—Mr. Ayson, President; Mr. Malcolm, Delegate for the Branch; and Mr. Brown, Secretary, Treasurer, and Librarian. During the year one member has withdrawn, and two have been admitted, one of whom was formerly a member of the Balclutha Branch. The other has subsequently left the district. At present the number on the roll is eleven.

Six meetings have been held, and two papers read, viz.:—(1) A critique on Mr. Stout's essay, "Can Morals be Taught in Secular Schools?"—Rev. Mr. Chisholm. (2) "The Latin of the Augustan Period"—Mr. Malcolm. Both papers were well received, and a hearty vote of thanks was accorded to each of the readers.
At the Annual Meeting of the Branch, held on the 22nd inst., Mr. Ayson, who has ably filled the office of President for the past two years, resigned in consequence of his leaving the district. Mr. Malcolm was elected President and Delegate for the Branch, and Mr. Brown, Secretary, Treasurer, and Librarian for the ensuing year.

I have much pleasure in stating that the condition of the Branch is satisfactory as regards financial matters.

T. Brown, SEC.

Annual Report of the Tuapeka Branch.

I have the honour to submit the Second Annual Report of the Tuapeka Branch of the Educational Institute of Otago.

Office-bearers—Mr. Stables, President and Representative of the Branch on the General Committee of Management; Mr. Pope, Secretary and Treasurer.

Our membership for the year has been nine, and we have held eight meetings, at which papers were read, or educational subjects discussed. Papers: (1) Mr. Stables—"Schoolmasters' Associations;" (2) Mr. Drain—"Education;" (3) Mr. Anderson—"Arithmetic;" (4) Mr. Rix—"Reading."

The new classification, syllabus of examination, standards, &c., were considered, but nothing definite was arrived at, as the members were of opinion that these subjects would meet with the attention they demand at the annual Conference.

The Treasurer reports the receipts for the year to have been £6 19s. 6d., and expenditure £6 9s., leaving a balance of 10s. 6d.

 Though the work of the year has not been quite so extensive as that of the previous one, yet from the interest shown by members in the Institute, we may safely say that a successful session has been passed.

Langley Pope, SEC.


The last report of this Branch of the Institute was presented in March, 1878, since which time there have been held six meetings of the Association with an average attendance of eight members. At these meetings we have always had subjects of discussion affecting our professional work.

Papers of great interest have been read by the Rev. William Bannerman on the "Last Annual Report of the Education Board," and by Mr. George Stevens, on the "New Regulations for the Examination, Classification, and Certification of Teachers. These Regulations, together with those defining the Standards of Education, have been the theme of various keen discussions at our meetings.

The Regulation of the Education Board with regard to the payment of salaries on the scale of average attendance, has had a prejudicial effect on the general interests of the professional stall throughout the Clutha district. With the exception of the two largest schools, the incomes have been reduced.

We have sixteen members on the roll of the Association.

The receipts from subscriptions have been £7 19s. 6d., £4 11s. has been remitted to the General Treasurer as two-thirds subscriptions, and £1 16s. for Reports. 10s. 9d. has been paid for postages and incidental expenses, and the balance in hand is £1 10s. 9d.

James Mcneur, SEC.

Report of the Waitaki Branch.

The Waitaki Branch of the Educational Institute of Otago was constituted for the year 1878, at its monthly meeting in April. The following office-bearers were then elected:—President, Mr. A. Pirie. Otepopo; Secretary and Treasurer, Mr. R. Peattie, High School, Oamaru: Librarian, Mr. W. Fidler, High School, Oamaru. At the next meeting Mr. J. B. Park, South School, Dunedin, was appointed the Branch's Representative to the General Committee of Management. Mr. W. Fidler was appointed by the Branch to read a paper at the Easter Conference in 1879.

The number of members has been nineteen, as against eleven the previous year. Seven of the nineteen are not teachers.

Nine meetings have been held throughout the year, at only two of which papers have been read by members.

Mr. Fidler read a paper on "The Future Prospects of Colonial Teachers," and Mr. Peattie, one on "The Basis of Pay." In continuation of the latter, the Branch considered at subsequent meetings the subject of "Attendance." At the remaining meetings, subjects for consideration were provided by the General Committee of Management, such as Professor Black's Science Scheme for Schools and the Departmental Regulations. On these and on the paper re "Basis of Pay," the Branch formed various resolutions as indicative of its opinion on
the subjects, and these resolutions were from time to time forwarded to the General Committee of Management. Two of the meetings were held in outlying school-houses in the Waitaki district in accordance with a resolution of the Branch to hold its meetings quarterly, if possible, at places other than Oamaru. Very pleasant recollections are retained by all the members who attended these meetings.

The section of the library sent to the Branch has not been inquired after with the avidity which the search after knowledge characteristic of schoolmasters in general should ensure.

The Branch congratulates itself not only on its larger membership, but also on the increasing interest in its affairs, and the increased knowledge of the intention of the Institute manifested by the members during the past year.

Robert Peattie, SEC.


Members.—Professional, 43; non-professional, 20. Total, 63.
Office-bearers.—President, Mr. J. Reid; Treasurer, Mr. J. B. Park; Librarian, Mr. Lindsay; Secretary, Mr. Kneen.

Meetings.—During the year there have been ten ordinary meetings, and one special. The special meeting was called for the purpose of nominating a member to represent the Branch at the Annual Meeting of the Institute. Mr. Montgomery was appointed, and well performed his onerous duty.

Your Committee have much pleasure in noting an improved attendance at the meetings, there having been an average of nineteen members in attendance during the year.

Papers.—Contrary to the system hitherto followed, viz., balloting members to read papers, it was decided that the Secretary should issue cards to members requesting them to state if they would be willing to give papers during the ensuing year, and if so, upon what subjects. The replies were eminently satisfactory. Not only were there sufficient papers for the number of meetings, but the papers were decidedly of a superior kind; and the essayists well deserved the votes of thanks passed to them.


In conclusion, your Committee beg to urge an increased attendance at the ordinary meetings, believing that such is the only thing needful to ensure the continued success of this Branch of the Institute.

Wm. Howard Kneen, SEC.

Recommendations from the Branches.

I.—Classification and Certification of Teachers.

OAMARU.

(1.) That "vocal music" should not be compulsory in obtaining a certificate.

(2.) That, as regards "elementary science," it be pointed out that there appears to be a discrepancy between the provisions of Regulation 7 and those of Regulation 10—optional subjects under Class D.

(3.) That this Branch is of opinion that the conditions for obtaining certificates in Classes A, B, and C, Regulation 10, are too exclusive with respect to the University from which candidates may hold certificates.

(4.) That this Branch of the Institute is of opinion that the "term of service," and the "programme of annual examination" of pupil teachers should be uniform for New Zealand, and not left to the decision of the several District Boards.

INVERCARGILL.

(5.) That the teaching of Singing and Drawing should be optional.

(6.) In regard to Certification and Classification of Teachers, this Association considers that no one
individual, no matter what his position, should have the power of fixing the status, and thus to some extent
determining the reputation of teachers all over the Colony; and that the Degrees and Honours of other
Universities should entitle their holders to the same rank as those of the New Zealand University.

II.—Standards of Education.

INVERCARGILL.

(1.) That, in Arithmetic especially, the Standards are too high, and that they should be reduced to
correspond with those of the Otago Board, formerly in force, and superseded by the present Standards.
(2.) That the number of compulsory subjects is too great.
(3.) That Science should not be introduced in the school course until the Fifth Standard be passed.

DUNEDIN.

That as far as possible the Syllabus be taught as a knowledge of common things in the form of object
lessons during the first two years of the science course, and that during the third year the more systematic study
of some one Science be taken up provided suitable apparatus be supplied.

III.—Regulations as to Class Books for Public Schools.

DUNEDIN.

(1.) That during the Annual Conference a Committee be appointed to consider the list of school books
issued by the Minister of Education, and also such other text-books as may be shown at the Educational
Exhibition with a view of recommending to the Institute what appear to be the most suitable class books on all
the subjects specified in the Syllabus of Instruction.

OAMARU.

(5.) That it is desirable to have an uniform set of books for the various subjects—science included—taught
in each standard, and that the Institute be requested to move the Education Board of Otago to adopt sets for its
district.

DUNEDIN.

With regard to a Text-book in History, that of "Nelson's History for Junior Classes" be recommended for
Standards V. and VI., and small Date Book for Standards III. and IV.

IV.—Regulations as to Payment by Average Attendance,
Calculation of Attendance, &c.

OAMARU.

That this Branch of the Educational Institute of Otago looks upon "Average Attendance," as a basis of pay,
as not only unfair and troublesome to Boards and Committees, but especially unjust and annoying to teachers.

DUNEDIN.

That section III., clause 3, Regulations in Council' respecting the calculation of "Average Attendance," be
amended by striking out the words "one-half," and substituting "three-fourths."

OAMARU.

That this Branch of the Educational Institute of Otago is of opinion that, with a view to prevent the too
frequent changing of pupils from one school to another, the Board should define school districts, and that no
pupil be allowed to attend any Government school other than the one in his own school district, except in the
case of those who have passed the Fourth Standard, and who wish to attend a High School.

DUNEDIN.

That no scholar whose name has been entered on the Register of any school at the beginning of a quarter, shall be admitted to a neighbouring school, during the same quarter, without previous reference to the Chairman of School Committee and former teacher.

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The Third Annual Report of the Educational Institute of Otago.

Office-Bearers of the Institute. 1879-80:

PRESIDENT: Professor James G. Black, M.A., D.Sc.
VICE-PRESIDENT: MR. A. McGRGOR MR. A. RUSSELL MR ALEX. GRIGOR.
SECRETARY: MR. D. White.
TREASURER: MR. James Reid.
LIBRARIAN: MR. R. S. Gardner.
Representatives of Branch Associations:
DunedinMR. GEORGE REID
WaitakiMR. ALEX. STEWART
TokomairiroMR. WILLIAM MALCOLM
BalcluthaMR. GEORGE STEVEN
LawrenceMR. ROBERT NEILL
InvercargilMR. J. L. FERGUSON
Representatives of the Institute:
MR. W. S. Fitzgerald MR. W. Milne, M.A. MR. J. B. Park Mr. Alex. Montgomery DR. W. Macdonald. M.A.


THE General Committee of Management have much pleasure in laying before members of the Institute a brief account of the proceedings of the year 1879-80.

The meetings of your Committee have been well attended—several members residing at a great distance from Dunedin having seldom been absent, either from special or regular meetings. It is gratifying to find members so attentive to the work of the Institute.

Your Committee have had under consideration the whole of the remits from the annual meeting. The Committee, under the impression that the deliberations of the Annual Conference should not exist merely on paper, have sought to give practical effect to your resolutions. Your Committee are of opinion that the proceedings of the past session have been the means of advancing the cause of education, and continuing the special work of the Institute.

RECOMMENDATIONS OF THE ANNUAL MEETING. SCIENCE LECTURES.

It will be in the recollection of members, that the Education Department required a large number of our teachers to pass an examination in Elementary Science. In order to prepare for this, Professor Black, at the annual meeting, promised to institute a course of lectures on the prescribed subjects. Your Committee issued circulars setting forth the advantages to be derived from attendance on the lectures.

Professor Black took up Chemistry and Physics, and was followed by Professor Hutton, on Zoology; Professor Scott, on Physiology; and G. M. Thomson, Esq., on Botany. At the suggestion of the Inspector-General, an examination was held at the end of the course—a pass in which entitled the teacher to a permanent certificate. Your Committee feel gratified that the Institute has been instrumental in conferring this advantage upon a large number of teachers. It may be mentioned, that a similar course was given in Southland, a full account of which appears in the report of that branch. There has been a very widely expressed opinion, that the thanks of the Institute are due to Professor Black, and those associated with him, for this very important work.

Industrial and Educational Exhibition.

It was considered inadvisable to ask publishers for exhibits for an exhibition this year. Your Committee
consider that an exhibition every two or three years would sufficiently meet our requirements. There will be no
Industrial Exhibition this year: there seemed to be an unwillingness to act, on the part of those most interested.

Chair of English Language and Literature, Political Economy,
and Constitutional History.

Members will be pleased to observe that a Chair for these subjects has been endowed, in the Otago
University, by the Presbyterian Synod of Otago and Southland.

It may be noted also that the Synod has made a liberal grant towards the addition to the University Library
of books bearing on the subjects of the Chair.

The course of English Language will no doubt be popular with teachers.

The Transactions of 1878-9

Copies of the Transactions were sent to the publishers who contributed to the exhibition, and to the various
Teachers' Associations in New Zealand and elsewhere. Copies were also forwarded to the members of the
Education Department, with a view of bringing under their notice your reports of last year on 'Registers,'
'Standards of Education &c. The Inspector-General, in reply to a special communication on the subject, thus
refers to your suggestions on the standards:—"It has been deemed advisable to leave "the standards as they are,
until experience can serve as a "guide to improvements."' The correspondence on this matter will be laid before
you.

The Time of the Annual Meeting.

As you are aware, this matter was left in the hands of the Committee of Management. Your Committee,
fearing that they did not represent the views of the majority of the teachers in the Province, remitted the matter
to the Branch Associations. The most of these voted for Easter in preference to midwinter. It therefore seemed
to your Committee that the most judicious course was to meet this year at the usual time. Your Committee are
aware that the matter is surrounded with some difficulty, and intend taking an explicit vote of the Institute on
the question at the ensuing meeting.

Library.

Your Committee have again had under consideration the subject of reconstructing the library, so as to make
it as far as possible a technical library for schoolmasters, but have been prevented by lack of funds from making
much progress. Our library is not acknowledged by the Government as a public library, and therefore does not
receive any share of the government grant as formerly. The library question demands the serious consideration
of the Institute.

Finance.

According to the resolution of last annual meeting, one third of the income should have been devoted to
library purposes; but the expenses of printing had to be met, and, as will be seen from the balance sheet, little or
nothing was left for the library. Your Committee are of opinion that printing expenses must, if possible, be
curtailed this year.

Balance Sheet, 1880. Receipts. 1879. £ s. d. March 15. Balance in hand ... ... ... 2 2 11, 22. Tuapeka Branch
... ... ... 0 13 4 April 26. Proceeds of Conversazione ... ... 21 8 6 " ... ... 1 15 6 Aug. 16. Invercargill Branch ...
... 4 11 4 Sept. 20. Duuedin Branch ... ... ... 10 16 0 " 20. Waitaki Branch ... ... ... 4 4 0 1880. Feb. 24. Tuapeka
Branch 5 3 8 March 2. Invercargill Branch ... ... ... 1 1 4 " 2. Balclutha Branch ... ... ... 4 4 0 " 6. Dunedin Branch
... ... ... 1 13 1 £57 13 8 Expenditure. 1878. £ s. d. March 1. Printing and other expenses of Annual Meeting ... ...
... 14 18 3 " 1. Printing Annual Report ... ... 10 14 0 April. " Express Hire ... ... ... 0 13 0 " Cleaning Rooms used
in Normal ... 2 0 0 " Shipping Expenses of Books ... 1 6 5 Oct. 1. Printing Transactions ... ... 25 4 6 Feb. 14.
Library ... ... ... 1 1 0 " 14. Stationery ... ... ... 1 9 0 " 14. Loan of Chairs, ... ... ... 0 7 6 £57 13 8

Branch Reports.

The ordinary work of the Branches has to a large extent been interrupted by the attendance of members at
the Saturday Science Classes in the University.

Your Committee have had under discussion several important resolutions from the Branches. These will be
placed before you. One, that of an Annuity Fund Scheme, deserves your special consideration.

The Conference, 1880.

Mr. Pryde, Secretary to the Education Board, kindly assisted your Committee in the matter of railway passes, communicating with the Hon. the Minister of Railways and securing without delay railway passes on terms similar to those of last year. Your Committee have to thank Mr. Pryde for the assistance he has rendered in matters connected with the Annual Meeting.

Return tickets at single fares, available from March 25th to April 5th, will be granted to teachers or members in Otago and Southland desirous of attending the Conference.

D. White, Hon. Sec.

Resolutions for the Consideration of the Conference.

Invercargill.

"That the compulsory clause in the Act of 1877 be put in force by the direct agency of the Government, instead of being left to the option of School Committees."

"That the system of examination carried out in the Public Schools should be uniform, both for pupils and pupil-teachers."

"That, in the opinion of this Branch of the Educational Institute of Otago, it is desirable that the inspectors be under the immediate control of the Minister of Education; and that the Inspectors take the different Educational Districts in rotation."

Dunedin.

"That during the Conference, a Committee he appointed consisting of the presidents and secretaries of local associations, to report on the more efficient working of the Branch Associations."

Oamaru.

"That the Conference take into consideration the propriety of trying to secure for the University and for the Educational Institute, representatives in Parliament, in the event of a new electoral Bill being brought before the House of Representatives."

Railway Passes and Tickets of Membership.

The Railway Department is desirous of imposing a more effective check than that of last year; it has therefore been deemed necessary to get membership tickets printed. These will show the name and address of the teacher and member. None will be entitled to a railway pass unless they present this ticket to the station-masters, who, it has been arranged, will retain it as a check against the number of railway tickets issued. Tickets may be obtained from the Secretary to the Institute on his being assured that the applicants are teachers or members of the institute. Teachers are requested to make early application. A copy of the programme of business accompanies the annual Report. The Conference will sit on Tuesday, Wednesday, and Thursday, March 30, 31, and April 1, 1880, in the Oddfellows' Hall, Rattray-street.

Branch Associations.


In presenting this, the Third Annual Report of the Southland Branch of the Educational Institute of Otago, I propose to give an abstract of its proceedings for the year 1879-80.

OFFICE-BEARERS.—At the Annual Meeting the Office-bearers of the previous year were reelected—Mr. Macgregor, President; and Mr. Orr, Secretary and Treasurer.

MEETINGS.—Eight Meetings were held during the year; five of these were regular, two were adjourned meetings, and one was special. The average attendance at these meetings was nine. An increased interest has been manifested in the work of the Association, while there has been an increase in its membership.
PAPERS.—No papers were read before the Association during the year. The remark I made in my report of last year appears again this year, namely—that the press of other business matters more than occupied the full time of the meetings. Of the matters dealt with, the following are some of the chief:—Discussion of subjects submitted by other branches, and by the Institute; the varied systems of Public School examination adopted throughout the Colony; the relation of School Inspectors to the General Department and to the Education Boards; the enforcement of the compulsory clauses of the Education Act; the "Standards" and "Passes" in them; the delivery of Science Lectures to the Teachers of Southland, by Professor Black, of Dunedin University, and G. M. Thomson, Esq. of Dunedin High School. The lectures of the former were on Chemistry; those of the latter, on Botany. I am most happy to say that these lectures were well attended, and enthusiastically received. At the conclusion of the courses, an examination was held, a pass in which will entitle the holder to a permanent certificate.

FINANCE.—The finances of this Branch of the Institute are in a satisfactory condition. The total receipts amount to £9 12s. 2d., of which the sum of £7 8s. 8d. is credited to members' subscriptions alone. The expenditure, which does not include the lectures on Science, which were met by special provision, amounts to an equal sum. The lectures on Science cost the Branch £37 7s. 6d. The whole amount is, however, covered by the receipts specially provided.

The hope expressed in the last Annual Report regarding the prosperity of the Branch has been realized in an encouraging degree; let me add another hope for still greater prosperity during the year 1880-81.

James Orr, SEC.

Annual Report of the Tuapeka Branch.

In presenting the Third Annual Report of the Tuapeka Branch of the Educational Institute of Otago, I may state that the Branch continues in its former satisfactory condition.

The number of members enrolled was eleven, which shows an increase of two since last year.

At the Annual Meeting, (held in April), the following gentlemen were elected office-bearers for the year:—President, Mr. Johnston; Representative on the General Committee of Management, Mr. Neill; Secretary and Treasurer, Mr. Pope. In consequence of the six months' course of lectures delivered in Dunedin by Professors Black, Hutton, and Scott, only six meetings were held, and three papers read, as follows (1) "Bible in Schools," Mr. Johnston; (2) "Education," Mr. Neill; (3) "The use of Rewards and Punishments," Mr. Pope.

A scheme for granting annuities to teachers was brought forward by Mr. Stenhouse, and it was the unanimous expression of the meeting that this subject should receive the careful and earnest consideration of the Conference.

Langley Pope, SEC.


I beg to submit the Third Annual Report of the Balclutha Branch of the Educational Institute of Otago.

The Office-bearers for the past year have been—Mr. John Porteous, President; Mr. George Steven, Representative on the General Committee of Management; Mr. Alexander Grigor, Librarian; and Mr. James M'Neur, Secretary and Treasurer. The number of members on the roll is sixteen; three have removed to other districts, but their places have been filled by new members.

We have only had five meetings during the year, but these have been well attended; fourteen members being present at the last one.

The Branch did not meet from May till October, as most of the members were engaged in attendance on the Science Lectures in Dunedin.

The papers read were, an address by the President on "The reading of the Bible in Schools, and the moral influence of the Teacher," "The Latin Literature of the Augustine Age," by Mr. Malcolm; and "The Report of the Commission on Higher Education," by Mr. Waddell. The ordinary business of the Branch included, resolutions in favour of "The reading of the Bible in Schools," and "The diversion of the Synod's funds to the founding of Scholarships or Lectureships, in connection with the University of Otago;" and an expression of regret at a resolution of the Education Board regarding leave of absence to Teachers during sickness.

A few weeks ago Mr. Malcolm was appointed Rector of the Christchurch Normal School, and this Branch gave a complimentary dinner to that gentleman on the occasion of his leaving the district. Our invitation was heartily responded to by members of the several Branch Associations, and representatives from a number of the District? School Committees; all united warmly in the expression of appreciation of the valuable and earnest services of Mr. Malcolm in the cause of Education.
James M'neur, SEC.


The Waitaki Branch of the Educational Institute of Otago was constituted for the year at its meeting in the month of March. The following Office-bearers were then elected:—President, Mr. M'Lymont. Kakanui; Secretary and Treasurer, Mr. R. Peattie. Oamaru; Librarian. Mr. W. Fidler, Oamaru; Representative to the General Committee of Management, Mr. Alexander Stewart, Union Street School, Dunedin. Mr. Peattie was requested to read a paper at the Easter Conference 1880.

The membership, so far as regards teachers has been fluctuating, on account of the many changes that have taken place in the district, during the year. The non-professional members entered during the year have been fourteen.

There is nothing to report with respect to the Library. Although there has been nearly an entire absence of prepared papers, the meetings of the Branch have not been without good results. At the April meeting the "Teaching of Science" was discussed, and resolutions passed similar to those afterwards arrived at by the Committee of the Institute, (vide Report, 1879, p. 73). In May the Annual Report of the Education Board was considered. The meeting expressed gratification at Mr. Petrie's Report, and acquiesced in his proposed reforms. It was also resolved to call attention to the fact that the district had no Drawing Master, while the Dunedin district was well supplied. A Drawing Master now visits the District High School fortnightly. It is hoped that his services may be extended. At the October meeting, a compendium of History for Standard III. was read by Mr. Peattie, and met with approbation. At the same meeting it was resolved to remit to the General Committee of Management as a subject for consideration at the Annual Conference, or before, if necessary, the propriety of trying to secure for the University, and for the Educational Institute, representatives to Parliament in the event of a new Electoral Bill being brought before the House of Representatives. At several meetings knotty grammatical points were discussed. Some meetings lapsed through stress of weather.

Robert Peattie, SEC.


MEMBERS.—There are 47 professional, and 26 non-professional members on the roll.
Office-bearers;—President, Mr. George Reid; Treasurer, Mr. J. B. Park; Secretary, Mr. W. J. Moore.

MEETINGS.—Ten meetings have been held, the average attendance for the year being 12. At the beginning of the year it was resolved to revert to the old system of balloting for members who should prepare papers to be read by them. March: A committee was appointed to consider the report on the question of payment to teachers by average attendance. April: An able paper by Mr. Malcolm, of Milton, entitled, "The Latin Language of the Augustine Period;" June: "Bible Teaching in Schools," by Mr. A. Kyle; November: "The Teaching of Grammar," by Mr. Gardner; December: "How to make Grammatical Teaching practically useful," by Mr. A. Montgomery.

In consequence of the series of Science Lectures delivered to Teachers by Professors of the University, there has not been much actual work done in connection with the Branch during the year. In conclusion, your Committee have much pleasure in recording their appreciation of the kindness of Professors Black, Hutton, and Scott, for the series of Lectures delivered by them to the Teachers, and sincerely hope the Committee of Management will specially thank those gentlemen, on behalf of the Teachers of Otago and Southland.

W. J. Moore, SEC.


Wellington College, N.Z. decorative feature
Founded A. D. 1853.

BY HIS EXCELLENCY SIR GEORGE GREY, K.C.B., The Governors of Wellington College
And Affiliated to the University of New Zealand.

decorative feature Wellington: James Hughes, Printer, Engraver, Etc., Lambton Quay. 1879.

Visitor:

His Excellency the Most Noble the Marquis of NORMANBY, G.C.M.G., Governor of New Zealand.
Governors:
• The Hon. W. Gisborne, M.H.R., (Chairman).
• The Worshipful the Mayor of Wellington, J. Dransfield, Esq.
G. Hunter, Esq., M.H.R.
G. E. Barton, Esq., M.H.R.
Rev. J. Paterson.
H. Jackson, Esq.
Hon. P. A. Buckley, M.L.C.
A. de B. Brandon, Esq., M.H.R.
William Hutchison, Esq.
J. Hector, Esq., MD., CMG., FRS.

Secretary:
- C. P. Powles, Esq.

Principal:
- Kenneth Wilson, M.A., St. John's College, Cambridge.

Second Master:

Assistant Master.
- C. R. Buckland, A.A.

Mathematical Master:
- C. J. Hardy, B.A., Christ's College, Cambridge.

Professor of Natural. Science:
- T. Kirk, F.L.S.

Modern Language Master:
- A. F. Merlet.

Drill Sergeant:
- I. N. Bell, late 60th Rifles.

Examination, December, 1878.

University Students.

Fourth Year.
- Latin.—Class I., Kirk, H. B.
- French.—Class I., Kirk, H. B.
• English.—Class I.; Class II., Kirk, H. B.
• Mathematics.—Class I.; Class II.; Class III., Kirk, H. B.
• Natural Science.—Class I., Kirk, H. B.

THIRD YEAR.
• Mathematics.—Class I.; Class II., Wakelin, T.
• English.—Class I.; Class II.; Class III., Wakelin, T.
• General History.—Class I.; Class II., Wakelin, T.

SECOND YEAR.

FIRST YEAR.
• Latin.—Class I., Watson, C.; Class II., McFarland.
• English.—Class I.,; Class II., Watson, C., McFarland.
• Mathematics.—Class I.,; Class II., Watson, C., McFarland.

Rhodes Scholar.

W. H. Field.

Primary Scholars. 1876.
• J. Nott, Tawa Flat School. 1877.
• Reginald Greville, Thorndon School.
• W. Callaghan, Thorndon School.
• W. Ridler, Thorndon School.
• 1878.
• Town Schools—C. Pownall, Thorndon School.
• L. Barnett, Thorndon School.
• Country Schools—Knight, Lower Hutt School.

Walter Turnbull Prizemen.
• H. B. Kirk.
• W. H. Field.

Levin Prizemen.
• Proxime accesit—W. H. Moorhouse.

DISTINCTIONS GAINED DURING THE YEAR BY PRESENT AND FORMER STUDENTS OF THE COLLEGE.
• W. Barton, 1st class in the Annual Examination at St. John's College, Cambridge, specially distinguished in Law.
• G. F. W. St. John, 30th in the list of successful candidates for admission to the Royal Military Academy, Woolwich.
• Albert Martin, passed the preliminary examination for the Fellowship of the Royal College of Surgeons.

STUDENTS WHO PASSED THE CAMBRIDGE LOCAL EXAMINATION, 1877.
Seniors.

- A. W. Morrah, distinguished in Latin and Greek, passed in Pure Mathematics, French, and Zoology.
- T. W. Bell, passed in Latin, Pure Mathematics, and Zoology.

Juniors.

- H. B. Harvey, Ist class, specially distinguished in Latin, passed in Greek, Pure Mathematics, English, French, and Religious Knowledge.
- J. Ludwig, passed in English, Latin, Pure Mathematics.
- H. B. Kirk, Silver Medal at the Ballarat Industrial Exhibition for the best collection of dried plants.
  Bronze Medal for a collection of Annulose animals.
- J. C. Webb, Silver Medal for a collection of dried plants.

School Roll.

Order of Merit for the Year.

In Classics, Modern Languages, and English.

FORM VI.

- Kirk, prize.

FORM V. (UPPER).

- Field, prize
- Taylor
- Knight.

FORM V. (LOWER).

- Crombie, prize
- Morrah, i.
- Martin
- Jackson, i.
- Luxford
- Moorhouse
- Morrah, ii.
- Reeves.

FORM IV.

- Barnett, prize
- Nott
  - Honorable mention.
- Gair
- Hutchison
- Butts
- Gore, ii.
- Crawford
- Snow
- Kebbell
- Gore i.
- Henderson.
FORM III.
- Callaghan, prize
- Ridler
- Port
- Wilson
- Bishop
- Gisborne
- Buller
- Carwardine
- Swainson
- Seed
- Wallace
- Young
- Lloyd
- McKirdy
- Muir
- Warren
- Moeller
- Hadfield
  Absent during greater part of term

FORM II.
- Kitchen, prize
- Harding
  Honorable mention.
- Pauling
- Jackson, ii.
- Galwey
- Cooper
- Taylor, ii.
- Sanderson, i.
- Leckie
- Mitchell
- Morrah
- White
- Reeves
- Lockie
- Stack
- Wallis
- Bidwill
- Sanderson, ii.
- Parkes
- Dransfield
- Lysaght

FORM I.
- Crawford, prize
- Young, ii.
- Port
- McKirdy, ii.
- Young, iii.
- Tustin
- Callis
- Knight
- Thorpe
Absent during greater part of term.

**Mathematical List.**

**CLASS I.**
- Kirk, prize.

**CLASS II.**
- Knight, prize
- Field
- Taylor

**CLASS III.**
- Moorhouse.

**CLASS IV.**
- Crombie, prize
- Note
- Harnett
- Jackson, i.
- Crawford
- Gair
- Morrah, i.
- Martin
- Snow
- Henderson
- Morrah, ii.
- Hadfield
- Luxford

**CLASS V.**
- Callaghan, prize
- Ridler
  - Honorable mention.
- Port
- Wilson
- Pauling
- Butts
- Swainson
- Hutchison
- Carwardine
- Kebbell
- Cooper
- Parkes
- Buller
- Gore, i.
- Mitchell
- Gore, ii.
- Young, i,
- Seed
- Muir
- Moeller
- Warren
CLASS VI.

- Kitchen, prize
- Lockie
- Harding
- Jackson, ii.
- Reeves, ii.
- Wallace
- Sanderson, i.
- Bidwill
- McKirdy, i.
- Sanderson, ii,
- Taylor
- Leckie
- White
- Gisborne
- Lloyd
- Bishop
- Dransfield
- Wallis

CLASS VII.

- Galwey, prize
- Morrah, iii.
- Stack
- Lysaght
- McKirdy, ii.
- Young, ii.
- Crawford
- Young, iii.
- Tustin
- Port
- Callis
- Knight
- Thorpe
  Absent during greater part of term.

Special Prizes.

NATURAL SCIENCE.

- Kirk
- Taylor
- Moorhouse

MODERN LANGUAGES.

- Kirk
- Not awarded
- Crombie

Subjects for Examination.

FORM VI.

I. II. Wilkin's Latin Prose Composition.

• French.—Dramatic Literature from Chapelain to Racine.
• English.—Shakespeare's Henry IV., Part I. Henry VI., Part II. Bacon's Advancement of Learning.
• English Literature from 1688—1714.
• Natural Science.—

FORM V. (UPPER.)

• Latin.—M. T. Ciceronis, Pro Archiâ Poetâ and Pro Balbo. P. Ovidii Nasonis, Fasti VI.
• Wilkin's Latin Prose Composition.
• Greek.—Æschyli Prometheus Vinctus.
• Arnold's Greek Prose Composition.
• French.—Corneille La Suite de Menteur.
• Xavier de Maistre, La Jeune Sibérienne
• Le Lépreux de la cité d'Aoste.
• Merlet's French Grammar.
• German.—A book of German Dactylic Poetry (Wagner) Ave's Grammar.
• English.—Shakespeare's Julius Caesar.
• History—William III. to George III.
• Geography—General.
• Grammar.
• Euclid, Books i., ii., iii., iv., and vi.
• Natural Science.—

FORM V. (LOWER).

• Latin.—P. Ovidii Nasonis, Fasti VI.
• C. Jul. Cæsaris, De Bello Gallico VII.
• Arnold's Latin Prose Composition.
• Greek.—Xenophontis Anabasis I.
• Wordworth's Greek Grammar, Accidence.
• English.—Same as in Upper Fifth.
• Mathematics.—Arithmetic, Algebra to Quad. Equations, Euclid
• Books i., ii., and iii.
• Natural Science.—

FORM IV.

• Latin.—Cæsar. De Bell. Gall. VII.
• Arnold's Latin Prose Composition.
• Public School Primer.
• French.—Xavier de Maistre La Jeune Sibérienne
• Merlet's French Grammar, Accidence.
• English.—Shakespeare's Julius Cæsar.
• History—General Outlines.
• Geography—Europe, British Isles, and Colonies. Grammar—Morell's.
• Mathematics.—Arithmetic, Algebra to Quadratic Equations, Euclid, Books i., ii., and iii.

FORM III.

• Latin.—Cæsar De Bell. Gall. I., i.—xxv.
• Arnold's Henry's First Latin.
• Public School Primer.
• French.—Merlet's Grammar, Accidence.
• English.—History, Geography, and Grammar, as in Form IV.
• Mathematics.—Arithmetic to Decimals.
Principal's Annual Report.

To the Chairman of the Board of Governors of the Wellington College.

Sir,—I have the honour to lay before you the Annual Report on the working of the College during the year.

The numbers on the books during the year have been—For the first term, 75; second, 72; third, 73; making an average of 73; and in addition to that there have been extra courses of lectures given in classics, mathematics, and modern languages by Mr. Hardy and Mr. Merlet, and there are now 15 students attending them, of whom five or six are working for the N.Z. B.A. degree. As I have good reason to believe that the number attending these classes is likely to increase, and as the work is already almost more than our present staff can manage, I have made arrangements with Mr. J. Gammell, B.A., London, to take the extra mathematics, and I feel sure that if some slight trouble were taken by the Governors to make these lectures known, they would be made use of by a considerable and increasing number of students. The number of boys in the higher classes is a good deal less than it was last year, and it is therefore only natural to expect that the examiners may have found some falling off in the work.

The standard, however, except in mathematics, has not been lowered, and I think, considering our numbers, we have no reason to be ashamed of the result.

A somewhat important alteration has been made this year in the conduct of the examinations. On previous occasions great inconvenience has been felt from having the College examination, the Cambridge, and the New Zealand University examination close together, thereby causing an excessively severe strain on the students. In order to remedy that to some extent, the examiners in English, Classics, and Modern Languages very kindly consented to accept for the upper and lower fifth forms the Cambridge papers. Press copies of the answers were taken in the room, and they have been looked over by your examiners, while the originals have been sent to Cambridge.

The reports of the examiners will enable you to judge how far the results are satisfactory. On account of delay in the arrival of the papers the examination has been held at a very awkward time, and has also been somewhat hurried. This is a disadvantage that must always attach to an examination in which the papers have to come from England, and renders the establishment of a satisfactory local system all the more necessary. I may state that additional attention has been devoted this year in the higher forms to English Literature, and in the lower forms to Arithmetic and Mathematics. I judge from the remarks made by the Mathematical Examiner that in the latter case at all events the results have been satisfactory. There is no doubt that to most young boys geometry is a subject of very great difficulty, and that any results in that branch can only be obtained by the exercise of very great efforts and ability on the part of the teacher. I know that the Mathematical Master has devoted himself to his work throughout the year with a zeal and energy of which few who have not tried the work have any conception. It is gratifying to find that the labour has not been in vain.

In the three previous years in which the Cambridge examination has been held in Wellington, the College has sent up 27 candidates, of whom 15 have passed; and of those one has gained a first class in honours, three a
third class in honours, three special distinction in Latin, and one in Greek; while out of the whole number only three have failed in the preliminary examination, and one in Latin. This year we have sent up three senior and seven junior candidates.

Two examinations for Matriculation have been held during the year—one in April, when four candidates presented themselves, of whom two passed, and one this month, when four came up, of whom one withdrew during the examination, and the other three passed with considerable credit. It is greatly to be hoped that before another year is over the University may be induced to institute a regular system of Matriculation Examination for the whole colony, as such a system would give those who are obliged to leave school early a chance of obtaining a certificate of general knowledge, which would have a definite value, while it would greatly facilitate the classification of those who remain. In fact the want of proper means of classification is a most serious defect in our present system. It is quite impossible that the work in the lower forms should be as good as it ought to be until something like a definite standard of attainments is established for admission to the College; that standard need not be at all a high one, at all events at first; but some standard there must be, and it should be so fixed that boys might pass at once into the College from the higher forms of the primary schools. Thus a boy entering the College at eleven or twelve with a fair knowledge of arithmetic and elementary English, should be able, after three or four years devoted to a steady course of Latin, French, and Elementary Mathematics, to pass the Matriculation examination, and thus gain a qualification sufficient for the Civil Service, professional life, or business; or else, if he were going to continue his education, he would be ready to enter the Collegiate Department and work up for the University examination. Thus the lower and larger portion of the College would be devoted to the work of an ordinary grammar, or what would in England be styled a second grade school, while the upper portion might be entirely devoted to higher education, and would only contain those who were able to profit by such an education. There are at present twelve matriculated students of the University who have their names on the boards of the College, and six of these have presented themselves for examination, in order by so doing to keep their University terms for the year, and five out of the six have been attending the College classes. During the year the following distinctions have been gained by old and present pupils of the College:—

- William Barton, 1st class in Annual College Examination at St. John's College, Cambridge, with special distinction in Latin.
- G. F. W. St. John, 30th in Annual Competition for Admission into Royal Military Academy, Woolwich.
- Albert Martin, 35th, out of 453 in the Preliminary Examination for the Royal College of Surgeons of England.
- A. W. Morrah, Senior Cambridge Local Certificate, with special distinction in Greek and Latin.
- J. W. Bell, Senior Cambridge Local Certificate.
- H. B. Harvey, 1st class in honours Junior Cambridge Local Certificate.
- J. Ludwig, Junior Cambridge Local Certificate.
- H. B. Kirk, silver medal for Botanical Collection, Ballarat Industrial Exhibition; bronze medal for Zoological, at ditto.
- J. C. Webb, silver medal for Botanical Collection, Ballarat Industrial Exhibition.

I have just concluded the Annual Examination for Primary Scholarships, the Governors having decided that for the future one of these scholarships should be open to boys from the town schools, and one to boys from the country schools. Nine boys came up for each. I have to recommend Charles Pownall, from the Thorndon school for the town scholarship, and Knight, from the Lower Hutt, for the country. There were seven other candidates who entered for the country scholarship, but the notice they received was too short to enable them to come up, another instance of the want of proper advertisement. The work of the boys from the Thorndon school, the only one of the town schools that sent up any candidates, was exceedingly good, and in fact there was considerable difficulty in selecting the best candidate, Louis Barnett, who stands next, being only seven marks out of 217 behind Pownall, and being well worthy of a scholarship, if the Governors had another at their disposal.

By the bequests of the late Hon. W. B. Rhodes, and George Moore, Esq., the Governors have received a very valuable addition to their scholarship funds, so that the scholarships at their disposal are now as follows:—

- Two W. Turnbull scholarships, tenable for two years, each of the value of £25, open to matriculated students of the New Zealand University attending the Wellington College.
- One, W. B. Rhodes, ditto ditto, say £40.
- One, G. Moore, ditto ditto, say £40.
- Two, scholarships established by the Governors, open to boys from any primary school in the town, and supplemented by a grant of 20 guineas each from the Principal, tenable for three years, say £65.
- Two, ditto, as above, but open to boys from any schools in the education districts of Wellington and Wanganui, except the town of Wellington, £65.
- One, W. Turnbull prize, for the best general examination £15.
• One, ditto ditto, examination in Mathematics and Natural Science, £10.
• Two, Levin prizes, for Collection in Natural Science, £10.

Making a total of £430 available annually for the promotion of higher education by scholarships and prizes.

A beginning has been made during the last few months towards supplying what has long been a great want, namely, a cricket ground for the use of the boys. About £50 was raised by subscriptions among the parents and friends of the boys; and with that sum, aided by the labour of a small gang from the gaol, obtained by the kind permission of the Visiting Justices, a piece of ground has been levelled, three chains by two; the expenditure of about a similar amount of money would complete a ground sufficiently large for all the requirements of the College, and the value of such an addition can hardly be over-estimated.

I subjoin a detailed report from Mr. Kirk on the work in the Natural Science Department. It is a matter of extreme regret that the unavoidable absence of Dr. Hector has prevented the inspection of that department by one thoroughly qualified to examine it; but the want of independent examination does not lessen the value of the work done; of that the report and collections now to be seen in the Museum are a sufficient proof.

I have the honor to be,
Sir,

Your obedient servant,

KENNETH WILSON, M.A., Principal.

The Rev. W. H. West's Report.

To the Governors of Wellington College, Wellington.

GENTLEMEN,—In compliance with your request, I have examined the College in the English subjects of the course of study pursued—the 6th, 4th, and 3rd forms by means of written papers, and the 1st and 2nd *viva voce*. As I had charge of the Cambridge Local Examinations it occurred to me that in the absence of a New Zealand University examination test, no better one could be found than that supplied by the Cambridge papers, accordingly at the suggestion, and with the sanction of the Principal, I gave the Cambridge Senior and Junior papers in Shakespere's Julius Cæsar, English History, Geography, English Grammar, English Composition to the upper and lower divisions of the fifth form. The results are upon the whole satisfactory, the English Grammar paper was most creditably done, and the answers to the other papers evinced a fairly accurate acquaintance with the subjects.

The papers sent in to me by the 6th form on "Bacon's Advancement of Learning," two plays of Shakespere, and English Literature from 1658 to 1714, were well expressed, and showed a good grasp of the subjects. As regards the other forms there is considerable proficiency shown in some subjects, and in all the attainments are fair.

The only subjects in which the boys of the 2nd and 3rd forms are not quite up to the average standard is that of English Grammar and Analysis, speaking generally. As regards the quantity and quality of the instruction given, and methods employed, as far as such can be ascertained by examination papers, I think there is an honest effort made to drill the pupils of the College in the essentials of the subjects prescribed, and to train them in the use of what they do acquire.

There are, in my opinion, very undesirable contrasts in the attainments of some of the pupils in the lower forms, and it seems to me that such a state of things cannot very well be remedied as long as pupils are admitted to the College without having passed any examination. It must be obvious that such an institution as this is not the place to teach boys to write or to spell words of two or three syllables.

I think that it is most desirable, with a view to the efficiency of the Institution, that every boy entering it should be able to pass an examination equivalent to that of the 4th or 6th standard of the State schools, or be called upon to produce a certificate to that effect. As long as the present indiscriminate system exists, it must interfere, in my judgment, with the efficient organisation of the classes, and must issue in wasteful expenditure of teaching power and unsatisfactory results.

I have the honor to be, Gentlemen,
Your obedient servant,

W. H. WEST.
Report on Mathematics and Arithmetic.

Wellington, December 24th, 1878. To the Secretary Wellington College.

DEAR SIR,—I have completed the examination of the Mathematical Classes, and it affords me much pleasure to testify to the satisfactory results, generally, of the labours in this department during the year just drawing to its close.

On a previous occasion I was compelled to remark on the great want of accuracy and neatness exhibited by the junior divisions. I am gratified to find much improvement in these respects in the papers before me. The work, as a whole, does not come up to the standard of last year, but this was to be expected as several of the senior students have left the College, their places for the most part being filled up by younger lads not so far advanced in these subjects; still a considerable number of the papers are highly creditable, and prove that able and careful teaching has been followed up by diligent application.

I have furnished the Principal with the usual lists showing the order of merit of the pupils in their respective classes.

I am, dear Sir,

Yours faithfully,

EDWARD MILLER.

Report on Natural Science.

Colonial Museum of New Zealand, Wellington, Jan. 11, 1879. To the Secretary Wellington College.

SIR,—I beg to return herewith the papers on Natural Science; for the recent examination at Wellington College. I regret that owing to my unavoidable absence I was unable to conduct the examination as promised, but having gone carefully through both the questions set and the answers, it gives me great pleasure to state that the character of the work disclosed by the papers is most satisfactory. The papers are of a somewhat higher standard than is usual for such examinations, but, nevertheless, the replies show that they are not beyond the capabilities of the students, who appear to have received a thorough and practical course of tuition in the various branches of Science.

I remain, Sir,

Yours faithfully,

JAMES HECTOR.

Professor Kirk's Report.

Wellington College, Natural Science Section, December, 1878. The Principal, Wellington College.

SIR,—At the commencement of the year it was resolved to form a third or elementary class in connection with this section. I have pleasure in stating that the work in this, as well as in the old divisions, has been of a satisfactory character.

The work of the new division has been restricted to Elementary Botany and Zoology: as far as possible the
instruction given has been based upon the examination of recent or dried specimens.

An extended course of Lectures on Systematic Botany and Morphology was delivered to the second division during the first term and a portion of the second. The third term was devoted to a course of Lectures on Vertebrated Animals, their anatomy, physiology, distribution, and classification.

A Course of Lectures extending over seven months was delivered to the Senior division on Systematic and Structural Botany, the latter portion of the course being devoted to the Morphology and development of Cryptogams. The remainder of the year was taken up by a Course of Lectures on the Invertebrata, specially adapted for students going up for the B.A. pass examination of the New Zealand University.

In addition to the above, special instruction has been given on two or three evenings in the week to a former College student, who intends to present himself for the B.A. examination.

Owing to the unforeseen absence of Dr. Hector, who was appointed Examiner by the Board of Governors, and in compliance with your request, I have drawn up examination papers in each subject and submit the results herewith, but as they will doubtless be revised by Dr. Hector on his return, I offer no remarks on their character.

The Botanical and Zoological Collections exhibited in competition for the Levin prize are highly creditable to the students, and their correct arrangement shows a detailed knowledge of classification on the part of the exhibitors.

The Botanical and Zoological Collections of Harry Borror Kirk and James C. Webb, the Levin prizemen of last year, were exhibited at the Ballarat Industrial Exhibition, where a silver medal was awarded to Kirk for his Botanical Collection, another to Webb for the Collection of Plants exhibited by him, and a bronze medal to Kirk for his Zoological Collection. Only one silver medal besides the above were awarded in this section.

In virtue of the conditions under which the Levin prizes are competed for, the above collections became the property of the College. As they were not required for College work, Kirk's Botanical Collection, the larger of the two, was presented to the Taranaki Athenaeum, with the view of diffusing a knowledge of the work performed in the College. Webb's collection has been presented to the Museum of the Hokitika Literary and Scientific Society.

Additions have been made to the Museum of the College, perhaps the most noteworthy is a small but valuable collection of New Zealand Fishes presented by the Director of the Colonial Museum. I greatly regret the want of suitable cases in which to preserve these and other specimens of value, which are becoming deteriorated by exposure.

In my last report I mentioned the promise of certain donations towards the purchase of microscopes for the College. It now affords me pleasure to state that four excellent instruments, with a liberal amount of additional apparatus to each, have been purchased from Messrs. R. and J. Beck, London, and are now available for work. The following is a list of donations received for this object. The total amount is sufficient to defray the cost of the instruments and all incidental expenses, freight, &c., so that this valuable addition to the appliances of the College has been procured without indenting in any way upon the limited funds at the disposal of the Board of Governors.

I am greatly indebted to the good offices of Messrs. Owen and Graham, who purchased these instruments at a considerable reduction from the usual cost.

I have the honor to be, Sir,

Your obedient servant,

T. K. IRK,
Lecturer on Natural Science.

LEVIN PRIZE.

For the best Collection of Dried Plants found in an Indigenous or Naturalized condition within the limits of the Provincial District of Wellington.

£5: Awarded to W. H. Field.

Although not fully equal to the high standard of last year in the quality of the specimens, the collection is of considerable merit, and shows a large amount of patient work. The classification is excellent. Sixty-two (62) natural orders are illustrated by specimens of nearly three hundred forms, and in several points the collection extends our positive knowledge of the plants of the district.
For the best Collection of Zoological Objects from the same district.

**£5: Awarded to J. Taylor.**

The Collection comprises specimens of about 240 species illustrating all the sub-kingdoms of animalia. It is correctly classified and comprises one or two species new to science.

The Collection of Zoological Objects exhibited by W. Moorhouse deserves high commendation. It contains specimens of over 200 species, and extends our knowledge of the Fauna of the district.

The Levin Prize Collections of 1877 were exhibited at the Ballarat Industrial Exhibition, and received the following awards:—

- A Silver Medal to Harry Borrer Kirk for his Collection of Dried Plants.
- A Silver Medal to James C. Webb for his Collection of Dried Plants.
- A Bronze Medal to Harry Borrer Kirk for his Collection of Annulose Animals.

**Report on Ancient and Modern Languages.**

The results of the Yearly Examination of the pupils of the College in the Latin, Greek, French, and German languages, have been satisfactory.

In each department I have observed a manifest and pleasing progress. In Latin, the knowledge and merits of the higher classes were tested, partly by papers set by myself, and partly by papers forwarded for the Cambridge Examinations. The subjects embraced in these papers are translations from Latin into English, English into Latin, and questions on the structure of the language, and on the history and antiquities of the country.

The authors selected were Terence, Cicero, Ovid, and Cæsar. The translations from the Latin were close to the original, and expressed in excellent English. In the translation from English, as well as in the answers to the questions on construction, I traced a marked improvement.

The answers to the questions on the Roman History and Antiquities were, in general, correctly given.

In the lower classes I found that careful attention had been given to grounding the pupils in the accidence of the language.

It was with regret I heard that so small a number of boys had this year taken up the Greek language. Those, however, who did present themselves for examination in that language, gave replies which afforded satisfactory proof of their progress.

The papers on which they were examined were framed on the same principle as that on which the examinations in Latin were prepared, and translations from Euripides and Xenophon.

In the French the answers given by the higher classes were excellent. The translations from Molière, an author by no means easy to render felicitously, were very good.

I found also that the junior classes were being well-trained in the elementary principles of the language.

In German, the examinations were this year exclusively oral. The translation of the passages from the German, proposed by me to the pupils, as well as their answers to questions in Grammar, were entitled to high praise.

GORDON ALLAN.
The School Penny Bank:
For the Public Schools of New Zealand,
From an Educational Point of View,
By W. Dalrymple, SENR.,
Secretary to the Late Society for Promoting the Introduction of the Penny Bank into the School as a Means of Cultivating Practical and Moral Education,
With a Report of the Society up to Date.
"Les Caisses d' épargne peuvent à elles Seules, changer la face de la Société."—ROSSI.
M. Laurent's quotation.
"The habit of saving so as to be beforehand with the world if it is to be acquired at all, must be acquired early."—LORD DERBY.
"Thy spirit, independence, let me share, Lord of the lion heart and eagle eye!"—
Dunedin: Fergusson & Mitchell, Printers, 76 Princes Street.
"Experience seems to prove that the most effective agent in lessening the natural tendency to improvidence
is the pleasure of possession."—Mr. Oulton, of the Liverpool School Board.

"Begin is the device of Thrift."—Mr. Smiles.

"Exercise involves repetition, which, as regards bodily actions, ends in habits of action; and as regards impressions received by the mind, ends in clearness of perception."—Joseph Payne's Third Principle of Education.

"On every side and at every turn, we have to struggle against a great national deficiency, and the almost total absence of anything at all approaching an accurate conception of what education should be."—Report of London Working Women's College.

"To suffer people to be ill educated, and then to punish them for crimes which have originated in bad habits, has the appearance of a cruelty not less severe than any which is exercised under the most despotic Governments."—Professor Hodgson on The Exaggerated Estimates of Heading and Writing as a means of Education.

"Let us then, I beseech you, in the name of God, let us earnestly and heartily have recourse to education. We must begin at the beginning, we must prevent what is evil by implanting what is good; we must enlighten the understanding as well as control the will."—Quotation of Dr. Hodgson's.

"A man who can proportion his menus and his ambition, or bring the year round with expenditure which expresses his character, without embarrassing one day of his future, is already a master of life and a freeman."—R. W. Emerson on Wealth.

Note This Pamphlet is printed for Circulation Gratis, among Committees and Teachers, and members and friends of the movement; also copies may be had at the bookshops—price, Sixpence. The proceeds will go towards defraying expense of publication.

Introductory.

The following small contribution to School Bank literature has been written for the purpose of introducing afresh the subject of School Penny Banks to the New Zealand public; also with the hope of rekindling those efforts evinced by School Committees, teachers, and others of the community, to make these institutions part of our educational machinery, when, on a late occasion, the scheme was in agitation.

It is assumed that there is a wide-spread conviction that the modern system of education is wholly at variance with common sense and reason. Let any thinking being ask himself what is the result of six or eight years' schooling on a boy or girl of fourteen or sixteen years of age, when, as the phrase is, "education is finished." How, in any sense whatever, are they fitted to enter life? "At present," says one of our own Professors, The Higher Education in New Zealand, by Prof. Shand, N.Z. Magazine, July, 1877. "our higher education leads nowhere, qualifies for nothing." Let us try mentally to realize what are the requirements of our Colony for the education of its youth, who are to guide its future and do its actual work, who are to develope its resources and maintain its prosperity, improve the moral tone of its people, elevate their character and teach them how to value order, industry, cleanliness, and other such habits,—and how painfully defective is the training, they receive. The essential is ignored, and the unimportant devours the golden hours of life's spring-time. Not a single study in the code points to the culture of the moral faculties, developing, in their highest sense, love to God and our fellow men, truth, honor, integrity, reverence, charity, forbearance, and the like; nor habits and duties which call into daily exercise self-restraint, courtesy, punctuality, order, diligence, faith in what is right, and such other Christian virtues. Nor apart from the higher, can much other be said of the elementary education of the day. Fröbel is said to have claimed having a prophetic mission as an educational reformer. Heaven grant that it might be so! His principles are uncontroversible.

On elementary education, one of Fröbel's disciples speaks to this effect. "It is a law of human nature, or of the human mind, that our knowledge begins and must begin with concrete things, with the objects around us, most of which are the most complicated productions of nature and culture. Thinking in abstractions requires the matured powers of the intellect. Elementary instruction should be, to lead children gradually and eventually to abstract thinking, not to begin with it, as the modern system attempts in years of unsuccessful effort. To force children, therefore, in our so-called elementary schools to learn rules, dates, and names for abstractions, and for things which they cannot yet realize in their minds, only produces a slavish indifference and apathy that must be forced into attention by punishments and rewards, or an unhealthy excitement in competition for prizes and flattery. This is not
education, this is cramming; and, its most showy success turns out egregious failure."

Now the Bank in the School offers one means by which a beginning of educational reform in the direction above indicated could be made. The action in conduct, in work and in results, requires no abstract reasoning on the part of a child—if that were possible. "Here is a shilling, or a half-crown, or any sum as the case may be,—the pennies I've been putting into the Bank, and with this sum I am now going to buy a knife, a hook, a boat, a doll." The whole process is within its grasp, and meanwhile, education of the highest value has been doing its work in calling into exercise patience, self-denial, system, &c.

It is passing strange indeed, why the right management of money, involving the highest degree of care, wisdom, and prudence, should not be from the beginning of school life made a subject of education. More or less, all children get money into their possession; there are also a thousand ways in which they might be encouraged to earn it; but besides this, they should receive systematically a little pocket money from their parents,—it might be so small a sum as even a penny, or sixpence, or a shilling a week. In whatever way they come to have it, they should not be ordered, but encouraged to put it in the Bank, and to let it accumulate for a purpose. It must ever be kept before the children that the money is put there for a time only; it might be withdrawn for some such occasion as a birth-day, at Christmas or New Year; but whether for holiday or useful purposes, though all taken out at such times as these and wholly spent, the lessons in conduct, in experience, and result, have all been gained, and by constant repetition, leave indelible impressions.

In the body of the pamphlet it has been suggested that thrift, or rather economics should have a place in the code, so that the subject should become a specific study, and that it might supplant with advantage Grammar. And this should meet with no objectors. Grammar is a purely abstract study, and not essential to being able to both speak and write the English language with correctness. At any rate, it is altogether unfitted for a school study until the reasoning faculties of children are somewhat developed: and with little loss whatever to education, it might well be expunged from the elementary code.

The present opportunity is embraced for expressing to Mr. W. Meikle, of the National Security Savings Bank of Glasgow, and to Mr. Banner Newton, of the Liverpool Savings Bank, a sense of their great and continued kindness in forwarding reports and other papers on the progress of School Banks in Great Britain and elsewhere. Also, for letters and papers of much interest, to Colonel Akroyd, M.P., of Halifax (Yorkshire); Mr. Peter Bent, of the Yorkshire Penny Bank; Mr. Crallan, of Hayward's Heath, Sussex; and Mr. Oulton, of Liverpool.

To Mr. W. Gray, of the General Pest Office, Wellington, acknowledgements are likewise due for his unremitting and courteous attention as a correspondent in connexion with the necessary preparations for these Banks.

L. W. D.

The School Penny Bank

"The only sound and healthy description of countenancing and assisting, is that which teaches independence and self-exertion."
—Gladstone.

As secretary of the late Society for promoting the introduction and establishment of the Penny Bank into the school, I may he permitted to express the great pleasure I feel at being able to congratulate the members of the Society, the teachers of our public schools—many of whom have been my correspondents, and those of the public who sympathise with the subject, that the required facilities for enabling our object to be carried out have at last been completed by the Government.

I will just allude to the great patience we have had to exercise in waiting for this consummation of our wishes. It was in May, '75, that the then Post-Master General, Sir Julius Vogel, in response to a memorial that had been sent him, was pleased to express approval of the proposed scheme, and added, "that the department would supply the necessary books, forms, &c., gratuitously." Under the impression that but a moderate length of time would be required for the preparation of these, the Society memorialised individually the School Committees throughout the Colony—numbering over 700—and addressed by circular an equal number of teachers, inviting practical consideration of the system. With the system all of them had had the opportunity of becoming acquainted from pamphlets, leaflets, and other papers, that had been sent them by the Society, besides notices and discussion of the subject by almost the entire Press of the Colony, to whom copies of the same had been forwarded.

To the many committees and teachers who responded to these appeals I communicated by letter, but I desire publicly to express my sincere regret at having, unwittingly, been the means of misleading them. Soon after the issue of these invitations Sir Julius Vogel left N.Z.; this was followed by a new Ministry, and then
came the change of Constitution. This re-construction necessarily augmented the work of the several governmental departments, and, as I was given to understand, so much so, that of the printing department, as to almost exclude the preparation of any paper not strictly required for parliamentary or other essential business of the country. Nor was the pressure quite over when the present Ministry took office. Mr. Gray, head of the Postal department, and Mr. Hislop, Secretary of Education, in reply to my frequent promptings, repeatedly stated, with extreme regret, their utter inability to forward matters, and this, notwithstanding the desire of their respective chiefs, the Hon. Mr. Fisher and the Hon. Mr. Ballance.

Happily the day of waiting has passed. If there has been irritation and annoyance on the part of some at being foiled on attempting to take the first step, I trust the explanation now given will restore good intentions and high purpose, and that the work may now be taken up in that spirit of earnestness and willingness manifested in the remarks of not a few of my late correspondents.

On several occasions it has been suggested to me that it Would bring about very practical results, were I to visit some of the more populous schools, and address teachers and pupils on the subject of thrift. Possibly a viva voce deliverance might have this effect, but I have to own my inability to take such a step. The suggestion, however, is valuable, and I wish some popular man in each of our large centres would take it up. If specially any words of mine are likely to help the matter, they must be said in silence, and will reach alike the schools at hand and those of the most distant parts of the Colony by post, in the present paper.

Were the persons to be addressed those only to whom previous papers had been sent, there would seem little need for more than a reminder to look those papers up and re-consider the subject; but during the interval there have necessarily been very many changes in the personnel of those who have to do with education. A correspondent says:—"The newly-elected committees should be communicated with, and if possible, posted up in the matter. Both they and the Boards are new to their work, and are dependent on their clerks and secretaries for information." It must also be added that very many of the teachers are new too. All however, must be aware that everywhere steps are being taken to engraf the Penny Bank on the public school. Even our neighbouring Colony Victoria, is putting forth energies on this point, and before long, if not already, it will have become part of her educational machinery.

My correspondent gives good advice, but the remarks which follow will be put together for readers generally. I would observe, however, that I see by clause 78 of the Education Act, that the committees are the motive power in the matter; it also rests with them to deal with objections on the part of either teachers or Boards.

It is to the importance of making the Penny Bank the means or instrument by which habits of thrift may be cultivated during the school time of life, rather than to the intrinsic merits of thrift, per se, which few deny, that I would wish to direct attention. For thrift, it must be remembered, "is not a natural instinct; it is an acquired principle of conduct;"

Mr. Smiles.

and, inasmuch as the twig is bent so it will grow, so may this principle of conduct, so difficult to acquire by the adult, if indeed it ever is, without the hard condition of perpetual consciousness that is a cross, be instilled into the child, so that imperceptibly it will grow with his growth And the instilment of these habits involves the development, if properly guided, of so many fine traits of character, that in the hands of the skillful teacher, the Bank is admirably adapted for being a powerful means of good. As commonly understood, school is the place for education, and if it be true that the highest aim of education is to fit and prepare the future man and woman for the right discharge of the duties of life, and to promote the formation of such a character as shall enable its possessor to conduct himself throughout his career with credit to himself and to others, then what of greater importance than that habits implying thought fulness, unselfishness, self-control and self-restraint, should be inculcated by practice, whilst the nature is yet impressionable and capable of being braced so as to resist the weaknesses and temptations which, as a rule, beset all young people on their entrance upon life. "Habit is ten times nature," said the Iron Duke, and no habits cling so closely as those formed in childhood and youth. The need of some change from the modern system of education is a truth no one can dispute, and the addition of the branch in question, or its substitution for some other, would, I think, be one step in the right direction. The subject with all its ramifications, being quite within the grasp of even young children, rightly treated, points to a glorious issue. Or, can anyone suggest or claim that by other means, equal or similar educational results might be brought about?

"The School Bank is," says Mr Oulton, "to the lesson on thrift what pen, ink, and paper are to the lesson on
writing—the necessary concomitant. It is the text-book of thrift, the visible illustration in the object lesson of economy. I advocate," he continues, "that thrift, prudence, economy—call it what you will—should be an item in every school time-table, and that the Bank should be the method by which the lesson should be given."

"The crop of economic errors, in theory and practice, will never cease until simple principles in economy shall be taught in every school for the young of both sexes and of all ranks of life, with their bearing on individual conduct and success, as well as on national prosperity."

"Plant wisdom early; give the flower the chance
You suffer to the weed."

W. B. Hodgson, *preface to "What is Seen and What is not Seen."

In Great Britain, especially in Scotland, school Banks have existed for over a quarter of a century, and I could name several gentlemen in Otago, prosperous, useful citizens, who, in their acknowledgement of copies of the Ghent pamphlet I had sent them, mentioned to me that they attributed much of their success in life to the kindness and training when at the parish school.

The Scotch term for public school.

school of their respective teachers, who, as boys, had encouraged them to bring their pennies to small Banks set up in the school for the pupils. One gentleman writes:—"For several years I managed the Bank for my master, whom now, I often think of with gratitude and affection." The instances, however, remained isolated, but now the establishment of school Banks is a matter of every-day occurrence, and tens of thousands of children are becoming bank depositors.

It is to Mr. J. G. Fitch, M.A., of London, that thanks are owing for having given the subject vitality amongst English speaking people. He published an account of a visit he had paid to the schools of Ghent, in Belgium, with all of which Savings Banks had been incorporated for some years previous. Far and near the little publication attracted attention, and among readers in the "far" who became deeply interested, were some N.Z. colonists. Mr. Fitch, on the request being made, most kindly granted them the privilege of reprinting his pamphlet in a form adapted to suit the condition of things in the Colony.

Some copies of this pamphlet, also of "The Plea for Economics," still remain. On request I shall have pleasure in forwarding either or both to any address that may be sent me.

Two editions were published and widely distributed. Mr. Fitch showed that out of about 15,000 children attending the Ghent schools 13,000 were depositors, having over £18,000 at their credit. And all honour to the Ghent Professor, M. Laurent, who initiated the movement, and for giving time and thought to making arrangements so simple, that so small a sum as a centime (the tenth part of a penny) is received from the Belgium school children. "The Savings Bank in the school," says Mr. Fitch, "is now recognised as one of the chief engines of usefulness."

Besides English speaking countries, the success of M. Laurent's work has stimulated similar work in Germany, Italy, Switzerland, and France. To Mr. Meikle, manager of the Glasgow National Security Penny Bank, I am indebted for the copy of a paper he had translated for circulation in Scotland, showing the marvellous success of school Banks in France. The paper was a contribution to the *Journal des Debats*, by M. De Malarce, secretary to the French Provident Society, and but for such reliable authorities, the results noted would almost surpass belief. I give it without curtailment, and it will not be read with less interest from the fact as stated, that the first seed, whence so much good work has grown, was planted by an Englishman. It is as follows:—"Mr. Gladstone introduced a new era for provident institutions in England by the Act of 1861. It showed itself forthwith in Belgium by the school Savings Banks of Ghent; then it spread into Franco, gaining there new strength to propagate itself into all the States of Europe, and over the whole civilised world. In France, the work of reform was arrested for a moment by the misfortunes of 1870, but during the last three years it has recovered itself, and that, with so much strength as to exceed all expectation. In the normal period of eighteen years which preceded the war, our Savings Banks increased the capital of deposits by a yearly increase of £1,040,000. But beginning from 1874 the annual increase reached £4,000,000, and carried the total balance to £26,680,000 in 1875, to £31,033,531 in 1876, and to £31,638,379 on 28th February, 1877. France counts to-day more than 4000 schools having school Savings Banks. These 4000 school Banks are worked regularly and efficiently by means of services freely given. In these institutions, more than 260,000 scholars are forming economical habits, and are being made excellent recruits to the next generation of workmen. Already, our workshops have received from them a numerous and influential contingent of young workmen, sober, orderly, and well prepared to resist evil impulses; and the thousands of saving scholars exercise a beneficial influence on their families, initiating their parents, their elder brothers, and their neighbours into the practice of saving by the pass-book, the notices, and the practical lessons that the child brings in the evening to his home. Thus, have been brought to the practice of saving, a large number of adult workmen, who, without this influence, might never have handled or even seen a Savings Bank pass-book, nor learned the way to this establishment, nor comprehended the advantages of a life of self-control. The promoters..."
of these national ameliorations spread among teachers the first principles of economical science. Thus, by thousands of poor apostles, social economy is preached over the whole of France as in a national crusade against disorder, improvidence, idleness, and debauchery. Our Savings Banks, formerly too restrictive and drowsy in their isolation, have awakened with valiant energy and have reformed their services, rendering their business more simple, more rapid, and more attractive; multiplying their branches, and creating new agencies by means of the revenue offices, the post office, and the Government factories, and interesting their own staffs in these reforms by a better organisation in regard to salaries; in a word, rendering the Savings Bank everywhere more accessible and more familiar to all. The Savings Bank of Bordeaux, the oldest and most important in France excepting Paris, has been the first to adopt largely the institution of school Banks. It had actually in February, 1877, 5,644 scholars furnished with pass-books of the Savings Bank, containing £2,961 saved by means of 101 school Banks. Prior to the new organisations, the normal accession of depositors had been 850 a year, and the increase in funds £15,000 a year—but since the institution of school Banks, progress has been greatly accelerated—the annual accession of depositors having risen to 5,400 a year, and the accumulation of money to £68,000 a year. Thanks to the instinctive zeal of the scholars, joined to that of their teachers, thanks also to the improved service adopted by the Savings Bank. The progress is still more striking at Nantes, where, besides the school Banks, a new French institution was organised on 7th August, 1876, at the National Tobacco Factory, which is so popular that it has been extended into other Government workshops and into several private factories. Sixty-nine school Banks, established with the devoted concurrence of the Nantes Savings Bank, count 2,471 scholars, holding pass-books of the Nantes Savings Bank, and deposits of £1,663. Now see the results of these improvements. In January, 1875, the Nantes Savings Bank had 13,401 depositors and £160,000 of deposits. It has now 20,310 depositors and £242,000 of deposits. Since the crusade of 1874, the Savings Banks show figures that France had never attained before—most notable figures. In two years, more than £8,300,000 saved from waste and added to the fortunes of our workmen, and, what is more important still, some hundred thousand of the working classes rallied to the cultivation of economy, and the acquisition of habits of order, sobriety, and providence.

There is no further need to show that Savings Banks, as constituting so much educational machinery, are being worked in thousands of schools, and that their value as such is being more and more recognised. And that they are attached to schools without disturbing ordinary arrangements is also very clear. There are before me the testimonies of many teachers that the new and unusual kind of intercourse, caused by the reality of the work being done, has created a feeling of union between the teacher and his young clients, that had no previous existence. At the January Conference of School Managers in Liverpool, the Chairman reports that the "teachers testify that the school Banks have steadied the attendance of the children and increased their interest in the school." Mr. Oulton said, "one headmaster mentioned to me that he is experiencing a decided assistance in his work of education from the nearness of association and sympathy of intercourse that is established between himself and his scholars in working the Bank."

Mr. Connel, Chairman of the Glasgow School Board, says "he had learned that the teachers and assistants expressed great satisfaction with the result, and considered the Banks did great good to the scholars. It was the strength of the movement, that it was not forced upon the pupils, but that the interest was ab intra."

Mr. Cokrin, one of the masters of the Queensbury school (Yorkshire), "had last year 4,131 transactions. He had many penny transactions, but he liked to see the children bring their pennies. He had a regular weekly meeting so that there should be no mistake. Another thing, he gave leaflets and handbills as far as he could, and in the class room he often gave them a little lecture on saving. . . . . . . And when they came with their money he had always a cheerful word for them, and he contrived to make it do very well indeed. Sometimes the business of one morning involved 460 entries in the various books. He did it single handed; it was a labour of love."

The Brampton school (Cumberland) "is doing excellently," under the management of Mr. Hugil and the Rev. Mr. Whitehead, and "with little loss of time to either teachers or pupils. Out of 350 pupils, 270 deposit. By this means," adds Mr. Hugil, "we have an opportunity of teaching useful and important lessons that will last through life."

Mr. Murray, head master of Montrose Street school (Glasgow), "opened three years ago, and has 828 depositors. While the usual classes are being carried on, the children of each form go out in turn, make their deposits, and come back immediately to their places."

At Garelochhead school, "almost every scholar belongs to the Bank, and, although specially carried on for them, others also come and deposit their money. The work is done on Friday afternoons at the close of the week's lessons, and by two of the senior boys under the head master's supervision." Of these Mr. Connor (head master) remarks:—"It trains them to habits of accuracy, and gives them a clear and methodical style of counting money. It gives very little trouble."

But enough of examples of the spirit in, and of the various methods by, which the work is conducted. I have every confidence that the great majority of our N.Z. teachers aim at being educators rather than mere
well-being. It is only a means of well-being. But we must bear in mind that although it is only one among many
young depositors are necessarily subjected, and from which in truth there is no escaping. "Wealth is not
Bank, for that money of itself can do nothing; but that it is for the sake of the discipline of the will to which the
concerned, that it must be ever kept before the children, that it is not for the sake of the money brought to the
training can possibly compass its far-stretching purpose, whilst, for the time being, even children may be made
individual into acting upon principle begins in early life, in fact, before the individuals who are under the
understand what they are doing. And I must remark that it cannot be too well impressed on the minds of all
as that lad, who now could ride in their coach and six." 

It was a woman who started the first Savings Bank in England; and also, that its object was to encourage young children to save. This lady was a Miss Wakefield, of Tottenham (Middlesex). Mr. Smiles says "that her experiment was so successful that several ladies at Bath followed her example—the privilege of depositing being extended to female servants." He also tells how Miss Nightingale, when at Scutari, took up the #ile of banker. She devoted an afternoon of every week to receiving and forwarding their (the soldiers') savings, to England, and evidently proved herself a splendid business woman. She remitted many thousands, "and of the whole number of remittances, all but one were duly acknowledged;" this solitary instance of irregularity was, of course, not on her side.

Nor does it seem as unusual for ladies to conduct Bank business, as is generally supposed. At a late Conference of Managers and Actuaries of the Yorkshire Penny Bank, the Chairman proposed—"That the best thanks of the meeting be given to the ladies for their co-operation. . . . He hoped at next meeting to see ten times the number of ladies present, for they were in their right place when connected with Savings Banks." Mr. Ward, another speaker, said "that ever since he began with the Bank, he had had an eye to having lady managers; that some of their best managers were among the ladies."

It need surprise no one if, when reports from our school Banks come to be examined, that many of them are conducted by lady teachers. Kind words, it appears, have something to do with successful banking with children, and women, more frequently than men, have an ever-ready command of these.

Mr. Bent, General Manager of this Penny Bank (Yorkshire), attributes much of its success to the genial nature and general bon homie of its employees. His words are worth noting. "It was not only," he says, "the accurate work they performed, but the moral suasion which they seemed to give to the whole thing was remarkable. A boy or girl comes with his or her book to the manager, he makes some slight personal enquiry, or gives a few kind words; the child goes home, repeats what has been said, and it is circulated through the family, and there was no saying the amount of good that was done" by this touch of sympathy. "Savings Bank work is like fever," said another speaker, "so infectious that a new depositor was certain to bring another." "At Yeadon," said Mr. Slater, "those who managed the Bank there, thought they would get something put up to attract the children, so they got a big board with a few mottoes on it that the children might read and have an impression made in their minds, and put it up over the door in the old school. The consequence was that the number who came was three times as many as before. Some had come even with a ha'penny, and he had said to them, "No, lad, this is a penny Bank, but to encourage you I'll make it a penny, and then you'll be in the Bank," and who could tell how these small beginners might end? He knew men (in Yorkshire) who had begun as low as that lad, who now could ride in their coach and six."

However, the feature par excellence over all others about the school Bank is, that the initiation of the individual into acting upon principle begins in early life, in fact, before the individuals who are under the training can possibly compass its far-stretching purpose, whilst, for the time being, even children may be made to understand what they are doing. And I must remark that it cannot be too well impressed on the minds of all concerned, that it must be ever kept before the children, that it is not for the sake of the money brought to the Bank, for that money of itself can do nothing; but that it is for the sake of the discipline of the will to which the young depositors are necessarily subjected, and from which in truth there is no escaping. "Wealth is not well-being. It is only a means of well-being. But we must bear in mind that although it is only one among many
means of well-being, it is an indispensable one, since well-being without wealth is impossible. Nevertheless, how far it will contribute to well-being must depend upon the manner in which it is used."

WILLIAM ELLIS in Middle-Class Education.—What to Aim at, as well as How to Aim.

Let us look at the immense expenditure of time, money, brain, effort, that is everywhere at work around us to win over individuals after they have grown up, to subjugate their will, to recognise the principle, the teaching of which it is urged should begin with the child, the end in view being the accumulation of money for a purpose. There are, amongst others, the Building Societies, Friendly and Provident Societies, Savings Banks, up to the Endowment and Life Assurance Societies, which more directly than the others, aim at preparation for the future. Many of these maintain paid agents, to make peripetetic tours through the country in endeavouring to induce men to be wise before it be too late, by lectures, by the distribution of pamphlets, by conversation couched in language persuasive, serious, or coaxing—sometimes all three, or indeed by any justifiable means whatever. The promoters of all these institutions,—from Government downwards—directors, managers, shareholders, lecturers, clerks, and others, are all engaged in carrying on the business of promoting the great duty of social independence. They are members of a great society, generating habits of prudence, fore-thought, self-control, and others of a kindred nature. Under the influence and guidance of this vast band of workers, a few—for comparatively, it is still a few—reach the goal, and learn to be self-relying and self-supplying. The difference, however, between a Penny Bank in a school and the grandest of these organisations is in name only. Their aims are identical. Our Government is so far paternal that it takes upon itself the duty of urging, by the means alluded to, on its people after they have grown to man's estate, the propriety of Life Assurance. Does it not thus commit itself to the need of preparing the future man to take this step with the least possible inconvenience to himself? The answer seems to be, yes; and the school Bank is the organisation for the purpose. The day may not be, and I trust is not, distant when the wisdom of including the teaching of thrift by means of the Bank, as a specific subject of secular education, shall be acknowledged by Government, and a place given to it in the code. The subject, as has already been shown, is so essentially and eminently practical as to be as easily taught as reading or writing, the distinction being that these are mere mechanical processes, of themselves valueless, whilst the other involves practice, action, conduct—the highest outcome that education can aim at guiding.

Need I offer an apology to readers for thinking that there may be among them who consider it unwise to occupy the young mind with thoughts of the future, or who take exception to thoughts about money being in any way connected with school work? I do not forget that on our previous consideration of the subject, here and there misapprehensions of our aims were taken up, and the scheme decried as one that would nurture a penurious, calculating turn of mind, or, as it is vulgarly expressed, money grubbing. There is not, I think, much to support this view of the case. But granted, that children who by inheritance are of this disposition, were inclined still further to indulge in it by the education advocated (which I consider hardly possible), what then about the mass who would not be affected in this manner? To deny the need by the immense majority, of some special training of the moral faculties in the directions indicated, and more particularly in regard to the management of money and its uses, is to confess an ignorance or want of observation and reflection on the events that daily surround our life, as few possessing common sense would care to own to. Lately, a great and terrible catastrophe occurred, the details of which were within a few hours after, familiar to every fireside in the land, casting a very shadow of death over its members as the thrilling horrors were depicted. This calamity revealed a state of thoughtlessness about the future, that may well make those who would oppose, upon any grounds whatever, preparation for it being taught at school as a duty, to pause. The facts elicited, indeed, can be regarded in no other light than a scandal to the age. It was not that of a single individual being suddenly snatched away, leaving a family unprovided for, but that of a whole crowd of men, every one of whom had been living from hand to mouth,

"The power of enjoying the present without anticipation of the future or regard of the past, is the especial privilege of the animal nature, and of human nature in proportion as it has not been developed beyond the animal."—GEORGE MACDONALD in Robert Falconer.

giving (with a single exception) no thought for the morrow. It is also to be noted that not only was it the men of the Kaitangata mine, who, in this respect, were simply on a level with the brute creation, but it would seem that their wives were also passing their daily life defying, in their ignorance, the dictates of the most ordinary common prudence.

The labouring man can never realise capital unless his wife is a party in the transaction.—Mr. Smiles.

What, I would ask, is the worth of our modern system of education, of which the age vaunts so loudly, if its product, in conduct, is of no better account than this? For those who know better, to suffer such a system as develops in the mass no higher sense of duty than has been painfully illustrated in this case, is not only cruelty but downright wickedness. In maintaining this position, I hear it said, "But look at the noble response in beneficence and charity it has called forth." I deny that the ten or twelve thousand pounds have been subscribed.
in true charity. It has been subscribed partly in charity, but mainly through feelings of pity, commiseration, sympathy, easy good nature and example, and these are not charity. As a nation, we have been guilty of this kind of charity (because as things are it gives the least trouble) so often and so long, that we are fast succeeding in debasing the minds of a great portion of the community, and utterly swamp[ing] every germ of that latent spirit of independence of character, which I cannot but believe is the inheritance of every true son and daughter of British lineage. "The great and continually increasing mass of unenlightened and short-sighted benevolence, which, taking the care of people's lives out of their own hands, and relieving them of the disagreeable consequence of their own acts, saps the foundation of the self-respect, self-control, and self-help, which are the essential conditions both of individual prosperity and of social virtue."

**DR. W. B. HODGSON'S QUOTATION IN HIS "EDUCATION OF WOMEN."**

So literally true in spirit and in letter are these words of the late J. S. Mill, that it is placed on record as a fact, that these men of the Kaitangata disaster, but a few weeks before the accident, were visited by a Life Assurance Agent and urged to give some little thought for the future by taking each a £100 Life Insurance at the small premium of one shilling a week. One solitary man allowed himself to be persuaded—and that with an ill grace, the others refusing point blank, some of them actually giving as a reason that "they knew quite well their families would be provided for by the public in the event of accident overtaking themselves." It is no harsh judgment to say that the man who deliberately calculates, in the event of contingency, of his family being supported by the public, is guilty of fraud upon the community and cruelty to the bereaved. But who would dare to adjudge these Kaitangata victims of having been guilty of fraud?

No, it is their education that was at fault. Whilst yet at an impressionable age, it was not borne in upon them that self-dependence, forethought, frugality, and provision for the future by thrift, were duties as needful for the right discharge of life's functions, as are sleep and food for the sustenance of life itself.

I make no apology for having introduced this painful subject; on the contrary, the details of the calamity and the calls for help are so well known over all New Zealand, that I have seized upon it as an argument beyond all others fitted to bring conviction to those who doubt the need of, or who do not doubt but delay, introducing some change into our system of education. Such a practical illustration is worth volumes of theory. That change must be the introduction of a special education of the moral faculties, so that to some extent when boys and girls leave school they shall not be ignorant of the course of conduct which leads to living a good life, or living a bad life. "I knew a student once, from whose tongue dropped the sublimest of sentiments, who was never weary of discoursing on beauty and truth, and lofty motives, who seemed to be longing for some gulf to jump into, like the Roman Curtius, some fine opening for a young man, into which to plunge and devote himself for the benefit of mankind. Yet he was running all the while into debt, squandering the money on idle luxuries which his father was sparing out of a narrow income to give him a college education, dreaming of martyrdom, and unable to sacrifice a single pleasure."

J. A. Froude to the St. Andrew University Students.—A QUOTATION DR. HODGSON'S.

Here is a young man whose—like the Kaitangata miners'—education was at fault. Evidently he had no idea himself, his father had had none, and his teachers had been equally ignorant—or these, more possibly by enforced "Standards" from which they could not depart—of what real education consists. His time had been spent simply in acquiring knowledge. A. leader in a late London "Times" say's, "In truth there is nothing in which the mass of Englishmen are so much in need of education as in appreciating the value of education itself," and we are still Englishmen in New Zealand.

In urging the adoption of the Penny Bank into the School, I am quite aware that notwithstanding the much that it might be made the means of accomplishing, that much can be but little in the great reform that is required in education. It involves, however, the teaching which would save the country from such other scandals as the one pointed at; and if this great lesson of the Kaitangata disaster were read aright, the Colony would rise as one man, and not rest till the teaching of self-sustaining duties through the interposition of the handling of money, giving opportunity for its value, its powers, its uses being explained, became an essential in every public school within its boundaries.

I am afraid I have already trespassed on the reader's patience, but I must yet crave indulgence to adduce one or two more cogent reasons why the practice of thrift should be cultivated during school age. First, thrift is a safeguard against intemperance.

"Intemperance is the worst enemy of all. Numerous cases are cited in the course of the following book (Thrift), which shew that one of the best methods of abating the Curse of Drink is to induce young and old to practise the virtue of thrift."—Mr. Smiles' Preface to Thrift.

The boy accustomed to deny himself toffee and pastry and cakes, will, from habit, be quite equal at a later age to resist the allurements of drink. Then, as thrift implies possession, it instigates dignity and self-respect in the possessor, and these lead to a constant march forward in self-improvement. No doubt the Rev. William Marsh saw in thrift the very basis of this root of all the virtues—self-respect, when he said "I wish I could write..."
all across the sky in letters of gold the one word—Savings Banks."

I will finish by giving an admirably expressed piece of reasoning from Dr. Arnold’s Lectures on History, sent me by Mr. District Judge Kenny who is a strong advocate on moral grounds, for the school Bank. I commend it to the consideration of the more thoughtful of my readers.

"No man who thinks seriously about it can doubt the vast moral importance of institutions and laws relating to property. It has been said that the possession of property implies education, that is, that it calls forth and exercises so many valuable qualities—forethought, love of order, justice, beneficence and wisdom in the use of power—that he who possesses it cannot live in the extreme of ignorance or brutality; he has learned unavoidably some of the higher lessons of humanity. It is at least certain that the utter want of property offers obstacles to the moral and intellectual education of persons labouring under it, such as no book-reading can, in ordinary circumstances, over-come. Laws, therefore, which affect directly or indirectly distribution of property, affect also a nation's life internally very deeply.

It is not a matter of indifference whether the laws of inheritance direct the equal distribution of a man's property among all his children, or whether they establish a right of primo-geniture:—whether they fix the principles of succession independently of successors, or independently of individual discretion, or whether they leave a man the power of disposing of his property by will according to his own pleasure. Nor again, is it indifferent whether the law favours the stability of property or its rapid circulation; whether it encourages, entails, or forbids them; whether it determines that land held in mortmain is an advantage or an evil. I might allude to the importance of commercial laws, whether for good or for evil, and to that fruitful source of political disputes in modern times—the amount and character of a country's taxation. It is enough however to have noticed these points in order to show that economical questions demand the careful attention of everyone, inasmuch as they influence most powerfully a nation's moral and political condition, that is, in the highest sense of the word, ITS WELFARE or its misery."

Port Chalmers, May 15th, 1879.

Report.

The Association, by the means already stated, has been successful in creating throughout the Colony an active interest on the question of School Banks; and also, it may be said, has been the means of inducing the Government to make the now existing arrangements for the scheme being conducted with easy facility. Financially, however, the Society has not met with that measure of support which it was believed the merits of the subject would call forth. It is to be regretted therefore that its efforts must be discontinued. The Treasurer submits a statement of account. He will be glad to acknowledge receipt of further subscriptions to defray the heavy balance on the debit side.

I hereby certify that the above is a true account,
F. G. Downes, Hon. Treasurer.

PORT CHALMERS,

MAY, 1879

The Kindergarten;

Being a Brief Sketch of Frobel's System of Infant Education. Respectfully Inscribed to The Honourable the Ministry and the Members of Both Houses of the Legislature of New Zealand,

By L. W. DALRYMPLE.

"That the age writes so much on Education, shows at once its absence and its importance: only lost goods are cried in the streets."

So wrote Jean Paul Richter, at a period dating 40 years back; to-day the writing on the same theme, far from being less, has increased a thousandfold.

I offer no apology for helping to swell the cry which even in this remote corner of the earth is being daily rung in our ears, but will briefly state why, in the particular phase of it which is about to occupy my pen, I am induced to ask for it the careful consideration of those whom the subject interests.

There is no need to remind readers that the Colony is well provided with schools both private and public, the latter being State institutions; and all are so well-appointed, and ranging from the district school, at which it
is understood primary education begins, up to the University, where the most abstruse subjects may be studied, that to many the question will occur, What, then, is there wanting?

Most parents are aware that five is the minimum age at which the Education Act enforces the attendance of children at school, and, as a rule, the masters of the State schools decline to receive any under that age, nor are present school arrangements suitable for their reception. But who would aver that education begins only at the age of five? Instruction may, though it should not; but at five years the faculties of the child have unfolded to such an extent that education for good or for evil has already set its seal on the embryo citizen. Parents are well aware of this, and, accordingly, those who have the opportunity take advantage of the many preparatory schools in operation. There are, however, numbers amongst us who have no such opportunity, and for other reasons besides cannot send their little ones to these schools, but who are thoughtful enough to desire the presence of infant schools to which the very young members of their family might go. Some, doubtless, and perhaps the great majority, would desire to have these schools for the simple reason that while there, the children are "out of mischief." Let us credit at least some parents with much higher motives. As has been said, education has begun its work long before the age of five, and without any doubt that impressionable period of life ought to be utilised to the highest advantage for the child, and in a wider sense, for the common well-being of the race. And on the point just mentioned, I am tempted to ask the statesman, whether it be not a matter worthy his serious consideration that so valuable a part of the training-time of life of thousands of the future men and women of the Colony, should be left to run riot in weeds and other noxious growths? Is it in the interests of the nation over whose welfare he watches, that no attention should be bestowed here? I ask the question on broad grounds. Happily there is encouragement in the thought that our present Minister of Education, Mr Ballance, is personally in hearty sympathy with the writer in the wish to have infant schools on the Kindergarten principle in our midst. "It would be well to popularise the idea, how would you have such schools organised? Let me have suggestions and information," are a few of Mr Ballance's pointed remarks made on a late occasion when the subject was brought before him. Following up his advice, it is proposed to give, in a few papers to the Otago Daily Times, a sketch of the Kindergarten method of infant education, a method now finding firm footing in England, America, and elsewhere. The source whence the information is derived is from papers sent by the friendly hands of Miss Buss of London, a lady whose name is already associated with the progress of education in Otago. Miss Buss is a member of the London Fröbel Society for the promotion of Kindergartens, and the papers are chiefly contributions to the Society, written by its president, Miss [unclear: Shirreff,] from which I shall quote freely when necessary. "But what is a Kindergarten?" says many a reader; and to those who know it may be sufficient to say that, except by persons directly interested in education, it has been found that there is very far from a general acquaintance with the subject. An article in a contemporary a few evening since is about the only local notice of the system that has appeared.

It needs not, therefore, to apologise for beginning at the beginning. The words "kindergarten" are German, and may be translated into "children's garden," or "garden of children," the latter giving a perfectly clear idea of the meaning of the term. We speak of a garden of flowers, the flowers being there for cultivation; in like manner the Kindergarten is for the training and culture of that most tender and wonder ful flower—the infant human being. The special features which it exercises for this purpose were devised and founded by a German named Frederic Fröbel, who stands out conspicuous as one of the latest benefactors of his kind, in his clear enunciation of the principles which should guide the educator. A born philanthropist, he made this the study of his life, the theoretical cut-come of which is an incomparable work, called "The Education of Mankind." "But," said he, "I must see infant gardens, I must see my theory put into practice," and forthwith he set about pleading, planning, devising, and before his death he had the gratification of seeing numbers of Kindergartens established throughout his fatherland. Like many others whose lives are a sacrifice of self to the pursuit of some high purpose, his worldly goods were few, and in the prosecution of his great work it is recorded of him that day by day he would travel on foot many miles, frequently resting at night upon the green sward, with "an umbrella for his bedroom, and a knapsack for his pillow." Gradually, as the system made itself known, it was taken up in France and Switzerland, thence to America. In England, as far back as 1851, the first Kindergarten was established in London, by M. and Madame Ronge, both enthusiastic disciples of Fröbel. Their labours excited much interest, and elicited the spontaneous and public commendation of Mr Mitchell, one of her Majesty's school inspectors. Here and there other Kindergartens sprang into existence and flourished, yet the system did not make that advance that it undoubtedly deserved, Nor should this act as a caution to us on this bide the globe. Who that thinks at all but deplores that England, with all her power of intellect, should be so dull to everything like an appreciation of the philosophical principles that underlie the mental training of individual human nature? There, perhaps, hardly anything would be more difficult than to make the need of the Kindergarten felt, became of the preeminence of its merits as a process of harmonious development of the whole nature, on scientific principles. Its constant advocacy, however, by friends of education—many of whom, of course, recognise its true basis—have at last succeeded so well in popularising the Kindergarten, that
now the wish to promote the system far outruns the means. A late report of the Fröbel Society states that great limitations to its efforts are imposed by the want of trained teachers, applications for whom from all parts of the kingdom are far in excess of the number of students who enter themselves at the training school. The latest triumph of the system is the acknowledgment of its merits by Sir Charles Reed, chairman of the London School Board. The Board has now adopted it, and already a Normal Training Institution is organised for the supply of thoroughly trained teachers for the Kindergartens attached to their ordinary schools.

Fröbel, as has been said, was born in Germany, and from bis very early years the human intellect was for him a subject of absorbing interest. When a man of mature years, he entered himself a pupil of Pestalozzi, then of European fame; but in the object—teaching, which was the cheval de balaille of this reformer of infant education, Fröbel failed to find solution of the problem of which he was in search. He yearned to probe into yet greater depths of infant-nature—spiritual, moral, intellectual, and animal depths—of which Pestalozzi's teaching seemed but to touch the surface. Afresh he gave himself up to study, and spending much of his time in communion with Nature, he became her listener and interpreter; he watched her operations and investigated the results with a yet greater earnestness, and to this end: that no system could equal, far less be superior to, training the human plant than Nature's own. Here, then, was what he had been groaning to discover—in Mr Payne's words—"a system working harmoniously and consistently towards a definite end, and securing positive results; a system, too, strictly educational, whether we regard the development of the faculties employed, or the acquisition of knowledge, as accompanying the development—a system in which the little child is the pupil and Nature the educator."

The leading principles deduced by Fröbel, Miss Shirreff sums up under five heads, as follows:—1. All the faculties of the child, mentally and bodily, are to be severally drawn out and exercised as far as age allows. 2. The powers of habit and association—which are the great instruments of all education—of the whole training of life, must be brought to bear from the earliest dawn of intelligence, with a systematic purpose. 3. The active instincts of childhood are to be cultivated through manual, no less than through mental work, and made an essential part of the training. 4. The senses are to be trained to accuracy as well as the head. 5. The children must learn how to observe what is placed before them, and to see it truly—an acquirement which every teacher of science or of drawing will appreciate.

To work out these principles Fröbel devised his practical method of infant education, and the very name he gave to the place where his play-lessons were to be given, marks his purpose. The foreign name, "Kindergarten," England has adopted; its literal meaning has already been explained.

As Pestalozzi did before him, Fröbel appealed to mothers, but he also went further, and appealed to women generally, as the true educators. Miss Shirreff writes strongly on this point, and her words are of universal application. The system, she says, even for its partial application, requires the thorough training of women teachers, but for its application as a means of national reform, would require that mothers should be educated for the sacred office—that women generally should be taught to consider that intelligent care of the young is the first and most important work for which they need fit themselves. Education in the nursery, and for years after leaving it, is inevitably women's work, and in no one thing in the whole order of the Universe has Nature spoken more strongly than in this. She makes it impossible for us to alter or modify her law. Fröbel knew this, and he is the first who has brought a wide study of human nature to bear upon infant life, and to reduce to system the observations thus made. He watched children closely to ascertain the order of development indicated by instinctive tendencies, and in his advice to mothers, is minute in how these tendencies are to be directed. Growth in one direction must not be allowed to supersede or hinder growth in another, and whilst all the faculties are necessary for perfect life, care must be exercised in aiding their development into harmony with each other, and the Kindergarten gives the opportunity for the practical exposition of these principles as regards children from three to seven years of age. And the training takes in the child's whole nature, aiding its expansion physically and morally, as well as intellectually. The rhythmical movements, the dancing and singing games are not only good for the health, but they make the limbs supple, and improve both eye and ear, and moreover, make the child happy and joyous; while the moral training is carried on through the habit of strict and unreasoning obedience, under a gentle law ever referring to the will of God, who has placed helpless infancy under that loving care which represents His ceaseless love for all his creatures. And by directing observation to order and beauty in external things, and in human conduct, as manifestations of God's rule and presence throughout the world, these things surely tend to form religious and moral associations which, long before the age when any catechism would be intelligible, prepare the mind for the reception of all that is highest in Christianity or in philosophy.

In a paper called "Education too Literary," Dr Hodgson remarks "that the strange exaggeration of the efficacy of reading and writing is an inheritance from the still dominant bookishness of the age"; and evidently Fröbel, in his treatment of the young, held to this belief, for no books are seen in the Kindergarten, and the mechanical process of writing is acquired insensibly, the easy tracing of letters and words being the simple
result of the training of the eyes to see correctly, and of the will over the use of the fingers. That no books are used, is because no ideas or facts are brought before the child that he cannot understand and test. Thus, in the play lessons with cubes and other figures, the teacher simply rules the order in which these shall be approached, using correct names for everything, which the little learner must also use; but the observation of resemblances and differences, the comparisons made and the conclusions arrived at, are the child's own; if he make mistakes these are pointed out. In this way the child handles every object, looks at it, examines it; if anything is built with his bricks, or drawn for him as a model, forthwith he draws or builds similarly for himself. Thus the instinct of activity is satisfied, and the training of the hands, the senses, and the mental faculties are carried on simultaneously, laying the most solid foundation of education.

The Kindergarten motto is "Play is the labour of the child," and accordingly Fröbel utilises play in every form as a means of promoting his purpose. There are first the active games which constitute a large part of the daily exercises, and are participated in by even the very "wee ones," who cannot yet "employ themselves," or join in games that require skill or application. These; games consist chiefly of a great variety of graceful bodily movements, timed by the vocal music of the children themselves. The little songs set to this music are in simple words that speak of nature or the affections, or incite to deeds of kindness, heroism, and such like. Miss Sherriff says that kindergarten dancing, as it is called, differs from the ordinary infant-school dancing, in that the movements are at once more free and more rhythmical. A greater variety of movements are executed in time and order; the children do not merely walk to music, but perform various actions which bring each limb in turn into exercise, and which give suppleness as well as strength to the muscle. The joyousness and cheerfulness with which these exercises are gone through by the children have the happiest effect upon their health and temperament, whilst the important habits of closeness of at tention, order, regularity, and simultaneous movement are being cultivated. With some of the toys that are used in the Fröbel training, the public, even in New Zealand, are not altogether unfamiliar, inasmuch as "Kindergarten games" are to be seen in the toyshops, though their real pur pose is known to few. As playthings they sometimes find their way into nurseries, simply as adding to the variety which, unfortunately for the mental and moral future of their occupants, is oftener than not far too extensive. "I really don't know what to take home to Bob and Johnny," said a young friend to the writer the other day, as inquiringly she looked round the heaped-up shelves of a toyshop; "they seem to have everything already." Mentally I groaned as with the habit of reflection my mind quickly took in the possible consequences to Bob and Johnny. Children, and already they have everything! The remark is the solution to much that is characteristic of the young colonist—a restless unsettledness, a constant flitting from this thing to that, which parents and friends, in sheer thoughtlessness, unconsciously encourage by their lavish expenditure, and consequently almost limitless supply of toys to young people. Our teachers constantly tell us of the difficulty they have in getting their pupils to concentrate their thoughts upon any one subject, and who can doubt but that this matter of the many toys does its part in inducing a roving habit of mind. Prosperity is a blessing, but not an unmixed one, and if we use it by opening our hearts to spoil the future of our children, far better it were not ours.

This is rather a digression, but it is made to give, as it were, one more reason for the need of the Kindergarten amongst us, as one of its chief efforts is to discipline the faculties into obedience of the will. Thus one of the main difficulties the school teacher has to contend with—the want of mental control on the part of his pupils—would be removed by the time they entered upon the usual school course.

These "toys," then, used in the sedentary games of the Kindergarten, are, in reality, the tools with which the teacher works. Fröbel invented them, and gave them the name of "gifts." Miss Sherriff waxes wroth at the idea of their being regarded a mere toys, or even used as a means of giving common object-lessons. "Nothing," she says, "can be further from the inventor's purpose. In his system they stand as necessarily connected links; that to fuse into a lesson work and play is the object of the Kindergarten, and this fusion becomes possible only when the objects with which the child plays allow room for mental not less than bodily activity."

Miss Sherriff prefacer her description of the "gifts" with the remark that the subject is unfortunately dry, and that without the assistance of diagrams it is hardly possible to make it quite intelligible. Still Miss Sherriff has succeeded so well in dealing with the matter, that a perusal of her [unclear: paper] leaves a clear impression of the methods carrying out the Fröbel principles. She takes the games in order, and I [unclear: transcrilate] her description verbatim:—

"The first gift is the Ball.—Each child in the class is provided with one; they are all of the same size, and have a short [unclear: stris] attached by which they may be suspended but they are of different colours. The first purpose of giving the ball, as with every other object successively presented, is [unclear: a] draw the child's attention to the [unclear: obvious] peculiarities that distinguish it from other surrounding objects, whether in form, in colour, in texture, or in properties; that is, whether hard or soft, fragile or elastic, &c.; and the ball is first selected on account of the simplicity of the spherical form making a single impression, requiring, therefore, no combined view of different lines and surfaces. The game or exercise consists of a series
of movements executed with the ball, which is now raised, now lowered, placed to the right, then to the left, passed from one hand to the other, from one child to another, noting the effect of each change in relation to the other objects and positions—the movements, now quicker, now slower, being always executed by word of command, and promptly, exactly, and together—things which some may smile at as part of a school lesson, but which are not thought unimportant on the parade-ground of a regiment. At the beginning and ending of such game, whether in opening the box that contains the 'gift,' in taking out the objects, in passing them along one from the other, the same order and disciplined motion is exacted; and besides the results already referred to, a sense of fellowship is created by acting together, and the gentleness enforced by the teachers, and naturally aided by the order and rhythm, excludes all outward token of rude or unkind feeling, and thus, tends to foster the opposite, to create an association of pleasure with kind and gentle intercourse. It may be observed here that moral influence, direct or indirect, is always present in this system, and the repression of selfishness is a leading object. Nothing in the child's whole training is for one alone; there is emulation, but no competition for rewards, and the children's temper is saved from irritation by the absence of all that souring influence that comes from impotent effort, and straining over solitary tasks.

"The second gift consists of a Sphere, a Cube, and a Cylinder.—By means of these the children's natural power of observation is drawn out to discover for themselves the difference between these forms and the manner in which they could be used, &c. We have no longer the simple perception awakened by the ball, but sides, surfaces, lines, and circumferences; and when these are clearly distinguished, the right terms for them are always given, so that when any fact connected with these figures is accurately apprehended, it is also accurately labelled in the child's memory, becoming thus of easy reference hereafter, whether in the advanced series of this peculiar instruction, or in approaching the study of geometry. There is this peculiarity in these games: though intended for such young children (from three to seven generally), there is no attempt to adapt the truths of science to childish apprehension expressed in childish language; the whole aim is to direct infant observation to perceive, and budding intelligence to seize, the true aspects and relations of such objects as are presented to them, and at once to acquire the familiar use of the right terms, which must be learned when real study begins.

"In the use of this second gift we do, however, enter upon the ground upon which Fröbel's system achieves the largest measure of actual instruction in the ordinary sense. The successive series of exercises with the cube, the sphere, and the cylinder, aided later by other 'gifts' and instruments of work, do impart, as they go, on an accurate and familiar acquaintance with the facts and relations on which geometrical truths are founded, and some of the more obvious conclusions are arrived at by a process which makes them henceforth the child's own experience. The advantage so gained in facilitating later study is very great, but far greater is the educational value of the training which has made accurate observation—an essential step to other conclusions, and the perceptions of necessary relations habitual. The boy who carries such habits to school will be among his fellows like the workman who is familiar with his tools, compared to the novice who is only learning their names.

"The third gift is a Cube composed of eight smaller cubes.—The principal object of the exercise with this is to lead the child to distinguish parts from the whole, to observe the distribution of parts, to count them, and to discover modes of construction with the pieces he possesses. The durable lessons learnt are of arithmetic and of symmetry; the former carried by simple steps up to fractions, the latter to whatever figures can be constructed with the little cubes alone. The child does not learn a single rule of arithmetic till he has discovered the sense of it practically; he performs according to order certain operations with the objects before him, divides his little heap, adds, subtracts, and puts together again; and do! a certain result is there before him. Some brief formula may then be given, and he himself perceives what his memory has already done, and his power of doing exactly the same thing again is aided by putting the result into words. The number of figures that may be constructed with the little cubes is greater than we should imagine till we see them before us The most familiar objects are naturally chosen—a table, a bench, a door, a window, a flight of steps; but each furnishes the teacher with abundant means for leading the child to fresh observation, to the perception of similarities and differences, analogies and contrasts, of symmetry with its accompanying sense of completeness, or of the want of symmetry with its discordant effect. The lesson, if so it may be called, is mingled with whatever of narrative or of natural history the object may suggest to the teacher. 'The child,' as Madame Carpentier remarks in speaking of such lessons, 'is not amused, but he is interested,' and he is interested because his own mental activity is fully drawn out without fatigue. He has no natural aversion to, and no incapacity for, thought, as we may daily learn from the 'why' with which he meets each new event in his experience; but he can think only of facts presented to his observation, and not about words or remote action, of which he is unable to form a conception.

"After each lesson the children build according to their own fancy, emulating each other in their constructions, sometimes imitating some familiar object, sometimes forming mere symmetrical figures as they happen to take more pleasure in one or the other: it matters not so long as originality and activity are both brought into play. 'Want of originality, in the highest sense of the word, among men, is principally caused,' says
Madame Von Bulow (one of the best writers on Fröbel's system), 'by the hindrances that keep down the early
active tendencies of children, or at least give them no assistance.' She also remarks with equal truth, 'By
independent action we prepare independent thought. In the Kindergarten, such preparation begins with the
dawn of intelligence, and continues long enough to make the association of pleasure with the exercise of mental
activity too strong to be easily broken.'

For some reason unexplained, the word "gift" is applied by Fröbel to only one more toy, and this completes
the series used in the simpler forms of his play-lesson; it is called

The Fourth Gift, and is also a cube, which Miss Shirreff describes as being "of equal dimensions with the
former one, but subdivided into eight oblong pieces, the length of each being twice its breadth, and the breadth
twice its thickness. The cube itself is familiar to the child, but he finds that the pieces of which it is composed,
differ from the former ones; in those all the sides were alike in shape and size, in these they vary, and he has in
consequence new discoveries to make, and new names to learn. The method and the class of observations in
this game naturally follow a similar course to the last, and the amusing work of construction goes on, first under
dictation and with commentaries by the teacher, and afterwards greatly according to the child's fancy."

This finishes a description of the toys which present impressions in their simplest form to the child's mind,
solids and surfaces only having been dealt with. The next series of objects used as instruments of education in
the Kindergarten comprise little sticks, thin bats, metal rings, and portions of rings. As, however, the space at
our disposal will not allow of Miss Shirreff's interesting description being continued in full, it must now be
given in condensed form, but sufficiently diffusive to keep in view the chief characteristics of Fröbel's
principles.

The little sticks are about inches, and the laths 10 inches in length. These now represent lines, and the child
learns to form the outlines of figures, laying them in this direction and that, making angles and diagrams
hitherto unknown; in these operations he is led to observe the points that distinguish them from those he
constructed with his cubes, their relation to the latter and to each other, and so on. As each fresh fact is
discovered, the proper designation with explanations are given him, and his aptitude and memory, already
being well in hand—the result of training up till now—they are retentively and intelligently comprehended by
the child.

With the metal rings commence a series of exercises upon curved lines. Besides the new figures produced
and facts learned in this field, the imitation of objects passes from that of things constructed by human art to
that of natural objects in which curved lines in every variety prevail. In the first place the rings are distributed,
and, wish the customary forms, used in opening every game. The teacher begins by remarking on the rings
themselves—their size, weight, colour, &c., and then on their peculiar form called a "circle." It is recognised in
having been already seen in the base of the cylinder, but the ring gives only the outline or circumference. The
rings are seen by the eye to be of equal size, but this is proved by their being laid one upon the other. Then they
are laid side by side in contact with each other, and it is noted that if not allowed to cross they touch each other
at one point only, but if crossed one over the other, there must be two points of intersection. Other similar
exercises follow, in which semicircles and segments of circle) are used—sometimes separately, sometimes to
gather, and sometimes all three combined. It is thus manifest that the scope for the ingenuity and inventive
faculties of the children is given full play; but that is not the point. The thing of importance is, that in these
technical exercises the method, which remains the same throughout, is that, of leading, not teaching, the
children. They construct, observe, compare, and note result as of themselves. In finding out a new figure or
diagram, the design is precious [unclear: to] the child for ever after as a discovery of his own. "He is so
placed," in Miss Shirreff's words, "towards external objects, that be naturally questions them; he goes through
the process of self-education, but is saved from the mistakes of the self educated by walking unconsciously in
the groove carefully prepared for him."

In all the games that have been described, from the ball to the circles, the objects used have been such as
could be placed or displaced, but not otherwise altered. The aim has been to train to manual dexterity no less
than to develop the faculties. Another phase of the subject now comes under our notice, and education is carried
into a region which strikes us, with our English notions, as strange. This is the cultivation of habits of industry.
"Fröbel," Miss Shirreff quotes, "is never weary of repeating that man must not only know, but produce; not
only think, but work, and that the capacity for work must be trained in early childhood, side by side with the
observing and comprehending faculty, and before the memory is burthened with words and symbols." The
value of time is not inculcated by words, but it is learned insensibly by practice, and the production of manual
work being carried on throughout the course, the little ones go forth from the Kindergarten armed with a power
which in after life will stand them in good stead, come what may.

"For the sake of convenience," Miss Shirreff remarks, she "has gone through the games without
interruption, but various kinds of work are taught almost from the beginning." The first is plaiting with strips of
paper, and the art consists in the regularity and neatness required, difficult of attainment by the little uncertain
fingers, but in course of time it is successfully done. Then comes *weaving*, also done with strips of paper; and finally, folding and cutting out. The advantage of this sort of hand-exercise over needlework is manifold. It teaches dexterity and neatness of manipulation, and it gives play to the inventive faculties, for, as in the play-lessons, the child is encouraged to originate patterns. Again, at ordinary schools, needlework is confined to girls, while boys learn no manual art at all until they can hold a pen or pencil; lastly, there is variety and a certain amount of beauty in both plaiting and weaving, which please and interest the children. Nor in the end will needlework suffer, for the neatness, deftness, and accuracy of hand acquired by the Kindergarten little girl will make needlework very easy to learn afterwards.

The latest of these exercises of manipulation is *cutting out*. It is the most difficult, and allows, for the first time, the child to handle a tool, the use of which is a most important thing to be learnt. All children delight in this, and many acquire a dexterity that is marvellous. Every object may be represented by cut-out paper, and we have seen animals, human beings, houses, trees, and other objects imitated with admirable exactness after a little training.

Folding paper affords the opportunity of continuing the elementary geometrical instruction begun ab an early stage in the various games. By folding squares of paper in different ways, but always with strict attention to accuracy the child discovers by the result of his own observation the important fact that the angles formed at one point of intersection of two or more lines must be four right angles, or equal to four right angles, and the fact so acquired is to him a self-evident truth. Such empirical knowledge may be an improper mode of approaching exact science, but it is the only mode possible in childhood, and it will be found no small advantage later that the intelligence has learned to view such facts as practical truths.

After some manual skill and accuracy of eye have been acquired, drawing lessons begin. Fröbel, says Madame Von Bulow, "required from every educated person a certain degree of skill in drawing, for the purpose of assuring accurate perception of objects, and likewise to make use of plastic art as a means of cultivation. He considered it as highly important that a child should acquire some facility in drawing before he learns to read or write, since the representation of actual things should precede the representation of signs and words." This is, of course, quite at variance with the general practice, but, as Miss Shirreff says, "those who might dispute the question of precedent will hardly deny that drawing has never yet been made use of in education as it might be; that a study which, besides all its practical advantages, affords the most admirable means of training accuracy of observation and truth of reproduction, of cultivating at once the senses and the most valuable mental habits, has been strangely neglected."

Fröbel, as just stated, was a firm believer in teaching the child to draw, and he begins the lessons in the humblest manner, for the first instrument used in delineation is no other than a large pin. The little fingers, yet unable to hold or grasp a pencil with steadiness, readily manage the pin; and the first efforts are made by forming the mere outlines of figures by a succession of pinholes pricked on the paper. At first, to guide the little ones, ruled paper is used, and for a time attention is entirely given to making the boles at equal distances and of equal size. As soon as the hand is steady enough to use a pencil, a ruled slate is the next stage, and, after a certain proficiency with this, comes the black lead pencil on paper which is ruled in regular squares. Ruled in this fashion it has the advantage of saving the beginner from gross errors till the steadier hand and eye can draw correct lines, true both in direction and proportion. Then comes the drawing of geometrical figures and patterns similar to those the learners constructed with their laths and rings; and lastly, drawings are made from copies of simple objects or groups of objects. This is about the utmost that is attained by the little pupils of the Kindergarten; nor does Fröbel encourage a much greater advance at their age. He reserves it, as other instruction is reserved, for what he calls transition classes, the teaching in which is a preparation for the more advanced studies in the ordinary schools.

Miss Shirreff finishes her papers on the Kindergarten by again pointing out that drawing precedes writing, and that writing so far precedes reading that the pupil must be able to trace at once the symbols that are given to him as representing certain sounds. Heading is afterwards a matter of easy attainment, and though these essential arts are late in being acquired compared with the teaching by other methods, the wisdom of the plan can hardly be questioned. The very essence of the Fröbel principles is to aid and guide development from observation of nature and of surrounding objects, and to withhold the fretting and cumbering the understanding with words and phrases, the meaning of which the child has not yet capacity to comprehend. "It would be curious to inquire," says Miss Shirreff, "how much of the loose thinking and the hazy perception of truth which characterise the majority of even the educated portion of mankind, might be traced back to the absence of any definite impressions made in childhood in connection with the instruction given to them. The minds of children taught from books are occupied with words, and words to them are vague, and often void of meaning. Outside the school they acquire definite impressions but they are acquired at random, and may be wholly wanting in accuracy. These impressions, however, will exercise more in fluency than what is learned at school, for the instruction there given is quite apart from any practical region, and has no solid foundation in observation or
Such is a brief sketch of what seems to rational and intelligent method of dealing with children under seven or eight years of age. Instead of being made recipients of knowledge they cannot comprehend, and [unclear: the] facts they do not understand—as, for instance, being taught arithmetic as an art not as a science—the main effort of the system now under consideration is simply to prepare the mind to accept these with intelligence when presented at a more advanced stage of the mind's maturity. Finally, to quote Miss Shirreff once again

"Ordinary schools make it their great business to impart knowledge; the Kindergarten aims at developing the human being. It is only by the fitness of their pupils in ripe years for the manifold work of life, that the two systems can be fairly compared and judged."

PORT CHALMERS,

Otago

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Introduction.

The Elementary Education Act, 1876, introduces little that is new in principle—being designed and framed rather to connect, develop, and extend existing agencies, both voluntary and governmental, than to create and establish anything new. In it we have the important declaration, that "it is the duty of the parent of every child to cause such child to receive an efficient elementary education"; and the neglect of the duty renders the offending parties liable to penalties. Previous voluntary efforts, strengthened by state grants, have brought education within the reach of nearly all; and by the Act of 1870, compulsion was permissively and partially applied. Thus the parental obligation, morally binding alike upon all, was legally binding only upon accidental portions of the community. The weakness of the position was apparent, and called for remedy. One of the leading purposes of Lord Sandon's Act is to provide means whereby the parental obligation shall be rendered binding alike upon all. Hence, on the one hand, the principle of Mr. Forster's Act is sustained, by which the ratepayers are at liberty either to appoint or to refrain from appointing a school board, with whom rest the sole power of making compulsory bye-laws; but, on the other hand, provision is now made for the extension of compulsory powers by means of school-attendance committees, to be appointed in a borough by the town council, and in a parish by the guardians. These committees are endowed with powers similar to those already vested in school boards, by which they can make bye-laws enjoining school attendance; and, in addition, they become the constituted authorities for carrying out the enactments of the Act itself, as well as the clauses of the Factory Acts bearing upon the education of children employed in factories, workshops, and mines. At the same time, the application of those enactments is rendered more simple and uniform. Thus, from the first of January, 1877, both direct and indirect compulsion, within given limits as to age and occupation, may be applied to school attendance.

Again, in working the previous educational Acts, it was found that a large class of neglected children remained untouched. These, for moral reasons, could not be gathered into the public elementary school; and for economical reasons they were to a very large: extent left outside the walls of the industrial school. Besides the great public expense of supporting so large a number of children, the destruction of the parental tie was an obvious danger. To meet the difficulty the Act of 1876 provides for the establishment of Day Industrial Schools, in which elementary teaching, combined with industrial training, will be carried on at the trifling cost of one or more meals per day. The children will continue to lodge at home, thus retaining something of the parental tie, while the cost of the partly gratuitous and partly earned meals will fall but lightly upon the ratepayers.

The Act of 1876 repeals the 25th section of the Act of 1870, and assigns to the guardians of the poor the duties relating to the payment of school fees. By this alteration school boards are relieved from some very onerous duties, for which they had not the requisite machinery.

Experience alone can decide upon the merits of the new Act, but the friends of popular education have reason to be thankful for the legislative sanction it gives to the cardinal principle of compulsion as a national safeguard against the evils of ignorance.
The Elementary Education Act, 1873.

36 and 37 Victoriae.
Chap. 86.—An Act to amend the Elementary Education Act, 1870, and for other purposes connected therewith.
[5th August, 1873.
Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Preliminary.

1. This Act may be cited as the Elementary Education Short Title.
Act, 1873; and this Act, and the Elementary Education Act, 1870 (in this Act referred to as the principal Act),
33 & 34 Vict. c. 75.
may be cited together as the Elementary Education Acts, 1870 and 1873.
2. This Act shall be construed as one with the principal Construction of Act.
Act, and the expression "this Act" in the principal Act shall be construed to include this Act.

Expenses of Education.

3. The Act of the session of the eighteenth and nine-
Repeal of 18 & 19 Vict. c. 34 (Denison's Act), and substitution of other provisions.
teenth years of the reign of Her present Majesty, chapter thirty-four, intituled "An Act to provide for the education of children in the receipt of outdoor relief," is hereby repealed as from the first day of January one thousand eight hundred and seventy-four; and in lieu thereof be it enacted as follows:
Where relief out of the workhouse is given by the guardians or their order by way of weekly or other continuing allowance to the parent of any child between five and thirteen years of age, or to any such child, it shall be a condition for the continuance of such relief that elementary education in reading, writing, and arithmetic shall (unless either there is some reasonable excuse within the meaning of section seventy-four of the principal Act, or the child has reached such standard of education as may from time to time be fixed for the purpose of this Act, so far as regards any district in which byelaws under section seventy-four of the principal Act are in force by any such byelaw, and in any other district by a minute of the Education Department, or the child is employed in pursuance of a certificate under "The Agricultural Children Act, 1873," and is not attending school,) be provided for such child, and the guardians shall give such further relief (if any) as may be necessary for that purpose.
Any such relief to a parent as above mentioned shall not be granted or refused on condition of the child attending any public elementary school other than such as may be selected by the parent.
The guardians shall not have power under this section to give any relief to a parent in order to enable such parent to pay more than the ordinary fee payable at the school which he selects, or more than one farthing for each attendance at such school, as defined by the minutes of the Education Department for the time being in force with respect to the Government grant.
All relief given by guardians under this section shall be paid out of their common fund, and where given by the guardians of any
30 & 31 Vict. c. 6
union in the metropolis as defined by the Metropolitan poor Act, 1867, shall be deemed to be expenses repayable from the Metropolitan Common Poor Fund, within the meaning of section sixty-nine of that Act, and shall be repaid to such guardians accordingly.
Power of Local Government Board as to relief and Guardians.
4. The Local Government Board shall have the like powers with respect to guardians acting under and relief, given in pursuance of this Act, as they have with respect to guardians acting under and relief given in pursuance of the Acts relating to the relief of the poor, and relief given in pursuance of this Act shall be deemed
to be relief within the meaning of those Acts.

**Elections.**

Confirmation of orders as to elections, &c.

5. The orders and regulations of the Education Department mentioned in the first schedule to this Act, and all orders of the Education Department incorporating the said orders or regulations, so far as they so incorporate them, are hereby confirmed, and shall be deemed to have been duly made, and to have been within the powers contained in the principal Act, and shall continue in force until revoked or altered by any order made under the provisions of the principal Act as amended by this Act.

6. The principal Act shall be construed as if there were Election of school board.

substituted for the rules numbered one and three in the first part of the second schedule to the principal Act the rules in the second schedule to this Act, and the references in the principal Act to the second schedule to that Act, or the first part of that schedule, shall be construed to refer to the said schedule or the first part thereof, with the provisions so substituted; but the said substitution shall not affect anything done before the passing of this Act.

7. If any overseer or other officer has in his possession

Overseers to allow inspection of ratebooks and other-wise assist returning officers.

or under his control any rate book or other document which under the Elementary Education Acts, 1870 and 1873, or any order made there under, constitutes the register of persons entitled to vote at an election of a school board, or at the passing of a resolution for an application for a school board, and such overseer or other officer refuses or fails to comply with the directions of any order of the Education Department confirmed by this Act, or made in pursuance of the Elementary Education Acts, 1870 and 1873, with respect to the production, inspection, or copying of such book or document, or the assisting any returning officer at any such election or passing of a resolution, such overseer or officer shall be liable, on summary conviction, to a penalty not exceeding five pounds for every day during which he so refuses or fails.

8. Every person who under the principal Act is dis-

Amendment of 33 & 31 Vict, c. 75, s. 91, as to corrupt practices at elections.

qualified by a conviction for corrupt practices at any election from exercising any franchise for any term of years shall be also disqualified during the same term of years from being a member of a school board and from holding any municipal office.

9. The election of any member of a school board, and

Questioning of election and resolution.

the passing of a resolution for an application for a school board under the elementary Education Acts, 1870 and 1873, shall not be questioned except within six months after the declaration of the election of such member or of the passing of such resolution, whether such declaration was made before or after the passing of this Act.

**Miscellaneous Amendments of 33 & 34 Vict. c. 75,**

Amendment of 33 & 34 Vict. c. 75, s. 57, as to loans.

10. The principal Act and Acts referring thereto shall be construed as if, for section fifty-seven, which is repealed by this Act, there were substituted the following section:

Where a school board have incurred or require to incur any expense, either—

- In providing or enlarging a schoolhouse; or
- In paying off any debt charged on a schoolhouse provided by them, or on any land acquired by them by gift, transfer, purchase, or otherwise for the purposes of this Act; or
- In any works of improving or fitting up a schoolhouse which, in the opinion of the Education Department, ought by reason of the permanent character of such works to be spread over a term of years, they may, with the consent of the Education Department, spread the payment over such number of years not exceeding fifty, as may be sanctioned by the Education Department, and may, with the like consent, for that purpose borrow money on security of the school fund and local rate, and may charge that fund and the local rate with the payment of the principal and interest due in respect of the loan. They may, if they so agree with the mortgagee, pay the amount borrowed with the interest by equal annual instalments not exceeding fifty, and if they do not so agree they shall annually set aside one fiftieth of the sum borrowed as a sinking fund: Provided that no such consent of the Education Department shall be granted unless proof be given to their satisfaction that the additional school accommodation which it is proposed to supply is required in order to provide for the educational wants of the district:
For the purpose of such borrowing the clauses of "The 10 & 11 Vict. c. 16. Commissioners Clauses Act, 1847," with respect to the mortgages to be executed by the commissioners, shall be incorporated with this Act; and in the construction of those clauses for the purpose of this Act, this Act shall be deemed to be the special Act, and the school board which is borrowing shall be deemed to be the commissioners:

The Public Works Loan Commissioners may, on the recommendation of the Education Department, lend any money required under this section on the security of the school fund and local rate without requiring any further or other security, such loan to be repaid within such number of years not exceeding fifty, as may be recommended by the Education Department, and to bear interest at the rate of three and a half per cent. per annum.

The said substitution shall not affect anything done before the passing of this Act, except that anything done before the passing of this Act which would have been legal if the said substitution had been made shall be legal.

11. The provisions of section twelve of the principal Act of 33 & 34 Vict. c. 75, ss. 12, 40. Amendment of 33 & 34 Vict. c. 75, ss. 12, 40.

Act shall extend to authorise the Education Department, if they think fit, to form a united school district, and upon such union to cause a school board to be formed for such united school district, in like manner and under the like circumstances as it authorises them to cause a school board to be formed for any school district, without making the inquiry or publishing the notices required by the principal Act, but after such inquiry, public or other, and such notice as the Education Department think sufficient: Provided that a resolution in favour of union shall be passed in each district separately, and if a school board has been elected in any such district, by the school board.

12. Where any part of a parish is detached from the principal part of a parish, the Education Department may, with the consent of the Local Government Board, by order direct that each such part of the said parish shall, and the same shall accordingly, as from the date of the order or any later date specified in the order, be, for the purposes of the principal Act and this Act, a parish by itself, and section fifty-seven of the principal Act shall apply thereto in like manner as if such part of a parish were the part of a parish situate outside a borough.

The provisions of section fifty-six of the principal Act, with respect to raising a sum from any place which is part of a parish, shall, where necessary, apply to a part of a parish, although under this section it is deemed to be a parish by itself.

13. A school board shall be able and be deemed always to have been able to be constituted trustees for any educational endowment or charity for purposes connected with education, whether such endowment or charity was established before or after the passing of the principal Act, and to have and always to have had power to accept any real or personal property given to them as an educational endowment or upon trust for any purposes connected with education: Provided that—

- Nothing in this section shall enable a school board to be trustees for or accept any educational endowment, charity, or trust, the purposes of which are inconsistent with the principles on which the school board are required by section fourteen of the principal Act to conduct schools provided by them; and,
- Every school connected with such endowment, charity, or trust shall be deemed to be a school provided by the school board, except that nothing in this section shall authorise the school board to expend any money out of the local rate for any purpose other than elementary education; and,
- Nothing in this section shall affect the law of mortmain or the Act of the ninth year of the reign of King George the second, chapter thirty-six.

Amendment of 29 & 30 Vict, c. 118, s. 12, as applied to school boards.

14. Where a school board exercises the powers of a prison authority under the Industrial Schools Act, 1866, not less than fourteen days, instead of not less than two months, previous notice shall be given of the intention of the school board to take into consideration the making of the contribution mentioned in section twelve of that Act.

Amendment of 33 & 31 Vict, c. 75, s. 20.

15. For the purpose of the purchase of land otherwise than by agreement under section twenty of the principal Act, the Act confirming an order of the Education Department for such purchase, together with the principal Act, shall be deemed to be the special Act.

Valuation list in metropolis.
16. The principal Act shall be construed as if there were substituted for subsection ten of section thirty-seven thereof the following words:

The school board shall apportion the amount required to be raised to meet the deficiency in the school fund among the different parts of the metropolis mentioned in the third column of the first schedule to this Act, in proportion to the rateable value of such parts, as shown by the valuation lists for the time being in force under the Valuation (Metropolis) Act, 1869, or any other Act for making valuation lists, or, where there is no such valuation list, in the same proportion and according to the same basis in and according to which the then last rate made by the Metropolitan Board of Works was assessed.

The said substitution shall not affect anything done before the passing of this Act, except that anything done before the passing of this Act which would have been legal if the said substitution; had been made shall be legal.

Making up and examination of accounts.

17. The accounts of a school board shall be made up and balanced to the twenty-fifth day of March and twenty-ninth day of September in every year, or, if so directed; by regulation under this Act, annually to one of those days in every year.

The accounts shall be examined by the school board and signed by the chairman within such time, not exceeding two months after the day to which they are made up, as may be fixed by a regulation under this Act.

As soon as practicable after the accounts are so signed they shall be audited.

18. The principal Act shall be construed as if for sub-
Amendment of 33 & 34 Vict. C. 75, s. 80.
section nine of section sixty thereof there were substituted the following words:

Subject to the provisions of this section, the Local Government Board may from time to time make such regulations as may be necessary respecting the form of keeping the accounts, the audit thereof, the mode of publishing the time and place of holding the audit, the time within which the accounts are to be examined by the school board and signed by the chairman, and (with the consent of the Education Department) the school boards or class of school boards the accounts of which are to be made up only annually, and the day to which they are to be so made up in every year.

The said substitution shall not affect anything done before the passing of this Act, except that anything clone before the passing of this Act, which would have been legal if the said substitution had been made, shall be legal.

19. Where the Education Department have power under Extension of 33 & Vict. c. 75, s. 70, to returns.
the principal Act to require any local authority to send to them a return, the Education Department, without requiring such local authority to make the return, shall have the same power of appointing a person or persons to make such return as they would have under section seventy of the principal Act if the local authority had been required to make and had failed to make such return.

20. Notices and other matters required by the Elemen-
Notices for purposes of Elementary Education Acts.
tary Education Acts, 1870 and 1873, to be published shall, unless otherwise expressly provided, be published either by advertisement, and by affixing the same on the doors of churches and chapels, and other public places, or in such other manner as the Education Department may either generally or with respect to any particular district, place, or notice, or class of districts, places, or notices, by order determine, as being in their opinion sufficient for giving information to all persons interested; and all overseers, assistant overseers, and officers of guardians shall comply with the directions of the Education Department with respect to such notices, and any expenses incurred by them in carrying into effect this section may be paid as their expenses under the Acts relating to the relief of the poor.

Every person who wilfully tears down, injures, or defaces any notice affixed in pursuance of the Elementary Education Acts, 1870 and 1873, or any order of the Education Department made thereunder, shall be liable on summary conviction to a penalty not exceeding forty shillings.

Amendment of 33 & 34 Vic. c. 75, 3rd sched.
21. The regulations in the third schedule to this Act shall be substituted for the regulations in the third schedule to the principal Act which are repealed by this Act, but such substitution shall not affect anything done before the passing of this Act.

Returns by schools to school boards.

22. In any school district in which a bylaw under section seventy-four of the principal Act is in force, the school board of such district may from time to time supply forms to any public elementary school for the purpose of obtaining reasonable information with respect to the attendance of children residing in their district who attend such school; and the managers of such school, if they fail to cause such forms to be truly filled up
and returned in manner required by the school board, or to cause such information to be given as will enable the school board to ascertain whether a child resident within their district and attending that school attends the same in manner required by the said byelaw, shall cause to be produced to such member or officer of the school board or other person as may be duly authorised in that behalf by the school board at any reasonable time when required by him, the registers and other books and documents containing information with respect to the attendance of children at such school, and shall permit him to inspect and take copies of and extracts from the same.

If any difference arises between a school board and the managers of a public elementary school as to whether the information required by the said forms is or is not reasonable, such difference shall be referred to the Education Department, whose decision shall be final.

Legal Proceedings.

Legal proceedings.

23. All offences and penalties under the principal Act or this Act, or any byelaw under the principal Act, which may be prosecuted or recovered on summary conviction may be prosecuted and recovered in manner provided by the Summary Jurisdiction Acts.

The court of summary jurisdiction, when hearing and determining an information or complaint, shall be constituted either of two or more justices of the peace in petty sessions sitting at a place appointed for holding petty sessions, or of some magistrate or officer sitting alone or with others at some court or other place appointed for the administration of justice, and for the time being empowered by law to do alone any act authorised to be done by more than one justice of the peace.

24. With respect to proceedings before a court of summary jurisdiction for offences and penalties under the principal Act, or this Act, or any byelaw under the principal Act, the following provisions shall have effect:

- The description of the offence in the words of the Act or byelaw, or as near thereto as may be, shall be sufficient in law:
- Any exception, exemption, proviso, excuse, or qualification, whether it does or not accompany the description of the offence in the Act or byelaw, may be proved by the defendant, but need not be specified or negatived in the information, and if so specified or negatived no proof in relation to the matters so specified or negatived shall be required on the part of the informant:
- In any proceeding for an offence under a byelaw, the court may, instead of inflicting a penalty, make an order directing that the child shall attend school, and that if he fail so to do, the person on whom such order is made shall pay a penalty not exceeding the penalty to which he is liable for failing to comply with the byelaw:
- Any justice may require by summons any parent or employer of a child, required by a byelaw to attend school, to produce the child before a court of summary jurisdiction, and any person failing, without reasonable excuse to the satisfaction of the court, to comply with such summons shall be liable to a penalty not exceeding twenty shillings:
- A certificate purporting to be under the hand of the principal teacher of a public elementary school, stating that a child is or is not attending such school, or stating the particulars of the attendance of a child at such school, or stating that a child has been certified by one of Her Majesty's inspectors to have reached a particular standard of education, shall be evidence of the facts stated in such certificate:
- Where a child is apparently of the age alleged for the purposes of the proceeding, it shall lie on the defendant to prove that the child is not of such age:
- If a child is attending an elementary school which is not a public elementary school, it shall lie on the defendant to show that the school is efficient, and the court, in considering whether any elementary school is efficient, shall have regard to the age of the child and to the standard of education corresponding to such age prescribed by the minutes of the Education Department for the time being in force with respect to the parliamentary grant:
- Where a school board are, by reason of the default of the managers or proprietor of an elementary school, unable to ascertain whether a child who is resident within the district of such school board and attends such school attends school in conformity with a byelaw made by such school board, it shall lie on the defendant to show that the child has attended school in conformity with the byelaw:
- Any person may appear by any member of his family or any other person authorised by him in this behalf.

Forgery of certificate, and giving false information.
25. Every person who forges or counterfeits any certificate which is by this Act made evidence of any matter, or gives or signs any such certificate which is to his knowledge false in any material particular, or, knowing any such certificate to be forged, counterfeit, or false, makes use thereof, shall be liable on summary conviction to imprisonment for a period not exceeding three months, with or without hard labour.

**Definitions and Repeal.**

Schedules part of Act.

26. The schedules to this Act shall be of the same force as if they were enacted in the body of this Act.

Interpretation.

27. In this Act—

"Guardians."

The term "guardians" includes any body of persons performing the functions of guardians within the meaning of the Acts relating to the relief of the poor:

"Union."

The term "union" means any union or incorporation of parishes under any general or local Act, and any single parish having guardians as defined by this Act under any general or local Act:

"Common fund."

The term "common fund" means, in the case of a union which comprises only one parish, the fund applicable to the relief of the poor of such parish:

The term. "the Summary Jurisdiction Acts" means the "Summary Jurisdiction Acts."

Act of the session of the eleventh and twelfth years of the reign of Her present Majesty, chapter forty-three, intituled "An Act to facilitate the performance of the duties of Justices of the Peace out of sessions within England and Wales with respect to summary convictions and orders," inclusive of any Acts amending the same:

The term "court of summary jurisdiction" means any "Court of summary jurisdiction."

justice or justices of the peace, metropolitan police magistrate, stipendiary or other magistrate or officer, by whatever name called, to whom jurisdiction is given by the Summary Jurisdiction Acts.

28. The principal Act is hereby repealed, to the extent specified in the third column of the fourth schedule to this Act.

Provided that—

- Any order or regulation of the Education Department made under any enactment hereby repealed shall continue in force as if it had been made under this Act:

- Any school board elected under any enactment hereby repealed shall continue and be deemed to have been elected under this Act:

- The repeal of any Act or enactment by this Act shall not—
  - Affect anything duly done or suffered under any such Act or enactment; or
  - Affect any right, privilege, obligation, or liability acquired, accrued, or incurred under any such Act or enactment, or byelaw; or
  - Affect any penalty, forfeiture, or punishment incurred in respect of any offence committed against any such Act, enactment, or byelaw; or
  - Affect any investigation, legal proceeding or remedy in respect of any such right, privilege, obligation, liability, penalty, forfeiture, or punishment as aforesaid; and any such investigation, legal proceeding, and remedy may be carried on as if this Act had not passed.

**Schedules.**

**First Schedule.**

*Orders and Regulations of the Education Department relating to Elections of and Applications for School Boards.*

**Second Schedule.**

*Rules respecting Election of Members of a School Board.*
1. The election of a school board shall be held at such time and in such manner and in accordance with such regulations as the Education Department may from time to time by order prescribe; and the Education Department may by order appoint or direct the appointment and make regulations as to the duties, remuneration, and expenses of any officers requisite for the purpose of such election, and do and make regulations respecting all other necessary things preliminary or incidental to such election, and revoke or alter any previous order, whether confirmed by or made in pursuance of this Act.

Provided as follows:

- The candidates at every election shall be nominated in writing:
- Any poll shall, so far as circumstances admit, be conducted in like manner in which the poll at a contested municipal election is directed by the Ballot Act, 1872, to be conducted; and, subject to any exceptions or modifications contained in any order of the Education Department made in pursuance of this Act, the Ballot Act, 1872, shall apply in the case of the election of a school board in like manner as if the provisions thereof were herein enacted with the substitution of "school board election" for "municipal election:"
- In a parish which is not situate in the city of London or in a borough, other than the borough of Oxford, the book containing the last rate made for such parish more than one month previously to any date shall be the register of the ratepayers entitled to vote in such parish at that date; and every ratepayer whose name appears in such rate book shall be entitled to vote unless he is disqualified for voting, and no person shall be entitled to vote whose name does not so appear.

2. Elections to fill casual vacancies in the metropolis and elsewhere shall be held only on the day in the year appointed or prescribed for the election of members, unless the Education Department order an election to be held on some other day, in pursuance of the rule numbered sixteen in the first part of the second schedule to the principal Act.

3. An order made in pursuance of this schedule shall, save as otherwise provided by such order, apply to all school boards.

Third Schedule.

Proceedings of School Board.

The following regulations shall be construed as part of the conditions mentioned in rule one in the third schedule to the principal Act; that is to say,

(b.) Not less than one ordinary meeting shall be held in each month, but where the board ordinarily meet more than once in every month, they may, by resolution passed by a majority of not less than two-thirds of the members present and voting on the question, resolve not to have an ordinary meeting in the months of August and September, or one of such months. One meeting shall be held as soon as possible after every triennial election of members:

(f.) The names of the members present, and in the case of a division the names of those voting upon each question shall be recorded:

(g.) No business involving the appointment or dismissal of a teacher, any new expense, or any payment (except the ordinary periodical payments), or any business which under this Act requires the consent of the Education Department, shall be transacted unless notice in writing of such business has been sent to every member four days at least before the meeting.

Fourth Schedule.

ACT REPEALED.

A description or citation of a portion of an Act is inclusive of the words, section, or other part first or last mentioned, or otherwise referred to as forming the beginning or as forming the end of the portion comprised in the description or citation.

Special Exception.
Wenlock Elementary Education.

37 and 38 Victorie.

Chap. 39.—An Act to provide for the exception of the Borough of Wenlock from the category of boroughs under the "Elementary Education Act, 1870."
[30th July, 1874.

Be it enacted by the Queen’s most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Wenlock not to be deemed a borough, etc.

1. That for the purposes of the "Elementary Education Act, 1870," the municipal borough of Wenlock shall not be deemed to be a borough, and the elections for school boards within the said borough shall take place and be conducted in the manner and under the regulations in such Act provided for a parish.

Elementary Education (Orders) Act, 1874.

37 and 38 Victorie.

Chap. 90.—An Act to declare the Validity of Orders of the Education Department with respect to United School Districts, and to make better Provision with respect to such Orders.
[7th August, 1874.

WHEREAS the Education Department, in pursuance of the Elementary Education Acts, 1870 and 1873, have made the orders mentioned in the schedule to this Act with respect to the united school districts mentioned in those orders:

And whereas, upon the application of a school board of one of the said united districts for a loan from the Public Works Loan Commissioner, doubts have been raised as to the validity of the said orders, or some of them, and the right of persons acting as members of a school board to act as such:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited as the Elementary Education (Orders) Act, 1874.

2. This Act shall be construed as one with the Elementary Education Acts, 1870 and 1873, which are in this Act referred to as the principal Acts.

3. The orders made in pursuance of the principal Acts by the Education Department, which are mentioned in the schedule to this Act, shall be deemed to have been authorised by those Acts, and to have been duly made, and shall have full effect accordingly; and as respects each of the said orders the school district formed thereby shall be deemed to have been and to be legally formed; and any school board which has been or is acting as such in any such district shall be deemed to have been and to be a legally constituted school board; and any persons who have been or are acting as members of a school board in any such district shall be deemed to have been legally chosen, and to have formed and to form a legal school board; and on the retirement of all or any members of a school board in any such district, the vacancies may be filled up in the same manner in all respects as if such retiring members or member had been and were in all respects legally chosen members of a legally constituted school board.

Validity of future orders.

4. From and after the passing of this Act the Education Department may, if they think fit, make orders directing that any school board, which at the date of any order for forming a united school district exists in any of the school districts constituting such united school district shall, either with or without any change in the existing members, or in the number of the members thereof, be the school board for the united school district.

Schedule.
Elementary Education Act, 1876.

39 and 40 Victoiae. CHAP. 79.

Arrangement of Clauses.

Preliminary.

Clauses.

- Short title.
- Extent of Act.
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PART I.

Law as to Employment and Education of Children.

4. Declaration of duty of parent to educate child.
5. Regulation as to employment of child under ten, and certificate of education or previous school attendance being condition of employment of child over ten.
7. Enforcement of Act by school board or school attendance committee of existing local authority or by inspectors of factories or mines.
8. Employment and education of children in factories, etc.
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11. Provision as to order of court for attendance at school of child habitually neglected by parent or habitually wandering and consorting with criminals or disorderly persons.
12. Proceedings on disobedience to order of court for attendance at school.
13. Duty of local authority as to taking proceedings under this Act or 29 & 30 Vict. c. 118.

Industrial School.

14. Licence to child sent to industrial school to live out while attending school.
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16. Establishment, etc. of day industrial schools.
17. Conditions of contribution to day industrial schools.

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19. Amendment of 33 & 34 Vict. c. 75, s. 97, as to conditions of annual parliamentary grant.
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Byelaws.

21. School attendance committee to have like powers with school boards of enforcing byelaw attendance of children.
22. Provision as to requisition of parish.
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Administrative Provisions.

24. Supplemental provisions as to certificates of proficiency and previous attendance at school.
26. Returns of registrars of births and deaths to school boards.
27. Provision in case of failure of local authority to perform their duty under this act.
28. Officers of local authority.
29. Power of officer of local authority to enter place of employment
30. Provision as to powers and expenses of school board.
31. Expenses of local authority other than school board.
32. Provisions as to school attendance committee, and appointment of local committee.
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35. Charge to parish of money for school fees.
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45. Application of 33 & 34 Vict. c. 75, ss. 83, 84, to orders and documents of Education Department.
46. Effect of schedules.
47. Definition of employment in case of parent.
48. General definitions.
49. Provision as to part of a parish.
50. Construction of this Act with other enactments.
51. Temporary modification as to application of Act, and saving for children in employment at passing of Act.
52. Repeal of Acts.

PART II.

53. Application of the Act to Scotland.

SCHEDULES.

Chap. 79.—An Act to make further provision for Elementary Education.

[15th August, 1876.

WHEREAS it is expedient to make further provision for the education of children, and for securing the fulfilment of parental responsibility in relation thereto, and otherwise to amend and to extend the Elementary Education Acts:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:
Preliminary.

Short title.
1. This Act may be cited as the "Elementary Education Act, 1876."

Extent of Act.
2. This Act shall not, save as otherwise expressly provided, apply to Scotland or Ireland.

Commencement of Act.
3. This Act shall, save as otherwise expressly provided, come into operation on the first day of January, one thousand eight hundred and seventy-seven (which day is in this Act referred to as the commencement of this Act).

PART I.

Law as to Employment and Education of Children.

Declaration of duty of parent to educate child.
4. It shall be the duty of the parent of every child to cause such child to receive efficient elementary instruction in reading, writing, and arithmetic, and if such parent fail to perform such duty, he shall be liable to such orders and penalties as are provided by this Act.

Regulation as to employment of child under 10, and certificate of education or previous school attendance being condition of employment of child over 10
5. A person shall not, after the commencement of this Act, take into his employment (except as hereinafter in this Act mentioned) any child—
   • Who is under the age of ten years: or
   • Who, being of the age of ten years or upwards, has not obtained such certificate either of his proficiency in reading, writing, and elementary arithmetic, or of previous due attendance at a certified efficient school, as is in this Act in that behalf mentioned, unless such child, being of the age of ten years or upwards, is employed, and is attending school in accordance with the provisions of the Factory Acts, or of any byelaw of the local authority (hereinafter mentioned) made under section seventy-four of The Elementary Education Act, 1870, as amended by The Elementary Education Act, 1873 and this Act, and sanctioned by the Education Department.

6. Every person who takes a child into his employment shall be liable, on summary conviction, to a penalty not exceeding forty shillings.

7. The provisions of this Act respecting the employment of children shall be enforced—
   • In a school district within the jurisdiction of a school board, by that board; and—
   • In every other school district by a committee (in this Act referred to as a school attendance committee) appointed annually, if it is a borough, by the council of the borough, and if it is a parish, by the guardians of the union comprising such parish.

A school attendance committee under this section may consist of not less than six nor more than twelve members of the council or guardians appointing the committee, so, however, that, in the case of a committee appointed by guardians, one third at least shall consist of ex-officio guardians, if there are any and sufficient ex-officio guardians.

Every such school board and school attendance committee (in the Act referred to as the local authority) shall, as soon as may be, publish the provisions of this Act within their jurisdiction in such manner as they think best calculated for making those provisions known.

Provided that it shall be the duty of the inspectors and subinspectors acting under the Acts regulating factories, workshops, and mines respectively, and not of the local authority, to enforce the observance by the employers of children in such factories, workshops, and mines of the provisions of this Act respecting the employment of children; but it shall be the duty of the local authority to assist the said inspectors and subinspectors in the performance of their duty by information and otherwise.

It shall be the duty of such local authority to report to the Education Department any infraction of the provisions of section seven of the Elementary Education Act, 1870, in any public elementary school within
their district which may come to their knowledge, and also to forward to the Education Department any complaint which they may receive of the infraction of those provisions.

Employment and education of children in factories, etc.

8. Whereas by sections fourteen and fifteen of the Workshop Regulation Act, 1867, provision is made respecting the education of children employed in workshops, and it is expedient to substitute for the said sections the provisions respecting education of the Factory Acts, 1844 and 1874: Be it therefore enacted, that sections thirty-one, thirty-eight, and thirty-nine of the Factory Act 1844, and sections twelve and fifteen of the Factories Act, 1874, shall apply to the employment and education of all children employed in factories subject to the Factory Acts, 1833 to 1871, and not subject to the Factory Act, 1874, or in workshops subject to the Workshop Acts, 1867 to 1871.

Provided, that section twelve of the Factory Act, 1874, shall not apply to any child so employed who has attained the age of eleven years before the commencement of this Act.

Exception to prohibition of employment of children.

9. A person shall not be deemed to have taken any child into his employment contrary to the provisions of this Act, if it is proved to the satisfaction of the court having cognizance of the case either—

- That during the employment there is not within two miles, measured according to the nearest road from the residence of such child, any public elementary school open which the child can attend; or—
- That such employment, by reason of being during the school holidays, or during the hours during which the school is not open, or otherwise, does not interfere with the efficient elementary instruction of such child, and that the child obtains such instruction by regular attendance for full time at a certified efficient school or in some other equally efficient manner; or—
- That the employment is exempted by the notice of the local authority hereinafter next mentioned; (that is to say,)

The local authority may, if it thinks fit, issue a notice exempting from the prohibitions and restrictions of this Act the employment of children above the age of eight years, for the necessary operations of husbandry and the ingathering of crops, for the period to be named in such notice: Provided that the period or periods so named by any such local authority shall not exceed in the whole six weeks between the first day of January and the thirty-first day of December in any year.

The local authority shall cause a copy of every notice so issued to be sent to the Education Department and to the overseers of every parish within its jurisdiction, and the overseers shall cause such notice to be affixed to the door of all churches and chapels in the parish, and the local authority may further advertise any such notice in such manner (if any) as it may think fit.

Payment of school fees for poor parents.

10. The parent, not being a pauper, of any child who is unable by reason of poverty to pay the ordinary fee for such child at a public elementary school, or any part of such fee, may apply to the guardians having jurisdiction in the parish in which he resides; and it shall be the duty of such guardians, if satisfied of such inability, to pay the said fee, not exceeding threepence a week, or such part thereof as he is, in the opinion of the guardians, so unable to pay.

The parent shall not by reason of any payment made under this section be deprived of any franchise, right, or privilege, or be subject to any disability or disqualification.

Payment under this section shall not be made on condition of the child attending any public elementary school other than such as may be selected by the parent, nor refused because the child attends, or does not attend, any particular public elementary school.

The twenty-fifth section of the Elementary Education Act, 1870, is hereby repealed.

11. If either—

Provision as to order of court for attendance at school of child habitually neglected by parent or habitually wandering and consorting with criminals or disorderly persons.

- The parent of any child above the age of five years who is under this Act prohibited from being taken into full time employment, habitually and without reasonable excuse neglects to provide efficient elementary instruction for his child; or
- Any child is found habitually wandering or not under proper control, or in the company of rogues, vagabonds, disorderly persons, or reputed criminals; it shall be the duty of the local authority, after due warning to the parent of such child, to complain to a court of summary jurisdiction, and such court may, if satisfied of the truth of such complaint, order that the child do attend some certified efficient school willing to receive him and named in the order, being either such as the parent may select, or, if he do not
select any, then such public elementary school as the court think expedient, and the child shall attend that school every time that the school is open, or in such other regular manner as is specified in the order. Any order under this section is in this Act referred to as an attendance order. Any of the following reasons shall be a reasonable excuse:

- That there is not within two miles, measured according to the nearest road, from the residence of such child any public elementary school open which the child can attend; or—
- That the absence of the child from school has been caused by sickness or any unavoidable cause.

Proceedings on disobedience to order of court for attendance at school.

Where an attendance order is not complied with, without any reasonable excuse within the meaning of this Act, a court of summary jurisdiction, on complaint made by the local authority, may, if it think fit, order as follows:

- In the first case of non-compliance, if the parent of the child does not appear, or appears and fails to satisfy the court that he has used all reasonable efforts to enforce compliance with the order, the court may impose a penalty not exceeding with the costs five shillings; but if the parent satisfies the court that he has used all reasonable efforts as aforesaid, the court may, without inflicting a penalty, order the child to be sent to a certified day industrial school, or if it appears to the court that there is no such school suitable for the child, then to a certified industrial school; and—
- In the second or any subsequent case of non-compliance with the order, the court may order the child to be sent to a certified day industrial school, or if it appears to the court that there is no such school suitable for the child, then to a certified industrial school, and may further in its discretion inflict any such penalty as aforesaid, or it may for each such noncompliance inflict any such penalty as aforesaid without ordering the child to be sent to an industrial school;

Provided that a complaint under this section with respect to a continuing non-compliance with any attendance order shall not be repeated by the local authority at any less interval than two weeks.

A child shall be sent to a certified industrial school or certified day industrial school in pursuance of this section in like manner as if

29 & 30 Vict. c. 118.

sent in pursuance of the Industrial Schools Act, 1866, and when so sent shall be deemed to have been sent in pursuance of that Act and the Acts amending the same; and the parent, if liable under the said Acts to contribute to the maintenance and training of his child when sent to an industrial school, shall be liable so to contribute when his child is sent in pursuance of this section.

Duty of local authority as to taking proceedings under this

13. Where the local authority are informed by any person of any child in their jurisdiction who is stated by that person to be liable to be ordered by a court under this Act to attend school, or to be sent under this Act or the Industrial Schools Act, 1866, to an industrial school,

Act, or 29 & 30 Vict. c. 118

it shall be the duty of the local authority to take proceedings under this Act or the Industrial Schools Act, 1866, accordingly, unless the local authority think that it is inexpedient to take such proceedings.

Provided, that nothing in this section shall relieve the local authority from the responsibility of performing their duty under the other provisions of this Act.

Industrial School.

14. Where a child is sent to a certified industrial school

Licence to child sent to industrial school to live out while attending school.

under this Act or the Industrial Schools Act, 1866, upon the complaint or representation of the local authority under this Act, the managers of such school may, if they think fit, at anytime after the expiration of one month after the child is so sent give him a licence under section-twenty-seven of the Industrial Schools Act, 1866, to live out of the school; but the licence shall be conditional upon the child attending as a day scholar, in such regular manner as is specified in the licence, some school willing to receive him and named in the licence, and being a certified efficient school.

15. The consent of one of Her Majesty's Principal Sec-

Amendment as to provision of industrial school by school board.

retaries of State, and not of the Education Department, shall be required for the establishing, building, and maintaining of a certified industrial or certified day industrial school by a school board, and to the spreading of the payment of the expense of such establishment and building over a number of years not exceeding fifty, and to the borrowing of money for that purpose; and for the purpose of such borrowing section ten of the Elementary Education Act, 1873, shall be held to apply to the loan in like manner as if one of Her Majesty's
Principal Secretaries of State were substituted therein for the Education Department, and such establishment and building shall be deemed to be a work for which a school board is authorized to borrow within the meaning of the first schedule to the Public Works Loans Act, 1875.

**Day Industrial School.**

16. If a Secretary of State is satisfied that, owing to the circumstances of any class of population in any school district, a school in which industrial training, elementary education, and one or more meals a day, but not lodging, are provided for the children, is necessary or expedient for the proper training and control of the children of such class, he may, in like manner as under The Industrial Schools Act, 1866, certify any such school (in this Act referred to as a day industrial school) in the neighbourhood of the said population to be a certified day industrial school.

Any child authorized by The Industrial Schools Act, 1866, to be sent to a certified industrial school, may, if the court before whom the child is brought think it expedient, be sent to a certified day industrial school; any child sent to a certified day industrial school by an order of a court (other than an attendance order under this Act) may during the period specified in the order be there detained during such hours as may be authorized by the rules of the school approved by the said Secretary of State.

A certified day industrial school shall be deemed to be a certified efficient school within the meaning of this Act.

In the case of a certified day industrial school,—

- A prison authority within the meaning of The Industrial Schools Act, 1866, and a school board shall respectively have the same powers in relation to a certified day industrial school as they have in relation to a certified industrial school; and—

- There may be contributed out of moneys provided by Parliament towards the custody, industrial training, elementary education, and meals of children sent by an order of a court other than an attendance order under this Act to a certified day industrial school such sums not exceeding one shilling per head per week, and on such conditions as a Secretary of State from time to time recommends; and—

- Where a court of summary jurisdiction orders otherwise that by an attendance order under this Act a child to be sent to a certified day industrial school, the court shall also order the parent of such child, if liable to maintain him, to contribute to his industrial training, elementary education, and meals in the school such sum not exceeding two shillings per week as is named in the order; it shall be the duty of the local authority to obtain and enforce the said order, and every sum paid under the order shall be paid over to the local authority in aid of their expenses under this Act; if a parent resident in any parish is unable to pay the sum required by the said order to be paid, he shall apply to the guardians having jurisdiction in the parish, who, if satisfied of such inability, shall give the parent sufficient relief to pay the said sum, or so much thereof as they consider him unable to pay, and the money so given shall be charged to the parish as provided by this Act in the case of money given for the payment of school fees; and—

- The managers of a certified day industrial school may, upon the request of a local authority and of the parent of a child, and upon the undertaking of the parent to pay towards the industrial training, elementary education, and meals of such child such sum, not less than one shilling a week, as a Secretary of State from time to time fixes, receive such child into the school under an attendance order or without an order of a court; and there may be contributed out of moneys provided by Parliament in respect of that child such sum, not exceeding sixpence a week and on such conditions as a Secretary of State from time to time recommends.

It shall be lawful for Her Majesty from time to time, by Order in Council, to apply to a certified day industrial school the provisions of The Industrial Schools Act, 1866, and the Acts amending the same, with such modifications as appear to Her Majesty to be necessary or proper for adapting such provisions to a day industrial school, and bringing them into conformity with this Act; and such Order may provide that a child may be punished for an offence by being sent to a certified industrial in lieu of a certified reformatory school, or may otherwise mitigate any punishment imposed by the said Act.

It shall be lawful for Her Majesty from time to time, by Order in Council, to revoke and vary any Order in Council made under this section.

Every such Order shall be laid before both Houses of Parliament within one month after it is made if Parliament be then sitting, or if not, within one month after the beginning of the then next session of Parliament, and while in force shall have effect as if it were enacted in this Act.

A Secretary of State may from time to time make, and when made revoke and vary, the forms of orders for sending a child to a day industrial school, and the manner in which children are to be sent to such school.
If a Secretary of State is of opinion that, by reason of a change of circumstances or otherwise, a certified day industrial school ceases to be necessary or expedient for the proper training and control of the children of any class of population in the neighbourhood of that school, he may, after due notice, withdraw the certificate of the school, and thereupon such school shall cease to be a certified day industrial school.

Provided, that the reasons for withdrawing such certificate shall be laid before both Houses of Parliament within one month after notice of the withdrawal is given, if Parliament be then sitting, or if not, within one month after the then next meeting of Parliament.

Conditions of contribution to day industrial schools.

17. The conditions of a Parliamentary contribution to a certified day industrial school, to be recommended by the Secretary of State, shall provide for the examination of the children according to the standards of proficiency for the time being in force for the purposes of a parliamentary grant to public elementary schools; but may vary the amounts of the contributions to be made in respect of such standards respectively.

Any conditions recommended by a Secretary of State for the purposes of contributions to a day industrial school shall be laid before Parliament in the same manner as Minutes of the Education Department relating to the annual parliamentary grant.

**Parliamentary Grant.**

Contribution for fees of children who obtain certificates.

18. Where, during the first five years after the commencement of this Act, or any further period which Her Majesty may from time to time fix by Order in Council, a child, before he has attained the age of eleven years, obtains such certificate of proficiency in reading, writing, and elementary arithmetic, and also such certificate of previous due attendance at a public elementary school, as are in this Act in that behalf mentioned, then, subject to the regulations and conditions contained in an order of the Education Department for the time being in force under the First Schedule to this Act, the school fee payable by such child at any public elementary school in the course of the three years next after he obtains the last of such certificates, not exceeding the ordinary fee charged at such school, may be paid by the Education Department out of moneys provided by Parliament, the school fees so paid to be reckoned as school pence to be met by the grant payable by the Department.

Amendment of 33 & 31 Vict. c. 75, s. 97, as to conditions of annual parliamentary grant.

19. So much of section ninety-seven of "The Elementary Education Act, 1870," as enacts that the conditions required to be fulfilled by an elementary school in order to obtain the annual parliamentary grant shall provide that the grant shall not for any year exceed the income of the school for that year which was derived from voluntary contributions and from school fees, and from any sources other than the parliamentary grant, shall be repealed as from the thirty-first day of March one thousand eight hundred and seventy-seven.

After the thirty-first day of March one thousand eight hundred and seventy-seven the conditions required to be fulfilled by an elementary school in order to obtain the annual parliamentary grant shall provide that—

• Such grant shall not in any year be reduced by reason of its excess above the income of the school if the grant do not exceed the amount of seventeen shillings and sixpence per child in average attendance at the school during that year, but shall not exceed that amount per child, except by the same sum by which the income of the school, derived from voluntary contributions, rates, school fees, endowments, and any source whatever other than the parliamentary grant exceeds the said amount per child; and—

• Where the population of the school district in which the school is situate, or the population within two miles, measured according to the nearest road, from the school is less than three hundred, and there is no other public elementary school recognised by the Education Department as available for the children of that district, or that population (as the case may be), a special parliamentary grant may be made annually to that school to the amount, if the said population exceeds two hundred, of ten pounds, and, if it does not exceed two hundred, of fifteen pounds; and—

• The said special grant shall be in addition to the ordinary annual parliamentary grant, and shall not be included in the calculation of that grant for the purpose of determining whether it does or not exceed the amount before in this section mentioned.

20. The conditions required to be fulfilled by schools in order to obtain annual parliamentary grants shall provide that the income of the schools shall be applied only for the purpose of public elementary schools.

**Byelaws.**
21. In a school district not within the jurisdiction of a School attendance committee to have like powers with school boards of enforcing byelaw attendance of children.

   school board, if it is a borough the school attendance committee may if they think fit, and if it is a parish the school attendance committee for the union comprising such parish on the requisition of the parish, but not otherwise, shall make byelaws respecting the attendance of children at school under section seventy-four of the Elementary Education Act, 1870, as if such school attendance committee were a school board.

22. The requisition of a parish to a school attendance committee for the purposes of this Act, if made, shall be made by a resolution passed by the same persons, and in the same manner and subject to the same regulations of the Education Department, as a resolution for an application to the Education Department for a school board, and the expenses incurred with reference to such resolution may be paid in like manner.

   The requisition may be accompanied by representations, made by a resolution passed in like manner, as to the nature of the byelaws desired by the parish, and in making and approving the byelaws the school attendance committee and the Education Department shall consider and have due regard to such representations.

23. For the purposes of this Act section seventy-four of the Elementary Education Act, 1870, and all enactments of that or any other Act referring to byelaws under that section, shall be construed as if "school board" included the authority authorized by this Act to make byelaws:

   Provided that nothing in any byelaw shall authorize the authority making the same in pursuance of this Act to remit or pay any fees.

   It shall be the duty of every local authority to enforce the byelaws made by that authority in pursuance of section seventy-four of the Elementary Education Act, 1870.

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**Administrative Provisions.**

24. The certificates of proficiency of a child in reading, writing, and elementary arithmetic, and of the previous due attendance of a child at a certified efficient school for the purposes of this Act, shall be certificates of proficiency and previous due attendance ascertained according to the standards set forth in the First Schedule to this Act, and such certificate shall be granted to the child entitled to the same free of cost or charge to such child, or to the parent of such child.

   The Education Department may from time to time by order make and, when made, revoke and vary regulations with respect to certificates of age for the purposes of this Act and the persons by whom and the form in which certificates of the said proficiency and due attendance are to be granted, and with respect to other matters relating thereto, and with respect to the preservation of registers and other records of such proficiency and attendance, and such regulations shall be observed by the local authority and the managers of certified efficient schools.

   All regulations made by the Education Department under this section shall be laid before Parliament in the same manner as Minutes of the Education Department relating to the annual parliamentary grant.

25. Where the age of any child is required to be ascertained or proved for the purposes of this Act, or for any purpose connected with the elementary education or employment in labour of such child, any person on presenting a written requisition in such form and containing such particulars as may be from time to time prescribed by the Local Government Board, and on payment of such fee, not exceeding one shilling, as the Local Government Board from time to time fix, shall be entitled to obtain a certified copy under the hand of the registrar or superintendent registrar of the entry in the register under the Births and Deaths Registration Acts 1836 to 1874, of the birth of the child named in the requisition.

26. Every Registrar of births and deaths, when and as required by a local authority, shall transmit, by post or otherwise, a return of such of the particulars registered by him concerning deaths and births of children as may be specified in the requisition of the local authority.

   The local authority may supply a form, approved by the Local Government Board, for the purpose of the return, and in that case the return shall be made in the form so supplied.
The local authority may pay, as part of their expenses under this Act, to the registrar making such return, such fee as may be agreed upon between them and the registrar, not exceeding twopence for every birth and death entered in such return.

27. If the Education Department are satisfied, after
Provision in case of failure of local authority to perform their duty under this Act
such inquiry and such notice to any local authority as they think expedient, that such authority have failed
to fulfil their duty under this Act, the Education Department (without prejudice to any other remedy)—
• If the authority are a school board, may proceed as if such board were a school board in default within the
  meaning of the Elementary Education Act, 1870; and—
• If the authority are not a school board, may by order appoint any persons for a specified period not
  exceeding two years to perform the duty of the defaulting school attendance committee under this Act,
  and from time to time change such persons.

During the said specified period the persons so appointed shall perform the duty of the defaulting school attendance committee under this Act, to the exclusion of that committee, and shall in the performance and for the purposes of such duty be invested with all the powers of the school attendance committee, but shall not be subject to any control on the part of the council or guardians who appointed the defaulting committee; but after the expiration of such period a school attendance committee shall forthwith be appointed by the council or guardians as the case may require, and shall resume the duty of the local authority under this Act, subject nevertheless to any further proceeding under this section in the case of a new default.

All expenses incurred by persons appointed under this section by the Education Department to act in lieu of a defaulting school attendance committee, including such remuneration, if any, as the Education Department may assign to such persons, shall, to the amount certified by the Education Department to be due, be a debt to Her Majesty from the council or guardians by whom the defaulting committee were appointed, and may be recovered accordingly; and the certificate of the Education Department shall be conclusive evidence that the sum named in the certificate is due under this section.

The Education Department shall annually report to Parliament the cases in which any proceedings have been taken by them in pursuance of this section.

Officers of local authority.

28. Every local authority, but subject in the case of a school attendance committee to the approval
hereinafter mentioned, shall direct one or more of their officers, or the officers of the council or guardians by
whom the committee are appointed, to act in the execution of this Act, and of any byelaws in force within the
jurisdiction of such authority, and may, if they think fit, pay him or them for so doing, and may, if need be,
appoint and pay officers for the purpose.

Power of officer of local authority to enter place of employment.

29. If it appear to any justice of the peace, on the complaint of an officer of the local authority acting under
this Act, that there is reasonable cause to believe that a child is employed in contravention of this Act in any
place, whether a building or not, such justice may by order under his hand empower an officer of the local
authority to enter such place at any reasonable time within forty-eight hours from the date of the order, and
examine such place and any person found therein touching the employment of any child therein.

Any person refusing admission to an officer authorized by an order under this section, or obstructing him in
the discharge of his duty, shall for each offence be liable on summary conviction to a penalty not exceeding
twenty pounds.

30. The powers and expenses of a school board under
Provision as to powers and expenses of school board.
this Act shall be deemed to be powers and expenses of that board under the Elementary Education Act,
1870, and the provisions of that Act and any Act amending the same shall apply thereto accordingly.

31. A school attendance committee under this Act shall
Expenses of local authority other than school board.
not incur any expense, or appoint, employ, or pay any officer without the consent of the council or
guardians by whom the committee were appointed, and where they are appointed by guardians, also of the
Local Government Board, but with such consent may employ and pay any officer of such council or guardians.
The expenses (if any) of a school attendance committee under this Act shall be paid,—
• Where the committee is appointed by a council, out of the borough fund or borough rate; and,—
• Where the committee is appointed by a board of guardians, out of a fund to be raised out of the poor rate
  of the parishes in which the committee act for the purposes of this Act, according to the rateable value of
each parish.

For the purpose of obtaining payment of such expenses, the board of guardians shall have the same powers
as they have for the purpose of obtaining contributions to their common fund under the Acts relating to the
relief of the poor.

32. Subject to the provisions of this Act the council or
Provisions as to school attendance committee and appointment of local committee.
guardians may from time to time add to or diminish the number of members of a school attendance
committee appointed by them.

A school attendance committee appointed by guardians shall act for every parish in the union which is not
for the time being under any other local authority within the meaning of this Act.

A school attendance committee may, if they think fit, appoint different local committees for different
parishes or other areas in their district for the purpose of giving the school attendance committee such aid and
information in the execution of this Act as may be required by the committee appointing them, but any such
local committee shall not have power to make any byelaws or take any proceeding before a court of summary
jurisdiction under this Act.

A local committee may consist of not less than three persons, being, as the school attendance committee
appointing them think fit, either wholly members of the council, guardians, or authority by whom that school
attendance committee were appointed, or partly such members and partly other persons.

The provisions contained in the Second Schedule to this Act shall apply to every school attendance
committee and local committee appointed under this Act.

Power to authorise appointment of school attendance committee by urban sanitary authority.

33. On the application of the urban sanitary authority; of an urban sanitary district which is not and does
not comprise a borough, and which is co-extensive with any parish or parishes not within the jurisdiction of a
school board, containing according to the last published census for the time being a population of not less than
five thousand, the Education Department may by order authorise the sanitary authority of that district to
appoint, and thereupon such authority may appoint, a school attendance committee as if they were the council
of a borough, and that committee, to the exclusion of the school attendance committee appointed by the
guardians, shall enforce the provisions of this Act in the sanitary district, and be in that district the local
authority for the purposes of this Act, and all the provisions of this Act shall apply accordingly as if the sanitary
authority were the council of a borough.

Provided, that the expenses (if any) of a school attendance committee appointed by an urban sanitary
authority shall be paid out: of a fund to be raised out of the poor rate of the parish or parishes comprised in the
district of such authority, according to the rateable value of each parish, and the urban sanitary authority shall,
for the purpose of obtaining payment of such expenses, have the same power as a board of guardians have for
the purpose of obtaining contributions to their common fund under the Acts relating to the relief of the poor,
and the accounts of such expenses shall be audited as the accounts of other expenses of the sanitary authority.

Any byelaws in force in an urban sanitary district, or any part thereof, before the appointment of a school
attendance committee by the sanitary authority of such district shall continue in force, subject nevertheless to be
revoked or altered by the school attendance committee of the sanitary authority in pursuance of section
seventy-four of "The Elementary Education Act, 1870," as amended by this Act.

Where an urban sanitary district is not and does not comprise a borough, and is not wholly within the
jurisdiction of a school board, and is not within the foregoing provisions of this section, the urban sanitary
authority of that district may from time to time appoint such number as the Education Department allow, not
exceeding three, of their own members to be members of the school attendance committee for the union in
which the district or the part thereof not within the jurisdiction of a school board is situate, and such members,
so long as they are members of the sanitary authority, and their appointment is not revoked by that authority,
shall be members of the school attendance committee, and have the same powers and authorities as if they had
been appointed by the guardians.

Where a school board is appointed after the commencement of this Act for any parish which forms or
comprises the whole or part of an urban sanitary district in which the school attendance committee is appointed
by the urban sanitary authority, such school attendance committee shall, at the expiration of two months after
the election of the school board, cease to act for the urban sanitary district, and the school attendance committee
appointed by the guardians shall be the local authority for so much of the urban sanitary district as is not under
the school board.

All byelaws in force at the expiration of the said two months shall continue in force, subject to being
revoked or altered by the local authority, in pursuance of section seventy-four of "The Elementary Education
Act, 1870," as amended by this Act

34. In a union the clerk of the guardians shall be the
Clerk of school attendance committee of guardians, and application of Acts to guardians and school
attendance committee.

clerk of the school attendance committee for the purposes of this Act.
All enactments relating to guardians and their officers and expenses, and to relief given by guardians, shall, subject to the express provisions of this Act, apply as if the guardians, including the school attendance committee appointed by them, and their officers acting under this Act, and expenses incurred, and money paid for school fees and relief given under this Act, were respectively acting, incurred, and paid and given as relief, under the Acts relating to the relief of the poor, and the Local Government Board may make rules, orders, and regulations accordingly.

Any expenses incurred by officers of guardians in carrying into effect section twenty of the "The Elementary Education Act, 1873," when paid by such guardians, may be charged by them to the parish in respect of which such expenses are incurred.

35. Money given under this Act for the payment of school fees for any child of a parent who is not a pauper and is resident in any parish, shall be charged by the guardians having jurisdiction in such parish to that parish with other parochial charges.

36. Where a school board is appointed after the commencement of this Act for any school district, the authority acting at the time of such appointment as the local authority under this Act shall continue so to act until the expiration of two months after the election of such board, and shall then cease so to act for such district; nevertheless, all byelaws previously made by the local authority shall continue in force, subject to being revoked or altered in respect of that district by the school board in pursuance of section seventy-four of the Elementary Education Act, 1870.

Legal Proceedings.

Application of 36 & 37 Vict. c. 86 ss. 23-5, to penalties, and punishment for fraudulently obtaining payment of fees.

37. Sections twenty-three, twenty-four, and twenty-five of the Elementary Education Act, 1873 (which provisions relate to legal proceedings, and the forgery of certificates), shall so far as applicable apply in the case of offences and penalties under this Act, and proceedings for such offences and penalties and of certificates for the purposes of this Act, in like manner as if those sections were enacted in this Act and in terms made applicable thereto.

And every person who shall fraudulently obtain or enable or procure any other person to obtain from any school board or local authority payment, or remission of payment, or an order for payment, or remission of payment of any school fees, shall be liable on summary conviction to imprisonment for a period not exceeding fourteen days.

An order which a court of summary jurisdiction have authority to make in pursuance of this Act may be made in manner provided by the Summary Jurisdiction Acts.

No prosecutions except with the authority of two members of a school board or local authority.

38. No legal proceedings for non-attendance or irregular attendance at school shall be commenced in a court of summary jurisdiction, by any person appointed to carry out the compulsory byelaws of a school board or local authority, except by the direction of not less than two members of a school board or school attendance committee.

Exemption of employer on proof of guilt of some other person.

39. Where the offence of taking a child into employment in contravention of this Act is in fact committed by an agent or workman of the employer, such agent or workman shall be liable to a penalty as if he were the employer.

Where a child is taken into employment in contravention of this Act on the production by or with the privity of the parent of a false or forged certificate, or on the false representation of his parent that the child is of an age at which such employment is not in contravention of this Act, that parent shall be liable to a penalty not exceeding forty shillings.

Where an employer charged with taking a child into his employment in contravention of this Act proves that he has used due diligence to enforce the observance of this Act, and either that some agent or workman of his employed the child without his knowledge or consent, or that the child was employed either on the production of a forged or false certificate and under the belief in good faith in the genuineness and truth of such certificate, or on the representation by his parent that the child was of an age at which his employment would not be in contravention of this Act, and under the belief in good faith in such representation, the employer shall be exempt from any penalty.

Where an employer satisfies the local authority, inspector, or other person about to institute a prosecution that he is exempt under this section by reason of some agent, workman, or parent being guilty, and gives all
facilities in his power for proceeding against and convicting such agent, workman, or parent, such authority, inspector, or person shall institute proceedings against such agent, workman, or parent, and not against the employer.

**Miscellaneous.**

40. Whereas by section three of the Elementary Educa-

Adaptation of 36 & 37 Vict, c. 86, s. 3, respecting pauper children to this Act.

Where relief out of the workhouse is given by the guardians or their order, by way of weekly or other continuing allowance to the parent of any child above the age of five years who has not reached the standard in reading, writing, and arithmetic, proscribed by standard three of the code of one thousand eight hundred and seventy-six, or who for the time being either is prohibited by this Act from being taken into full time employment, or is required by any byelaw under section seventy-four of the Elementary Education Act, 1870, as amended by this Act, to attend school, or to any such child, it shall be a condition for the continuance of such relief that elementary education in reading, writing, and arithmetic shall be provided for such child, and the guardians shall give such further relief (if any) as may be necessary for that purpose.

Any such relief to a parent as above mentioned shall not be granted on condition of the child attending any public elementary school other than such as may be selected by the parent, nor refused because the child attends or does not attend any particular public elementary school.

The guardians shall not have power under this section to give any relief to a parent in order to enable such parent to pay more than the ordinary fee payable at the school which he selects, or more than the fee which under this Act they can enable a parent to pay in any other case.

All relief given by guardians under this section shall be deemed to be relief within the meaning of the Acts relating to the relief of the poor, and shall be paid out of their common fund, and where given by the guardians of any union in the metropolis as defined by the Metropolitan Poor Act, 1867, shall be deemed to be expenses payable from the Metropolitan Common Poor Fund within the meaning of section sixty-nine of that Act, and shall be repaid to such guardians accordingly.

Dissolution of school board under certain circumstances.

41. Where application for the dissolution of a school board is made to the Education Department by the like persons and in the like manner as an application for the formation of a school board, under section twelve of the Elementary Education Act, 1870, nevertheless by a majority of not less than two-thirds of those who shall vote upon the occasion, and the Education Department are satisfied that no school and no site for a school is in the possession or under the control of the school board, and that there is a sufficient amount of public school accommodation for the district of the school board, and no requisition has been sent by the Education Department to such school board under section ten of The Elementary Education Act, 1870, requiring them to supply public school accommodation for the district of the school board, and no requisition has been sent by the Education Department to such school board under section ten of The Elementary Education Act, 1870, requiring them to supply public school accommodation, it shall be the duty of the Education Department to take the circumstances of the case into consideration, and if they shall be of opinion that the maintenance of a school board is not required for the purposes of education in the district, it shall be lawful for the Education Department, after such notice as they think sufficient, to order the dissolution of the school board: Provided always, that no application shall be made for the dissolution of a school board except within six months before the expiration of the period for which the school board has been elected, and no order for the dissolution of such school board shall take effect until after the expiration of such period, except that after the order is made an election of members of that board shall not be held.

The Education Department by any such order shall make provision for the disposal of all money, furniture, books, documents, and property belonging to the school board, and for the discharge out of the local rate of all the liabilities of the board, and such other provisions as appear to the Department necessary or proper for carrying into effect the dissolution of the board.

The Education Department shall publish the order in manner directed by The Elementary Act, 1873, with respect to the publication of notices, and after the date of such publication, or any later date mentioned in the order, the order shall have effect as if it were enacted by Parliament, without prejudice nevertheless to the subsequent formation of a school board in the same school district; all byelaws previously made by the school board shall continue in force, subject nevertheless to be revoked or altered by the local authority under this Act: Provided, that if after the dissolution of a school board in any school district the Education Department are of opinion that there is not a sufficient amount of public school accommodation in such school district, they may after due notice cause a school board to be formed for such school district, and send a requisition to such school
board in the same manner in all respects as if they had published a final notice under The Elementary Education Act, 1870.

The Education Department shall in each case where it shall assent to the dissolution of a school board lay before both Houses of Parliament a statement of its reasons for giving such assent.

42. Where a school board satisfy the Education Depart-

ment that, having regard to the large population of the district of such board, it is necessary or proper that the board should provide an office, the Education Department may authorise the board to provide an office, and the board shall for that purpose have the same power as they have under the Elementary Education Acts, 1870 to 1873, for the purpose of providing sufficient school accommodation for their district, including the power of borrowing money under section ten of the Elementary Education Act, 1873, and the provision of such office shall be deemed to be a work for which a school board is authorised to borrow within the meaning of the Public Works Loans Act, 1875.

43. The local authority under this Act (although not a school board) shall send to the Education Department such returns and information respecting their proceedings under this Act, and respecting matters on which school boards can be required under "The Elementary Education Act, 1870," to make returns, as the Education Department from time to time require.

44. From and after the passing of this Act, the Ele-

mentary Education Act, 1870, shall be construed as if there were substituted for the rule numbered fifteen in the first part of the Second Schedule to that Act, which is repealed by this Act, the rule in the Third Schedule to this Act; and any reference to the said Second Schedule or the first part thereof shall be construed to refer to the same with the rule so substituted, but the said substitution shall not affect anything done before the passing of this Act.

45. The provisions of the Elementary Education Act, 1870, with respect to orders and documents of the Education Department, shall apply to all orders and documents of the Education Department under this Act.

46. The schedules to this Act shall have effect as if they were enacted in the body of this Act.

Definition of employment in case of parent.

47. A parent of a child who employs such child in any labour exercised by way of trade or for the purposes of gain, shall be deemed for the purposes of this Act to take such child into his employment.

General definitions.

48. A child in this Act means a child between the ages of five and fourteen years.

Terms in this Act shall, so far as is consistent with the tenor thereof, have the same meaning as in The Elementary Education Acts, 1870 and 1873.

The term "certified efficient school" in this Act means a public elementary school, and any workhouse school certified to be efficient by the Local Government Board, and any public or state-aided elementary school in Scotland, and any national school in Ireland, and also any elementary school which is not conducted for private profit, and is open at all reasonable times to the inspection of Her Majesty'sInspectors, and requires the like attendance from its scholars as is required in a public elementary school, and keeps such registers of those attendances as may be for the time being required by the Education Department, and is certified by the Education Department to be an efficient school.

The term "Factory Acts" in this Act, where the Factory Act of any particular year is not referred to, means the Factory Acts, 1833 to 1874, as amended by this Act, and includes the Workshop Acts, 1867 to 1871, as amended by this Act, and any Acts for the time being in force regulating factories and workshops.

The term "Secretary of State" means one of Her Majesty's Principal Secretaries of State.

49. A part of a parish which by or in pursuance of The Elementary Education Acts, 1870 and 1873, is constituted a separate school district, shall be deemed to be a separate school district, and so far as necessary a separate parish by itself for the purposes of this Act, and the provisions of those Acts respecting such part of a parish shall apply, and for the purposes of those Acts and this Act the overseers of the entire parish shall be deemed to be the overseers of such part of a parish, and a rate in the nature of a poor rate may be levied therein by such overseers either as a separate rate or as an addition to the poor rate, and shall be deemed to be the local rate; and the guardians shall for the purposes of this Act have the like power of obtaining payment of a contribution from the said part of a parish as they have of obtaining a contribution from the whole parish.

50. Where any act, neglect, or default is punishable
Construction of this Act with other enactments.
under this Act, and also under any other enactment, or any byelaw made by a school board or other local authority for the time being in force, proceedings may be instituted in respect of such act, neglect, or default under this Act or such other enactment or byelaw, in the discretion of the authority or person instituting the proceedings, so that proceedings under one enactment or byelaw only be instituted in respect of the same act, neglect, or default; and any byelaw made either before or after the commencement of this Act, by any school board or other local authority under section seventy-four of the Elementary Education Act, 1870, if otherwise valid, shall not be rendered invalid by reason that it is more stringent than the provisions of this Act; and nothing in this Act shall prejudice the effect of or derogate from any provision relating to the committal of children to industrial schools or the employment of children contained in any previous Act of Parliament which may be more stringent in its provisions than this Act.

51. The provisions of this Act with respect to taking
Temporary modification as to application of Act, and saving for children in employment at passing of Act.
children into employment,—

- Shall, during twelve months after the commencement of this Act apply to children of the age of nine years and upwards as if they were of the age of ten years and upwards; and—
- Shall not apply to any child who has attained the age of eleven years before the commencement of this Act.

A child lawfully employed at the passing of this Act may continue to be employed or may obtain fresh employment at another place in like manner as if this Act had not passed.

52. The Acts mentioned in the Fourth Schedule to this
Repeal of Acts.
Act are hereby repealed as from the commencement of this Act, to the extent in the third column of that schedule mentioned.

The repeal of any enactment by this Act shall not affect anything previously done or suffered in pursuance of that enactment, and every offence against that enactment may be prosecuted, and any penalty thereunder recovered, and any remedy or legal proceeding for anything done in pursuance of that enactment may be had and carried on in like manner as if this Act had not passed.

PART II.

Application of the Act to Scotland.

53. In the application of this Act to Scotland the following provision shall have effect:
The provisions of this Act with respect to the conditions to be fulfilled by schools in order to obtain an annual parliamentary grant shall apply to Scotland.

Schedules.

First Schedule.

STANDARDS OF PROFICIENCY IN READING, WRITING, AND ELEMENTARY ARITHMETIC, AND PREVIOUS DUE ATTENDANCE AT SCHOOL.

For the purpose of Employment.

1. The standard of proficiency in reading, writing, and elementary arithmetic for the purpose of a certificate under this Act enabling a child to be employed shall be—
- The standard of reading, writing, and elementary arithmetic fixed by standard four of the Code of 1876, or any higher standard.

2. The standard of previous due attendance at a certified efficient school for the purpose of a certificate under this Act enabling a child to be employed shall be two hundred and fifty attendances after five years of age in not more than two schools during each year for five years, whether consecutive or not:

3. During the four years next after the commencement of this Act the standards for the purpose of enabling a child to be employed shall, instead of the foregoing standards, be those shown in the following table:
Provided that—
- In the case of a school district in which for not less than three years before the commencement of this Act
byelaws have been in force requiring, as a condition of total or partial exemption of a child from attendance at school, that such child must have passed a standard of proficiency corresponding to the fourth standard of the Code of 1876 or any higher standard, the same or a corresponding standard of proficiency (but not exceeding the standard which, under this schedule, will be required after four years from the commencement of this Act) shall be required for the purpose of a certificate under this Act enabling a child to be employed.

- Where a child has been lawfully taken into employment in any year in consequence of having obtained a certificate in accordance with the above table, such child may in any subsequent year be taken into employment without any further certificate, notwithstanding that under the table a certificate requiring a higher standard is required for that year.

For the purpose of the Payment of Fees.

4. The standard of proficiency in reading, writing, and elementary arithmetic for the purpose of a certificate under this Act, with a view to allow of the payment of fees by the Education Department, shall be the standard of reading, writing, and elementary arithmetic fixed by standard four of the Code of 1876 or such higher standard as may be from time to time fixed by the Education Department, and shall include any standard higher than the one fixed by this rule, or than the one for the time being fixed by the Education Department:

5. The standard of previous due attendance at a public elementary school for the purpose of a certificate under this Act, with a view to allow of the payment of fees by the Education Department, shall be three hundred and fifty attendances after five years of age in not more than two schools during each year for five years, or such larger number of attendances as may be for the time being fixed by the Education Department:

6. Provided that in each of the four years next after the commencement of this Act the standard of previous due attendance shall, in lieu of the foregoing standard, be that shown in the following table:

7. The Education Department may from time to time by order make, and when made revoke and vary, such regulations and conditions in relation to the payment of fees under this Act by that Department as they may think expedient.

8. The order shall provide that not more than ten per cent, of the children presented for examination in a public elementary school shall obtain in the same year certificates entitling them to the payment of fees, and that if the children qualified to obtain such certificates exceed the said percentage, those children who have attended the greatest number of times shall have the preference.

9. The order may make the continuance of the payment dependent upon the fulfilment of conditions, and shall provide that the continuance of the payment shall be conditional upon the child attending the school for not less than three hundred and fifty attendances in each year, and obtaining at the end of each year a certificate of proficiency in reading, writing, and elementary arithmetic according to a standard higher than the standard according to which it obtained the previous certificate.

10. The order shall further provide that the school, by previous due attendance at which the child was qualified for obtaining the payment of fees, and the school, the fees at which are paid by the Education Department, shall be a school, or department of a school, at which the ordinary payment in respect of the instruction of each scholar does not exceed sixpence a week.

Miscellaneous.

11. Attendance for the purpose of this schedule means an attendance as defined by the Code of 1876, and where the attendance is at a certified day industrial school includes such attendance as may be from time to time directed for the purpose by a Secretary of State, and where the attendance is at a workhouse school includes such attendance as may be from time to time directed for the purpose by the Local Government Board.

12. The Code of 1876 in this schedule means the Code of the Minutes of the Education Department made in the year one thousand eight hundred and seventy-six with respect to the parliamentary grant to public elementary schools in England, and in the case of a school in Scotland means the Code of the Minutes of the Scotch Education Department made in the year one thousand eight hundred and seventy-six with respect to the parliamentary grant to elementary schools.

Second Schedule.

Rules as to a Local Committee.

1. Subject to the provisions of this Act, the school attendance committee may from time to time add to or
diminish the number of members, or change the members of any local committee appointed by them, or may
dissolve any such committee.

2. A local committee shall, unless the school attendance committee appointing them otherwise direct,
continue in office until the first meeting of that committee after the next annual appointment thereof, and
thereafter until a new local committee is appointed.

RULES AS TO SCHOOL ATTENDANCE COMMITTEE AND LOCAL COMMITTEE.

3. Subject to any regulations made in the case of a school attendance committee by the council or guardians
appointing it, and in the case of a local committee by the school attendance committee appointing it, the
provisions of the Third Schedule of "The Elementary Education Act, 1870," with reference to proceedings of
managers appointed by a school board, shall apply to the proceedings of a school attendance committee and a
local committee under this Act, as if the body appointing the committee were a school board.

4. Any casual vacancy in a school attendance committee or local committee may be filled up by the body
who appointed such committee.

5. A school attendance committee shall continue in office until the first meeting of the council or guardians
appointing it after the next annual election of councillors and guardians, and thereafter until the new committee
is appointed.

6. A committee appointed by guardians shall be appointed at the first meeting after the annual election of
guardians, or some other meeting fixed with the approval of the Local Government Board for the purpose.

Third Schedule.

RULE AS TO ELECTION OF SCHOOL BOARD.

If any casual vacancy in the office of a member of a school board occurs by death, resignation,
disqualification, or otherwise, such vacancy may be filled by the remaining members of the school board, if a
quorum, at a special meeting of the board called for the purpose.

Fourth Schedule.

ACTS REPEALED.

Factory Act, 1844.

7 Victore. Cap. 15.

How children may be employed on three alternato days of the week.

Sec. 31. And be it enacted, that in any factory in which the labour of young persons is restricted to ten
hours in any one day it shall be lawful to employ any child ten hours in any one day on three alternate days of
every week, provided that such child shall not be employed in any manner in the same or in any other factory
on two successive days, nor after half past four of the clock in the afternoon of any Saturday: Provided always,
that the parent or person having direct benefit from the wages of any child so employed shall cause such child
to attend some school for at least five hours between the hours of eight of the clock in the morning and six of
the clock in the afternoon of the same day on each week day preceding each day of employment in the factory,
unless such preceding day shall be a Saturday, when no school attendance of such child shall be required:
Provided also, that on Monday in every week after that in which such child began to work in the factory, or any
other day appointed for that purpose by the inspector of the district, the occupier of the factory shall obtain a
certificate from a schoolmaster, according to the form and directions given in the schedule (A.) to this Act
annexed, that such child has attended school as required by this Act; but it shall not be lawful to employ any
child in a factory more than seven hours in any one day, until the owner of the factory shall have sent a notice
in writing to the inspector of the district of his intention to restrict the hours of labour of young persons in the
factory to ten hours a day, and to employ children ten hours a day; and if such occupier of a factory shall at any
time cease so to employ children ten hours a day he shall not again employ any child in his factory more than
seven hours in any one day until he shall have sent a further notice to the inspector in the manner hereinbefore
provided.

Additional regulations for the attendance of children at school
38. And be it enacted, that, save as herein otherwise provided, the parent or person having any direct benefit
from the wages of any child employed in a factory shall cause such child to attend some school on the day after
the first employment of such child, and thenceforth on each working day of every week during any part of
which the said child shall continue in such employment; so that on every such day, except in the cases
hereinafter provided, such child shall attend school during at least three hours after the hour of eight of the
clock in the morning and before the hour of six of the clock in the evening: Provided always, that any child
attending school after one of the clock in the afternoon shall not be required to remain in school more than two
hours and a half on any one day between the first day of November and the last day of February, and no child
shall be required to attend school on any Saturday, and the non-attendance of every such child shall be excused
on every day on which such child shall be certified by the schoolmaster to have been prevented by sickness or
other unavoidable cause from attending the school, and during any holiday or half holiday authorised by this
Act, or by consent in writing of the inspector of the district in which the factory is situated, or, where the
schoolroom is situated within the outer boundary of the factory at which such child is employed, on every day
on which the school shall be closed in consequence of the said factory ceasing to be at work during the whole
day.

39. And be it enacted, that no schoolmaster's tickets or
occupier of factory to obtain school certificate,

vouchers shall be required or valid other than is hereinafter provided, and that the occupier of every factory
in which a child is employed shall on Monday in every week after the first week in which such child began to
work in the factory, or on any other day appointed for that purpose by an inspector, obtain a certificate from a
schoolmaster, according to the form and directions given in the schedule (A.) to this Act annexed, that such
child has attended school as required by this Act during the foregone week; and such occupier shall keep such
certificate for six months after the date thereof, and shall produce the same to any inspector or sub-inspector
when required during such period, and shall, when required by the inspector for the district, pay
to the schoolmaster of such child, or to such other person as the said inspector may direct, towards the
expenses of educating such child, such sum as the inspector may require, not exceeding twopence per week,
and shall be entitled to deduct from the wages payable to such child any such sum as he shall have been
required to pay for such expenses, not exceeding the rate of one twelfth part of the weekly wages of such child:
Provided

Inspector may by notice annul the certificate of any school-master found un-fit.

always, that if an inspector, on his personal examination, or on the report of a sub-inspector, shall be of
opinion that any schoolmaster who grants certificates of the school attendance of children employed in a factory
is unfit to instruct children, by reason of his incapacity to teach them to read and write, from his gross
ignorance, or from his not having the books and materials necessary to teach them reading and writing, or
because of his immoral conduct, or of his continued neglect to fill up and sign the certificates of school
attendance required by this Act, the inspector of the district may annul any certificate granted by such
disqualified schoolmaster, by a notice in writing addressed to the occupier of the factory in which the children
named in the certificate are employed, or his principal agent, setting forth the grounds on which he deems such
schoolmaster to be unfit; and after the date of such notice no certificate of school attendance granted by such
schoolmaster shall be valid for the purposes of this Act, unless with the consent in writing of the inspector of
the district; but no inspector shall annul any such certificate unless in the aforesaid notice he shall name some
other school situated within two miles of the factory where the children named
Appeal,
in the certificate are employed: Provided also, that any schoolmaster whose certificate shall have been
annulled, or the occupier of the factory in which the children named in the said certificate are employed on
behalf of the schoolmaster, may appeal to the Secretary of State against such decisions of the Inspector, and the
Secretary of State may, if he think fit, rescind such decision: Provided also, that every inspector shall in his
annual report to the Secretary of State for the Home Department state the instances (if any) in which he shall
have had occasion to annul any such certificate, together with the reasons which he has in each case assigned
for doing so.

Factories' Act, 1874.

37 and 38 Victoriæ.

Age of Children.
Extension of age of child to 14, unless educational certificate obtained.

12. After the first day of January one thousand eight hundred and seventy-six, for the purpose of this Act and of the Factory Acts, 1833 to 1856, in the case of a factory to which this Act applies, a person of the age of thirteen years and under the age of fourteen years shall be deemed to be a child, and not a young person, unless he has obtained from a person authorised by the authority hereinafter mentioned a certificate of having attained such standard of proficiency in reading, writing, and arithmetic as may be from time to time prescribed for the purposes of this Act by that authority: Provided that any such person who previously to the first day of January one thousand eight hundred and seventy-six is lawfully employed in any such factory as a young person, may continue to be so employed in like manner as if this section had not been enacted.

The authority for the purposes of this section shall be—

• In England the Lords of the Committee of the Privy Council on Education;
• In Scotland the Lords of any Committee of the Privy Council appointed by Her Majesty on education in Scotland; and—
• In Ireland the Lord Lieutenant of Ireland, with the advice of his Privy Council.

The standard of proficiency so prescribed shall be published in the London, Edinburgh, or Dublin Gazette, according as it is prescribed by the authority in England, Scotland, or Ireland, and shall not have effect until the expiration of at least six months after such publication.

Supplemental.

15. After the first day of January one thousand eight hundred and seventy-six, attendance at a school in England which is not for the time being recognised by the Education Department as giving efficient elementary education shall not in the case of a child employed in a factory to which this Act applies be deemed to be attendance at a school within the meaning of this Act or the Factory Act, 1844: Provided that,—

• This section shall not apply to a school in any school district within the meaning of the Elementary Education Act, 1870 which has not been declared by the Education Department to be sufficiently provided with public school accommodation within the meaning of that Act:
• This section shall not apply where there is not a school so recognised within the distance of two miles from the factory in which the child is employed.

The Education Department shall make such declaration as above mentioned with respect to every school district which they are satisfied is supplied with sufficient public school accommodation, and shall from time to time publish in such manner as they think sufficient to give information to all persons interested, lists of the schools for the time being recognised by them as giving efficient elementary education.

This section shall apply to Scotland in like manner as if it were enacted with the substitution of "Scotch Education Department" for "Education Department," of "parish or burgh" for "school district," and of "such school accommodation as is mentioned in sections twenty-seven and twenty-eight of the Education (Scotland) Act, 1872," for "public school accommodation."

Education Department. 1876.

New Code of Regulations,

With an Appendix of New Articles and of all Articles Modified,

By the Rt. Honourable the Lords of the Committee of the Privy Council on Education.

Preliminary Chapter.

1. A sum of money is annually granted by Parliament "For public Education in England and Wales."
2. This grant is administered by the Education Department, hereinafter called the Department.
   The term "Education Department" means "The Lords of the Committee of the Privy Council on Education" (Elementary Education Act, 1870, s. 3).
3. The object of the grant is to aid local exertion, under certain conditions, to maintain—
   • Elementary schools for children (Article 4); and—
   • Training colleges for teachers (Article 83).
4. An elementary school is a school, or department of a school, at which elementary education is the principal part of the education there given, and does not include any school or department of a school at which the ordinary payments, in respect of the instruction, from each scholar, exceed ninepence a week (Elementary Education Act, 1870, sec. 3.)

5. Aid to maintain schools is given by annual grants to the managers conditional upon the attendance and proficiency of the scholars, the qualifications of the teachers, and the state of the schools.

6. No grants are made to elementary schools which are not public elementary schools within the meaning of the Elementary Education Act, 1870.

See Section 7 of the Act, which runs as follows:—
"Every elementary school which is conducted in accordance with the following regulations shall be a public elementary school within the meaning of this Act; and every public elementary school shall be conducted in accordance with the following regulations (a copy of which regulations shall be conspicuously put up in every such school); namely,—

• It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend or abstain from attending any Sunday school or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects in the school or elsewhere, from which observance or instruction he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs:

• The time or times during which any religious observance is practised, or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time table to be approved by the Education Department, and to be kept permanently and conspicuously affixed in every schoolroom; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school:

• The school shall be open at all times to the inspection of any of Her Majesty's inspectors, so, however, that it shall be no part of the duties of such inspector to inquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge, or in any religious subject or book:

• The school shall be conducted in accordance with the conditions required to be fulfilled by an elementary school in order to obtain an annual parliamentary grant."

7. No grant is made in respect of any instruction in religious subjects (Elementary Education Act, 1870, sec. 97).

8. Officers are employed to verify the fulfilment of the conditions on which grants are made, to collect information, and to report the results to the Department.

9. These officers are inspectors appointed by Her Majesty, on the recommendation of the Department, and persons employed by the Department, as occasion requires, in the capacity of acting inspectors, inspectors' assistants, or auditors of accounts.

10. No grant is paid except on a report from an inspector, showing that the conditions of the grant have been fulfilled. The inspector may delegate to an assistant the duty of examining into the attendance and proficiency of the scholars.

11. The Department, at the time of agreeing to place a school on the list of those to which grants may be made, informs the managers in what month to look for the inspector's annual visit. This month remains the same from year to year, unless the Department informs the managers of a change. Notice of the day of the inspector's annual visit is given beforehand to the managers.

12. An inspector may visit any public elementary school at any other time without notice.

13. Grants are issued to each elementary school only once per annum. The year for this purpose is reckoned as ending with the last day (inclusive) of the month preceding that fixed for the inspector's annual visit.

14. No school is placed on the list for inspection (Article 11) till an application has been addressed to the Secretary, Education Department, Whitehall, London, S.W.

Full instructions are thereupon issued according to the particulars of the case.

15. a. The managers of a school must appoint a correspondent with the Department, and must give notice of any change of correspondent.

b. Teachers cannot act as managers of, or correspondents for, the schools in which they are employed; nor can they be recognised by the Department as members or officers of school boards.

c. The term managers includes—

• The school board of any district.

• The managers of a school appointed by a school board under section 15 of the Education Act, 1870.
• The managers of any other public elementary school.

Chapter I.

Grants to Establish Elementary Schools.

BUILDING GRANTS.

16. It is provided by Section 96 of the "Elementary Education Act, 1870," that "After the thirty-first day of March, one thousand eight hundred and seventy-one no parliamentary grant shall be made to any elementary school which is not a public elementary school within the meaning of this Act;" and that

"No parliamentary grant shall be made in aid of building, enlarging, improving, or fitting up any elementary school, except in pursuance of a memorial duly signed, and containing the information required by the Education Department for enabling them to decide on the application, and sent to the Education Department on or before the 31st day of December, 1870."

Subject to these conditions, building grants are made upon the terms of Articles 22-37 of the Code of 1870.

Chapter II.

Annual Grants.

Part I. Elementary Schools.

SECTION I.

Preliminary Conditions.

17. Before any grant is made to a school (Article 4), the Department must be satisfied that—

• The school is conducted as a public elementary school (Article 6); and no child is refused admission to the school on other than reasonable grounds.

• The school is not carried on under the management of any person or persons who derive emolument from it.

• The school premises are healthy, well lighted, warmed, drained, and ventilated, properly furnished, supplied with suitable offices, and contain in the principal schoolroom and class-rooms at least 80 cubical feet of internal space, and 8 square feet of area, for each child in average attendance.

• The principal teacher is certificated (Article 43), and is not allowed to undertake duties, not connected with the school, which occupy any part whatever of the school hours, or of the time appointed for the special instruction of pupil-teachers (Schedule II., 4).

Exception:—

• The teachers of evening schools need not be certificated, if they are,—

  • Pupil-teachers who satisfy the conditions of Article 60; or,

  • Upwards of 18 years of age (Article 42), approved by the inspector, and employed in an evening school connected with a Public Elementary day school.

• Notice is immediately given to the Department of any changes in the school staff (Article 39) which occur in the course of the year. The first grant to a school is computed from the date at which (1) the appointment of a certificated teacher is notified to, and recognized by, the Department; or (2) the acting teacher passes the examination for a certificate (Article 44).

• The girls in a day school are taught plain needlework

  This includes darning, mending, marking, and knitting; but no fancy work of any kind may be done in school hours.

• All returns called for by the Department are duly made; the admission and daily attendance of the scholars carefully registered by, or under the supervision of, the teacher (Article 67); accounts of income and expenditure accurately kept by the managers, and duly audited;

  In the Isle of Man the accounts of every school will be audited and certified by the auditor of the
Board of Education for the island.
and all statistical returns and certificates of character (Articles 67, 77, and 80) may be accepted as trustworthy.

- Three persons have designated one of their number to sign the receipt for the grant on behalf of the school.
  
  *Exception:*
  
  The treasurer of a school board signs the receipt for grants to schools provided by the board.

18. The grant may be withheld, if, on the inspector's report, there appears to be any serious **primâ facie** objection. A second inspection, by another inspector, is made in every such instance, and if the grant be finally withheld, a special minute of the case is made and recorded.

Grants to Bay Schools.

19. The managers of a school which has met not less than 400

*Exceptions:*—

- If a school is employed for the purpose of taking the poll at a *Parliamentary election*, under section 6 of the Ballot Act, 1872, the number of meetings during which the managers are deprived of the use of the school, *solely* in consequence of its being so employed, may, *if necessary*, be counted in making up,—
  
  †The 400 meetings of the school; or,
  
  †The 250 attendances of any scholar who was under instruction in the school the week before it was occupied for election purposes.

- If a school claiming annual grants for the first time has not been open for the whole year (Article 13); or, if a school has been closed during the year, under medical authority, on account of a local epidemic, a proportionate reduction is made from the number of meetings (400) and attendances (250) required by this Article.

  times, in the morning and afternoon, in the course of a year, as defined by Article 13, may claim at the end of such year—

  A. The following sums per scholar, according to the average number in attendance throughout the year (Article 26):—

  - 4s.
  - 1s. if singing forms part of the ordinary course of instruction.
  - 1s. if the inspector reports that the discipline and organization are *satisfactory*.

  The inspector will bear in mind, in reporting on the organization and discipline, the results of any visits without notice (Article 12) made in the course of the school year; and will not interfere with any method of organization adopted in a training College under inspection if it is satisfactorily carried out in the school. To meet the requirements respecting discipline, the managers and teachers will be expected to satisfy the inspector that all reasonable care is taken, in the ordinary management of the school, to bring up the children in habits of punctuality, of good manners and language, of cleanliness and neatness, and also to impress upon the children the importance of cheerful obedience to duty, of consideration and respect for others, and of honour and truthfulness in word and act.

  B. For every scholar, present on the day of examination (Article 11), who has attended (Article 23) not less than 250

  See note on previous page.

  morning or afternoon meetings of the school:—

  - If above four, and under seven, years of age at the end of the year (Article 13),—
    
    8s. if the infants are taught as a *class* of a school, suitably to their age, and so as not to interfere with the instruction of the older children; or,
    
    40s. if the infants are taught as a *separate department*, by a certificated teacher of their own, in a room properly constructed and furnished for their instruction.

  - If more than seven years of age, subject to examination (Articles 28, 29),—
    
    8s. for each pass in reading, writing, or arithmetic; or,
    
    4s. for each such pass in an infant school

    See Supplementary Rules 8 and 9 (Fifth Schedule).

  or department (Article 19 B. 1 b.).

  - After 31st March, 1878, no grant will be paid for any scholar who passes in only one of these three subjects (Article 29 b.).

  - The results of the examination of each scholar will be communicated to the managers.

  - No scholar who has made the prescribed number of attendances may (without a reasonable excuse for absence on the day of the inspector's visit) be withheld from examination.
C. 1. The sum of 4s. per scholar, according to the average number of children, above 7 years of age, in attendance throughout the year (Article 26), if the classes from which the children are examined in Standards II.-VI., or in specific subjects (Article 21 b.), pass a creditable examination in any two of the following subjects, viz., grammar, history, elementary geography, and plain needlework.

2. The extent of the examination is indicated by the passages printed in italics in Article 28. Needlework must be taught according to a system previously approved by the inspector, who will judge it by specimens worked on the day of inspection, by girls, or classes, selected by him for the purpose; and he will pay regard to the special circumstances of half-time scholars under any Labour Act.

3. In districts where Welsh is spoken the intelligence of the children examined may be tested by requiring them to explain in Welsh the meaning of passages read.

4. No scholar who has made the prescribed number of attendances, or has, at the date of inspection, been for three months on the register may (without a reasonable excuse for absence on the day of the inspector's visit) be withheld from examination under this paragraph (C.); and one half of the children so examined must pass creditably.

5. The mode of examination (whether oral or on paper) Examination on paper will, as a rule, be confined to scholars in Standard VI.

is left to the discretion of the inspector.

6. Only 2s. per head will be paid under this paragraph (C.1.), unless 10

This proportion will be raised in 1878 (1st April) to 15, in 1879 to 20, in 1880 to 25, and in 1881 to 30 per cent.

per cent, of the scholars examined under Article 19 B. 2 (a.) are presented in Standard IV. and upwards.

D. The sum of 10l/ (or 15l.), subject to a favourable report from the inspector, if the population within two miles, by road, of the school is less than 300 (or 200) souls, and there is no other public elementary school, with sufficient accommodation for such population, within three miles of the school.

E. The sum of 40s. (or 60s.) in respect of each pupil-teacher. required by Article 32 (c.), who satisfies fairly (or well) the conditions of Article 70 (e.).

20. 150 attendances are accepted in place of 250 (Article 19 B.), in the case of—

• Scholars attending school under any half-time Act.
• Scholars above 10,—

in respect of whom certificates have been granted in pursuance of the 74th section of the Elementary Education Act, 1870, or of any byelaws of a school board.

in districts where no byelaws are in force, certified by the managers to be beneficially employed at work when not at school.

• Scholars who reside two miles, or upwards, from the school.

21. If the time table of the school, in use throughout the year, has provided for one or more specific subjects of secular instruction according to the table in Schedule IV.,—

• A grant of 4s. per subject may be made for every day scholar, presented in Standards IV.-VI. (Article 28), who passes a satisfactory examination in not more than two of such subjects.

• Any scholar who has previously passed in Standard VI. may, if qualified by attendance, be presented for examination in not more than three of such specific subjects.

• No payment will be made under this Article if less than 75 per cent. of the passes attainable in the Standard Examination, by the scholars presented for examination (Article 28), has been obtained.

• No grant may be claimed under this Article on account of any scholar who has been examined, in the same subject, within the preceding six months in the same subject by Her Majesty's Inspectors.

See Science Directory (September, 1875), Section LI. "No pupil in an elementary school, receiving aid from the Education Department, Whitehall, may be presented for examination by the Science and Art Department, in any subject of science, who has not passed Standard VI. of the New Code: nor who has been examined within the preceding six months in the same subject by Her Majesty's Inspectors."

• The amount claimed under this Article is not taken into account in making a reduction under Article 32 (a.) 2.

• After the 31st of March, 1877, every girl presented under this Article must take domestic economy (Schedule IV., Column 10) as a subject of examination.

Grants to Evening Schools (Articles 106-112).

22. The managers of a school which has met not less than 45 times in the evening, in the course of a year, as defined by Article 107, may claim (Articles 108 and 109),—

• The sum of 4s. per scholar, according to the average number in attendance throughout the year (Article 26).
• For every scholar who has, in the year, been under instruction, in secular subjects, for not less than 40 hours during evening meetings of the school, 7s. 6d., subject to examination (Article 28), viz., 2s. 6d. for passing in reading, 2s. 6d. for passing in writing, and 2s. 6d. for passing in arithmetic.

**Calculation of Attendance.**

23. Attendance at a morning or afternoon meeting may not be reckoned for any scholar who has been under instruction in secular subjects less than two hours.

This may include an interval of 15 minutes for recreation during a meeting of 3 hours, or of 5 to 10 minutes in a shorter meeting.

- if above, or one hour and a half
- Not including any time allowed for recreation.

if under, seven years of age; nor attendance at an evening meeting for any scholar who has been under similar instruction less than one hour.

24. Attendance of boys at military drill, under a competent instructor, or of girls at lessons in practical cookery, approved by the inspector, for not more than two hours a week, and 40 hours in the year, may, in a day school, be counted as school attendance.

25. Attendances may not be reckoned for any scholar in a day school under 3 or above 18, or, in an evening school, under 12 or above 21, years of age.

26. The average number in attendance for any period is found by adding together the attendances of all the scholars' for the same period, and dividing the sum by the number of times the school has met within the same period; the quotient is the average number in attendance.

27. In calculating the average number in attendance, the attendances of half-time scholars reckon for no more than those of other scholars.

**Standards of Examination.**


29. Scholars may not be presented a second time for examination—

- Under a lower Standard; or,
- Under the same Standard, unless they fail to pass in more than one subject in that Standard (Article 19 B. 3 and 4).

30. **Suspended Articles.**

31. **Suspended Articles.**

**Reduction of Grant.**

32. The amount which may be claimed by the managers under Articles 19, 21, and 22 is reduced,—

- By its excess above,—
  - The income of the school from fees, rates,' and subscriptions; and
  - One-half
    - This reduction is not made in the case of the first grant paid to a school,
    - the expenditure (see Article 21e.) on the annual maintenance
    - This may include part of the salary of an organizing teacher, or of a teacher of drill, cooking, or any other special subject (Article 21), employed by the managers of several schools; but not expenditure on such items as school treats, clothing, money prizes, or any outlay on the premises beyond the cost of ordinary repairs.
    - of the school,
    - in the year defined by Article 13.

- By not less than one-tenth, nor more than one-half in the whole, upon the inspector's report, for faults of instruction, discipline, or registration, on the part of the teacher, or (after six months' notice) for failure on the part of the managers to remedy any such defect in the premises as seriously interferes with the efficiency of the school, or to provide proper furniture, books, maps, and other apparatus of elementary instruction. If the inspector at a visit without notice (Article 12), not less than six months after intimation has been given of the requirements of the Department, reports that they have not been carried into effect, a deduction may be made from the next grant to the school, (c.)—

- If a staff of pupil-teachers (Article 70) is not provided at the rate of one for every 40 (or fraction of 40) scholars in average attendance, after the first 60,—
  - A deduction, at the rate of 1l. for the year will be made on account of each of the first 20 scholars out of
every 40 for whom a pupil-teacher is required but not provided.

According to this rule,—

No pupil-teacher is required for the first 60 scholars.

One pupil-teacher is required for any number of scholars between 61 and 100, inclusive.

Two pupil-teachers are required for 101 to 140 scholars, and so on.

A certificated (Article 43) assistant teacher, or an assistant fulfilling the conditions of Article 79, is equivalent to two pupil-teachers.

In mixed, girls, and infant schools a woman (not less than 18 years of age) who is employed during the whole day in the general instruction of the scholars, and in teaching sewing, is, if approved by the inspector, accepted as equivalent to a pupil-teacher.

33. If the excess of scholars has arisen from increased attendance of children since the last settlement of the school staff (Article 39), the amount claimed by the managers is not reduced under Article 32c.

**School Diary or Log-Book.**

34. In every school receiving annual grants, the managers must provide out of the school funds, besides the Code for the year, and registers of attendance (Article 17h),—

- A diary or log-book.
- A portfolio to contain official letters, which should be numbered (1, 2, 3, etc.) in the order of their receipt.

35. The diary or log-book must be stoutly bound and contain not less than 300 ruled pages.

36. The principal teacher must make at least once a week in the log-book an entry which will specify ordinary progress, visits of managers and other facts concerning the school or its teachers, such as the dates of withdrawals, commencements of duty, cautions, illness, etc., which may require to be referred to at a future time, or may otherwise deserve to be recorded.

37. No reflections or opinions of a general character are to be entered in the log-book.

38. No entry once made in the log-book may be removed or altered otherwise than by a subsequent entry.

39. The summary of the inspector's report after his annual visit, or any visit made without notice, and any remarks made upon it by the Department, when communicated to the managers, must be immediately copied verbatim into the log-book, with the names and standing (certificated teacher of the—class, or pupil-teacher of the—year, or assistant teacher) of all teachers to be continued on, or added to, or withdrawn from, the school staff, according to the decision of the Department upon the inspector's report. The correspondent of the managers must sign this entry, which settles the school staff for the year.

40. The inspector will call for the log-book and portfolio at every visit, and will report whether they appear to have been properly kept. He will specially refer to the entry made pursuant to Article 39, and he will require to see entries accounting for any subsequent change in the school staff. He will also note in the log-book every visit paid without notice (Article 12), making an entry of such particulars as require the attention of the managers.

**Section II.**

**Teachers Referred to in the Preceding Section.**

41. The recognised classes of teachers are,—(a.) Certificated teachers, (b.) Pupil-teachers, (c.) Assistant teachers.

42. Lay persons alone can be recognised as teachers in elementary schools.

**Certificated Teachers.**

43. Teachers in order to obtain certificates, must be examined (Article 44), and must undergo probation by actual service in school (Article 51).

**Examination.**

44. Examinations are held in December of each year at the several training colleges under inspection (Article 100), and at such other centres as may be necessary.

45. A syllabus of the subjects of examination for male and female candidates respectively may be had on application to the Department (Article 14).

46. The names of teachers desiring to be examined must be notified by the managers of their schools to the
47. The examination for certificates is open to,—

* Students who have resided for at least one year in training colleges under inspection; *or,*

* Candidates who are upwards of 21 years of age, and have either—
  * completed an engagement as pupil-teacher satisfactorily;
  * obtained a favourable report from an inspector; *or,*
  * served as assistants, for at least six months, in schools under certificated teachers.

Candidates who at the time of the examination are not teachers of schools to which annual grants are or may be made, must be recommended by the authorities of their college, or by the managers of the school in which they last served.

48. Teachers attending the examination may at their option take the papers of the first or second year's students (Article 102).

49. A list is published showing the successful candidates of each year, whether students or acting teachers, arranged in four divisions in the first, and three divisions in the second, year.

50. The relative proficiency of the candidates according to examination is recorded upon their certificates.

**Probation.**

51. Candidates for certificates, after successfully passing their examination, must, as teachers continuously engaged in the same schools, obtain two favourable reports from an inspector, with an interval of one year (Article 13) between them; and, if the first of these reports be not preceded by service of three months (at the least) since the examination, a third report, at an interval of one year after the second report, is required. If the second (or third) report is favourable a certificate is issued.

52. Teachers under probation satisfy the conditions which require that schools be kept by certificated teachers.

**Certificates.**

53. Certificates are of three classes. No certificate is originally issued above the second class. The third (lowest) class includes special certificates for teachers of infants, and of small schools.

**Certificates of the First and Second Class.**

54. Candidates who are placed by examination in any of the first three divisions (Article 49), receive certificates of the second class, which can be raised to the first class by good service only.

55. Certificates of the second class remain in force for 10 years from the date of their issue, after which interval they are open to revision according to the intermediate reports.

**Certificates of the Third Class.**

56. Candidates who are placed by examination in the fourth division (Article 49) receive certificates of the third class.

57. Certificates of the third class do not entitle the teachers to have the charge of pupil-teachers.

58. Certificates of the third class can be raised only by examination.

59. Certificates of the third class may be granted, without examination, upon the report of an inspector, to acting teachers who satisfy the following conditions:—

* They must, at the date of the inspector's report,—
  * be above 25 years of age;
  * have been teachers of elementary schools for at least five years; and—
  * present certificates of good character from the managers of their schools.

* The inspector must report,—
  * that they are efficient teachers;
  * that not less than 20 children, who had been under instruction in their schools during the preceding six months, were individually examined (Article 28); and
  * that at least 15 of the "passes" of these scholars in reading, writing, or arithmetic, were made in the second or some higher Standard.

* No applications for certificates under this Article will be entertained which do not reach the Department (Article 14) on or before the 31st of March, 1879.

59. (a.) In schools attended by infants only (under 7 years of age), the conditions of Article 59, (2), (b. and c.) are not required to be fulfilled.

59. (b.) In schools having a total population of less than 100 souls within three miles of them, for which no
other school is available, the conditions of Article 59 (2), (b. and c.) and (3) are not required to be fulfilled. In such cases certificates will be granted to women only, and will not qualify the holders (Article 17 d.) of them for the charge of schools of any other class.

60. Pupil-teachers who have completed their engagement with credit, and who have passed satisfactorily either the examination for the close of their fifth year (Schedule I.), or (Article 94) that referred to in Article 91, may, upon special recommendation by the inspector, be provisionally certificated in the third class for immediate service in charge of schools (Article 4) which have an annual average attendance of not more than 60 scholars.

Teachers provisionally certificated under the Code of 1870 (Article 132) may, until they complete the 25th year of their age, be accepted as satisfying the conditions of Article 17 (d.) of the New Code, in the schools in which they are now engaged.—(Minute of 20th March, 1871.)

61. After their 25th year of age (completed) their provisional certificates must have been exchanged for permanent certificates (Article 43), or are ipso facto cancelled.

61. (a.) The provisional certificate is confined to an entry of the pupil-teacher's name in a register kept by the Department, and does not involve the issue of any certificate to the pupil-teacher.

62. The managers of several schools may combine to employ an organizing teacher to superintend the certificated teachers of these schools. (See foot note to Article 32. a. 2.)

Future Rating of Certificates issued before the 1st of January 1871.

63. Certificates of the first or second class issued before the 1st of January, 1871, are rated as of the first class.

64. Certificates of the third class, or upper grade of the fourth class, and infant school certificates of the first class, issued before the 1st of January, 1871, are rated as of the second class. Such certificates will be open to revision at the end of 10 years from the date of their issue, or of their last revision.

65. Certificates of the lower grade of the fourth class and infant school certificates of the second class, issued before the 1st of January, 1871, are rated as of the third class.

66. The class of any certificate not yet issued will be fixed by Articles 54 and 56.

Report of Managers and Inspector.

67. The managers must annually state whether the teacher's character, conduct, and attention to duty have been satisfactory.

68. The inspector reports of each school visited by him whether it is efficient in organization, discipline, and instruction.

69. Certificates may, at any time, be recalled, suspended, or reduced under Articles 67 and 68.

Pupil-teachers.

70. Pupil-teachers are boys or girls employed to serve in a school on the following conditions, namely:—

- That the school is reported by the inspector to be—
  - Under a duly certificated teacher (Articles 43 and 57).
  - Held in suitable premises.
  - Well furnished and well supplied with books and apparatus.
  - Properly organized and skilfully instructed.
- Under good discipline.
- Likely to be maintained during the period of engagement.

- That the pupil-teachers be not less than 13 years (completed) of age at the date of their engagement.
- Be of the same sex as the certificated teacher under whom they serve; but in a mixed school female pupil-teachers may serve under a master, and may receive instruction from him out of school hours, on condition that some respectable woman, approved by the managers, be invariably present during the whole time that such instruction is being given.
- Be presented to the inspector for examination at the time and place fixed by his notice (Article 11).
- Pass the examinations and produce the certificates specified in Schedule I.
- That the managers enter into an agreement in the terms of the memorandum in the Second Schedule to this Code. A copy of this memorandum is sent to the managers for every candidate approved by the Department, and unless duly completed does not satisfy Article 32 (c).
- That not more than four pupil-teachers are engaged in the school for every certificated teacher serving in
71. The Department is not a party to the engagement, and confines itself to ascertaining, on the admission of the pupil-teacher and at the end of each year of the service—
• Whether the prescribed examination is passed before the inspector.
• Whether the prescribed certificates are produced from the managers and teachers.

72. Whatever other questions arise upon the engagement may be referred to the Department (provided that all the parties agree in writing to be bound by the decision of the Department as final), but, otherwise, must be settled as in any other hiring or contract.

73. Vacancies in the office of pupil-teacher which occur in the course of any year (Article 13) must not be filled up until after the next examination by the inspector.

74. The candidate or candidates for such vacancies must be engaged in the meantime by the week only as monitors, and the memorandum of agreement (Article 70) will not be issued by the Department to the managers until the inspector's report has been examined.

75. Temporary monitors engaged by the week, pursuant to Article 74, for the supply of vacant pupil-teacher ships during a current year (Article 13), satisfy Article 32 (c), provided—
• That a sufficient number of candidates to complete the requisite proportion of teachers to scholars pass the next examination for admission (Article 77) to permanent engagements; and—
• That the vacancies are reported to the Department as soon as they occur, and have been occasioned by causes which are accepted by the Department as satisfactory.

76. Except in the cases provided for by Article 75, each vacancy in a pupil-teacher ship during a current year (Article 13) works a forfeiture under Article 32 (c).

77. The qualifications and certificates required of candidates for admission, and of pupil-teachers in each year of their service, are regulated by the First Schedule annexed to this Code.

**Pupil-Teachers who have successfully completed their Engagement.**

78. At the close of their engagement pupil-teachers are perfectly free in the choice of employment. If they wish to continue in the work of education, they may become assistants in elementary schools (Article 79), or may be examined for admission into a training college (Article 91), or may be provisionally certificated for immediate service in charge of small schools (Article 60).

**Assistant Teachers.**

79. Pupil-teachers who have completed their engagement with credit (having passed satisfactorily either of the examinations referred to in Article 60), and candidates, not having been pupil-teachers (Article 93), who have passed with success (Article 94) the examination referred to in Article 91, may serve as assistants in schools in place of pupil-teachers, without being required to be annually examined.

80. Such assistants cease to fulfil the conditions of Article 32 (c), if at any time the inspector reports them to be inefficient teachers, or if they fail to produce from the managers, and from the principal teacher, of their school, the same certificates of conduct, attention to duty, and obedience, as are required from pupil-teachers.

81. A vacancy caused by the withdrawal of an assistant in the course of any school year (Article 13) may be supplied by the appointment of temporary monitors, pursuant to Articles 74, 75, or of another assistant, qualified according to Article 79.

82. Assistants make their own terms with the managers, both as to hours and wages.

82. (a). Assistants are counted as part of the school staff (Article 39) from the date at which their appointments are notified to, and approved by, the Department.

**Part II.**

**Training Colleges.**

**SECTION I.**

83. A training college includes—
• A college for boarding, lodging, and instructing candidates for the office of teacher in elementary schools; and
• A practising school, in which such candidates may learn the exercise of their profession.

84. No grant is made to a training school unless the Department is satisfied with the premises, management, and staff.
SECTION II.

GRANTS TO TRAINING COLLEGES.

85. Annual grants are made to practising schools (Article 83 b) on the same conditions as to other public elementary schools.

86. Grants are placed to the credit of each college of 100l. for every master, and of 70l. for every mistress who, having been trained in such college during two years,—
• completes the prescribed period of probation (Article 51), and becomes qualified to receive a certificate as a teacher in a public elementary school, or in a training college;
• is reported by the proper department in each case to have completed a like period of good service as an elementary teacher in the Army or Royal Navy, or (within Great Britain) in Poor Law Schools, Certified Industrial Schools, or Certified Reformatories.

87. Teachers who have been trained for one year only may obtain certificates after probation (Article 51), or may be reported by the proper department, upon the same terms as others; and grants, of half the amounts specified in Article 86, may be placed to the credit of the colleges in which they were trained, provided—
• they completed their training before 1st January, 1864; or
• are teachers of infants, having—
  received a complete and special course of training for that service in their colleges, which must have been previously recognised by the Department as providing such a course; and—
  undergone their probation in infant schools.

88. (Lapsed Article.)

89. The annual grant to each college is paid out of the sums placed to its credit (Articles 86, 87), and must not exceed—
• 75 per cent of the expenditure of the college for the year, certified in such manner as the Department may require.
• 50l. for each male, and 35l. for each female, Queen's scholar (Article 96), in residence for continuous training throughout the year for which it is being paid.

90. The annual grant to each college is paid as follows:—
• An instalment of 12l. (males), or 8l. (females) is paid on 1st March, 1st June, and 1st September, in respect of every Queen's scholar (Article 96) in residence for continuous training throughout the year.
• Part of the instalment of the 1st of September may be suspended, if payment of the full amount then due would cause the limit under Article 89 (a) to be exceeded.
• The balance is adjusted as soon as the college accounts for the year have been closed, audited, and approved by the Department.

SECTION III.

ADMISSION INTO TRAINING COLLEGES.

91. An examination of candidates for admission into training colleges is annually held at each college in summer, commencing at 10 a.m. on the first Tuesday after the second of July (4th July, 1876).

92. The examination extends to the subjects required in the course of a pupil teacher's engagement (Schedule I.).

93. The candidates are selected, and admitted to the examination by the authorities of each college on their own responsibility, subject to no other conditions, on the part of the Department, than that the candidates—
• intend bond fide to adopt and follow the profession of teacher in schools fulfilling the conditions of Article 86 (a) or (b);
• having been pupil-teachers, have successfully completed their engagement;
• not having been pupil-teachers, will be more than 18 years of age on the 1st of January next following the date of the examination. This article will apply to pupil-teachers whose engagement may have been determined under section 5 of the memorandum of agreement (Article 70f), (1) without discredit to themselves, and (2) for reasons approved by the Department.

94. The successful candidates are arranged in two classes in order of merit.

95. The authorities of each college may propose to the Department for admission any candidate declared to be admissible pursuant to Article 94.

96. Such candidates when admitted are termed Queen's Scholars.

97. Before candidates are admitted—
• The medical officer of the college must certify the state of their health to be satisfactory, and that they are free from serious bodily defect, or deformity; and—
• They must sign a declaration signifying their intention conformably to Article 93 (a).

98. The authorities of each college settle their own terms of admission.

99. Upon proof by the authorities of any college that candidates have not fulfilled the conditions signed by them on admission into the college, the Department will refuse to grant teacher's certificates (Article 53) to such candidates, or to admit them to probation for certificate (Article 51).

SECTION IV.

EXAMINATION OF STUDENTS IN TRAINING COLLEGES.

100. An examination of the resident students is held in December at the several colleges. This examination will commence in 1876, on Tuesday the 12th of December, at 10 a.m.

101. No student may be presented for examination except such as, at the date of their admission, satisfied Article 93, and have been resident throughout the whole year. No such student may be left out.

102. The students have a different examination according as they are males or females, or are at the end of a first or second year of residence.

103. The first year's syllabus for females includes special subjects for the teachers of infants. Candidates who pass in these subjects, and complete their probation (Article 51) in schools for infants, receive special mention thereof (stamp) on their certificates.

104. Students who pass successfully through two years of training receive special mention thereof (stamp) on their certificates.

105. Students who fall into the fourth division (Article 49) at the end of the first year's residence are required to take up the first year's subjects again at the end of their second year.

Part III.

Special Provisions.

EVENING SCHOLARS.

106. The managers of any school to which annual inspection has already been promised (Article 11) may apply in writing, before the 1st of January, to the Inspector of the district for an examination of their evening scholars (Article 22). The application must be renewed annually.

107. Only one examination is held per annum of evening scholars in the same school, and it may be held on any day, between the 1st of February and 30th of April, that may be arranged with the Inspector, provided that the school has met the required number of times (Article 22) since the date of the last examination.

108. If the evening school is connected with a day school, in receipt of annual grants, and the accounts of the two schools are kept as one account, the grant for the examination of the evening scholars is paid as part of the next annual grant to the whole school (Article 13).

109. If the evening school is not connected with a day school, in receipt of annual grants, or, being so connected, has a distinct and separate account, the grant is paid as soon as possible after the 30th of April; at which date, in such cases, the evening school year is considered to end.

110. The inspector may make arrangements for the examination, at some convenient centre, of the evening scholars of several schools.

111. A separate examination will not be held for any school, unless 20 scholars are to be presented to the inspector. If less than 20 scholars are to be presented, they can be examined only at a collective examination (Article 110), or at the same time with the day scholars. The number to be presented must be stated in the managers' annual application (Article 106) to the inspector.

112. The inspector may either hold the examination himself, or entrust it to an assistant approved by the Department.

Certificates under Labour Acts.

113. The inspector after his yearly visit (Article 11) to a school will grant such certificates as may be required for scholars who have reached the standard (Article 28) prescribed by, or pursuant to the provisions of, the Agricultural Children Act, 1873, or any other Act for regulating the education of children employed in
labour.

114. The inspector may depute his assistant, or the certificated teacher of the school, to sign these certificates.

115. Certificates will be issued for those scholars only who pass in all the three subjects (Article 28) in the prescribed standard, or in a higher standard.

116. For the purpose of granting these certificates, the inspector or his assistant, will examine—
• Scholars in the school, whether they have made 250 attendances (Article 19 B.), or not;
• Other children, not being scholars in the school, allowed by the managers to attend on the day of inspection.

117. If there is no school under inspection at which the children of any parish, or group of parishes, for whom certificates are re- quired, can conveniently attend for examination, application for a special examination may be made by any person interested in procuring such certificates, subject to the following regulations:—
• The application shall be sent to the inspector for the district not less than 14 days before the date at which it is desired that the examination should be held.
• The applicant must specify the number of children (not less than 15) to be presented for examination, and must undertake—
  • That all children within the parish, or group of parishes, for whom certificates are needed, will be summoned to and allowed to attend the examination; and—
  • That a convenient room will be provided for the examination at such day and hour as shall be fixed by the inspector.
• The applicant must satisfy the inspector that he is a proper person to conduct the preliminary proceedings, and, if necessary, to receive for distribution the certificates which may be granted after the examination.

Chapter III.

Pensions.

118. A limited number of pensions will be granted to teachers who were employed in that capacity when the minutes Minutes of 25th August and 21st December, 1846, and 6th August, 1851. relating to pensions were cancelled:
• The proposed pensioner must—
  • Be a certificated teacher in a public elementary school, or training college, at the time when the pension is applied for.
  • Have become incapable, from age or infirmity, of continuing to teach a school efficiently.
  • Have been employed since the 9th of May, 1862, as principal or assistant teacher in elementary schools, or training colleges.
  • Be recommended by Her Majesty's Inspector, and the managers of the schools served in.
  • Be 60 years of age (if a man), or 55 (if a woman), unless the pension is applied for on the ground of failure of health.
• Pensions will be granted to those teachers only who have been, during the seven years preceding the application on their behalf, employed in schools or colleges, under inspection, and are in need, and deserving, of such assistance.
• Applications for a pension will be received only from the managers of the school in which the teacher is serving at the date of retirement.
• These applications will be collected for decision, on their comparative merits, twice a year, about Lady Day and Michaelmas.
• Teachers who entered on the charge of a school before 1851, will be regarded cæteris paribus, as having the first claim.
• The maximum number and value of pensions receivable at one time, in England and Scotland together, will be as follows:—
• The pension will be paid yearly, on certificates proving identity, good behaviour, and continued need.

Chapter IV.

Revision of Code.
119. The Department, as occasion requires, may cancel or modify articles of the Code, or may establish new articles, but may not take any action thereon until the same shall have been submitted to Parliament and shall have lain on the Table of both Houses for at least one calendar month.

120. The Code shall be printed each year, in such a form as to show separately all articles cancelled or modified, and all new articles, since the last edition, and shall be laid on the Table of both Houses within one calendar month from the meeting of Parliament.

121. The schedules and notes annexed to the Code shall have the same effect as the Articles of the Code, and shall be subject to the provisions of Articles 118 and 119.

(Signed) Richmond and Gordon, Lord President of the Council.
Sandon, Vice-President of the Committee of Council on Education.
F. R. SANDFORD, Secretary.

Education Department,
7th March, 1876.

First Schedule. QUALIFICATIONS AND CERTIFICATES OF PUPIL-TEACHERS

—1. Health * 2. Character and Conduct. 3. Reading and 4. English Grammar and N.B

First Schedule. AT ADMISSION AND DURING THEIR ENGAGEMENT.


Second Schedule.

I. FORM OF MEMORANDUM OF AGREEMENT (Article 70f).

MEMORANDUM OF AGREEMENT BETWEEN
Names, etc., in full, of a quorum of the managers.
_________hereinafter called the managers, on behalf of the managers of the_________School, and Names, etc., in full, of father or other surety of the assistant.
_________hereinafter called the surety, the Father, or as the case may he.
_________of Name in full of the pupil-teacher.
hereinafter called the pupil-teacher.
The said managers, for themselves, their executors, administrators, and assigus, agree with the said surety, h His or her.
_________executors, administrators, and assigns, as follows:
• The said managers agree to engage the said pupil-teacher to serve under a certificated teacher, during the usual school hours in keeping and teaching the said school, but so that the said pupil-teacher shall not be obliged to serve therein more than six hours upon any one day, nor more than thirty hours in any one week. Sunday is expressly excluded from this engagement.
• This engagement shall begin on the first day of The month defined by Article 11.
_________187________, and shall end on the last day of Preceding month.
_________187________.

Five full years; or any less number of years, not under two, provided (a) that the candidate has passed for admission the examination fixed for a later year in proportion to the reduced term of service; and provided also (b) that the end of the reduced term of service fall beyond the candidates 18th year (completed).
but if the said pupil-teacher shall, with the consent of the other parties hereto, attend the examination for
admission into Training Colleges next preceding the last mentioned date, this engagement may end on the 31st day of the month of December, next following such examination.

• The said pupil-teacher shall be paid as wages
  The sum to be inserted must be fixed at the discretion of the parties, having in view the local rate of wages, and the advantages of the school as a place wherein to learn the business of a teacher.
  
  ________per Week, or as the parties may agree.
  ________in the first year, and this sum shall be increased by9 ________per 10 ________in each subsequent year of the engagement, but such increase may be stopped at the discretion of the managers of the said school for the time being for the unexpired remainder of any year after receipt of notice from the Education Department that the said pupil-teacher has failed to pass the examination, or to fulfil the other conditions of a pupil-teacher according to the standard of the preceding year, as prescribed in the Articles of the Code of the said Department applicable to the case.

• The said pupil-teacher, while the school is not being held, shall receive, without charge, from a certificated teacher of the said school, special instruction during five hours per week, of which hours not more than two shall be part of the same day. Such special instruction shall be in the subjects in which the said pupil-teacher is next to be examined pursuant to the said Articles.

• The said pupil-teacher shall be liable to dismissal without notice for idleness, disobedience, or immoral conduct of a gross kind respectively; and this engagement shall be terminable on either side by a written notice of six months, or in lieu of such notice by the payment on either side of £3 in the first year, £4 in the second, and an additional pound in each succeeding year of the engagement, but never exceeding £6 in the whole; such payment to be recoverable as a debt by the party entitled to receive it, and to be over and above the settlement of all other accounts between the parties.

• The said pupil-teacher enters into this engagement freely and voluntarily on h 5 own part, and with the privity and consent of the said surety.

• The said surety agrees with the said managers, their executors, administrators, and assigns, to clothe, feed, lodge, and watch over the said pupil-teacher during the continuance of this engagement in a manner befitting the same. Signed

  All the parties named must sign, but need not do so together. Each signature should be written in a separate line, and must be attested by that of a witness who sees it made. The same witness may attest more than one signature.

  this day_______in the presence of______________in the presence of_______in the presence of__________

  N.B.—1. This memorandum must be executed by all the parties named in it, viz.:—

  • Managers.
  • Surety.
  • Pupil-teacher.

  2. If it be executed with blanks still remaining in it, they cannot legally be filled up afterwards, except as part of a new agreement requiring a new stamp. An incomplete memorandum does not satisfy Article 32 (c).

  3. The memorandum, when executed, should be deposited with the school papers (Article 34 b). The surety should have either an executed duplicate (which requires a second stamp), or a certified copy. The agreement exists only between the persons who sign it. If any of them are changed (by removal of managers, or otherwise), instructions for a new agreement (with stamp) in the following form, may be obtained upon application (Article 14) to the Education Department.

  N.B.—A similar form of agreement is supplied by the Department for use in Board Schools.

II.—FORM OF NEW AGREEMENT ON CHANGE OF MANAGERS.

MEMORANDUM OF AGREEMENT BETWEEN

The surety in the existing Memorandum.

_______within and hereinafter described as the surely;

The managers in the original Memorandum, and the executors of any of them who are deceased.

the persons within described as the managers;

The name, description, and address of the new manager or managers.

_______and

The name, description, and address of the present managers, excluding such as will be no longer managers, and including the now manager or managers.

_______hereinafter described as "the Managers."

1. The said surety and the said 2_______hereby mutually rescind the within written Agreement, and agree
that the same shall be henceforth determined, and of no farther force as regards the future.

2. The said surety and the said "managers" hereby mutually agree to adopt and enter into an agreement in the same words, and to the same effect as the within written agreement for the unexpired term thereof; and that the like obligation and responsibility shall exist and be of force between them in like manner and to all intents and purposes as if the name of the said

The new manager or managers.

______________had been inserted therein and signed thereto, instead of the name of the said

Deceased or outgoing manager or managers.

________________

Signed

All the parties named must sign, but need not do so together. Each signature should be written in a separato lino, and must be attested by that of a witness who sees it made. The same witness may attest moro than one signature.

_________________________day of _______________ 187_______, in the presence of ________________ in the presence of ________________ in the presence of ________________

N.B.—This memorandum must be executed by all the parties named in it, viz.:—


If it be executed with blanks still remaining in it, they cannot legally be filled up afterwards, except as part of a new agreement requiring a new stamp. An incomplete memorandum does not satisfy Article 32 (c).

III.—FORM FOR CANCELLING ENGAGEMENTS OF PUPIL-TEACHERS.

(To be endorsed on the original Memorandum.)

The within written Memorandum of Agreement is cancelled by the undersigned parties, being the same parties by whom it was executed.

Witness our hands, this day of 187

________________________

________________________

Third Schedule.

ARTICLES (22-37) OF THE CODE OF 1870 RELATING TO BUILDING GRANTS.

(For these Articles see Code of 1872.)

Fourth Schedule. TABLE OF SPECIFIC SUBJECTS OF SECULAR INSTRUCTION. (See ART. 21.)


Fifth Schedule.

SUPPLEMENTARY RULES.

RULE 1.—In column II. of the Examination Schedule the names of the qualified scholars must be entered class by class, beginning with the lowest scholar in the lowest class.

RULE 2.—The entries in column VI. must show where one class ends and another begins. The number denoting each class is to be written only once; dots (,,.) are to be put for each repetition of it, until the next higher class begins. There must be no intermixture of classes.

RULE 3.—The entries in column VII b. will show where one standard ends and another begins. The number denoting each standard is to be written only once; dots (,,.) are to be put for each repetition of it, until the next higher standard begins. There must be no intermixture of standards.*

RULE 4.—The end of each standard in column VII b. need not (although of course, it may) coincide with the end of each class in column VI.* Compare the entries opposite to No. 6 who ends a class, but not a standard; No. 8 who ends a standard, but not a class; No. 16 who ends both a class and a standard (this is
RULE 5.—All the scholars must be presented in the classes to which the school registers prove them to belong, unless they fall as "Exceptions," under Rule 6.

RULE 6.—The children who, for whatever reason, are presented under a lower standard than that which an examination of the school, according to the above rules, assigns to their class, must be entered last in the Schedule under the title of "Exceptions," otherwise they will violate Rule 2 or 3. No child is to be placed among the "Exceptions" unless there is some special excuse for doing so, such as previous illness, etc. Primâ facie, every child who is not fit to be examined in its own class has been wrongly placed there for instruction.

RULE 7.—The Inspector is directed to refuse to examine children in Schools wherein Rule 2 or 3 is violated. He will in such cases proceed to inspect the School, and will report to the Education Department why he has left column VIII. (his Report on each candidate) in the Examination Schedule blank.

RULE 8.—No grant will be paid to a Day School in which children are retained after the age of 8, unless one class,—i.e. all who are to be examined as members of one class, according to Rule 5—be presented at least as high as Standard II.

RULE 9.—A deduction of at least one tenth will be made from the grant to a Day School in which children are retained after the age of ten, unless one class—i.e. all who are to be examined as members of one class, according to Rule 5—be presented above Standard II.

RULE 10.—For the rule how to find the average number of scholars in attendance at a school for any period, see Article 26 of the Code.

RULE 11.—The Class Registers at each meeting of a school must be marked and finally closed before the minimum time constituting an attendance (Article 23) begins.

If any child, entered in the Register as attending, is withdrawn from school before the time constituting an attendance is complete, its mark for presence should be at once cancelled.

The Inspector will inquire whether these rules have been observed (Article 17 h).

RULE 12.—No child's name should be kept on the Admission Register after a fortnight's continuous absence without inquiry from the parents whether the child has been withdrawn. The names of children withdrawn (whether they are so, the answer of their parents will decide) should be cancelled at once in the Registers, and not included in the returns of age and stay at school; but the attendances (if any) opposite to such names in the Class Registers, must be counted under Rule 10, suprà, and the whole number of such names must be counted for the return "left in past year."

Appendix.

Articles in the Code of 1875 which are modified in the Code of 1876. New, or modified. Articles in the Code of 1876. 28. Standard II. Standard III. Standard IV. Standard V. Standard VI. 28. Standard II. Standard III. Standard IV. Standard V. Standard VI. Reading To read with intelligence a few lines of poetry selected by the inspector, and to recite from memory 50 lines of poetry. Improved reading; and recitation of not less than 75 lines of poetry. Reading with fluency and expression; and recitation of not less than 50 lines of prose or 100 of poetry. Reading To read with intelligence a few lines of poetry selected by the Inspector. Improved reading; and (in day schools) recitation of not less than 75 lines of poetry. Reading with fluency and expression; and (in day schools) recitation of not less than 50 lines of prose, or 100 of poetry. Arithmetic Subtraction, multiplication, and short division. Long division and compound addition and subtraction (money). Compound rules (common weights and measures). Arithmetic The four simple rules to short division (inclusive). Long division and compound and subtraction (money). Compound rules (money) and reduction (common weights and measures).

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Education Department, (Ontario.)

Speeches of the Hon. Adam Crooks

Minister of Education.

I. On Moving the Second Reading of the Bill Respecting Public, Separate, and High Schools, February 18TH, 1879.

II. Also on Moving the Adoption of the Estimates for Education for 1870 In Committee of Supply, on February 20TH, 1879.

III. Also General Circular Showing the Effect of the Amendments in the Law, and the Proper Effect of the Departmental Regulations.

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Speech of the Hon. Adam Crooks,

Minister of Education,

On Moving the Second Reading of the Bill Respecting Public, Separate and High Schools, February 18th, 1879.

MR. SPEAKER:—In moving the second reading of this bill, I propose to explain to the House the distinguishing principles of the Educational system of this Province, which has gained so much credit amongst other communities alike engaged in the important work of national Education. It was upon consideration of the principles and practical results of the Ontario system that the Commissioners at the Centennial Exhibition, in 1876, gave to the Education Department such high commendation, and at the Paris Exhibition last year the Department was awarded, upon the same grounds, a position no less satisfactory. We adopted at Paris the same method for the illustration of our system as we had adopted at Philadelphia, though, of course, on a smaller scale.

This success shows that our system possesses distinguishing principles, which will be best understood when their practical results are shown. I propose now to mention the most prominent of those principles. The first is, that all our Public Schools are free; the second, that our schools are supported by local rates chargeable upon all the assessed property of the locality; the third, that the ratepayers themselves manage and govern the schools through their own chosen trustees; a fourth—and very important—consists in the municipal organizations of the Province being taken advantage of, so as to furnish aid and strength to the School Boards and Trustees; and a fifth, is economical expenditure in the maintenance of the schools. We have also a guarantee for satisfactory attendance of all the children without the necessity of extreme and stringent compulsory enactments. In England the power of compelling attendance is optional with the School Boards, while the Education Act passed in 1872 makes the attendance universally compulsory in Scotland. We recognize in our system the religious principle, but at the same time the fullest liberty of conscience is preserved. We also appreciate the advantages, and in fact the necessity, of proper opportunities for training teachers professionally as well as generally. And we have an element of great importance in maintaining a proper standard in all the schools, and, in giving coherency to the system, in having a central supervisory authority in the Education Department. I have thus mentioned some nine of the essential principles which form the basis of our elementary system, and if the House will bear with me I will point out some of the practical advantages which result from such important factors in accomplishing the end of any system truly national—the educating to a satisfactory standard of the whole of the youth of a country. Through the principle of perfect freedom we have, out of a total school population (from the age of five to twenty-one years) amounting in the year 1877 to 494,804, a registered attendance to the number of 490,860. This would show a deficiency of less than 5,000, but from other returns the number not attending any school would appear to be 15,974. But in either case it presents the satisfactory feature that, under our system of free schools, there is nearly a universal attendance of the school population of Ontario. The nature and extent of that attendance will be found fairly satisfactory. Our school year contains two hundred and twenty teaching days, and having regard to this the average attendance is greater than in any of the States of the American Union, except Massachusetts, amounting to 217,184, and the percentage of the yearly average attendance being 44. It is gratifying to find that our youth are deriving so much benefit from our schools. And it is a significant fact that there is a difference of only one-quarter of one per cent, between the percentage of the number attending school and the whole school population. If the attendance is considered according to ages, we find that there is a small fraction under five years, while more than one-half—51 per cent.—are between five and ten years, and 43 per cent, between 11 and 16, and 4½ per cent, between 19 and 21. In speaking of the question of attendance it is wise to be content with present results rather than to assume a more stringent principle of compulsion. It is also to be remembered that a large proportion of the total school expenditure is incurred in giving instruction in the ordinary elementary subjects, as will be seen when more than eighty per cent, of the pupils are in the first, second and third classes, viz., 32 per cent being in the first, 22 in the second, and 27 in the third class, and the subjects in these classes are chiefly reading, writing and arithmetic. In the fourth class there is found 15 per cent., in the fifth 4 per cent., and in the sixth, or highest class, only one-eighth of one per cent. This shows that the work of secondary education is now being done by the High Schools, which can give advantages which the Public Schools are not intended to undertake. I find that 2 per cent, only of the whole school population are
pursuing a course of secondary education in the High Schools, while about the same proportion is to be found in Private Schools and Colleges. From tables I have prepared it will be seen that this principle of free schools supported by local rates, managed and governed by local officials, and sustained by our municipal organizations has had the effect of developing and stimulating our system until results of a high character have been reached. The impetus given to this Province after Confederation in material respects was remarkable,—in the construction of railways and other public works, in additions to banking capital, in deposits in banks and savings societies, and in other particulars. The progress in Educational matters has been equally great. Here are some de- tails:—In 1868 the total expenditure upon Public Schools was $1,588,000, in 1871 it was $1,803,000, and in 1873 $2,604,000, and increasing gradually in 1874 and 1875, until in 1876 the amount was $3,000,000, and in 1877 $3,073,000. There has been a decrease since 1875 in expenditure on capital account. It would appear that there had been much pressure on the various school corporations by the Department and Public School Inspectors owing to the general need of an improved class of school-houses, and we therefore find in 1874 that $699,000 was expended on capital account, in 1875 $702,000, in 1876 $630,000, and in 1877 the much smaller sum of $477,000. Much of the falling off in 1877 may be attributed to the large expenditures in previous years and also to the circumstance that since I took charge of the Department, Public School Inspectors have been instructed to take into consideration the resources of the school section when urging any such requirement. While I am upon this subject I may also refer to the average cost per capita of pupils and it will be found to have increased in the like proportions as the sums levied year by year in support of the schools. In 1868 the cost per capita was $3.34, in 1871 $3.42, in 1875 $4.83, and in 1877 $5.29. The principle of local management is very important in securing requisite knowledge upon matters of local concern which no central authority could possibly possess. Our local school corporations also receive valuable aid from the municipal corporations being bound to raise and collect through the municipal machinery the necessary funds for the requirements of the schools. Again, owing to the schools being managed by the representatives of the ratepayers, every ratepayer paying a direct tax for school purposes will understand whether he is deriving full benefit from this expenditure in his children obtaining proper school advantages. This consideration has a marked effect upon improving the attendance, and, indeed, in securing fairly satisfactory results without stringent compulsory enactments. While the Educational system of the Province is connected and bound up with our municipal organizations, the functions of each, as a rule, do not conflict, except in the particulars in which, by the Bill before the House, I propose to place some check on School corporations in their expenditure of money on capital account, and their power of calling upon municipal corporations to furnish such sums as they might demand. Antagonisms have arisen from School Boards being inclined to carry their legal power to an extreme, and a want of harmony has resulted between the two bodies representing the interests of the ratepayers, to their injury. The difficulty is to draw the line so as to prevent unreasonable expenditures without prejudice to those which are absolutely necessary for the efficiency of the schools. The tenure of office of school trustees is not one which I am disposed to disturb, but being for a period of years, and the annual changes in the boards being only of a portion, it is more difficult for the public opinion of the ratepayers to assert itself as rapidly as in the case of municipal corporations. The responsibility which all local officials owe to the ratepayers whom they represent should always be one of true economy, and especially in expenditure for current maintenance. It is as much an essential principle of a proper system of popular education that it should be economical in cost, as universally applicable, so as not to exclude any child, and that system will fail to give satisfaction, if the people are called upon to pay too much for it. The necessary checks upon extravagance should therefore exist, and every means be employed for securing that economy with due regard to efficiency which should be found in our system. I have figures to show the cost of our system, from which you can see that the people of Ontario cannot be said to be paying too much for their school advantages. I will first give the figures which represent the cost per capita for current expenditure in some of the American States. The following will be found in Commissioner Eaton's report to the Secretary of the Interior, United States, for 1876—7.

State. School Ages. Cost per capita of school population $ c. Massachusetts ............................................. 6 to 15 24 48 Michigan .......................................................... 5 " 20 7 47 New York .......................................................... 5 " 21 6 12 Ohio .......................................................... 6 " 21 8 30 Pennsylvania ............................................. 6 " 21 7 60

The cost in Ontario per capita of school population, according to the Minister's Report for 1877, the school age being from 5 to 21, was for current expenditure and excluding any on capital account, $5.29.

The cost per registered pupil for current expenditure in the several cities of the Province, and the cost based on the average daily attendance was as follows:— Per registered pupil. Per attendance. $ c. $ c.

Toronto.................................................................................. 6 44 11 11
Hamilton................................................................. 6 90 11 55
London............................................................................... 5 00 9 52 Kingston.................................................................

3 83 7 00 Ottawa........................................................................ 8 38 14 75

These figures show a much larger cost per capita for the instruction of children in the States mentioned as contrasted with our own. This also suggests another difference in our system and theirs in there being a nearer equality in the standard of our schools in cities or towns, and in the rural districts. If the cost in each inspectorial district is examined, it will be found to be near this average. For instance, take the report of the Inspector for South Hastings, and it shows that in his district the cost per pupil was 85.60. Under our system we find schools in the rural districts occupying a satisfactory position as compared with the city or town school in possessing efficient teachers with good qualifications, while the best illustrations of the free school system of America are to be seen in such schools as those of Boston or New York, and it would not appear that the schools in the rural districts of many of the states would equal ours, especially in the qualifications of the teachers. There the best teachers are secured for the cities and towns, while in the rural districts they are content with hiring teachers by the month, and at low salaries, and this brings down the average cost in the whole state.

If we refer to other colonies, in New Brunswick, the cost per capita is $4.15; in Nova Scotia the cost is $7.67; and in British Columbia it varies from $13.77 to $30.64.

In the management of public business in England we have illustrations of sound economy, and we find there that value is obtained for expenditure by securing efficiency at the same time. Among the problems which the people of England have been called upon to solve, and which they are successfully doing, is that of national education, and in this attention is specially directed to the training of efficient teachers. Now, in England the cost of current expenditure per pupil in schools aided by parliamentary grants was, in Board Schools, £2 1s. 4 ½d., of that amount £1 2s. 2d. is paid by the ratepayers, and by the children £0 9s. 1 ½d., and the Government grant per pupil is £0 11s. 5 ¾d. The cost per pupil in voluntary schools is £1 13s. 5 ¼d., as contrasted with the larger amount £2 1s. 4 ½d. per pupil in the Board Schools. In Scotland the cost is £1 19s. 3 ¾d.

As to the question whether under our system a satisfactory attendance of all the children is secured, the figures which I have already given may be taken as satisfactory, when our long school year is considered, and that the average attendance amounts to 44 ½ per cent, of the total registered school population. In the Report of the Special Commissioner appointed last year by the Colony of Victoria our position is referred to as a highly developed school system, under which the average of attendance is second only to Scotland and the State of Massachusetts. While the tables which were before the Commissioner only showed 41 per cent, as the average attendance, it has since increased, and in 1878 was more than 44 per cent. There may be occasion in the future to consider whether the Legislature may not remove some obstacles to the attendance in the Public Schools of certain classes of children. The present compulsory clauses in our law are more formidable in sound than in reality, for it is only after default in neglecting to see that his child has attended a public school for four months in the year that a parent can be made liable to a fine or penalty. In comparison with the Imperial Act of 1871, Lord Sandon's Act of 1876, and also the Scottish Act of 1872, the provisions in our law are mild indeed. In Scotland the clauses apply to every parent who neglects to see that his child puts in a reasonable amount of attendance, and can on any default be immediately enforced. We can readily understand that any such system would not be acceptable to the people of this Province, but there will be a time for the people, through their representatives, to protect themselves from the evils of that ignorance which will arise, if children of tender years are to be constantly employed in our manufactories; we then must consider whether a measure such as that which Lord Sandon introduced in 1876 might not be adopted with advantage. Lord Sandon's measure of universal application, and embodied in the Act of 1876, provides that no child under ten years of age shall be employed in any description of labour, in order that he might be free from five to ten years of age to obtain an elementary education. And as to children between the years of ten and fourteen this further security was thrown around them, that after the year 1881, no employer of labour should be allowed to employ a child between those ages unless that child possessed a certificate to show that he has been educated for at least five years continuously, and had satisfied an attendance of at least 250 out of a maximum of 400 in each year. In this way England is endeavouring to educate the whole people, while in this Province we are accomplishing this without the necessity as yet of such penal clauses. Without dwelling longer on this question, the next is an important one. It has been sometimes remarked that this effort of educating the whole community may result in making clever scoundrels without improving their moral nature. Dr. Ryerson in discussing this question has expressed
his views that the religious element was parcel of our system, and that while it was non-denominational it was not secular. It has been a difficult question everywhere. In our Province, however, we possess in the Statute and Regulations a well defined basis for recognizing in our schools the great principles of our common Christianity, while, at the same time, the fullest liberty of conscience is preserved to every one; and as an illustration the existence of our Separate Schools may be taken as a testimony of this liberty of conscience. While it is in the public interest that the children of all denominations of Christians should be educated together, and with beneficial results to all, yet the principle of Separate Schools has been allowed to Protestants and Catholics equally, but it has been accepted chiefly by the latter class. In some of the provisions of the present Bill I propose to improve some of the machinery in which experience has shown defects, and to enable these schools to carry on their operations in a similar manner to the improved conditions of our Public Schools. In view of these difficulties my endeavour will be to assist their efforts in discharging their part in the work of elementary education. One difficulty has been overcome by enabling Separate School Trustees to take advantage of the Municipal Assessment Roll for ascertaining their supporters and collecting their school rates. This was effected by adding another column to the assessment roll and carrying on the process through the other official steps till the school moneys, both public and separate, are collected and paid into the Municipal Treasury, and are thence distributed to the respective school corporations. This machinery has been found so satisfactory, the expense so small, and the security so much better, that I intend, in the case of rural Public Schools to do away with the powers under which they may collect their own school rates, and leave this in future to the municipal officials. Under this system no ratepayer can escape the payment of his proper school tax.

From the time I first took charge of the Department I have been impressed with the importance of possessing efficient teachers for our schools, so that the large expenditures which we annually undertake therefor might receive a corresponding return in the valuable quality of the teaching True economy, in any school system, means the securing of efficient teachers. Their remuneration should be gauged according to their efficiency, and the amount regulated by what is paid in other employments which involve similar duties and capacities. The necessity therefore arises, in every elementary educational system, that the requisite means for producing efficient teachers should exist, and this involves a process of special training, the same as is required in any mechanical or professional occupation. In the different States of the Union we find Normal Schools established for this purpose, but these have been able to supply only a very moderate proportion of the schools with efficient teachers. The English system, which is also adopted in the Australian Colonies, is no doubt thoroughly effective in producing the desired results, and especially a high professional standard of training. There the pupil teacher is gradually developed into the teacher-in-training. The school managers are allowed to engage two or three pupils of the age of 14 as teachers in their schools, paying them a stated salary. The pupil teachers continue as such for five years, when they are admitted into training Colleges, and undergo a two years' course of professional education, while all expenses for instruction and maintenance are borne by the Government. The expense per capita in these training Colleges is large, being, according to the Education Report for 1876, £53 10s. in that year for each male student, and about £39 for each female student, making in the two years' course the cost of each trained male teacher £107, and of female £78. In this matter of obtaining trained teachers there is a disturbing element in the short duration of the school life or service of the teacher. The declaration imposed in England upon the students in the training Colleges binds them to continue teachers for only two years, notwithstanding this large expense in their training.

We have tried in Ontario several experiments towards providing trained teachers at a moderate expense, and in sufficient numbers. Our only means of professional training was, as in Massachusetts, New York, and other States of the Union, the Normal School, whose advantages were enjoyed by very few out of the whole number of teachers. In taking office in 1876 I found that much of the time of the principal and masters was occupied in educating the students in general subjects, rather than in giving them professional instruction, and that while inexperienced and untrained third-class teachers were entering the profession at the rate of fifteen hundred a year, the number of second-class teachers from the two Normal Schools in 1876 was only twenty-seven, and the first-class only eight. The following table will, I think, demonstrate the pressing necessity of some effective method for giving every teacher in the future some amount of professional training.

<table>
<thead>
<tr>
<th>Class</th>
<th>Applicants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Class</td>
<td>312</td>
<td>1,056</td>
</tr>
<tr>
<td>Second Class</td>
<td>23,160</td>
<td>28,537</td>
</tr>
<tr>
<td>Third Class</td>
<td>6,486</td>
<td>6,486</td>
</tr>
<tr>
<td>Total</td>
<td>31,688</td>
<td>35,079</td>
</tr>
</tbody>
</table>

The remedies applied in 1877 for improving this condition of our teaching staff, were to confine the work of the Normal Schools to the professional training of candidates for first and second-class certificates, and to rely upon the High Schools for their instruction in literary and scientific subjects, and to afford some...
opportunity of acquiring teaching knowledge and experience to the numerous body of candidates for third-class certificates who were yearly presenting themselves. The curriculum of our High Schools is sufficiently comprehensive for furnishing instruction in the subjects of secondary education, as well as affording the like, if not better opportunities than the Normal Schools in the literary and scientific subjects prescribed for second-class teachers certificates.

The special value of the Normal School at Toronto, as a training College for teachers, lay in the Model School attached to it, when by the daily inspection of classes under properly trained teachers, and by practice in teaching those classes, that experience is gained which makes the teacher of value. A Model School was accordingly proposed to be established in every County in the Province by utilizing a graded Public School therein as the first step in the process of training candidates for third-class certificates in the proper methods and principles of teaching the elementary subjects in our Public Schools.

The results in 1878, as to these County Model Schools, show:

It can be justly said that in this work of training teachers we possess in our institution of County Model Schools, not only a most economical, but efficient mode for their professional instruction.

The number of subjects in the Public School course of study has been diminished, and in the County Model Schools teachers are all taught in the best methods of teaching reading, writing, and arithmetic, and in school discipline and government. All the County Councils (except in two instances,) have come forward spontaneously and have contributed to the maintenance of the Model Schools in sums at least equal to the Legislative grant, while some Counties in their appreciation of their benefits have liberally gone farther. These schools are now supplying the country with a much better class of teachers than in 1876, and in sufficient numbers for the wants of the several Counties. In fact I can now with confidence say that the working of these schools has proved so satisfactory that the Province will be relieved from the demands for erecting any more Normal Schools, such as at Ottawa, for many years to come. While the teacher gains his first lesson in professional experience in the County Model School he is afforded an opportunity of obtaining much higher qualifications in our two Normal Schools, as these are now confined solely to professional instruction. The Ottawa School is yet without a Model School, being generously allowed by the Public School Board the use of Public Schools for this purpose. With this want supplied we will have two Normal Schools fully equipped, and discharging the work of instructing teachers so as to acquire the highest qualifications in their profession. With these two institutions, and the Ottawa one fully equipped with Model Schools of its own, we will possess the means of turning out highly trained teachers in sufficient numbers to supply the demand, and with a considerable reduction in the expense per capita of Normal students to the Province. Having regard to the current expenditure for salaries and contingencies in 1877, the average cost per student at Toronto was $100.59, and at Ottawa $176.03, the difference arising in part from the want of Model Schools, by means of which an increased number could be trained. Any system of training teachers, so as to possess high qualifications, must be attended with considerable expense, not only for current maintenance, but on capital account, and any educational return to compensate for this must be looked for in the improved qualifications of those teachers who have been subjected to this higher kind of professional training, and the efforts of the Normal Schools should be altogether devoted to work of this nature.

The last subject to be noticed is the jurisdiction of the Department and its functions in school matters, as compared with those entrusted to Municipal and School Corporations, and it is desirable that this should be explained, lest there should be any misunderstanding as to the responsibility which attaches to myself as Minister of Education, and to the Government as the Education Department.

The tendency in former times to administer public affairs by irresponsible Boards has disappeared, except in the Federal and State systems of the United States of America, and their experience should tend to confirm the people of Ontario in accepting all the legitimate consequences of the principle of responsibility of their administrators to them through their chosen representatives.

In the early years of educational effort in this Province the people were inexperienced in the management of local affairs, and our Municipal system had not been long in operation. There was besides much ignorance as to the true interests of the people in education. It required much discussion and experiment to mould and develop a system which is now found so symmetrical in its principles, and satisfactory in its practical workings. It was the necessary consequence of this development that the Chief Superintendent and Council or Bureau of Education should disappear, and that a Public Department, and a responsible Minister, should take their place, and which, in the exercise of their authority, could only act with reference to their responsibility to the people. There is, therefore, now no room for misapprehension as to where the responsibility lies for any measure of legislation or acts of administration in Educational matters; but it is difficult to draw the line where that responsibility ceases, and the duties of the local organizations and other agencies begin. These duties have to do chiefly with the practical operations of our system. The School Boards are amenable to the ratepayers who periodically elect them; and in the important duties which are assigned to School Inspectors, or to
Municipal Councils, under the Law or Regulations, they are also responsible to the ratepayers. The duties to be discharged by the different Municipal Councils are so clearly defined in the Public Schools Act, that it is unnecessary to mention them here; but so far as the Regulations of the Department concern the School Corporations and officials, they may become ineffectual or less beneficial, according to the way in which they are assumed to be discharged.

The Regulations are intended to guide the local trustees in their management of the schools, and the Inspectors in ascertaining and reporting upon the practical results. The County Councils appoint the County Inspectors, and while all School Inspectors are responsible to the Department for the efficient discharge of their duties, they are only in a secondary sense officials of the Department.

It will be seen, therefore, that the principal functions of the Education Department are those of supervision, in order to secure the satisfactory discharge, by the various local bodies and officials, of their respective duties, and that the Department should not only confine itself to these functions, but strictly refrain from taking upon itself, or interfering with powers and duties entrusted to local management, and which local experience can more intelligently deal with than any central authority at a distance, such as the former Council of Public Instruction, or the present Department. This duty of supervision can always be made effective through the non-payment of the appropriation from the Legislative Grant to any School Corporation, and by similar means in the case of Inspectors. The Minister, however, has now, as the Chief Superintendent formerly had, amongst his many duties, the important one of assisting School and Municipal Corporations and officials, by explaining and interpreting the Law and Regulations, in counselling them on occasions of difficulty, and in several matters, on their being appealed, deciding them. In fulfilling this duty, I have called their attention to the distinction between the positive enactments of the Law and the Regulations of the Department. Thus, on the question of school accommodation, the Regulations were considered by me as recommendatory, and to be fulfilled without unduly pressing on the resources of the school, when in many instances Inspectors had insisted upon a rigid compliance with them, under threats of forfeiture of the appropriation coming to the school from the Legislative Grant. In revising these Regulations, I have made their effect quite plain as being recommendatory, except where the Statute itself has imposed any particular condition, the principal one being as to rural school sections, that the accommodation should be for two-thirds of the children in the school section. It will be seen that the Regulations, as revised, do not authorize any Inspector to oppress the ratepayers of a school section with an undue demand for school accommodation. It is the first duty of an Inspector to consider how he can best promote the interests of the schools in his charge, but in all his efforts to exercise the wise discretion of a prudent man. I am glad, however, to bear testimony to the efficiency, zeal and good faith with which I have observed many County and other School Inspectors discharge their important duties, but cannot too strongly impress upon them that an essential qualification of efficiency is, to be proved to be strictly impartial and divested of all political partizanship. While the Inspector enjoys all the rights of citizenship, he should be careful in any election contest, or otherwise, to so conduct himself that predilections in favour of either political party should not destroy that general confidence in his impartiality, which is so necessary for his efficiency as an Inspector. I have also been ready to say that most valuable results were secured by the change in the Law in 1871, under which the present mode of school inspection took the place of the old plan of local superintendence. Inspectors now must possess high qualifications, both as teachers and in scholarship, while the emoluments of the office make it an object of ambition to every school teacher; and we have many teachers in the Province who possess qualifications of the high standard prescribed for Public School Inspectors. The tenure of the office of County Inspector is such as should secure their impartiality. So long as an Inspector discharges his duties efficiently, he can be removed, only by a two-thirds majority of the County Council. It is unlikely that such two-thirds majority would be found unless the Inspector had given reasonable cause for his dismissal. It would not be wise therefore to alter the tenure by which County Inspectors hold office. It may not be generally understood that it is to the County Council, through the Committee of Appeal (two of the members now being the County Judge and County Inspector), that the decision of any Township Council, as to the formation, alteration or dissolution of School Sections can be appealed, and this should secure more stability, and remove some of the difficulties which attend this system of rural school sections, through the frequent attempts of ratepayers to gain special advantages for themselves. The late Chief Superintendent derived this form of school district from the State of Massachusetts, but in the year 1868 Massachusetts, after 80 years of experience, found this system so injurious to the educational interests of the schools, that its Legislature passed an Act, under which the township now constitutes the school district. In our Law it is optional for school sections to form themselves into Township Boards. If this was taken advantage of generally, I am of the same opinion as the late Chief Superintendent, that many of the evils inevitably connected with school sections would be remedied, and one of the strong arguments for a Township Board is that it would be a more economical mode of educating all the children of the township. However, this is a matter altogether for school sections to determine for themselves, and should not be imposed by any, imperative Act of the Legislature. The
was taken up with giving instruction in secondary as well as in primary subjects. While with us in every County
produce this desired result, while in the old Parochial system of Scotland a large part of the time of the teacher
great object of educating every child at least in the elementary subjects of education. Our system is contrived to
knowledge and energy, so that all expenditure connected with our schools should result successfully in the one
judgment in all matters of local management. The Department has been endeavouring to utilize this local
any time table left to the discretion of the Trustees and teacher, and the Trustees can fully exercise their
of study and time table, which was imperative upon them The number of subjects has now been reduced, and
that under the former Regulations of the Council of Public Instruction, Trustees were bound by a fixed course
forty-nine, of which twenty-eight were retained, twenty absolutely, and eight provisionally. I must also mention
and History, three; and Physical Science, three; being fourteen out of the full list of forty. The old list contained
authorized by the Revised Regulations were as follows: in English, three; in Mathematics, five; in Geography
the Department, when it is satisfied that some such work is needed by the schools. The text books newly
assumed was to take what the text book Committee of the Council of Public Instruction left incomplete, and the
book in these essential points, namely: as to its need, as to its educational merits, as to its mechanical execution,
are vigilant in preventing the attempts made to evade them. The work I
proposition was to take control of every text book in these essential points, namely: as to its need, as to its educational merits, as to its mechanical execution,
in cost. These requirements are essential, and the Department can secure them, if it, and the various school officials, are vigilant in preventing the attempts made to evade them. The work I
assumed was to take what the text book Committee of the Council of Public Instruction left incomplete, and the
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currence of those two sets of officials before any newly authorized text book can be introduced into any
Public School. As to one of the books which was formerly authorized, and which has been discontinued, some
misunderstanding has arisen—I mean "Collier's History of England"—but upon reference to the proceedings of
the late Council of Public Instruction, it will be seen that a resolution was carried to the effect that it should be
an instruction to the text book Committee, "To eliminate from their "list any book which contained statements
the late Council of Public Instruction, and the reorganized Council of 1874 was chiefly occupied during its
existence with its consideration. I will not repeat the explanations given by me on the Enquiry before the
Honourable Mr. Justice Patterson, as there is a full report in possession of the House. I may, however, say that
it was not possible in the then condition of the authorized text books to secure the copyright of all of these.
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the late Council of Public Instruction, it will be seen that a resolution was carried to the effect that it should be
an instruction to the text book Committee, "To eliminate from their "list any book which contained statements
of a clearly denominational character, to an extent that would offend any denomination "in the Country;" and
this applied, as I understood, especially to portions of this History of England. I may also mention that it is the
policy of this Department not to allow any new text book to be proposed, unless the initiative has been taken by
the Department, when it is satisfied that some such work is needed by the schools. The text books newly
authorized by the Revised Regulations were as follows: in English, three; in Mathematics, five; in Geography
and History, three; and Physical Science, three; being fourteen out of the full list of forty. The old list contained
forty-nine, of which twenty-eight were retained, twenty absolutely, and eight provisionally. I must also mention
that under the former Regulations of the Council of Public Instruction, Trustees were bound by a fixed course
of study and time table, which was imperative upon them The number of subjects has now been reduced, and
any time table left to the discretion of the Trustees and teacher, and the Trustees can fully exercise their
judgment in all matters of local management. The Department has been endeavouring to utilize this local
knowledge and energy, so that all expenditure connected with our schools should result successfully in the one
great object of educating every child at least in the elementary subjects of education. Our system is contrived to
produce this desired result, while in the old Parochial system of Scotland a large part of the time of the teacher
was taken up with giving instruction in secondary as well as in primary subjects. While with us in every County
one or more High Schools or Local Colleges exist, and efficiently supply secondary instruction. The energies of our Public Schools can therefore be expended upon giving elementary education to that large part of the youth of the Province, more than eighty per cent, of whom, as I have shown, do not get beyond the third class in the public schools.

There is probably no country so favourably situated in respect of secondary schools as this Province, where the curriculum of study is so comprehensive in affording to every pupil, boy or girl, in Colleges thus locally convenient, the opportunities of higher education in English Literature, Ancient and Modern Languages, and in Mathematical and Physical Science. The burden upon our Provincial revenue for High School purposes is moderate, and with contributions from the County and other Municipalities, a large number of these schools are able to afford secondary education free also to their pupils. The people of Ontario can, with no less pride, regard their High Schools as satisfactorily fulfilling the work of secondary instruction in our system as that of elementary education is supplied in the Public Schools.

In closing my remarks, it will be seen by the House, that in introducing the amendments embodied in this Bill, I have only provided for what was absolutely necessary, in order to better secure beneficial results in the working of our system. Since the Bill was introduced, I have received numerous suggestions, both from honourable members and others of experience, and these will justify me in placing some of them in the form of further amendments when in Committee.

With these observations, Mr. Speaker, I move the second reading of the Bill.

SPEECH OF THE HON. ADAM CROOKS, MINISTER OF EDUCATION, on moving the adoption of the Estimates for Education for 1879, in the Legislative Assembly of Ontario, February 20th, 1879, the House being in Committee of Supply.

MR. CHAIRMAN:—In moving the Estimates for Education for the year 1879, I may state that it will be seen that between the amount of the Estimates for 1879 and those for 1878 there is a decrease of $27,880. I propose to enumerate the particular heads of service under which the decreases in 1879 will be found, and also the particular services in which the Committee will see that increases are proposed. I will maintain the same order in reviewing the items as that in which they are arranged on page 11 of the Estimates for 1879. To make any intelligible statement it will be necessary for me to examine each of these items of service with some particularity, more especially as I intend, on this occasion, to reply to the query, What has become of the two hundred thousand dollars of increase between the expenditure for 1871, and that for 1877 for education? This query is a pertinent one and the public have certainly a right to know. In reference to the Estimates for 1879, the Committee will find that by comparison to 1878 the appropriation asked for to be as follows:—

We have, therefore, a decrease in the Estimates for 1879 as compared with those of 1878 of $32,980, and deducting the increases in the two items—"Inspection of Public Schools, $400," and "Superannuated Teachers, $4,700," we have the net decrease, as I have said, of $27,880. The total expenditure for education for 1871 was $351,306, and for 1877, $550,984, a difference of nearly $200,000, viz.: $199,675; but I can show good reasons in the public interest for each item of this increase. I will deal with the actual expenditure of 1871 and 1877 as found in the Public Accounts. The amounts expended in 1871 and 1877, and the increases or decreases respectively, will be found under the several heads of service to be as follows:—

### Comparative Statement.

c. 1 Public and Separate Schools ......................... 173,985 00 240,044 00 66,059 00 2 " 
Inspection ................................................. 11,527 50 27,904 00 16,377 00 3 Public School Grant ........................... 5,990 00 12,000 00 6,010 00 4 High School and Collegiate Institutes. 71,486 00 77,199 00 5,713 00 5 " 
Inspection ................................................. 2,999 00 9,331 00 6,332 00 6 Central Committee of Examiners .......... 600 00 6,577 00 5,977 00 7 Training of Teachers ......................... 6,659 00 6,559 00 8 Superannuated Teachers ............... 6,577 00 35,484 00 29,914 00 9 Normal and Model Schools—Salaries............. 11,811 00 18,212 00 6,401 00 10 Museum and Library ................................. 3,841 00 3,944 00 103 00 11 " Journal of Education " ......................... 2,370 00 1,510 01 12 Depository Stock, purchases ......................... 34,949 00 59,986 00 25,037 00 13 Depository Management—Salaries ..... 3,403 00 5,105 00 1,702 00 14 Department—salaries .................................. 12,013 00 15,800 00 3,787 00 15 Normal School, Ottawa—Salaries ............ 7,770 00 857 00 16 Printing Branch ..................................... 1,118 00 1,118 00 199,532 00 Off for decrease ......................... 857 00 198,675 00

These figures show a total increase in 1877 of $199,532, or deducting the decrease due to the discontinuance of the "Journal of Education," an increase of $198,675. Now, against that, however, there is to
be set off an increase of revenue in 1877, over that received in 1871, of $22,331, the figures being in 1871, $35,450, and in 1877, $57,781; so that the actual increase in 1877 was $176,344. I propose to direct my observations to supplying full information as to the causes of this increase, and how much of it has been expended for the actual benefit of the schools, or how much the people of Ontario, through their schools, children and school teachers, have received from Provincial Revenues in addition to their own large contributions for their support of Public and High Schools. The increase in the grant to Public and Separate Schools is $66,500. The whole of this has gone to supplement the contributions of the ratepayers themselves. So, also, has the increase in the Poor School Grant of $6,010 gone to the benefit of schools in the remote and necessitous parts of the Province. The demands in that respect are only inadequately met, even by the increase in 1877 over 1871. So of High Schools, no one can contend but that the increase of $5,713 in the Grant has gone directly to their benefit. In the item of depository stock the increase is the sum of $14,806—the gross increase being $25,037,—but there is to be deducted $10,231, increase in the receipts, leaving the actual increase at the sum mentioned. The increases in the four items mentioned—Public and Separate Schools, Poor Schools, High Schools and Depository Stock—amount to $92,588, showing that nearly one-half of the total increase has gone directly in support of the schools and in aid of the ratepayers. The next class of increases to be considered is where the Municipalities themselves have received the direct benefit. The first item in this is the allowance—for the first time appearing in the Estimates, 1877—for County Model Schools of $3,362. The system only came into effect in the last half of 1877, payments being made to forty-two or more counties. The second item is the large payment of $16,376 to County Inspectors towards their salaries, and in order to secure efficient inspection of the Public Schools. These Inspectors are appointed by the County Councils, who pay out of county rates one-half of their remuneration and all travelling expenses. These two items make together the sum of $19,738, which is accounted for in the way mentioned. The next increase is $20,247, in payments to superannuated teachers. The whole increase was $29,341, but the excess of receipts in 1877 over 1871, being $9,094, is to be deducted. The next increase represents a new item, which appeared for the first time in the Estimates, with the unanimous approbation of the House, in order to give effect to an improved method of conducting our Normal Schools so as to utilize them solely for the professional training of teachers, and in making it compulsory upon all candidates for second-class certificates to attend a course of training at one of these institutions for one of the three sessions into which the academic year was now divided. This involved the necessity of paying the travelling expenses of all candidates for such certificates if the two Normal Schools were to be equally beneficial to every part of the Province, and of assuming some part of the expenses while in attendance, but only paying candidates who were successful. This increase went directly to benefit the very class we are anxious to secure, that is, efficient teachers. The total increase under these items is $41,015, and with the $92,588, as above explained, makes up $133,603 of the $176,344, the net increase in 1877, thus leaving the increases under the other heads of service to amount to $41,472, or less decrease of $857 for "Journal of Education," to $40,615, and this, with some exceptional expenditures, such as the Enquiry before Mr. Justice Patterson, appearing in the Public Accounts, will account for the residue of this $176,344.

I propose now to show that the several increases were clearly justifiable, and do not afford any proper ground for a charge of extravagance in the administration of the Department. I will discuss each increase under its particular heading.

1. Public and Separate School Grant.—The whole of this amount is appropriated to School Corporations and applied towards teachers' salaries. And here I must refer to one whose career, as Chief Superintendent, was so eminently useful. I mean the Rev. Dr. Ryerson, whose services in the cause of education were so distinguished. Dr. Ryerson, in 1872, recommended the Government to increase the appropriation for Public and Separate Schools by $20,000, and in 1873 and 1874 he likewise recommended similar increases of $20,000. This brought up the expenditure to $240,000, and the grant has not been increased since. Some of Dr. Ryerson's reasons were that, having regard to the large Fund to the credit of the Public Schools, and the increases in the local contributions, this rich Province would not be guilty of any extravagance, but on the contrary, would be extending still further the advantages of elementary education. If the local contributions since 1871 are compared with the Legislative Grants during the same period, it will be seen that the local contributions were increasing in a much larger proportion than those from the Provincial Treasury. The Legislative Grant in 1871 was $194,196, while the Municipal Assessments amounted to $1,930,300; and in the year 1872, when the first increase of $20,000 was granted, the local bodies contributed more than $350,000 additional in that year. So in 1873, when the second increase of $20,000 was made by the Legislature, the local contributions reached two and a quarter millions of dollars. Similar increases occurred in 1874, 1875 and 1876, until in 1877 the local contributions amounted to three millions one hundred and fifty-three thousand dollars, while the Legislative Grant remained stationary. A comparison of the local contributions with the Legislative Grants will show that the proportion of the latter to the former is as 1-10th to 9-10ths in 1871, 1-11th to 10-11ths in 1872 and 1-12th to 11-12ths in 1877. While our schools are rapidly improving under more efficient teachers, and therefore
entitled to higher salaries; while better opportunities for professional training of teachers are being provided, so that they may become more competent and useful; while the people are able and willing to tax themselves more than they did in 1871 in order to satisfactorily maintain their schools, the Legislative Grant has remained comparatively stationary. The whole expenditure for current maintenance and on capital account for 1877 was $3,076,000, while of that sum no less than $2,038,000 was paid for teachers' salaries, and $1,038,000 for school sites and buildings, and of the gross expenditure, nearly 70 per cent, was applied to the one purpose alone of paying teachers' salaries. When I mentioned that in 1877 a great improvement began in the qualification of teachers, and that since 1871 there has been a large increase in their number, and in that of pupils to be taught, and also in the number of schools kept open, it will furnish confirmation of the soundness of Dr. Ryerson's recommendations of increases of the Grant by the Legislature. The number of schools in 1871 is reported as 4,480, while in 1877 it was 5,140; of teachers employed in 1871, 5,306; and in 1877, 6,468;—of registered pupils in 1871, 446,326; and in 1877, 490,860. The amount expended on teachers' salaries was $2,038,000.

2. Public School Inspection.—We find in this item an increase of $16,376 in 1877 over 1871. The House will understand that in 1871 the then Government, through the Honourable Mr. Cameron, Provincial Secretary, introduced a School Bill which underwent much discussion, and amongst several important new principles was the proposal of Dr. Ryerson to substitute for the old system of local township superintendency that of County inspection, and the provisions for this became law in time to take effect in July 1871. This object was one clearly in the interests of elementary education in this Province. Dr. Ryerson had in the beginning laid the foundation of our system, and in its growth thoroughly understood its requirements, and he would not have proposed such a change in the mode of Public School inspection, had it not been in the interests of Public Schools to do so. If the large expenditure on elementary education was to yield commensurate educational benefits which the people who mainly contributed had a right to expect, it was necessary that any system of inspection should secure this. "As your inspection is, so are your Schools," is an educational axiom universally accepted. The same injurious effects of local Superintendency had been found in many States of the American Union to be equally detrimental to the best interests of their Schools; and the mode of inspection established by our legislation in 1871 is also that which in the last ten years has prevailed in many of the States of the Union. Massachusetts in 1868 revised its School system in several particular. I mentioned one when I spoke on a previous occasion—the substitution of the township as the School District instead of the old subdivision into sections. When Bishop Fraser examined the working of the American system in 1866 he pointed out, in his Report as one of its defects, inspection through Local Superintendents; and since then in many of the States we find them adopting the principle of County Superintendents. So far therefore as this amendment by the act of 1871 is concerned, it was one entirely necessary; and it is the origin of the item for Public School inspection, which, for the first time in the last half of the year 1871 appeared as an appropriation from the Provincial Revenue for its portion of the expense. Further, the appointments of all Public School Inspectors are made by the County Councils in case of Counties, and by School Boards in Cities and Towns. The Department's authority is limited to prescribing regulations so as to ensure proper qualifications for the office. The County Councils can also remove an Inspector for misconduct or inefficiency, and can remove him even without cause assigned by a two-thirds vote. A County Inspector is therefore in his appointment and in the tenure of his office a County official, and also derives more than one-half of his remuneration from the County Council. While an increase of expense was entailed both upon the Province and Counties by the Act of 1871 for this new mode of Public School inspection, the results have been generally satisfactory, and should be so universally if County Councils will take care not only to appoint competent Inspectors, but through a Committee of their body to inform themselves upon all those important matters which it is the duty of these officials to discharge. The total amount paid for Public School inspection in 1877 was $78,733, of which $27,130 was paid by the Province, and $51,603 by the Municipalities; while in 1871 it was $42,623; $11,527 being paid for the half-year by the Province, and $31,096 by the Municipalities. In 1872, being the first full year after the Act of 1871 came into force the Province contributed $25,490, and the Municipalities $41,364. The increase therefore in the amount paid by the Province in 1877 over 1872 would be only $1,640. If the total cost of Public School inspection is considered, it will be found to represent a cost for each registered pupil in our Public Schools often and a-half cents in 1872 and in 1877 fourteen and three-quarter cents. To contrast this with expenditure for the like purposes in some of the States of the Union and in England it will be evident that in this respect we are working with much greater economy. In Massachusetts for the year 1876 the cost is forty-six cents. In New York for 1876 the nominal cost of inspection is only eleven and a-half cents, but there is no less a sum than $1,471,739, representing $1.40 per pupil, which appears as "Miscellaneous or Contingent expenditure" in addition to that for sites, building and furniture, libraries and apparatus, and salaries of teachers. In Ohio in 1876 the cost of school inspection was twenty cents per pupil, but there was a large amount for miscellaneous and contingent expenditure. In Pennsylvania they have an apparently economical system, the cost being nine and a-half cents per pupil, but there is also a large amount classified as miscellaneous. In England the Education Report for the
year ending March 1876 shows the cost of inspection of elementary schools as follows:

In leaving this item I would remind members of the House who are also in County Councils in this matter of Public School inspection, to see that the work is efficiently done, so that they and the Province at large may get a fair equivalent for their expenditures: and it will be the duty of the Department to endeavour also to secure the like efficiency.

3. Poor School Grant.—The next increase is in the grant to Poor Schools. I need scarcely defend that increase. In the remote and partially settled parts of many Counties and Territorial Districts of the Province the moderate assistance given from the fund is much appreciated, and often affords the benefits of some schooling, where otherwise there could be none. Hon. Members for Renfrew, Addington, North Hastings, Peterboro', Muskoka, and Algoma can speak of the benefits derived in their constituencies from the annual expenditure of this grant. A Poor School is aided when the County or other Municipality in which it is situated contributes an equivalent to the amount of the grant from the Department. In case the School Section is too poor to raise this equivalent, then, upon a report of its circumstances from the Inspector, the grant is made unconditionally.

4. High School Grant.—In considering the Legislative grant to High Schools as well as to Public and Separate Schools, we ought not to overlook the fact that there is a large endowment held in trust for the Province and comprised in the Trust funds with the Dominion at Ottawa, and of the proceeds of Grammar and School lands sold since Confederation. The amount which would thus represent the endowment of the Public Schools would be nearly $1,500,000, and of the High Schools more than $400,000. The funds with the Dominion are bearing interest, and while the interest goes into the Consolidated Revenue of the Province under Treasurer E. B. Wood's Act, yet this revenue should be considered as a diminution pro tanto of the amount annually granted for Public and High Schools out of the Consolidated Revenue of the Province. The increase under this head is $5,713, but it is less than in 1872 by $2,772. The legislation of 1871 was in part the cause of the increase in 1872, and since then there has been an increase in the number of pupils, and in the salaries paid to teachers. The Report shows an increase of pupils in 1877 over 1871 of 1,739; or the total of 9,229 as compared with 7,490 pupils in 1871. The Grants for salaries amounted in 1871 to $65,536, and in 1877 to nearly $10,000 more.

There has not been any large increase in the number of High Schools, but the effect of the uniform examination for admission, and the Intermediate as the entrance to the Upper School, has gradually raised the standard. The increase in Provincial expenditure upon High Schools has not advanced in anything like the proportion of the contributions from local sources. In 1871 the local contributions amounted to $50,674, while the Legislative Grant was $65,536, or an excess of $15,000. In 1872 the position is changed, for the Municipal contributions were $84,971, and the Legislative Grant $77,930. In 1877 the amount from local sources was $158,794 and the Legislative Grant $75,158, and less than in 1872. The increase in local expenditure during the period between 1871 and 1877 has been threefold while the Legislative Grant has increased only about $10,000, this taking place between 1871 and 1872, since which time it has been nearly stationary and will probably remain so.

5. High School Inspection.—One ground for this increase is the additional number of pupils, being nearly 33 1/3 per cent., but it has chiefly arisen from higher efforts on the part of the High Schools and the proper functions of elementary Schools being understood. Secondary and primary education are now confined to their respective Schools. From figures given to the House it has been seen that a small per centage of the Public School pupils are in the Fourth class, a smaller number in the Fifth, and only a small fraction in the Sixth. It is more economical that the energies of our Public School Teachers should be employed in the task of elementary education, and that High Schools should exclusively be called upon to supply secondary education. The explanation therefore of an increase of $6,332 in 1877 over 1871 is that in 1877 the salary of only one High School Inspector was paid, an additional one was appointed upon the recommendation of the late Chief Superintendent, beginning his duties in 1872, and in 1873 another was added. The salaries of the High School Inspectors were at first $2,000 each, including travelling expenses. In 1876 an allowance of $200 each was made for that purpose. In 1877 I came to the conclusion that the more correct principle was to pay the travelling expenses actually incurred. This particular service was not charged with its proper share of printing until 1877, when for the first time this was done. The printing under this head is for examination papers prepared by the Inspectors for entrance and intermediate examinations in the High Schools. The actual increase for High School inspection in 1877 was less than $400 over 1876, the expenditure in that year being $7,564 and in 1877 $7,923. The present Inspectors were all appointed by the late Council of Public Instruction.

6. Departmental Examinations.—The increase here is $5,977, and the explanation is that by the Act of 1871 a great change was made in the mode of granting Teachers' Certificates. It was a change which was demanded by the improved condition of our Public Schools, and sought to secure the more uniform classification and examination of Public School Teachers. The great requisite in any system of education is efficient teachers. This is what Dr. Ryerson had in view in making the important changes to be found in the Act
of 1871. That Act provided for the appointment by the Council of Public Instruction of a Central Committee whose duty it would be to prepare uniform examination papers, and so secure a satisfactory classification of teachers: and the preparation of all examination papers by one authority was then for the first time adopted. Formerly the County Boards prepared their own questions, and there was necessarily a great diversity in the qualifications represented by the Certificates of the different County Boards. The Central Committee was charged with the preparation of a uniform series of examination papers for First, Second and Third Class Certificates. The reading and valuing of the answers was however entrusted to the County Boards except as to Normal School Students. The principle established by the Act of 1871 was important in declaring that the true way to secure a satisfactory class of Teachers was by a uniform system of examination and classification. To carry this out the Council of Public Instruction in 1873 appointed three members to constitute this Central Committee. The Rev. Geo. Paxton Young, Professor in University College, who had been first Grammar School Inspector, was appointed chairman, and the others were the two High School Inspectors. Upon the third High School Inspector being appointed in 1873 he was added to the Committee. All these appointments were made by the Council of Public Instruction upon the recommendation of Dr. Ryerson. In 1875 the Council of Public Instruction proposed to add to the Committee two Public School Inspectors, as it was considered that the Public School element was entitled to be represented as well. The Council also proposed to add another officer, an Inspector of Teachers' Institutes. Dr. Ryerson considered that this would be valuable in improving the efficiency of teachers as had been found in the American system, and an appropriation of $2,800 was made by the Legislature in 1876 for the purpose of establishing these Institutes. Nothing was however done; but I refer to this that the Committee may understand that the same difficulty was felt by the Council of Public Instruction in 1875 which I had to consider in 1876.

I considered there was an advantage in these views of the Council, and accordingly appointed the two Public School Inspectors the Central Council had in view. I also found that in connection with the new modes of training of teachers, and their examinations, it was requisite that two additional Public School Inspectors should be appointed the better to represent the Public School element on the Central Committee. It formerly was composed of a Chairman and the three Inspectors of High Schools. The work of the Central Committee includes the preparation of the examination papers for all Public School teachers' certificates, as well as those for admission, and the Intermediate in High Schools. In 1875 the Council of Public Instruction provided for two examinations, called 'Intermediate,' in the year in the High Schools, which should be the test for passing from the lower to the upper school, and that a portion of the High School grant should be distributed amongst the various schools upon the result of these examinations. These regulations came into force in the last half of 1876, and we have had no more than two and a half years' experience of the experiment, and the result has been to place our High Schools in a much higher position educationally, and in 1877 they were adopted as equivalent to the literary and scientific qualifications prescribed for Second-class Certificates. In order to complete the work of examining the papers of the Intermediate Examinations with requisite expedition, it became necessary to appoint other qualified persons as sub-examiners to assist in this. The estimates for 1876 accordingly provided for:

The proposed changes having been settled, the provisions made in the Estimates of 1877 were as follows:

- Central Committee,
- Sixteen Sub-examiners at the rate of $5 per day.

Of the whole amount expended under this head, viz., $6,557, $2,800 was for allowances to members of the Central Committee, $1,000, in addition to the $1,800, being distributed amongst the members thereof for other services, which included the examination of library and prize books submitted for the sanction of the Department. The cost of the enquiry before Mr. Justice Patterson ($1,398 50) is included, and travelling expenses, printing, and stationery, make up the residue. Two most beneficial and necessary steps in advance were gained when the Central Committee was established, and the system of departmental examinations, as we now have it, instituted. The sum of $1,000 appeared in the Estimates for 1877 for the examination of an accumulated number of books submitted by publishers for sanction as library and prize books, and which had remained unexamined for some time during the Council of Public Instruction's existence. I propose to discontinue this item in the present estimates. I propose also to drop the item for Inspection of County Model Schools, and to place this under the High School Inspectors in addition to their duties. I may also mention that, after a full consideration, I have come to the conclusion to recommend to His Honour in Council that the Intermediate examinations shall be held only once a year in future. The chairman and other members of the Central Committee, and many High School masters are now convinced that the test of two Intermediate Examinations in one year is too severe. It will follow that a deduction can therefore be made in the amount to be distributed on the basis of the results of the Intermediate Examinations, which this year will be $4,000, as will be seen by the Estimates. I will not detain the committee much longer on this point. I have had a tabular statement prepared of the examinations held in 1877 and 1878, in order to justify the appointment of so many
sub-examiners. The object in appointing so many is to close up the examinations speedily and to report the results within a fortnight. Their remuneration is moderate when the required qualifications are considered.

**Tabular Statement of Examinations in 1877 and 1878.**

<table>
<thead>
<tr>
<th>Year</th>
<th>No.</th>
<th>Applicants</th>
<th>Passed</th>
<th>Applicants</th>
<th>Passed</th>
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<td>7,383</td>
<td>3,828 July</td>
<td>5,138</td>
<td>2,115</td>
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<td>1878</td>
<td>1,425</td>
<td>13 do Professional</td>
<td>1,215</td>
<td>1,339</td>
<td>124 do in Model Schools</td>
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<td></td>
<td>1,391</td>
<td>154 3. Second Class. Literary, including Intermediate</td>
<td>July</td>
<td>1,863</td>
<td>752</td>
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<td>31 March—40</td>
<td>48 December</td>
<td>do</td>
<td>16 do</td>
<td>23 June</td>
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<td></td>
<td>others</td>
<td>242</td>
<td>Others 46</td>
<td>Total</td>
<td>290</td>
</tr>
</tbody>
</table>

The amount paid to examiners in 1877 was $7,950, the sum for that purpose in the Estimates of 1879 is $4,500. I am enabled to make that reduction in view of the fact that instead of holding two examinations a year in the literary and scientific subjects, I propose to hold but one. The regulations of 1877 ought to have made a considerable reduction in the expense entailed in the various counties for examinations. If the County Councils and Inspector had understood the effect of the Revised Regulations of the Department there should have been a large decrease in the cost to the counties of these examinations. Before this change the expense of conducting examinations was thrown upon the County Councils, and as regards First, Second, and Third-class Certificates, and, in fact, for everything except Normal School Certificates. At each of these examinations the whole County Board attended, and in some Counties there was (in error of the law) a County Board for each Inspector's District. One of the advantages to the Counties of the changes made was to transfer to the Province a large share of the expense of these examinations. Under these regulations the County Board had nothing to do with conducting the examinations; but the whole of this rests with the Inspector, and an approved substitute, if necessary; only these two at the most are required to be in attendance, and the County Boards begin their duty when the answers to the questions are placed before them.

7. **Training of Teachers.**—The next item is the increase in connection with the training of Public School Teachers, amounting to $6,559. This is new, and one first sanctioned in 1877 by the unanimous vote of the House. It was proposed to make attendance at one of the Normal Schools compulsory upon candidates for Second-Class Certificates, and inasmuch as it was desirable that the advantages should be extended to candidates from all parts of the Province alike, my suggestion to meet that difficulty was that the Department should pay the travelling expenses of each student to either Toronto or Ottawa, and also a sum of two dollars per week towards maintenance while there. This involved an expenditure of $1,030 in 1877. A further expenditure of $2,000 also first became necessary in that year in aiding the County Model Schools, and the sum of $1,860 in organizing and inspecting them. County Teachers' Association received the sum of $1,362, and the balance of $305 was expended in printing and stationery. In thus aiding these Associations they became more useful in improving the efficiency of teachers, and continuing their interest in their work. Teachers' Institutes are much relied upon for this in most of the systems of the States of the Union, and the Council of Public Instruction had recommended a large sum ($2,800) which appeared in the Estimates of 1876 for a similar purpose. The explanation, then, of this is, briefly, that in 1871 the Normal School at Toronto was the only means for the training of teachers, and that afforded training to comparatively few in number of the whole body of teachers, numbering then about 5,000; while in 1877 we entered upon the effort not only to extend the benefits of a Normal School training to a large number, but to require it in a more moderate form, to be possessed by every teacher in the future through the medium of the County Model Schools. The expenditure for the organization and inspection of the County Model Schools will now disappear, as the High School Inspectors will perform that duty. I propose to make another decrease in withdrawing the $2 weekly allowance towards maintenance of students while in attendance at the Normal Schools. Both the number of applicants and the demand for higher training in the Normal Schools has so much increased that there will probably be no necessity for stimulating by this assistance attendance at the Normal Schools.

8. **Superannuated Teachers.**—The increase here is large. After deducting the increase of receipts in 1877 over those of 1871, the amount under this head is $20,247. This increase is the result of the policy of 1871, when it was made compulsory upon all male teachers to contribute to the fund at the rate of $4 per annum. This
was not generally acceptable to the teachers, but it was nevertheless persevered in, and we find now an increase in the payments for this purpose during the year 1877 over 1871 of $29,341, and deducting the excess of receipts in 1877, being $9,094, the net increase is $20,247. This system of pensioning teachers who, after many years of service have reached an age when they can no longer be useful, is one which is very desirable to retain. The allowance is moderate, and only a partial support to any teacher. I find that this amount averages $100, and the cost to the Province $67 each. A large additional number of teachers have applied for and received these allowances since their contribution became compulsory in 1872. In 1868, when the system was voluntary and optional, the number was 143, while in 1874, 1875, 1876, and 1877, the numbers were respectively 189, 229, 206, and 298; the total number in receipt of pensions in 1877 being 478. The average of their ages is about 60. The Committee will now understand how this item is so large, and why it happens to be one of the two items in which the Estimates of 1879 show an increase over those of last year.

9. Normal School, Toronto.—There is an increase in salaries and contingencies of $5,027, but admits of a ready explanation. In 1871 there were six Masters in the Normal School, and six in the Model School, while in 1877 there were seven Masters in the Normal School, eight in the Model Schools, and a Clerk, a Science Master being also added in the Normal School, at a salary of $1,800. The Science Master was appointed by the late Council of Public Instruction. Large additions were also made under the authority of Mr. Sandfield Macdonald's government to the Normal School building, and especially in increasing the accommodation of the Model Schools from 150 pupils to 250 in each school, or from 300 to 500 pupils in all. These facts will therefore explain the increase under this head of service.

10. Depository Stock.—Any increase under this item means a payment of additional sums to schools through the distribution of library and prize books, maps, and apparatus, at half cost, and the operations of the Department have been increasing just as the demands from the schools have increased. The figures show that there is a large accumulation of stock in the depository, and for this reason I propose to make a reduction in the estimates of 1879 as compared with those of 1877 of $13,000. My intention is to bring down the amount on hand instead of increasing it. I made the attempt to do this last year, though it does not appear that I have been successful, but I do not intend that the stock at the end of this year will show anything like the amount now on hand. It is a question to be considered, whether in the future a less per centage of discount might not be as effectual an encouragement as the present fifty per cent., and so decrease the large expenditure under this item.

11. Depository Management.—The increase in the management of the depository amounts to $3,333, being in the salaries $1,702, and in the contingencies $1,631. The justification for this is to be found in the great development of our school system. In 1871 the receipts of the depository were $24,770, while in 1877 the amount was $35,001, more than $10,000 of an increase. The number of letters received was in 1871, 5,327, and in 1877, 7,679; number of sales in 1871, 4,680, and in 1877, 7,068; value of stock sent out in 1871, $41,514, and in 1877, $58,398.

12. The Education Department.—Here there is a similar increase in salaries and contingencies amounting to $5,500. The tables placed before the House in answer to the return moved for last session, show that in 1871 the correspondence inwards was 12,395, and in 1877, 19,901: the correspondence outwards was in 1871, 13,358, and in 1877, 24,331; payments to treasury amounted in 1871 to $35,450, and in 1877 to $57,786; the number of clerks employed in 1871 was 9, and in 1877, 13.

13. The Normal School, Ottawa.—This item is one which had no representative in 1871, as it was first established in 1876. In 1877 the necessary outlay for current maintenance was $14,082.

14. Confidential Printing.—This item is represented by the sum of $1,110 for confidential printing, but it properly comes under "Departmental Examinations." The committee is familiar with the circumstances under which this additional expenditure was thrown upon the Department. The expense is not, however, new, inasmuch as the Department is now enabled to print itself examination questions, circulars, and other documents which formerly were done by the government printer.

I have thus endeavoured to explain and justify the apparent difference of nearly $200,000 between the expenditure through the Department in 1871 and 1877, the actual excess, as I have explained, being $176,344. I may say, with reference to the proposed expenditure in 1879, that it is less than the amount proposed in the last year of the late Chief Superintendent and the Council of Public Instruction. The estimates which were recommended to the Treasurer in 1876 by the late Chief Superintendent will show a considerable excess over those proposed for the present year, the former being for the sum of $524,493, while for 1879 the estimates amount to $516,935.

In my explanations of the particular increases which have taken place under each particular head of service, I have shown that more than one half of the whole increase has gone directly to the schools themselves; and that only in regard to the moderate increase in the Depository Branch and in the Education Department, can it be said that there has been any increase in the administration of educational matters.

I have to thank the Committee for allowing me to explain at unusual length, the estimates in connection
with the Education Department. Formerly the Education Estimates were received by the House without
discussion, and were disposed of with more celerity than those in connection with any other service; but now
having become responsible for all these expenditures, it was necessary that I should on this occasion have
undertaken to explain the amounts required for each particular service, in order that the Committee and the
public generally should be in possession of the fullest possible information. I have also endeavoured to show
the causes of any increases made, and the reasons for their being taken as justifiable and necessary.

I beg now, Mr. Chairman, to move the adoption of the first item, being $200,000, for Public and Separate
Schools.

General Circular.

The Amendments in the School Law during the Session just closed, make it necessary that Municipal
Corporations and officials, School Corporations and officials, and the public generally should be informed of
their nature and effect; and I propose to do this in the like order as in the Revised Statutes.

I.—AMENDMENTS IN THE LAW.

1. It is now the duty of the Minister to apportion annually, on or before the first of May in each year, the
Legislative Grant in aid of Public and Separate Schools according to the returns for the last preceding year of
the whole population of Ontario, which the Clerks of the respective Counties, Cities and Towns separated are
now required to furnish to the Minister on or before the first day of April in each year. This duty is, therefore, to
be performed immediately by the Several Clerks, using as the basis of their returns for the population of each
County, City or Town separated the Assessment Rolls for the last year.

2. School Corporations purchasing authorized prize or library books, maps or apparatus from booksellers or
others, are entitled to an equal amount from the Depository stock or half in cash, as they may desire. Normal
School Students can obtain from the Depository, at cost price, text and library books, maps and apparatus;
Teachers' Associations, works on education, and Public Institutions receiving Provincial aid, library, prize and
text books, maps and apparatus.

3. The Franchise in the case of all Public Schools has been extended so as to include income voters who
have paid a school tax, while all formerly qualified continue to be so.

4. The mode of electing the Trustees of School Boards in Cities, Towns, Villages and Townships, has been
clearly provided for, as will be seen from the Act itself; while in the case of Rural School Sections the old mode
has not been changed except as to the day of the Annual Meeting, which will in future be on the last
Wednesday in December in each year, or if a holiday, on the day following.

5. The duties of Municipal Councils in organized Townships apply to every organized Township in the
Province; but with respect to unorganized Townships and Municipalities composed of more than one
Township, but without County organization, the law is now clear, owing to the amendment in section 10 of the
new Act, which provides that the Municipal Councils in such case can form portions of the Townships into
School Sections or a School Board as they see fit.

6. It is important to know that the powers of Trustees of rural school sections to levy or collect upon their
own authority public school rates has ceased, excepting as to pending proceedings, which may be prosecuted
until the rates are collected; and henceforth the machinery for the collection of all school rates as well as other
rates is the same, the basis for the requisition of the School Trustees being the Assessment Roll, and the
collections being through the Municipal Collector and other Municipal officials.

7. Any surplus school money (not derived from the Municipalities’ Fund, or the Municipal Loan Fund
surplus) may be apportioned amongst school sections according to the average attendance of pupils at each
school.

8. The amount payable from the County Rate for Teachers' salaries can either be paid by the County
Treasurer under the direction of the County Inspector to any teacher direct, or transmitted to the respective
sub-Treasurers.

9. It is made clear that all pupils, children of non-residents, are liable to pay a school fee, not exceeding
twenty-five cents for each month.

10. In arbitrations for taking school sites all interests, including those of Owners, Mortgagees, Tenants and
others, can be dealt with.

11. As to Union School Sections the following doubtful points are settled:—

- The union is considered for inspection, taxation, borrowing of money and all school purposes, as within
the Municipality in which the school house is situate.
Part of the portion of the Municipality forming the union may be withdrawn, but any proceeding of this nature is always, as well as the whole portion, in the discretion of the Municipal Council.

On the first day of January next the provisions as to a union formed after the second day of March 1877, will apply to all unions formed before that date, and as to the latter, the period of five years runs from the time they were first established.

12. The Public School Board of any City is empowered to constitute one or more of the Public Schools in such City a Model School for the preliminary training of Public School Teachers, subject to the Regulations of the Department.

13. As to Separate Schools, in order to improve their efficiency, while recognizing the principles on which they can be established, the following has been enacted:

- Elections of Trustees in Cities, Towns, and Villages are to be held, as provided in the case of Public School Boards, and in Townships, as in Rural School Sections.
- Trustees can borrow on the security of the School premises or rates, repayable with interest, by instalments or otherwise.
- A nonresident owner of unoccupied land can, if a Separate School supporter, require the School rates thereon to be paid to the Separate School, if any, in such Municipality.
- Any Separate School rates charged upon real estate and uncollected at the end of any one year can, as in the like cases of Public School rates, be advanced by the Township.
- So much of the General County rate for salaries of Public School Teachers which may be levied from Separate School supporters is to be paid over to the Separate School Trustees, if any, in the Township.
- In cases where the Trustees of R. C. Separate Schools exercise their option of having the Separate School rates collected by the Municipal machinery, the Assessor can accept the knowledge of a person being a Roman Catholic as prima facie evidence of his being a Separate School supporter.
- The Education Department can authorize a separate School to become a Model School for the preliminary training of Teachers for Separate Schools; and in such case, or in the special circumstances of Separate Schools in any County, the Minister may recommend to the Lieutenant-Governor in Council, the appointment of an additional member of the County Board of Examiners possessing qualifications prescribed by the Education Department.
- The thirtieth section of the Separate School Act is now defined to comprise Teachers qualified either in the Province of Ontario, or at the time of the passing of the British North America Act in the Province of Quebec.

14. The powers of Public and High School Boards, in requiring Municipal Corporations to raise, upon the requisition of such Board, any sum which they might demand, has been circumscribed as to expenditure on capital account to the extent following, viz.:

- The Municipal Council may, by a two-thirds vote, refuse to raise the amount demanded.
- In case of refusal the School Board may require the question to be submitted to the Municipal electors qualified to vote on By-laws for creating debts, and on the assent of a majority of the electors being obtained the Municipal Council must pass the By-law.

15. In case of the Rural School Sections, Trustees cannot borrow or raise any money for expenditure on capital account unless the proposition has been first approved of at a general meeting of the qualified school electors.

16. The above provisions do not apply to cases where School Boards have, before the passing of this Act (the 11th March, 1879); resolved upon or entered upon any such expenditure under their former powers.

17. Debentures for the loan of money for School purposes may be for a term not exceeding twenty years; and may be repayable by instalments of principal as provided by the Municipal Act.

18. The Board of Examiners for the admission of pupils to the High School is now confined to the Public School Inspector and the Head Master of the High School, the expenses being equally borne by both School Boards, after deducting any fees therefor to be prescribed by the Regulations of the Department under which candidates, being non-residents of the County (or City or Town separated), will be required to pay a moderate fee; as also unsuccessful candidates.

19. As to High Schools, the thirtieth section has been made more clear, so as to carry out what was intended. The Board of Education, while one corporation, is yet to act in Public School matters and High School matters respectively, as if invested with all the powers of Public and High School Boards respectively.

20. In case of a tie in any quorum of a Public. Separate or High School Board on any question the Chairman has an additional vote to his own.

II.—QUESTIONS UNDER THE REGULATIONS.
I take advantage of this opportunity to express the proper effect of the Regulations on some questions of general interest.

1. The Regulations generally are to be understood as being a standard or model, to be reached as far as may be, having reference to the varying resources and different circumstances of each particular school as compared with another. In their application to any given ease Inspectors and Trustees are to exercise a wise and prudent discretion, and upon this mainly depends their beneficial and useful operation.

2. Inspectors will understand that they have no power to withhold the Legislative grant from any School Corporation, but should report the facts to the Minister, in cases where it is considered there has been wilful omission or neglect. It is to be specially noticed that the hints for the guidance of Teachers as to the Programme or Course of Study should govern them; and that it is for the Trustees and Teacher to impose any time or limit table for use in the School.

3. As to School accommodation, Inspectors should consider the Regulations as recommendatory; and that the circumstances of each section must be regarded, in order that its resources may not be unduly affected.

4. Inspectors are requested to be careful in exercising any authority to set aside any election or proceeding at a school meeting, or to summon one on their own motion, and should proceed only upon formal reasons in writing. While the law and regulations are explicit as to their duties, they should endeavour always to act impartially, and thus justify the continued confidence of the County Councils who appoint them, and of the Education Department.

5. Inspectors should carefully consider the grounds on which they may recommend to the Minister the granting of a temporary certificate or of any extension of Third-class Certificates.

6. The constant attempts to evade the law in introducing un-authorized Text Books is an evil which demands the immediate and personal attention of every Public School Inspector.

7. The functions of County Boards of Examiners, since August, 1878, are confined solely to the granting of Third-class Certificates, or their renewal upon re-examination, or their withdrawal or suspension.

8. Each member of the County Board is directed not to be concerned in examining or valuing papers of any candidate who has been instructed by him, or in the School with which he is connected. The Presiding Inspector will see that this rule is observed.

9. As to authorized Text Books, the Regulations of July, 1877, expressly prohibit Teachers from substituting for any of the old Text Books any newly authorized one unless and until he has received the sanction of the Trustees and of the Public School Inspector. All the old Text Books if in use in any school before the end of the year 1878, remain authorized in such school, and can only be changed by the Trustees and School Inspector jointly concurring.

10. The Regulations of July, 1877, were intended to meet the urgent and general demands for a revision of the Text Books, and to carry out the work which the Council of Public Instruction had begun. It was not the policy or intention of the Minister to go further, or to recommend any new Text Books on any subject except where the Council of Public Instruction had proposed this, or it was clear there existed a special want; yet, notwithstanding knowledge of this by publishers and others, persistent efforts have been and are constantly made to induce Inspectors, Teachers, and officials to recommend for purchase and use in the schools new works not only unauthorized but as to which no publisher could have had any reasonable expectation that any of them would be authorized. The law expressly prohibits any Teacher, Trustee, Inspector, or other person officially connected with the Education Department, Normal School, Model School, Public or High Schools, to become or act as agent for any person to sell, or in any way to promote the sale of, any School. Library, Prize or Text Books, Maps, Charts, School Apparatus, Furniture or Stationery for use in any School, or to receive any compensation or other remuneration for such sale or for the promotion thereof. In his endeavours to secure the observance of these provisions of the Law, the Minister hopes to obtain the co-operation of all School Corporations and officials, including Teachers generally.

11. As to County Model Schools—there is no Institution more important in its educational results, and while in all Counties of the Province this is fully appreciated, it is to be noticed that the Model School is for County purposes, and County Councils must rely on them for supplying their Counties with qualified Teachers. The Department has discharged its duty in affording these opportunities and the Legislature in providing a share of the expense. Nothing so economical or beneficial can be offered for the continued confidence and support of County Councils. While the Model Schools are subject to inspection by the Department, through the High School Inspectors, the general supervision rests with the County Inspector, upon whose zeal, and interest much of the success of the Model School in his County will depend.

12. The subject of Text Books in the High Schools require the same observations as have been made in the case of Public Schools.

Adam Crooks, Minister of Education.
University of Otago, New Zealand,

In Affiliation with the University of New Zealand,

**Visitor:**
- His Excellency The Governor.

**Chancellor:**
- The Honorable Henry, Samuel Chapman.

**Vice-Chancellor:**
- The Reverend Donald McNaughton Stuart, D.D.

**Council:**
- The Chancellor.
- The Vice-Chancellor.
- The Reverend Robert Loftus Stanford, B.A.
- Robert Burns, Esq., F.R.C.S., Edin.
- The Hon. William Hunter Reynolds, M.L.C.
- Alfred Chetham Strode, Esq., R.M.
- Edward Bowes Cargill, Esq.
- John Hyde Harris, Esq., Barrister.
- William Henry Cutten, Esq., M.H.R.
- James Fulton, Esq., R.M.
- His Honor Mr. Justice Williams.
- John Bathgate, Esq., R.M.;

**Members of Professorial Board:**
- The Professors and The Law Lecturer.

**Registrar and Librarian:**
- William Henning Mansford.

**Professors:**
- Classics, and the English Language and Literature:
• GEORGE SAMUEL SALE, M.A., formerly Fellow and Classical Lecturer, Trinity College, Cambridge.

Mathematics and Natural Philosophy:
• JOHN SHAND, M.A., formerly Head Mathematical Master in the Edinburgh Academy.

Mental and Moral Philosophy, and Political Economy:
• DUNCAN MACGREGOR, M.A., M.B., formerly Fergusson Scholar in Mental and Moral Philosophy.

Chemistry:
• JAMES GOW BLACK, M.A., Dr. Sc., formerly Baxter Scholar in Physical Science, Edinburgh University.

Natural Science:

Anatomy:
• JOHN HALLIDAY SCOTT, M.D., Edin.; M.R.C.S., Eng.
• Mining & Mineralogy:—GEO. H. F. ULRICH, F.G.S., Graduate of the Royal School of Mines, at Clausthal, Hartz.

Lecturers:
• Law:—ALLAN HOLMES, B.A., Oxon. of the Middle Temple, Barrister-at-Law.
• French and Italian:—Vacant.
• German:—ARTHUR BUECHLER.
• Surgery:—WILLIAM BROWN, M.A., M.B., C.M.

University of Otago.

University of Otago heading

THE UNIVERSITY OF OTAGO was founded in 1869 by an Ordinance of the Provincial Council, with the intent to "promote sound learning in the Province of Otago." It was formed into a "body politic and corporate" with the power of granting degrees in Arts, Medicine, and Law, and received as an endowment a hundred thousand acres of pastoral land. It was opened in 1871 with a staff of three Professor's, all in the Faculty of Arts. In 1872 the Provincial Council voted to the University a further endowment of another hundred thousand acres of pastoral land. This important accession to its revenues, with the aid of some subordinate sources of income, enabled the University to make considerable additions to the staff of Professors and Lecturers in the Faculty of Arts, to establish a Lectureship in Law, and to lay the foundations of a Medical School.

In 1874 an agreement was made between the University of New Zealand and the University of Otago, by which the functions of the former were restricted to the examination of candidates for matriculation, for scholarships, and for degrees; while the latter bound itself to become affiliated to the University of New Zealand, to hold in abeyance its power of granting degrees, and to waive the claim which it had advanced to a Royal Charter. As a result of the agreement thus effected, the University of Otago became possessed of ten thousand acres of land, which had been set apart for University purposes in the former province of Southland.

In 1877 the Colonial Government voted an annual grant to the Council for the establishment and support of a School of Mines in the University. A curriculum of Study has now been drawn up, and the School will be
opened at the beginning of the ensuing session.

The endowment of eleven thousand acres of land in the Strath Taieri district, which had been set apart for the support of the Museum, has also been vested in the University Council.

In addition to the endowments which have been referred to, the University receives the benefit of certain educational funds held in trust by the Presbyterian Church of Otago, and which by law are required to be applied to the endowment of Professorships in the Faculty of Arts. One of the Professorships originally instituted—that of Mental Science—was endowed from this source; and it has lately been intimated to the University Council that the funds are now in a position to support another Chair. The University, however, is entirely unconnected with any religious denomination; it contains no faculty of theology, its instruction is purely secular, and it is restrained by its constitution from imposing any religious tests upon its professors, lecturers, or students.

The supreme governing body of the University is the Council, the members of which hold office for life. In terms of the Ordinance, the right of filling up vacancies in the Council was vested in the Superintendent of the Province, but by reason of political changes it has now devolved upon the Governor. The Chancellor and the Vice-Chancellor are elected by the members of the Council out of their own body, and hold their offices for three years. The Council appoints the Professors and Lecturers, manages the finances of the Institution, and attends to all its external relations. The conduct of the educational arrangements of the University is committed to the Professorial Board, which consists of all the Professors and those Lecturers who have been appointed members of it by the Council.

The functions of the Professorial Board are as follows:—

• To deal with all questions relating to the discipline of the Students, and Students who may deem themselves wronged may appeal to the Council.
• To decide upon the course of study to be pursued, its duration, the time of lectures and of examinations, and to make all necessary regulations with regard to the attendance of the Students.
• To prescribe the subjects of examination for prizes, scholarships, and other University rewards.
• To make regulations for the management of the University Library, subject to the approval of the Council.
• To give, through the Registrar, such instructions as may be necessary to the Janitor, or other University servants.
• To furnish to the Council such information as the Council may require or the Board may deem necessary; and also to offer such suggestions for the consideration of the Council as the Board may think advisable.

The University contains a Faculty of Arts, a School of Medicine, a School of Law, and a School of Mines. The courses of lectures in the Faculty of Arts prepare for the preliminary examinations in Medicine and in Law, for the professional examinations of Schoolmasters, and for Degrees, Senior Scholarships, and Honours in the University of New Zealand. The Medical School provides lectures in Chemistry, Zoology, Anatomy, and Systematic Surgery; and it is the intention of the Council to establish additional lectureships as soon as the funds at their disposal will enable them to do so.

The Lectures in Chemistry, Zoology, and Anatomy delivered by the Professors of these subjects are recognised by the Court of the University of Edinburgh for graduation there; and it is expected that a similar recognition will be received for the Surgical Lectures before next session.

The Dunedin Hospital has also been thrown open to the Students. This Institution contains over one hundred and sixty beds, and arrangements are being made for giving clinical instruction to the Students.

The Lectures in Law prepare for the professional examinations before the Judges of the Supreme Court, and, in conjunction with the classes in the Faculty of Arts, for the L.L.B. degree of the University of New Zealand.

A School of Mines has now been organised. A Director has been appointed who will conduct classes in Mining, Mining Geology, Mineralogy, and Petrography; and for the illustration of the lectures in these subjects, an ample collection of apparatus, models, specimens, and diagrams has already been obtained. Lectures in Physics, Mechanics, and Surveying will also be provided as soon as arrangements, now in progress, have been completed. These lectures, with an extension of the subjects already treated in the Museum, the Chemical Laboratory, and other Science Classes, will form a Course of Study as complete as those of similar Institutions in Europe.

Since the issue of the first edition of this Calendar a new University building has been erected on a site containing about eight acres of ground. It is conveniently situated in the immediate neighbourhood of the Hospital, the Museum, and the Botanic Gardens; all of which are available for the purposes of the University. The Physical, Chemical, and Anatomical Laboratories are being fitted up with all the appliances required for the efficient teaching of the subjects appertaining to each.

The new building will be open throughout for the classes at the beginning of next session.
The University Library, founded mainly by public subscriptions, already contains more than four thousand volumes, which for the most part have been specially selected by the Professors for the use of the students. All students attending the University, whether matriculated or not, are entitled to the free use of the Library, and it is also open as a Library of Reference to the general public, who must, however, provide themselves with cards of admission by application to the Registrar. The Library is under the direction of a Committee, composed of three members of the Council and three members of the Professorial Board.

The Chemical Laboratory in the University, which has been conveniently fitted up, is under the charge of the Professor of Chemistry. Its main aim is the training of students in Chemical Manipulation and in Inorganic and Organic Analysis; but on grounds of public convenience it has been opened as a Public Analytical Laboratory. In this capacity it is largely made use of for the analysis of ores, minerals, soils, fabrics, and foods; and these analyses are frequently taken part in, or performed under supervision, by the more advanced students. The Laboratory is open for instruction from May to Nov., and for analysis during the whole year.

The Professor of Natural Science is also Curator of the University Museum. This building consists of a hall ninety feet by forty-five, with two galleries, beneath which is a basement, containing lecture-room, duplicate-room, &c.

These rooms have concrete roofs, and as the galleries in the hall are of concrete, supported by iron columns, the building may be considered as fire-proof. Behind the hall are four rooms for offices and library and two class-rooms. The Library contains more than a thousand volumes of valuable works on Natural History, and is supplied by mail with all the principal scientific periodicals. The collections of New Zealand Plants and Animals is now nearly complete; while the Foreign collections consist of more than two hundred species of Mammals, about one thousand three hundred species of Birds, fair collections of Reptiles and Fishes, which are now in process of being prepared for exhibition, more than two thousand five hundred species of Mollusca, one hundred and ninety of Crustacea, more than one hundred Echinodermata, nearly one hundred species of Coelenterata, and small collections of the different orders of Insects. The collections of Fossils and Minerals are small, but steps have been taken to increase them.

The Museum is open to the public from 12 noon to 5 p.m. on week days, and from 2 p.m. to 5 p.m. on Sundays, but students and travellers are admitted from 9 a.m. to 12 noon, on application to the Curator.

The Scholarships of the New Zealand University are tenable by students attending the University of Otago, and, in addition to these, two other scholarships specially connected with the latter Institution have been established. These are the Richardson Scholarship of the value of £40 a year, and the Scott Scholarship of the value of £20 a year. Both are awarded by competition, and may be held for a period of three years.

The Richard Richardson Scholarship.—The subjects for examination, with the the marks showing the relative value number of each, are the following:—

Competitors must have attended for two years some school in the Provincial District of Otago and Southland, and for one year the High School of Dunedin; age must not exceed 18. The Scholarship is tenable for three years, and is at present of the value of £40 per annum. Present holder: W. D. Milne. The next competition will take place in May, 1880.

The Scott Scholarship is competed for at the matriculation examination, with additional questions in English, and special prominence given to that subject. The Scholarship is tenable for three years; its present value is £20 per annum. Present holder: A. Montgomery. The next competition will take place in May, 1881.

Faculty of Arts.

Regulations.

The session will commence on the first day of May, and will last for six months continuously, during the entire course of which instruction will be given to each class by the Professor by means of text-books, lectures, and oral and written examinations.

The classes are open to all persons over fifteen years of age; but no student will be recognised as an undergraduate of the University of New Zealand who shall not have passed, before entering on his course, the Matriculation Examination prescribed by that University.

The Matriculation Examination will be held during the first three days of May. Candidates will be examined in six or more of the following subjects:—

- GREEK.—Grammar, and very easy passages for translation at sight.
- LATIN.—Grammar, and very easy passages for translation at sight.
The fee for matriculation is one guinea, payable to the Registrar of the University of New Zealand.

Candidates for matriculation who fail to pass the examination may, nevertheless, attend the ordinary classes on subjects in which they shall have satisfied the examiners; and they will be allowed to count any courses of lectures which they may so attend, as part of the attendance required of candidates for the B.A. degree, provided that they pass the next ensuing matriculation examination.

Students who shall have passed the matriculation examination, and who shall subsequently have kept three years' terms in the University of Otago, will be entitled to receive the degree of B.A. of the New Zealand University, on passing the prescribed examination in five of the following subjects, two of which must be Latin and Mathematics:

- Greek Language and Literature.
- Latin Language and Literature.
- English Language and Literature.
- French, German, or Italian Language and Literature.
- General History and Political Economy.
- Jurisprudence and Constitutional History.
- Mathematics.
- Physical Science.
- Chemistry.
- Natural Science.
- Mental Science.

The examination may be passed in two sections. The compulsory subjects constitute one section, and the optional subjects the other section. Either section may be taken at the end of the second year, or, at the option of the candidate, the whole five subjects may be taken at the end of the third year.

Every student intending to present himself for examination must, at least six months previously, signify to the Chancellor of the University of New Zealand the subjects in which he shall elect to be examined.

Senior scholarships of the value of £60, tenable for one year, and in the case of candidates for honours for two years are awarded by the University of New Zealand to students who, at the end of their second year, pass with great credit either the voluntary or the compulsory section of the subjects of examination for the B.A. degree.

Students will be considered to have kept a year's terms in the University of Otago who shall have attended three full courses of lectures on subjects prescribed for the B.A. degree, and shall also have passed the annual examination in each course.

Undergraduates of the University of New Zealand, who have been specially exempted by the Chancellor from attendance at lectures, will be admitted to the annual examination in any course of lectures held at the University of Otago on payment of half-a-guinea for each examination paper set to them; and, on passing an examination in not less than three of the subjects prescribed for the B.A. degree, they will be considered to have kept a year's terms.

It shall be competent for the Professorial Board, upon the recommendation of any Professor, and with the approval of the Chancellor or Vice-Chancellor, to grant exemption from attendance at the lectures of such Professor during the whole or any part of a session, to such students as may be sufficiently advanced to render
their attendance unnecessary: provided, notwithstanding, that such students shall be required to pass the annual examination.

To constitute a full course the lectures must occupy not less than five hours a week during the whole session on the following subjects:—

- Junior Latin, Junior Greek, Junior Mathematics, Senior Mathematics, Chemistry, Chemical Laboratory, Junior Mental Science, Anatomy.
- Not less than three hours a week in the following subjects:—
- Senior Latin, Senior Greek, English, Advanced Mathematics, Geology, Zoology, Modern Languages, Senior Mental Science, Political Economy.
- And not less than two hours a week in Law.

Any less complete course of Lectures is reckoned a partial course, and two or more such partial courses may, at the discretion of the Professorial Board, be deemed equivalent to one full course.

The following rank as half-courses:—English, for two hours a week during the whole Session; Chemical Laboratory for five hours a week during three months.

The fee for each full course is three guineas. For any course ranking as a half-course, half the usual fees will be charged. In addition to the class fees, all students are required to pay a College fee of one guinea per Session. All fees must be paid, in advance, to the Registrar.

Students of the University of Otago who matriculated before the month of April, 1874, may, if they elect to do so, obtain the degree of B.A. of the New Zealand University by fulfilling the conditions required by the Otago University Regulations, as they existed at the date of their matriculation.

Course of Study.

For the convenience of Students attending the University, the following alternative plans have been prepared, and in accordance with them the hours of study have been arranged. Students who wish to complete their terms within three years are recommended to adhere to one or other of these plans. It is, however, not necessary, nor is it in most cases desirable, that students should attempt to complete their course of study within three sessions.

Literary Course.

Scientific Course.

Faculty of Medicine.

Regulations.

The Winter Session will be the same as in the Arts course. The Summer Session will be of three months' duration, commencing on 1st December.

The classes are open to all persons over sixteen years of age; but no student will be recognised as a registered Medical Student of the Otago University who shall not have passed, before entering on his course, the Preliminary Examination in General Education required of all students desirous of obtaining Medical Degrees.

The Preliminary Examination will be held during the first three days of May. Candidates who intend to appear at these examinations are requested to communicate with the Registrar of the University, on or before the 14th of April, intimating the optional subjects in which they desire to be examined.

The following six subjects are compulsory:—

- English Language.
  - To write a few sentences in correct English on a given theme, attention being paid to spelling and punctuation, as well as to composition,
  - To write a portion of an English author to dictation,
  - To explain the grammatical construction of one or two sentences.
  - To point out the grammatical errors in a sentence ungrammatically composed, and to explain their nature,
To give the derivation and definition of a few English words in common use.

—Arithmetic.
Including Vulgar and Decimal Fractions.

—Algebra.
The elementary rules, including simple equations.

—Geometry.
The first three books of Euclid.

—Latin.
The paper will contain easy unseen passages to be translated into English, and sentences of English to be translated into Latin. Questions in Latin Grammar will also be set. Additional:—Selected Book for 1877 and 1878, Cicero de Officiis, Book III.

—Elements of Mechanics and Hydrostatics. (Elementary questions.) Mechanics. Forces acting at one point, and parallel forces, treated simply. The Mechanical Powers:—Ratio of the Power to the Weight in each; the Centre of Gravity; General Laws of Motion, with simple illustrations; Law of the Motion of falling Bodies. Text-books—Goodwin's Statics and Dynamics, or Todhunter's Mechanics for Beginners.

Hydrostatics. Pressure of Liquids; Equilibrium of Liquids; Specific Gravity, and modes of determining it.; the Siphon; the Common Pump and Forcing Pump; the Hydrostatic; Press; Artesian Wells. Text-books—Galbraith and Haughton's Hydrostatics, or Besant's Hydrostatics.

The candidate will also be required to pass two out of the following nine optional subjects:—

—Greek.
The paper will contain easy unseen passages to be translated into English, and simple sentences of English to be translated into Greek. Questions in Greek Grammar will also be set. Additional:—Selected Book for 1877 and 1878, Xenophon's Anabasis, Book IV.

—French.
Additional:—Selected Book for 1877 and 1873. Molière,. "Le Malade Imaginaire."

—German.
Additional:—Selected Book for 1877 and 1878. Schiller's Thirty Years' War; Books I.-TV. inclusive.

The papers in French and German will be of a similar extent to those set in Latin and Greek.


—Higher Mathematics.
Euclid—Books I. to VI. Algebra. Elements of Trigonometry.

—Higher Natural Philosophy.

—Elementary Inorganic Chemistry.

—The Rudiments of Botany and Zoology.

Note.—Students desirous of obtaining Scottish Decrees and Diplomas in Medicine are limited to the first seven of the above optional subjects. For the Edinburgh M.D. Degree Greek and Logic or Moral Philosophy are compulsory.

School of Law.

The session is the same as in the Arts Course; and the classes are open to all persons over fifteen years of age.

Examination in, General Education required by Law Students.

Students, by passing the Matriculation Examination or the Preliminary Examination in Medicine, without No. VI. of the compulsory subjects, will be admitted as Solicitors without further examination in General Knowledge, excepting a paper in Constitutional History.

Note.—By section 5 of "The Law Practitioners Act, 1865," Graduates of the University of New Zealand, or any other University in the Empire, are entitled to admission as Barristers upon passing in Law only, without
School of Mines.

Regulations and Plan of Instruction.

The session is the same as in the Arts course, commencing on the first day of May, and lasting for six months continuously. The mode of instruction is by systematic courses of lectures in the prescribed branches of study in connection with written and oral examinations, by practical work in the laboratories, and also, according to circumstances and opportunities, by inspection of mines and field excursions.

The classes are open to all persons over fifteen years of age. There is no entrance examination, but students enrolling themselves are expected to possess a fair knowledge of English and arithmetic, as well as some acquaintance with elementary mathematics, since otherwise they will derive little benefit from the lectures, and can scarcely hope to pass the examinations which are held at the termination of each year's course.

The fees are the same as those charged in the Arts course—namely, three guineas for each course of lectures occupying not less than three hours per week during the whole session; one guinea and a-half for any course occupying two hours per week; and one guinea for a course of one hour per week. In addition to the class fees, students will be required to pay a college fee of one guinea per session. All fees must be paid, in advance, to the Registrar.

There are five divisions in the Mining School—namely, the Mining, the Metallurgical, the Geological, the Mine-surveying, and the Assaying Divisions. In the first three divisions the course of study extends through three years, and students who pass the examinations in any of these divisions will obtain the distinction or title of "Associate of the School of Mines, Otago." In the last two divisions the course of study is for two years, and students who pass successfully through these courses will be entitled to receive certificates of Mining Surveyor," and "Metallurgical Chemist and Assayer" respectively.

Students may qualify themselves for certificates in two or more of the above-named divisions, by attending the lectures and passing the examinations in the special subjects prescribed for the respective divisions. For example, a student following the course laid down for the Associateship in the Mining Division may obtain also a certificate in the Metallurgical Division by attending the classes of metallurgy and analytical chemistry (including laboratory practice) which are specially prescribed for the latter division. It will not, however, in all cases, be possible to complete such combined courses within three years.

Examinations in the different branches of study will be held in the month of November of each year, and students who shall have attended any course of lectures in the Mining School, and shall have passed the examination in that course, will receive certificates to that effect. If a student fail to pass the November examination in any subject, an opportunity will be given to him to pass in the same subject in May of the following year; and, if he again fail to pass, he will be required to attend the lectures in that subject a second time. Students who shall have passed the class examinations in all the branches of study prescribed for any division will be entitled, without further examination at the termination of their course, to the certificate of that division.

It shall be competent for the Professorial Board to grant exemption from attendance at any course of lectures in the Mining School to such students as shall produce satisfactory evidence that they have received sufficient instruction in the subject of which these lectures treat; but such students shall, notwithstanding, be required to pass the November examination in that subject.

The certificates of all the divisions of the school shall be signed by the Chancellor or Vice-Chancellor of the University, and by the Chairman of the Professorial Board, and shall be sealed with the seal of the University.

The following are the courses of study prescribed for the respective divisions:—

Synopsis of the Classes in Arts.

Classics.
PROFESSOR SALE.
In the Junior Latin Class the work will comprise (1) The systematic study of some definite portions of the works of the more easily understood prose and verse authors together with the Grammar of the Latin language, and such points in the history and antiquities of Rome as present themselves in the course of the work. (2) Occasional practice in the translation of easy unprepared passages. (3) The translation of easy passages of English into Latin prose.

Every student will find it necessary to provide himself with some good Lexicon and Grammar. White and Riddle's, or Andrews', or Smith's Lexicon, and Madvig's Grammar are recommended. Teubner's cheap editions of Latin authors will be used in class, and it is recommended that every student obtain for reference and general use Teubner's complete editions of the works of Cicero, Caesar, Virgil, and Ovid.

In the Senior Latin Class the general course of study will be similar to that followed in the Junior Latin Class; but the work will be of a more advanced character, and the portions of authors selected for study will usually be such as present greater difficulties to the student. The choice of authors, however, will be to some extent guided by the announcements of subjects for the B.A. Degree Examination, made from year to year by the New Zealand University.

In the Greek Classes the course of study will be, mutatis mutandis, similar to that followed in the Latin Classes. In the Junior Class the portions of authors selected for study will usually be taken from the works of Xenophon (or the easier dialogues of Plato) and Euripides. Every student will find it necessary to provide himself with Liddell and Scott's Lexicon, and Jeff's Greek Grammar. In the Senior Class the selection of authors will to some extent be guided by the announcements made by the New Zealand University.

Teubner's cheap editions will in all cases be used in class.

English.

Professor Sale.

In the English Literature Class the work will consist principally in the systematic study of some definite portions of the works of standard English authors, from Chaucer to Dryden. Especial importance will be attached to the history, meaning and various uses of English words and phrases. The general history of English literature will be entered into, only so far as is necessary to show clearly the position occupied by the author whose works are selected for study. But every student will be expected to make himself acquainted with the principal periods of English literature; and for this purpose Arnold's Manual of English Literature is recommended, and, as books of reference, Morley's First Sketch of English Literature, and Chambers' Cyclopaedia of English Literature. Subjects for English Essays will be given occasionally during the session.

Mathematics.

Professor Shand.

First Class.

Euclid: Six books, with deductions.
Algebra, as far as prescribed for the B.A. Degree.
Trigonometry, including the use of logarithms and the solution of triangles, as far as prescribed for the B.A. Degree.
Text Books: Todhunter's Euclid, Colenso's Algebra, Colenso's Trigonometry.

Summer Work.


Second Class.

Algebra and Trigonometry, as prescribed for Honours.
Elementary Mechanics and Hydrostatics, as prescribed for the B.A. Degree.
Text-books: Todhunter's Algebra, Todhunter's Trigonometry, Goodwin's Statics, Goodwin's Dynamics, Besant's Hydrostatics.

Summer Work.

Revisal of Geometry, Algebra, and Trigonometry.
Elementary Mechanics and Hydrostatics, as for Honours. Todhunter's Conic Sections, Chaps. I., II., III.,
and V.

No student will be admitted to the Third Class who does not pass an examination on the above to the satisfaction of the Professor.

**Third Class.**

Text-books: Todhunter's Conic Sections, Todhunter's Differential Calculus, Todhunter's Integral Calculus.

**SUMMER WORK.**


No student will be admitted to the Fourth Class who does not pass an examination in the above to the satisfaction of the Professor.

**Fourth Class.**

Differential Equations. Analytical Statics. Dynamics of a Particle. A subject in Mathematical Physics, as for Honours.
Text-books: Boole's Differential Equations, Todhunter's Analytical Statics, Tait and Steele's Dynamics.

**Mental Science.**

**PROFESSOR MACGREGOR.**

**Mental Science.**

1. Psychology: The structure and functions of the Nervous System in man and animals; Sensation and Movement; the Special Senses; Instinct; the laws of Association of Ideas; the nature and limits of Knowledge; Abstraction (including the Nominalist Controversy); the Theory of Vision; the Problem of the External World; the Theories of Perception.

2. Logic: (a) Deductive Logic: Terms; Concepts; Propositions; the Syllogism; Demonstration; Axioms; Necessary Truth, (b) Inductive Logic: Uniformity of Nature; Causation, Observation, and Experiment; the Inductive Canons; the Combination of Induction and Deduction; Verification; Hypotheses; Chance; Probable Evidence; Analogv; Definition; Classification; Fallacies.

3. Analysis and Classification of the Emotions; the Will (including the Freewill Controversy); Pleasure and Pain; outlines of Morbid Psychology; the Methods of Ethics; the Hedonist, Intuitionalist, and Utilitarian systems; the History of Philosophy.

In the Junior Class the foregoing subjects are taught as required for the simple Pass Degree. In the Senior Class as required for the senior scholarship examination of the New Zealand University.

**Political Economy.**

The Production, Exchange, Distribution and Consumption of Wealth; Value; Land; Labour; Capital; Interest; Wages; Profit; Rent; the Effects of Division of Labour and of Machinery; Strikes, Trades' Unions, &c. Money; Credit; Banking; Loans; Taxation, &c.
The Law of Population; Immigration and Emigration; Land Tenures; Poor Laws, &c.
Free Trade and Protection; the History of Economical Ideas, with special reference to the Colonial policy of England.

**Chemistry.**

**PROFESSOR BLACK.**

- Lectures.
- The Lectures are delivered daily during the session at 6.30 p.m.
- They will include:
- The general principles of Chemical Combination, Notation, and Nomenclature.
- The classification of the elements and the principles of the leading chemical theories.
- The description of the more important elements and organic and inorganic compounds.
- The general Chemistry of animal and vegetable organisms.
Chemical Physics, including the chemical relations of Light, Heat, and Electricity.

The Practical Classes conducted in the Laboratory extend over a period of six months.
In these Classes the instruction is devoted to the analysis of simple Salts, Soils, Coal, Limestones, and the ores of the more important metals, e.g., Gold, Silver, Lead, Copper, Iron, Mercury, Zinc, Antimony, Tin.
Text-book: Thorpe's Qualitative Analysis.

Natural Science.

Professor Hutton. Zoology.
The plan of organisation of the principal groups of the Animal Kingdom, illustrated by types selected from the animals found in the neighbourhood.
This course includes practical work in comparative anatomy and histology. It is recognised by the Court of the University of Edinburgh as qualifying for graduation in Medicine; and by the Court of Examiners of the Royal College of Surgeons of England as satisfying their requirements in Comparative Anatomy for the Fellowship examination.
Each student will find it desirable to provide himself with a small case of microscopical dissecting instruments.

Palæontology.
Processes of fossilization; zoological and botanical characters of the more important extinct animals and plants; chronological palæontology; the principles of taxonomy.

Principles of Biology.

Physical Geology.
The composition and formation of rocks; the structure of rock masses; metamorphism; form and internal condition of the earth; movements of the surface; earthquakes; volcanoes; denudation; physiography; results of palæontology; chronological classification of rocks; former changes of climate.

German.

Mr. A. Buechler.

Lower Glass.
Rudiments of Grammar; written translations of sentences from German into English, and vice versa; reading and translation of Meissener's Selections of German Composition, also Schiller's Dreissigjähriger Krieg, 1st book.
Text-books: Meier's Grammar, Meissener's Reader, Schiller's Dreissigjähriger Krieg.

Upper Class.
Lectures and Essays in German; translation of Schiller's Don Carlos, Goethe's Faust, and Götz von Berlichingen.
Text-books: Arnold's Grammar, and the above-mentioned works.

Synopsis of the Medical Classes.

Chemistry and Practical Chemistry.
PROFESSOR BLACK.
• —The lectures are the same as in the Arts Course.
• —The Laboratory.
  The Practical Classes conducted in the Laboratory extend over a period of three months—May to July, or August to October.
  In these classes the instruction is devoted to the qualitative analysis of simple salts, of poisons, and other substances of interest to medical students.

Zoology.
PROFESSOR HUTTON.
The lectures are the same as in the Arts Course.

Anatomy.
PROFESSOR SCOTT.
• —Lectures in General and Descriptive Anatomy.
  The lectures will be delivered daily on five days in the week.
  They will comprehend systematic descriptions of the various systems and organs of the human body, both as seen by the naked eye and in their microscopic structure.
  The special relations of the various parts will be described and displayed, and attention will be drawn to their bearing on the practice of Surgery and Medicine.
  These lectures will be illustrated by fresh dissections, osteological and other preparations, models, casts, diagrams, and by the microscope for Textural Anatomy.
  The progress of the students will be tested by frequent written and oral examinations.
  Text-books: Quain's Anatomy, 8th ed., or Gray's Anatomy; Wagstaffe's Osteology.
• —Practical Anatomy.
  The rooms will be open daily from 9 a.m. to 4 p.m., with the exception of Saturday, when they close at 12 noon.
  Text-books: Heath's Practical Anatomy; Ellis' Demonstrations of Anatomy.

Surgery.
WILLIAM BROWN, M.A., M.B., C.M.
The lectures will be delivered daily on five days in the week.
• They will treat of the Principles of Surgery, and of Surgical diseases and injuries.
• The various operations will be shown on the dead body; and instructions will be given in bandaging and surgical appliances.
• The course will be illustrated by pathological specimens, diagrams, preparations, and casts.
• Text-books: Spence's Lectures on Surgery.

Hospital.
The Hospital is open daily to Students of Medicine during the visiting hours of the Medical Staff.
• Clinical instruction is given at the bedside, and students will have the privilege of attending all operations and post mortem examinations.

Synopsis of the Lectures in Law.
ALLAN HOLMES, ESQ.
The lectures will embrace the following subjects:—

Synopsis of the Classes in the School of
Mathematics.

Professor Shand.

First Year.—Euclid: Six books, with geometrical exercises. Algebra: To the binomial theorem.
Trigonometry: To the solution of plane triangles, including the use of logarithms. Text-books: Todhunter's Euclid, Colenso's Algebra, and Colenso's Trigonometry.

Second Year.—Algebra and trigonometry: An extended course. Elementary mechanics and hydrostatics. Textbooks: Todhunter's Algebra, Todhunter's Trigonometry, Goodwin's Statics, Goodwin's Dynamics, and Besant's Hydrostatics.

Physical Geology.

Professor Hutton.

The composition and formation of rocks; the structure of rock masses; metamorphism; form and internal condition of the earth; movements of the surface; earthquakes; volcanoes; denudation; physiography; results of palæontology; chronological classification of rocks; former changes of climate.

Palæontology.

Professor Hutton.

Processes of fossilization; zoological and botanical characters of the more important extinct animals and plants; historical palæontology; principles of the distribution of animals.

Natural History.

Professor Hutton.

The morphology of the classes and orders of the animal kingdom; the principles of taxonomy.

This course includes practical work in comparative anatomy and histology.

Theoretical and Technological Chemistry.

Professor Black.

• The general principles of chemical notation, combination, and nomenclature.
• The classification of the elements, and the principles of the leading chemical theories,
• The description of the more important elements, and organic and inorganic compounds.
• The chemistry of the metals.
• The general chemistry of animal and vegetable organisms.

Qualitative Analysis.

Professor Black.

This course is conducted in the Chemical Laboratory. Practical instruction is given to the students in classes. It is devoted to the qualitative analysis of simple, compound, and complex salts, soils, water, metallic ores, and other minerals.

Text-books: Fresenius' Qualitative Analysis, Thorpe's Qualitative Analysis.

Quantitative Analysis.

Professor Black.

This course is conducted in the Chemical Laboratory. Practical instruction is given to the student in the methods of determining the percentage compositions of soils, rocks, fuel, clays, water, the ash of plants, salts; also of metallic ores, limestones, coal, and other minerals.

Text-books: Fresenius' Quantitative Analysis, Thorpe's Quantitative Analysis.
Metallurgy.

PROFESSOR BLACK.

The Lectures will treat of—
- Fuel, furnaces, crucibles, retorts, fluxes.
- Coal—the different varieties.
- Charcoal—its manufacture in kilns, heaps, ovens.
- Coke—its manufacture in mounds, ovens, &c.
- The description of the different kinds of furnaces: The blast furnace—hot blast, cold blast; reverberatory furnace, oxidizing and reducing furnaces, puddling furnace, refinery, calcining furnace, liqation furnace, assay furnace, Siemen's gas furnace; materials for furnaces and crucibles—e.g., fire-stone, fire-clay, fire-bricks; the different kinds of crucibles and retorts; determination of the heating power of different kinds of fuel.
- Extraction of metals from their ores,
- Physical and chemical properties of the metals.
- Industrial applications of the metals.

Assaying.

PROFESSOR BLACK.

Instruction will be given to students in the Assay Laboratory or Furnace-room. It will be devoted to the most approved and useful methods of assaying—both by the dry and wet processes—metallic ores, such as gold, silver, platinum, bismuth, the compounds of copper, lead, tin, antimony, zinc, iron, nickel, cobalt, mercury, &c.; also the dry and wet assay of bullion.

Mining Geology.

PROFESSOR ULRICH.

1. Modes of occurrence of useful minerals; description of the various kinds of deposits of useful minerals; lodes or mineral veins; bedded deposits, seams or layers; irregular massive deposits—stocks and stock works; impregnations, &c.; theory of faults or heaves, and rules for searching for the faulted or lost portion of a deposit; review of certain theories and hypotheses regarding the mode of formation of mineral veins and other kinds of mineral deposits.
2. Prospecting for useful mineral deposits; shoading, trenching, costeaneing; boring as practised with rods or rope, different apparatus and different cutting and clearing implements; the diamond drill.

Mining.

PROFESSOR ULRICH.

1. Breaking down rocks and useful minerals; tools employed in hard and soft ground, in metal and coal mines; various methods of blasting; tools and explosives employed; boring and cutting machines; fire-setting.
2. Opening of mineral deposits; shafts and adits.
3. Exploitation or the working away of mineral deposits.
4. Modes of securing excavations by timbering, masonry, and tubbing; construction of underground dams.
5. Transportation of mineral and rock along the underground roads, and hoisting or winding them up the shafts; machinery, appliances, safety-cages or parachutes, &c.
6. Modes of gaining access to underground workings.
7. Lighting underground workings; description of the most approved safety lamps.
8. Draining of mines of water; adits, pumps, pumping engines, water-pressure engines.
9. Ventilation of mines, its principles and modes of achievement; natural ventilation, artificial ventilation; various approved ventilators; distribution of air through the workings.
10. The mechanical preparation or dressing of ores; machines and appliances.

Mineralogy.

PROFESSOR ULRICH.

1. Crystallography; systems of crystallization; laws determining modification of crystals; compound crystals; pseudomorphous crystals; description and use of goniometers.
2. Physical properties of minerals, discussed as far as essential to recognition and practical distinction of the various mineral species.

3. Chemical composition of minerals.

4. Classification and description of the more important species and varieties of minerals; their modes of occurrence, association, and geographical distribution, with special consideration of those that are of economic value, as ores, in jewellery, and in the coarser arts, or of interest in a geological or physical point of view.

These lectures will be illustrated by specimens intended for close inspection.


Scientific Use of the Blowpipe and Deter Minative Mineralogy.

Professor Ulrich.

Instruction in the use of the blowpipe; reactions of elements, oxides and acids; determination of artificial inorganic compounds, to be succeeded by that of important metallic and earthy minerals, with aid of their crystalline form and physical properties. Experienced students, on providing themselves with the necessary apparatus, will also receive instruction in executing assays for gold, silver, lead, copper, nickel, cobalt, &c., by means of the blowpipe.

Text-books: Guide to the Determination of Minerals by means of the Blowpipe, by Dr. Fuchs, translated from the German by T. W. Dauby, M.A.; Manual of Determinative Mineralogy, by Professor Brush; Plattner's Manual of Qualitative and Quantitative Analysis with the Blowpipe, translated by Professor H. B. Cornwall.

Petrography.

Professor Ulrich.

Description of the characters of the rocks composing the earth's crust. Discussion of the different systems of classification proposed for the igneous, aqueous, and metamorphic rocks. Various methods for determination of the chemical and mineralogical constitution and minute structure of rocks, with special consideration and illustration of the use of the microscope in the examination of thin sections. Preparation and mounting of thin sections.

These lectures will be illustrated by specimens intended for close inspection.

Time Table for 1879.


The Theory of Education.

Price One Shilling.

By J. G. S. Grant.
"On earth there is nothing great but man;
In man there is nothing great but mind."

Education, in this latter half of the nineteenth century, is the topic of every popular newspaper, the theme of every local politician, of every public orator, and the only subject of general interest and conversation. And yet, there is scarcely any subject, concerning which the minds of all classes of men are so much in the dark, as upon this parent subject. Education is, indeed, the seed, the root, and foundation of everything great and excellent. It is, on this very account, the most important of subjects. Nothing of such transcendent magnitude can employ the thoughts of men. On it everything natural, moral, and intellectual greatly depends. It is the central point of being. How absolutely essential, then, that we should have clear and practicable ideas and conceptions regarding so cardinal a question, as the Education of man. How urgent the demands upon us to explain the history of past institutions, to examine narrowly the prevailing systems of Education, and to establish the best, the noblest, and the most cosmopolitan seminaries for the cultivation of the human mind. The reigning principles of such institutions should be purely intellectual, and should be so liberal and catholic as to be co-extensive with the human family, and commensurate with the eternal laws of the universe. Is this the case? Survey the Halls of Education from China to Peru—from England to New Zealand—divest your mind of prejudice, veneration for established customs, and precedents, and of every principle likely to warp your better reason, and you will see and be made to feel in your painful experience, that the guiding principles of the Institutions of the world are so far from being founded on the eternal reason, that, on the contrary, they are, in almost every practical application of them, notoriously antagonistic to it; they are, in short, the generalisations of morbid sentimentalism, hateful cant, and hypocrisy; or, at best, they have been the ratio ultima of a diseased intellect and perverted heart. The man, in the first-blossoms of being, is sacrificed; his opening mind is poisoned; his feelings and passions are awakened to visions of fear, avarice and servility; a spurious conscience is evoked, fed, and pampered, to torment him while he lives; his reason has been neglected—yea, this hydra-power has usurped its hereditary throne, and it requires supernatural force to hurl the tyrant from his seat; to soothe the jarring passions; to banish Fear and its hideous progeny; and to evoke Hope with her pleasing train; to besprinkle the whole system with the healing waters of Truth; to transplant it into the golden regions of beauty and love, and under the bending dome of the mansions of reason; in short, to restore it to a sound physiological organisation. Reason should form the moral basis of Educational seminaries. The dictates of Reason should, in every case, be consulted, accepted, and finally rested on, as oracular. Every rule, maxim, opinion, or tenet, which jars with these, ought to be discarded and ignored. The great business of Education, should be, to elicit into active operation the native principles of the human mind. As a plant is reared to maturity by the combined efforts of Nature and Art, so the mind ought to be trained by the joint action of nature and education. Every adventitious excrescence should be shorn off by the pruning book of instruction. Every care should be taken to protect it in infancy, and to give a proper direction to the natural sallies and ebullitions of uncultivated powers and faculties. The Halls of Education should resemble a nursery for the rearing of plants from seeds—for nourishing these plants with warmth in winter, and with moisture in summer, till they become fit to be transplanted into the fields where they shall take root, deep and wide, into the soil, and send forth their umbrageous bows and foliage into the heavens, and resist the blasts, rains, and tempests. In like manner, the moral plant should be protected from evil influences, and be refreshed with the dews of knowledge, in the educational nursery; so that after it has been transplanted into the moral soil, it may be able to strike deep its healthful roots into society, and shoot forth in graceful and divine proportions, and bearing its twelve manner of fruits for the healing of the nations. It will thus form a striking contrast to the rude trees of the natural wilderness; for they have neither the form nor the comeliness which it, by virtue of education and nurture, displays. He, like a goodly tree, will bear his fruit in due season, and, with his grateful influence, he will impregnate the social atmosphere and load it with virtues, whose counteracting tendency is to destroy every malign ingredient. As the tree extracts its life from the soil, and communicates vitality to every branch; so the man ought to draw life, strength, and action from his own reason. As the rain refreshes and animates the tree, and prevents it from being scorched by the sun, and from withering in a barren soil, so the man should be daily receiving spirit and action from the influences of society, nature, books, and education. The great function of public instruction, ought to consist in forming the mind to a severe habit of analysis. In other words, its principal aim should be to awaken the mind to a sense of its own divine powers and energies. Its first lesson should be the direct antipodes of what is universally inculcated. Instead of dwarfing it with the hateful tenet of humility, or, more properly speaking, servility, it should inspire it with the consciousness of self-respect, self-importance, and self-confidence. Let it be awakened to a lively appreciation of the great Stoical doctrine—obey thyself. Laws, customs, doctors and authority should fall prostrate before its frown, and reason
only should claim the allegiance of the man. The study of history, philosophy, theology, and poetry, &c., are valuable in so far only as they show what man was, and how he may be rendered greater than hitherto. Let them inspire the mind to fortitude and daring. Let them not appall the man with a false glare of reverence for antiquity. Let them not present their facts in such an array before him as to make him feel his own personal insignificance, but let them rather teach him that he is a superior man enriched with larger experience and knowledge than the past generations of men; and that, therefore, he ought to shine forth to a greater advantage than they. The mind hath nothing to do with names and authority. She ought to embrace truth only as her spouse worthy of her love, her reverence and obedience. What have I to do with Plato, or with Socrates, with Luther, or with Calvin, or any other teacher whatever? I accept whatever sentiments flow from them, providing these harmonise with my real feelings of right and wrong, of true or false. But whenever they fail to do this, I reject them with scorn, though they were applauded as articles of faith by all the doctors of the world. Let their doctrines and biographies teach me that they, also, were men of like passions and feelings as myself; liable to error, as well as I; and therefore, to be regarded as only supplementary to my education, but in no respect entitled to exercise a lordship over my understanding. Some of them may have been placed in happier and more glorious stations than ever I may be. Still, let me feel that I, too, have a like right to title, authority, and respect, as they. I, also, am animated with the same divine principle—my heart is capable of loving as ardently, and my mind of thinking as loftily as they.

My mind is capable of conceiving, my hand as ready to execute designs, and perform works and exploits as great as those attributed to the heroes and sages of antiquity. When taught, at schools and colleges, the Iliad of Homer, the expedition of Xerxes, the victories of Alexander, the oratory of Demosthenes and of Cicero, and the commentaries of Cæsar, I feel the same holy ardour of purpose and indomitable perseverance and confidence in my own counsels as animated them. Why yield the palm of mind to them? Let me truly value them on account of what they really did, but let them only show me the infancy of man, his immense resources, capacities and possibilities. Let them fire my soul to still higher degrees of excellence. Let them fortify me with self-confidence. Let them awaken me out of the sleep of indolence, and tear me out of the ruinous embrace of the harlot of custom and opinion. Says Emerson—"That which shows God in me, fortifies me; that which shows God out of me, makes me a wart and a wen." Education now serves one purpose, to wit, the conversion of men into serfs, idiots, and flunkies. Education should aim at fanning the flame of curiosity in the opening mind. It should strive, in season, to render the intellect sharp as a two-edged sword, to pierce the line between truth and falsehood. It should make the conscience enlightened to discern clearly between right and wrong, good and evil. If this were efficiently done, there should be no danger of man being seduced, by the sophistries and mysteries of sects and creeds, from the path of truth and right. Nor would there be any dangers likely to arise from the introduction of the Bible into every seminary, though filled with youths of every clime, kindred, tongue, and creed. The pure doctrines of Christianity would naturally recommend themselves to the enquiring mind—their superior excellence would be felt and acknowledged. Pagan superstition, sectarian bigotry, confessions of faith, mysteries, paradoxes, heresies, and nonsensical articles, should be driven, as chaff, before the pure and invigorating breeze of public opinion. The doctrine of Christ, being unquestionably the best standard and authority towards the formation of moral judgment respecting what is good or evil, right or wrong, would form a bond—a common bond of unity, harmony, and peace, among men. Arnold, in his contentions with the London University, uttered a great truth when he uncompromisingly asserted that Education without Christianity is incomplete. The conflicting dogmas of sectarianism have the tendency to divorce Christianity from Education. Indeed, in these Colonial communities, this has already been done. The Bible—the only book that stirs up the deeper and holier feelings of the soul—has been banished from the schools. But to a sincere lover of truth, the chimeras of fanatics will appear in their naked absurdity, and the reconciliation of religion, as taught by Jesus, and education as taught by truly learned and great men, will seem the most easy and natural thing in the world. Away, then, with such questions as these:—"What religion shall be taught in public schools? What creed shall be inculcated? To what body or bodies of Christianity shall they belong?" &c. Let them be open to the children of all indiscriminately. Let the Koran, the Talmud, Confucius—the Bible be received and even commented upon, and let the mind be taught to discriminate truth from lies, chaff from wheat, sense from nonsense: and, in the natural upshot of things, it will be found that Christianity will rise infinitely superior to them all. Its native divinity will be felt thrilling through every vein and member of the body, and through every avenue of the soul. The profession of teaching which, for obvious reasons, such as the beggarly remuneration which it generally confers, and the low state of the education of those who practice it, hath dwindled down into almost universal contempt; ably discharged, it is the most honourable position on earth. He, who breaks and distributes the bread of life to others, should not forget to feed himself. Dr Arnold said—"I hold that a man is only fit to teach so long as he is himself learning daily." Unquestionably, "he is the best teacher of others who is best taught himself." Extensive reading, critical discernment, and lofty enthusiasm in the prosecution of Education and training of the young mind, are the best
safeguards against bigotry, or fanaticism, or credulity, or simplicity. Every book which is read is an accession of moral power to the teacher over his pupil. The mind should be always active and buoyant in the search of knowledge—for, as Dr Arnold truly says—“If the mind once becomes stagnant, it can give no fresh draught to another mind; it is drinking out of a pond instead of from a spring. And whatever you road tends generally to your own increase of power, and will be felt by you in a hundred ways." Still, neither the teacher nor the pupil should read promiscuously or indiscriminately. Considering the brevity of life, the vicissitudes of fortune, and the thousand misfortunes to which flesh is heir, that only which is truly useful should be read, or studied, or pursued. To fritter away our moments upon trifles light as air, is highly criminal. No employment of mind or body, which is not healthful or beneficial should be encouraged. What sound mind can sympathize with the following sentiment of Wordsworth?

"To me the meanest flower that breathes can give
Thoughts that too often be too deep for tears."

The teacher should, in his own life, exemplify the model of an active, industrious, and select mode of study. He should be familiar, first of all, with the works of really great men—these he should be able to discriminate, and, therefore, recommend to his pupils. He ought to be to them a sun and a shield, to lighten their paths amid the mazes of opinions, and to defend them from the attacks of error, and the ensnaring influences of pretensions and impostures. The teacher him-self ought to be a man awfully influenced with the solemnity of life. He ought to enter upon the discharge of his duty with Christian earnestness. He should try to inspire into the minds of his pupils a habit of moral thought fulness. Like Arnold, he should direct all the energies of his mind and body towards the exercises of the school. He should labour with all his might to form their characters. In reading history, for example, at every step of the narration of noble actions flowing from fixed principles, he should graciously signify his cordial approbation, and laud virtue to the skies. On the contrary, when atrocious villainies and mean characters pass before his review, his face should be suffused with a black cloud of honest indignation, and he should brand the characters concerned with deserved infamy and contempt, and thus train up the young mind to a delicate fondness for good, in any phase or circumstance whatsoever. Vile men will thus be stripped of the false gloss of greatness, and, in their naked deformity, held up to the unmeasured scorn of generous and ingenuous youth. Even as Fenelon treated his royal pupil, so ought every preceptor to do; "He aimed not merely at scientific instruction, but at moral amelioration—he aspired to the formation of character."

To be successful, the preceptor must first of all gain the affection of his pupil; then command respect, esteem, and unbounded confidence. Having thus enthroned himself in the citadel of his disciple's heart, he ought to take a virtuous pride and pleasure in transforming the mind from the grovelling mould of ignorance and sensuality to the glorious images of truth, beauty, and holiness.

After the examples of Aristotle and Fenelon in the discharge of their responsible duties to their respective charges, the teacher or the professor should invariably hold up to the admiring gaze of the young mind the highest models of moral excellence. He ought to treat his pupil—not as a child, but as a man—not as an obscure and unimportant unit of society, but as an intelligence of the highest order, and capable of influencing, for weal or woe, the destinies of nations yet unborn. He should regard him as an image of the Divinity, as a moral reformer and benefactor, and as an heir of immortality. In conducting him through the mazes of literature, and over the fields of philosophy, his uniform aim should be to show him the dignity of man amid all the wrecks of opinion, and to awaken in his mind boundless wishes and unsatiable desires after higher creations of intellect than have ever yet appeared. With persuasive eloquence falling in flaky words upon his ear, let him insensibly work up a great conviction in his mind that "nothing is great, not mighty Homer or Milton, beside the infinite reason;" beside the infinite possibilities of man—beside the yet to be produced creations of the soul of man. Let him direct his imagination to future times when men shall arise and shake off from their labouring minds thoughts and systems of belief which shall, with the irresistible impetuosity of a roaring torrent, sweep away the cobwebs of opinion and sandy edifices of the past, so that they shall be rendered as unsubstantial as the aerial visions of a dream. The sleep of death shall for ever nail the eyes of their authors and projectors; their brief hour of despotic sway shall be for ever forgotten in the Lethean flood of oblivion.

Seminaries of Education “can only highly serve us when they aim, not to drill, but to create; when they gather from far every ray of various genius to their hospitable halls, and, by the concentrated fires, set the hearts of their youth on flame." Thus awakened to a lively sense of the value of Knowledge, of the power which its possession confers upon them, and of the immense consequences flowing from Being, they will sally forth from the Halls of Knowledge with eager avidity after truth, with insatiable curiosity to learn the mind of the past as enshrined in the tomes of literature; and with keen observation they will turn over each successive page of the great volume of nature, and the further they advance, the more countries they explore, the more nations they converse with, and the more they study their laws and customs, the higher they will rise in the scale of intelligence; the more comprehensive their minds will become, the less they will rely upon authority, and the greater affiance will they place in the inexhaustible resources of their own minds. Thus slowly and laboriously
does the soul of man dilate into colossal and infinite dimensions and proportions.

Emerson wisely remarks—"An individual man is a fruit which it cost all the foregoing ages to form and ripen." Such being the case; how eagerly should the scholar search the pages of history, and how critically ought he to sift the volumes of biography in "the investigation of errors which should be anxiously avoided." Experience is the mother of wisdom. Life is too short to gain the needful quantum of personal knowledge of men and beings. Therefore, let us call to our aid the lights of the past which serve as beacons to warn us from approaching rocks whereon the vessels of preceding generations of men had been wrecked. Fenelon asks—"Who can avoid error, but by experience of its evil?" Let the youth, therefore, with the wrecks of the past staring him in the broad daylight of history and biography, learn wisdom and patience. Let not prosperity inflate him with too sanguine expectations, nor let adversity depress him with too overwhelming despondency and anxiety. When everything goes along smoothly at his wishes, let him imitate the example of the truly great who retained amid all their splendour, and while exposed to the dangerous allurements of pleasure, and the seductive influences of flattery, their unsullied honour and honesty to the last.

A careful study of biography will convince the student of the truth of Fenelon's aphorism:—"The greatest men have, in their natural dispositions, and the constitutional character of their minds, defects which naturally mislead them." To avoid these defects, and to eradicate our own peculiar defects, or at least to amend them, is the great business of life. There are, however, defects which cannot altogether be remedied, but certainly they may be greatly improved by vigilant introspection and laborious self-cultivation. Though "that which is crooked cannot be made straight;" yet it may be greatly altered and modified so that it may approximate much closer than is imagined to the standard of rectitude. Education greatly supplements the deficiencies of nature.—E.g.—In reading the exploits of Pyrrhus, what is the prominent feature which strikes the mind of the reader? In other words, what is the great defect in his character? He was a man of extraordinary military capacity—his genius was of the highest order—his valour and impetuosity were, perhaps, never equalled. He had splendid opportunities for the exhibition of his physical prowess, his intellectual superiority, and his moral powers; but, blind impulse, not reason, swayed his mind in the determination and execution of his actions. He wanted patience and perseverance, prudence and circumspection— he could not, in critical cases, deliberate calmly, devise expedients, and exercise himself in the discipline of godlike forbearance and heroic magnanimity. His only and invariable shift and policy, in dangerous circumstances, lay in flight. Having no fixed principles, and settled plans of actions chalked out before his imagination, all his expeditions and exploits, though at the outset dazzlingly triumphant, eventually failed, and vanished from the scenes of action, like smoke before the wind. Education should be a dynamical, and not a mechanical avocation. The mind should be severely exercised in contemplations, varied and comprehensive. It should prosecute knowledge, not so much for information, as for a mental discipline to invigorate its faculties, and to enable it to grasp tangibly and forcibly a thought, and lay it before the reader or hearer, succinctly and comprehensively, with all the ornaments of eloquence and the attractive graces of composition. This is the most effective means to guard against childishness and imbecility. Childishness, which is a prevailing character in boys and men generally, is to be, in a great measure at least, attributed to the existence of countless hordes of fanciful and silly productions, flowing from the pens of such as do not estimate aright the mystery of life; but, turning literature into a trade, continually float upon the surface of the waters of life, and never plunge into the depths of nature and man's moral nature to throw some light upon their great secrets and undiscovered revelations. What do we know of God; of life; of the origin of thought; of perception; of memory; and of imagination? of the relation between mind and body—of the influence of climate and atmosphere upon both? God, nature, and the soul of man are as yet, notwithstanding all that have been written upon them, shrouded in the midst of darkness and ignorance. How important, therefore, to awaken, in the young mind, the flame of inquiry, and with all the fascinations of eloquence to incite the youth to embrace the universe, as a bride, that the issues of knowledge may flow.

"A profound thought will lift Olympus," says Emerson—and, let me add, will fling into the ocean of oblivion every work which is not based on the everlasting reason of man. An original and profound philosopher actually works a social revolution greater far than a Caesar, or a Napoleon. Arnold, writing of English divines, says, "I cannot find in any of them a really great man." And why? Because they toil, laboriously and laudably indeed, upon given materials. They arrange and combine, but never create, great thoughts. They employ their judgment on given data—the pure reason and capacious imagination are allowed to languish and die. They are compilers, not authors—men of narrow minds and contracted ideas. "You know," says Dr Arnold, "full well that wisdom in the higher sense, and practical knowledge are rarely found in the same man." Why so? Because men, who are esteemed wise and learned by the world, pass their valetudinarian lives in cloisters and cells, interpreting obscure texts, and commenting upon venerable dogmas, instead of casting a wide and minute glance over the works of God, and the affairs of men.

"Rise! let us be going;" let us throw off the fetters of opinion! let us awaken out of our lethargy, and
consecrate our living energies for the melioration of man in his physical, social, moral, and mental condition. Let us convince him of the real value of Knowledge, and of the blessings which it confers upon mankind: for the mass of men "have really no more ideas"—as Arnold said—"of the use to be made of all the manifold inventions and revelations of six thousand years, than Sir Isaac Newton's dog had of the value of his master's problems." Let us, above all, open men's minds that they may behold the wretchedness of all things when viewed apart from God! The largest acquisitions natural, moral, and mental, are beggarly compensations for the lack of divine knowledge. The Archbishop of Cambray says—"Happy are they whose supreme delight is the cultivation of the mind." Happier still are they whose supreme joy consists in communion with the Eternal Creator of the universe through the medium of reason, imagination, affection, and devotion. Their course shall be as the Sun in the everlasting firmament. They shall prosecute the journey of life in an even, uniform, and consistent manner. Like the declining sun, they shall emit cheerful, if not dazzling rays of moral illumination over their fellow creatures. They shall discover no symptoms of languor, restlessness, peevishness, and disquietude of mind. They will maintain their composure and tranquillity to the last. They will be doing good while life throbs in their veins. The ingratitude, or, perhaps, contempt of mankind shall not be able to disturb their repose.

Though frustrated in their undertakings, they will not drown their thoughts and recollections in sensual indulgences. To the wounds of the world, there are to be found healing balms in their own sublime reflections, meditations, and imaginations. They walk by the dictates of eternal reason; they partake of the "infinite and immutable Intelligence which communicates itself to all, but is not divided; the sovereign and universal Truth which illuminates intellectual nature, as the sun enlightens the material world; the ocean, of which they are but small streams, that are quickly re-absorbed in the abyss from which they flowed."

To achieve this sublime consummation, there is—let me emphatically assert, in these Atheistic times and amid these materialistic communities—no Book so potent as the grand old Hebrew Oracles. They are the poetical, philosophical, and sublime language of devotion—of the yearning of the soul after God—virtue and truth.

decorative feature

COULLS COLLING, Printers and Stationers, Rattray Street, Dunedin.

Address on Education:
Delivered by the
HON. Robert Stout, M.H.R.,
Attorney-General, Etc., Etc.,
President of the Otago Educational Institute,
At the Meeting of the Institute Held on the
15TH April, 1879.

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Address.

I BELIEVE it is considered the duty of the President, in opening the session, to take a glance at the progress of education during the past year. In performing this duty I propose to deal with

- 1st. THE HIGHER EDUCATION,
- 2nd. THE INTERMEDIATE OR SECONDARY, and
- 3rd. THE PRIMARY.

I may also allude to some proposed reforms in our educational system.

1st. THE HIGHER EDUCATION.

The past year has been characterized by an unwonted activity in the consideration of the higher or University education. To enable one to appreciate the position of the parties discussing the subject, a brief outline of the history of the New Zealand and Otago Universities may not be out of place. The early settlers in Otago had looked forward to the Province having all requisite educational machinery complete within itself. This could only be accomplished by the establishment of a University. The Education Ordinances had from the earliest time assumed that a High School would be established, and when reserves were set apart for educational purposes the need of a University was distinctly and emphatically recognized. The first Crown grant of land as an educational endowment, issued 28th November, 1866, stated that the land was—"In trust for the establishment and maintenance of a University in the City of Dunedin, in the said Province, and of public
schools in different parts of the Province, and for the general advancement of education in the said Province."

It was in 1860 that the Education Board urged the Government as follows:—"That the time has now come for organising the High School," &c., and the early settlers seemed to have understood that prior to a University there must be properly equipped secondary or intermediate schools. How the agitation for the erection of a University came to a head I think it better to state. Mr. Hislop, seeing the provision, by scholarships, that Tasmania made for sending some of her best scholars to England to finish their education at some University, suggested that New Zealand might follow Tasmania's example:—

"A scheme of this nature, however, could be much better taken up by the Colony as a whole than by single Provinces, as its operations could then be extended to the whole of the Colony, and would thereby incite to wholesome rivalry, not only individuals and schools, but also the several Provinces. It is to be hoped that the day is not far distant when our colonial statesmen will be able to devote some small portion of their time and energies to the consideration of questions such as this, and that they will ere long adopt measures to secure that, in every succeeding year, two great New Zealand scholarships shall also be open for competition to all the youth of the Colony, and that after the first eight scholarships shall have been awarded, there shall always be eight of the most proficient of the youth of New Zealand receiving the advantage of a liberal education at the seats of learning in the mother country."

This idea was warmly taken up by the late Rev. F. C. Simmons, who, in 1867, petitioned the House of Representatives asking that scholarships should be founded. Sir Dillon Bell greatly interested himself in the petition, and a Select Committee was appointed to consider the whole question of making some provision for higher education. Several witnesses were examined, and replies to queries prepared by the Committee were elicited from colonists from all parts of New Zealand. Many of the answers strongly recommended the establishment of a New Zealand University. I may add that the Otago and Auckland people seem to have especially favoured that proposal. In Dunedin the question did not escape observation; a public meeting was held, and resolutions, afterwards embodied in a petition, were passed. This meeting urged the establishment of a New Zealand University. The Select Committee of the House of Representatives, however, reported against the establishment of a University. The report said, in effect—

"The Committee cannot recommend any attempt to be made at present for establishing a New Zealand University, but recommend Government to set apart portions of the confiscated lands for the purpose; and also the several Provinces to set apart Crown lands for the purpose."

The Committee, however, recommended the foundation of eight exhibitions, two open every year, as in Tasmania.

The Parliament did not frame any measure to give effect to this report. Prior to the Assembly meeting, namely, in April, 1868, Mr. Macandrew had, in his address to the Provincial Council, said—

"One of the chief purposes to which I think the new building [new Post Office] might be devoted would be that of a college and a New Zealand University. It appears to me the time has come when measures towards obtaining such an institution should be commenced, and there is no part of the Colony in a better position to make the commencement than ourselves. It is proposed that 100,000 acres of land should be reserved by way of endowment; the annual revenue from which, together with that which will be derived from other sources, will suffice to provide the living agency which will be required to institute a University worthy of New Zealand. All that is needed now to give effect to this arrangement is your concurrence."

In the House of Representatives in 1868, Sir D. Bell brought the matter of the Report of the Committee forward, and elicited that nothing had been done save the setting apart of about 4,000 acres of confiscated land as a probable endowment. The Government, seeing that something should be done to carry out the Report of the Committee, introduced a Bill to make provision for setting apart reserves for an endowment. This Bill became law, and was the University Endowment Act, 1868. Nothing very much came of that Act. The Otago Provincial Council in 1869 took up the question, and the result was the passage of the Otago University Ordinance, 1869. Up to the passing of that Ordinance the House of Representatives had tacitly assumed that the time for the establishment of a New Zealand University had not arrived.

The passing of the Otago University Ordinance awakened a farther interest in the creation of a New Zealand University, and the outcome of that awakening was the enacting by the General Assembly of the New Zealand University Act, 1870. This Act contemplated two things (a), a teaching body. Section IV says:—

**Extracts from New Zealand University Act, 1870.**

15. The Colonial Treasurer shall every year pay out of the consolidated revenue the sum of three thousand pounds as a fund for maintaining the said University, and towards defraying the several stipends which may be appointed to be paid to the several professors, officers, and servants, to be appointed by such University,
for the establishment of lectures in the affiliated Colleges, and towards defraying the expense of such fellowships, scholarships, prizes, and exhibitions, as shall be awarded for the encouragement of students in such University, and towards providing a library for the same, and towards discharging all necessary charges connected with the management thereof.

(b) That the New Zealand University was not to be a mere degree conferring Corporation. By sections 18 and 19 the following provisions were law:—

18. The Council of the University of Otago, established by an Ordinance passed by the Superintendent and Provincial Council of the Province of Otago, is hereby empowered to contract and agree with the Council of the New Zealand University, hereby established for the dissolution of the said University of Otago, and for the transfer of the endowments of the said University of Otago to the Council of the said University of New Zealand for the purposes of this Act, subject to such terms as may be agreed on between the said respective Councils, consistently with the provisions of this Act, and such Councils, respectively, may, in writing, enter into such agreement accordingly, subject to the approval of the Governor in Council, and such agreement, when so approved, shall be notified in the New Zealand Gazette, and thereupon the said University of Otago shall, on and from a day to be fixed by the Governor in Council, and notified in such Gazette, be dissolved, and the endowments of the said University of Otago transferred to the said University of New Zealand as aforesaid, shall thereupon vest in the Council of the said last-mentioned University, subject to such terms so agreed on as aforesaid,

19. If the said Council of the said University of Otago shall, within six months from the passing of this Act, enter into such agreement as aforesaid for dissolving the said University, and for the transfer of its endowments, then the said University of New Zealand shall be established at Dunedin, in the said Province of Otago, or in default thereof the University of New Zealand may be founded in accordance with the provisions of this Act at such other place within the said Colony as the Governor of the Colony shall, with the advice of his Executive Council, direct. Provided always that no exclusive privileges are intended to be hereby conferred, such as would prevent the establishment hereafter of a New Zealand University at any other place or town in the Colony, nor shall anything herein, or in such agreement, prevent the General Assembly from applying any endowments herein made, or which may have been, or may hereafter be made for the support of a University by authority of the General Assembly, or any part of any such endowments to the establishment and maintenance of any other New Zealand University.

And I think it is to be regretted that the Otago University Council did not take advantage of these provisions, and thus have had the New Zealand University located in Dunedin.

The two bodies, however, remained apart, and in 1871 the Otago University began to teach.

The New Zealand University had no teaching staff; it had no habitation; it had no students. What was it to do? It began to affiliate Grammar Schools to itself, and thus did, what I think is now admitted to have been, a mischievous thing for the higher education—a secondary school became a University College, and, consequently (1), Grammar School work proper must have been neglected; (2), true University training was not advanced; and, what is most important (3), the highest educational authority in the colony assumed that specialisation in education was unnecessary.

And so the two Universities went on. In 1874 an agreement was come to which resulted in the passing of "The New Zealand University Education Act, 1874," and the following, amongst others, were provisions of this Statute:—

- The New Zealand University was to be a mere degree granting, and scholarship awarding body.
- 10,000 acres of land in Southland were to become the property of the Otago University.
- Certain money grants were to be made to the Otago University.

For the concessions thus given to the Otago University, it was to yield up its power of conferring degrees, and was to become an affiliated institution.

Then came the Charter to the New Zealand University from the Imperial Government.

In 1875, another Act was passed dealing with the reserves, and it contained the following provisions:—

Certain reserves in Auckland were declared to be set apart for the higher education, and other reserves were to be made in Auckland, Wellington, and Canterbury for the purpose of promoting higher education in these provinces.

I have thus far given a very brief sketch of the laws passed affecting higher education up to 1875. Since then there has been what I might term a movement in the air. It was said all was not right. Institutions had been affiliated as competent to teach the higher education, that were not fit even to provide a decent Grammar School course. The Senate allowed persons not only to open "a school and call it an Academy," but to start a school and call it a University College. There was a feeling abroad that the New Zealand University was not fulfilling its functions, and the question arose, What was to be done?

There were many suggestions; and in order that Parliament might have the fullest information, before it
dealt with the subject, a Commission was appointed to inquire into and report on the higher education.

This Commission has during the past year taken evidence at various parts of the colony. It is composed of gentlemen who represent, I think, most of the Universities in the United Kingdom, and its report is looked for with considerable interest.

Another question has been raised during the past year—Why should not the Otago University stand alone? To enable it to do so a Royal Charter is thought necessary, and a petition to the Queen praying for this has been signed.

Then, to keep on with my narrative, one other question has agitated our community bearing on this higher education. You are aware that under the original scheme of this settlement, provision was made for religious and educational reserves. These were vested in the Presbyterian Church. When the Church looked to the Government to undertake education, the question was raised, What is to be done with the education reserves? So far back as 1860 this question was asked. Mr. T. B. Gillies now Judge Gillies brought the matter before the Provincial Council, and it was referred to a Select Committee of the following gentlemen—Sir J. Richardson, Messrs. Gillies, J. Howorth, T. Dick, and Dr. Purdie—to inquire into and report upon the position of the land held by the Church. I may quote part of the report:—

Taking, however, a fair and equitable view of the whole matter, your Committee are of opinion that, had the original scheme been carried out, the educational reserves were intended to be administered in connection with, and subordinate to, the religious body under whose auspices the settlement was established; that that body, now represented by the Presbyterian Church of Otago, are entitled to the benefit accruing from that portion of the trust property applicable to religious uses; that that from the altered circumstances of the province, the failure of the original scheme, the abandonment of education by the trustees to the care of the Provincial Government, who now provide for the cost of it, your Committee are of opinion that one portion of the trust property ought to be and may be made available for the cause of education. Your Committee consider the true spirit of the original trust to have been, that religion on the one hand, and education on the other, should have provision made for them, and that in the then circumstances of the colony the provision for education could be best administered by the religious body; but that in the present circumstances of the province, the spirit of the original trust would be more justly and effectively carried out by the provision for education being held separately from the religious body.

The Committee recommended a Commission still farther to investigate the subject, and to endeavour to effect an arrangement "with the trustees for placing a portion of the property at present held by them in such a way as to be especially available for educational purposes, with an especial view to obtain the sanction of the General Assembly to such an arrangement;" adding, "In this way an appeal to the Supreme Court on the subject of the trusts can alone be avoided."

The Provincial Council, on the 24th April, 1860, adopted the report by a majority, and on the 15th December, 1865, the Provincial Council passed the following resolution:—

That the resolution of this Council on the 24th April, 1860, "That the report of the Select Committee on religious and educational trust property be adopted," be carried into effect without delay.

In 1866, a Commission, consisting of Messrs. Miller, Martin, and Reynolds, was appointed to enquire into and report on the reserves held by the Presbyterian Church. The scope of this enquiry does not seem to have been limited to the reserves set apart for education, but generally to the whole of the reserves. They found by questions answered by the late Dr. Burns and by Mr. Edward McGlashan, that it was the intention of the trustees of the reserves to set apart two-thirds for religion and one-third for education purposes, and that it was also the intention of the trustees to apply this one-third for collegiate purposes. Having discovered this they reported interalia,

When the New Zealand Company retired, the trust had acquired twenty-two properties, and at the time the civil Constitution was granted to New Zealand these properties were retained by them in accordance with the provisions contained in clause 78 of "The New Zealand Constitution Act.

This being the position of the properties referred to, we do not conceive it to be our duty to prosecute the enquiry to any greater length, as under the circumstances we should not feel justified in making recommendations to your Honour having for their object the supplementing of any educational or religious bodies in Otago, out of the fund which has accrued to the Presbyterian body, which we consider they are entitled to under their original terms of settlement.

I may add that I do not see how the Commission could have recommended that other Churches should share in these reserves. To have done so would have been to divert the original trust.

In 1860, "The Presbyterian Church of Otago Lands Act" was passed, and in some respects it may be said effect was given to the report of the Provincial Council. In this Act was the following provision regarding the education reserves:—

One-third of the funds from certain reserves was to become an educational fund, and the trustees were
from time to time to apply the education fund in the erection or endowment of a literary chair or chairs in any college or university which shall be erected, or shall exist in the Province of Otago, or for either or both of those purposes. Section 12 provided that all professors to any such literary chair should be appointed and removable by the trustees with the concurrence of the Synod.

This Act was passed before the Provincial Council had an opportunity of considering the Commission's report. The Act finally became law on the 8th October, 1836, but the Commissioners' report was not laid on the table of the Provincial Council till the 6th November, 1866. I do not, however, know if the Provincial Council would, if it had legislated on the subject, have made any different provision, save perhaps limiting the trustees' power as to the appointment and dismissal of professors.

The difficulty that has arisen is the following, viz.:—In the Presbyterian Church of Otago Lands Act of 1866, the appointment and dismissal of the Professors rests with the trustees, with the concurrence of the Synod; whilst by the Otago University Ordinance the appointment and dismissal of all Professors recognised by the University must rest with the University Council. Of course the University could not agree to accept any Professor the Trustees and Synod chose to appoint, nor could they permit a body foreign to them, and which might be swayed by motives of a religious character, to dismiss teachers from a secular institution. I know it has been said by one eminent clergyman, who is one of our members, that there is no conflict between the Assembly Act and the Provincial Ordinance, for the former overrides the latter. I am afraid that his intense application in the study of theology has precluded him from becoming acquainted with the law regarding the interpretation of statutes. Then there arose another difference. Alone, I think I may say, in Australasian Universities, a Chair of Mental and Moral Science had been founded in our University. Not content, however, with the foundation of one Chair dealing with Mental and Moral Science, the Synod desired two. On this subject the University Council differed with the Synod, and refused the proposed Professorship. The University Council was, I understand, in favour of a Chair of English History and Literature. Then the Synod passed an Interim Act, making it lawful for the Trustees to pay any Professor of Moral Philosophy and Political Economy, or such other Professor as shall be duly appointed by the said Trustees, to a Chair in any College or University in the Province of Otago, with the concurrence of the Synod, as provided by section 12 of the Otago Presbyterian Church Act a sum of £600 yearly, or such other sum as the Synod may from time to time determine, by way of salary, and incidental expenses, so long as such Professor shall continue to occupy such Chair.

I do not think it necessary to comment on the historical facts I have last mentioned. It remains to be seen whether the Trustees will permit this portion of the Education Funds that were supposed to be devoted to purely secular subjects, to be used as subservient to the teaching of a peculiar creed.

I leave now my brief recital of some of the events of the year, and I come to ask the question, what is to be the future of the higher education?

Every one admits a change must be made. The difference of opinion begins when the remedy is suggested. What I think should be aimed at is a specialisation of University functions amongst certain collegiate institutions. First, the University should recognise as teaching bodies collegiate institutions at some distances from each other, and with what I might term a certain feeding ground. This Colony cannot afford—to have colleges as numerous as primary schools. A certain sum only is available for the higher education, and the problem is, how can this sum best be utilised? There is not money enough, even were there students, to have half-a-dozen fully equipped Universities in this Colony. I doubt if there is at present money sufficient for two. To have a true University there must be provision, not only for teaching the arts, but there must be special training given to our doctors, our lawyers, our engineers, and I hope our manufacturers. Has any one calculated what it would cost to provide for the teaching of physics? And what of the other sciences? To have a number of petty institutions teaching a little Latin and less Greek, and allowing their students to cram some text book to pass in science is not the way to provide for the higher education. How then is it to be done? Some propose that there should be one University with a large number of scholarships—so large indeed that almost every one desiring a University education might hold a scholarship. The University is to be somewhat removed from a town. One gentleman in 1867 suggested Porirua—a small village near Wellington, and standing in the same relationship to Wellington as Whare Flat or Saddle Hill does to Dunedin, only perhaps less accessible. Another would have located it at Lake Wakatipu. To them the idea of a University is a teaching institution, apart from our populous centres, and apart also from our social life. I need hardly state that it is not likely that many will agree to this proposal. Our University teaching, to be successful, must be near our centres of population, otherwise it will be open to the few, and the influence of a learned body of teachers will not be felt.

If, then, the University Colleges must be near the centres of population, we must make up our minds that no one of the colleges can give in every subject a complete University course. There must be specialisation. Let me illustrate my meaning: A medical school is a necessity. I hope, also, it is recognized that a school of mines,
and a class for engineering are also requisite. Could not, say, there be two colleges in the Middle Island, one taking the medical school and the other the mines and engineering; or even if it were objected to one institution having the whole medical school affiliated to it, could it not be arranged that one part of the Doctors training should be at one college, and another part at another institute. To carry this out the New Zealand University must, I think, start by recognizing that its teaching institutions must serve for a district, and then it should try and arrange, as a term or condition of its recognition, that the institutions affiliated should specialize their studies. Had the New Zealand University laid this down as its plan, and worked up to it, and not have affiliated every institution that applied for affiliation, I think there would not have been so much adverse criticism passed on its method of fostering the higher education.

There is another alternative, and I confess I do not see so much objection to it as some see. Why should there not be more than one University in New Zealand? In Scotland there were once five, now there are four. In Germany there are many. And it was where there were many Universities that the higher education was most widely diffused. I have not time to deal with the subject, what should a University be? I would refer to the discussion that has lately taken place on the demand of the Manchester people for a charter for a University in the Midland Counties. But if we had, say, four Universities for New Zealand, they would have to specialize their work. One would, no doubt, become famous for its classics; one, perhaps for its mathematics; one for its science or its medicine; and one for its philosophy. We could not hope, as I have said, to have four complete institutions doing full University work; but if each had its specialty I do not know if there would not be a healthy rivalry that would be productive of much good. Then we would get rid of grammar schools attempting college work; and we might at the same time bring the attaining of a University education within the reach of a great number of our population. Of course, there are many objections to this proposal. No proposal can be made that has not an objection urged against it. One urged is, that the degrees will be lessened in value as the examinations will be made easy. I do not know if that will follow. The examinations fixed by the University of Otago, before its affiliation, were higher than those fixed by the New Zealand University. But this objection could be overcome by allowing, say, the Governor, as visitor, to sanction all bye-laws fixing examinations before they become law; I believe the rivalry would prevent any institution keeping its standards too low. At present the Universities whose degrees are the most sought after, are not the Universities which have the easiest examinations for their degrees. More students attend Cambridge than Durham, and Edinburgh than St. Andrews. The best equipped University—that one that has the best teaching staff—will get the most students.

If, however, we cannot have four Universities, we may have, perhaps, four or six colleges, united under one University, with work specialised as I have said. And to complete our system there might be superadded a provision that under certain restrictions degrees could be granted, but no scholarships awarded, to anyone who could pass a certain examination wherever and how he had been trained or educated. This would make the obtaining of degrees open, perhaps, to some who, were they forced to attend one of the recognised institutions, could not obtain them, and would, I think, tend to popularise the higher education.

I had intended to say something of the relationship of the schoolmaster to the University, but that should form the subject of a separate paper, and I therefore content myself with one or two brief remarks. I believe every teacher should spend some sessions at the University, and I am glad to see that in the new classification of teachers a due position is given to a graduate in arts. Everything that tends to raise the standard of education exalts the teachers’ profession, and the more schoolmasters graduate the better for the profession as a whole. Last session of the Institute Mr. Montgomery read a very able paper on the relations of mental science to education. The need of theory preceding correct practice was there urged and illustrated. Rule of thumb men sometimes succeed, just as some navigators, who know hardly how to use compass or sextant, may steer their vessel to a safe harbor. But who would go to sea with one who was ignorant of how to ascertain a ship’s position out of view of land?

Then there is another consideration. The schoolmaster is the missionary of culture. He holds the torch of learning, and must keep it alight. How can he perform his missionary work if he does not take a warm interest in the higher education, and recognize that that is the ideal toward which his labors tend? More culture means more of the good, the beautiful, and the true. Give us more culture and we will have less bigotry and less larrikinism. Our Educational Institute is wisely not confined to mere primary education. It is founded to raise the standard of education, and this I believe we can never accomplish, in even primary schools, if we neglect the higher education.

I now come to

2. SECONDARY OR INTERMEDIATE SCHOOLS.

It will be remembered that when the Education Act, 1877, was passed, it was pointed out as one of its defects that there was no provision for the maintaining of secondary schools. Some had been in existence under
Education Boards; others had received grants of land and money from the Provincial Government for their maintenance. Was the State to abandon intermediate schools to private competition, and yet look after university education and primary schools? This illogical position was pointed out, and ultimately it was resolved that Grammar or High Schools should be founded in certain districts—these schools to be under the control of Boards, partly nominated by the Governor—and open to the inspection of someone appointed by the Government. I am glad to be able to state that so far the need of having intermediate schools has been recognised, and that liberal endowments have been set aside for their maintenance—a principle similar to what I have been advocating as to the collegiate institutions has been adopted, and that is, that our Grammar or High Schools should have, to repeat my phrase, certain feeding grounds. For example, one has been founded in Invercargill, one in Dunedin, one in Oamaru, one in Timaru, one in Ashburton, one in Christchurch. In the North Island, there is one in Wellington, one in Wanganui, one in New Plymouth, one at Auckland, and one at the Thames, and I yet hope to see others founded and endowed. By having these schools placed at regular intervals and in centres of population, due provision will be made for the advancement of intermediate education, and feeders for the universities created. No doubt the district High School provided for by the Education Act will perform a useful duty, but whenever there is population sufficient to warrant it, there should be a separation of the primary from the secondary schools. Specialisation of function is required. I may add that in both Otago and Canterbury parts of the Secondary School Reserves are still unallotted, so that somewhere in the interior of Otago, and somewhere in the north of Canterbury, grammar schools can be founded.

That the Government should provide and superintend secondary education, it is not necessary, I hope, to contend. Mr. Matthew Arnold

See Porro num est necessarium, by Mr. Arnold. Fort. Review, Nov. 1, 1878.

and others have pointed out to English people and Dr. Donaldson to the Scotch wherein in this respect the educational systems of England and Scotland are defective. In Germany in 1875, there were 1,045 secondary or high-class schools; students, 196,264; professors, 11,707; libraries containing 1,926,333 volumes. In France, says Mr. Arnold, there were in 1876, 81 great secondary schools of the first class, and 252 of the second—all of them of a public character, all of them under inspection, all of them offering guarantees of the capacity of their teaching staff; and in these schools a total of 79,241 scholars. England, alas! is far behind France. Then if we go to Germany, we find that one person out of every 300 has obtained a good secondary education. It must be recognised that without good secondary schools, our University cannot hope to prosper; that without secondary schools and university training, New Zealand cannot hope to have men of eminence. Before we can get a plant of rare excellence, we must have a big seed bed; so before many men of genius arise, culture must be widely diffused. In our secondary schools, I think the State should see—

- That the buildings are suitable.
- That there is an efficient staff.
- That the teaching is efficient.

This the State, considering the endowments granted, has a right to demand, even were it to yield up every other control, such as having a certain number of nominees on the Board of Management, and if the endowments set apart for secondary schools, and the other educational endowments now held by various religious associations were properly utilised, I believe in a few years every child that could pass a requisite examination for admission to secondary schools could and should have a free grammar school education. All that is wanted to accomplish this is the careful management of the education reserves in this colony.

At present the secondary schools are not in a satisfactory state. They have been divorced, so to speak, from the primary schools. Until there is a proper system of gradation—the primary leading to the secondary, the secondary to the University—our educational system will not be complete. To obtain this end every effort should be made. First, I think we should begin by insisting that every secondary school should, once a year at least, be inspected by some inspector appointed by the Minister of Education. A provision to this effect is inserted in several of the High and Grammar School Acts, but it should be applicable to all. Second, some steps should be taken to coordinate the primary and secondary schools and the University. I know that there are difficulties in the way, but there are always, it seems to me, difficulties in everything educational. If our educational system is to be successful—difficulties or no difficulties—this must be accomplished. Each grammar school should have a classic and a modern side. So far as the modern side is concerned, a pupil should be able to pass at once from the primary school to the modern side at an age of, say, eleven or twelve. Then, as to the classic side, he should do so when he is perhaps seven or eight; or, if he ever attended a District High School or learned Latin—when he is nine or ten.

With the intermediate school, guarded by examination—none admitted unless a certain scholarship were shown, and the work of the primary made to fit into the secondary up to a certain point—I believe not only would the intermediate schools be benefited, but the stimulus would do good to our district schools.

But I must pass on to the (3) Primary Schools.
During the past twelve months the new Education Act has been getting into working order; and generally, I may say, great progress has been attained. I believe the standard of education has been generally raised; that our schools are becoming more efficient, and the teaching profession is being better recognised. One of the most important things done has been the classification of teachers. And first as to the principle on which it has proceeded. Whatever we may think of the manner in which the principle has been applied, we must, I consider, admit that the rules laid down for classification are sound. Two things are about equally placed: \(a\), the scholarship of the teacher; \(b\), the teaching ability and experience of the teacher. I state frankly that in some respects I think blunders have been made in applying the principle. But it is a great step gained if we can admit that the rules for the classification are sound. That is more than half the battle. And now as to their application.

If the Inspector-General had wished to perform his duties in a perfunctory manner, he would not have attempted to carry out a universal classification. He might, for example, if he desired to live at ease from worry, have said, I shall keep the old classification in the present teaching staff, and I shall provide that schoolmasters entering the service for the first time must be re-classified. If he had done this he would have given himself little trouble and less care. He has, however, seen that, to perfect the education system, classification was necessary; and were it not made thorough now, it might take ten or more years before there was such a thing as unity in the classification. And I repeat, all honour to him for his boldness. Now I have said I do not think the classification in its personal details, in some few instances, has been successful. No new machine works smoothly at first.

And the classification promulgated is not a Medo-Persian edict. Teachers whose scholarship has been overlooked, may have that which was overlooked reconsidered; and so far as teaching ability and experience are concerned, the rules are so framed that a teacher may obtain a higher grade.

And whilst I am dealing with the classification of teachers let me make one or two remarks about the nurseries for teachers—the Normal Schools:—It seems to me that in the training of teachers two tilings should be aimed at, viz., utilising the University teaching, and paying due attention to instruction in the art of teaching.

In order that this may be done, care should be taken that Normal Schools are not multiplied beyond at least the number of institutions where the higher education is taught. To obtain the necessary \textit{esprit de corps} amongst the students, a large district must look to one school as its Normal School. Create many Normal Schools and you will most probably have inefficiency in their management. Already provision is being made for Professors of Education in some Scotch Universities, and I hope we may yet see in connection with our University, a Professor whose function will be to lecture on method and to lay down some of the first principles that should guide a teacher in pursuing his calling.

Then, as regards the examination of students at the Normal Schools, and also of teachers, care should be taken in preparing the examination papers, that, for example, the geography paper of class E should not be more difficult than the geography paper of D. This can only be done by one person carefully supervising the whole examination papers, and one examiner taking one subject in all divisions. This is, however, a minor detail that I need not refer to.

Another subject that requires some notice is the agitation for the introduction of the Kinder-Garten system. A sketch of this system has been published here by a lady who has always interested herself in education—Miss Dalrymple—and it is not necessary for me to do more than refer to her sketch, and to Mr. Joseph Payne's visit to German schools for information on the subject. So far as I know there is no real Kinder-Garten school in this Colony. One or two infant schools adopt some of Froebel's method, but none carry it out as Froebel desired it to be carried out. In Germany and America these schools have been a great success; and I am in hopes that in Dunedin some effort will be made to start one. Prof. Payne recommends that from three to six, the children should be wholly taught on Froebel's method, but that from six to nine some instruction in reading and arithmetic in the ordinary method should be given, so that a child introduced from a Kinder-Garten to an ordinary school should not find its new school entirely strange. I shall make two quotations from Prof. Payne's Book—one showing the principle on which the Kinder-Garten is founded; and another, to state his impression of a well-taught Kinder-Garten school:

"The purpose of the games and occupations of the Kinder-Garten is the harmonious development and cultivation of all the intellectual and bodily powers of the child. They lead him to become conscious of those powers, and to make use of them; to exercise the eye in the observation (Anschauung) of suitable forms; the hand in works which he performs as plays; the ear, through simple melodies which delight him; the understanding, through stories, narratives, and games which rouse his attention, and fix in his mind accurate (Vorstellungen) and general concepts (Begriffe). Lastly, in his intercourse with his little companions, he learns to become happy, sociable and peaceable." (Note to pp. 10 & 11).

At page 90 he thus sums up his views:

"If there are any of my readers who amuse themselves with the idea of a grave Professor of advanced years sympathising with these innocent sports and occupations of children, and calling that education, I cannot help it. After years of both study and practice of education, I cannot frame a definition of it, which, as including
development and training, does not strictly apply to the exercises in which these little children were engaged. Their active powers, bodily and mental, were elicited by an all-sided culture, and, what is supremely important, with the continual accompaniment of satisfaction and pleasure. No harsh compulsion, no tears, no idleness, did I observe in this heyday of the Kinder-Gartens of Germany. All were busy, all earnest, all interested, and this because they were at work (for the games were work; on their own account. The labour itself was a pleasure (Labor ipse voluptas) because it was their own labour."

I now come to speak of some demands that have been made for an alteration of "The Education Act, 1877." The demands have been of two kinds:—

1. It is said the machinery of the Act is not perfect.

School committees are elected on a bad principle. Their functions are not ample enough. I do not believe there is much in these objections. The method of cumulative voting was designed to allow minorities to be represented on the school boards. It was felt that education had so long been allied to religion that the tendency would be, by mere majority voting, to make school committees consist wholly of the dominant sect or sects. To allow the sects numerically weak, some voice in education, the cumulative vote was devised, and I cannot say that the school committees now elected are worse in any respect than those chosen under the Otago Education Ordinance. No doubt in populous places the method of obtaining the vote is not very satisfactory. It has one advantage—it is cheap, and if we spent £20, £30, or £50 in taking the vote, the £20, £30, or £50 could be better applied in being expended in the school. I can remember the time when, in Dunedin, School Committees were elected and re-elected, not more than perhaps twenty persons being present; now we see several hundreds at the meeting. This does not show that the interest in education has flagged, because the School Committees have nothing to do; and it is to be remembered that now the Board is chosen by and represents the committees.

The only power taken from the Committees is the appointment of the schoolmasters, and I am not prepared to say that this is not an advantage. To allow a good teacher some chance of rising in his profession, the Board that appoints him should have more than one school under its charge. If committees elect without reference to the Board, the teacher is not, I think, placed in such an independent position. All that is wanted is that the Board and Committee strive to make the Act work harmoniously and for the benefit of education. If that were attempted, I do not think there would be any one found grumbling about the Education Act provisions. I believe the Committees have not yet risen to their duty in carrying out the Act. It was not meant that the Committee was to do nothing. If a district wishes a good teacher, why should they not raise amongst themselves either some addition to the teacher's salary or see that the school-house and the schoolmaster's residence were the best buildings in the district. Districts subsidise doctors and clergymen, and is the teacher not as necessary? The Committees should feel it to be their duty to help themselves. I am afraid we do not do half what we should do as Committees for Education. Just consider what some towns do. Think what Boston has done for education—paid away in school buildings nearly £750,000. Hamburg spent on one building £120,000—not for a town hall, but for a school, and a trades museum. So if our Committees had an enthusiasm for education we would not have it to be said that our school buildings were defective, and we could do nothing unless Parliament voted money. I have said over and over again that I regret that for erecting schools the Road Boards, County, and City Councils should not have power to give aid. A penny in the pound on the value of all property in Otago would erect more buildings than are at present required.

2. Another demand has been made for an alteration of the Act, and this demand has assumed two forms, though in fact it is one. It is that our national system should be made sectarian—that is, that our system must be so framed as to allow religious and secular instruction to be given together. The one form is what is known as Mr. Curtis' Bill; the other, the introduction of bible-reading in the public schools.

Mr. Curtis' Bill allows a separate district to be formed so soon as twenty-five householders desire it. They are to erect their own school buildings, but otherwise the school is to be aided from the general revenue. The books used are to be approved of by the Board, and during five hours a day nothing but secular instruction is to be given. The Committee, moreover, is to appoint the teachers. This Bill would therefore do this: It would allow each sect to have its own school, and it would create a largo number of small and I believe inefficient schools; and, above all, it would allow the schools to become places where peculiar doctrines of religion were taught. It is, however, very valuable for those who advocate national education to find that this Bill pleases the denominationalists. Those who advocate the handing over of the education of the young to the clergy—for really denominational schools amount to that—have hitherto asserted that it is impossible to separate religious from secular instruction. They have said the two are inseparable, and if you separate them the secular education becomes godless. Now, Mr. Curtis' Bill provides that for five hours per day the instruction is to be purely secular, or, to use the denominationalists phrase, "godless." The question really is, shall we allow our State-supported schools to be under religious sects as such or not? The denominationalists cannot hereafter say that secular instruction is inseparable from religious instruction. They have admitted it can be separated, and if it can, why then should an unsectarian state have anything to do with the inculcation of religion. I am aware
that some think secular instruction must take second place. To quote an ecclesiastical document, it is said—"In popular schools the doctrines of religion—religiosa doctrina—ought to have the first place and be dominant—dominari—so that every other learning should seem as if foreign or accidental—veluti adventitial appareant. The demands made by one religious sect may be found summarized in propositions XLV and XLVII of the syllabus issued prior to the meeting of the Ecumenical Council.

The other phase of the same demand of the State to teach a religion has been made by the Bible in schools association. It is not clear whether it is desired to have a portion of the Bible read every morning or evening with or without note or comment. I shall proceed to discuss this question in its double aspect. I first proceed to ask, why is it desired to have the Bible read in schools? It must be read for three reasons—

- For the purpose of teaching religion.
- For its intellectual training.
- For its moral training.

I do not know if any will assert now-a-days that it is the duty of the State to teach religion. Clearly if it be, the State must make up its mind to teach some one religion—unless, indeed, all religions are equally true—and if it teaches one religion, I do not see a logical halting-ground short of a State Church, and something perhaps worse. Nor can I see if it be the duty of the State, to either teach or see taught religion, why the various religious organisations should not be subsidised, and their active co-operation secured by the Government. To calmly state what is involved in the position of the State teaching religion is, I think, its best refutation. Happily, in this Colony, the refutation is, I think, unnecessary. I assume that there are none here who would assert that it is the duty of the State to teach a certain religion or to provide by money grants, that all the varied religions in our midst should be taught.

I pass on, therefore, to the second branch. The Bible is to be introduced because of the intellectual training that it affords. Is this the reason why the Bible should be introduced into the schools? I do not suppose anyone would contend that children could not be intellectually trained without the Bible. They cannot study it in the original. If it be the English in which it is written that is desired to be studied, other English works could be found which would acquaint them with the beauty and grammar of their mother tongue. Is it the sacred history that would train them? I am afraid without a theological explanation that history will seem meaningless. But are we prepared to make the Bible like other books to be read for mere intellectual training? I suspect doing so would shock the feelings of many in our community. And I assert that mere children cannot be got to appreciate the beauty of the poetry or drama of the Bible. Minds have to be matured before poetry is appreciated, or even prose literature understood. But that the Bible is not needed as an intellectual gymnastic is, I think, further shown by the fact that it is unused for this purpose in our grammar or high schools and in our universities. For example, I have already alluded to the discussion as to whether there was to be a Professor of English Literature and History, or a Professor of Moral Philosophy and Political Economy in our University. If the Bible is suitable for intellectual training, why not have had a Professor of Biblical exegesis? But moreover, there could be little intellectual training of children in making them read, parrot-like, a Book, denying to them any explanation of the things mentioned in it—the explanation of the Creation, of the Deluge, or of the many chronological difficulties that are so easily reconciled; and if with note and comment, then I am afraid we must have the views of some particular religious sect as the explanation of that which is deemed requiring explanation. Dr. Pusey and Dr. Cumming would not, I fear, agree in explaining the Prophecy of Daniel.

It will be said, however, that it is for the third reason, for its moral training, that the Bible is to be read. I again ask, with or without comment? I will assume that it is without comment. If so, how can the pupils by merely reading a book, a chapter a day, get any idea of its moral purpose. I assume that there is no teacher that ever, before any audience, would read every passage in the Bible. I pass over passages that may be deemed objectionable, and I take one apparently unobjectionable. I suppose a child was reading King David's history, and he came to the incident—Absalom's revolt—and read 2 Sam., xvi., 7 v., how one Shimei, a Benjamite, met David and called him names. The words being—"Come out, come out, thou bloody-man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hands of Absalom thy son; and behold thou art taken in thy mischief because thou art a bloody man." And he reads on and finds, that for this talk, the guards wished to seize Shimei and kill him. He would think a peculiar kind of society reigned in Israel. Were Shimei to act in Dunedin as he acted before David, he would be heavily punished were he fined 10s. and costs. Then David forgave him, saying—"Let him alone, and let him curse, for the Lord hath bidden him." The child would, no doubt, think it was very kind of David to forgive Shimei. But suppose the child read on, and he came to 1 Kings II., 8-10 v., and he found that, as recorded in Kings, the last words of David were to kill Shimei, speaking to Solomon thus:—"Now, therefore, hold him not guiltless, for thou art a wise man, and knowest what thou oughtest to do with him; but his hoar head bring thou down to the grave with blood. So David slept with his fathers, and was buried in the city of David." Would he not, without note or comment, be led to believe that
David harboured revenge? And as there is nothing said in the Bible that what David did was wrong, a child would assume that harbouring revenge was not wrong. I need not put the question, is it a good moral training to teach children that people should be slain who call others bad names.

I have not touched on what we read in Joshua, or Judges, or the Books of Samuel, etc. Even in the Psalms there are things that, if read without note or comment, may have anything but a good moral influence. For example, let us read that beautifully plaintive Psalm, the 137th:—"By the rivers of Babylon where we sat down, yea we wept when we remembered Zion, we hanged our harps upon the willows in the midst thereof." are we not shocked, if there is no explanation, at the last verse—"O daughters of Babylon, who ought to be destroyed; happy shall he be that rewardeth thee as thou hast served us, Happy shall he be that taketh and dasheth thy little ones against the stones;" or, as put in the Scottish version:—

"Yea, happy surely shall he be,
Thy tender little ones,
Who shall lay hold upon and them
Shall dash against the stones."

Killing little children, by dashing them against stones, is re-revolting to us.

But it will be said that the reading of the New Testament would be unobjectionable. Does anyone mean to say that children reading it without note or comment will understand it? And if they do not understand it, can it morally train them? No doubt, so far as the maxims in the grand Sermon of the Mount and other passages are concerned, they may be learned and obeyed. But these maxims are now taught, and can be taught, without reading the Bible. If we compare Matthew with Luke, we find that in some things there is a disagreement. Is the teacher to show how or why they do not agree? There are many things at least appearing difficult is the teacher to explain?

Suppose it is asked why Paul in all his preaching did not found his belief that Jesus was Messiah on his supernatural birth, but on his miraculous resurrection, is the teacher to remain dumb? And I believe there have been more comments on the ninth chapter of Romans than a child could learn if he spent his whole school-hours in poring over the volumes.

But I will assume it is with note and comment. What then? Are all the passages read to be explained? I presume so; and how? Is there one explanation for each difficulty? Unfortunately, the various religious bodies have not yet been able to agree on one explanation as the correct one. Different sects have different explanations. And what is a teacher to do? But moreover, can a teacher explain the Bible without being trained so to do? Now, there is no provision in our Normal School nor in our University where he may get the requisite training. Almost all Churches say that before one can expound the Scriptures a certain prior training is necessary. Some have to go through a four or even seven year's course before they are thoroughly equipped. And remember, it would, I think, work great evil if one explanation was given in the school and another in the church. Besides, the explanations are theological, and the State would have to at once teach one kind of religion—and possibly, before a schoolmaster was elected, he would have to prove to the board or the committee his fitness to perform this part of his work. In fact, Bible reading leads logically up to Bible teaching, and Bible teaching means teaching religion.

And I ask, in all earnestness, is it wise to cause this strife of sects about our schools? If those who think Bible reading necessary, would spend as much of their time in teaching the Bible as they do in agitating that schoolmasters should teach it, I think they would better carry out their views.

I ask, why should the State interfere with Bible reading? It is said we are a Christian nation, and that the Bible is recognised by the State. I deny both propositions. As a nation we have nothing to do with religion. Every religion has equal rights before the law. None are supported by the State, and our highest offices of State can be held by men not professing the Christian religion. We have had a Jew Premier. Of course, in a sense, we are a Christian nation, namely, in the sense that a majority of the citizens are Christians, but in no other sense. No Christian, as such, has any peculiar privileges; and no religion, as such, is recognised as having any privileges by the State. Indeed were the State to act otherwise, there would neither be perfect toleration, nor perfect equality before the law. One argument used to prove that the nation is Christian, and recognises the Bible, is this:—Do we not use Bibles in our Courts of Justice? Are people not sworn on the Bible? No Scotchman or Presbyterian would use such an argument as that. In Scotch Courts of Justice there is no "kissing of the book," and were any Scotchman or Presbyterian here present to attend any of the Courts to-morrow, and say that he desired to be sworn in the Scotch form—and that was binding on his conscience—the Bible would not be used. Nay, moreover, the State only recognises that which is binding on a man's conscience. It he says he declines to be sworn, and makes an affirmation instead, his evidence will still be accepted. If he be a
the denomination of Protestants obtaining an advantage over the denomination of Roman Catholics: it is the
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Iliad or Anacreon's Odes. He, however, wishes his explanations to be given—just as the Roman Catholic
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Bible from the schools you are, it is said, giving way to the secularists and freethinkers. I deny this entirely. A

Pentateuch are unsound and detestable. Again, are we driven to admit that before Bible reading can be had in
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expected to say of the New Testament? Could we ask either of them to teach that it was God's word, and
therefore the only sanction of morality? Even those who advocate Bible reading see some of the difficulties
expected to say of the New Testament? Could we ask either of them to teach that it was God's word, and

But granting it makes for righteousness, still that is no reason for having it in our public schools.

It is said that it gives a sanction to morality. It is not—I think cannot be denied—that morality can be taught
without this sanction. It is, however, argued, that without this sanction the moral teaching is imperfect. Now,
what is the meaning of sanction? Can you teach children anything of moral philosophy? I assert no. It is only
when a certain age is reached, and a certain intellectual stature attained, that the position of the various schools
of morality can be understood; and young children cannot understand such an abstract thing as sanction.

And we know that there was a lofty and ideal morality—"that of the philosophy of the Porch—which was
associated with "both Pantheism and Materialism in their crudest forms." (See Pollock's article, Marcus
Aurelius, and the Stoic Philosophy, in the January number of Mind.)

Besides, if the intuitionalists are correct, the sanction of morality is within, not without. If it is further said
that you must teach the children that the Bible is God's word, and therefore is their moral guide. This
necessitates reading with note and comment, and implies religious teaching, for the question of inspiration must
be dealt with. Suppose the teacher is a follower of the late Prof. Maurice, would his view of Inspiration be
deemed satisfactory to those who agreed with Dr. Candlish's criticism on Professor Maurice's Theological
Essays? Even amongst the Bishops of one Church there is diversity of opinion—such a divergence that one
Bishop will not allow another to preach in his diocese because he considers the Bishops' views of the
Pentateuch are unsound and detestable. Again, are we driven to admit that before Bible reading can be had in
our public schools, teachers must have a prior theological training. What would a Jew or freethinker be
expected to say of the New Testament? Could we ask either of them to teach that it was God's word, and
therefore the only sanction of morality? Even those who advocate Bible reading see some of the difficulties
with which it is surrounded, for they generously offer that the permission for Bible reading should be hedged
round with a "conscience clause." This signifies that our schools are for part of the day sectarian institutions;
and necessarily the honourable profession of schoolmaster is closed to every honest man who does accept a
particular religious belief. In Scotland, where it was, in 1861, permitted to those who had not signed the
Confession of Faith, and the Longer and Shorter Catechisms, to become Parish Schoolmasters, it was, at the
same time, carefully enacted that no teaching in a Parish School was to be contrary to these documents.

There is just one other statement that has been made that I think it necessary to refer to: If you shut out the
Bible from the schools you are, it is said, giving way to the secularists and freethinkers. I deny this entirely. A
secularist or freethinker has no objection to the reading of the Bible any more than to the translation of Homer's
Iliad or Anacreon's Odes. He, however, wishes his explanations to be given—just as the Roman Catholic
desires the Douay Bible to be read, if the instruction in it is superintended by the priest.

I am glad, before I conclude my remarks on Bible reading, to be able to quote from a very able report
presented to the General Assembly of the Presbyterian Church, in confirmation of my views. It is true that the
part of the report I read was not agreed to unanimously by the committee, and was withdrawn by the chairman,
but that a majority could agree to the following, showed that some clergymen take a wide and just view of this
question:—

But the introduction of denominationalism is not the only change in the present Education Act that is
proposed to be made. With a view of influencing the members of the House of Representatives at their next
meeting, and the inhabitants of the colony at the next election, there has been commenced a movement to secure
the reading of the Bible and the repeating of the Lord's Prayer in the schools within school hours. But in the
face of even this effort, the defence of the present Act is recommended. It is difficult to see how an attempt of
this kind can escape being characterized as the same religious intolerance as that which is so loudly
condemned in the proposed denominationalism. Introducing this religious element is denominationalism. It is
the denomination of Protestants obtaining an advantage over the denomination of Roman Catholics: it is the
denomination of Christians obtaining an advantage over the denomination of Jews. Might does not constitute right, nor does a majority justify an evil. Though the Roman Catholics are crying out loudly against the injustice of the present Bill, they have no just cause to do so, for it places all religious bodies on a level; but if the Protestant Bible is introduced into schools, they will have a just ground of complaint. An advantage will be given to Protestants; and in this way a sympathy will be awakened in the community which may tend to bring about the denominationalism pure and simple, which we would all deplore. There is always a sense of justice in a community which must triumph in the end. The Roman Catholics say they are at present treated with injustice, but the country do not see it. Moreover, the country will see that, notwithstanding their cry for justice, they would, if they could get their will, perpetrate an injustice great and undeniable—they would teach their peculiar doctrines at the expense of the public purse. They complain of injustice, when it does not exist; yet, all the while, would commit injustice, if they could, real and great. But if you introduce to the schools the Bible in a version which they say is favourable to Protestant views and unfavourable to theirs, you furnish ground on which they may plead with more show of justice for money to advance their religious interests too. Only on the platform of non-interference with religion in the schools can the denominationalism, for which Roman Catholics and others contend, be consistently and successfully opposed. As to the reason given by those who would introduce the Bible into the schools, namely, that no education can be complete without religion forming a part, the Committee need not say that they have the fullest sympathy with it.

This conviction deeply pervades our whole Church. But that the Government of a country, in which so many religious opinions exist, should be the party to give this religious instruction, is another question, in fact the question. Besides, to call the mere reading of the Bible the religious training which complete education requires, is a misnomer. Even though the Bible were read, it would still be true that the religious teaching, without which education cannot be complete, would be wanting. To be consistent, those who use this argument would require to go further than the mere reading of the Bible. But they cannot go further, and therefore the argument as used by them is without force. The reading of the Bible would be something; but they would still, and we would all still have to look to another source for that without which education cannot be complete. That source is the Christian Church. Notwithstanding what is done in Sabbath Schools, all that is possible is far from being accomplished. The instruction imparted to those who attend these schools could be greatly improved by teachers trained for the work, while those not connected with any school might be brought in. The Christian Church in the Colony is not doing its duty to the lapsed classes, as they are called—adults who have fallen away from religious ordinances; nor is it doing anything like what it ought to do for the children who may be outside religious instruction. Better, therefore, is it that, instead of contending for what in itself is little, and what must ever awaken contentation in Government Schools, the Christian Church should seek to improve and extend its own machinery for imparting that religious instruction without which education cannot be complete. This was the recommendation of the Committee last year, and it is so this year. It was unanimously adopted by the last Assembly, and it is hoped it will be so again.

There is one aspect in which, I think, this religious question should be viewed—we need specialisation in education. In our University we have one Professor of Classics, and another for Mathematics; in our High School one master teaches Science, and another English; in our Normal School there is also a division of labour—and the better taught the school the more carefully will this division of labour be carried out. "Why, it takes more than a dozen men to make a pin! And is the full development of a child more easy? Now, let us apply this principle that is recognised in education, and in all our arts and manufactures, to this so-called religious difficulty. Surely if the State looks after one branch of education, the church organisations and the parents may look after another. For what purpose do our church organisations exist? Is it not the spread of their religious opinions? And have we not seen noble lives freely sacrificed to carry these opinions to all parts of the globe? The church organisation is still vital and still militant. Let it be known that the State recognises the principle of the division of labour, and I have no doubt that whatever religious instruction is necessary for the youth will be given by these bodies who spend time and energy in carrying the Christian religion to heathen lands.

I have brought before you the various questions that seem to me to agitate the educational world at the present time. I cannot hope that the views I have expressed will be agreed to by all present; but I do believe that the true function of this Institute is to courageously face the difficulties that surround the Education system. If we, as members, do so, perhaps we will find that it is distance that makes them look so formidable, and that as we approach them, they melt away and get dissolved in the azure of a calm critical inspection.

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Can Morals be Taught in Secular Schools? By The Hon. Robert Stout, M.H.R.

Attorney General.

A Paper

Read before the Otago Educational Institute on the 24th April 1878.
Can Morals be Taught in Secular Schools?

The teacher has to deal with practical questions. No doubt proper practice presupposes a correct theory and a definite aim. But whether the teacher has a theory or has even pictured to himself the goal for which he has to strive or not, he must act. In putting this query, can morals be taught in secular schools? I am asking a practical question, and one that demands a solution. The people in this Colony have pretty well agreed that religion cannot be taught in public schools. The question is, however, being asked, now that you have excluded religion—can you teach morals? Let me define my terms, for oft disputes are occasioned by different meanings being given to the same word. What does one mean by morals? One definition is the science of conduct. George Grote has defined ethics as the science of human dispositions, emotions, desires, and actions in so far as they affect, or are regarded by society as affecting, either the happiness of the individual himself, or the happiness and sentiments of others. While Professor Bain's definition is a department of practice defined by its end—the end being a certain portion of the welfare of human beings living together in society, and its realization obtained through rules of conduct duly enforced. Let us take morality as conduct in society. Of course outside of society there could be no morality—for the term implies duties and actions from one person towards another, or towards the whole. Now as Bain has said that the realization is obtained through rules duly enforced, there is at once a division in moral actions. One class is differentiated from another. There is one kind that the State or political Government enforces—whilst there is another class that the State does not interfere with. The State enjoins and prohibits certain acts. It has a code of rules—it has laws, and if these are infringed it punishes the law breaker. It also classifies the offence and offender—one kind of breach is termed a crime, another a wrong—and punishment follows. I mention this to show that it may be taken as admitted that there need be little difficulty in teaching one great branch of morality. What is that? It may be asked. I reply, obedience to the laws of the State; and there can be a sufficient sanction pointed out—viz., the State's punishment. But obedience to the State's laws would not of itself constitute morality. There are duties to be performed and precepts to be obeyed, that the State neither requires nor teaches. To comprehend these other moral rules, regarding which no one can be said to be entirely ignorant, and to obtain an understanding of the difficulties that have been raised about the teachings of morals, we must appreciate the different aspects in which moral action is viewed. It is not enough for men to debate what rules of conduct should be observed; great discussion has arisen regarding the origin of morals. Ethical philosophers contend that until the origin is settled the "sanction" can never be found. Stated broadly, there are two great schools of Ethical philosophers—the Intuitionists and the Evolutionists. There are what we might term sub schools of these; but most moral philosophers can be ranged under one or other of the names of Intuitionist or Evolutionist. M. Henry Sedgwick in his Method of Ethics has defined Intuitionism as "a system of absolute rules prescribed by God, through conscience, for obeying; which no reason is to be asked or given, except that they are so prescribed." Professor Calderwood, who has in vol.: I. of Mind, criticised Mr Sedgwick's statement of the intuitionist position, does not seem to me to invalidate the definition I have just given. His own is not very different. It is, "Self evident laws of conduct afford the only rational basis for distinguishing the moral qualities of actions, and self-evident moral laws are intuitively known by men, that is, directly recognised by the reason;" or, as put in another form—"Moral laws are applied by all men, and are recognised as essentially true and authoritative, though their validity has not been determined by personal induction, nor established by experience of past ages, nor by the consensus of opinion among the more intelligent and civilised nations, but it is self-evident to the reason." The position of the Evolutionists may be put thus: They admit that there are certain things that appear as right or wrong to men without a consideration of the consequences thereof, and that the decision a man may come to an action may not be determined by his own experience of like actions; but they say, this categorical imperative of conscience we now have is a growth; and Darwin's chap. IV. of "The Descent of Man" gives illustrations of how the moral sense grows, and how to men in one stage of development a different answer is given by the reason to that given in another stage. The development of conscience is thus described:—First, there is a growth of social instincts. This is seen, it is said, in many animals. Then living in society presupposes a limitation of conduct. Hence rules, hence a moral sense, hence intuitions. In proof of his position, Darwin shows that other animals, besides men, exhibit sympathy, courage, kindness, one might say magnanimity and benevolence. I am not at present, however, concerned as to which school is right, and I need not therefore dwell on the arguments advanced by the disputants. There is also closely connected with this search after the origin of morals another question that divides philosophers—what is the sanction for a moral act? Why ought I to be virtuous? The Intuitionists have a ready reply: You must obey conscience. The Utilitarians say that you must judge of the consequences of the act. Bain puts two sanctions—external, internal. (a) The External—1. Hope of favour or
fear of displeasure from men or society. 1. Hope of favour or fear of displeasure from the Ruler of the Universe,
(b) The Internal.—A feeling in the mind. A pain more or less intense, attendant on violation of duty, which in a
properly cultivated moral nature rises, in the more serious cases, into shrivelling from it as an impossibility. "The
binding force, however, is the mass of feeling to be broken through in order to violate our standard of right, ana
which, if we do violate that standard, will have to be afterwards encountered as remorse"—so that the
Utilitarians admit a conscience, and the sanctions that the Intuitionists say exist; but they found their morality
on what might be termed the moral sense of humanity, and its decisions as affecting men. Now I have pointed
out the differences of opinion that exist, in order to lead up to what I shall shortly contend—viz., that the
theories so diverse need not affect the practical question we have to solve. And I may just add that there are
some men like Sedgwick, who have, after their search, come to the conclusion that it has been for naught. At
the close of his treatise he says. "Nor has it appeared very difficult to marshal our common judgments both of
goodness and of rightness into a system under this principle without impairing our confidence in the substantial
veracity of common sense, and all particular moral sentiments, and special sympathies fall easily into their
places as auxiliaries to the two supreme coincident impulses, universal benevolence, and the desire to do what
is right as such. . . . But the fundamental opposition between the principle of rational egoism and that on which
such a system of duty is constructed, only comes out more sharp and clear after the reconciliation between the
other methods. Hence the whole system of our beliefs as to the intrinsic reasonableness of conduct must fall,
without a hypothesis unverifiable by experience reconciling the individual with the universal reason; without a
belief, in some form or other, that the moral order that we see imperfectly realised in this actual world is yet
actually perfect. If we reject this belief, we may perhaps still find in the non-moral universe an adequate
object for the speculative reason, capable of being in some sense ultimately understood. But the cosmos of duty is thus
really reduced to a chaos, and the prolonged effort of the human intellect to frame a perfect ideal of rational
conduct is seen to have been fore doomed to inevitable failure." Is the teacher to remain quiescent until all the
diverse schools of ethical thought agree? If he is, I am afraid he will await an impossible event. Must he delay
until the science of ethics has been placed on as sure a foundation as geometry? I do not think so. He cannot
wait if he would. His school must be moral or immoral. Day by day rules of conduct must be observed. How
then, as a practical man, must a teacher approach this question? Morality consists of rules. There must be
guidance for conduct, whatever the origin of conscience or the moral sense may be, whether it is analysable or
indecomposable, a growth, or a thing planted in man by Deity, there are certain rules of conduct which all
recognise, and which I may say must be recognised. There are certain immutable principles. Now what are
these? First, we must start with this postulate: Man is a social being, and for his existence as such rules are
required; indeed, without some such rules life is impossible. If in the tribe murder, robbery, theft, violence,
were permitted, the tribe would soon be extinguished. Hence, amidst savage and semi-savage tribes it is not
allowable to kill one of one's own tribe. There is a moral code even in this. In fact the most savage recognise
two things: (1) A distinction between actions—some are good, others bad; or, to use another phrase, some are
right, others wrong. (2) And that this distinction must be enforced. Then there is also recognised this: that
certain actions are voluntary, and that each man's consciousness is similar to his neighbours'—in fact, that
Nature is uniform.

I have said that even savage and semi- savage tribes recognise moral distinctions. Of course there are some
acts they consider right that we deem wrong. But amongst them even kindness, justice, and truth are valued.
And if we think upon the past, we find amongst people of different civilisations, of diverse religious beliefs,
of various races, and having dissimilar environments, certain things always extolled. Now, this is of importance,
for if we discover independent of even Christian civilisation, the highest virtue, the noblest conduct inculcated,
can a teacher have any difficulty in saying that these moral rules are not the offshoot of any particular religious
belief? Let me cite some of the things taught by people not influenced by our Christian civilisation, I find a
Buddhist, 250 B.C., giving these things as excellencies (Conway's Sacred Anthology, pp. 12 13) "To serve the
wise and not the foolish, and to honour those worthy of honour"; these are excellencies; "To dwell in the
neighbourhood of the good, to bear the remembrance of good deeds, and to have a soul filled with right
desires"; these are excellencies. "To have knowledge of truth, to be instructed in science, to have a disciplined
mind, and pleasant speech"; these are excellencies. To honour father and mother, to provide for wife and child,
and to follow a blameless vocation"; these are excellencies. "To be charitable, act virtuously, being helpful to
relatives, and to lead an innocent life"; these Are excellencies. "To be pure, temperate, and persevering in good
deeds;" these are excellencies. "Humility, reverence, contentment, gratitude, attentiveness to religious
instruction;" these are excellencies. "To be gentle, to be patient under reproof, at due seasons to converse with
the religious;" these are excellencies. "Self-restraint and chastity, the knowledge of the great principles, and the
hope of the eternal repose;" these are excellencies. "To have a mind unshaken by prosperity or adversity,
inaccessible to sorrow, secure and tranquil," there are excellencies. "They that do these things are invincible; on
every side they walk in safety; they attain the perfect good." These are the words of a disciple of Buddha, and
they inculcate what we may term the highest morality. Take an example from China—Kwanyin. This is what he says:—"Never will I seek, nor receive private individual salvation—never enter into final peace alone; but forever and everywhere will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I leave the world of sin, sorrow, and struggle, but will remain where I am." Does this not show two of the highest virtues—sympathy and self-sacrifice? Mencius—a Chinese sage—thus defines divine nobility:—"Benevolence, justice, fidelity, and truth, and to delight in virtue without weariness, constitute divine nobility." Then take this Chinese definition of purity:—"Practising no evil way. Advancing in the exercise of virtue. Purifying both mind and will. The man who guards his mouth with virtuous motive, and cleanses both his mind and will, permits his body to engage in nothing wrong. This is the triple purification—Scrupulously avoiding all wicked actions, reverently performing all virtuous ones, purifying this intention from all selfish ends. This is the doctrine of all the enlightened." Here is a passage from what has been called "The Iliad of of the East" Thus spake Rama:—"Virtue is a service man owes himself; and though there were no Heaven, nor any God to rule the world, it were not less the binding law of life. It is a man's privilege to know the right and follow it Betray and persecute me, brother men! Pour out your rage on me, oh malignant devils! Smile or watch my agony with cold disdain, ye blissful gods! Earth, hell, heaven, combine your might to crush me, I will still hold fast to ray inheritance! My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it seems well nigh broken now! Anguish may crush it utterly, and life may fail; but even so, my soul, that has not tripped, shall triumph, and dying, give the lie to soulless Destiny, that dares to boast itself man's master." A few more extracts must suffice for illustrations. One of the most important virtues is truthfulness. Hear what a Hindu writer says:—"He whose mind and life are free from deceit has a dwelling in the hearts of all men. Is it asked, 'what is truth?' It is the speaking of words that are without the least degree of evil to others. He who speaks the truth with all his heart is superior to those who make gifts and practise austerities. If a man abstain from falsehood, though he practise no other virtue, it shall be well with him. Truth will lead to every virtue. Purity of body comes by water, purity of mind by truthfulness. The lamp of truth is a lamp of the wise." Another writer, writing 1200 B.C., says there are two things requisite—to be true, and to do no evil to any creature. And Confucius's summary of the rules of life is thus given: "Is there one word which may serve as a rule for one's life? Confucius answered, is not Reciprocity such a word? What you do not wish done to yourself do not to others." This was uttered 500 years before Christ Do not all these extracts prove that in societies there must be rules for guidance, and that the great men of the past were at one in inculcating what we term virtue? Morality must have existed wherever man existed. No doubt in many details there was much difference of decision and diversity of action. One writer on sociology, Herbert Spencer, tells us that some things at first ceremonial, afterwards became enforceable by law, and ultimately were deemed morally obligatory. Non-attendance at a ceremony was thus, after a lapse of time, considered an immoral act. But underlying all these differences there has always been a distinction between right and wrong, and a recognition of the claims of society on the individual. Now each child must become, nay, is, a member of a social and political organisation, and must be fitted for the performance of his duties as such. If he is not so fitted somewhere or somehow he will experience the truth of that doctrine which Evolutionists have taught us, the survival of the fittest, and Society may be put to the expense of punishing him. We start then with two things:—1st, The existence of a moral sense and of moral rules. 2nd, The need of the child being fitted for the performance of social duties. I have already mentioned that there is one division of the rules of conduct that the State enforces. Civilisation would end were murder and robbery, or violence, and all that we call crime not punished and prohibited. No one denies this, and I suppose no teacher would hesitate to train his pupils not to commit crime. The question will arise, How is he to train them? I do not think that question is very difficult to answer. If one go to a theatre, or attend a public meeting and watch the audience closely, he will see how much the most obdurate is moved by the tragedy or the story of a wrong done. Watch the audience during some pathetic play. See the tears of sympathy that the actor evokes. See the indications of detestation that the bad character in the play brings forth, and how some high sounding platitude on goodness receives rounds of applause. Now amongst children, even imperfectly trained, the same feelings exist, and can be evoked, though not perhaps in the same intensity. Before, however, the teacher can train children to appreciate goodness, or to learn the A B C, or to do any work, there must be discipline, order. The existence of order is of itself a moral training. Under it may be included many of the highest social virtues. Order implies obedience, It implies self restraint, self sacrifice for the good of others—for society. It is the basis of the State. That must be inculcated, and that of itself is the highest moral training children can get. Then there is another thing which the teacher must teach, and that is truthfulness. That lies at the foundation of the tone of a school. And what does not this virtue include? Truthfulness means accurate observation; it is the education the man of science requires. Accuracy and care practised in reporting, not only the doings of schoolfellows, but in observing things. That is the foundation or, which a scientific training rests. This virtue of truthfulness is often underrated; indeed, the question has been
put, is it wise to always speak the truth? Professor Clifford in one of his essays thus replies:—“Truth is a thing to be shouted from the housetops, not to be whispered over rose water after dinner when the ladies are gone away.” I need not point out how much that is untrue is spoken or suggested. No doubt false narration often arises from inaccurate observation. But one may act an untruth in the representation of feelings and in the utterance of beliefs; and where cloaking of opinion exists the moral sense is necessarily weakened. I mention this merely to show what may be included under the term truthfulness. I do not require to urge that children should be trained to regard truth in all things as something which no expediency ought ever to permit them to tamper with, for if truth is tampered with the conscience is seared.

I have stated that the teacher must maintain order, and insist on truth being spoken. Order and truth are necessary if the school is to succeed. If they are absent not only will morals not be taught, but the rudiments of knowledge cannot be imparted. The teacher should also train his pupils to sympathy. To do this the methods are various, and amongst children it is easy to evoke sympathy, and were my paper on the methods of teaching I could point out different means that could be employed to attain this end. The method of teaching morals would, however, require to be treated in a separate paper. I have assumed that moral training can be given, and the objection against it being obtainable in secular schools I shall presently notice. If the teacher succeed in making his pupils orderly, truth speaking, and sympathetic, and kindly to all, I imagine that as children they will be moral, for I do not know any rule of conduct that could not be brought under one or other of the three heads of Order, Truth, and Sympathy. In moral training it is necessary that the teacher be an example to his pupils; teaching them a moral catechism. Punishing them for disorder or untruthfulness will not avail. To them example is everything. No doubt home influence will often counteract school training. But if the teacher is a living expositor of his teachings, his influence will be incalculable. In fact, living the life is the best method of teaching morality. St. Paul saw this, and hence he wrote, "Be ye living epistles." If one finds a school where the moral tone is low, one may at once conclude that the teacher has either shamefully neglected his duty, or that he himself has not acted up to a high moral standard. Let me now briefly glance at an objection that had been raised against the teaching of morals in secular schools. This is what may be termed the question of a "sanction." It is said that unless there is an answer given to the question, Why should I be virtuous? and this answer shows a law-giver who will reward or punish actions, there is no basis for morality, and it cannot be taught. A moral writer who wrote more than a century ago has answered this objection. He showed that if religion is necessary to morality, no one can be moral who is not religious. But there are men who may be deemed irreligious and yet they are moral. Therefore, religion is not necessary to morality, though morality may be necessary to religion. Now, I do not deny that there are some men to whom the fear of consequences here and hereafter acts as a potent motive, keeping them in a straight path. Some are so constituted. Of them it may be said—

The fear o' he'l's a hangman's whip
To hand the wretch in order.

There are, however, others over whom the fear of punishment or the hope of reward exercises very little, if any, conscious influence. To do evil would be revolting to them, and some very strong motive would be requisite to make them swerve from the path of virtue. Again, the motives that influence men are as various as the idiosyncrasies of humanity. To one posthumous fame is all in all. He lives, as it were, in view of the future judgment that his successors will pass on his acts. Others look to an approving conscience as their sufficient sanction. While to many the approval of their fellows is an ample incentive to good conduct. But what, I have all these things to do with teaching of children? It is admitted by almost all that the mysteries of religion children cannot understand. The term "sanction" even they could not comprehend, and though some vague terror, such as we see caused by foolish nursery tales of a blackfellow coming, might overshadow their minds, and induce right conduct, yet this feeling of terror is not conducive to true morality. Indeed one moralist argues that to found moral action on a fear of punishment is to destroy virtue. And I need not point out the absurdity of attempting to define to school children the different ethical positions of our numerous moral philosophers. No one perusing philosophical works can be blind to the fact that almost all moralists fail to appreciate the position of their opponents. And are young boys and girls to be launched upon this horizonless ocean of polemic morality? If so, I am afraid that no morals could be taught to children. But we have seen that no school can exist without moral training. No society can exist without laws. In a school order must be enforced, truthfulness and sympathy inculcated, and children thus trained. Then religion as a distinct branch may be left to other instructors. Indeed if a child is made to practise morality, right conduct will become a habit, and that acquired, he will not need to search for the sanction or the why or wherefore of his conduct. And after all is it not on virtue becoming a habit that all who hope to see moral progress must rely? Indeed it is assumed that in teaching
morals a habit will be created that will make wrong conduct more and more difficult. Just as in teaching writing the school-master knows that the muscles must be trained, and that after a while they will act unconsciously in forming letters. At first the strokes are irregular, the pothooks straggling; but after many trials and much practice the writing will become even and in line. So in piano playing, the time arrives when the player has not to consider what keys of the piano to touch. And all that is termed intellectual training starts with the assumption that after long practice things are done unconsciously and without effort that at first required great application. We see this in learning languages, in solving geometrical problems, and in all our varied intellectual pursuits. Work once cost effort is afterwards done unconsciously. So must we rely on the practice of good,—of right action. We must so train the moral sense that the doing of a right action requires no consideration and no searching for a sanction or reason. We look upon him as the most skilled musician whose piano-playing is done without effort. We regard him as the ablest linguist who has not to search for words nor rack his memory for the grammatical construction of his sentences. And must we not esteem him the most moral who does good unconsciously, and to whom the doing of an evil act becomes almost an impossibility? But indeed no teacher could teach anything if he had to explain to his pupils the basis of his teaching. What would be thought of a teacher teaching arithmetic to seven or eight year olds, by beginning a disquisition on necessary truth, or of a teacher beginning the teaching of the alphabet by a lecture on the science of language? Well, to begin moral training by examining the foundation of morals would be as wise a proceeding. Now the bringing in of religion into moral teaching is only necessary for this:—It gives the sanction, it is said; or it is urged by some that it adds to moral training the pathos and embellishments of moral actions. We need not quarrel with such a statement. If teachers so succeed that all their pupils love good and shun evil, there can be a little delay afforded in finding the sanction and getting the flower of morality. To those who argue that faith—religious faith—and morality are inseparable, I can only again make the reply I have already made, that in humanity they are found apart I might, however, if I chose, prove by a comparison of criminal statistics that religious faith is not always sufficient to produce right action. Religious up-bringing—the inculcation of religious dogmas—has not been sufficient in the past to induce mankind to act morally. Indeed, I think it will be admitted that a history of the race viewed in its moral aspect will show that with knowledge morality has grown. Ignorance and vice have been more nearly allied than religion and virtue. And on what is the welfare of the race to depend? Is it not on knowledge and on moral training. The theory of children being kept little asses, and made at the same time little saints, has fallen as low as its author fell in Royal power. We must regard the teacher, then, not only as an imparter of knowledge and a developer of intellectual faculties, but as a moral trainer. To his care the well being of society is committed. For we believe that the advice of the Hebrew sage will have still to be followed, "Train up a child in the way he should go, and when he is old he will not depart from it." To accomplish this training, moral rules will have to be enforced. And these are numerous. From Confucius's doctrine of Reciprocity—"What you do not wish done to yourself, do not to others"; to Jesus's summary of the law, "Therefore all things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets"—Matt. vii. 12; to James's "pure religion and undefiled before the Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world"; to Kant's, "so act that your action may form a law for humanity"; to Comte's, "live for others, live without concealment"; we may even come to Professor Clifford's, "put yourself in the place of others." Do not all these maxims enforce the practice of virtue—enjoin self-sacrifice for humanity? And if children obeyed them, might we not hope for the dawn of a brighter day for our race, when not only knowledge would be diffused, but the moral tone of our society would be raised, and its many foul blots wiped away. And with such moral advance the necessity of asking the question? Can morals be taught in our secular schools, would be recognised as useless as it we were now to ask, Can schoolmasters teach the A B C to their pupils?

The Bible in Schools.

Read at the Ordinary Meeting of the Otago Schoolmasters' Association, 7th September, 1872,

BY J. B. Park.

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Note.

When the following Paper was read before the Otago Schoolmasters' Association, the Bible was a school book, although as such it was much objected to by a portion of the newspaper press and the secularist party. Now, however, that it has been banished from our public schools, many people are beginning to feel alarmed for the consequences to their children. The present short address is therefore published in the hope that it may,
The Bible in Schools.

It has often appeared to me that there are many topics connected with every-day life, regarding which great variety of opinion exists, that, if fairly and clearly stated, might lose many of their seemingly antagonistic elements. But the love of opposition natural to many of us, on the one hand, and a morbid unwillingness, on the other, to trouble ourselves with any subject about which people are likely to disagree, hinder judicious inquiry, and thus produce a large amount of mischief from misunderstanding alone. It may seem the easiest way to step over a sleeping dog, although it may not always be the safest. We may be willing for the sake of peace, or friendship, if you will, to ignore those subjects on which we are known to disagree, and thus step over our sleeping dog, forgetting that the most trivial circumstance may awaken him at any time, to the utter confusion of our self-complacency, and, perhaps, the lasting destruction of our friendly intercourse.

The Bible in schools, or, as the question is perhaps better known by the phrase, the religious difficulty, is clearly one of those unsettled subjects; and many people, for the sake of peace, or probably they imagine, for the good of education, would rather say nothing about it, but just let things remain as they are. But again and again, in spite of this feeling, will circumstances occur that bring the difficulty before them; and consider it they must, and settle it they must, if a truly national and satisfactory system of elementary education is to be established. Let us, then, face this difficulty, and try to discover whether it be, as some think, insurmountable unless it is swept away altogether, or, as others assert, merely imaginary. I propose, then, to consider the question under the three following heads:—1. Some of the objections made by secular educationists to the use of the Bible in schools. 2. Some of the objections made by Roman Catholics. 3. A few made by those who, for the want of a better name, may be termed the temporising objectors; and, as I proceed, will endeavour to answer these objections by showing that what these parties consider the religious difficulty in the matter of elementary education, should be no difficulty at all, but rather a help and one of the safest and best that poor, short-sighted, and erring man ever trusted in.

1. The term secular, as applied to the affairs of every day life, is understood to have reference only to the present world, and comprehends whatever pertains to the support of life and the preservation of health, in short, the temporal prosperity of men or states. The secular educationist, then, according to this definition, is one who, to be consistent, must ignore our spiritual relationship to a divine being in the school education of the young. He may have the most profound interest in the welfare and happiness of man as a social being, but can have no concern that this education should recognise that more enduring happiness which is inculcated in the Bible. He is doubtless anxious that all men should be good and peaceable citizens; but he believes they can be made such, and kept, such, without educating the religious nature of the child in school. It is possible that this opinion of the secularists may have sprung from the great anxiety manifested by some religious sects to teach the peculiar phases of their respective faiths to children; and—failing to see the wide difference between dogmatic spiritual teaching and religious education—the secular educationists view, with something of justifiable repugnance, the bitter animosities which a predilection for this teaching has engendered. Now, if the interesting historical and invaluable moral lessons contained in Scripture cannot be taught to children without communicating at the same time the many shades of doctrinal belief that religious sects have wormed out of the sacred volume, then I hold, with the secularist, that the Bible ought not to be taught in schools. But I strongly demur to this view of the case. Bible teaching in schools is not necessarily sectarian teaching in the ordinary acceptation of that term, whatever the secularist may assert. I do not mean to say that the unscrupulous teacher may not try to twist many of the statements in Scripture regarding moral obligations and religious duty to support a bigoted faith or a vain superstition, but that is no reason surely why the Bible should be discarded from schools. The teacher who would inculcate such doctrines from the Bible, could inculcate them equally well without it, and would do so oven from the multiplication table. It is not, therefore, the Bible that the secularist ought to be afraid of more than any other book in the hands of such a man—it is the man himself. It strikes me that if secularists would manifest the same anxiety to prevent incompetent men from becoming schoolmasters that they exhibit in their efforts to banish the Bible from the school, they would do considerably more good to the cause of education than they are at present doing; and it would doubtless be beneficial to all parties, and highly advantageous to this cause, if they could make the office of schoolmaster an honourable office—not in name only, but in reality. But, if I mistake not, many secular educationists object to Bible teaching in schools because they are sceptical in regard to the book itself. Its historical statements regarding the creation of the world and God's dealings with the Jewish people, they characterise as fabulous, and have a very hazy conception of the Divine government as it is therein recorded. Now, I do not wish to say one word on the authenticity of the Bible—I
merely take it as I find it; any other line of procedure would be entirely out of place in such a paper as this. It seems to me, then, that the opposition of the secularist to the Bible as a school book on the grounds of its questionable authenticity, is one of the flimsiest that could possibly be made. I believe it is hardly possible to study the sacred records conscientiously without discovering that grand and glorious truth which, like a golden ray, shines through the whole of them, and that is, "Be ye holy, for I am holy." From Genesis to Revelations it can be traced with a clearness and brilliancy that all the multifarious descriptions of sieges, battles, crimes, sufferings, wickedness, and death, never obliterates. This Divine idea of perfectibility, so incessantly and continuously pressed on human attention, is beyond all doubt vitally important to erring humanity, and, moreover, is a marvellous feature, characteristic of the Bible alone. It stamps the sacred records with an individuality that can be claimed for no other book in the world, and gives them a value as a guide for human conduct beyond all price. I say nothing here of the sacred mysteries of the Christian religion. The Divine idea I speak of may lead up to these, or it may not. But that is another question, and belongs to the exegetical teacher, the clergyman. If, therefore, this striving after human perfectibility is so clearly inculcated in the Bible, by line upon line, precept upon precept, surely it is very shortsighted policy, to say the least of it, to deprive our children of its teaching at all times and in all places; and what time is better than early youth, when the mind is so plastic for the reception of good or evil, and what place more suitable than the school-room?

We hear a great deal in the present day of what are termed advanced views and liberal opinions regarding man and man's destiny. Old beliefs have grown musty in the estimation of all those who hold these opinions, and advocate these views; and your secular educationist who talks sneeringly of the extreme mustiness of ancient faiths, particularly if these are inculcated in the Bible, is almost certain to be one such. Now I do not suppose that antiquity alone gives authority to any belief, but surely we must also admit that the fact of its being old cannot make it less trustworthy, if there is no other reason for doubting its authenticity. Truth is eternal; millions of ages cannot make it false; and if the experiences of many centuries have confirmed the fact that man cannot, and docs not, live by bread alone, I hold that it is inexpressible folly to teach our children that they can, or that they ever were intended to do so by the Creator. I do not wish it to be understood for a moment that I believe many secular educationists deny this great fact, or that they are essentially sceptical in matters of religion; they are perhaps only sceptical of the utility of educating the religious nature of children in the schoolroom. But on what, it may be asked, does this scepticism rest? It cannot be on the assumption that the religion of the Bible is erroneous, for this can only be assumed by the infidel. Neither can it rest on the assumption that a knowledge of the all-wise Creator, and man's relationship to him, is a subject unfit for the youthful mind, because this would be opposite to all experience; for youth is allowed to be the fittest time for receiving good instruction. In short, it seems to me that many secular educationists, except those who disbelieve the Bible, either oppose Bible teaching in schools from a fear of its being made the vehicle of communicating religious dogmas or sectarian differences to the young, or from some latent notion that secular knowledge is of more importance in the education of youth than religious training.

Now, I have endeavoured to show that the former of these objections is imaginary, by pointing out how the Bible could be excluded from schools, and yet the difficulty remain. As to the latter objection, which I consider much more serious, I would remark that I fear we of the present day, are running so fast after knowledge, or, perhaps, I should say novelty, that the old landmarks of truth are apt to be trodden under foot in our hurry to discover something new. It is a dangerous race, I fear, and can only end, if pursued at such a reckless pace, in disappointment and confusion. This extraordinary desire for knowledge is eminently characteristic of the present century. At no previous period of our history has this desire been so widespread among all classes of society; and if our religious education is not keeping pace with it, the fear I have expressed is far from being groundless. I am perfectly willing to admit that many secularists may grant this; but then they maintain that the clergyman and Sunday-school teachers are the only legitimate religious instructors; and the church and the Sunday-school the proper places for imparting religious instruction. Now this, I believe, is correct, so far; but if our clergy limit their religious teaching to the exposition of isolated doctrinal texts of Scripture, and if Sunday-school teachers have not had special training or peculiar aptitude for the work, coupled with an extensive acquaintance with sacred as well as profane history, our children will receive but a meagre religious education at their hands.

It is not for me to say whether or not our clergy are keeping pace with this increasing desire for knowledge, and giving tokens of it in their pulpit or class ministrations, and thereby fitting the willing members of their flock to become Sunday-school teachers. I can only say, taking things as they appear, it is far from being certain that the ordinary method of supplying the demand for Sunday-school teachers is likely to produce satisfactory results. If a disregard for Biblical instruction be the normal condition of a large section of the community, as it would appear to be, from the repeated warnings we are receiving against the march of infidelity, might not the inquiry be made how much of this could be traced to the imperfect religious education of the young, either in weekday or Sunday-schools? One thing is pretty certain, and that is—if any subject;
schools, because they either disbelieve the creeds that have been wormed out of it, or else, confounding these formularies of the Church, but the sacred record is a sealed book in his school. It is rather curious that secular would seem to be prohibited from the use of the Douay Bible. He may teach his pupils the catechisms and

Hence their opposition to the use of the Bible in the public school. Even the Roman Catholic schoolmaster the religion of the Bible, the laity of the Reman Catholic Church are therefore bound to leave to the priests. Independent thought on, and rational enquiry into, implanted in the soul of man by his Creator to study his works, both natural and revealed—when brought to

assert that they cannot understand them without priestly interpretation. Human intelligence—that intelligence for its members to search the Scriptures for themselves as did the ancient Bereans. Her priesthood dogmatically without priestly comment and interpretation, as ever she was. It is quite opposed to the teaching of the Church prevent it, and, so far as I know, is as much opposed to her people having the sacred records for private use

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Scripture, for some men so persistently to object to Bible teaching in schools; and when we consider for a moment that the foundation of Britain's greatness can in a large measure be traced to the spread of the Bible, the strangeness of this opposition is much increased. If we shut out the Bible from our elementary schools on the plea of its being a sectarian book, to be consistent we must also banish it from our halls of justice, swear our witnesses on their honour, and teach our children morality from the bastard code of social expediency.

But not to be misunderstood, let me distinctly state that I am as much opposed to sectarian teaching, in the sense that ordinary secularists understand it, as they possibly can be. But that striving after perfectibility insisted upon with such Divine unction in Scripture, is as far removed from sectarianism as the sublime teaching contained in the sermon on the Mount is removed from the ranting of some half-crazed street preacher. If we secularize our public schools, we may satisfy those who are too advanced in their opinions to be trammelled by the restraints of this holy teaching, this striving after perfectibility, as inculcated in the sacred volume; but what shall we lose? With many other advantages, we shall lose this one—the Divine prestige, so to speak, which the Bible, faithfully taught in every school, gives to the teacher and to his work.

2. Let me offer a few remarks on some of the objections which Roman Catholics make to the Bible being used in school. If we examine for a moment the spirit of Roman Catholicism, as it is developed in history, and as we know it at the present day in those countries where the Church of Rome is most powerful, we will find that this great religious system has always been, and still is, opposed to a popular and liberal system of elementary education. It will not do for the priesthood to deny this. Facts are against them. They may ring in our ears the oft-repeated boast that the only repositories of learning in the dark ages were the monasteries, and the only students the priests. The fact has long been admitted, and the world is grateful to the Church for keeping alive the torch of knowledge in Europe, amidst universal darkness. But it is to be feared that if the outer world had not stepped in, so to speak, this torch would have been burning but dimly there still, and nowhere else. Since the Reformation, education has made considerably more progress than it did previous to that event. Now, whether this was owing to the Bible being placed in the hands of the people in a language they spoke and understood, I will not stop to enquire; but this we know, the Church exerted all her influence to prevent it, and, so far as I know, is as much opposed to her people having the sacred records for private use without priestly comment and interpretation, as ever she was. It is quite opposed to the teaching of the Church for its members to search the Scriptures for themselves as did the ancient Bereans. Her priesthood dogmatically assert that they cannot understand them without priestly interpretation. Human intelligence—that intelligence implanted in the soul of man by his Creator to study his works, both natural and revealed—when brought to bear upon the study of scripture, they characterise as sinful. Independent thought on, and rational enquiry into, the religion of the Bible, the laity of the Reman Catholic Church are therefore bound to leave to the priests. Hence their opposition to the use of the Bible in the public school. Even the Roman Catholic schoolmaster would seem to be prohibited from the use of the Douay Bible. He may teach his pupils the catechisms and

formularies of the Church, but the sacred record is a sealed book in his school. It is rather curious that secular educationists and the Roman Catholic priesthood should be equally opposed to Bible teaching in Schools. Both seem to believe that religion and religious dogmas are identical. The former would banish the Bible from our schools, because they either disbelieve the creeds that have been wormed out of it, or else, confounding these
creeds with the eternal principles of religious truth, maintain that such subjects are entirely beyond the pale of human legislation; while the latter object to its use from a fear of its being made the vehicle of disseminating doctrines repugnant to their church, and consequently accuse the religious educationist of proselytising. It is this fear that seems to have awakened the Catholic hierarchy all over the civilized world to a determined crusade against Protestant schools. But, not thinking it politic to urge anything against popular education, they tenaciously grasp the religious difficulty, which to them is Protestant teaching, and flaunting it in the face of every scheme for the general education of the people, raise the cry of Protestant tyranny and oppression. Of all the churches in the world that ought to bury these two words in oblivion, the Roman Catholic Church is surely the one. But let that pass. We have just now to deal with their objections to Bible-teaching in schools, and not to any cry they may raise for purposes best known to themselves; and thanks to the utterances of a portion of the priesthood, we know pretty well what these objections are. According to the teaching of the Church of Rome, an intimate acquaintance with the religious doctrines of that church is of infinitely more importance to man, in every sense, than knowledge of the most ennobling tendencies.

But Roman Catholics differ materially from secularists in their opposition to Bible teaching. The education the latter are in favour of, the former designate a godless education, and are therefore most decidedly opposed to the secularising of public schools. But be it remembered, although they are against secular education, they are decidedly opposed to the religious education I am advocating, and, consequently, denounce in the strongest possible terms Bible teaching in our schools. They maintain that such teaching can never receive the sanction of the Catholic Church, and therefore the children of the members of that Church must not on any account attend what they designate Protestant schools. No compromises will satisfy them. Conscience clauses they treat with withering scorn; and seeming to be filled with the one great fear of these schools being nurseries of proselytism, they demand schools of their own, or at least a share of State support to maintain them. In all this, it seems to me, that Roman Catholics are perfectly consistent with what they profess. But if they believe that the true method of educating the religious nature of the young, consists in cramming their minds with creeds, confessions, and formularies, then I hold that such work is no part of the duty of a schoolmaster, therefore I cannot consistently support them in their demands; and it does not appear to me unjust to oppose them. The work of the schoolmaster should be hampered with no such teaching. Creeds and formularies are all very well in their own place, but their jarring sounds should never be heard, nor their bitter distinctions ever be taught, in that sacred arena where tender human souls are gathered together to learn, with their other lessons, that holy injunction, "Do justly, love mercy, and walk humbly with thy God." This Divine command overrides all creeds, all distinctions of sects, and is the true entrance to that highway along which all must pass who yearn after the beautiful, the elevating, the Divine. If we once ignore the profound meaning which is embodied in this command—a command around which all the minor facts and details of human action must circulate—we lose ourselves in idle disputations and profitless enquiry. Are we not all agreed, Roman Catholic as well as Protestant, that purity of life and conduct, truth, justice, magnanimity of soul, and every moral virtue, are essential to the formation of a proper human character? Can we not therefore agree that these can be taught in school without the aid of creeds or formularies, under the encouraging influence of Divine recognition alone? It does seem to me a mistaken notion that we can educate successfully the intellect of a child at one time, and the moral or religious nature at another. The two are so indissolubly connected, and, according to all experience, meant to be so by the Creator, that their true development can only be accomplished together. While the one is receiving aid from the other, both are benefitted, and that consciousness of relationship of the creature to the Creator is never for a moment disturbed.

3. Besides those to whom I have already referred, who object to Bible teaching in school, it remains for me to say a few words about another class—a sort of negative class, whom I have designated the temporising objectors. And here I may remark, that there seems to be a considerable number of people in this world of ours, who are so harmless, objectively, and well meaning, subjectively, that they may be said to have hardly any decided opinion on any subject whatever. They are always ready to acquiesce in your opinions, and would on no account contradict you. But no sooner do they encounter any one who differ from you, than they agree with him. In fact, their mind may not inaptly be compared to a weather-cock, ever ready to shift with the slightest breath of others' opinions to the calm side of things. Their faith, if they have any, hangs on them like a loose garment, and makes one think it cannot be very firmly held. Such people are animated, no doubt, with the best intentions, but being deficient in moral courage, they cannot withstand a plausible argument in favour of what their intelligence may tell them is wrong. Moreover, the only impression that seems to take any hold of them is the desire to please. It is an amiable desire, no doubt, but its realization may often be too dearly purchased. Now, it is this class of people whom I have attempted to delineate, that I term the temporising objectors. They are liberal to a fault, if I may be allowed the expression, and would rather submit to an evil, than annoy themselves with a difficulty, or raise their voice, or use their influence to get it removed. Such people, however, can hardly be said to be active objectors to Bible teaching in schools, in fact they are, I believe—being
well-meaning—rather in favour of such teaching, provided that nobody is offended by it. But then they say "if we cannot have a national system of education with the Bible, without offending the prejudices of others, let us by all means discard it from the public schools." The utter worthlessness of such an argument seems to me, at least, to contain its own refutation. To use the Bible as a school book for the purpose of training the youthful mind to strive after whatever things are true, honest, just, pure, and lovely, is either right or wrong. If right, then no arguments, however plausible, and no opposition, however long maintained, can make it wrong. But if some will persist that to use it for this purpose is wrong; inasmuch as our so doing would be unjust to those who oppose it, then we are forced to this conclusion, namely, that the very highest authority among godfearing men for inculcating whatever is commendable in human thought or action, is a blunder, and we are all wrong together. Or to put the question in plain terms, it appears to me to resolve itself into this:—Do we or do we not, acknowledge our responsibility to a higher authority than that of mere human law in the education of the young? If we do, then the Bible, which is the only recognized interpretation among Christian nations of this higher authority, must be law to us. But if we do not acknowledge any higher authority, then all our pretensions to that holy and pure morality inculcated in the Bible, are mere efforts of deceiving and being deceived. But, as the poet expresses it, "Things are not always what they seem." So it appears to me that the present crusade of the secular educationists against Bible teaching in schools covers a great deal more than appears on the surface of it. I can easily understand that man's objections, however little I may value them, when he asserts that he disbelieves the Bible as a Divine revelation. But what can be urged in favour of that man's consistency, who, receiving it as a Divine revelation, yet objects to its being taught in schools? Let me, in one word, bring the whole question at issue to the bar of unprejudiced common sense, and what is the finding? Simply this—If we believe that the teaching of the Bible embodies the divinely sanctioned and appointed law of the Creator for man's guidance in this world, always having regard to a higher and holier state of existence, then we cannot consistently circumscribe this teaching in any way; but, if we do not, we must drop the name of Christian, and substitute that of unbeliever, sceptic, infidel, or any other name that is diametrically opposed to a belief in this teaching. In fine, therefore, if we could remove the Roman Catholic element from the controversy, that of the temporisers would all but disappear, and the opposition be restricted to the secularist proper, who founds it on the assumption that the Bible is not a Divine revelation. So that the whole question, when stripped of all subterfuge, seems to me simply a contest between those who reverence the high moral teaching of the Bible, and those who do not, or care very little about the matter. But I must bring my remarks to a close. Before doing so, however, I would raise my voice against this cry for secularising our elementary schools. It appears to me a beginning to the secularising of the human mind, the first step in the dragging down to the level of earth all that the Creator has implanted in man to elevate him above the brute creation; and, in one word, a beginning to the rending asunder of that eternal relationship of the creature to the Creator, which can only be truly maintained by the proper education and development of man's moral and spiritual nature.

NOTE.—These letters were not written (as has been stated), and are not now published in their present form, with a view to disseminate objections to the Bible. Their object is to endeavor to state plainly and candidly—I might very well have said bluntly—a few of the many difficulties and perplexities that intrude themselves into and around the ordinary layman's mind, in these days, when he thinks at all on such matters as are glanced at here. The papers were written, necessarily, in haste, and at intervals snatched from night—without study, method, or design. Some competent person, or parson, notwithstanding may overlook these defects, and think it worth while to clear up the incomprehensible mysteries, incongruously touched on in these few pages if this can be done. If so, the writer will be as glad as anyone.

H. R. Rae.
Hokitika,

October 28, 1878.

Religious Instruction in State Schools.

Letters By X.Y.Z.,
Reprinted from West Coast Times, Hokitika, N.Z.

No. I.

Mr Virtue's recent letter in the WEST COAST TIMES but gives expression to a conviction growing pretty general everywhere. The purely secular system of instruction which so many of the colonies have adopted, and
which a large proportion of the democracy of the world hanker after, is not believed to be the great success anticipated, in the countries where it has been tried, and an uneasy feeling grows and spreads, even in the most democratic communities—a feeling of misgiving as to the future welfare of the young, secularly taught. The Melbourne Argus, the Australasian, the Sydney Morning Herald, and other leading organs of public opinion, all, with one exception perhaps, heretofore staunch supporters of secular instruction, are wavering, or are openly dissatisfied with the ends already attained, and with the prospect which the system affords, of advantage to, or of the advancement of, the world, when the present upholders and inaugurators of the system have "had their day and cease to be." Already some of the chief, and staunchest secularists are looking round in an endeavor to discover some plan or method by which a religious instruction, acceptable to all denominations, may be inculcated and combined with secular teaching in the public seminaries, and many able men—Bishop Moorhouse amongst them—are now directing their thoughts in this direction. And it seems to be conceded on all hands, that a more utterly hopeless task never confronted mortal man.

Before glancing at these difficulties—the tremendous obstacles that we at once encounter the moment we attempt to lay down the lines for a religious instruction that shall be acceptable to all christian sects, and that must, too, meet the views of that large mass of christian mankind who belong to none of them, it may be desirable to recur for a moment or two, to the denominational system, which at once strikes the man anxious to do the right thing, as the best system, taking all the circumstances into consideration. In many colonies this system has had a long and perfectly fair trial. In Victoria it was the state system for many years. It had free scope there. Every settled village or hamlet which could boast of a school at all, had more than one school—had its two, three, or four schools, of ten, fifteen, twenty, thirty, scholars each. The religious instruction of the denomination was rigidly imparted in the denominational school. Those young people, so taught, have grown up now, and have taken their places in society. They may have reaped advantages, in a religious sense, from the denominational teaching imparted. It is certain that the secular instruction was of a very inferior character, and that the teachers—secularly—were inferior men. How could it be otherwise? We do not find even the most zealous, and (in their own eyes) the most godly men, at all desirous of living on small salaries, if their abilities can command, a larger remuneration. Bishop Moorhouse recently admitted as much. Indeed, what the Bishop really did say, amounted to an admission, which went considerably further. At all events, £2 or £3 per week would not pay a good teacher, although it might recompense a good denominationalist. Besides, the article, in sufficient abundance, was not to be had at any price. The result was, that the denominational schools were found to be very good schools for inculcating narrow sectarianisms, but very bad schools for fitting people for this queer world of ours, with which we all have to battle. There was another, and a more fatal objection, to the denominational system. Children of the large denominational schools, and more especially children of the petty little rural denominational schools, were found, as they advanced in denominational instruction, to be not altogether overpowered with love for the people of the other creeds. They had no connection with the school on the other side. In other words, the system tended to destroy confidence in the cardinal point of Christ's teaching—the universal brotherhood of the human race. For these, and for other reasons, the system was superseded, and gave place to that later system, which, at all events, aims to secure good secular schools, and good secular teachers and to place rich and poor, Catholic Protestant, Jew, and Gentile, on a perfect footing of equality, in the sight of the rising generation.

In order to obtain this much, Mr Virtue says the "Bible was excluded" from all these schools. I hardly think this is a fair statement of the case. The people who would desire to exclude the Bible, as such, from the public schools, are mere units in thousands. Not one man in a thousand desires to exclude the Bible. But the large majority of colonists desire to exclude the narrowness, the strife, the bitterness, the theological hairsplitting propensities, which the sects exhibit amongst themselves, and towards each other, the moment they enter the schoolroom, with the Bible in their hands. A large proportion of those who came to the conclusion that religion must be excluded from the schools, did so, from the first, most unwillingly, because it was obvious to them, as it is to everybody, that "pure religion and undefiled," when we can find it, is a first essential in training youth, and should be taught, not, as Mr Virtue says, because of the "reward" of "infinite value," which it brings, but because it is in itself good, and good for humanity. I may here say a word or two on the in teresdy selfish aspect which this constant reference to "reward" and "punishment" gives to the christian religion as taught by the sects. Even Mr Virtue cannot write a letter of a few lines without introducing "rewards of infinite value." As soon as ever the sects get to see—what so many reflective men have long seen—that this method presents religion in a selfish, mercantile and repulsive phase, to men, then so soon will there be some better prospect of admitting religion into the schoolroom. If religion is a good thing at all, is a good thing because it is good in itself; because it elevates and advances and refines and subdues human nature. I do sincerely believe that this invariable presentation of religion to us, as a something to be recognised and followed because of the advantages—the "rewards of infinite value—which it is supposed to confer on its votaries, debases religion, and does utter violence to our sense of what religion really is, or should be. As long as we say—Let the Bible into
the schoolroom because it right to do so—we are on controversial perhaps, but still on firm ground. When we say, however—Let the Bible into the school room because of a reward of infinite value" which we will receive, then I say we sand not only on controversial ground, but on ground as rotten as a morass and as foetid as a quagmire.

We have now got as far, just, as the starting point—the admission of the bible into the school. Here we are met by still more insuperable difficulties, which I propose to refer to in a future paper.

No. II.

It is a pity, I think, that Mr Virtue cannot discuss a question of this kind, without suggesting inferences, and applying epithets, meant to be offensive to particular persons. I shall carefully avoid following such a course myself, and I would advise anyone having anything to say on the subject, to do the same. We are all groping, very much in the dark I confess, to discover a path leading to the truth, and there is no occasion for us to knock our heads together, as the trackless hush we are in at present is particularly wide. Besides, an "outsider" if his language is calm, and spoken from conviction, has just as much right to be heard as any one else. Who, I may also ask, are "outsiders," and what are they outside of? Every little Bethel has an idea that the countless millions of Gods creatures who do not and cannot, hear the tinkling of its trumpery, twopenny, and tinfoil bell, are lost "outsiders." Christ, in his day, encountered many whom the "good people" of those times considered "outsiders." We are told that he treated them with all gentleness. He was himself considered a very degraded "outsider" by the Pharisees. And it was for these same Pharisees that he reserved his strongest condemnations.

I resume the remarks so abruptly broken off, in your issue of Friday. The demand for the admission of the Bible into the public schools is the subject before us, and I have said that not one man in one thousand would desire to exclude such a Book, provided always that it can be found, written; that there can be no question as to its authenticity and genuineness; that the laity and children, as well as theologians, (if the latter can do so) can understand and interpret its meaning, and that, as a text-book it is calculated to advance, edify instruct and improve the young, as assuredly would be the case, if its claims to be regarded as a message and revelation from God to man, are true claims a together, or even in part.

Now, with regard to the first point, I find there are two books, both called the Bible, and loth claiming to be the authentic Book that we are in search of. Perhaps they are the same, or very similar books? No; they are not the same; they are hardly very like each other; and when examined, there is a great divergence between them. The question as to which of them—if either—is an authentic copy, of an authentic original, is a question of evidence. Let us waive all that for the present, and take one of them—say the Bible we find most universally diffluded—and examine it ever so cursorily.

Well, then, what is this Book we call the Bible? Is it to be regarded, altogether as an inspired volume, or uninspired; or is it partly inspired and partly uninspired? If the latter, who is able to speak with authority as to where the inspiration begins and ends; and is there a verdict agreed to on the subject amongst the denominations. Is its meaning clear and plain; or if dubious, can the doubts be authoritatively removed? Is its language literal or figurative, or both; and, if the latter, who is to say where the one ends and the other begins? Is it matter of fact prose, or fanciful poetry, or both, and, if the latter, does it tell us—or can any one with authority tell us—where the fact, and where the fancy, are recorded? Is any one able to say—"this portion is stern reality; but that part is poetic imagery; this is the record of an allfaithful reporter, but here poetic license has play?" These are matters, not of opinion, but of evidence. Again, as to the translation. Is the translation invariably reliable, or partly reliable, and partly unreliable; or is it true that some of the most momentous passages in the Book and many of the most momentous words in the Book, are mistranslations—acknowledged errors? Will its chronology; its record of facts, and such matters of science as it refers to, bear investigation? It has been said—been said, too, by theologians—even by bishops—that on these points grotesque blunders can be indicated—is this true or untrue? All these points can be settled, only by evidence. A man,—a homo—brings me a printed book, and calls it the Bible. I claim to treat the man, and the book, just as I treat any other man and book, and to investigate the claims made by either, for this particular book, precisely in the same way. I desire to treat the man with every respect, and I am even willing and anxious to believe that the book he brings is the real Book it professes to be. But, certainly, if it is the Book, it will bear examination. We open the volume. Here are marginal notes, without end, trying to explain the meaning of the book, and giving various readings for the same passages. We pursue our inquiry further, and we find commentaries, big as merchants ledgers, trying to explain the book, and trying to account for inconsistences in it; trying to explain away some of its manifest contradictions; trying to smooth over acts and words, said to be Divine, but looking strangely human; trying to excuse cruelty; to excuse an alleged divine sanction of human slavery, and in one instance to palliate a human slaughter, which can only be correctly described as human butchery. Do all these many commentators agree in their explanations and commentaries? No indeed, they do not agree. How could they? They are mere men, and
their commentaries are mere opinions. They differ widely and irreconcilably. I have myself seen a cart-load of commentaries on the Bible, and yet there are not sufficient. A revised revision of the Bible is now going on, which fact in itself is a remarkable commentary on the commentaries of the last century, and the present one.

But, strangest of all, we find words introduced into the text, which learned theologians declare, in 1878, should never have been there at all, after having been printed, for hundreds of years. Amongst these—most wonderful to relate!—are the very words of most solemn and momentous import in the whole record. The words "eternal," "everlasting," "damnation," "hell," "resurrection," and others, which I may refer to by-and-bye, are examples. Just look at this word "resurrection"—it is a word conveying the most beautiful idea; and in certain moments of our lives it was a word we would not have parted with, for all the rewards of "infinite value" that could be offered to us. For there are times when even the worst of us is able to put this miserable "myself" and "my soul" away from us for awhile, and to think, not of ourselves or our own happiness, but of the happiness of our kindred. Perhaps we experience this feeling most when we stand around the grave listening to the thud of earth upon the coffin, and deeply impressed with the grand church burial service. For myself, I have in distant days, derived a consolation I could not express, from some of the passages in which the word, or the idea "resurrection" occurs. There was, at all events, hope for our kindred; hope for our friend lying there dead. I may especially mention the verse from the Book of Job:—"I know that ray Redeemer liveth, and that he shall stand, in the latter day, upon the earth; and though worms destroy this body, yet in my flesh shall I see God, when I shall see for myself, and mine eyes shall behold, and not another." These words have removed the gnawing from many a heart, at the deathbed side, and in the churchyard, and have been a balm to that intense grief which most of us have felt, at one time or another, in our lives. I hear them now, and they seem to mock me. There is no hope in them. The beautiful passage is simply made beautiful by the translator. I say so on the authority of Froude, the most competent authority now living. The original, when faithfully rendered, is vague, meaningless, and unintelligible. The words "resurrection," as applied to the body after death, of "everlasting damnation" as applied to the soul; of "eternal," as applied to a future life; of "hell" as a place of eternal punishment, are no where to be found in the original text. In short, if we look through this text, faithfully rendered by competent scholars, and not theologians, we hardly get the faintest glimmer of a hope of immortality at all, try we ever so strenuously, to find such a hope. And yet all is not utter darkness! Although we have no Bible which we can introduce into the schoolroom with unerring confidence, we are not left altogether as children without a father, to grope and grovel as we will, in the wildernesses of the world. Although we fail to discover real Christianity at all, and least of all amongst its most self-assertive professors, we can always discern Christ, and discover, under all circumstances, the rule of rectitude, in the sermon on the Mount. Although the written word is still for us a mystery, the Book of Nature—Gods firmament, the everlasting hills, and valleys; the foliage of a fern; the billows of the ocean—lie before us.

No. III.

I unreservedly admit that there is force in the objection raised by "Censor" to the observations I made in my last paper, relative to the wrangling, jangling, "bells, of the little Bethels." I spoke metaphorically, and meant to say no more and no less than this—that the greatness of "pure religion and undefiled" is completely lost in the petty sectarian differences, and trumpery distinctions to which the sects, severally, attach such infinite importance. When sectarianism, and I might say too, when secularism, is cast adrift from the churches, there may be a hope of agreement on the outlines of religious teaching to be imparted in the schools of the State. Until this happens—and there is not the slightest indication of such an agreement—there is no prospect of teaching religion to the youth of all creeds, assembled together.

It looks simple enough, too, to arrive at a perfect concord in such a matter. We are told, in a few concise words, what true religion really is, and it seems very easy to instruct children to compassionately the fatherless and widows, and ail that are desolate and wretched; all those that suffer, that are oppressed, and that are born to trials and misery. The next point—I am dealing now with the definition of religion in the New Testament—is to learn them to keep themselves unspotted, from the world. If we put these definitions into other words, I think we get at this result—that true religion is a total self-abnegation, and an unfathomable love for our fellow creatures. It is utterly vain to expect to find such a creed in any school whatever, even supposing the only text book there used was the Bible itself. Look round the wide world, and ask yourself have you ever met such a sect anywhere? Call to mind all the people—all the most constant churchgoers and Bible champions—you have ever known, and inquire whether the basis of their religion was this? I have met with a different experience at all events. "Myself" and "my soul," my creed, my belief, my salvation—these are the anxieties of all the professing Christians, I have come across, and in every year, and in every country, I find them exactly the same. I find no fault with them—I do not pretend to express a judgment upon them—I merely state a tact, and so long as the fact is so, so long must there be, either many public schools with different creeds and Bibles, or one State...
School with no Bible at all.

Why, we find unutterable discord, even amongst the members of each sect, and the disagreement becomes absolute disorder and confusion, when we compare the teachings of the Christian sects with each other. Just take any two doctrines, as test points—say the doctrine of the resurrection of the body, so consoling to the good, and the doctrine of an endless and never ending torment, so appalling to the wicked. On the first I have said something already. An English Churchman quotes a passage from the Book of Job, as a proof of this doctrine, and this is the passage as quoted by him:—"I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet, in my flesh, I shall see God." That is the way the passage stands in the Bible. But another Churchman says that there is really no such passage in the whole book. Another Churchman—a learned fellow of Oxford says:—"The words in italics have nothing answering to them in the original—they were added by the translators to fill out their interpretation; and for in my flesh, they tell us themselves in the margin that we may read (and, in fact, we ought to read, and must read) 'out of,' or 'without' my flesh. It is but to write out the verses, omitting the conjectural additions, and making that one small but vital correction, to see how frail a support is there for so large a conclusion: 'I know that my Redeemer liveth, and shall stand at the latter upon the earth; and after my skin destroy this; yet without my flesh I shall see God.' If there is any doctrine of a resurrection here, it is a resurrection precisely not of the body, but of the spirit. And now let us only add, that the word translated Redeemer is the technical expression for the 'avenger of blood and that the second paragraph ought to be rendered—'and one to come after me (my next to kin, to whom the avenging my injuries belongs) shall stand upon my dust,' and we shall see how much was to be done towards the mere exegesis of the text. This is an extreme instance, and no one will question the general beauty and majesty of our translation; but there are many mythical and physical allusions scattered over the poem, which, in the sixteenth century, there were positively no means of understanding; and perhaps, too, there were mental tendencies in the translators themselves which prevented them from adequately apprehending even the drift and spirit of the composition." Then, as to eternal torment. In Mr Manson's shop, the other evening, I fell across a little book called the "Catechism of the Wesleyan Methodists for children of tender years." This is what the catechism says, to "children of tender years," concerning hell:—

Q.—What sort of a place is hell?
A.—Hell is a dark and bottomless pit, full of fire and brimstone.

Q.—How will the wicked be punished there?
A.—The wicked will be punished in hell by having their bodies tormented by Are, and their souls by a sense of the wrath of God.

Q.—How long will these torments last?
A.—The torments of hell will last for ever and ever.

At the same time we find Canon Farrar (author of the Life of Christ) declaring from the pulpit of Westminster Cathedral, that such an eternal hell does not exist; that there is nothing in the Bible, when properly and accurately translated, to warrant such a doctrine, and that it is in itself a gross and wicked misrepresentation of the character of the benign Author of the Universe. In this view, and in his interpretation of the original words on which this doctrine is erected, Canon Farrar has the concurrence of the scholarly, and genial, and genuine portion of the churchmen of Europe, Asia, Africa, America, Australia, and New Zealand. It is only the frigidly good and rigidly righteous theologians of the church that take delight, in these days, in picturing the burnings and torments, never ending, of erring men and women, when they have done with the toil, and struggle, and sorrows, and sins, and sadness, of this incomprehensible world.

The subject is one on which volumes might be written, but on it I have no more to say just now. Such discussions can but end in leaving us in the obscurity it found us in. It is easy to prove that we know nothing whatever of these things. We can prove nothing more:—

We know not whether Death be good; But Life, at least, it will not be: Men will stand, sorrowing, as we stood, Watch the same fields, and skies as we, And the same sea.

That's about all we know for certain about it. And so to all, farewell.

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The Bible in Schools.

Lecture by Mrs. Hardinge Britten.

The most philosophical minds of the present age must admit that there are three sources of influence from whence the peculiarities of human character are derived. These are:—First, ante-natal, or hereditary tendencies; next, the force of those circumstances which environ the individual's path through life; and finally, the nature of the education impressed upon the plastic mind in youth. In this category, all experience tends to prove that education is the most potent of formative influences. By education, we can transform the savage into the civilian; train up the offspring of ignorance in the paths of learning, and bend the most vicious ante-natal tendencies into purity and holiness. Education, moreover, enables man to become the master of circumstances, and the educated man can re-create the very conditions that would otherwise crush him beneath their force. Admitting then, that education is the most important of all the influences that can be brought to bear on the character of the rising generation, we can scarcely exaggerate the interest of that question which is at present agitating the public mind, namely, whether it is expedient to combine religious with secular education; or, in more popular phraseology, whether the Bible should be read in the school-room as an essential element in the education of the young? The fact that this question is mooted at all implies, in the first place, that the young people of this generation are not sufficiently familiar with the Bible; and next, that some specially valuable effects are expected to accrue from the connection of Biblical with secular literature. In considering the first of these positions, we must call your attention to the fact that the Bible is already—from various causes—the most familiar and most universally read book in the whole range of literature. Without at present entering upon the question of its effects upon human character, it is enough to remind you that for the eighteen centuries during which Christianity has subsisted, the source of all its authority has been the Bible; in fact, Christianity and Biblical teaching have been synonymous words, and their effects upon the race have been inseparable. Granted that it; the first centuries of Christianity the people were compelled to receive the Bible through such methods of interpretation as ecclesiasticism permitted, for the last four hundred years at least, the Bible has been so universally placed in the hands of the people, that it is doubtful if there exists a single family or home in any land dominated by the Christian religion in which the Bible cannot be found, or any man, woman, or child who has not been made familiar with its pages. The Bible was the first book issued from the printing press, and its republication by millions and tens of millions has been so incessant that I may venture to assert the mere cost of the Bibles sent forth from either of those great centres of civilisation, London or New York, in one year alone, would suffice to feed all the starving mouths, which abound in those great Christian cities for the same period of time. Besides the Sabbath day exercises which, in the numberless churches open to the people, consist so largely of Bible readings and expositions, we have family readings, school and college readings, Sabbath schools, associations, missions, and endless other organisations for the dissemination of Biblical literature, in a word, and again, referring to the fact that the pages of this book have been impressed upon the understandings of civilised nations with even more familiarity than the spelling book, we cannot admit the plea that our rising generation can, or do, suffer from lack of information concerning Biblical literature; all we can allow is that those who plead for the association of the Bible with secular education deem that the necessity exists for MORE Bible learning than formerly, and that, whereas the world has progressed in violence and wrong under Biblical influences disseminated through the home, and ecclesiastical organisations during the last eighteen centuries, so it will now suddenly become converted, and reform all its evil ways, by the infusion of a still larger amount of Biblical instruction through the instrumentality of the school system. In this connection, it may be as well to mention that the Bible has been very frequently and universally read, sung, and chorused in the public school systems of Great Britain and America, but whether the advocates for its universal introduction in this Colony on a similar plan are prepared to show the superior morality of those persons who have been accustomed in their youth to read the Bible in the secular as well as the Sabbath school class, I am not informed. I have myself heard a group of over a hundred children reciting the Biblical history of the deluge in chorus, and I have been assured by competent authorities that the subsequent studies of these young persons in the facts of geology did not tend to elevate their views of Biblical science. Be this as it may, we must assume that the advocates of Bible lore in the school are sincere in their desire to promote the best interests of the rising generation, hence, they expect some beneficial influence upon the morals of the age will grow out of the movement they advocate. It is impossible to deny that a very large—we might say an unlimited opening for improvement exists in this age. War and violence, intemperance and crime, prevail with an universality that appeals with trumpet tongue to the moral reformer. Whether the introduction of the Bible in the School is going to effect a change in the order of society that the Bible in the civilised world at largo has failed to do, the advocates of the system may perhaps be able to advise us of. One thing is certain; the demand for moral reform in every grade of society, especially
amongst those persons whom it is our mission to mould into instruments of future ban or blessing, is urgent and imperative; and it becomes every thinking man and woman of the age to question, without fear or favour, whether the proposition now at issue is calculated to promote the great desideratum of moral elevation so much needed. In order to simplify a question which presents many complicated points for consideration, we shall resolve our argument into three propositions:—First: Is it expedient or desirable to combine religious and secular instruction? Next: If we take the affirmative of this position, what should be the methods of religious instruction pursued? and finally: Would the study of the Bible be the most efficient of those methods? At the very outset of our argument, we find it necessary to define in some detail what is meant by the term religion. Although in the popular acceptation of this word, it is constantly misapplied, the simplest analysis will prove that it cannot legitimately signify any special form of denominational belief. For example—Those who chance to be born in Arabia might argue that religion meant Mahometanism. The natives of China or Thibet would define it as Lamaism or Buddhism; the descendants of Israel would assure us it was Judaism, and every member of a Christian community would claim the all of religion was included in the special form of sectarian belief in which he or she happened to receive it from parental influence. Obviously, then, unless religion be the fashion of the hour, or the mere custom of the community, it must have some deeper meaning than any forms of faith or systems of worship. Defining it upon those primordial principles which underlie the origin of all faiths or systems, we deem true religion to consist of a knowledge of a first great cause, by whatever name or title we may designate it; the understanding of the soul's destiny in the hereafter, and such a standard of life practice as will accord with the funda-mental principles of creation. Briefly stated, then, religion is the knowledge of God; the soul's immortality; and the laws of right and wrong. Is there any religionist upon the face of the earth who can take exception to this definition? any religious element which transcends it, or any form of religion which is more or less than an attempt to express it? Forms, systems, creeds, and dogmas may prevail for a time, and during their prevalence represent the boundary lines in which religious opinions are confined, but the all-embracing elements of religion I have thus stated existed ere churches were built, Bibles were written, or credal stakes set up; aye, and they will exist and rule the mind of reason, and exalt the faith of man when dogmas are blotted out of memory, books have gone out of fashion, and credal systems shall be no more. Religion is the knowledge of God, immortality, and the laws of right. All else is ecclesiasticism, and no more affects the primordial truth of religion than the garment makes the man, or the surplice, the priest who ministers at the altar. Founding all the propositions I am about to discuss upon this unimpeachable definition of religion, I would ask, how is it possible that the thoroughly qualified and well-informed teacher can fail to trace back all objects which he attempts to explain, or any branches of science which be essays to analyse, to the comprehensive intelligence of a first great cause? If he discourses of astronomy, geology, natural history, botany, the nature and quality of material objects, or the origin and history of races, can he limit his instructions to facts, names, dates, and figures only? Is it possible that he can omit to notice the order, design, evidences of immutable law, and ever present beneficence that all things in creation display? Without ever mentioning the name of God, or referring to the differences of opinion existing amongst the sects concerning His nature and attributes, a truly comprehensive and rational mind cannot explain the works of Nature without exhibiting the stupendous intelligence of the workman, or enlarge upon the progress of creation without discerning the glorious designs of the Creator manifest in every act of the divine drama. Nor are the proofs of immortality less demonstrable in the study of the physical sciences. The simplest elements of chemistry are sufficient to show the young student that annihilation is a word which has no practical meaning in the realm of being. The earth, with all the primaries of matter, is perpetually changing, and the transformations which matter undergoes, make up the very sum and essence of all the sciences, but when have the schools been able to show that one single atom was ever annihilated or put out of existence? Should the name and destiny of the human soul, therefore, never become the subject of scholastic disquisition, a correct and scientific knowledge of Nature and her laws will be sufficient to impress upon the youthful mind the sublime principle of indestructibility, the perpetuity of being, and the inferred immortality of that master-piece and apex of being—the soul which examines, criticizes, and controls the entire realm of created forms. As to the third and most important of the three elements which constitute religion,—the discipline of life in right and wrong; that vital, practical part of religion which transcends metaphysics just as surely as the conduct of the present is of more importance than the past or the future—it would be mere imbecility to assume that moral discipline is not an essential—nay, an inevitable part of the teacher's function. The mere recitation of words does not constitute the all of the scholar's duty; diligence, intelligence, obedience, and methods of recitation, form the very heart of scholastic excellence, and this it is the business of the teacher to unfold. Has the master no authority to correct the disobedient, reprove rebellion, chide the thief; the striker, the profane, or the idle? And in what does true morality consist, but in substituting good for evil, and repressing all those incipient tendencies to evil, which draw the line between the bad and the good child? Considered from a common sense point of view, the school is the very place, of all others, where the best principles of morality can be inculcated; where science points backwards to causation,
and forward to immortality, and where that true Christianity, whose essence and sum is found in the golden rule of "do unto others as you would be done unto," should find its most fitting application in the morals and manners of well-trained scholars. It is a truth but little understood, that we have not had religion enough in our schools—that is, religion of the right kind—such religion as does not consist in words and names, but of ideas and principles; such religion as does not limit itself to Sabbath day observances; but that which shapes the manners and determines the morals of the individual in every act of life, and every relation between man and man. In these remarks you will perceive I am anticipating the second position, namely—What kind of religion should be taught in the school, if, indeed, any can be accepted as expedient? Having to some extent defined the quality of religious teaching which I would gladly see enforced, it only remains for me to point to that which I would just as stringently exclude, and that is—sectarianism of every kind, and denomination. Do not suppose in this connection I allude to those differences of faith which grow out of varieties in race and country. On the contrary, I assume that the public school is the arena where the children of one city or district alone are assembled; but when I remember that the body politic of Christianity has been broken up into some 1129 different varieties of dogmatic faith since its original founder condensed it all into the one commandment of love to God and love to man, I cannot see how denominationalism is to be taught in the school, without a most unjust sacrifice of all contending views to the opinions of the one master, or the introduction of a religious Babel of ideas, the results of which no sane mind would care to contemplate. For example, the children of a devoted Calvinist may be required to receive their views of God from the disciple of the all too liberal John Murray, so that the devotees of election and predestination may be horrified by the doctrines of universal salvation extended to heterodox friends and neighbours. One set of worshippers, who have fondly calculated upon winning their way to Heaven by virtue of total immersion, may be scandalized by the information that even those unconverted individuals who have merely been sprinkled stand as good a chance of reaching the kingdom as themselves! Would the followers of John Knox be content to allow their children to sit at the feet of a Wesleyan? Or a Plymouth Brother expose his child to the inevitable perdition of listening to the teachings of a Socinian or Parkerite? In fact, the entire genius of Christianity, with its 1129 different modes of interpreting the life and teachings of the one founder, so universally revolts at the idea of any one denominational idea prevailing over another in the education of the young, that we have to close down upon the picture with warning visions of the holy wars that have raged for the honour and glory of the God of sects, during the last eighteen centuries. But it may be argued, there is an universal point of agreement, which all sects combine to honour; and it is because all varieties of opinion, and all shades of denominational faiths concur in deriving their authority from the Bible, that this book is put forth by common consent, as the point of union from which there can be no appeal. Without attempting to solve the problem of how the most opposite shades of belief can be drawn from a common source, or why men in past ages have tortured, persecuted, and destroyed each other for the sake of the very same book, with totally different interpretations, we shall concede the last point of the discussion, as claimed by the advocates of Bible-reading in the School, acknowledge that all sects, however widely opposed to each other in doctrinal points, agree to accept of Biblical authority in the education of the young, and, only asking you to remember the definition of religion which I challenge the wide world to disprove or transcend, I propose to let the Bible witness for itself, and in a few representative passages, each one of which will illustrate hundreds of similar ones that time does not permit us to dwell upon, I will ask you to judge for yourselves how thoroughly the Bible bears witness to the character and attributes of the one God of the Universe; to the fact of man's immortality, and the moral law by which we may deem it expedient to mould the conduct of the rising generation.

Mrs Britten then proceeded to read the following extracts:—

**Of the Character, Attributes, and Consistency of the Creator.**

"And God saw everything that he had made, and behold it was very good." (Gen. i. 31).—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. vi. 6).

"And the Lord spake to Moses face to face, as a man speaketh to his friend." (Ex. xxxiii. 11).—"No man hath seen God at any time." (John i. 18).

"For I have seen God face to face, and my life is preserved." (Gen. xxxii. 30).—"And he said Thou canst not see my face; for there shall no man see me and live." (Ex. xxxiii. 20).

"Behold I am the Lord, the God of all flesh; is there anything too hard for me." (Jer. xxxii. 27).—"With God all things are possible." (Matt. xix. 26).—"And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley because they had chariots of iron." (Judges i. 19).

"God is not a man that he should lie, neither the son of man that he should repent." (Num. xxiii. 19).—"And God saw their works, that they turned from their evil way and God repented of the evil that He had said he
would do unto them, and he did it not." (Jonah iii. 10).

"There is no respect of persons with God." (Rom. ii. 11).—"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand . . . it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, and Esau have I hated." (Rom. ix. 11, 12, 13).

"A God of truth and without iniquity. Just and right is he." (Deut. xxxii. 4).—"For it was of the Lord to harden their hearts that they should come against Israel in battle that he might utterly destroy them, and that they might have no favour." (Josh. xi. 20).

"Everyone that asketh receiveth, and he that seeketh findeth." (Matt. vii. 8).—"Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me." (Prov. i. 28).

"The Lord is a man of war." (Ex. xv. 3).—"The God of peace." (Rom. xv. 33).—"The Lord of Hosts is His name." (Isaiah li. 15.).—God is not the author of confusion, but of peace." (1 Cor. xiv. 33).

"The Lord is very pitiful and of tender mercy." (James v. 11).—"And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." (Numb. xxv. 4).

"For His mercy endureth for ever." (1 Chron. xvi. 34).—"For ye have kindled a fire in mine anger that shall burn for ever." (Jer. xvii. 4).

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"For His mercy endureth for ever." (1 Chron. xvi. 34).—"For ye have kindled a fire in mine anger that shall burn for ever." (Jer. xvii. 4).

"Thou shalt not kill." (Ex. xx. 13).—"Thus saith the Lord God of Israel. Put every man his sword by his side, and go in out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex. xxxix. 27).

"And he that killeth any man shall surely be put to death." (Leviticus xxiv. 17).—"Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling" (1 Sam. xv. 3).

"Thou shalt not bear false witness." (Ex. xx. 16.)—"And there came forth a spirit and stood before the Lord and said . . . . I will go forth and I will be a lying spirit in the mouth of all his prophets; and he said .... Go forth and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (1 Kings, xxii. 21, 22, 23.)

"Thou shalt not steal." (Ex. xx. 15.)—"When ye go, ye shall not go empty; but every woman shall borrow of her neighbour and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them on your sons, and upon your daughters; and ye shall spoil the Egyptians." (Ex. iii. 21, 22.)

"Thou shalt not commit adultery." (Ex. xx. 14.)—"When thou goest forth to war against thine enemies and the Lord thy God hath delivered them into thy hands, . . . and seest among the captives a beautiful woman and thou hast a desire unto her that thou wouldest have her to thy wife; then thou shalt bring her home to thine house. . . and after that thou shalt . . . be her husband and she shall be thy wife." (Deut. xxi. 10, 12, 13.)—"Now, therefore, kill every male among the little ones, and kill every woman . . . but all the women children . . . keep alive for yourselves." (Numb. xxxii. 17, 18.)

Forgiveness of Enemies.

"Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy
neighbour as thyself," (Lev. xix. 18.)—"Let this be the reward of mine adversaries from the Lord and of them that speak evil against my soul."

. . . . "Let his children be fatherless and his wife a widow."
"Let his children he continually vagabonds and beg; let them seek their bread also, out of desolate places.
"Let the extortioner catch all that he hath, and let strangers spoil his labour."
"Let there be none to extend mercy unto him, neither let there be any favour to his fatherless children."
"Let them be before the Lord continually that He may cut off the memory of them from the earth." (109th Psalm of David, 20, 9, 10, 11, 12, 13, 15.)
"O, daughter of Babylon, happy shall he be that taketh and dasheth thy little ones against the stones."
(137th Psalm of David, 8, 9.)

Of God's Mercy.

"The Lord is good to all, and His tender mercies are over all His works." (145th Psalm, 9.)—"And Joshua did unto them as the Lord bade him. He houghed their horses and burnt their chariots with fire, .... and smote all the souls that were therein, with the edge of the sword, utterly destroying them; there was not any left to breathe . . . . . . And the spoil of these cities and the cattle the children of Israel took a prey unto themselves, but every man they smote with the edge of the sword." (Joshua xi. 9, 14.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." (Matt. vii. 21.)—"For whosoever shall call upon the name of the Lord shall be saved." (Rom. x. 13.)

"Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap. For every man shall bear his own burden." (Gal. vi. 7, 5.)

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast." (Ephesians iii. 8, 9.)—"What doth it profit my brethren, though a man say he have faith and have not works. Can faith save him? Yea, a man may say, thou hast faith, and I have works. Show me thy faith without thy works, and I will show thee my faith by my works." (James ii. 14, 18.)

"Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. Therefore hath He mercy on whom He will have mercy, and whom he will he hardeneth." (Rom. viii. 30; ix. 18.)

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. Fear ye not, therefore, ye are of more value than many sparrows.” (Matt. x. 29, 31.)

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."—"God is a spirit, and they that worship Him must worship Him in spirit and in truth." (John iv. 23, 24.)

"And for this cause God shall send them strong delusion that they should believe a lie."—"That they might all be damned who believed not the truth but had pleasure in unrighteousness." (Thess. ii. 11, 12.)

Being well assured that the passages I have cited, and thousands of others of a similar character contained in the Bible, are sufficiently illustrative of its piety, consistency, morality, and, divine inspiration, without any further comments from me, I must remind you that the books of the Old Testament do not contain even the slightest allusion to the doctrine of immortality, if we except the narrative in which the spirit of the Prophet Samuel is represented as manifesting the undying nature of the soul by returning to Saul through the mediumship of the woman of Endor. Whilst the New Testament supplies this deficiency, however, and the teachings of Christ continually refer the issues of the life present to the life hereafter, it must be patent to all well-informed Biblical students that the hereafter taught by the Master is as widely different to that inferentially depicted by his devoted disciple Paul as the parable of the prodigal son differs in toto from the awful dogmas of election and predestination so uncompromisingly proclaimed by Paul to the Romans. I cannot close my review of this deeply momentous subject, however, without asking my listeners to follow me for a short time longer, whilst I invite them to consider the fruits which have grown out of those Biblical teachings impressed so unremittingly upon the race during the last eighteen centuries. Has the Bible abolished that darkest and most fatal element of savageism, that legalised form of wholesale murder, called war? Let the armies of industrious, inoffensive, but helpless beings, who are compelled to go forth at the bidding of civilized Christian autocrats to kill, or be killed, answer the question. Let Europe and America, Asia and Africa, in which, during even the last century, whole cities have been destroyed; where works of art, use, and beauty have been wantonly blown into atoms, and fields and harvest grounds turned into charnel houses; where God's noblest work, man—man, so "fearfully and wonderfully made"—has lain by the thousand and tens of thousand, with dead white faces upturned to the solemn stars,—let these sights and scenes answer the question. Has Biblical morality made its
women, and lay the foundations for all future generations, of a vital, practical religion of life, which will bear
elements of science and religion, and make your schools a manufactory of good as well as wise men and
of scientific demonstration, and constantly enforced by practical examples, will unite the long divorced
God be manifested through acts of love to his creatures. Such a religion as this, illustrated through every mode
that "God is a spirit;" your form of worship be ever rendered in spirit and defined by truth; and your love to
philosophical conception that finite mortals can form of the Infinite, let your theology be founded on the idea
by." Not because the founder of any one particular faith ennunciated it, but because it is the only true and
consequences, preach and practice the all-sufficient commandment of "do unto others as you would be done
outcast men, who must have been the partners of her crime, and seek for the abandoned: men who were, in all probability the tempters
to her fall, we find them in the sunshine of popular favour; the admired of fashionable ladies, and the lauded of
as an outcast, and labels her abandoned: but when we enquire where are the outcast men, who must have been the partners of her crime, and seek for the abandoned: men who were, in all probability the tempters
to her fall, we find them in the sunshine of popular favour; the admired of fashionable ladies, and the lauded of
fashionable men; endorsed by all as the "gay gallants," whose fascinations were sufficient to make woman
outcast and abandoned. Why should we pursue the ungracious theme further? Pauperism inevitably calls forth the
impious feeling of covetousness with which the very poor and miserable regard the very rich and fortunate.
Will Bible-reading in schools correct this sentiment, or the example of the Israelites in coveting, stealing,
slaying, and spoiling every nation they could subdue, teach our modern bushrangers, burglars, and spoilers,
motherhood, honesty, and chastity? You may tell me the examples and doctrines of Christ are the true
correctives to all the wrong and violence under which society groans, and I answer you back that if the example
and doctrines of Christ have failed to produce these salutary effects after eighteen hundred years of theoretical
repetition, there is something radically wrong in our methods of presenting those doctrines, and something
wanting in the practical application of the example. One thing is certain—those who make statistics their study
will be compelled to acknowledge that, whilst the upward march of intellect and the unceasing unfoldments of
knowledge, keep step to every hour of mortal time, the statistics of crime stand still; and even if our present
facilities for detecting crime may account for its apparent increase over past centuries, the most careful analysis
of this deplorable subject, will prove that all the Bible influences of the last eighteen centuries, and the Bible
reading and study of the last four in especial, have not made the world one jot more honest, faithful, gentle,
true, or loving; have not extinguished war, abolished intemperance, fed pauperism, made governments just,
legislators true, society pure or religious in any sense which true religion demands. I do not lay these
defalcations upon the Bible, unless, indeed, the examples I have read out to you to-night may strike any
thoughtful listener as hardly calculated to promote a very clear conception of God, or a high standard of
morality. All that I do affirm is, that the Christian world has not continued to grow rank in crime and violence
for want of Bible teaching, and all that I, as one of the people, would ask is, upon what hypothesis the Christian
world expects to reform the race by giving still more Bible teaching to the rising generation? As for good
doctrines and good examples, we are not compelled to open the pages of any special book to find them.
Boudha, Confucius, Zoroaster, Socrates, Pythagoras, Plato, every wise teacher of every country and age, have
defined in some form of expression the golden rule which Jesus taught, and set mankind the example of pure
lives and fraternal feelings. The universe itself is full of immutable law, teaching the nature of good and evil as
clearly as the motions of the planet define light and darkness. The real difficulty in our scholastic and religious
systems has been that science has been divorced from religion, and religion from morality. Scholasticism has
been too busy in impressing words upon the memory to concern itself with deeds, and religion has been too
earnest in teaching incomprehensible metaphysical doctrines to consider their application in practical morality.
The name of Christ and the mere passwords of "Come to Jesus," have been substituted for the doctrine which
Christ taught, and the life which Jesus led. Good and truth existed ere ever the Jews were known as a nation.
Good and truth will be the permanent religion of humanity when the subdivisions of sects are forgotten, and
ecclesiastical formulas, books, and dogmas have been consigned to oblivion. Jesus never wrote a line; never
founded a sect, or enunciated any other dogma than the one great and all-comprehensive commandment of love.
Not because he taught it, but because it is the sublime truth that the universe preaches—believe in God who is a
spirit. Not because it is in the New or Old Testament, but because it is written in the eternal gospel of living
consequences, preach and practice the all-sufficient commandment of "do unto others as you would be done
by. Not because the founder of any one particular faith ennunciated it, but because it is the only true and
philosophical conception that finite mortals can form of the Infinite, let your theology be founded on the idea
that "God is a spirit;" your form of worship be ever rendered in spirit and defined by truth; and your love to
God be manifested through acts of love to his creatures. Such a religion as this, illustrated through every mode
of scientific demonstration, and constantly enforced by practical examples, will unite the long divorced
elements of science and religion, and make your schools a manufactory of good as well as wise men and
women, and lay the foundations for all future generations, of a vital, practical religion of life, which will bear
the divine fruitage of good both here and hereafter.

Mrs Britten then announced that her next Sunday evening's address would be "The New Bible: or, the Religion of the Living Word," after which she invited her audience to put questions concerning the address they had just heard. As no questions were propounded, Mrs Britten closed the services of the evening by the recitation of a bright, stirring poem, no report of which unfortunately was taken. During the address, and at its close, the audience testified their interest by loud and continued bursts of applause.

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The Bible in the Schools.

At a meeting of the Caversham School Committee held on Monday evening, the 5th instant, when the circular from the Bible-in-Schools Association came up for discussion the Chairman of the Committee (Mr. Rutherford) spoke as follows:—

The circular from the Bible-in-Schools Association asks this Committee to aid in having a book introduced to the children under our charge. We have not hitherto had brought before us what books the pupils shall be taught from. It seems as if it were not within the range of our functions to have anything to say on the matter. The statute under which we exist enacts that the instructions given in our schools shall be secular, and this Committee, as part of the machinery created by the Act, might be expected to examine the books used, so as to guard against any breach of this enactment. Hut the circular before us does not ask us to do this, which, possibly is our duty; but it asks us to join those who are dissatisfied with the present law—who wish to have the secular leaching supplemented by the introduction of the sacred Book of a sect—and desire to have the law altered in accordance with their wishes.

Should we assist this movement? It is very clear to me we should not As a community we can, if we are just, only teach the children of all that about which the parents of all are agreed. By the secular system we can approximately do this. In giving children reading, writing, and arithmetic, you supply them with tools which open to them the thoughts and discoveries of their fellows, and this will be admitted to be a good thing. As a community, we are not agreed that the Bible is either true or useful, and to have it read or taught by the public servant in the public buildings, and at the public expense, is so plainly unjust that those who advocate it are very far from being illuminated by a divine morality. Where did the Bible Association get their notions of justice? If from the book they seek to force on our public schools, it seems to me we are better without it. But we are told that the Bible is a well of English undefiled. Our business, I think, is to teach the young to read the English of to-day, and leave this antique well to be drawn from by those who have leisure and taste for such specialities. Children, they say, should be taught the history of God's chosen people; how he guided them, protected, and fought for them. To suppose that the Father of all has favorites—is, like weak man, partial—seems to me not to be true. I meet people every day who are selfish enough to wish to be such favorites, and weak enough to believe that they are. This seems to me awful presumption. Yet it is the outcome of the history which we are asked to teach our children. The Bible history of the Jews, abounding as it does with unnatural occurrences, will distract and confuse a child, and make it incapable of critically separating the true from the false in any history it may afterwards read. If a little science is taught in our schools—a little astronomy, a little geology—of what use is it to make the little pupil read the story of the Creation in Genesis? He cannot understand how there can be days of creation when astronomy tells him that day is a local and moving occurrence to the earth. Is the teacher expected to explain that days are epochs, or that the whole story is a poetic vision? If the teacher is to be allowed this latitude, where is he to stop? May he tell his pupils that the Flood, the building of Babel, the plagues of Egypt, the wandering in the wilderness, the slaughtering of the Canaanites, the seeing of all the surface of the globe from the top of a mountain, are all poetic visions? I think our children can have plenty to occupy them without our seeking to cram them with such poetic visions. I think if we are to teach science the Bible should be kept out of our schools. Our children require moral training, but I cannot find a consistent system of morality in the Bible, and would not send them there for it. The writers of the book were not altogether devoid of a sense of right and wrong, but many of them seem to have a very dim perception of it. That the first man and woman disobeyed God, and that God degraded the race and cursed the earth, is a moral absurdity, which only a very dull moral sense can accept. Parallel to this is the so-called plan by which it is alleged that it was necessary for God to have innocent blood shed before He could pardon the guilty. Then there is everlasting punishment. No thought, no hope of reclamation here. We are far from being so good as we should be, but we are far in advance of this, for we punish with an eye to reform, not our of pure, senseless vindictiveness. I do not find that those who believe the Bible, and profess to be guided by it, are better members of the community than those who cast it aside. We know that at the time of the Reformation almost the only parties who had access to the Bible were the Catholic priests. Did it make them better than the rest of
the community? I think not. If it had, we might have had no Reformation. I remember the confusing effect the story of Jacob had on me when a boy. The Bible is now in every house in the land, and I often wonder how much of the deceit which abounds amongst us is fortified and keeps its place by that story, how many of our traders justify to themselves the sharp tricks they practise by the peeled rods in the gutters.

This is the most important part of the subject. I have not touched it. If parents are selfish, are afraid, believe, and tremble, and will persist in thrusting their wicked teachings upon their children, I respect personal liberty too much to seek to prevent them, but let us not tempt the Legislature to introduce the Book containing them into our public schools.

One other point, and I have done. In childhood there is little knowledge. The infant is unable to test the truth or falsehood of what it is told, and is ready to credit the greatest absurdities. The Catholic Church knows this, and insists on planting all its dogmas side by side with the multiplication table. The Bible-in-Schools-Association ask us to assist them in having our unthinking youth taught their Book. Why this anxiety to have these things thrust on those who are notoriously incapable of judging their qualities? Experience has taught them that if youth is allowed to escape there is small probability of maturity accepting.

But the practice all over the world is not to let the young attain to maturity before their minds are loaded with some theological 'ism; and the religion of almost every human being is fixed for life by the country he happens to be born in. We can feel for the young of the Hindoo—of the Mahometan—even of the Catholic—and think it a great wrong to train youth in these false systems; but this circular asks us to be equally unjust. I ask you to support the present system. And, as each is responsible for his belief, allow each to grow up and choose for himself.

"Inspiration."

In inaugurating the 1830 session I might have referred to the progress made by our Society during the past year. Instead of doing this, however, I propose to deal with a subject—the Doctrine of Inspiration—that is a fundamental one in all religious systems.

Before, however, dealing with it, I may say a few words as to our position. We are not a sect, neither are we a religious society. Amongst us there is, I might say, every variety of opinion. In one thing only is there an agreement—the right and the duty of every man to examine every subject for himself, and to think freely, and to speak freely what he may think. This we believe to be our highest duty, and this independent altogether of the consequences that may result from our action. We search for the true and the true alone, we believe, and we so act fearlessly, and careless whether some of our fellow citizens may feel angry with us, or shocked at our actions. With Martaine we believe that "no inquirer can fix a direct and clear-sighted gaze towards truth, who is casting side glances all the while on the prospects of his soul." As we are not a sect, so are we not a political party. In politics, as in religion, we are not agreed. We recognise no authority competent to dictate to us. Each must believe what he considers true, and act up to his belief—granting the same right to everyone else. This we believe to be true freedom. We cannot therefore be expected to act as one man at election times. We have no block vote. And if we are ridiculed at times, and denounced on other occasions, we are not affected thereby.

This, however, we are, I think determined on, that if religious or quasi-religious and political associations unite to deprive us of our rights as citizens, then we will be found defending our position. We are not, however, like some bodies, anxiously searching for converts. The conversion we believe in can only come after care, study, and courage; and if any of our fellow-citizens are not careful in what they believe, do not freely examine the creeds that abound, and have not the courage of their opinions, they had better seek the congenial companionship of some other associations and not ask to join us. This, then, is our position: and one word more as to our success. We recognise that our warfare is not an easy one. Hereditary beliefs, backed as the popular creeds of the day are backed, have great vitality. Our progress must necessarily be slow, but we believe its very slowness only makes its ultimate success all the more certain. Compare the freedom of treatment that is extended to theological subjects in our day with what was accorded to them twenty years ago, and the contrast is marvellous. Read the discussions in synods and assemblies, peruse the articles in encyclopedias, reviews, magazines, and newspapers, and must we not wonder at the rapid development of freethought? We have to remember that on us rest great responsibilities. History tells us that every new party that has disbelieved the popular creeds has met with opprobrium and harsh criticism, and sometimes persecution. It is our duty to show that a disbelief in the popular creeds does not lessen our respect for what is right or just. By this means we may become "living epistles," preaching more effectually than by words, that the abandonment of old creeds may lead to good deeds and a pure life.

I now come to the subject about which I propose to offer a few observations—Inspiration. It lies at the foundation of all those systems that pretend to be emanations from the Deity, I do not think it will be said
Inspiration is necessary before man can have a religion. A man may be a truly religious person—one who is good and does good—without Inspiration. But if we are to have a formulated system of belief—a theology—then it is said Inspiration is required. And if it is asserted that we cannot become acquainted with theology as we learn geology or music, then certainly Inspiration is needed. Almost all theological systems are based on what is termed a divine revelation. Christianity, Judaism, Buddhism, Mahommedanism, Mormonism, alike claim to be a system divinely revealed to man. Not only does each system claim to be the system that has been revealed, but we find that each sect believes that its little system is the only true one. There may be a difference of belief amongst the various systems I have named as to the mode in which the divine communication has been made, but that there has been a revelation all agree in asserting. One may believe that Deity actually traced with His finger on stone certain moral precepts; another, that holy men spoke about subjects of which they were ignorant; others, that a Church, through its chief officer, or through an assembly of its leading clergy, is now inspired to make known to men truths they could not otherwise discover; others, that certain tablets have been hid which were only revealed to Joseph Smith. In this, however, they all agree, that to them a revelation has come. Each system has its sacred book or books, and without this sacred literary work, it is said, there could be neither morality nor religion. To Christians generally the Bible is infallibly true,—every word, nay, every letter is true. It contains the utterances of holy men, impelled to write concerning things of which they wore ignorant, and these utterances are infallibly true. These writers penned history, noted current events, and prophesied; and what they did was not their own work, but the direct revelation of Deity. I need not mention the names of these through whom it is said the communications came. We are told that Moses, Samuel, Ezra, Solomon, David, Matthew, Mark, Paul, and others were the writers. It is, however, somewhat strange that who were the writers of some of the books is not certain, and that the critics find it difficult to decide on the dates when the works were penned. As it is difficult to decide the questions of authorship and date, so it is not easy to find out what additions have been made by compilers. Most critics now admit that even Mark's Gospel has been added to; and as for the Pentateuch, very few will venture to assert that the five books are the production of one man. It is out of place, also, to consider the character of the men who were selected to convey messages from Deity to men. Regarding some of them it may be said that they did things that nowadays would not be considered moral or proper.

But assuming that they were all "holy men," we have to inquire—

- How the communication was made.
- The necessity for it.
- How can we verify it?

1. The method in which the communication was made is not clearly stated. We are given to understand that God moved certain men to write, and that what they were going to write they did not know. It was a mental process. They did not find tablets written for them; nor did they in many instances fancy they heard voices. They had what we would term a mental impression, and they wrote. The method is thus summed up by a popular preacher:—"The influence exerted upon, and the guidance vouchsafed to, the holy men of God, who wrote as they were moved by the Holy Ghost, was such that whether they understood or not the revelations which they had been commissioned to proclaim and unfold, the words uttered and penned by them were absolutely and throughout the very words of God." In fact, as another writer has said, "God himself was the revealer, and the prophet only the mouthpiece or amanuensis through whom the revelation was spoken or recorded." Although the inspired man was only an amanuensis, his writings were always In a language he understood. It is true that at one time we read of inspired persons talking in strange tongues, but the recorder of this event does not, or cannot, say what was said. Of course, to be an intelligible revelation, the words used by the persons addressed in their everyday talk must be employed, and what this implies I will show by-and-by. We are now dealing with the mode, and we may sum it up as mental impression. If it was anything more, the writers have not said so, unless, indeed, we are to take the phrases, "Son of man, write," &c., as something heard by the writers. If we do, then there would be two modes—1. A mental impression simply. 2. A mental impression that voices were heard addressing the writer. Regarding many of the writers this may be said, that they are not only silent as to the mode in which they were inspired, but they do not even say they were inspired. But this also I must again refer to.

I now come to the second head—the necessity for inspiration. I am not at present dealing with the wide question of the need of a revelation. I am only asking when is inspiration needed.

And (a) Inspiration is not required to enable an observer to detail occurrences that come under his own observation.

(b) Nor is it needed by an historian, who will carefully weigh the statements of observers of events.

(c) Nor is it required by one who predicts what will occur, unless the prophecies are to infallibly occur, and they are easily verifiable.

(a) Dealing with my first proposition, that inspiration is not required to enable an observer to relate what he
has seen, no one would pretend to say that if Moses was present at Sinai, and the events recorded concerning
the "giving of the law" occurred in his presence, he could not have written an account of them. Nor need I limit
Moses' powers to a single event. Many men write autobiographies—some of these works are true, and some of
them have only grains of truth amid much that is not true. If Moses could write and kept a diary, he could
record all that happened to himself or of which he was cognisant. No inspiration was required to enable him to
do this. And so with Ezra, with Matthew, and with Mordecai, if he is the author of the book of Esther. And here
let me mention a principle that we should never forget in testing anything—the law of parcimony. Sir William
Hamilton thus enunciates this law:—"It prohibits, without a proven necessity, the multiplication of entities,
powers, or principles, or causes; above all, the postulation of an unknown force where a known impotence can
account for the phenomenon or, as he has summed it up in another place:—"Neither more, nor more onerous,
causes are to be assumed than are necessary to account for the phenomena." Now the Spirit of the Deity was not
required to enable an onlooker to relate what he saw: why then invoke His aid? And if we find that several
people narrating the same events tell them differently, we must conclude that the narrators were human, and not
amanuenses of a Deity. The personal bias is proved. No two men ever describe the same event alike. One
incident appears to one the more important, another to another. Hardly two photographers with the same camera
will take the same landscape alike. And we need not expect two men to detail, for example, the incidents of a
cab collision alike. But if Deity were the narrator, we would look for the same story as we would do if a man
wrote two accounts of the same transaction. We would expect identity, if not agreement, in the stories. In the
Bible we find that when the same thing is told by the same writer—by Moses, for example—a disagreement.
The Ten Commandments, as related in Exodus, differ from those as recorded in Deuteronomy. And in the New
Testament there is the same thing witnessed. Even the form of the Lord's Prayer, as recorded by Mat. thew,
differs from that told by us by Luke. Either, then, there was a difference in the language of the prayer, or else
the two writers' memories differed. But keeping in view the law of parcimony, we do not require to evoke the
aid of a new cause. Men can record what they see. I have mentioned the differences of the Commandments and
the Prayer to show that what, by applying the law of parcimony, we would expect to find, we discover.

(b) My second proposition was that inspiration was not needed to write history. An historian must assume
that truth is sometimes told. He must, assuming that, argue from probabilities, and, keeping in view the social
forces operating in his own time, ask himself what was likely to have occurred in the past. This is what we see
done. There are histories of England, of Australia, of the Jews. Now the books of the Bible that relate history
are few. And unless we are to believe that all the events recorded as historical are absolutely true, the history
books do not seem to me of a very high order. There is a want of philosophical grasp and outlook. In many
cases they are dry chronicles of kings and war, and of the efforts of priests and prophets. They lack all the most
interesting parts of history—the record of the rise and development of the morals, the intelligence, the industry,
and the wealth of the nation. But, as it happens, it is only of late that it has been recognised that true history is
not wholly concerned about kings and battles. Now if it is said that this history so chronicled is true, and in a
sense in which no other history can be true, then we ask for proof; and I think it will not be forthcoming. Who
believes nowadays the historical portions of the Bible to be accurate? Do we not see every day efforts made to
explain away the incidents recorded? This is allegory; that is poetry; &c., &c. But if we find several things
recorded untrue, must we not say that this history differs in no respect from the works of other historians? And
what of the two differing accounts of the Creation, of the record of the flood, of the Israelites in Egypt, &c.?

(c) My third statement is that even to prophesy inspiration is not required, unless the predictions are
verifiable and actually occur. All men predict. We all act on the assumption of the uniformity of Nature. We say
that if a man does not plough and sow his fields he will reap no harvest. This is a prophecy. So we assert that if
a man goes on getting drunk he will shorten his life and lose his money. Another prediction Or we may take
higher ground. We may carefully analyse our social life and its diverse forces. We may calmly scan the records
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what of the two differing accounts of the Creation, of the record of the flood, of the Israelites in Egypt, &c.?
men cannot understand it? And I ask any candid reader to read Thomas Paine's "Examination of the Passages in the New Testament quoted from the Old, and called prophecies of Jesus Christ," and to say whether Paine's examination is not unanswerable. However, it is only a small part, a very small part, that deals with prophecies fulfilled. And if the stray passages in the Old Testament that are called prophecies, and are said to have been fulfilled, were inspired, there would still remain the greater portion of the Bible requiring something to evidence its inspiration other than prophecies fulfilled.

I now come to the verification of inspiration. And first as to a revelation at all. A revelation to be understandable must be in the language of the persons to whom it is addressed. If it were otherwise it would be no revelation. Were we addressed in a language we did not know, the person who addressed us might have saved himself the trouble. If, then, the words that are to be used are the words in daily use, what can come from a revelation? Can anything new be told us? For example, suppose the message to be given is, "Man's soul is immortal." What is the meaning of these words—soul—immortal? Before the revelation came, the ideas of soul and of immortality existed. No absolutely new thing can therefore be communicated. Existing ideas may be adopted and changed, but the germ of them existed. Inspiration follows language—it does not precede it; and following it, what can it tell us that we ourselves did not before know? If words were used of the meaning of which the hearer was ignorant, it is no revelation to the hearer. And the writer—the amanuensis—he also must only be asked to transcribe what words he knows; if he knows them, the revelation is not absolutely new to him. And this may be said: that the lower the social and moral state of a people, the poorer its language. And the people that has a poor language—few words, if any, for abstract ideas—has, physiologists tell us, a poorly-developed brain. Unless his brain has developed, there is no use in talking of abstract things to a man. He cannot understand you.

But let us assume that this difficulty is got over, and that we were present when the person inspired was acting as the amanuensis; and after some passages had been transcribed the amanuensis had said, I feel that I am impelled to write what I have written—impelled by the Spirit of God—what would any of us say if we were present? Would we not say, You state that you are impelled so to write, but how do we know that? May you not be deceived? We, who are watching you, feel no internal impulse that what you state is true—and even if we did, impulses are not always reliable. This feeling of an internal impulse is not new nor rare. It has not been confined to any nation or time. Is humanity then to believe what any sincere one states he feels he is Impelled to utter? Were it so, humanity would be very credulous—for the impulse has not ceased. The Spirit of God, one large body of Christians tell us, is still active, aiding and assisting the chief officer in their church to promulgate doctrines; still aiding some of the subordinate officers and members—to work miracles. Suppose, then, a person actually to feel an impulse to write, and to act on the impulse, is that any evidence to us that all he states is true? Great men, good men, I may say holy men, have been themselves deceived, and have deceived others. Then remember that those who believe the Spirit of the Deity acts in the way we are told holy men were inspired, must also believe that the Spirit of Deity inspires men to tell lies, for we read of lying prophets—of men being inspired to foretell what was not the fact and not to be the fact. How, then, is the evidence of inspiration to be tested? I assert, then, that if all the difficulties of authorship—of date, of alteration of the books, &c., were got over, this question would still remain—Had we been present when the books were penned, it would have been as difficult to decide on their inspiration as it is now.

I have, you will observe, assumed that the writers claim to be inspired and claim to be infallible. But there are many books in which the writers make no such claim. Not that the claim would amount to much; for if the claim to be Inspired were to be sufficient evidence of inspiration, those who could, or would, claim the most would be the most highly gifted, and humanity would be placed under the heel of anyone who shouted his own in-fallibility.

We must test the claim by reason, and never forget the law of parcimony; and if we test inspiration by reason, do we not thereby admit that our reasoning powers transcend revelation? I know it is said that it is the duty of man to test the truth of a revelation by reason, and as soon as the reason says that the evidence for a revelation is sufficient, then the function of Reason is gone. Were this so, it would show that the evidence of inspiration would require to be complete. Faith has no place till the revelation is proved. But can we so abandon our reasoning powers? Suppose we find in the revelation something we consider wrong, are we to stifle reason and conscience? Or are we not led to assume that this, which is called revelation, is not anything more than the words of men? Were we then to get over the first step—the external proof of the inspiration of what are termed inspired books—the internal evidence could not be ignored. If we found that a book said that the Deity sanctioned murder, lying, polygamy, and slavery, we would feel bound to say that we did not and could not believe it. So you see that, assuming we were present when the books were written—assuming that at such interview the writer produced credentials sufficient to entitle us to believe he was inspired—our reason could not then bow down before the book. We would ask to peruse the revelation, and if it from its contents taught us things we could not believe, we would be entitled to say that, though the external evidence seemed conclusive,
the Internal evidence was against the belief that the book was inspired. I need not say the external evidence is not conclusive; and, as for the internal evidence, it is to me sufficient to say that hardly one person in a hundred can read certain passages in the Bible without a shudder.

I have dealt with the three things to be noticed in connection with this subject: How the communication was made; the necessity for it; and the method of verification. One very instructive thing should not be overlooked: When and how was it determined that the books we say are inspired were the only inspired books? The Samaritan canon had only the Pentateuch; the Palestinian had 22 books, but, it is believed, similar to what is recognised by Protestants generally; whilst the Alexandrian included what is termed the Apocrypha: but who finally decided what was and what was not to be included in the canon in Jewish days none can tell. And Dr Davidson says—"The pure Hebrew canon was not one and the same among all Jews." And further he adds—"A stereotyped canon of the Old Testament, either among Jews or Christians, of the first five centuries, which excluded all the apocryphal books and included all canonical ones, cannot be shown." And how the canon of the New Testament grew up would require some time to state. In one of the earliest of the Church Councils—that of Laodicea, in 363—what we term the Bible was not the Bible of the Council; and if reference is had to the Early Fathers, it will be found that hardly two of them agreed as to what was inspired and what was not. As a writer says regarding the formation of the canon—Uncritical at its commencement, it was equally so in the two centuries, the fourth and fifth." And if we come down to later times, we find men like Luther hesitating to follow Augustine or Jerome. Of the apocryphal book of the wisdom of Jesus, the son of Sirach, he says he was long in doubt whether it should be numbered among the canonical books; and of the book of Esther he did not consider it was divine; the Epistle of the Hebrews also he would have cast out, and Revelations he did not consider canonical, nor the Epistles of James and Jude. And the Roman Catholic canon includes books excluded by that of the Protestants, and the Greek Church agrees with the Roman Catholic. I mention all these things to show that what one would have supposed to have been made clear, what was or was not a revelation, is left in hopeless obscurity. And when we examine the books we find a progression or development. Even some of the apocryphal books are stages between the Old and New Testaments. The Bible was not written all at once. With it, as with other things, we behold a growth. It partakes, therefore, of the nature of ether works. We do not find anything has happened like the fabled Minerva. Wisdom does not come all at once. The history of the Bible shows that it was only bit by bit compiled. And its history is the history of everything around us. Let us take the development of music. Up to its present state of perfection how slow has been its progress! At the time of Solomon it seems to have been fairly developed—as well, perhaps, a writer says, as the present Chinese music. And the most artistic nation of the world—the Greeks—was far behind us in music. Compared with ours, Grecian music was poor. Then from the rough painting on the rocks to the latest landscape picture, what a development has been made! and by almost imperceptible steps. If we take an illustration from mechanics, the same tale is told. Compare Watts' steam-engine or Stephenson's locomotive with the engines of the Rotomahana or the latest Fairlie, and how great the contrast! Yet the improvements have been by littles. And if we turn to the history of philosophy or of science, we find the same development there. For example, who was the first Evolutionist? When one strives to answer that question, does he not find hero an obscure hint, there a doubtful suggestion? Erasmus Darwin, Lamarck, Buffon, Goethe, Patrick Matthew, St. Hilairs, were all Evolutionists, but none of them formulated the doctrine as Herbert Spencer has done.

If we turn to science, how have our ideas of geology and astronomy changed! And this not by a leap, but by an almost imperceptible gradation. May we not then say that Nature does not work by leaps? There is no revelation at once. No one can at once disclose her secrets. And so in our religious ideas. They have been the subject of change, of progress, of development. Nowadays few would advocate persecution as it was practised by pious men some centuries ago. We have changed, and with our change our religious notions have altered. Has inspiration then ceased? Is our religion to stand still? It cannot. As we progress, it develops. Inspiration, if we mean an active intervention of Deity, never began; but if we alter the meaning of the word, and call it the beautiful thoughts, the intuitions, the prophecies of the great and the gifted, then it is never-ending—

• The same great Inspiration through all the ages roll'd,
• Breaking through Moses' tardy lips and Plato's mouth of gold.

To all that I have said it may be answered, Is not the Bible unique? I think it will be difficult to draw any distinction between some of the apocryphal books and some deemed canonical. But even were it granted that the Bible was unique, it may be replied, So are the sacred books of other nations for which inspiration is claimed. To the sincere follower of the Prophet Mahomet the Koran is unique, while to many in Asia the Vedas have never had books written equal to them. We also say Shakespeare is unique. Who is equal to him amongst our dramatists? And so it might be said of all works of genius. But are we to say that these are inspired works? Just as well say that some masterpiece of the sculptor or painter was inspired. And here I must deal with the moral effect of this doctrine. Let me first premise that it is the duty of the inquirer to ask himself the question, True or false? He has nothing to do with side issues. He must believe that discovering what is true cannot in the
end hurt humanity. No doubt a transition state is dangerous. Men trained under the iron heel of despotism may, if suddenly granted full liberty, not use the boon so well as those who have been free from their youth. Thus it is that in some nations ceremonial observances, the use of titles, &c., may serve a useful purpose. But once the nation is far removed from barbarism—has tasted the sweets of liberty and intelligence,—then these "childish things" can be put away. So in individual history it may happen that one who has been trained in a certain belief since his youth may, when he finds that belief false, so act that one might regret that his former restraints had been removed. We find travellers telling us that amongst the Chinese, and amongst many other nations, the converts to Christianity do not always have the honesty of those whose minds are dominated by their ancestral faith; and it may be,—may I venture to say it is—that some who, trained to believe in inspired books from their youth, do not act as they should when they find that the religious notions they have imbibed have no certain foundation in fact. This must, I think, be admitted. There are others in our community who, through heredity and early training, have so little self-control that "the fear of hell" is perhaps the only thing that can keep them in order. This difficulty always crops up in transition stages. Another objection may be urged. Some exclaim. What! take away the divinity, the infallibility of the Bible, that Book that has given so much succour to those in distress? A pious Buddhist might make a similar exclamation. What! destroy our religion, in which so many of the great and good of India have died happy? And so might Mahomedans argue. What we are concerned with is, Is inspiration a fact? If it is not, the sooner the world gets rid of phantasies the better. But what, I ask, is the higher moral education—that which teaches humanity that to a small portion of mankind only did Deity deign to give inspired books, whilst the rest were left to utter darkness; or that which tells all men that they are on a level, and that to each of them is set the problem to raise himself? That which teaches men that on the great questions of social and political government, of philosophy, of science, of the Cosmos Deity has not deigned to enlighten his creatures, but that he has told them only Rome moral precepts which he has had to vary, and given them what is called instruction in theology; or that which says that it is only from study that enlightenment in these subjects can be obtained? Which will do the most good to men—to point out to them that books written long ago could not have bee penned by men, or that which can point to the advances man has made in literature as an encouragement to others to follow in their steps? Which is the more likely to be fruitful in the future—that system which looks upon the Deity as up to a certain time to have actively interfered with his creatures by inspiring writers, sending angels to their chief men, working miracles, but that such interference absolutely ceased when men's intelligence and powers of observation increased; or that system which says the only inspiration you can get is from care, study, and work? Which, think you, will hereafter influence the world the more? Which is even now influencing modern thought? What scientist, what philosopher, what political economist now believes that the Bible is of use to him in his studies of science, of philosophy, of political economy? Hardly one. And can it be that we must depend for our morality or our religion on a book? I apprehend that without morality the race would not exist. The race has existed and increased without the Bible. Or I may put it in another way, quoting from "The Data of Ethics," by Spencer: "It must be either admitted or denied that the acts called good, and the acts called bad, naturally conduce, the one to human well-being and the other to human ill-being. Is it admitted, then, the admission amounts to an assertion that the conduciveness is shown by experience, and this Involves abandonment of the doctrine that there is no origin for morals apart from divine inspiration. Is it denied that acts classed as good and bad differ in their effects? Then it is tacitly affirmed that human affairs would go on just as well in ignorance of the distinction, and the alleged need of commandments from God disappears. . . . The notion that such and such actions are made respectively good and bad simply by divine injunction, is tantamount to the notion that such and such actions have not, in the nature of things, such and such kinds of effects." Or, to put it in my own words, if good actions lead to happiness, and ill actions to misery, then humanity will be able, without inspiration, to find out the class of actions that suits it best. If they do not—that is, if good and evil actions have the same results—then what is the use of making any distinction between them?

True morality has no need, therefore, of inspiration. For what, then, is it needed? I leave those who assert its necessity to answer. We cannot be blind to the fact that inspiration is still claimed, and that the power to work miracles is still claimed as existing. When we examine that which is said to be inspired we find nothing very startling: nothing produced that study and average ability could not produce. We must therefore assume that inspiration is only necessary to those who are idle, or who lack the average intellectual endowments of men; and if we examine the modern miracles we find them worked where there is the least intelligence, and those that are said to be genuine are very puerile. Compare what is said to be inspired with the works of the scientists, or compare the modern miracles with the things done by the experimenters, and the contrast is not favourable to either inspiration or modern miracles.

And now let me bring my brief criticisms to a conclusion. I have had, in order to bring my remarks within a short compass, to condense my arguments, and to omit many illustrations. The aim of our Association is to provoke thought; those of our members who are present can, in agreeing or disagreeing with me, work out for
themselves the hints I have given. We shall, no doubt, be told that in freely criticising the Bible we do not appreciate its beauties nor understand its grandeur. I deny both statements. I assert, on the contrary, it is we alone, who do not admit its infallibility, that can appreciate its beauties, can admit its sublimity. It does not dominate us. We admit its usefulness as a grand, nay, a noble record of humanity's struggles. It is to us full of the lights and shades of life, of the greatesses and weaknesses of humanity, and to us all is it a hope for the future. The Bible has not suddenly been closed. It is still being written. The race is being formed, and each unit of society can help to make the future grander than the past. And when we find, as Evolution teaches us, that as we sow so shall we reap, that as the fathers are so will be the children, there is a commanding force leading us to right action, grander and greater than the commandments Moses promulgated.

Nor need we waste our efforts, as some do, to make the old bottles of Hebrew literature hold the new wines of science. We recognise the good that has been done by the many Bibles of the many nations, but by them we are not bound. They act as Paul says the law acted, as a mere school-master to bring us up to a grander conception of Nature, of Deity, and of humanity. We have no dread of the future. With the poet each of us may exclaim—

My soul is not a palace of the past,
Where outworn creeds, like Rome's grey senate, quake;
Hearing afar the Vandal's trumpet hoarse,
That shakes old systems with a thunder fit:
The time is ripe, and rotten ripe, for change—
Then let it come, I have no dread of what
Is called for by the instinct of mankind,
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence
With endless change is fitted to the hour;
Her mirror is turn'd forward to reflect The promise of the future, not the past.

To me it seems that the truly religious man is he who refuses to worship a book, but who in looking around him—in peering into stellar space or endeavouering to understand the functions of the millions of creatures with which we are surrounded—admits that there is an Un-knowable he cannot penetrate. He alone gets an idea of the immensity of Nature, of the grandeur of her laws, and of his own littleness and weakness: and he alone feels that

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan.

The Bible, or Freethought?
A Review of Mr. R. Stout's Lecture on Inspiration.
By T. E. Marsdan.
"There is a charm in knowledge, best when bought With vigorous toil of mind, and earnest stretch of thought."  "Man's real position on this earth is that of a Truth-seeker. Not always, however, does he become a Truth-finder. This may partly result from the limitations of his nature; but far more frequently does it result from erroneous methods of research."  —NEIL, ART OF REASONING.
"Every man is born to search for truth, and make free his nature from confusion and doubt."  —MENDELSSHON.
"Knowledge is as food, and needs no less Her temperance over appetite."  —MILTON.
"I present the reader with nothing but what he may have had in his view before. I pretend only to remind him of things that may have slipped his memory, or to point out objects that may have escaped his notice."  —TUCKER.
Dunedin: By all Booksellers and Stationers. 1880.

Prefatory.
"Let charity forgive me a mistake,
That zeal, not vanity, has chanced to make."

The following Review is submitted without making any claim to its completeness or to any special fitness of the writer to deal with such a subject. It is simply intended to expose some of the fallacies which have been given for facts and arguments. It contains no constructive reasoning—its aim being to show the baseless condition of the fabric set up against the doctrine of Inspiration by—Mr. Stout and the confusion of principles, enunciated as those of the Freethought Association. A hatred of that which is false, whether arising from intention or misconception, and a love of truth and fair argument, have prompted this critique. A refutation of all that was advanced has not been attempted, and the condensation of the arguments prevented the introduction of much which might have been deemed interesting and useful. The object is, however, to stimulate young persons to follow up the thoughts indicated for themselves. Personal examination is the only satisfactory course for anyone to adopt.

DUNEDIN,

March, 1880.

"Neither now nor yesterday, began These thoughts."
"A sound mind is better than the gift of tongues."—Carson.
"Watch the errors of your times and neighbourhood."—Leifchild.
We must follow, not the spirit of the age, but the Spirit of God."—Neander.
"Every undue presumption has one lameness or another accompanying it; it is truth alone which is square and safe."—Owen.
"If a truth be established, objections are nothing; the one is founded on our knowledge, and the other on our ignorance."—Butler.
"The things most misunderstood are the things which are revealed most clearly."—Angus.
"It is right that everyone should express his deep and honest convictions in charity."—Cumming.
"The opinion prevails rather extensively in this generation, that it is the duty of Christians to avoid controversy; this, however, appears to me to be sacrificing truth to peace."—Dr. Carson.
"I patronise religious controversy, not because it may occasion a little present disturbance, but as an agency calculated to produce, eventually, the harmony which is based on sound, comprehensive knowledge."—Prof. R. Wilson.
"I believe that to unlearn what has been taught in the schools of human theology is exceedingly difficult." "The truth is the golden treasure, and however, wherever, and from whomsoever it is obtained, it will enrich and bless the possessor."—Dr. J. Burns.
"It is always most pleasant at any time to harmonize with the great mass of mind around us; but we think it one of the strongest proofs we can give of our affection and regard for our fellowmen, to tell them where we think them wrong."—Burnet.
"Some are disposed to depricate all such discussion as the one on which I am now entering, under the common designation of unprofitable controversy. That it is controversy, I admit; that it is unprofitable controversy, I deny. Controversy is a work from which no well constituted mind should shrink."—Dr. Wardlaw.
"It is truth, Divine truth, you should be in search of. Criticism is legitimate; and like every other means of bringing out truth, only in reality valuable, as it contributes to that end."—Ibid.
"Take no opinion, pursue no course of conduct on trust, be biased neither by passion nor prejudice, in faith or practice; but believe and act on substantial evidence and sound principles, and in such a course be inflexible."—Cogswell.
"This test is a sort of experimentum crucis to false propositions, and has detected many."—Taylor.
"It has been observed that although the theorems of Euclid are universally admitted, if they had any reference to subjects in which the interests and passions of men are concerned, they would undoubtedly have been controverted."—Haldane.
"I know I can say nothing which has not been better said by better men; but every additional witness may be of use in a disputed cause."—J. C. Ryle.
The Bible, or Freethought?

A Review of Mr. R. Stout's Lecture on Inspiration.

First Part.

"Wisdom and Truth are the offspring of Heaven—are immortal; but Cunning and Deception are meteors of the earth, which, after glittering a moment, must pass away."
—Robert Hall.

We live in an age when every man is at liberty to express his opinions freely. Diversity of opinion is the life of literature and the stimulation of research. He who recently shone with the full radiance of our Attorney-General has contributed his quota to this incitement, having mounted the pedestal of Theology, from whence he has taken the opportunity to formulate a definition of the principles of the Freethought Association of Dunedin. From this we learn that "They search for the true, and the true alone;" yet the declared method forces the opinion that they search all the time, with the conviction that they have already got "the true"—each man for himself, and only for himself. While each man is "the true" to himself, he may be "the false" to every other. "The true" is not without, but within the individual searching for it. Strange, too, is their doctrine of the freedom of private judgment: "We believe, and so we act," "We recognise no authority as competent to dictate to us;" "We care not whether some of our fellow-citizens are angry with us, or shocked at our actions." It must be observed that these maxims are in no way qualified, and therefore must be understood to refer to all phases of life—moral, social, political. Moreover, the matter goes further than mere forms of belief or conviction; for the same authority—we must acknowledge Mr Stout an authority on this special subject—has declared "that if religious or quasi-religious and political associations unite to deprive us of our rights as citizens, we will be found defending our position." This is a resolve of stern action; and when it borne in mind that on only one thing is there an agreement amongst the members of this Society, and that that agreement is "the right of every man to examine every subject for himself and to think freely, and to speak freely what he may think," and that the practical outcome of this is, that as each individual thinks so he acts, and that no authority is recognised as "competent to dictate to him," the most obtuse must see the state of anarchy into which society would be thrown by such precepts put into practice.

According to his argument, it follows that each man is to himself the "first care." There is a complete absence of the Divine precept "Love thy neighbour as thyself." The new motto should be, if the promulgators of this new theory had the "courage of their opinions," "Love thyself, and ignore thy neighbour;" and the creed of this party, who are neither religious nor political in their tenets, and who are emphatically non-social in their professions, should be "I believe in myself." This would embrace all the affirmative doctrines they avow; but as their theory is almost purely one of negation, and as they have such a contempt for old creeds, perhaps it would be a novelty if they were to strike out in a new line and, discarding all affirmations, formulate a Non Creedo.

Out of this they could make a tolerably imposing document, for though brevity is the soul of wit, quantity is frequently preferred to quality. How commanding would a Non Creedo of twenty or thirty clauses be with each sentence commencing "I don't believe in, &c."

I may suggest a few minor paragraphs—

- I don't believe in the Bible.
- I don't believe in priests.
- I don't believe in a code of moral laws.
- I don't believe in religion.
- I don't believe in human authority.
- I don't believe in politics.
- I don't believe in monarchs.
- I don't believe in governments.
- I don't believe in penal laws.
- I don't believe in society controlling me.

These might be extended ad infinitum, and, of course, any member would be at liberty to add to the non creedo whatever he desired, such as, for instance, "I don't believe in marriage," or "I don't believe in filial regard," or some more bold than the rest might get a tolerably complete list and write at the foot "I don't believe in anything." Some, of course, would have to strike out clauses occasionally. Such as No. 6 would not do in the non-belief of a man who sought political honours, and when a portfolio was within his grasp, with £1500 a year and perquisites, No. 8 would have to go as well as No. 6. When another had a chance of securing the
honourable appendage to his name which the mysterious letters J.P. indicate, No. 5 would require to go to Eribus, carrying with it also Nos. 3 and 9; and so on, as "sell" became greater the "non-belief" would grow smaller in exact proportion. If this chopping and changing should appear inconsistent to any of their fellow citizens, and they indulge in ridicule, it is but worthy of contempt, and the advanced disciple of Freethought lets it pass off as water passes off the back of a duck. He is perfectly indifferent, and thoroughly stoical. He sails on o'er the ocean of life in the calm serenity of a selfish conscience, heedless of the fools who deride him, but, oh! how complaisant to those who laud him and call him wise. The wise man of antiquity said, "Rebuke a wise man and he will love thee;" but our sages of modern times having come to scorn everything ancient, except so much as each thinks worthy of esteem, and having grown superior to all authority, and above all advice, declare that no man is wise enough to teach them. Each man is to himself the embodiment of wisdom, and needeth not that any man should instruct him. "The fool hateth reproof." "He that regardeth reproof is prudent," Perhaps it is also wise to take the advice of the same, though ancient, sage when he says, "Reprove not a scorner, lest he may hate thee." Still, it may be needful to "give instruction to the wise, for then they will increase in learning;" and I would desire to enlist the attention of some who are wise enough to distrust the arguments and non-beliefs which place a man's individual mind and will above all the world, even to the deposition of God from the moral, as well as the physical, management of the universe. I shall endeavour to make an analysis of the principles as above noted, and advanced by Mr Stout as those of the members of the Freethought Association.

1.—**THE HIGHEST DUTY**

Of every man is to "examine every subject for himself, and to think freely and speak freely what he may think." With this maxim I have no quarrel. I have for years acted upon it, for I discovered that it was in itself good, and also that it was promulgated in the Bible, and that those who acted upon it were highly commended for their noble perseverance and zeal. But I have a strong objection to any set, of men claiming; that only they accept this as a high and elevating principle, for it is prominent throughout the teaching of protestant reformers, and lives in healthy robustness throughout Protestant Christianity. With the position which Mr Stout has assigned to it, however, I have a most emphatic protest to enter. That this should be the HIGHEST duty of man contracts human duty into a channel of miserable meanness, whence it can permeate no further than a man's own person. This rule shuts out the entire world from the man—wither's up the most precious of human comforts which flow from the affections. It expels love from the catalogue of human virtues, for love is nothing if it is not unselfish. But worst of all, this rule is capable of such wide and various application that it might be the certain destruction of all rule and good order. For if a man's "highest" duty is to "think, speak, and act" simply as his mind dictates, it must also be the "highest" duty of all other men to refrain from interfering with him. There can therefore be no standard of right between a man and his neighbours, for Mr Stout contends that this rule is to be adhered to "independent altogether of the consequence that may result from our actions." If this be the case, then every man is bound in the highest duty to act out his own convictions whatever they may be, not in any way taking into consideration what effect the action may have upon the community; and this community has no authority to prevent the action. Yet, I should be more than surprised if Mr Stout would carry out the rule if a man were to act upon thoughts which dictated him to possess himself of some of the former gentleman's property. Mr Stout would have convictions which he would deem it prudent to assert and defend, regardless of the other man's convictions to the contrary; and how should they settle their difference? To whom could they appeal? There is "no authority competent to dictate" to either. Society is by such a means completely disorganised. Each man is a law to himself; he is the only person capable of interpreting that law, and to no other law is he responsible. That this is no false comment, let us follow up the argument and we shall see.

2.—**NOT A SECT.**

It seems to me that this is merely a quibble, and no fact. So long as they are a Society, and separate themselves from other sects, they also are sectarian. The word simply implies a separated body or society, and has no special religious or political meaning. Hence, so long as the members of the Freethought Association do not represent the major portion of the community they are a section or sect of it—a separated branch. There needs be no theological formulae, no religious opinions, to constitute a sect; but simply a union of men holding certain opinions, or tenets, which cause them to differ from other men—this "cuts" them off from the larger portion of the society, and forms them a sect, whether they will or no. It is not an uncommon thing to read of this or that school or sect of philosophy, as well as of religion. However, it is probable that these men wish to be no sect, and the former topic we discussed would tend to confirm this view of their society. They must either be the main stem of society or a sect of it. If, then, they recognise only individual self as the chief object, then so far as they are concerned each man is the main stem, and certainly their society can be no sect. Of course, if
they recognised themselves to be a sect, then they would have to recognise the authority of that of which they
are a sect. But, despising authority, they must raise themselves into the chief position, to give a show of
superiority. Only by such a step could they hope to succeed in gaining any popularity for their theory. Then,
again, it is contended that they are

3.—NOT A POLITICAL PARTY.

Their special object is not the government of the place, how could it? Their views do not permit any
authority to exist with dictatoral power. Their province is to do away with politics, for each man is to be the
only judge of his sense of right and wrong; and before this theory can ever have a thoroughly practically
outcome, the body politic must be dissolved. "True freedom" can never exist, according to their definition, so
long as representatives of the people are allowed to formulate laws and enforce penalties for their infringement.
This is a very serious interference with the independent thinking and acting of the individual, and is even in a
large measure subjugating the free exercise of the inclinations, to the wish of others; it is, in fact, imposing
upon him the necessity of "recognising an authority competent to dictate to him." This, of course cannot be
tolerated. Each man must dwell in "true freedom." He may not judge his neighbour, nor may his neighbour
judge him. What each man thinks right is right; yet, if I conscientiously think him wrong, I am also right. Of
course conviction leads to action, so that in our doings we are to be as independent and careless of our
neighbours as if they did not exist, and are to persist in this course with studious indifference, so long as we are
persuaded we are following what we think right. One thing which it is essential to keep in mind is that these
rules are absolutely unqualified and are therefore without limit, spreading over every action in our lives of
multifarious duties, and even to men of all shades of thought, and peculiarities of early and later training; that
they apply with equal force to the illiterate scavenger, to the man whose life has been one long training in vice
and wickedness, as to the cultured, the refined, and the virtuous—all stand on one level. So that even a
community of virtuous people possesses no authority to restrain the actions of the vicious and wicked, even
when the latter are represented by only one person. So that imprisonment for a violation of what the community
considered a right would be in itself a violation of what the offender considered his own right, as a man who
has the freedom of his will and the "courage of his opinions." Most truly, then, they are "not a political party,"
they being emphatically anti-political, if we are to take Mr Stout as a correct exponent of their views, and I
know no more capable man.

4.—OUR RIGHTS AS CITIZENS.

What he means by "Our rights as citizens" is left very vague by Mr Stout. This need be no cause for
surprise, for if his other assertions were really genuine, he must have met with some difficulty when he
approached this part of his subject, and casting a glance over the preceding portion of his address, his eye must
have fallen on the statement "that the only one thing upon which their Society was agreed was that men are free
to think, speak, and act, independent of all authority, and that their highest duty is to carry out this independent
policy regardless of its consequences." This is then the right of every individual, as an individual; but as a
citizen, we may ask, does a right at all exist? and I am inclined to answer with caution, and reply, "Right only
exists where might commands it." What one man may consider his right another may look upon as the reverse;
what a few may be agreed upon, the general voice may dispute. Yet, on Mr Stout's authority, it is laid down that
every man must, in carrying out his "highest duty," act out his convictions, regardless of his neighbour's, while
he "grants the same right to everyone else." Most appropriate, therefore, is the ensuing sentence—"We cannot
therefore expect to act as one man." Under such notions of moral and political rule, it would be an utter
impossibility for united action, and the inevitable result would be constant contentions, despite our policy of
"true freedom." Diversity of opinion is to be expected, and as opinion is to govern action, antagonism, and not
unity, must be looked for. Then by what rule are our "rights as citizens" to be established and recognised? Only
by our power to enforce that recognition. It is simply "acquire what you can, and hold it as you can." I can find
no other "right" existing under this promulgated law of true freedom.

5.—DEFENDING OUR POSITION

"What I think I utter, what I will I do."

There is a spirit of independence sounding through this thought. By itself it does not seem much; it is its
surroundings which give it such prominent significance. Where it is placed it breathes strongly of defiance, and
blisters with the constant spirit of self-importance which shows up so prominently throughout this exposition of
Freethought principles. It is couched in strong and determined language—"We are determined that if religious
or quasi-religious and political associations unite to deprive us of our rights as citizens, then we will be found
defending our position." The whole affair breathes the sentiments of resistance to the wishes of the community, and most forcibly suggests a pre-determination to instigate an insurrection should this Society not be granted all that its members imagine to be their rights, even although the greater part of the community believe that the concession of these imagined "rights to a few" would be a "wrong to the many." And this is the language of our late Attorney-General, and shows how far the spirit has progressed amongst, and possessed the minds of, the people. Surely it is time that society opened its eyes to the insidious notions which are gaining ground in our midst, when such men will boldly make such statements; and leading newspapers are willing to give publication to them, while they contemn speeches and letters which seek to check the influence of these inflammatory orations. It is quite possible that, with all our modern culture, and improved social condition, there is still the latent spirit, which in other days and other lands has given such evidence of its power, when evoked by imaginary wrongs, dilated and expatiated upon in exciting and vehement language. What is the difference between that which was the immediate cause of the diabolical outrages of the French Revolution, and the sentiments of the exposition of Freethought under our review? The latter is but a seed of the former. Nor do I think that anyone who examines the literature of those who also seem to belong to the same sect as Mr Stout will be able to come to any other conclusion. One thing especially will tend to this conviction—viz., they all admire the very men whose writings and speeches fired the fury which made France bleed and mourn for years! Their cry was, "Defending their rights." With them every man had his "own rights," and he was considered entitled to defend his rights not with standing the result of his actions. If, however, his sword could not maintain his "right," it ceased to exist. Right lay in a man's "strong right arm." I do not give Mr Stout credit for seeing the matter in this true light. He has allowed his "search for the true" to be so circumscribed that he has forgotten the existence of "communities of men" in his intense desire to have every impediment, real and imaginary, removed from the progress of each "individual unit" of those communities. He has allowed himself to drift away into a strangely illogical and false position. To confirm this, I advance to another thought, and sum up what he calls

6.—"OUR POSITION."

The following then seems to me to be a just and fair summary:—

- They have no common political sympathies.
- They have no common religion, and may be of any religion if it has not an old creed.
- Each man refuses to recognise any authority as competent to dictate to him.
- Each person is an independent entity.
- It is every person's right to form his own independent judgment, and follow the bent of his own will.
- It is his "highest duty" to carry out the dictates of his own will fearlessly, and careless of the interests of others,
- He is entitled to defend his position against those who differ from him.
- While he grants the same liberties to others.

What, then, does all this amount to? Does it contain the germ of charity between men? Is there anything in these principles to ennoble the mind of man? Anything to make him less selfish, and more affectionate? Is it possible here to discover any incitement to virtuous patriotism? Any sentiment which will strike at the root of the many sources of vices which degenerate and corrupt our race? Granting to the phrases all the beauty that the words in which they are adorned command, I am compelled to confess my utter inability to discover more than is to be found in the lawlessness of savage life. Such sentiments can have no possible effect, except to throw organised and civilised society into a most absolute state of confusion and anarchy. Where every man's hand is turned against that of his neighbour, while there is no recognised constitutional authority to dare to interfere. Command to me the rule of the despot, rather than force me into this outcome of personal freedom. If ever this vain utopia of the Freethought Association should become a fact, the couplet of Pope will have a practical realisation—

"Then rose the seed of chaos and of night,  
To blot out order, and extinguish light.

And the "philosophic historian" of those days will repeat again the pregnant words of the same immortal bard—
"Lo! thy dread empire. Chaos, is restored,
Light dies before thy uncreating word;
Thy hand, great Anarch, lets the curtain fall,
And universal darkness buries all."

Man is gregarious. No man is an independent entity. We cannot succeed in loneliness. We are so constituted that companionship is absolutely essential to our mental, moral, and physical development. Every man is more or less moulded by his company. He is an uncommonly constituted man whose happiest hours are not those spent with congenial associates. It is only when harmony reigns among companions that true enjoyment is possible; and it is only when individuality is blended in community that harmony is possible. Tis only then that men will

"Live as brothers should with brother."
'Tis only that will

"Keep them in good humour with each other."

If society is to go smoothly, and avoid jars and ruptures, it is not self-isolation, arrogance, and suspicion which will secure it. Nothing so oils the wheels of social life as charity and reciprocity, a blending of interests, and a genial consideration for each other's well-being.

"Affliction's sons are brothers in distress;
A brother to relieve, how exquisite the bliss."

But the contrast is well and pithily put by the same poet of nature—

"Man's inhumanity to man
Makes countless thousands mourn."

Those rules or principles which are contrary to the nature of man, are contrary to wisdom. Those laws which would seek to unhinge the natural order of human life, are unnatural; and therefore will prove futile in the production of good fruit; while the very high probability—almost certainty—is that they will result in much mischief, not only in delaying the promulgation and establishment of good laws and the reign of virtue, but in inuring the minds of the community to their wrongs, and the continuation of vice and oppression.

Such a position as that assumed by the Freethought Association can only be the result of rash inconsideration, and the careless adoption of the principles of some bold misanthrope, who "Ruminates like a hostess that hath no arithmetic but her brain to put down the reckoning." But even the very advocates of this society will decare that
"They only babble who practice not reflection."

Yet, where is the evidence of reflection in the conflicting and contradictory principles they have announced as their rules of thought and action? It would be difficult in the last degree to compile and publish an exposition of doctrines of more diametrically opposed sentiments, and yet in such a shape that it would be accepted by a number of people as a harmonious whole. Nevertheless, it is a fact that some men of shruke perception seem to accept these propositions as if they were the very grandest scheme ever formulated by the mind of man, or even for the mind of man to contemplate. How it is that men of ordinary intelligence can bring themselves to such a state of mind, is a matter of singular interest yet bidding defiance to my reason. The very effort to discover how any man can see a harmony and beauty existing between the two following propositions is perplexing:—"Every man has the privilege to define his own rights of citizenship, and to defend his position thus decided upon."

"Every man is bound to grant every other man similar liberties to those which he claims for himself." The more I look at them and examine their true logical effect, the more fiercely do I see them gore each other as with
"The horns of an angry bull."
There may be a harmony, however, between the following:—"We recognise no authority, &c.,” and "We cannot be expected to work as one man at elections;" but if there is harmony, is there not also the acme of absurdity! for while these men will acknowledge "no authority," they take part in the mummery of elections, which place their fellow men in offices with imaginary but no real authority. They will take part in elections, but hold the power of the elected in contempt. They will choose citizens to frame and enforce laws, and then mock them in their office. "There is no authority competent to dictate to us;" yet they mimic to set up constituted authority, simply that their scorn for this relic of antiquity may be displayed in slapping it in the face and pulling the pedestal from beneath it, that it may fall and be smashed to fragments at their feet. It is merely a pastime of the "Aunt Sally" description in appearance, but in reality it is a gross outrage on human intelligence and morality. Do our freethinking friends entertain a serious opinion that, if all authority and constraint or restraint were abolished, and each person allowed to shape and carry out his own line of action, that the need of laws of restraint would also disappear? If so, they have a larger degree of faith in human nature than is either very common or wise. I should like to learn from them by what process of reasoning they arrive at such a conviction. I might possibly work myself up to such a state of mind, but I should first have to obliterate my knowledge of history, and banish from me what I have been taught by experience of man's predilections. My experience most emphatically corroborates the ancient saying, "Law is a terror to evildoers, and a praise to those who do well." I am also convinced that vice will not be supplanted by license, or charmed out of existence by absolute freedom from restraint. Crime is not kept alive by punishment, or fear of detection; the greater the certainty of discovery is, the greater is the weakness and shamefacedness of crime, and the greater is society's immunity from its annoyance. Therefore, authority is good, and its maintenance wise; but much depends upon the nature of that authority. That of the autocrat is harsh, and to enlightened minds it is repugnant and mischievous. Men want to look upon the power to rule and keep order, not as the power of a chief, but as the united power of the people centred in a chosen representative or officer. Then they have a respect for it, and act up to it, not from dread, but from a sense of honour. It is utterly impossible for men to live in communities without recognising some controlling authority. The rules of the Freethought Association, which have Mr Stout's approbation, reject all authority; therefore, it rejects the bond or organisation, and consequently tends to the introduction of governmental destruction and popular confusion.

7.—**SLOW PROGRESS.**

Doubtless the progress of these notions is slow. What a blessing for society! He is a madman who wishes to see the lawlessness of the Revolution of France introduced to previously peaceful lands. We are not so imbecile as to long for such a state of things as society in Russia at present exhibits, and we trust the progress of such principles as the Freethought Association is declared to advocate may continue, if at all, to move at a slow pace. There is a limit, beyond which liberty is dissolved into license, and such license runs into individual self-will, and self-will would destroy his mother. Yet even Russian agitators are acting under a recognised authority, though they are defying another. They are not so far gone, bad as they are, as to reject all authority, as our friends here desire to do. Never was a greater absurdity uttered than that by Mr Stout. It is impossible for him even to imagine a State without an authoritative head. Then his boast is an empty bauble.

"Mark what unvaried laws preserve each State,  
Laws wise as nature, and as fixed as fate."

Logical men can never cluster round the banner of Freethought, if Mr Stout's exposition is correct. They may gather to their ranks the young, the inexperienced, and the men who seek for distinction while reckless of principle; but years will bring experience, sound judgment, and nobler views. As members improve in mental power, they will find Freethought to be rather a bondage, and only those who allow the one idea to warp their faculties will be able to end their days in membership under the rules described; for they are contrary to the inborn principles of human nature, which must rebel against them. Men naturally see this, and nature keeps them from identification with the *lusus natural* of the Freethought Society. The "ultimate success" for which Mr Stout's ardent soul looks into the future will try the patience of his fellow-members for many years yet to come, and in the end I predict they shall realise that

"Hope deferred maketh the heart sick."

And many will return to the old creeds, and patriotically support the old laws and maxims of their country.

8.—**HARSH CRITICISM.**
"Stand forth, and turn this frame of things the right side out."

There is a difference between "harsh criticism" and just, though severe, and faithful criticism. In searching for "the true," men are forced to submit every argument to a thorough process of ratiocination; they are compelled to be faithful, but they never need be "harsh"—that is if by harshness we mean abuse or rudeness, calling names, and imputing unworthy motives. Our duty is to take the arguments as they are presented, construe them according to their connection, and deliberately examine their bearing. It is only a matter to be looked for, however, that new parties, and new notions should be viewed with suspicion. This is one of Nature's safeguards against imposition, by which it prompts the diligent to survey the past as he goes along. In many cases this leads to the discovery of imposture, wilful and deliberate, which richly deserves to be vigorously exposed. "Right" and "justice" demand forcible style and language to present the deformity in its true shape. This often passes for harshness, or rather is denounced as such, and only too often the authors of the sayings thus dealt with look upon the critic as acting from a desire to injure him or cast approbrium on him, and therefore he treats the review with contempt, and he continues in his old course, quite indifferent, verifying the saying of the poet—

"Constrain a man against his will,
He holds his own opinions still."

The fact is, when a man has written anything he makes up his mind in most cases that his honour depends upon maintaining its correctness. "Facts may be false, but he must needs be true." So he either scorns or condemns adverse criticism; whereas his place is to submit it to a cross-examination, and so either break it down, or accept the result. Bold and free criticism of new ideas and arguments, is absolutely essential to right and justice, morality and truth; but epithets and approbium are a disgrace to the author of them.

9.—OUR DUTY NOT TO DECLINE.

Mr Stout is anxious that the members of his Association, or sect, be "burning and shining lights." They are to regard it as their "duty to show that a disbelief in the popular creeds does not lessen their respect for what is right and just." We will try to pick out the meaning; it is vague and most difficult to analyse, yet I presume there is a general meaning to be culled from it. I shall paraphrase it thus—It is incumbent on us who have cast off, or discarded, the beliefs of the community in general, to evince by our conduct that we have not thereby become less respectful to those principles which we individually deem to be right and just. That, at least, would be a wise policy. If they could not walk up to this poverty-stricken sense of duty, hope for their Society's progress might soon die out. This little sermon is a cruel tell tale. They are urged to bear in mind the duty they are under to exert themselves to prevent their sinking below their former standard of moral rectitude. It is a virtual admission that there is a tendency under their principles to sink, and they are urged to fortify the weak part, lest they themselves break through and expose the flaw to those whose eyes are surrounding them. I should have expected an exhortation to endeavour to gain a higher level—to show a more perfect respect for the right and just—if the preacher had a conviction that his "non creedo" was more excellent than the popular beliefs. But evidently, sensible of the danger to which his party is exposed, he exhorts to vigilance against a fall. His cry is not the noble "Excelsior," but the humble "beware of pitfalls." He points, not to "Saint Augustine's ladder," urging its ascent, but with eyes fixed on the ground, and perplexity in his mind, he calls to his companions "the ground is treacherous, your duty is to show that you can get through without losing your shoes, or soiling your garments." So long as they escape degrading themselves below their former selves they walk up to the requirements of their "duty." There is here no aspiration after a purer or more perfectly virtuous life; no incentive to outgrow the old state by reaching "forward to that which is before." The word is not "let us strive to become better and wiser men," but "let us watch we do not become worse men." Unworthy motto!

10.—LIVING EPISTLES.

Yet, our author is so credulous as to believe that "by this means they may become 'living epistles;'
preaching more effectually than by words that the abandonment of old creeds may lead to good ideas and a pure life." Dim probability; possible possibility; yet improbable result. He was wise to place it as a mere hypothesis. At best he can only say it may; he can make no definite assertion. Yet I fail even to be able to endorse his indefinite proposition. Can a negative action of the mind lead to a positive condition of life? Can a mere non-belief effect a positive state? Is it possible that without becoming more virtuous a man's actions can assert that he is living a truer life? If a man only shows that his respect for right does not grow less, what is there in
his life to attract the admiration and emulation of others? It is a matter of absolute impossibility that the mere act of casting overboard our faith in old and time-honoured creeds can lead to a good state, unless the belief in those creeds led to a bad state; then, if so, our action may be the first step toward setting out in a course of life of a better kind. But we will not accept the assumption that a belief in popular creeds is always and necessarily evil; and only by allowing that assumption is Mr Stout's hypothetical position of any value. Man is so constituted that he desires to follow a model. He will never improve his state upon a mere non-belief. He believes always in something, or condition of life, better than his present, and he aspires to that. This he can never do on a "disbelief." Man always erects a positive standard as the goal of his attainments.

   The Christian creed has a noble goal. It is up even the very highest point that man can think of. Christianity is not outgrown until man has vanquished every evil and progressed in every virtuous grace—until he has reached the excellency of the Divine. Never can he rest with the mere satisfaction of not descending from his sense of right; but it is with him still press forward and reach higher.

   "Nearer my God to Thee; nearer to Thee!"

   I am not so foolish as to say this of all men who claim to be Christians, I speak it of what is the spirit of our Divine religion.

   "Grow in grace"

   Is the motto placed before us; "love God and your neighbour" is hold out as our first duty and our highest privilege. We are taught that all men are to be equally respected and loved, and not to think "more highly of ourselves than we ought to think," and we are taught to hold authority in respect.

11.—AN UNEASY WARFARE.

How is it that with a set of principles so light and easy to walk up to, Mr. Stout says that the Freethought "warfare is not an easy one?" It is not like the other sects. They all impose duties requiring care and watchfulness to perform them; they all direct an uphill road, and the overthrow of evil passions and desires, and an effort to live in love and harmony with all men. But it is not so with Freethought people; they have only to remain on this already gained tableau—not descend—and so long as each one follows out his own opinions of what is right he does well. Why should this be called a difficult warfare? But this may not be the sense of Mr Stout's words. It seems rather to be that the warfare refers to aggressive work, or the endeavour to spread the influence of their "non creo;" for he complains that "Hereditary beliefs, backed, as popular creeds of the day are backed, have great vitality." It is, then, the overthrow of these "hereditary beliefs" that constitutes theirs an uneasy warfare. And so it should be. Well it is so. To the honour of our race is it written. Who amongst us would easily be persuaded to give up our hereditary estate, which was our fathers' before us for generations? especially when the man attempting to influence us, merely tells us that we could get on very well without it; that even if we abandon our inheritance we can still live as moral as before, and enjoy our health as well roaming about the world in lodgings, as in our ancestral hall. Something more attractive would be necessary to lure us from our possessions. The very fact of its being an ancient possession would make us cling to it with the greater tenacity. This, together with a knowledge that it was a valuable property, a help and not a hindrance in life, would increase our love for it. Doubtless the man who sought to change our minds would find he had no easy task. But then—oh strange inconsistency!—Mr. Stout disclaims all anxiety for new converts. How can this be? Does Mr. Stout stultify himself in such a complete fashion? Well, there are his own words. The difficulty of Freethought warfare lies in persuading men to abjure their old beliefs, and yet the advocates of this action have no anxiety about the result of this suit. Had a hired Freethought lecturer said this we might have understood that he only wished to have people hear him advocate his scheme, but so long as he got his hire he cared not for any other success. This could not, however be Mr. Stout's meaning. He made a mistake somewhere in his zeal to show a wide difference between his sect and all others. What a failure! I would counsel every man

"To look on truth, unbroken and entire.
Truth in the system, the full orb—where truths,
By truths enlightened and sustained, afford
An arch-like, strong foundation, to support.
The incumbent weight of absolute, complete conviction."

12.—GONZALO'S KINGDOM.

Of all the States, real and imaginary, that I have read of, Mr. Stout's Freethought realm comes nearest the
humorous picture drawn by Gonzalo, in Shakespeare's play "The Tempest"—

Had I a plantation of this isle, my lord,  
And were the king of it, what would I do?  
I' the commonwealth I would by contraries  
Execute all things; for no kind of traffic  
Would I admit; no name of magistrate;  
Letters should be unknown; no use of service,  
Of riches, or of poverty; no contracts,  
Successions, bonds of land, tilth, vineyard, none;  
No use of metals, corn, or wine, or oil;  
No occupation; all menidle, all.  
And women too, but innocent and pure;  
No sovereignty—

SEBASTIAN.—And yet he would be king on't.  
ANTONIO.—The latter end of his commonwealth forgets the beginning.  
That is just it. He commences by claiming complete freedom from all authority for every subject—thorough independence of our neighbours—yet he ends with acknowledging personal responsibility and "duty to respect right and justice." The fact is, his notions are a bundle of contraries and absurd impossibilities, fitted to excite uncultured minds against established customs and institutions, but totally unfitted to reconstruct or reorganise a workable or manageable state of affairs. England has already learned what such sentiments are capable of doing, and how difficult it is to restore order and peace. The doctrines of the Chartists who instigated the grievous disturbances during the fifth decade of the present century, and those advanced and advocated by Mr. Stout and his confrères, are as much alike as twin-born infants; and, were occasion to arise, doubtles the same or a similar result would follow. If, however, a difference exists between the Chartists' claims and those of Freethought, I willingly give my preference to the former. Yet they

"Rushed forth to deeds of recklessness, but naught  
Achieved of freedom, since nor plan nor thought  
Their might directed."

A madness was wrought in the minds of the poor, sore-worked men far beyond the desire or expectation of their agitators, who had a definite object in their immediate view, though, like our friends, a very vague idea of the distant future.

Part Second.

1.—What is Religion?

"The spirit of the thing interpreted  
Is that which doth interpret."

After having given a crude outline of his programme for the overthrow of civil organisations, Mr Stout came to the more immediate object of his address, the demolition of all things we call Divine. Upon this he entered in lengthened detail, and evident satisfaction in the consciousness of his own ability to deal a crushing blow to our sacred institutions; and to his task he proceeded, filled with the conviction of his own importance and skill, as a very Goliath among the Philistines. His first blow is an attempt to define what religion is: "A man may be a truly religious person—one who is good, and does good without inspiration." From this sentence we learn that man may be religious without any thought of worshipping God. If the word be capable of such a construction, that use of it is foreign to the English language. The idea suggested by "religion" in every mind is "a recognition of God as an object of worship." The being of God is the centre object suggested by the word
"religion" when ever it is used in the English tongue. Hence, in our sense, a man cannot be religious who has no faith in God, though he may both be moral and charitable. I grant that a secondary meaning of the term is used to signify a system of faith and worship, not necessarily Christian, but still it retains the idea God-worship. "As a word, religion is derived from the Latin religio, from religare, which signifies to bind again; hence, religion is that which binds again, or that which heals a breach previously existing between two parties. This traditional idea the Romans expressed by religio. They believed, as the foundation of their mythology, that mankind and the gods were at enmity; but how this came about they had not any knowledge of. They were angry, but not implacable; nevertheless, so estranged that there could be no direct communication with them. Mediatorial converse with the gods was then universally prevalent. The Pagans had derived by tradition from the family of Noah, with whom was deposited the revealed principles of the way of God instituted in the beginning. This idea of mediate communication for the appeasement of Divine wrath was incorporated in all domestic and temple worship which constituted their religion."

Acquaint thyself with God if thou wouldst taste his works.

Happy the man who sees a God employed
In all the good and ill that chequer life.

Mr Stout commences his discourse with a false opinion. Starting then on false premises, what may we expect for a conclusion? It would surely be an accident if he landed in a faithful position.

2.—What is Theology?

"But," continues the lecturer, "if we are to have a formulated system of belief—a theology—then it is said inspiration is necessary; and it it is asserted that we cannot become acquainted with theology as we learn geology or music, then certain inspiration is needed." It must be patent to everyone that theology is "knowledge of God." It is defined by lexicographers as "the science of God." Then, to know what the meaning of the phrase is, we have to inquire into our idea of the "being of God."—What is God? and How do we know of God? It is beyond the power of man's unaided reason to think of such a being as the "God of the Bible." It may be argued that "the heathen have a very high knowledge of God in many instances. Greek philosophy exhibits a very grand knowledge of the Supreme One." To this I reply, a "knowledge of God" has been, according to the Bible record, transmitted to a greater or less extent through all the families of mankind by their remote ancestors. If the earliest writings amongst the primitive residents of Greece in Europe and India in Asia show a remarkably clear idea of a Divine Being, I answer that is simply what the Bible leads us to expect. And the fact discovered, is at least a strong proof of the truthfulness of the ancient history of the Scriptures. If we, for the present, assume the fact of the Noachian deluge and the veracity Scripture history succeeding, we find one grand centre of Divine knowledge living, as a source of irradiation, for a period of 500 years after. Shem, the progenitor of the Semite population of the world, lived for 500 years after the flood, and must have been a most venerable, and venerated personage, amongst the post deluvians. He was the ancestor, yet the contemporary of Abraham, and even his survivor by some years. Think of this man—of his great influence and his position amongst the people for five hundred years while the earth was in course of being repopulated! He must have often spoken of the great events of his life, and often have told of his father's obedience to Divine direction in the construction of the ark. He must often have spoken of the Divine Being who had thus directed the work of Noah, and the people must as often have heard his wondrous story, which would be the theme of converse for generations even amongst those who wandered far from the centre of population. And thus would a knowledge of God be carried down the course of time to all races of mankind, and it is a fact that the books of the East written nearest that period have the clearer conception of Deity. How natural a consequence; but how powerful an argument against gradual development of Evolution! Thus, though the old books of antiquity are acquainted with the idea of the being of God, we discover in that no argument against the Divine origin of "theology," but a powerful argument in its favour; for as men became separated by a greater gulph of time from the days of Shem, their thoughts of God become more corrupt and vague, except in the narrow strip of Bible lore, in which it beautifully becomes brighter, clearer, truer, until in Christianity it shines in the most perfect grandeur. I contend that we cannot gain a knowledge of the first principles of "theology" as we can those of geology—from observation and experience. We cannot—for it is not within the limits of possibility—form an idea of an infinite being; we cannot conceive of an omnipotent being. It is impossible to gain the idea of eternity from observation; yet we have it. It is equally impossible to gain the idea of infinity from observation; yet we have it. How then came we by them? Who then was the communicator? Deity! Hence, inspiration is necessary, and is a fact.
3.—A Curious Definition.

Of course the argument against inspiration could not be carried out without some feint at a definition of the subject, nor would a real straightforward one be valuable for the object in view, so the "truth-searching" lecturer made a mock statement in place of a definition, which, of course, his hearers of the Freethought Association will accept as genuine, simply because it was uttered by their grave President in his learned inaugural address. "Holy men spoke about subjects of which they were ignorant." Or slightly more extended, speaking of the Bible, "it contains the utterances of holy men impelled to write concerning things of which they were ignorant, and these utterances were infallibly true." What inspiration is, is not even hinted at in this sarcastic piece of evasion or confusion. Anything may be inspiration, if this is to be accepted as a definition of the meaning of the term. According to this, no doubt Mr Stout was inspired (impelled) to tell half the truth and conceal the other half. Such inspiration was surely impelling him, for as I read over his sayings I am forced almost to the conclusion that he, too, "wrote about a thing of which he was ignorant," for it is difficult for me to believe that Mr Stout would wilfully pervert "the true" into "the false." But then, again, I am met with another difficulty. Mr Stout is not an ignorant man, and also he has distinctly garbled the beautifully concise yet perfect definition which he refers to in his own clumsy utterance. "Holy men of God wrote as they were moved by the Holy Ghost," and he altogether omitted to notice the other equally brief statement, "All Scripture is given by inspiration of God." However, as he got further on, he did remark that "we are given to understand that "God" moved certain men to write, and that what they were going to write they did not know. Mr Stout must have discovered a new M.S., for in no part of the previously known ones does the latter piece of information occur; or, then, he has given it gratuitously, after being at the labour of manufacturing it himself. However, he wished to pass it off as part of the original. Well, either he was ignorant of what he was speaking about, or he thought his audience were. Still, he should have revised it before he permitted it to be printed. It was a great mistake on his part to show to the public what heaps of rubbish he collects in his search for that much coveted, yet deeply hidden gem, "the true." Oh, how repulsive it is to have to turn over all these mounds of putrid falsehood to find the specks of truth, and then be disappointed. Why was he afraid to make a faithful statement of the case he was going to endeavour to expose? Why did he set up a false figure—a caricature—and only throw that down? Why not state it truly, and attack it fairly? Having, of course, only demolished a burlesque, his work has gone for nothing, except the amusement it gave to the beholders. His arguments being only directed against an imaginary case both have come to naught, and the honour of the combat has faded. Anyone reading this lecture, however, cannot fail to observe that there was a definite and planned reason for the words "of which they were ignorant," and "to write they did not know," being kept so prominently forward. For without this misstatement the argument of the lecture had no end. This will appear as we proceed. Yet, such a method of planning and handling an argument does not appear to be like "searching for the true."

4.—A Nice Confusion.

"There is confusion worse than death."

The subject was divided into three parts, and these parts were again systematically divided under sub-heads, and discussed seriatim, giving a show of careful preparation, but woeful failure—there is a serious want of connection and in the succeeding parts. "How the communication was made" is the first grand head. It is curtly dismissed, but not before it is shown that "the communication" means a "revelation," and that it was made by means of a mental impression. "The necessity for it" is the second head, that is, the necessity for "the communication made," which was a revelation. But in the first sentence the terms are changed. "Communication" is supplanted by "inspiration," which is said not to mean "revelation." So that the idea is altered to "the necessity for inspiration," and of course inspiration had been already defined as "the utterances of holy men impelled to write concerning things of which they were ignorant." A very different thought from the necessity of a Divine communication to man. Then the third important division is "How can we verify it?" and in dealing with this part, the terms inspiration and revelation are made interchangeable. Now, surely this is an inextricable confusion. If I were going to define a "revelation," I certainly could not say it was a mental impression; nor could I dare to treat a mental impression as equivalent to a revelation. Besides, Mr Stout says it "must be in the language of the persons to whom it is addressed." Surely mental impressions are not yet in any particular language. The learned lecturer, though a tolerably smart metaphysician, has lost himself, or worse; if not, he misleads his "trusting hearers," who are too confiding to question the seeming correctness of the reasoning, and they are cruelly deceived. There is an apparent want of honesty in such tactics of discourse. Yet the lecturer is an inquirer after truth. He suggests to me the anecdote of Nelson putting the glass to his blind eye.
5.—Not Required.

He tells us that inspiration is not required—

• By the observer to enable him to detail events which he has witnessed.
• By the historian who is careful of the statements which he accepts as trustworthy.
• By one who prophesies, "unless the prophecies are to infallibly occur, and are easily verifiable."

This argument is not pointed at the theological idea of inspiration, but simply against his own creation. Nothing can be more clear than this reasoning if we take Mr. Stout's mock definition of the term. If inspiration be "that which impels a man to write about things of which he is ignorant," its province most clearly is not with the recorder of observations. Nor does it find a sphere with the compiler of history from the recorded events of other observers, for having read these he knows all about them. And as to the false prophet, no man is mad enough to claim Divine inspiration for him. He does not write about things he is ignorant of, but about fancies and fiction, which are not "things." Then, after making these very unnecessary and truism remarks, he proceeded to deliver a laboured defence of their power in the overthrow of the "new doctrine" of inspiration. If Moses wrote about what he was conversant with he did not write about what he was ignorant of. If Moses kept a diary he only required to transcribe it. No impulse to write what he was ignorant of was required. If Ezra, Matthew, and Mordecai wrote what they had come under their own vision, why, then, they were not ignorant of it: and of course, ignorance being a pre-requisite, they cannot have been inspired. And so on in this learned style, until, to bring his process to a climax, he comes to invoke the aid of Sir Wm. Hamilton, with whom he introduces the

6.—Law of Parcimony,

by which he hopes to make havoc in the arguments in favour of inspiration. It is a mighty weapon. But I think Mr Stout has used it in the wrong place. Of course it easily casts down the caricature that the lecturer had set up to be thrown down; but he had already done this with simpler engines. But he set up his man of straw once more, just to let his audience have the exquisite pleasure of seeing the poor thing knocked over again, and down it went. But all the while the doctrine of inspiration stood by in unmoved composure. This wonderful law is summed up in these words:—"Neither more, nor more onerous causes' are to be assumed than are necessary to account for the phenomena." "Now," exclaims Mr. Stout, "the Spirit of God was not required to enable an onlooker to relate what he saw. Why, then, invoke His aid?" Of course if the Spirit of God can only aid a man to do what he could not otherwise do, then He cannot aid him in recounting facts of which he has a previous knowledge. But Mr. Stout has already forgotten even his own definition. Inspiration, according to the "new doctrine" promulgated by "my learned friend," is the "feeling of an impulse to write." Then surely there might be the "impulse to write" without the aid to record, and yet not violate the law of Parcimony. But if the proper sense of the term inspiration is "a mental impulse to write about something of which the writer is ignorant," then Mr. Stout is right. But according to a law enunciated by Mr. Stout, if I choose to say he is wrong then I am right, and he is compelled by that law to allow me my opinion. However, I shall show shortly that the theological doctrine of inspiration cannot be troubled by the law of Parcimony; for there is a vast deal more in the Bible, and in the idea of inspiration, than Mr. Stout seems to dream of.

7.—"Variations."

"Oh that mine were the deep mind, prudent, and looking to both sides."

Because the law of the "Ten Commandments," as it is literally transcribed from the tables of stone on which Jehovah had engraven them, in Exodus, differs from the form in which they are given in the popular and eloquent speech of Moses in Deuteronomy, where he repeats them with comments and enforcements interlaced, Mr. Stout contends there is such a discrepancy as proves their non-inspiration. He is surely labouring in the interests of a bad cause. I challenge him to point out one instance in which Moses' speech departs from the strict sense of the transcription given in Exodus; and I should like to ask Mr. Stout to re-examine the two records carefully and severely critically, and then answer to himself the question, "Have I not falsely represented these passages?" The whole of the ten commandments are the same in fact, though expressed slightly different in terms. There is not a shade of difference in sense, or even in sequence. Can, then, the "commandments differ" if the sense is unchanged? Yet Mr. Stout calls this retention of exact sense, though slight variation in words, "a disagreement." Where is the truth?

"Truth is sunk in the deep."

About the differing forms of the Lord's Prayer in Matthew vi. and Luke xi. Mr. Stout makes a serious charge of inconsistency. But which is the inconsistent party? Certainly, emphatically, not the sacred writers; but
the president of the Freethought Association. He has not taken the very slight trouble to examine his facts, and
has consequently jumped at a false conclusion, as usual. He takes for granted that the two records refer to the
same event and the same time. Such, however, is an unwarrantable assumption. If he were to display such
slovenliness in getting up the defence of his clients, his flourishing practice would soon wane. Yet on assuming
the rule of a critical lecturer, he rushes at a result, and boldly states it as a "truth," when half a minute's
examination would have shown him the reverse. Is this the man who regards it as "man's highest duty to
examine every subject for himself?" How woefully he falls below his own standard! The record of Matthew
refers to the first year of the public ministry of Jesus, and shows the form of prayer to have been given in the
course of an address, or, as we generally term it, "the Sermon on the Mount," when he was surrounded by a
large concourse of people, upon whose ears fell the sublime instruction of that unparalleled discourse. The
prayer was a natural portion of his sermon, and appears in its natural position. The record of Luke is of quite a
different time, place, and character, and must necessarily refer to a second inculcation of the prayer. It occurred
in the early portion of the third year of his public life. It was in a solitary place, where He was praying, "and
when He ceased one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." The
time is more than a year later; His disciples only are with Him, and He has just ceased praying, when he
repeats the form (given so many months before in his public discourse) at the request of one of his followers.
This shows all the confidence which is to be placed in Mr. Stout's critical ability. He has yet to learn the first
principles of faithful and true criticism, or else his honesty is out of repair.

"An honest man's the noblest work of God."

7.—Philosophical Grasp.

"Hast any philosophy in thee, shepherd?"

What Solon is he to talk of "philosophical grasp and outlook" who has proved himself so unfitted to
examine even his own words? He has shown himself to be a man of narrowly circumscribed critical ability, and
yet he affects to be able to decide on the philosophical merits of a volume whose contents he has never carefully
studied! Although he has omitted the first item of man's "highest duty," the examination of the subject, he takes
fast hold of the latter part, and "speaks freely what he thinks" about it. But as for philosophy, I doubt if ever he
has had an introduction to it yet. I hope he does not consider that philosophy means "love of sophistry." If,
however, he does, let me correct him and put him right, for it means "love of prudence." This is the philosophy
Mr Stout wants, and never did he show it more than in his lecture on "Inspiration. Prudence would have
suggested to him the wisdom of first inquiring (a) Is there a plan evident in the construction of the Bible? (b) If
so, what is that plan? and after having worked out his examination of these queries, he would have been better
able to have given an answer. He would have discovered (c) that the Bible was never intended for a universal
history; (d) that it was meant to record God's dealings with, at first, a selected portion of the race; (e) then to
record his message and overtures to the whole family of man. This is the plan evident throughout, but Mr Stout
was not sufficiently philosophical to follow it up. The historical portion of the Bible only contains so much
history as is required to carry out its plan. It introduces neither more nor less, than is necessary to complete its
purpose; which very fact gives it the highest character for philosophical grasp and outlook. Mr Stout is well
acquainted with Hallam's "Constitutional History of England." Will he say it lacks philosophical grasp, because
it merely takes a narrow strip of the nation's history, and ignores all the "more interesting parts of history—the
record of the rise and development of the morals, the industry, the intelligence, and wealth of the nation?" He
knows better. Hallam had one end in view, and he only used those events in history which aided his purpose,
and we claim for him a decidedly philosophical treatment of this subject. Many histories of philosophy have
been written, which also, according to Mr Stout, lack the most interesting events in the lives and times of the
men whose labours are chronicled. This does not, however, deprive them of the character of truly philosophical
productions, but the very opposite. It shows the clear conception of plan and carefully followed design. Hence,
I claim that I have shown Mr Stout to lack "philosophical grasp" in his want of method.

8.—True History.

"We live in deeds, not years; in thoughts, not breaths."

Complete history is not yet found in any one kind of literary work, if we are to understand by that "all the
interesting events in the progress of a race or nation." It is a matter of pure impossibility that it should.
Macaulay's "History of England" is an admirable work, but there are many interesting events he does not
record. That, however, does not invalidate the "truth" of what he does chronicle, and consequently his is a true
history nevertheless. Many things no doubt transpired in the midst of the Hebrew nation, of which the Bible
takes no notice. That, however, has no bearing upon those incidents which it does record. Mr Stout suggests
that because some men are constantly trying to explain away certain records of the Bible, therefore Scripture history is not "true history." It is a noteworthy fact that many of those events which weak-minded men have tried to explain as allegory, have been proved real history, from incontestable corroborative evidence, and the allegory-loving men have had to withdraw their purile scruples. Not a year passes without some additional confirmation of the correctness of passages which have been considered incorrect by persons who knew nothing whatever of the events referred to. Mr Stout says: "But if we find several things recorded untrue, must we not say that this History differs in no respect from the works of other historians." Before he propounds this question, he should produce the untruthful records, and his evidence which condemns them. He did not give one single specimen. "But if we find." We must wait until he does find.

9.—PROPHECY.

"He knoweth the end from the beginning."
"Even to prophecy inspiration is not required." Many men prove this correct. Thomas Paine, I understand, once uttered a prophecy without the aid of such inspiration as we are speaking of. It was to the effect that 50 years after the publication of his attack upon the Bible the latter would be an obsolete book. O, yes, men can prophecy, and make fools of themselves too. But Mr Stout reduces prophecy to a mere matter of inductive logic. "Given a certain state of things, a certain result will follow;" this is all he finds in prophecy. Moreover, he considers the prophets of the Bible such poor logicians, that not one of their calculations came true. He knew "not of one, which had been fulfilled." This, again, is the result of his want of interest in examining them. It seems as if he had pinned his reason to the pen of Paine, and sworn to take his words for "the truth." He looks upon that man's work as so infallable as to be incapable of error—to be perfectly "unanswerable." Once more he gives up the "right to examine for himself." Is Paine his Pope? How the mighty has fallen! But I invite him once again to resume his discarded prerogative, and in its power take up a few subjects of prophecy which I shall simply indicate, and I am certain that if he will make the investigation in a candid way he will know more about prophecy than he now does; he will know more of that prophecy which could not possibly be the result of a logical calculation, yet which has been fulfilled. 1st. Let him take up those relating to the fall of ancient Nineveh and Babylon, in which he will find the most minute particulars given. Then let him examine the heathen records of the overthrow of those wondrous cities, and he will find such remarkable cases of the fulfilment of prophecy as will probably surprise him. 2nd. Let him examine the prophecies regarding the land of Egypt in the same manner, and he will have the same satisfactory reward. 3rd. If he will subject the prophetic utterances respecting Tyre to the same process he will find the same answer. 4th. The prophecies uttered against the Jews will bring him even stronger proof of their Divine origin. And, 5th, the crucifixion of Christ supplies a most emphatic evidence of inspiration in prophecy. This is not the place to bring forward the proof, but if each man would take up the prophecies relating to these subjects for himself, and then read the historical accounts of the occurrences and events referred to, he could not resist the power of the conviction they would force upon him that the Bible is "Marked with the seal of high Divinity."

10.—Nothing New.

"No absolutely new thing can be communicated" to the mind of man. "Existing ideas may be adopted and changed, but the germ of them existed." Well this, I think, is something new. Mr Stout has made a new discovery. He has outstripped Bain and the whole school of metaphysicians. "Existing ideas ray be changed!" Oh for the proof. It has always been acknowledged that the terms used to express certain ideas may be varied and employed to express other ideas, but that the idea itself can be changed has not before been known. Plato, whom Mr Stout considers such an eminently sage that he makes the following contrast—

"Moses' tardy lips, and Plato's mouth of gold."

Well, Plato regarded ideas as "stable, ever self-existent, substances; they alone being the actual," or what we might express in modern phraseology, "the true." To him, "all that was real in the manifestation was the idea." Hegel argues: "The idea is the absolute, and all actuality is only a realisation of the idea." But to our New Zealand philosopher ideas are mobile, and can be changed at will. This is absolutely new," hence his facts contradict his arguments. But, really, what does he mean by saying "the germ of existing ideas existed." What is the germ of an idea? It may be my lack of legal training, but certainly I only now learn that ideas germinate. It requires a little explanation. Mr Stout, again, is very mystical when endeavouring to show the impossibility of a revelation by Divine Inspiration. He argues that a revelation must be the communication of some new idea; that every new idea must have absolutely new words to express it; that man cannot understand absolutely new words, therefore he cannot ever have a divinely inspired revelation. The vocabulary we have can only express
our already known ideas, therefore we can never have any new ideas. Now let me ask one or two questions—Was it not an absolutely new revelation to Europeans when Columbus made known to them the existence of the Continent of America? Was it not an absolutely new truth to the world which Galiléo revealed, when he demonstrated, that the earth revolved round the sun? Were the laws of Kelper not a new revelation? Did Isaac Newton not make known what was never before a fact of man's intelligence? Does the science of geology make known nothing previously absolutely unknown? Then how about our vocabulary? The fact is, we have such a flexible, and useful list of terms, simple and compound, that but little difficulty is felt in describing all the wondrous revelations which expand our knowledge. Again, Mr Stout says "if we know the meaning of the words" used in the communication of a revelation, that revelation cannot be absolutely new to us. Does he really mean by this that if I know all the words in the English language then the revelations of Euclid, which can be stated by those words, are not absolutely new to me, if then I for the first time am made acquainted with their existence? If not, then his argument was just so many idle words, and has no bearing whatever on the subject of inspiration. He further says, "Inspiration follows language, it does not precede it." It remains yet to be proved that language is not the effect of inspiration. It has not yet been demonstrated that it is a natural acquirement. It has developed and improved with use and necessity, but its origin is not yet in the sunlight on the development theory.

11.—How Do We Know?

"We'll leave a proof by that which we will do."

This thought seems always to perplex freethinkers beyond endurance. They for ever ask, this as often answered, question. The answer is simple and complete: We know it from the evidences which stand out demanding acknowledgment on every page of the singular volume. We know it from the attestation of God-taught men, and from the words of God through his servants. We know it by our exercise of the right of every man to examine every subject for himself. We know it from the sublimity of the utterances, precepts, characters, and from the remarkable harmony in the midst of diversity manifest throughout it. We know it from the many phases which distinguish it from all other books; for we cannot learn how human thought could produce a book so varied, so grand in its conception, so transcendent in its ideas, so dignifying to God, so humiliating to man, and so authoritative in its style.

12.—The Bible is Unique.

"Then for the style, majestic and divine, it speaks no less than God in every line."

Considered from a mere literary point of view, the Bible stands amid the long catalogue of books, ancient and modern, majestically alone, but yet not isolated. In character, style, and manner of origin it is strangely unique. One of its features which strikes me very forcibly is the manner in which it speaks of man, even of the nation of which it first formed a sacred book. The language of the Bible at all times seeks to deprive man of that feeling so dear to his heart—that pride of power and greatness over his enemies—that boastful self-confidence which we see fostered and encouraged in other ancient books. It never praises man's prowess, never gratifies natural pride. When great feats are accomplished, the human element, in the acts which bring them about, is invariably held in abeyance, while the fact of a Divine interference is affirmed in the most emphatic manner. Nor is its treatment of individuals different from that of the nation. If persons are noticed, all their good and virtuous actions are attributed to the "Spirit being upon them," and when men whose general characters have proved good, are found to have done wrong, the Bible does not gloss over the matter, but, with the most natural expressiveness, tells the blackest as well as the brightest incidents connected with the story. On the other hand, if any character is introduced, the main features of whose life are bad, we find that his best actions are recorded with a grand candour. The Bible has no heroes of virtue, whose lives throughout are never blemished by a fault, and who are held up in contrast to some demons of vice, whose lives never present one trait of virtue, to relieve the black monotony of their wicked career. Throughout its 66 books, written by about 30 different persons, whose lives were separated in some instances by long periods of time, and whose surroundings were varied, both politically and socially, to a very noteworthy extent, the above marked principle is never violated. One spirit permeates the whole. This peculiarity alone points to some extraordinary source of authorship. Another fact which impresses me strongly is, the exclusively singular manner in which the Bible represents Deity Himself. All sacred books have their deities, but only in the Bible do we find such a Deity. Its first verse declares Him to be the Creator of the universe; and, with a remarkable consistency, this declaration is held forth as the great distinction between Him and the gods of the heathen, from Genesis to Revelation. Creation in all other sacred books is a mystery, for which they can provide no solution. Nor can the results of investigations into Nature and her laws give much relief from the obscurity. In the Bible only can I find anything approaching
a satisfactory definition of a first cause. In the Bible God is represented as the Universal Deity. Heathen gods were local and partial; the God of the Bible is omnipresent. Men might act while heathen gods slept or were away on a journey. The Bible only, carries the student back into the undiscovered ages, where the Eternal Deity exists alone—exists everywhere, and in possession of all those attributes which constitute Him what He is. God is the one character of the Bible, and it is full of Him. The world has produced no other book which has assigned such an important position to the character and claims of the author of all things. His existence and transcendent supremacy are in no other composition represented with such beauty and majesty. It speaks of those matters with no indecision or hesitation, but rather with perfect certainty. It makes no effort and experiences no difficulty in presenting its ideas of God; but, inversely, it is as if the writers could only with difficulty restrain their grand expressions concerning the being, nature, and works of God.

13.—Koran, Vedas, Shakespeare.

"Sayings of the wise, in ancient and in modern books enrolled."

These, too, are unique books, Mr. Stout declares. I grant it, in their way. The Koran is unique for its gross absurdities and inconsistencies; yet it is the work of one man, aided by two or three servants. The Vedas are unique in their great antiquity for their class of literature; but they are not uniform in plan and purpose. They are not consistent with each other Their conception of God is not of the high and majestic style of the Bible. They cannot be classed higher than the result of human authorship Shakespeare stands high as a poet, but in nearly every department or phase of thought he is quite equalled, in some excelled, by one or other of our poets. He is a bright star in the constellation of the poets; yet he is only a star, while the Bible is a sun!

14.—True or False?

"Hold fast that which is true."

That is the question. "It is the duty of every one to ask himself this question." But, alas! a too frequently neglected duty. That's where the great error lies. Young men have not the courage or patience to "work out" the answer, and they too often run to Paine, Bradlaugh, Voltaire, or some other oracle for the key; and how they hide that key in their bosoms, and cherish it, while they keep calling on others to follow Freethought, to exercise their reason, and never to accept a dogma unexamined. The precept is good, but the practice will out; and the key is invariably sought for, or recommended—the Freethought oracular key—and there self-examination ends and slavish credence commences. They then for ever call out "a search for the true," with the oracular key in their embrace, which has locked up their freedom.

15.—"A Small Portion of Mankind."

"But man revolted from his God."

Mr. Stout impugns the wisdom of God in the distribution of the Bible. He seems either to forget, or to ignore, well-established facts of history. God certainly committed to the Hebrews the Divine books. He did not, however, prevent other nations knowing of them and using them. Moreover, Mr Stout has not taken into account how widely the Bible was circulated over the world in the early days of Christianity, and that many years before our era it had been published in the popular language of the day. It was carried far south in Africa, west in Spain, north in Europe, and east in India, reaching possibly to China. Yet Mr. Stout says it was given to only a small portion of mankind. Had it not been for man's inveterate love of man-made gods and man-appointed priests, the paganism of their ancestors, and their own refusal to accept the Divine oracle, the Bible would for ages have been the universal illuminator of mankind.

16.—"Without Morality."

"In morals blameless, as in manners meek."

I apprehend that without morality the race would not exist. The race has existed without the Bible." Therefore the Bible is not the highest source of morals. Who ever denied that there was a possibility of man discovering, even in his savage and poorly developed condition, the necessity of morals of a certain order? Were the morals of Greece, however, to be compared with those of Palestine? Had the enlightened Romans as high an appreciation of morality as the Jews? But does Mr. Stout mean to imply that the millions who bow down to the religion of the Koran draw no sense of morality from the Bible? Then he errs. Does he mean to imply that the Vedas have running through them no wisdom imparted to the ancestors of the Eastern Asiatics by the Creator of the human family? Then he has to bring forward his proof. I contend that God communed with man before a line of the Bible was written, and this communication has been transmitted down the course
of time, by precept and practice, more or less, through every diverging family of the species. The Bible teaches this. Further, it gives a higher and a purer motive for morality than is anywhere else presented. Spencer and others would make the observance of morals a mere matter of social policy, a policy prompted by sheer selfishness and personal prosperity. "If to be good will aid me, then I must be good." Hence a natural definition is formed, "Good, is that which best serves my purpose." The Bible, looking at our relation to Deity, shows that our duty to others and our allegiance to God, require us to act strictly what is right, and at the same time shows us what right is, which is love to God and man. It is not enough to say good is good, and produces good, bad is evil and generates evil, and still leave both good and evil undefined. That is just the point where philosophers disagree. What one has called a vice another has praised as a virtue; what one denounces as evil another extols as good. They have never by the simple means of experience been able to define what moral rectitude means. Now, one of the most conspicuous characteristics of the Bible is the "truth and justness of its moral distinctions," and one of the distinguishing features of the Book is that it contains the "only perfect standard of moral rectitude" known to man. Human reason is too circumscribed, to furnish such a standard. Nor is conscience honest enough to do so. It requires a perfect mind to arrange a perfect code of moral precepts. And the marvel is, that throughout the entire volume there is no deviation from the perfection of its definition. "It does not sever the outer from the inner man, but regards his principles and motives, as the germ of which the outward conduct is the development.. It identifies the love of God with keeping His commandments, and keeping His commandments with the love of God. It condemns the boasted rectitude of principle which is without the visible outward morality, as well as the Pharisaic morality that is destitute of right principle." True morality, therefore, is not without Divine inspiration.

17.—"Average Ability,"

He contends, could produce anything which has been produced by the writers for whom inspiration is claimed. I, in reply, ask any and every candid man who exercises the "right to examine every subject for himself" to compare the ten commandments of Mrs Brittan with the decalogue of Moses, and, to do the former as much justice as possible, endeavour to forget that Moses' pattern had been carefully studied before the competition was attempted, and then note the result. Yet, I presume, Mrs Brittan was a lady of rather more than "average ability." Montesquieu has said of Voltaire: "When Voltaire reads a book he makes it what he pleases, and then writes against what he has made." Too many follow his unworthy example in this matter of biblical criticism—if I may dignify it with such a term. A sense of justice does not seem to actuate those who desire to deny to the Bible the position of an inspired revelation of God to humanity. With them "the end seems to justify the means," no matter how irregular and contemptible the latter may prove to be. I cannot better bring my remarks to a close than by quoting Pollok's

18.—Eulogy on the Bible.

'They had the Bible, Hast thou ever heard
Of such a book? The author, God Himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death.
Dread works! whose meaning has no end, no bounds!
Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely: only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.
By prophets, seers and priests, and sacred bards;
Evangelists, apostles, men inspired
And by the Holy Ghost anointed, set
Apart and consecrated to declare
To Earth the counsels of the Eternal One—
This Book, this holiest, sublimest book
Was sent. Heaven's will, Heaven's code of laws entire
To man this Book contained; defined the bounds
Of vice and virtue, and of life and death,
And what was shadow, and what was substance taught.
Much it revealed; important all; the least
Worth more than what else seemed of highest worth.
But this, of plainest, most essential truth:
That God is one eternal, holy, just,
Omnipotent, omniscient, infinite,
Most wise, most good, most merciful and true—
In all perfection most unchangeable.
This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped.
From first to last—this sacred light,
This lamp from off the everlasting throne,
Mercy took down and, in the night of Time,
Stood casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live."

"My task is done.
***
What is writ, is writ.
WOULD IT WERE WORTHIER."
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before he says it, is about to address you in review of a great historical character. He will do this from his own
point of view and in his own way. Had he lived one hundred years ago, and succeeded in doing this, he would,
under the forms of law, have been imprisoned,—if, indeed, he were suffered to live,—his children taken from
him, his property confiscated, his name traduced and his memory vilified. Times have changed. The world of
thought and opinion moves as well as the world of matter. He may speak to you here to-day, freely and without
reserve. He may give his honest thought. You have come to hear him and not me. Let me introduce him—Col.
Robert G. Ingersoll."]

The Lecture

The Lecture heading

Now and then some one asks me why I am endeavouring to interfere with the religious faith of others, and
why I try to take from the world the consolation naturally arising from a belief in eternal fire. And I answer, I
want to do what little I can to make my country truly free. I want to broaden the intellectual horizon of our
people. I want it so that we can differ upon all those questions, and yet grasp each other's hands in genuine
friendship. I want in the first place to free the clergy. I am a great friend of theirs, but they don't seem to have found it out generally. I want it so that every minister will be not a parrot, not an owl sitting upon a dead limb of the tree of knowledge and hooting the hoots that have been hooted for eighteen hundred years. But I want it so that, each one can be an investigator, a thinker; and I want to make his congregation grand enough so that they will not only allow him to think, but will demand that he shall think, and give to them the honest truth of his thought. As it is now, ministers are employed like attorneys—for the plaintiff or the defendant. If a few people know of a young man in the neighbourhood maybe who has not a good constitution—he may not be healthy enough to be wicked—a young man who has shown no decided talent—it occurs to them to make him a minister. They contribute and send him to some school. If it turns out that that young man has

More of the Man in Him

than they thought, and he changes his opinion, everyone who contributed will feel himself individually swindled—and they will follow that young man to the grave with the poisoned shafts of malice and slander. I want it so that every one will be free—so that a pulpit will not be a pillory. They have in Massachusetts, at a place called Andover, a kind of minister-factory; and every professor in that factory takes an oath once in every five years—that is as long as an oath will last—that not only has he not during the last five years, but so help him God, he will not during the next five years intellectually advance; and probably there is no oath he could easier keep. Since the foundation of that institution there has not been one case of perjury. They believe the same creed they first taught when the foundation stone was laid, and now when they send out a minister they brand him as hardware from Sheffield and Birmingham. And every man who knows where he was educated knew his creed, knows every argument of his creed, every book that he reads, and just what he amounts to intellectually, and knows he will shrink and shrivel, and become solemnly stupid day after day until he meets with death. It is all wrong; it is cruel. Those men should be

Allowed to Grow.

They should have the air of liberty and the sunshine of thought.

I want to free the schools of our country. I want it so that when a professor in a college finds some fact inconsistent with Moses, he will not hide the fact, that it will not be the worse for him for having discovered the fact. I wish to see an eternal divorce and separation between church and schools. The common school is the bread of life; but there should be nothing taught in the schools except what somebody knows; and anything else should not be maintained by a system of general taxation. I want its professors so that they will tell everything they find; that they will be free to investigate in every direction, and will not be trammelled by the superstitions of our day. What has religion to do with facts? Nothing. Is there any such thing as Methodist mathematics, Presbyterian botany, Catholic astronomy, or Baptist biology? What has any form of superstition or religion to do with a fact or with any science? Nothing but to hinder, delay, or embarrass. I want, then, to free the schools; and I want to free the politicians, so that a man will not have to pretend he is a Methodist, or his wife a Baptist, or his grandmother a Catholic; so that he can go through a campaign, and when he gets through will find none of the dust of hypocrisy on his knees.

I want the people splendid enough that when they desire men to make laws for them, they will take one who knows something, who has brain enough to prophesy the destiny of the American Republic, no matter what his opinions may be upon any religious subject. Suppose we are in a storm out at sea, and the billows are washing over our ship, and it is necessary that someone should reef the topsail, and a man presents himself, would you stop him at the foot of the mast to find out his opinion on the five points of Calvinism? What has that to do with it? Congress has nothing to do with baptism or any particular creed, and from what little experience I have had of Washington, very little to do with any kind of religion whatever. Now I hope, this afternoon, this magnificent and splendid audience will forget that they are Baptists or Methodists, and remember that

They are Men and Women.

These are the highest titles humanity can bear—man and woman; and every title you add belittles them. Man is the highest; woman is the highest. Let us remember that we are simply human beings, with interests in common. And let us all remember that our views depend largely upon the country in which we happen to live. Suppose we were born in Turkey, most of us would have been Mohammedans; and when we read in the book that when Mohammed visited heaven he became acquainted with an angel named Gabriel, who was so broad between his eyes that it would take a smart camel three hundred days to make the journey, we probably would have believed it If we did not, people would say: "That young man is dangerous; he is trying to tear down the
fabric of our religion. What do you propose to give us instead of that angel? We cannot afford to trade off an angel of that size for nothing." Or if we had been born in India, we would have believed in a god with three heads. Now we believe in three gods with one head. And so we might make a tour of the world and see that every superstition that could be imagined by the brain of man has been in some place held to be sacred.

Now someone says, "The religion of my father and mother is good enough for me." Suppose we all said that, where would be the progress of the world? We would have the rudest and most barbaric religion, which no one could believe. I do not believe that it is showing real respect to our parents to believe something simply because they did. Every good father and every good mother wish their children to find out more than they knew; every good father wants his son to overcome some obstacle that, he could not grapple with; and if you wish to reflect credit on your father and mother, do it by accomplishing more than they did, because you live in a better time. Every nation has had what you call a sacred record, and the older, the more sacred, the more contradictory, and

The more Inspired

is the record. We, of course, are not an exception, and I propose to talk a little about what is called the Pentateuch, a book, or a collection of books, said to have been written by Moses. And right here in the commencement let me say that Moses never wrote one word of the Pentateuch—not one word was written until he had been dust and ashes for hundreds of years. But as the general opinion is that Moses wrote these books, I have entitled this lecture "The Mistakes of Moses." For the sake of this lecture, we will admit that he wrote it. Nearly every maker of religion has commenced by making the world; and it is one of the safest things to do, because no one can contradict as having been present, and it gives free scope to the imagination. These books, in times when there was a vast difference between the educated and the ignorant, became inspired, and people bowed down and worshipped them.

I saw, a little while ago, a Bible with immense oaken covers, with hasps and clasps large enough almost for a penitentiary, and I can imagine how that book would be regarded by barbarians in Europe when not more than one person in a dozen could read and write. In imagination I saw it carried into the cathedral, heard the chant of the priest, saw the swinging of the censer and the smoke rising; and when that Bible was put on the altar I can imagine the barbarians looking at it and wondering what influence that black book could have on their lives and future. I do not wonder that they imagined it was inspired. None of them could write a book, and consequently when they saw it they adored it; they were stricken with awe, and rascals took advantage of that awe.

Now they say that the book is inspired. I do not care whether it is or not; the question is, Is it true? If it is true it don't need to be inspired. Nothing needs inspiration except a falsehood or a mistake. A fact never went into partnership with a miracle, truth scorns the assistance of wonders, a fact will fit every other fact in the universe, and that is how you can tell whether it is or is not a fact

A Lie will not Fit Anything

except another lie made for the express purpose; and, finally, someone gets tired of lying, and the last lie will not fit the next fact, and then there is a chance for inspiration. Right then and there a miracle is needed. The real question is: In the light of science, in the light of the brain and heart of the nineteenth century, is this book true? The gentleman who wrote it begins by telling us that God made the universe out of nothing. That I cannot conceive; it may be so, but I cannot conceive it. Nothing, regarded in the light of raw material, is, to my mind, a decided and disastrous failure. I cannot imagine of nothing being made into something, any more than I can of something being changed back into nothing. I cannot conceive of force aside from matter, because force to be force must be active, and unless there is matter there is nothing for force to act upon, and consequently it cannot be active. So I simply say I cannot comprehend it. I cannot believe it. I may roast for this, but it is my honest opinion. The next thing he proceeds to tell us is that God divided the darkness from the light; and right here let me say when I speak about God I simply mean the being described by the Jews. There may be in immensity some being beneath whose wing the universe exists, whose every thought is a glittering star, but I know nothing about Him,—not the slightest,—and this afternoon I am simply talking about the being described by the Jewish people.

When I Say God,

I mean Him. Moses describes God dividing the light from the darkness. I suppose that at that time they must have been mixed. You can readily see how light and darkness can get mixed. They must have been entities. The reason I think so is because in that same book I find that darkness overspread Egypt so thick that it could be felt, and they used to have on exhibition in Rome a bottle of the darkness that once overspread Egypt.
The gentleman who wrote this in imagination saw God dividing light from the darkness. I am sure the man who wrote it, believed darkness to be an entity, a something, a tangible thing that can be mixed with light.

The next thing that he informs us is that God divided the waters above the firmament from those below the firmament. The man who wrote that believed the firmament to be a solid affair. And that is what the gods did. You recollect the gods came down and made love to the daughters of men—and I never blamed them for it. I have never read a description of any heaven I would not leave on the same errand. That is where the gods lived. That is where they kept the water. It was solid. That is the reason the people prayed for rain. They believed that an angel could take a lever, raise a window and let out the desired quantity. I find in the Psalms that "He bowed the heavens and came down"; and we read that the children of men built a tower to reach the heavens and climb into the abode of the gods. The man who wrote that believed the firmament to be solid. He knew nothing about the laws of evaporation. He did not know that the sun wooed with amorous kiss the waves of the sea, and that, disappointed, their vaporous sighs changed to tears and fell again as rain. The next thing he tells us is that the

**Grass Began to Grow,**

and the branches of the trees laughed into blossom, and the grass ran up the shoulder of the hills, and yet not a solitary ray of light had left the eternal quiver of the sun. Not a blade of grass had ever been touched by a gleam of light. And I do not think that grass will grow to hurt without a gleam of sunshine. I think the man who wrote that simply made a mistake, and is excusable to a certain degree. The next day he made the sua and moon—the sun to rule the day and the moon to rule the night. Do you think the man who wrote that knew anything about the size of the sun? I think he thought the sun was about three feet in diameter, because I find in some book that the sun was stopped a whole day, to give

**A General Named Joshua**

... time to kill a few more Amalekites; and the moon was stopped also. Now, it seems to me that the sun would give light enough without stopping the moon; but as they were in the stopping business they did it just for devilment. At another time, we read, the sun was turned ten degrees backward to convince Hezekiah that he was not going to die of a boil. How much easier it would have been to cure the boil! The man who wrote that thought the sun was two or three feet in diameter, and could be stopped and pulled around like the sun and moon in a theatre. Do you know that the sun throws out every second of time as much heat as could be generated by burning eleven thousand million tons of coal. I don't believe he knew that, or that he knew the motion of the earth. I don't believe he knew that it was turning on its axis at the rate of a thousand miles an hour, because if he did, he would have understood the immensity of heat that would have been generated by stopping the world. It has been calculated by one of the best mathematicians and astronomers that to stop the world would cause as much heat as it would take to burn a lump of solid coal three times as big as the globe. And yet we find in that book that the sun was not only stopped, but turned back ten degrees, simply to convince a gentleman that he was not going to die of a boil! They may say I will be damned if I do not believe that, and I tell them I will if I do.

Then he gives us the history of astronomy, and he gives it to us in five words: "He made the stare also." He came very near forgetting the stars. Do you believe that the man who wrote that knew that there are stars as much larger than this earth as this earth is larger than the apple which Adam and Eve are said to have eaten? Do you believe that he knew that this world is but a speck in the shining, glittering universe of existence? I would gather from that that he made the stars after he got the world done. The telescope, in reading the infinite leaves of the heavens, has ascertained that light travels at the rate of 192,000 miles per second, and it would require millions of years to come from some of the stars to this earth. Yet the beams of those stars mingle in our atmosphere, so that if those distant orbs were fashioned when this world began, we must have been whirling in space not six thousand, but many millions of years. Do you believe the man who wrote that as a history of astronomy really knew that this world was but a speck compared with millions of sparkling orbs? I do not. He then proceeds to tell us that God made fish and cattle, and that man and woman were created male and female. The first account stops at the second verse of the second chapter. You see, the Bible originally was not divided into chapters; the first Bible that was ever divided into chapters in our language was made in the year of grace 1550. The Bible was originally written in the Hebrew language, and the Hebrew language at that time had no vowels in writing. It was written entirely with consonants, and without being divided into chapters or into verses, and there was no system of punctuation whatever. After you go home to-night write an English sentence or two with only consonants close together, and you will find that it will take

**Twice as much Inspiration**
to read it as it did to write it. When the Bible was divided into verses and chapters, the divisions were not always correct, and so the division between the first and second chapters of Genesis is not in the right place. The second account of the creation commences at the third verse, and it differs from the first in two essential points. In the first account man is the last made; in the second, man is made before the beasts. In the first account, man is made "male and female"; in the second only a man is made, and there is no intention of making a woman whatever.

You will find by reading that second chapter that God tried to palm off on Adam a beast as his helpmeet. Everybody talks about the Bible and nobody reads it; that is the reason it is so generally believed. I am probably the only man in the United States who has read the Bible through this year. I have wasted that time, but I had a purpose in view. Just read it, and you will find, about the twenty-third verse, that God caused all the animals to walk before Adam in order that he might name them. And the animals came like a menagerie into town, and as Adam looked at all the crawlers, jumpers and creepers, this God stood by to see what he would call them. After this procession passed, it was pathetically remarked, "Yet was there not found any helpmeet for Adam." Adam didn't see anything that he could fancy. And I am glad he didn't. If he had, there would not have been a freethinker in this world; we should have all died orthodox. And finding Adam was so particular, God had to make him a helpmeet, and having used up the nothing he was compelled to take part of the man to make the woman with, and he took from the man a rib. How did he get it? And then imagine a God with a bone in his hand, and

About to Start a Woman,

trying to make up his mind whether to make a blonde or a brunette. Right hers if is only proper that I should warn you of the consequences of laughing at any story in the Holy Bible. When you come to die, your laughing at this story will be a thorn in your pillow. As you look back upon the record of your life, no matter how many men you have wrecked and ruined, and no matter how many women you have deceived and deserted—all that may be forgiven you; but if you recollect that you have laughed at God's book, you will see through the shadows of death the leering looks of fiends and the forked tongues of devils. Let me show you how it will be. For instance, it is the day of judgment. When the man is called up by the recording secretary, or whoever does the cross-examining, he says to his soul: "Where are you from?" "I am from the world." "Yes, sir. What kind of a man were you?" "Well, I don't like to talk about myself." "But you have to. What kind of a man were you?" "Well, I was a good fellow; I loved my wife, I loved my children. My home was my heaven; my fireside was my paradise, and to sit there and see the lights and shadows falling on the faces of those I love, that to me was a perpetual joy. I never gave one of them a solitary moment of pain. I don't owe a dollar in the world, and I left enough to pay my funeral expenses and keep the wolf of want from the door of the house I loved. That is the kind of man I am." "Did you belong to any church?" "I did not. They were too narrow for me. They were always expecting to be happy, simply because somebody else was to be damned." "Well, did you believe that rib story?" "What rib story? Do you mean that Adam and Eve business? No, I did not. To tell you the God's truth, that was a little more than I could swallow." "To hell with him I"

Next.

"Where are you from?" "I'm from the world, too." "Do you belong to any church?" "Yes, sir, and to the Young Men's Christian Association." "What is your business?" "Cashier in a bank." "Did you ever run off with any of the money?" "I don't like to tell, sir." "Well, but you have to." "Yes, sir, I did." "What kind of a bank did you have?" "A savings bank." "How much did you run off with?" "One hundred thousand dollars." "Did you take anything else along with you?" "Yes, sir." "What?" "I took my neighbour's wife." "Did you have a wife and children of your own?" "Yes, sir." "And you deserted them?" "Oh, yes; but such was my confidence in God that I believed He would take care of them." "Have you heard of them since?" "No, sir." "Did you believe that rib story?" "Ah, bless your soul, yes! I believed all of it, sir; I often used to be sorry that there were not harder stories yet in the Bible, so that I could show what my faith could do." "You believed it, did you?" "Yes, with all my heart." "Give him a harp."

I simply wanted to show you how important it is to believe these stories. Of all the authors in the world God hates a critic the worst. Having got this woman done he brought her to the man, and they

Started Housekeeping,

and a few minutes afterward a snake came through a crack in the fence and commenced to talk with her on the subject of fruit. She was not acquainted in the neighbourhood, and she did not know whether snakes talked or not or whether they knew anything about the apples or not. Well, she was misled, and the husband ate some
of those apples and laid it all on his wife; and there is where the mistake was made. God ought to have rubbed him out at once. He might have known that no good could come of starting the world with a man like that. They were turned out. Then the trouble commenced, and people got worse and worse. God, you must recollect, was holding the reins of government, but he did nothing for them. He allowed them to live six hundred and sixty-nine years without knowing their ABC. He never started a school, not even a Sunday-school. He didn't even keep His own boys at home. And the world got worse every day, and finally he concluded to drown them. Yet that same God has the impudence to tell me how to raise my own children. What would you think of a neighbour, who had just killed his babies giving you his views on domestic economy? God found that he could do nothing with them and He said: "I will drown them all, except a few." And he picked out a fellow by the name of Noah, that had been a bachelor for five hundred years. If I had to drown anybody, I would have drowned him. I believe that Noah had then been married something like one hundred years. God told him to build a boat, and he built one five hundred feet long, eighty or ninety feet broad and fifty-five feet high, with one door shutting on the outside, and one window twenty-two inches square. If Noah had any hobby in the world it was ventilation. Then into this ark he put a certain number of all the animals in the world. Naturalists have ascertained that at that time there were at least eleven hundred thousand insects necessary to go into the ark. about forty thousand mammalia, sixteen hundred reptilia, to say nothing about the mastodon, the elephant and the animalcule, of which thousands live upon a single leaf, and which cannot be seen by the naked eye.

**Noah had no Microscope,**

and yet he had to pick them out by pairs. You have no idea what trouble that man had. Some say that flood was not universal, that it was partial. Why, then, did God say: "I will destroy every living thing beneath the heavens." If it was partial, why did Noah save the birds? An ordinary bird, tending strictly to business, can beat a partial flood. Why did he put the birds in there—the eagles, the vultures, the condors—if it was only a partial flood? And how did he get them in there? Were they inspired to go there, or did he drive them up? Did the polar bear leave his home of ice and start for the tropics inquiring for Noah; or could the kangaroo come from Australia unless he was inspired, or somebody was behind him? Then there are animals on this hemisphere not on that. How did he get them across? And there are some animals which would be very unpleasant in the ark unless the ventilation was very perfect.

When he got the animals in the ark, God shut the door and Noah pulled down the window. And then it began to rain, and it kept on raining until the water went twenty-line feet, over the highest mountain. Chimborazo, then as now, lifted its head above the clouds, and then as now, there sat the condor. And yet the waters rose and rose over every mountain in the world—twenty-nine feet above the highest peaks, covered with snow and ice. How deep were these waters? About five and a-half miles. How long did it rain? Forty days. How much did it have to rain a day? About eight hundred feet.

**How is that for Dampness?**

No wonder they said the windows of the heavens were open. If I had been there I would have said the whole side of the house was out. How long were they in this ark? A year and ten days, floating around with no rudder, no sail, nobody on the outside at all. The window was shut, and there was no door, except the one that shut on the outside. Who ran this ark—who took care of it? Finally it came down on Mount Ararat, a peak seventeen thousand feet above the level of the sea, with about three thousand feet of snow, and it stopped there simply to give the animals from the tropics a chance. Then Noah opened the window and got a breath of fresh air, and he let all the animals out; and then Noah took a drink, and God made a bargain with him that he would not drown us any more, and He put a rainbow in the clouds and said: "When I see that I will recollect that I have promised not to drown you." Because if it was not for that He is apt to drown us at any moment. Now can anybody believe that that is the origin of the rainbow? Are you not all familiar with the natural causes which bring those beautiful arches before our eyes? Then the people started out again, and they were as bad as before. Here let me ask why God did not make Noah in the first place? He knew he would have to drown Adam and Eve and all his family. Then another thing, why did he want to drown the animals? What had they done? What crime had they committed? It is very hard to answer these questions—that is for a man who has only been born once. After a while they tried to build a tower to get into heaven, and the gods heard about it and said: "Let's go down and see what man is up to." They came and found tilings a great deal worse than they thought, and thereupon they confounded the language to prevent them succeeding so that the fellow up above could not shout down 'mortar" or "brick" to the one below, and they had to give it up. Is it possible that anyone believes that is the reason why we have the variety of languages in the world? Do you know that language is born of human experience, and it is a physical science? Do you know that every word has been suggested in some way by
the feelings or observations of man—that there are words as tender as the dawn, as serene as the stars, and others as wild as the beasts? Do you know that language is dying and being born continually—that every language has its cemetery and cradle, its bud and blossom and withered leaf? Man has loved, enjoyed, and suffered, and language is simply the expression he gives those experiences.

Then the world began to divide, and the Jewish nation was started. Now, I want to say that at one time your ancestors, like mine, were barbarians. If the Jewish people had to write these books now they would be civilized books, and I do not hold them responsible for what their ancestors did. We find the Jewish people first in Canaan, and there were seventy of them, counting Joseph and his children already in Egypt. They lived two hundred and fifteen years, and they then went down into Egypt and stayed there two hundred and fifteen years; they were four hundred and thirty years in Canaan and Egypt. How many did they have when they went to Egypt? Seventy. How many were they at the end of two hundred and fifteen years? Three millions. That is a good many. We had at the time of the Revolution in this country three millions of people. Since that time there have been four doubles, until we have forty-eight millions to-day. How many would the Jews number at the same ratio in two hundred and fifteen years I Call it eight doubles and we have forty thousand. But instead of forty thousand they had three millions. How do I know they had three millions? Because they had six hundred thousand men of war. For every honest voter in the State of Illinois there will be five other people, and there are always more voters than men of war. They must have had at the lowest possible estimate three millions of people. Is that true? Is there a minister in the city of Chicago that will certify to his own idiocy by claiming that they could have increased to three millions by that time? If there is, let him say so. Do not let him talk about the civilizing influence of a lie.

When they got into the desert they

Took a Census

to see how many first-born children there were. They found they had twenty-two thousand two hundred and seventy-three first-born males. It is reasonable to suppose there was about the same number of first-born girls, or forty-five thousand first-born children. There must have been about as many mothers as first-born children. Dividing three millions by forty-five thousand mothers, and you will find that the women in Israel had to have on the average sixty-eight children apiece. Some stories are too thin. This is too thick. Now, we know that among three million people there will be about three hundred births a day; and according to the Old Testament, whenever a child was born the mother had to make a sacrifice—a sin-offering for the crime of having been a mother. If there is in this universe anything that is infinitely pure, it is a mother with her child in her arms. Every woman had to have a sacrifice of a couple of doves, a couple of pigeons, and the priests had to cook those pigeons in the most holy place. For every honest voter in the State of Illinois there will be five other people, and there are always more voters than men of war. They must have had at the lowest possible estimate three millions of people. Is that true? Is there a minister in the city of Chicago that will certify to his own idiocy by claiming that they could have increased to three millions by that time? If there is, let him say so. Do not let him talk about the civilizing influence of a lie.

When they got into the desert they

Into Partnership with Hornets?

Is it necessary unto salvation? God said to the Jews: "I will send hornets before you, to drive out the Canaanites." How would a hornet know a Canaanite? Is it possible that God inspired the hornets—that he granted letters of marque and reprisal to hornets? I am willing to admit that nothing in the world would be
better calculated to make a man leave his native country than a few hornets attending strictly to business. God said: "Kill the Canaanites slowly." Why? "Lest the beasts of the field increase upon you." How many Jews were there? Three millions. Going to a country how large? Twelve thousand square miles But were there nations already in this Holy Land? Yes, there were seven nations "mightier than the Jews." Say there would be twenty-one millions when they got there, or twenty-four millions with themselves Yet they were told to kill them slowly lest the beasts of the field increased upon them. Is there a man in Chicago that believes that? Then what does he teach it to little children for? Let him tell the truth.

So the same God went into partnership with snakes. The children of Israel lived on manna—one account says all the time, and another only a little while. That is the reason there is a chance for commentaries, and you can exercise faith. If the book was reasonable everybody could get to heaven in a moment. But whenever it looks as if it could not be that way and you believe, you are almost a saint; and when you know it is not that way and believe, you are a saint. He fed them on manna. Now manna is a very peculiar stuff. It would melt in the sun, and yet they used to cook it by seething and baking. I would as soon think of frying snow or boiling icicles. But this manna had other peculiar qualities. It shrank to an omer no matter how much they gathered, and swelled up to an omer no matter how little they gathered. What a magnificent thing manna would be for the currency, shrinking and swelling according to the volume of business! There was not a change in the bill of fare for forty years, and they knew that God could just as well give them three square meals a day. They remembered about the cucumbers, and the melons, and the leeks, and the onions of Egypt, and they said: "Our souls abhorreth this light bread." Then this God got mad—you know cooks are always touchy—and thereupon he sent snakes to bite the men, women, and children. He also sent them quails in wrath and anger, and while they had the flesh between their teeth, He struck thousands of them dead. He always acted in that way, all of a sudden. People had no chance to explain—no chance to move for a new trial—nothing. I want to know if it is reasonable He should kill people for asking for one change of diet in forty years. Suppose you had been boarding with an old lady for forty years, and she never had a solitary thing on her table but hash, and one morning you said: "My soul abhorreth hash." What would you say if she let a basketful of rattlesnakes upon you? Now is it possible for people to believe this? The Bible says that their clothes did not wax old, they did not get shiny at the knees or elbows, and their shoes did not wear out. They grew right along with them. The little boy starting out with his first pants grew up and

His Pants Grew with him!

Some commentators have insisted that angels attended to their wardrobes. I never could believe it. Just think of one angel hunting another and saying: "There goes another button." I cannot believe it.

There must be a mistake somewhere or somehow. Do you believe the real God—if there is one—ever killed a man for making hair-oil? And yet you find in the Pentateuch that God gave Moses a recipe for making hair-oil to grease Aaron's beard, and said if anybody made the same hair-oil he should be killed. And He gave him a formula for making ointment, and he said if anybody made ointment like that he should be killed. I think that is carrying patent laws to excess. There must be some mistake about it. I cannot imagine the infinite Creator of all the shining worlds giving a recipe for hair-oil. Do you believe that the real God came down to Mount Sinai with a lot of patterns for making a tabernacle patterns for tongs, for snuffers, and such things? Do you believe that God came down on that mountain and told Moses how to cut a coat, and how it should be trimmed? What would an infinite God care on which side he cut the breast, what colour the fringe was, or how the buttons were placed? Do you believe God told Moses to make curtains of fine linen? Where did they get their flax in the desert? How did they weave it? Did He tell him to make things of gold, silver, and precious stones, when they hadn't them? Is it possible that God told them not to eat any fruit until after the fourth year of planting the trees? You see all these things were written hundreds of years afterwards, and the priests, in order to collect the tithes, dated the laws back. They did not say, "This is our law," but, "Thus said God to Moses in the wilderness." Now, can you believe that? Imagine a scene: The eternal God tells Moses, "Here is the way I want you to consecrate My priests. Catch a sheep and cut his throat." I never could understand why God wanted the wilderness." Now, can you believe that? Imagine a scene: The eternal God tells Moses, "Here is the way I want you to consecrate My priests. Catch a sheep and cut his throat." I never could understand why God wanted a sheep killed just because a man had done a mean trick; perhaps it was because His priests were fond of mutton. He tells Moses further to take some of the blood and put it on his right thumb, a little on his right ear, and a little on his right big toe. Do you believe God ever gave such instructions for the consecration of His priests. If you should see the South Sea Islanders going through such a performance you could not keep your face straight. And will you tell me that it had to be done in order to consecrate a man to the sendee of the infinite God? Supposing the blood got on the left toe! Then we find in this book how God went to work to make the Egyptians let the Israelites go. Suppose we wish to make a treaty with the Mikado of Japan, and Mr Hayes sent a commissioner there; and suppose he should employ Hermann, the wonderful German, to go along with him; and when they came in the presence of
the Mikado, Hermann threw down an umbrella, which changed into a turtle, and the commissioner said: "That is my certificate." You would say the country is disgraced. You would say the President of a Republic like this disgraces himself with jugglery. Yet we are told God sent Moses and Aaron before Pharaoh, and when they got there Moses threw down a stick, when it turned into a snake. That God is a juggler—he is the infinite prestidigitator. Is that possible? Was that really a snake, or was it the appearance of a snake? If it was the appearance of a snake, it was a fraud. Then the necromancers of Egypt were sent for, and they threw down sticks, which turned into snakes, but those were not so large as Moses snake, which swallowed them. I maintain that it is just as hard to make small snakes as it is to make large ones; the only difference is that to make large snakes either larger sticks or more practice is required.

Do you believe that God rained hail on the innocent cattle, killing them in the highways and in the field? Why should he inflict punishment on cattle for something their owners had done? I could never have any respect for a God that would so inflict pain upon a brute beast simply on account of the crime of its owner.

**Discussed the Slavery Question.**

Is it possible that God worked miracles to convince Pharaoh that slavery was wrong? Why did he not tell Pharaoh that any nation founded on slavery could not stand? Why did he not tell him, "Your government is founded on slavery, and it will go down, and the sands of the desert will hide from the view of man your temples, your altars, and your fanes?" Why did he not speak of the infamy of slavery? Because he believed in the infamy of slavery himself. Can we believe that God will allow a man to give his wife the right of divorcement and make the mother of his children a wanderer and a vagrant. There is not one word about woman in the Old Testament except the word of shame and humiliation. The God of the Bible does not think woman is as good as man. She was never worth mentioning. It did not take the pains to recount the death of the mother of us all. I have no respect for any book that does not treat woman as the equal of man. And if there is any God in this universe who thinks more of me than he does of my wife, he is

**Not Well Acquainted**

with both of us. And yet they say that that was done on account of the hardness of their hearts; and that was done in a community where the law was so fierce that it stoned a man to death for picking up sticks on Sunday. Would it not have been better to stone to death every man who abused his wife and allowed them to pick up sticks on account of the hardness of their hearts? If God wanted to take those Jews from Egypt to the land of Canaan, why didn't He do it instantly? If He was going to do a miracle, why didn't He do one worth talking about?

After God had killed all the first-born in Egypt, after he had killed all the cattle, still Egypt could raise an army that could put to flight six hundred thousand men. And because this God overwhelmed the Egyptian army, he bragged about it for a thousand years, repeatedly calling the attention of the Jews to the fact that he overthrew Pharaoh and his hosts. Did he help much with their six hundred thousand men. We find by the records of the day that the Egyptian standing army at that time was never more than one hundred thousand men. Must we believe all these stories in order to get to heaven when we die? Must you judge of a man's character by the number of stories he believes? Are we to get to heaven by creed or by deed? That is the question. Shall we reason, or shall we simply believe? Ah, but they say the Bible is not inspired about these little things. The Bible says the rabbit and the hare chew the cud. But they do not. They have a tremulous motion of the lip. But the Being that made them says they chew the cud. The Bible therefore, is not inspired in natural history. Is it inspired in its astrology? No. Well, what is it inspired in? In its law! Thousands of people say that if it had not been for the ten commandments we would not have known any better than to rob and steal. Suppose a man planted an acre of potatoes, hoed them all summer and dug them in the fall; and suppose a man had sat upon the fence all the time and watched him; do you believe it would be necessary for that man to read the ten commandments to find out who, in his judgment, had a right to take those potatoes? All laws against larceny have been made by industry to protect the fruits of its labour. Why is there a law against murder! Simply because a large majority of people object to being murdered. That is all. And all these laws were in force thousands of years before that time.

One of the commandments said they should not make any graven images, and that was the death of art in Palestine. No sculptor has ever enriched stone with the divine forms of beauty in that country; and any commandment that is the death of art is not a good commandment. But they say the Bible is morally inspired; and they tell me there is no civilisation without this Bible. Then God knows that just as well as you do. God always knew it, and if you can't civilise a nation without a Bible, why didn't God
Give Every Nation Just one Bible

to start with? Why did God allow hundreds of thousands and billions of billions to go down to hell just for the lack of a Bible? They say that it is morally inspired. Well, let us examine it. I want to be fair about this thing, because I am willing to stake my salvation or damnation on this question, whether the Bible is true or not. I say it is not; and upon that I am willing to wager my soul. Is there a woman here who believes in the institution of polygamy? Is there a man here who believes in that infamy? You say: "No, we do not." Then you are better than your God was four thousand years ago. Four thousand years ago he believed in it, taught it, and upheld it. I pronounce and denounce it the infamy of infamies. It robs our language of every sweet and tender word in it. It takes the fireside away forever. It takes the meaning out of the words father, mother, sister, brother, and turns the temple of love into a vile den where crawl the slimy snakes of lust and hatred. I was in Utah a little while ago, and was on the mountain where God used to talk to Brigham Young. He never said anything to me. I said it was just as reasonable that God in the nineteenth century would talk to a polygamist in Utah as it was that four thousand years ago, on Mount Sinai, he talked to Moses upon that hellish and damnable question.

I have no love for any God who believes in polygamy. There is no heaven on this earth save where the one woman loves the one man and the one man loves the one woman. I guess it is not inspired on the polygamy question. Maybe it is inspired about religious liberty. God says that if anybody differs with you about religion, "kill him." He told His peculiar people, "If anyone teaches a different religion, kill him!" He did not say try and convince him that he is wrong, but "kill him." He did not say, "I am in the Miracle Business,

and I will convince him; but "kill him." He said to every husband, "If your wife, that you love as you love your own soul, says,' let us go and worship other gods,' then 'thy hand shall be first upon her, and she shall be stoned with stones until she dies.'" Well now, I hate a God of that kind, and I cannot think of being nearer heaven than to be away from Him. A God tells a man to kill his wife simply because she differs with him on religion! If the real God were to tell me to kill my wife, I would not do it. If you had lived in Palestine at that time, and your wife—the mother of your children—had woke up at night and said: 'I am tired of Jehovah. He is always turning up that board bill. He is always telling about whipping the Egyptians. He is always killing somebody. I am tired of Him. Let us worship the sun. The sun has clothed the world in beauty; it has covered the earth with green and flowers; by its divine light I first saw your face; its light has enabled me to look into the eyes of my beautiful babe. Let us worship the sun. Father and mother of light and love and joy." Then what would be your duty to do—kill her? Do you believe any real God ever did that? Your hand shall be first upon her, and when you took up some ragged rock and hurled it against the white bosom filled with love for you, and saw running away the red current of her sweet life, then you would look up to heaven and receive the congratulations of the infinite fiend whose commandments you had to obey. I guess the Bible was not inspired about religious liberty. Let me ask you right here: Suppose, as a matter of fact, God gave those laws to the Jews and told them "whenever a man preaches a different religion, kill him," and suppose that afterwards that same God took upon himself flesh and came to the world and taught and preached a different religion, and the Jews crucified him—did he not reap exactly what he sowed?

Maybe this book is inspired about war. God told the Israelites to overrun that country, and

Kill Every Man, Woman, and Child

for defending their native land. Kill the old men? Yes. Kill the women? Certainly. And the little dimpled babes in the cradle, that smile and coo in the face of murder—dash out their brains; that is the will of God. Will you tell me that any god ever commanded such infamy? Kill the men and women, and the young men and the babes! "What shall we do with the maidens?" "Give them to the rabble murderers!" Do you believe that God ever allowed the roses of love and the violets of modesty that shed their perfume in the heart of a maiden to be trampled beneath the brutal feet of lust? If there is any God, I pray him to write in the book of eternal remembrance, opposite to my name, that I denied that lie. Whenever a woman reads a Bible and comes to that passage, she ought to throw the book from her in contempt and scorn. Do you tell me that any decent God would do that? What would the devil have done under those same circumstances! Just think of it; and yet that is the God that we want to get into the constitution. That is the God we teach our children about, so that they will be sweet and tender, amiable, and kind! That monster—that fiend! I guess the Bible is not inspired about religious liberty, nor about war.

Then, if it is not inspired about these things, maybe it is inspired about slavery. God tells the Jews to buy up
the children of the heathen round about, and they should be servants for them. What is a "servant?" If they
struck a "servant" and he died immediately, punishment was to follow; but if the injured man should linger a
while, there was no punishment, because the servant represented their money! Do you believe that it is
right—that God made one man to work for another and to receive pay in rations? Do you believe God said that
a whip on the naked back was the legal tender for labour performed? Is it possible that the real God ever gave
such infamous, blood-thirsty laws? What more docs he say? When the time of a married slave expired, he could
not take his wife and children with him. Then if the slave did not wish to desert his family, he had his ears
pierced with an awl, and became his master's property for ever. Do you believe that God ever turned the
dimples cheeks of little children into iron chains to hold a man in slavery? Do you know that a God like that
would not make a respectable devil! I want none of his mercy. I want no part and no lot in the heaven of such a
god. I will go to perdition, where there is human sympathy. The only voice we have ever had from either of
those other worlds came from hell. There was a rich man who prayed his brothel's to attend to Lazarus so that
they might "not come to this place." That is the only instance, so far as we know, of souls across the river
having any sympathy. And

I Would Rather be in Hell

asking for water than in heaven denying that petition. Well, what is this book inspired about? Where does
the inspiration come from? Why was it that so many animals were killed? It was simply to make atonement for
man—that is all. They killed something that had not committed a crime, in order that the one who had
committed the crime might be acquitted. Based upon that idea is the atonement of the Christian religion. That is
the reason I attack this book—because it is the basis of another infamy, viz., that one man can be good for
another, or that one man can sin for another. I deny it. You have got to be good for yourself; you have got to sin
for yourself. The trouble about the atonement is, that it saves the wrong man. For instance, I kill someone. He is
a good man. He loves his wife and children and tries to make them happy; but he is not a Christian, and he goes
to hell. Just as soon as I am convicted and cannot get a pardon I get religion, and I go to heaven. The hand of
mercy cannot reach down through the shadows of hell to my victim.

There is no atonement for the saint—only for the sinner and the criminal. The atonement saves the wrong
man. I have said that I would never make a lecture at all without attacking this doctrine. I did not care what I
started out on. I was always going to attack this doctrine. And in my conclusion I want to draw you a few
pictures of the Christian heaven. But before I do that I want to say the rest I have to say about Moses. I want
you to understand that the

Bible was Never Printed till 1488.

I want you to know that up to that time it was in manuscript, in possession of those who could change it if
they wished; and they did change it, because no two ever agreed. Much of it was in the waste basket of
credulity, in the open mouth of tradition, and in the dull ear of memory. I want you also to know that the Jews
themselves never agreed as to what books were inspired, and that there were a lot of books written that were not
incorporated in the Old Testament. I want you to know that two or three years before Christ, the Hebrew
manuscript was translated into Greek, and that the original from which the translation was made has never been
seen since. Some Latin Bibles were found in Africa, but no two agreed; and then they translated the Septuagint
into the languages of Europe, and no two agreed. Henry VIII. took a little time between murdering his wives to
see that the Word of God was translated correctly. You must recollect that we are indebted to murderers for our
Bibles and our creeds. Constantine, who helped the good work in its early stage, murdered his wife and child,
mingleing their blood with the blood of the Saviour.

The Bible that Henry VIII. got up did not suit, and then his daughter, the murderess of Mary, Queen of
Scots, got up another edition, which also did not suit; and, finally, that philosophical idiot, King James,
prepared the edition which we now have. There are at least

One Hundred Thousand Errors in the Old Testament,

but everybody sees that is not enough to invalidate its claim to infallibility. But these errors are gradually
being fixed, and hereafter the prophet will be fed by Arabs instead of "ravens," and Samson's three hundred
foxes will be three hundred "sheaves" already bound, which were fired and thrown into the standing wheat. I
want you all to know that there was no contemporaneous literature at the time the Bible was composed, and that
the Jews were infinitely ignorant in their day and generation—that they were isolated by bigotry and
wickedness from the rest of the world. I want you to know there are fourteen hundred millions of people in the
world; and that with all the talk and work of the societies, only one hundred and twenty millions have got
Bibles. I want you to understand that not one person in one hundred in this world ever read the Bible, and no two ever understood it alike who did read it, and that no one person probably ever understood it aright. I want you to understand that where this Bible has been, man has hated his brother—there have been dungeons, racks, thumbscrews, and the sword. I want you to know that the cross has been in partnership with the sword, and that the religion of Jesus Christ was established by murderers, tyrants, and hypocrites. I want you to know that the Church carried the black flag. Then talk about the civilizing influence of this religion.

Now, I want to give an idea or two in regard to the Christian's heaven. Of all the selfish things in this world, it is one man wanting to get to heaven, caring nothing what becomes of the rest of mankind. "If I can only get my little soul in!" I have always noticed that the people who have

The Smallest Souls Make the Most Fuss

about getting them saved. Here is what we are taught by the Church to-day. We are taught by it that fathers and mothers, brothers and sisters, can all be happy in heaven, no matter who may be in hell; that the husband can be happy there with the wife that would have died for him at any moment of his life in hell. But they say "We don't believe in fire. What we believe in now is remorse." What will you have remorse for? For the mean things you have done when you are in hell? Will you have any remorse for the mean things you have done when you are in heaven? Or will you be so good then that you won't care how you used to be? Don't you see what an infinitely mean belief that is. I tell you to-day that, no matter in what heaven you may be, no matter in what star you are spending the summer, if you meet another man whom you have wronged you will drop a little behind in the tune. And, no matter in what part of hell you are, and you meet some one whom you have succoured, whose nakedness you have clothed, and whose famine you have fed, the fire will cool up a little. According to this Christian doctrine, when you are in heaven you won't care how mean you were once. What must be the social condition of a gentleman in heaven who will admit that he never would have been there if he had not got scared? Is it a compliment to an infinite God to say that every being He ever made deserved to be damned the minute He got him done, and that He will damn everybody He has not had a chance to make over? Is it possible that somebody else can be good for me, and that this doctrine of the atonement is the only anchor for the human soul?

For instance, here is a man seventy years of age, who has been a splendid fellow and lived according to the laws of nature. He has got about him splendid children, whom he has loved and cared for with all his heart. But he did not happen to believe in this Bible; he did not believe in the Pentateuch. He did not believe that because some children made fun of a gentleman who was short of hair, God sent two bears and tore the little darlings to pieces. He had a tender heart, and he thought about the mothers who would take the pieces, the bloody fragments of the children, and press them to their bosoms in a frenzy of grief; he thought about their wails and Lamentations, and could not believe that God was such an infinite monster. That was all he thought, but he went to hell. Then, there is another man who made a hell on earth for his wife, who had to be taken to the insane asylum, and his children were driven from home and were wanderers and vagrants in the world. But just between the last sin and the last breath, this fellow got religion, and he never did anything except to take his medicine.

The Orthodox Christian Heaven.

He never did a solitary human being a favour, and he died and went to heaven. Don't you think he would be astonished to see that other man in hell, and say to himself, "Is it possible that such a splendid character should bear such fruit, and that all my rascality at last has brought me next to God?"

Or let us put another case. You were once alone in the desert—no provisions, no water, no hope. Just when your life was at its lowest ebb, a man appeared, gave you water and food, and brought you safely out. How you would bless that man. Time rolls on. You die and go to heaven; and one day you see through the black night of hell the friend who saved your life, begging for a drop of water to cool his parched lips. He cries to you: "Remember what I did in the desert; give me to drink." How mean, how contemptible you would feel to see his suffering and be unable to relieve him. But that is the Christian heaven. We sit by the fireside and see the flames and the sparks fly up the chimney—everybody happy, and the cold wind and sleet are beating on the window, and out on the doorstep is a mother with a child on her breast freezing. How happy it makes a fireside, that beautiful contrast. And we say: "God is good," and there we sit, and she sits and moans, not one night, but for ever. Or we are sitting at the table with our wives and children, everybody eating, happy, and delighted, and Famine comes and pushes out its shrivelled palms, and, with hungry eyes, implores us for a crust; how that would increase the appetite! And yet that is the Christian heaven. Don't you see that these infamous doctrines
petrify the human heart? And I would have everyone who hears me, swear that he will never contribute another
dollar to build another church, in which are taught such infamous lies. I want everyone of you to say that you
never will, directly or indirectly, give a dollar to any man to preach that falsehood. It has done harm enough. It
has covered the world with blood. It has filled the asylums for the insane. It has cast a shadow in the heart, in
the sunlight of every good and tender man and woman. I say let us rid the heavens of this monster, and write
upon the dome: "Liberty, love, and law."

No matter what may come to me or what may come to you, let us do exactly what we believe to be right,
and let us give the exact thought in our brains. I would rather all the gods would destroy themselves this
morning. I would rather the whole universe would go to nothing, if such a thing were possible, this instant.
Rather than have the glittering dome of pleasure reared on the eternal abyss of pain, I would see the utter and
eternal destruction of this universe. I would rather see the shining fabric of our universe crumble to unmeaning
chaos and take itself where oblivion broods and memory forgets. I would rather see blind Samson of some
imprisoned force, released by thoughtless chance, should so rack and strain this world that man in stress and
strain, in astonishment and fear, should suddenly fall back to savagery and barbarity. I would rather that this
thrilled and thrilling globe, shorn of all life, should in its cycles rub the wheel, the parent star, on which the
light should fall as fruitlessly as falls the gaze of love on death, than to have this infamous doctrine of eternal
punishment true; rather than have this infamous selfishness of a heaven for a few and a hell for the many
established as the word of God!

One world at a time is my doctrine. Let us make someone happy here. Happiness is the interest that a
decent action draws, and the more decent actions you do, the larger your income will be. Let every man try to
make his wife happy, his children happy. Let every man try to make every day a joy, and God cannot afford to
damn such a man. I cannot help God; I cannot injure God. I can help people; I can injure people. Consequently
humanity is the only real religion.

I cannot better close this lecture than by quoting four lines from Robert Burns:—

"To make a happy fireside clime
To weans and wife,
That's the true pathos and sublime
Of human life."

The Facts of Moses
In Reference to Creation,
Versus
The Fallacies of Ingersoll in Reference to the Pentateuch.
By Adam.
"I turned myself to behold Wisdom, and Madness, and Folly; then I saw that Wisdom excelleth Folly, as far as
Light excelleth Darkness"
—SOLOMON.
Dunedin: To be had of all Booksellers. MDCCCLXXIX.

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"This is a shameful thing: for men to lie."—TENNYSON.
"Truth never was indebted to a lie."—Dr. YOUNG.
"Truth is God's Daughter."—SPANISH PROVERB.
"Truth is truth, to the end of the reckoning."—SHAKESPEARE.
"Tell the Truth and shame the Devil."—SWIFT.

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Men will believe, because they love the lie:
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Must have some solemn proof to pass her down."—CHURCHILL.

"'Tis strange, but true, for truth is always strange, stranger than fiction."—BYRON.

"But they whom truth and wisdom lead,
Can gather honey from a weed."—COWPER.
"I turned myself to behold Wisdom, and Madness, and Folly; then I saw that Wisdom excelleth Folly, as far as Light excelleth Darkness."—SOLOMON.

Why I Interfere.

A FLIPPANT Lecture has been delivered somewhere in America, an enterprising publisher has given it circulation in our city; the leading newspaper hopes no one will read it. The publisher says it is replete with wit, sarcasm, and audacity, and that those who read it are not able to sleep the night following. Notwithstanding the newspaper's warning, and the publisher's announcement, I have read it; yet my sleep has been undisturbed. I have carefully examined it and declare it the most grotesque piece of blasphemous audacity which my eyes have beheld. Its audacity is futile; its wit, stale; and its sarcasm, pointless.

If anyone, therefore, should ask why I endeavour to interfere with the sayings and doings of such a person, and why I try to take from such a man the soothing consolation of being a "thorn in the side" of believers in the Bible? I answer thus—I want to contribute my mite

To Keep My Country Free.

I desire to prevent the contraction of the intellectual horizon of the people. I want to guard them against giving heed to every prating parrot who has audacity enough to intrude upon their attention, and endeavour to sow pernicious seeds in that productive soil; and I want to aid them in discerning the wolf from the lamb. I want to encourage every man, every woman, youth and maid to be active in these matters, and diligently to enquire into the foundation of every so-called fact, presented by whomsoever it may be, or wheresoever found. I want to admonish all to give up that ruining custom of our commercial and social life, and take no more on credit. Make all your own before you use it, and if it is not worth buying, do not borrow, but despise it. I want them to have more of the true spirit of "the man in them,"—to be thoroughly manly—too high spirited to take facts in a present—too keen-sighted to take brass for gold. We are surrounded by

Quacks of Every Sort,

Surface-skimmers, and bark-peelers, cheats and foulsome deceivers, who manage to make us pay them for their knavery. And why? Because we are not careful thinkers. Too many of us are well described by the words used by a certain polemical lady in Dunedin when addressing those who had been accustomed to attend upon her ministry—men and women who pride themselves upon being "free and independent thinkers," "My TRUSTING hearers." Yes, well she knew whose brains they allowed to do the "free thinking" for them. "Trusting hearers" they truly were, and so are too many who do not think so. "Trusting hearers," "Trusting readers," yet self laudators, crammed with hackneyed platitudes, who cannot tell a fact from an assumption, nor trouble themselves to learn the difference between an assertion and a demonstration; but, having espoused the cause of
some particular public talker, or free thinking dogmatic—

They have sworn to defend him,  
Or die by his side,  
For a Free-thinker never can yield,  
to truth or reason if his leader should chance to point another way.

I want to see congregations, and audiences of all sorts, which will not only eagerly listen to the results of laborious thought, but which will demand from every instructor

**A Fidelity to the Honest Truth**

both in statement of facts and in all deductions therefrom. As it now is, we find men and women coming amongst us hired to defend certain stated opinions; pledged to shape arguments and so-called facts to that end.

If they cannot find facts already coined to their hands, they have established a mint for the special purpose of supplying facts which their "trusting hearers" will never recognise from the genuine article. And if any person is found with so much of the man in him as to expose the counterfeit, that man is set upon with the poisoned shafts of malice and slander. I detest to see the public platform made a sort of parrot-strutting rack, or a luring siren's rock.

They have over in America several institutions which may be described as

**Factories for Turning Out**

what are called trained free-thought people. They are "taken in" when young, and taught to believe that the Bible is a compilation of forgeries and falsehoods, a book full of immorality and inconsistencies; and they are advised never to waste their time by reading it, for they are told nothing in it is worth the precious time it would require to master it. They are taught that the best books to read are, for instance—"The Origin of Species," by High Priest Darwin; and the works of Wallace, Spencer, Huxley, Haekel, Tyndal, Owen, Paine, Voltaire, &c.

And they are instructed never to deviate from the broad path laid out by these leaders of independent and free-thinking people, and they seldom do. They are only allowed to grow as their leaders indicate the propriety of another step in the path of development. They are servile followers of these leaders of the thoughtful. They are "trusting" hearers. This is the foundation of their creed—writers and teachers who have no foundation for their own. Tell me these are the authors which a man reads and I will produce the measure of the breadth of his intellect; and will not hesitate to assert that he will grow more bigoted and stupid as grey hairs gather upon his sapient pate. All this is wrong. It is tyrannically cruel!

I wish to prevent the enslavement of the schools of our country to the tyranny of the leaders of loose thought. I entertain a desire to have every teacher surrounded by such

**An Atmosphere of Freedom**

that while he sees no "fact inconsistent with Moses," he will not be compelled to hide Moses from the presence of his inquiring pupils; and that it will not be the worse for him for having produced Moses to be read and examined by his scholars. I want to see an "eternal divorce" between truth and falsehood—between reality and sham. I would feel ashamed to be connected with a system of Education which teaches assumptions in the place of facts, that sets up a theory which casts a blindness, or which even tends to obscure the mental vision of youth. Or cast a network over the aspiring mind. Let fair freedom have her unfettered way; and let her bind and banish superstition. Religion is not averse to facts. It is one of the most indestructible facts of the world's history. There may be no religion in mathematics; but there is certainly mathematics in religion. Religion is full of botany, astronomy, biology, and being itself the purest science, it embraces all others within its encircling arms. It is the pivot of all sciences. It has nothing to do with superstition, but facts are its pillars.

**Religion and Science**

(Properly understood) are inseparable companions. Without religion, science would die of asphyxia. Christianity is the patron and generator of science. I pity the man who longs for a world of what he calls science with the sun of religion burned out. I would mourn for the country which has a hard, dry, icy, scientific policy with no genial beams from the inspiring, ameliorating sun of religion, to mollify, warm, and quicken its heart of hearts. Science cannot grow charity: it is too stern. It may give forth justice, but can we all stand the cold iron
grasp of the hand of justice, while we feel no hand of mercy, to give a glass of water, or to adjust the pillow beneath our racking head? Religion despises the man, who, to gain an end, will make himself so mean as to play the hypocrite. In religion alone is the true essence of manhood developed. There is no religion in the hypocrite. Some men don't seem to know what religion is. That is because they are not themselves religious; and because they see some men who "pretend to be religious" acting corruptly, they say religion must be bad, or religious men would live more consistently. If all religious men acted so, they might have some reason for blaming the cause rather than the men. But those who decry us say these corrupt, religious men are hypocrites, and therefore by their own words they justify religion and condemn its counterfeit. Hence their logic is bad. Religion embraces everything that is good and true and just and kind and pure, from the nursery to the legislative halls of the nation, and to the boundless expanse of the magnificent universe. Religion centres in God, and ramifies through all His works. It shines in the glorious sun, and is reflected by the minutest insect. The ocean sings the songs of God, and the tempest sounds His praise. Religion can only be absent from things of evil. That which is for man's good cannot dispense with it. Where it is not, good cannot come to maturity. But this lecturer longs to procure complete and irreparable separation between

**Religion and Politics.**

Indeed! I wonder if he means to say that it is his desire to have all religious men Disfranchised! Is religion, in his eyes, such a despicable thing? Or does he mean, that if religious men should chance to be chosen as representatives of the people in the Legislative Councils of the nations, they should on leaving their homes to go up to the capital, completely divest themselves of all their religion? Has he yet to learn that religion is not a garment which a man who is its possessor can cast off for something of another texture and colour? and will he advise that a man may be religious at home, and the reverse abroad; a Christian in Church—anything in business—and an out-and-out wordling in the Legislature? Good philosophy! Charming principle! Profound economy! Not much of the "spirit of the man" about it, I opine.

Man is a noble being truly, and woman is his worthy companion: yet they should remember that they are Simply Human.

They are not divine They are equally precious in the eyes of the God Christianity, but only in the sight of the Christian's God, and the eyes of national laws founded on that religion. Turkish men and women are not regarded by the laws of their country as of equal importance. Not in India, nor in Japan, nor in China, only where the benignant rays of Christianity have fallen are the sexes of equal importance in the laws of the land. There is, however, a great deal of old Paganism coated over, with mediæval Romanism, spread upon much that is called Christianity. But only the ignorant and the wilfully blind are unable to detect the heterogeneous compound. The New Testament is the only standard of Christianity, and in its light alone can the religion of Christ be judged. Does that New Testament discourage enquiry and careful investigation into its truths? Is it not rather a fact that those who for themselves anxiously examine the things set before them as facts, are contrasted with great commendation with those who do not? Then how dare any man tell us that Christianity discountenances the spirit of active investigation? I now propose to review a few things said about our religion and Bible by that

**Infallible High Priest**

of Freethought, or more correctly styled libertine of thought, Robert G. Ingersoll, in his "Mistakes of Moses." Of course he makes no "mistakes." According to his own mind he is "the correct card." He cannot say what is not right. If it were not true in the mouth of any other man, its utterance by him must make it true. What he enunciates is decided, and there is no appeal. "Right there" he nails it down, and who dare remove it? Well, here goes to make an attempt to draw some of his home-driven nails, for I see no reason to regard him as infallible any more than any one of the Popes of Rome who have made such fools of themselves through this pretension. Let us then begin with some of

**The Mistakes of Ingersoll.**

"And right here," let me note page 4, paragraph 2, where he says, "Moses never wrote one word of the Pentateuch; not one word was written until he had been dust and ashes for hundreds of years." Now, it is absolutely impossible for any living man to demonstrate the accuracy of this statement. Ingersoll I defy to do so. For this there are two reasons. It is a negative proposition, and there is no evidence which bears in its favour. Surely, then, Ingersoll has "made a mistake." He is not infallible. The most he could possibly have been
justified in saying, is, that he did not know whether Moses was the author or not. But surely his ignorance is not sufficient to belie the received account of the authorship of the Pentateuch? Ingersoll does not know that there is such a person as Te Whiti, the Maori prophet: but will his ignorance of this fact make it false? I have no evidence that Ingersoll is the author of the lecture under notice: shall I therefore blankly deny that he composed it? True enough it comes to me with his name upon it, having also all the appearance of being an American production; and I, believing from report that there is such a man in the United States, accept the lecture's account of its own origin. Yet I have no proof which amounts to a demonstration: very far from it. How absurd it would be, however, for me to reject the authenticity of the lecture on that account. I have not a tittle of evidence to show that this lecture was not written in Dunedin, by some person now living here, who has an intimate acquaintance with the use of Americanisms. The copy of it which is before me has most evidently been made in Dunedin, for it bears a Dunedin publisher's name and address, and has other marks which do amount to a demonstration that it has never been in America. Shall not I then say that Ingersoll "never wrote a word of it;" that he never saw it; that it is purely a case of forgery? But as the "general opinion is" that Ingersoll wrote it, I shall for the present purpose admit so much.

Now, people say this lecture is full of wit, sarcasm, and audacity. I care little whether it is or not. The question of importance is—

**Is it True?**

Truth never joined hands with falsehood; and facts are more wondrous than fiction. Facts do not, how ever, please everybody. Many persons do not like to look at naked facts. They prefer to see them dressed after the human fashion—in fabricated material; considering them, of course, more respectable in such an attire—in fact, only then presentable. They have become so accustomed to see facts only in this unnatural costume that they consider that the costumes are even essentials, because by them the essentials have been hidden from their view. Now it may, by such, be deemed rude in this age of refinement and artificial polish to strip off these gaudy habiliments—the excrescences of civilisation—and reduce facts to their native rudeness, barbaric state, if you will. Yet it must be so if we would discern the true from the false.

Ingersoll admits that "a lie will not fit anything, except another lie made for the express purpose." I like sentences of that kind; how forcible they are! How hard they strike against the walls of fabrication! They come like an explosive shell, which the solid rock can scarce resist. But it is a singular thing that just in the same paragraph in which this grand sentence occurs the author has given another, by which I can strikingly illustrate the feebleness of a "lie" when a truth is thrown at it. Here it is: "The gentleman who wrote it (the Bible) begins by telling us that God made the universe Out of Nothing."

Now this is a "lie." The gentleman who wrote the Pentateuch begins by telling us simply that "In the 'beginning' God created the heaven and earth." Not one word about what the universe was made out of. For all that the passage says to the contrary He may have made down a former universe for the purpose of building up the present one. He who doubts this should turn up the passage for examination. See how soon his lie is shattered by a very little truth! And now as Ingersoll has endeavoured to make nothing into something, he has, in his own words, "made a decided failure." "A lie will not fit anything, but another lie made for the express purpose." If you lay it beside a little truth it will vanish into thin air. It is remarkable that so brilliant a man as R. G. Ingersoll should have laid the foundation of his argument against the Bible in a lie! The foundation being a lie what must be the value of the superstructure? If there are any truths in it they cannot fit into or agree with the foundation: hence the fabric must be insecure. Is it, however, a construction of lies made for the "express purpose" of fitting the first one? Well, no. There is a large quantity of

**Supposititious Matter**

used as mortal—in fact, a larger proportion of this slimy stuff than is usual in this particular kind of construction. There is very little of that good, old, and justly celebrated cement, called "I know," or "knowledge," which in the hands of a faithful master-builder is always mixed with "wisdom;" but this man has preferred the more modern material which he calls "I suppose." This he employs very extensively, together with that particular sort of amateur mixture, diversely expressed by the terms "I cannot imagine," "I cannot comprehend," and "I cannot believe," which, by interpretation, means "folly." Of course these form very soft and pleasant beds for the constructive elements to lie on, and they sound very well sometimes as they roll glibly from the voice of a happy speaker. It does not matter that they are only confessions of the speaker's want of knowledge. We are told "an open confession is good for the soul," and, of course, if a man who presumes to
know everything is ignorant of something and acknowledges it in this way, is not that a strong reason why those who presume not to know so much should regard their monitor's ignorance as good proof of the non-existence of those things? And who would dare to differ from him, when in the magnitude of his intelligence he considers it safe to suppose certain things, of the existence of which, there is no evidence, but without which his cause must inevitably dissolve and vanish?

In this way it is no difficult matter to round off the corners of a fact which must in some shape appear in the wall, or fill up a crack in a falsehood which must be laid next to it. That is the only way that falsehoods and facts can be worked with anything like successful deception. Truth has to be distorted into the shape of falsehood, when it ceases to be truth; then it is the lie made expressly to fit another particular lie. In the present case, the first lie having been put in position, and well coated over with the supposititious mortar, the second followed immediately after as if made to fit the first; but unfortunately for the sake of the workman the mortar was not used with sufficient skill to prevent the imperfections of the joint appearing, and an ugly gap presented itself. Ingersoll cannot be a good mason. He must surely be a self-trained hewer of stones and bearer of the hod, for his lies do not fit even when made "expressly for the purpose." Here is the shape of his second: "The next thing he proceeds to tell us is that God divided the darkness from the light." False! for after affirming the creation of the universe to have been in the beginning, the writer of Genesis proceeds to declare the chaotic state of the earth, and then taking a second step, he tells us that

"God said let there be light,

and there was light: And God saw that it was good." Why did our brilliant lecturer leave out that most important part of the second thing which was told by Moses? Perhaps it was not suitable for being "expressly made to fit" the first misstatement, and consequently had to be rejected. Besides, with this stone laid on the foundation, no amount of plaster could have caused sufficient adhesiveness for the next tier, which he could not possibly lay aside—to lie compactly—we shall see why presently. In the proper place, however, Moses did say "God divided the light from the darkness," and is there any idiot in the world who would contradict that patent truth? Are our daylight and darkness both one? Are they not truly divided? Have we not daylight one part of our day and darkness the other? When, therefore, will wise men learn to speak sensibly, and cease to make fools of themselves in such matters?

There does seem to be still a serious mixture of darkness and light forming a painful obscurity in the mind of this sarcastic lecturer; and of a truth it is an obscurity that can be felt, and I fear will continue to be felt long "after he is dust and ashes." Still there is little reason to believe that ever it will have the honor of being preserved in a bottle at Washington for exhibition to future generations; simply because that kind of mixture has become so common a commodity that no person is the least surprised when it is discovered. It is by no means a novelty. It is as common as free-thought lecturers and even more intrusive. To minds benighted by this darkness, strangely intermixed with streaks of light, it is absolutely impossible for things to appear in the form and pure distinctiveness which they present in the clear sunlight. This mixture of light with things that are dark causes mirage and shadows, and consequently a greater or less degree of distortion. That Ingersoll was suffering from a defect of this kind appears most evident in the succeeding paragraph, when speaking of

The Firmament,

where he says, "The next thing that he informs us is that God divided the waters above the firmament from the waters below the firmament. The man who wrote that believed it to be a solid affair." Now, whoever uttered these words must have read the narrative to very little purpose; for it is a shocking misrepresentation. Can it be possible that the man who said, "A lie will not fit anything, except another lie made for the express purpose," wrote this lecture? For he surely would be careful about rearing a harmonious structure. Who told him that the writer of Genesis believed the firmament to be a "solid affair?" Had he for a moment cast his eye on the marginal column, he would, to his dire confusion, at once have found that the more correct, or rather the more expressive idea is there given, in the word expansion. Moreover, the passage does not read as Ingersoll would make believe. For this is as it appears in the authorised version, "And God said let there be a firmament (expansion) in the midst of the waters, and let it divide the waters from the waters." Does this convey the idea of a solid? If I can be shown a solid space, then I will believe so. Until someone produces or demonstrates to me that an expansion or a space between two solids, or liquids, if you please, is also a solid, I shall take the liberty of regarding the man who says it as regardless of the sacredness of truth or the vileness of falsehood. It is a common complaint amongst the traducers of religion that preachers do not reason cogently, and that they expect their hearers to believe whatever is told them. Oh, Ingersoll, behold your picture faintly drawn!

What can he mean by such an unwarrantable assertion regarding
The Tower of Babel

as this? "We read" (of course he does not tell where), "that the children of men built a tower to reach the heavens and climb unto the abode of the Gods." Surely the Bible must be an unknown book in America if such sayings can go uncontradicted, for such a passage is not to be found in it. It is one of Ingersoll's own manufacture. I am prepared to prove that. Then see what the sarcastic lecturer says of himself. "The man who wrote that believed the firmament to be solid. He knew nothing about the laws of evaporation." Mr. Ingersoll is of course the most fit person to make such a statement. I suppose he would speak the truth about himself in a matter like that; however, I am quite willing to accept his authority in this particular case. But then, what surprises me is that a few lines previous he seems to blame Moses for, in his opinion, believing the same thing. It is not often that men fall out when they are agreed. In such cases there is generally some ulterior motive operating behind the scenes; perhaps tills time it arises from a spirit of jealousy in the heart of the brilliant and audacious Ingersoll, lest the honour and fame of being the first to publish this strange theory should be given to Moses. I may assure him that Moses nowhere makes claim, nor is, from any part of his truly excellent works, entitled to this superior distinction. He may rest perfectly composed, for Moses will never be able to deprive him of his well-earned reward in the world of fame.

Is there not something singular in the philosophy of this sentence—"The sun wooed with amorous kiss the waves of the sea, and disappointed, their vaporous sighs changed into tears and fell again as rain." I should say the man who wrote this thought the sun was a young man, and the waves of the sea a maiden, very deeply in love with each other; and that an irate father had prevented their matrimonial union. He was quite ignorant of the real nature of either the sun or the waves of the sea. He did not know that the sun was a great orb of light and heat, the material centre of our planetary system; nor did he know that the waves of the sea were merely ruffles on the face of the ocean caused by the blowing of the wind.

The Gods Came Down.

He rather taxed the retentive powers of the memories of his audience when he said to them "you recollect the gods came down and made love to the daughters of men." To me there is something very obscure in this statement. It is difficult to discover the relevancy of the sentence, for he was then speaking of the Bible account of the firmament. But it cannot be to refresh their memories of any passage of Scripture, for there is no such sentence in it. I think he made a mistake, and told them they recollected something it was absolutely impossible for them to remember; for I believe they never heard that piece of history until he uttered it. It was in fact a piece of his own making. But I suppose those free and independent thinkers imagined they did recollect it; at all events they would doubtless take his word for it, and believe they did, because he said so. Those "trusting hearers" would never doubt their great apostle. Of course the Bible says something like that in sound; but very far from that in fact. You know it was a truth which would not fit well into the new structure, and Ingersoll shaped it down expressly to fit into a particular spot, and tried to daub up the roughness with his amateur mortar. It was no more a peculiar characteristic action than those remarks about

A Gleam of Sunshine,

and the eternal quiver of the sun. For he says, "The next thing he tells us is that the grass began to grow, and the branches of the trees laughed into blossom, and the grass ran up the shoulders of the hills, and yet not a solitary ray of light had left the eternal quiver of the sun. Not a blade of grass had ever been touched by a gleam of light. And I do not think that grass will grow to hurt without a gleam of sunshine." I think the man who wrote that was very foolish, or else made a serious mistake in displaying so much ignorance. For the narrative tells no such story. It says nothing which can be so construed without violence. His knowledge of the growth of vegetation must have been left shamefully uncultivated. I fear the sunshine has scorched him so severely as to prevent his natural development. He thought the grass could not grow without the gloriously bright rays of the sun falling upon it. He never paid a visit to a deep wooded glen where the foliage of the forest entirely shut out the golden brightness of the sunshine from the almost impenetrably luxuriant undergrowth, where the grass, the fern, and the tender shrubs vie with each other in their attempts at perfection. Had he been privileged to obtain a few hours' education in such a school of nature, probably a less foolish remark would have fallen from him; for there he would have beheld the grass and other members of the vegetable kingdom growing to such consummate excellence as was never presented to the eye on a spot where the heat of the sun's rays fall and suck up the moisture from the soil. Therefore it is a natural and indisputable fact that grass will not only grow without sunshine, but that it will grow more luxuriantly when deeply shaded from its scorching rays. It must be observed that Ingersoll has grossly garbled the text when he says that "not a blade of grass had been touched by
a gleam of light." This is a direct contradiction of his previous remarks about the "light being divided from the darkness," as the work of the second day of creation. If, then, the light and the darkness were divided on the second day, surely there must have been light falling upon the grass during the second day! I think he is extremely subject to making mistakes. But the man who wishes to renovate society should assiduously guard against this blemish: for to be above suspicion, and to be looked up to as an example of rectitude, is one of the chief things in the constitution of a social leader. And with all charity, I must confess that these frequent mistakes in regard to so important a matter are very suspicious. I can see no excuse for a man who has been so long conversant with the world and its ways falling into these initial errors. I really cannot conceive that he was in his sober senses when he allowed himself to go so egregiously wrong. He lays himself open to the same charge when speaking of the

Two Great Lights

which were made to rule the day and the night. His words in this place cannot be harmonised with the context of the passage he refers to. He acknowledges that the first verse refers to the creation of the universe. Let me ask, could the universe possibly be completed without the sun and moon? Could the solar system be created without its centre? Does not the second day's work further refer to the existence of light, and does our lecturer not so acknowledge? Is not the sun our source of light? and does not the record declare that evening and morning were during the second period? Then why does Ingersoll attempt to make the words—"and he made the sun and the moon—the sun to rule the day, and the moon to rule the night," to mean that the sun and moon were not created until the fourth period? He should be just in this matter as he probably would be in fulfilling a mercantile or official engagement. Truth and candour are the only things which fit facts. They are never out of joint with the harmony of the universe. He should have referred, if his intentions were honourable, to the complete paragraph from which he made this partial extract, and have shown that "God said let there be lights in the firmament,"—bodies of light, or light-giving orbs in the expanse of heaven,—"to divide the day from the night, and let them be for signs and seasons, and for days and years . . . and it was so." Then succeeds, naturally, the narrator's description of these two great lights, one of which was made to rule the day, and the other was made to rule the night. It neither states nor implies that these orbs were not till then called into existence and placed in their positions in the universe, but simply that to them were delegated the offices mentioned, which they have faithfully performed until this day in strict obedience to the Divine command.

I imagine he thought that by this misrepresentation he would be able to call forth some derision upon the cosmic record of Moses. But nature would falsify herself if she did not cause the ridicule to recoil upon the head of the guilty fabricator! How did he come to forget that "a lie will not fit anything" in the catalogue of facts? Had he been a careful student of the Mosaic records, and a faithful—by that I mean not an untruthful—expounder of the facts of creation, he would have been less foolish than to attempt to ridicule the former by the latter, for it is impossible to discover a want of harmony between them.

The carelessness of his method of examining the Bible is plainly evinced by such expressions as—"Because I find in

Some Book, &c."

This at once betrays the utmost ignorance of the volume to which he claims to have devoted a whole year's study. I don't believe the man who made such a claim, and then displayed so much ignorance, knows "what study is." And right here, since he so contemptibly undervalues the exact astronomical knowledge of the writer of Genesis, I will challenge him to give in figures or words the exact diameter of the sun, or even of our little earth. With all his boast of modern science he cannot do either. Nor can he give the exact length of the sun's year. No more is he able to state within two millions of miles how far the earth is distant from the sun. Yet these are the initial propositions of astronomy, and without the perfect knowledge of them there cannot possibly be an exact knowledge of the "science of the heavens." For if we cannot tell within two millions of miles how far we are from the centre of our own system, how is it possible we can arrive at exact details of our distance from the centres of other systems? The whole affair resolves itself into this form: we think that our knowledge of astronomy is a good deal more perfect than we think Moses' was. It is only a matter of what we think, not of what we know.

How terribly illogical Ingersoll can be in his hypercritical examination of Moses. "I think he thought that the sun was about three feet in diameter, because I find in some book that the sun was stopped a whole day." What has Moses to do with "some book"? Moses is surely not held responsible for more books than those of which he is the reputed author. Will our lecturer endorse the following syllogism?

Moses wrote some books;
In some books it is said that the sun was stopped a whole day; Therefore, Moses wrote that the sun was stopped a whole day. Is not the argument absolutely conclusive? Seriously, is it not an evident *reductio ad absurdum*? And yet this brilliant American lecturer uses it as if in good earnest. He was perfectly aware that Moses never wrote a word about

**The Sun Standing Still.**

If he knew anything at all about the question, he knew that the chapter in the history of the Hebrews to which he referred, occurred long after Moses had ceased to lead the chosen people. Moreover, as proof that he had not consulted the book in which the alleged record of the strange phenomenon occurs, he states that it was to give Joshua "time to kill a few more Amalekites," thus confounding the event with a battle which was fought years before, during the lifetime and leadership of Moses. Whereas it was the combined armies of the five kings of the Amorites, against whom Joshua was marching, and with which he entered into conflict. Could any one believe that the brilliant Ingersoll could have committed so many mistakes?

But does the book of Joshua say that the sun stood still? I contend that it *does not*. My good orthodox friends, do not be startled. This is the logical position of several diligent Biblical students of our day. Examine the passage (Joshua x., 12), with the context, and you will find the words "Stand still," rendered in the margin "be silent"; and it might with propriety be translated "cease." Now travelling is not the only operation of the Sun. Its chief relation to the earth is the dissipation of darkness, or rather the radiation of light and heat. Then what in that light will be the signification of the word "cease"? Withhold thy light. "Cease to cast thy beams of light and heat upon this scene;" or, "cease to perform thy usual functions, in dividing the light from the darkness." Now, carefully examine the preceding part of the chapter, and you will learn that the battle had not taken place in the afternoon, as the *standing-still theory* would suggest, but on the contrary, in the early watch of the morning, under cover of the darkness. It was in fact a night surprise, made by the cunning Joshua upon the sleeping camp of the unsuspecting Amorites.

Take a map of the country, and you will find that Gibeon was in the east; the sun was therefore just about to usher in the dawn of day. The valley of Ajalon was in the west; so that the moon was just retiring from view, after having acted as a light to Joshua's army as it marched about fifteen miles during the night from Gilgal to Beth-horon, where the Amorites were located. Having then, before daylight, reached the enemy, Joshua fell upon their unprepared armies and threw them into consternation and confusion; but many flying before his men to the hills, he feared that on daylight breaking upon them the enemy might be able to re-form in their great force, and even then present a formidable array against his exhausted and hungry troops. The wary general, therefore, fully alive to his position, saw that the eastern sky was growing light beyond Gibeon, and consequently knew that a few minutes' more would bring the day, and knowing the commission which had been given to the two great lights, he cried, "Sun, cease from over Gibeon; and thou, Moon, also from Ajalon." And observe how beautifully he was obeyed: immediately after a tremendous hailstorm broke over the scene, and as it rolled over the sky in the deep black clouds of early morning, an almost impenetrable darkness would shroud the earth as in a pall. I do not think such a ceasing of the sun would cause so much "heat as the burning of a lump of coal eleven thousand million tons in weight!" It seems to have been rather colder than usual in that subtropical climate that day. I don't believe Ingersoll ever read that part of the Bible. If he did he was not solicitous about his own honour, or the elegance of his diction. He goes on to tell us that we read that "the sun was turned

**Ten Degrees Backward,**

*to convince Hezekiah that he was not going to die of a boil." Now, how is that for truth? It is simply unadulterated falsehood! There is no place in the Bible where such a record is found. If said anywhere else the Bible must not be held responsible for it. What the Bible says is just this, "And he brought the shadow back ten degrees on the dial, (degrees) of Abaz." There is not one word about the sun. It is only by inference that we suppose that the sun had anything to do with the shadow that was brought backward. And even if it referred to a shadow caused by an interception of the sun's rays, it was a matter of refraction only, and not of retrogression of the sun, for it was only the one shadow which went back, other shadows do not seem to have changed. Nothing was observed elsewhere. It was only the shadow on the steps of Ahaz which receded. It was merely some atmospheric interference. How culpably careless, or grossly untruthful, are the statements of Ingersoll, this man of fettered thought and manacled reason!

**The History of Astronomy**

is said to be given by Moses to us in "five words," and Ingersoll quotes those words thus, "He made the
stars also." He should have been contented with only "three words," he has two too many. Turn up the passage and you will see that I am right, for the words he made have no business there. What, then, is the meaning? The entire passage supplies the answer: "He set the greater light to rule the day, and lesser light to rule the night—the stars also." Is it not most patently evident that the office given to the moon was also given to the stars? and might justly be placed thus, "the lesser light, and also the stars, to rule the night." If Ingersoll or any other can show from this statement anything inconsistent with facts, he will do more than any of his predecessors. It matters little what he "believes," it is what he proves, that we have to do with, or that will affect the minds of the religious thoughtful. To me it appears that Moses knew more about the science of astronomy than most men give him credit for. There are few cosmologists who have been able to write so consistent a description of the great event. To those who have made it a matter of conscientious study, the harmony between the Mosaic record and geological discoveries is most overpoweringly wonderful, and such scurrilous attacks upon it as that made by Ingersoll only tend to deepen their admiration! But, was it written as a history of astronomy? Who gave Ingersoll authority to say that it was? not certainly the author of Genesis. It is simply one of Ingersoll's supposititious facts, created by him for an "express purpose."

**Animal Life.**

One remarkable feature in this lecture is that no fault is found with the Bible record of animal life. It seems to quite agree with our lecturers's idea of progress: of this I feel glad. He seems to be perfectly satisfied that the waters brought forth living creatures first, and that next the air was peopled with the winged tribes, and then that the dry land was the scene of animal existence. It is a relief to find some part of the record uncontradicted. Probably Moses has established his reputation as a trusty natural historian, notwithstanding his serious geological and astronomical blunders? But as that department has been so loosely passed over, I feel some doubt in claiming this triumph for Moses, for the truth may be that Ingersoll had not given quite sufficient attention to that particular branch of study to enable him to enter the arena upon it, or doubtless he would have tried to give his antagonist a hard knock or two. I put in this remark because I find that as Ingersoll did know something of "man," he makes a tremendous effort to throw Moses over on that point, and the order of events during this last period of the great work of creation, of which he contends Moses has given two accounts contradictory on two essential points. We shall devote a few lines to examine the assertion about the

**Creation of Man.**

The Bible narrates the story thus:—"And God made the beasts of the earth, &c.; and God saw that it was good. And God said, Let us make man in our image, after our likeness, &c. So Cod created man after His image; in the image of God created He him; male and female created He them." That is the first account of the creation of man. The importance of the man's creation is evidently made more prominent than that of the woman. Whatever the cause may be I shall not show at present; but proceed to give the second notice of man's creation. And I shall premise my remarks and quotations by drawing attention to the evident fact that the second reference to the work of creation only has to do with the mode, and not the order of creation: whereas the first was the order apart from the mode. But are they contradictory? Bead. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and he became a living soul." "And the Lord God took the man and put him into the garden of Eden to dress it, and to keep it." Then it proceeds to tell how God created the beasts of the field; then how they were brought to the man to be named. Then comes the statement that the female of the human race was as yet non-existent. And the record of how she was created is given with minute particulars. Where then is the alleged contradiction between the two records? It is certainly not apparent. The one tells how the acts of creation succeeded each other; the other how the manner of creation differed in the various beings. The fact that the method of man's formation is given before that of the lower animals does not in any sense contradict that he was created after them. The first account states distinctly, first, that man was created, and then affirms the creation of both male and female, indicating a lapse of time between the man and the woman—showing rather a confirmation than a contradiction of the second notice. Where then are Ingersoll's two essential points? Relegated to oblivion.

With what characteristic egotism does he make the statement—"I am probably

**The only Man in the United States**

who has read the Bible through this year"! There are many old women who make it part of their duty to read it so. But even they are not always the most conversant with its facts; and this egotist has a good deal of imbecility apparent in his ignorance of its contents. He did not learn much from his reading. When he got through Revelation he had nearly forgotten the earlier books, and knew so little of their individual contents that
he had to refer to what he had read as being in "some book," and then he grossly misquoted it. It was a profound truth he uttered when he said, "I have wasted that time;" for when a man devotes so much time, and so little attention to any subject, it cannot be otherwise than wasted; and to waste time in this manner is a criminal matter, which will have to be accounted for to the great Recorder. "But I had a purpose in view," adds the brilliant gentleman. And no one who reads his lecture will for one moment doubt that statement. What then was the purpose which he had in view, when he wasted a year in reading the Bible? He gives no verbal answer to the question. But it is evident throughout the whole dissertation that his purpose was to find some way of turning the Bible into a "jest book," that he might be able to draw a good house, and pocket a large "taking at the doors."

**Sore on Darwin and co.**

It is not a rule that men of Ingersoll's stamp are so severe on Darwin and his disciples. Nevertheless, here is one who evidently thinks that if man had come on the scene of the world's life after the manner of the "Origin of Species," it would have been a dire calamity to all Freethought notions. It would, he maintains, have effectually prevented the existence of a single freethinker. And had we sprung from even the highest order of the brute creation, or if even Adam had chosen one of these for his companion, the inevitable consequences would have been that every man would have been orthodox. So that the existence of Freethought in the world, is proof of the separate creation of the human species. So after all Moses knew more about it than our belauded Darwinites. And because of this, Ingersoll exultingly expresses his gratification. In this I willingly join him. And it seems to me that if I were to logically extend the argument, it would come out that if both our first parents had been members of the brute creation, thought of any kind would have been denied us—that is, we would have been no better in this respect than our ancestors. Ingersoll is proud to call his ancestors to the end of reckoning "men and women." That they were all "human beings, with interests in common," and that any change of that title "belittles them." "Man is the highest; woman is the highest," and he scorns to degrade them to a lower level at any point of time.

**The Summing Up.**

It would now be profitless to proceed in the same manner to follow this brilliant talkist through all his grotesque characters, for the merest babe in Bible learning may, for himself, mark the distortions and wilful corruptions which he makes, as he professes to quote from the sacred books, and to represent the cardinal truths of Christianity. It were a waste of time to devote such attention to his remaining pages, after having so absolutely overthrown every assertion he has made regarding the Mosaic record of the creation. I therefore conclude by advising young persons, not to spurn to read the strange lecture, but to read it with care, and then compare its statements with those of the Bible. I have great faith in freedom of exercise in each one of his intellectual faculties. No power should be cramped, but rather expanded and cultivated with care and pruned with caution. Take no man's word about the Bible, you have it by you, fear not to open it. Do not be too lazy to turn up its references, make it a point to sift every proposition to the very foundation, and thus to a very great extent be your own instructor.

"They of Berea were more noble than they of Thessalonica, for they searched the scriptures daily to see if these things were so."—Acts.

"Go thou and do likewise."
"Search the Scriptures."—Jesus.

"Prove all things."
"Hold fast that which is good."—Paul.

**Regarding the Dates indicating the near**
approach of the Coining of the Lord and of Israel's Restoration.

[By Philo-Israel.]

FELLOW-COUNTRYMEN! There is a very general belief among men that we have reached what are called "the latter days"—"the Time of the End"—(Daniel xii. 4.) At this period great changes are expected to occur on the "Earth,"—and the Lord we believe will come "in the Air," to receive to himself some of those He has selected to be with Him while the judgments are taking place on the Gentile World (1 Thess. iv. 17, v. 1-5; Isaiah xlii. 13).

We calculate the approach of the time by the DATES given us by God Himself, both in His Holy Word, and also in the Great Pyramid, "His Sign, Witness, Altar, and Pillar, in the midst of the Land of Egypt, and at the Border thereof" (Isaiah xix, 19, 20). Let me mention some of these Dates; and in so doing ask you to note they all point to about the years 1880 to 1882, as the period of some stupendous occurrences. The following commends itself to some minds, though others are doubtful as to the application of the passage. In Daniel ix. 24 (a Prophecy seemingly quite distinct from that in verse 25, et seq.) the Angel told the Prophet that 70 weeks were determined upon his People the Jews, "to make an end of sins." 70 weeks are 490 days, and a "Day" in Prophetic language is a Solar year (Ezekiel iv. 6). The destruction of Jerusalem by Titus being (we suppose) indicated by the above, we must deduct 70 from 490 years, to arrive at the date of Christ's Birth. This gives us 420 years as the period to run from the time the Angel spoke, to the date of the Lord's Nativity. In Daniel viii 14, we have another message to this Prophet in the same year, telling him that after 2300 years the Sanctuary (Jerusalem) would be Cleansed (or "justified") and no longer (as it is now by the Turks) "trodden under foot." Deducting 420 from 2300, there comes out of the destined year A.D. 1880, after which "the Cleansing" of Zion will occur. Whether the above be the correct application or not, the Great Pyramid agrees perfectly with the result.

The length of the Grand Gallery symbolizing the duration of the Christian Dispensation is exactly 1881-6 Pyramid inches. Reckoning inches for years we have the end of this Dispensation (but not of the World) indicated as destined to occur about July or August, 1882. The Impending South Wall of the Grand Gallery shows the suddenness of the Lord's coming, "even as a thief in the night" (Rev. xvi. 15; 1 Thess. v. 2, 4). My Friends! are you ready to welcome Him? Adopting other modes of reckoning, the result is the same. The rise of Mahomedauism was A.D. 622. Adding the 42 months of Rev. xi. 2, which are the 1260 days of Rev. xii. 6, or "the time, times and half a time" (3 ½ years) of Daniel xii. 7, we are brought again to A.D. 1882 as the probable termination of the Mahomedan Imposture. Again, the Romish Heresy took its rise in A.D. 610. Adding the 1260 years, or three and a half times of Daniel vii. 25, to that date as the limit of the true Israelite Church's period of suffering from Rome's trouble, we arrive at A.D. 1870, when the Pope's Temporal Power was overthrown—only 12 years before the sudden collapse of those Gentile Politics—(Predicted in the Great Pyramid) over which Rome has ruled so long. The return of Israel with Judah to her land we believe will take place about the time of the Lord's Return to gather up some of His Saints in "the air." Hosea vi. 1, 2, gives us the materials for calculating this Date. The Ten Tribes were "dead" and "buried" B.C. 678 (2 Kings xvii. 23; Isaiah vii 8). After two Millennial Days—each of one thousand years (2 Peter iii. 8, Israel was "revived" in "the Isles of the West." This brings us to A. D. 1322, about the Era of Edward the First, "the English Justinian," by whom our British Laws were founded, the fabric on which the British Empire rests to-day. That epoch too was the era of John Wycliffe, "the Morning Star of the English Reformation." In "the Third day" of a thousand years, the very time wherein our lost is cast, A. D. 1879 to 1882, "the dead is alive again," the "lost" is "found" (Luke xv. 24-32; the British Nation is "rising up," asserting its Israelite origin,—and we" British Israelites "shall live in His sight" (Hosea vii. 2). Again, in Psalm cii. 13, 14, we have an indication that "the set time to favour Zion" will have "come" when the Lord's "servants" (Israel, Isaiah, lxiii. 17) "take pleasure in her stones." Our Nation just now has concluded the survey of the Holy Land, and is anxiously examining every stone and every mark in Jerusalem and its vicinity in literal fulfilment of a promise which shows that the time to favour Zion and to restore us to Our Land has "come."

In Ezekiel xxxvi. 8, a "Sign" is given us that when the Mountains of Israel shall shoot forth their branches and yield their fruit to the Lord's people Israel, that people "are at hand to come!" The accounts of the conditions of Agriculture in Palestine show that the time specified is approaching, and the return of the people therefore is at the doors! Further, over Israel there were destined to pass as punishment, "Seven Times" (Leviticus xxvi. 18, 21, 24, 28). Now, Daniel iv. 23, 25, 28-37, Rev. xii. 6, 14, show us that a "Time" in
The prophetic language is equal to a year of 360 days or years. "A time, times and half a time" therefore is 360 + 720 + 180 = 1260 years and twice that period, or 7 "Times" = 2520—that is, over 2 ½ Millennials. This period thus agrees with Hosea vi. 1, 2, and indicates that Israel's revival and Restoration to their Land may be looked for any time between the present year and A.D. 1881-6. That epoch, as I have shown already, is what God's Word, and the Great Pyramid as well, tell us will probably usher in "The Coming of Our Blessed Lord," and the Return also of "the Tribes" to their Land.

Other calculations derived from the measurements from the Great Pyramid point also to A.D. 1881-6 as the close of the 6000 years of the World's History, and the beginning of the 7th Thousand or Millennial reign of our Lord upon Earth—Only 3 ½ Years Hence! Again, I ask, Are you prepared for His thus speedy coming? Are you living as Christian Israelites should at this time, in eager expectation of the King's return? Repent, I beseech you, if you are not, and turn to the Lord. He will receive and accept you! Let me ask you to dwell on the marvellous favour shown to us British—BEING ISRAEL—in that we are thus able to calculate the date of the Lord's Return. The Apostle Paul, in 1 Thess. v. 1-6, tells us this was to be the fact. As to the Great Pyramid, no other nation (of the Gentiles) possesses the "Inch" Unit of measure, commensurable with "the Pyramid Inch." Lacking that key, no Gentile Race is permitted to comprehend the mysteries confided only to US, regarding either the time of the Lord's Revelation from Heaven, or the mighty changes now approaching! Be warned in time—you who love not the thought of the Lord's appearing! you who have not made your peace with God! Seek, without delay, the Lord Jesus, in repentance, for He will in no wise cast out any who come to Him. Ingersoll's Mistakes About Moses.

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Ingersoll's Mistakes About Moses.

The lecture which I am about to review was delivered in Chicago, Illinois, March 23rd, A.D., 1879. It is Mr. Ingersoll's stereotyped lecture entitled "Some Mistakes of Moses." The report of this speech in the Chicago Tribune of March 24th, has laughter eighty-one times; frequently it is preceded by such words as "continued," "renewed," "groat," "prolonged," "uproarious." Applause also occurs twelve times. Hence the speech must have been a profound one, and heard by a refined and intellectual audience.

Mr. Ingersoll is a most extraordinary man. His wit is sparkling and original; his invective is withering, and the undercurrent of blasphemy hisses through almost every paragraph; his humor protrudes, and if ever put on the background comes to the front again on the slightest provocation; he is reckless in his statements; he is irreverent—not to say impudent—in his treatment of believers; his power in assertion is a rare gift; in the use of hyperbole he surpasses the wildest imagination of the most fervid oriental; his logic is suffering from paralysis, and gives no signs of recovery; to make half-statements of facts and create false issues respecting them, he is the peer of any man, living or dead. He is not a slave to truth, but a free man. When he wishes to take a position, he takes it, and if the facts are adverse, it is all the worse for them. It would be unreasonable to ask such a man to descend to the dull routine of logic. If he were compelled to establish his premises by the induction of facts, and reach his conclusion in a legitimate way, the opportunities for the display of genius would be gone, and he would become as tame and dull and stupid and platitudinarian as clergymen, whom he represents as occupying the caverns of darkness, and, like the owls, "hooting the hoots that have been hooted for the last 1800 years." Unless he should be permitted to perform his feats of clog-dancing on the slack-wire of his own spiritual aberration, and turn intellectual hand-springs to the astonishment of the common people and the unbounded delight of the God-hating, the spell of his power would be broken, and there would even be danger of mistaking him for a common man. In the use of materials he is gifted beyond a parallel in history. If you have read his episode on the gods you have read the quintessence of all his more recent effusions. He changes the combinations, rearranges the compilations and variations, and thus startles the world and convulses his disciples with a lecture that is unquestionably new in its title.

As for Moses, Mr. Ingersoll evidently neither knows nor cares to know much about him. But the name gave
him a new suit for his old lecture, and furnished him with an opportunity to fling his innuendoes and vituperations at believers in Christ, and uproar the liberty-loving with mirthfulness. At just what they laughed, one can't always tell from reading the lecture; but they laughed and cheered, and so the speaker accomplished his purpose.

**Pity for Preachers.**

The lecture opens with commiseration for preachers. These conies are but a feeble folk. They are a class of unlearned, insipid, narrow-minded, slack-twisted, hair-brained, half-witted, ill-constructed, bigoted, egotistic dullards. They would not do for doctors, lawyers, or politicians, and the ministry is therefore the only market open to these unfortunates. With such thoughts, the bowels of the orator yearn towards these helpless victims of superstition, and he deluges them with his overflowing sympathy until they are covered quite out of sight. Kind man that he is.

What a critique is all this sentimental saliva on the millions of church-goers in our own land. And when we think that the best minds of all civilized nations are under the control of these clergymen, and willing to listen to them week after week and year after year, and support them with their influence and money, Mr. Ingersoll's grimaces, distortions, and wailings should not be wondered at. If these men could only be won away from these old theological dogmas that demand so much sacrifice of worldly charms, and their hope of future rewards, and he had to look up and behold the beauty and grandeur of the new gospel of frog-spawn and protoplasm, they might even yet attain to some of the lower rounds of mental independency before they go to the land of forgetfulness, from whence comes no cheering ray of light, nor word of promise. But how sad, how inexpressibly sad must be the thought that when they have been gotten to hear a dozen or a half dozen of the world-regulating lectures from the most astonishing orator of which the present age can boast, they grow sick and tired and return to the old story about Jesus of Nazareth.

Ministers are a set of goodish weaklings, with neither the ability nor the inclination to make any progress. The majority of them may be men of extensive reading; many thousands may have graduated from institutions in which Mr. Ingersoll would not be a respectable sophomore; but what boots it—as they are Christians, and not infidels, they are unlearned and ignorant men.

On the other hand, as soon as a man becomes an infidel, he is learned. It is not necessary for him to graduate in any institution of learning, that he should have a knowledge of classics or history, or any branch of science; let him avow infidel views, and read some lectures on geology, the flood, and the origin of man, and he will be ready to placard himself—Prof. Shoddy, from Boston. He can then look wisely, talk of the pious-incompetent in our Universities, criticise believers, and pronounce the whole religious world a race of unlearned and narrow-hearted bigots.

**Church and School.**

Mr. Ingersoll says, "I wish to see an eternal divorce and separation between church and school."

I have no doubt of it. And yet, but for the work of the church, we would be a full century behind our present educational status. And remove the colleges that Christians have built and endowed from our own land, and there would be such a relapse in our educational work as a hundred years of secular effort would not make good. Though infidels have done nothing in the way of furnishing the opportunities for the higher education, yet it is the legitimate work of their orators to traduce Christians, and insinuate that all learned men are infidels, and that in the place of the old superstition, they would give us science!! Such are their claims. Never was there a people with such large pretentions, and yet such small assets when the balance sheets are stricken, as the infidels of the present time.

Our orator says of Christians, "They believe in three gods with one head."

From what nonsense that has been perpetrated in the name of Christianity this statement may have come, or if it were only thrown in as a funnygram, to fill up, and amuse, I can't say. At any rate the intelligence of his audience was sufficient to enable them to see the point, for they laughed; and, no doubt, the purpose of the speaker was accomplished.

The following display of logical acumen ought surely to astonish the world:

"Now, it was said that the Bible was inspired. Was it true? If true, it did not need to be inspired."

Neither the gentlemen himself, nor the committee who conducted the laughing service, seems to know the purpose of inspiration. It was not the purpose of inspiration to change the facts, but to make them known. Many truths lie hidden from sight, and, if known, must be revealed by one wiser than we. Thus, by the aid of inspiration, the prophets were enabled to look into the future, and tell of coming events, with all the accuracy with which the historian could afterwards record them.
Genesis and Joshua.

I will now read you a paragraph which, for misapprehension, stupidity, and buffoonery, can only be equalled by the gentleman himself:

"At the time spoken of, it would seem that light and darkness were mixed,—and of course any one would perceive how this could be. Darkness was evidently believed to be an entity. It was said to have spread over Egypt so thick that it could be felt, and some of it was afterwards exhibited at Rome in a bottle."

Here is a sample of the erudition of the orator, and the intelligence of those who did his laughing:

"The next day 'they' made the sun and moon,—the sun to rule by day, the moon by night,—and set them for signs and for seasons. The man who wrote that must have thought the sun was about three feet in diameter, for, according to the same book, the sun was stopped a whole day to give a general by the name of Joshua time to kill a few more Amalekites, and another time it was turned ten degrees backward to convince Hezekiah that he was not going to die of a boil. How much easier it would have been to cure the boil! It had been calculated by one of the best mathematicians and astronomers that to stop the world would cause as much heat as it would take to burn a lump of solid coal three times as big as the earth. Col. Ingersoll said he supposed he would be damned if he didn't believe it, and he'd be damned if he did believe it."

In respect to accuracy of statement, that excels almost any paragraph in the whole speech. It contains five sentences, and yet there are but three clearly pronounced untruths in it! Now, for such a man, with such a subject, and on such an occasion, the restraints of conscience must have been severe to cause him to adhere so closely and tamely to the facts. The sun is not said to have stood still when Joshua fought with the Amalekites. There is no statement as to when the sun, moon, and stars were made. There is no evidence that any one supposed the sun was about three feet in diameter. No one said the world stood still. But then he had more sentences than positive slips of statement, and that is well for him.

As to the existence of light before the transparency of the fourth day, or how the light of day was continued while Joshua fought against the Amorites, or by what means the shadow was made to recede from Hezekiah, I know nothing. But I accept these revelations on their own basis, and can believe them to be the work of divine power. All miraculous occurrences must ever remain beyond our reach while we are in the flesh.

Creation of Man.

We next have the gentleman attending to the creation of man. He says that the accounts of making of man and woman were contradictory, for this reason:

"In one place man was spoken of as the last thing made; in another as made before the beasts; in the former as being made male and female; and in the latter, only the man was made, and there was no intention of making a woman whatever. In fact, according to the second chapter, Adam was offered a beast as a helpmeet, but Adam didn't see anything he fancied. Col. Ingersoll was glad he didn't. If he had, there never would have been a free-thinker in the world, and we should have all died orthodox."

Again we are blinded by the brilliancy of oratory, and astonished at the gentleman's research and depth of knowledge in divine things. Even the Scriptures are open to his sight!

• There is no account of man being made before the beasts.
• There is no statement of creation that indicates a want of intention to make woman.
• There is no indication in the Scriptures that Adam was ever offered a beast as a helpmeet.
• If there had been such a companion chosen, there might have been a race of infidels, as they delight in such genealogy.

Here again the untruths are about equal to the number of periods. Any man who will read the Scriptures may know why the two notices of the beginning of man occur, and that the latter is an itemised account of several things, without following the order in which these things came. But why should Mr. Ingersoll be blamed? It was his purpose to find that Moses had made some mistakes. And as Moses had not made them, the gentleman was compelled to make them for him. If any clergyman in the United States should deal thus rudely and unfairly with any infidel author, I would expect him to be regarded as coarse, vulgar, and untruthful. But as this was done by Mr. Ingersoll, the orator and genius of the age, and as it was Moses, who, perhaps, had no friend in the crowd, that the gentleman was bedaubing and be-smirching, it only adds to the laurels already achieved in his benevolent calling.

Mr. Ingersoll then represents Christians as expecting to be happy because others are to be damned, and also because they believe the Bible account of woman having been made from the rib of the man. Of course this has no existence in fact; but what of that? Both the speaker and the hearer were just as merry as if there were any such beings as those whom he represented.
The Fruits.

Then the freethinker was introduced as a model gentleman; faithful to his wife and children, kind and true to all men; and yet the poor fellow has to be shut out of heaven simply because he could not agree with the narrow-mindedness and bigotry of the churches.

After this some delinquent disciple asks permission to pass into the realms of bliss. When strictly questioned he is found to be a liar, a thief and a bigamist, and a scoundrel on general principles; and yet he is permitted to enter through the pearly gates, simply because he believes that God made Adam and Eve. And all this senseless drivel is presented as being the veritable faith of the whole Christian world. This shows what an easy thing it is to make a creed for an opponent, and then condemn him for the foolish things you have made him affirm.

In this comparison, the best character among sceptics is opposed to the poorest character among believers. Suppose that some clergyman should deal with the subject in this way! Let him present the pious Knox or the God-fearing Wesley as samples of Christian life, and with them compare some lecherous scapegrace as the legitimate work of unbelief! Would they not everywhere raise the cry of unfairness? And yet these are real characters, while those of Mr. Ingersoll were purely imaginary. Believers have in their ranks multiplied thousands of the purest and noblest men on the earth. It is also true that infidelity represents hundreds of thousands very like the brutal Rand, whose soul was saturated with every vice, and whose very name had almost become a synonym for all the more fearful crimes known to the catalogue, who, when the crowd pressed upon the prison bars to look upon this caged lion, looked them undauntedly in the face and then, stretching himself to his full height, said, "I am a Bob Ingersoll man!"

We do not shrink from any comparison of systems, either by the use of reason or of fact. It is not possible that the influence of scepticism upon morals can be otherwise than injurious. The doctrine of materialism is the doctrine of individual irresponsibility. And when a man is made to believe that he will die like a beast, he will most likely live like one. If there is no future dependent upon the character formed here, then the wish of the hour will furnish the rule of life. Am I told that there are men and women of honor among infidels? I readily grant it. But their honor is in no way attributable to their infidelity. They are better than their philosophy, for it is without a redeeming feature.

He has the Christian doctrine of the atonement saving the murderer while it damns the murdered. We would not have known of the existence of any such a doctrine but for the gentleman's kindness. The atonement has made it possible for all men to be saved, while if any refuse they are left where their own sins have placed them.

The Deluge.

The flood of Noah and the ark are the next objects of his learned hilarity. In the ark, especially, he finds the fatted calf with which to make merry with his friends.

"The building of the ark, which had one door which shut on the outside, and one window twenty-two inches square. If Noah had any hobby in the world, it was ventilation. He went into this ark, taking his family with him, and a certain number of all the animals in the world. It had been ascertained that there were 1,100,000 insects necessary to go into this ark. The audience could see the trouble that man had. Some people said the flood was not universal, that it was partial; but if that was the case, why did God say "I will destroy every living substance beneath the whole heaven?" If it was partial, why did Noah put the birds in there—the eagle, the vulture, the condor? How did he get them in? Were they inspired to go there, or did he drive them up! There were also animals in this hemisphere. How did he get them across? It must be remembered that there are some animals which would be very unpleasant in an ark, unless the ventilation were perfect. After he got the animals in, God shut the door, and Noah pulled down the window. Then it began to rain. It kept on raining until the water went over the highest mountains whose peaks were covered with snow and ice. The water was five and one-half miles deep, and it must have rained 800 feet a day. How was that for dampness? Finally they came down upon Mount Ararat, 17,000 feet above the level of the sea. Then Noah opened the window and got a breath of fresh air, and they let out the animals, and Noah got a drink. Then God made a bargain with him that he wouldn't drown any more, and put the rainbow on the clouds as attesting what he said."

On the representation of the flood I remark,

- There is no evidence that the window spoken of was the only medium of light and ventilation.
- We cannot now determine either the form or the size of this window.
- The animals came to him by divine direction, the denial of which only raises the old question of miracles, on which infidels have been answered times without number.
• His statement respecting insects, if inside by any other man than an infidel, and to any other than an infidel audience, would be regarded as casting a reflection on the free school system.
• From all that can be found in Genesis, it is not necessary to regard the flood as universal.
• The flood was most probably brought about by the upheaval of the earth's crust where it was thinnest, thus elevating the ocean bed, and correspondingly depressing the land-portion. Only a few feet of elevation of the ocean bed would be needed. Hence the difficulties of the flood were manufactured for the occasion. And all their uproarious merriment is only another proof that men can laugh at the things of which they are wholly ignorant.

The Increase of Israel.

The gentleman next startled his hearers by telling how the Jewish nation was started.
"They were in Canaan then, and they numbered seventy souls, counting Joseph and his children, who were already in Egypt. They lived in Canaan 215 years, and then went into Egypt, where they also lived 215 years, at the expiration of which time they numbered 3,000,000 souls. At the time of the Revolution in this country, there were 3,000,000 people. Since that time there has been four doubles, until now there are 48,000,000. In 215 years with eight doubles, the children of Israel would have increased to 40,000, instead of 3,000,000. He knew there were 3,000,000, because they had 600,000 men of war. For every honest voter in the State of Illinois there were five other people, and everybody knew that there were more voters, as a rule, than there were men of war. If the Jews had 600,000 men of war, they must have had, at the lowest possible estimate, 3,000,000 people. Was that true? Was there a minister in Chicago who would certify to his own idiocy by claiming that 70 people in 215 years increased to 3,000,000? If there was, let him say so, and don't let him begin to talk about the civilizing influence of a lie. When they got into the desert they took a census, and found they had 22,273 first-born males. It was reasonable to suppose there was about the same number of first-born girls, or 45,000 first-born children. There must be about as many mothers as first-born children. Dividing 3,000,000 by 45,000 mothers, it was found that the women in Israel had to have on the average 68 children apiece. Some stories were too thin. This was two thick. There must have been about 300 births per day, and according to the Old Testament, the mother had to make a sacrifice for the crime of having been a mother! If there was anything in the universe that was infinitely pure, it was a mother with a child in her arms, and yet a Jewish women had to sacrifice a couple of doves or pigeons, and the priests had to eat the pigeons in the most holy place. At the rate of 300 births a day, and with only three priests, each of the latter would have to eat 200 pigeons apiece per day. Col. Ingersoll looked upon those priests as the champion bird-eaters of this world."

Let us sum up the facts here.
• The circumstances of the Jews while in Egypt were conducive to a rapid increase of numbers.
• We know that they had 51 males at the beginning of their 215 years of bondage.
• Each man might have had a family of ten children within ten years after going into Egypt. And a like increase might have obtained every 30 years thereafter.
• This would give us eight generations; counting ten years for the first, 30 for all the others except the last which would have but 25. This, however, would be enough, as we are at liberty to suppose that they had many children when they came out of bondage.
• If these children were half boys and half girls, then each generation would increase their males by five-fold.
• The following calculation will show the number that they might have had, and yet no miracle needed. Thus by natural causes their numbers might have been 33 times what they were recorded.

And yet there were more than 51 males that went down into Egypt with Jacob. It would be unreasonable to suppose that he had no servants. And they too would go in the national count. From Gen. xiv., 14, we learn that Abraham had 318 trained men in his service who answered as soldiers. Nor can we suppose that Jacob was without such help. When he was returning from Padan Aram he sent many presents to Esau in advance of his coming. At least thirty men would have been needed to have conveyed these flocks. See Gen. xxxii., 13-20.

Then he remained in Canaan at least forty years, and was greatly prospered. His sons also have come to own extensive flocks and herds, and would also have many servants. To suppose that there were 200 in the family, 100 men servants and 100 women servants, would be a very moderate calculation. Upon this basis, then, there would have been at least 150 men who went down into Egypt, and hence according to the possible rate of increase we noticed a few minutes ago, they would have had a hundred times as many as the record calls for.

The gentleman seems to suppose that all the mothers of firstborn were then alive; that these must have been of recent date; that they had but three priests, and that these priests had to eat so many pigeons when a first-born was offered to the Lord; and yet not one of these things is taught in the Scriptures.
Now if such objections as these were urged by some essayist in the presence of a club of scientific goslings who read the *Science Monthly*, and sneeze when Prof. Youmans takes snuff; who suppose that they will never have credit for independency of thought unless they sneer at religion and the Bible, it would be no cause of surprise. But to think of a grown man ranting out such objections, only shows that they can find nothing else. Indeed, the only wonder, when all the facts are in, is that the children of Israel did not number more than they did. I rather look for this to be their next objection.

### In the Desert.

The impossibility of finding subsistence in the desert was the next thing to be alarmed at. But what does the gentleman know about that land during that age. The making of timber into charcoal in order to pay tribute has long ago removed the attractions for rain, and the land is not now in the condition of 3000 years ago, nor does it resemble its former fertility.

"The land of Canaan did not flow with milk and honey." I suppose not literally, and yet, as compared with their former condition, the description was well enough.

The gentleman sniffs at the manna, and thinks it very ordinary food. Possibly a better acquaintance would impress him more favorably. His ridicule respecting it is only the sneer that is made to take the place of argument concerning miracle.

### Bible and Women.

"In speaking of the divorce business, he asked if anybody could believe that God would allow a man to give his wife a writing of divorcement and make the mother of his children a houseless wanderer and vagrant? There wasn't one word in the Old Testament for woman except the words of shame and humiliation."

We would hardly expect the gentleman ever to manage a divorce case. And yet nothing pleases him better. The divorce system of Illinois is very far below that of the law of Moses. And yet Mr. Ingersoll finds no fault with it on that account. But Israelites were only out of bondage, and because of the condition in which they then were, Moses gave them this permit, Mark x., 5. Generally, infidel lectures fault the Scriptures because they are two strict respecting divorce.

When the gentleman said "there wasn't one word in the Old Testament for women except words of shame and humiliation," he exhibited the quality for which he is more noted than for any other. I will name a few respects in which the Law of Moses was superior to any ancient and modern laws, in awarding justice and furnishing protection to woman.

- A widow's garment should not be demanded as surety Dent, xxiv., 17.
- She could demand the care and protection of the community as her right. Ex. xxii., 22; Deut. xxvii., 19.
- And any neglect or oppression was condemned. Job xxii., 9; Psalms xciv., 6.
- In times of danger she could deposit her property in the treasury for safe keeping. 2 Macc. iii., 10.
- Any outrage on a maiden was visited with the severest punishment. Deut. xxii., 25-27. After all this, while listening to the odes of Deborah and Hannah, and the song of triumph led by Miriam; yet hearing of the immortal honor of Jephthah's daughter; our ears yet greeted with the shouting joy of the multitude of women as they went out to meet Saul and David returning with the victorious army, he still says there was nothing but shame and humiliation for the women.

High above all the laws of the ancients was that of Moses respecting woman. Indeed, the Bible has ever been, and is now, the best friend to women. And just as it is believed and followed does she come to be the companion and equal of man.

"What woman believed in the institution of polygamy? What man believed in that infamy? If they did not they were better than their God 4,000 years ago, who believed in it, and taught it, and upheld it. The speaker denounced it as the infamy of infamies, and made an eloquent plea for the sanctity of the family hearth."

God never believed in nor taught polygamy. The Scriptures can not be found that so teach. God suffered it, and so he suffered unnumbered nuisances to run at large. Even good men now commit blunders as they did then. But that in no way indicates that God sanctioned polygamy. But where did Mr. Ingersoll learn to abhor this institution with such righteous indignation? Has it been among the nations who know not God? These nations practice polygamy yet. Did he get his aversion from the philosophy of scepticism? It contains no teaching on the subject. Indeed, as we shall see, even in his own creed, men are left to follow out their own preferences. It seems then that he objects to the Bible because he makes it contradict the morality which he has learned from it. But in this he was only about as inconsistent as his system.

### The Marrow of the Thing.
"He wanted everyone to swear that he would not, directly or indirectly, give a dollar to any man to preach these falsehoods of the Bible. They had done harm enough, had covered the world with blood, with asylums for the insane, and to cast a shadow in the heart, of every child and every good, tender man and woman. No matter what might come, let each do what he believed to be right."

Now you have the marrow and fatness of freethought! "Swear that you will not give a dollar directly or indirectly," to the religion of the Bible. What a burlesque on profanity! How would they swear? By whom would they swear? They have no God, and why should they waste their time and breath with such idle ceremonies?

But think of the liberality of which they boast, and their unutterable contempt for narrow-mindedness. All this, when translated into English reads: Let all the people pay me—R. G. Ingersoll—one dollar apiece to hear my animadversions on Moses; but no one must hear any defence of the religion which I malign, unless wholly at the expense of the friends of the Bible.

This is in keeping with the whole course of the gentleman. Everywhere (almost) he has been challenged to the defence of his position, and asked to verify his statements. But he can't think of it. The work would be too laborious. It is easier to have his say where his statements cannot be questioned, where he can raise the laugh, and the money, and then go on his way rejoicing. The gentleman knows that if the people shall hear both sides of the question, his race will be short and inglorious. Hence his effort to prevent the defenders of the Bible from being heard. This is the liberal foam of Danton, Robespierre, and Marat over again. But the consistency is not such as to entitle it to our respect.

Why do these men remain in our midst? Why do they not emigrate to some happy land where their souls will not be vexed with our devotions; where they could bring up their children in the nurture and admonition of freethought and freelove, and where they will never be told of future rewards by preachers who reason of righteousness, temperance and judgement to come? Ah! They wish to remain in a land of schools and intelligence, and unfortunately for the claims of infidelity, these exist in the land where the people are under the influence of the old superstition as they do not exist anywhere else. And it is known too, that business energy, and progress in the sciences, are about in proportion with the acknowledgement of the claims of Christianity.

Unwittingly, the gentleman says that we have covered the world with asylums for the insane. So we have. He might have said the same things respecting asylums for the poor, the outcast, the inebriate, for the orphan, the helpless, the fallen; yes, yes, we have carried bread to the hungry, and sunshine into desolate homes. Not only so, but to the account of Christianity is to be charged the reformatory institutions of the age, and nearly all the efforts to save the world from drunkenness and accompanying vices. To all of which we plead guilty. And it may be said, too, that infidelity is guilty of none of these things.

But when he says that we have covered the world with blood, he is contradicted by the principles of the religion of Christ and the history of the world. The religion introduced by the Son of God is the religion of peace, and just as it takes possession of the hearts of any people, will walls of defence be broken down, and peace and good will be established among men.

The sum of all that infidelity demands is popularly stated; that it was his will that every man should do what he believes to be right. This modern Mirabeau would sweep the earth of all religious conviction, and in the place of it turn man over to the control of his ignorance and passion. It is the doctrine of Hobbes in its primitive form: *Let a man do that which seems good in his own eyes, for he owes allegiance to no one but himself. And a man is at liberty to do and get whatever he wishes that is consistent with his personal safety.* By this philosophy every man becomes a law unto himself. No matter how drunken, lecherous, fraudulent, infamous, and abominable, if only self is satisfied then it must be all right. Talk of blood-letting! Was there ever a more horrible spectacle than the French Revolution, conducted and propelled by infidelity, in which 3,000,000 were deliberately butchered in less than ten years? Talk of infamy! Never has the world known the equal of the abominations of those who have put God out of their minds!

In the place of that religion by which we have our peace, and happiness, and hope, they will give us unbridled license to do as we will; they will paint out the lines between virtue and vice, and lull the conscience into a sound sleep respecting right and wrong. And for their gracious work, there are people who are willing to pay Mr. Ingersoll one dollar apiece for every new form into which he can put his old tirade against God and the Bible. The Psalmist describes them thus:—

"They are corrupt and speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither, and waters of a full cup are wrung out to them."—Ps. lxxiii., 8-10.

Mackay, Bracken & Co., "Saturday Advertiser" Office, Moray Place.
Skulls; or, Man, Woman, and Child
By the Author of "Moses' Mistakes."
Skulls; or, Man, Woman, and Child,

MAN advances just in the proportion that he mingles his thoughts with his labour—just in the proportion that he takes advantage of the forces of nature; just in proportion as he loses superstition and gains confidence in himself. Man advances as he ceases to fear the gods and learns to love his fellow-men. It is all, in my judgement, a question of intellectual development. Tell me the religion of any man, and I will tell you the degree he marks on the intellectual thermometer of the world. It is a simple question of brain. Those among us who are the nearest barbarism have a barbarian religion. Those who are nearest civilization have the least superstition. It is, I say, a simple question of brain, and I want, in the first place, to lay the foundation to prove that assertion.

A little while ago I saw models of nearly everything that man has made. I saw models of all the water craft of the world, from the rude dug-out, which floated a naked savage, up to a man-of-war, that carries a hundred guns and miles of canvas; from that dug-out to the steamship that turns its brave prow from the port of New York, with a compass like a conscience, crossing three thousand miles of billows without missing a throb or beat of its mighty iron heart from shore to shore. And I saw at the same time

The Paintings of the World,

from the rude daub of yellow mud to the landscapes that enrich palaces and adorn houses of what were once called the common people.

I saw also their sculpture, from the rude god with four legs, a half-dozen arms, several noses, and two or three rows of ears, and one little, contemptible, brainless head, up to the figures of to-day, to the marbles that genius has clad in such a personality that it seems almost impudent to touch them without an introduction.

I saw their books—books written upon the skins of wild beasts—upon shoulderblades of sheep—books written upon leaves, upon bark, up to the splendid volumes that enrich the libraries of our day. When I speak of libraries, I think of the remark of Plato: "A house that has a library in it has a soul.

I saw at the same time the offensive weapons that man has made, from a club, such as was grasped by that same savage, when he crawled from his den in the ground and hunted a snake for his dinner; from that club to the boomerang, to the sword, to the cross-bow, to the blunderbuss, to the flint-lock, to the cap-lock, to the needle-gun, up to a cannon cast by Krupp, capable of hurling a ball weighing two thousand pounds through eighteen inches of solid steel.

I saw, too, the armour from the shell of a turtle that one of our brave ancestors wore upon his breast when he went to fight for his country; the skin of a porcupine, dried with the quills on, which this same savage pulls over his orthodox head, up to the shirts of mail that were worn in the middle ages, that laughed at the edge of the sword and defied the point of the spear; up to a monitor clad in complete steel.

And I say orthodox not only in the matter of religion, but in everything. Whoever has quit growing he is orthodox, whether in art, politics, religion, philosophy—no matter what. Whoever thinks he has found it all out, he is orthodox.

Orthodoxy is that

which rots, and heresy is that which grows forever. Orthodoxy is the night of the past, full of the darkness of superstition; and heresy is the eternal coming day, the light of which strikes the grand foreheads of the
intellectual pioneers of the world. I saw their implements of agriculture, from the plow made of a crooked stick, attached to the horn of an ox by some twisted straw, with which our ancestors scraped the earth, and from that to the agricultural implements of this generation, that make it possible for a man to cultivate the soil without being an ignoramus.

In the old time there was but one crop; and when the rain did not come in answer to the prayer of hypocrites a famine came and people fell upon their knees. At that time they were full of superstition. They were frightened, all the time for fear that some god would be enraged at his poor, hapless, feeble, and starving children. But now, instead of depending upon one crop they have several, and if there is not rain enough for one there may be enough for another. And if the frosts kill all, we have railroads and steamships enough to bring what we need from some other part of the world. Since man has found out something about agriculture, the gods have retired from the business of producing famines.

I saw at the same time their musical instruments, from the tom-tom—that is, a hoop with a couple of strings of raw-hide drawn across it—from that tom-tom, up to the instruments we have to-day, that make the common air blossom with melody, and I said to myself there is a regular advancement. I saw at the same time

A Row of Human Skulls,

from the lowest skull that has been found, the Neanderthal skull—skulls from central Africa, skulls from the bushmen of Australia—skulls from the farthest isles of the Pacific sea—up to the best skulls of the last generation—and I noticed that there was the same difference between those skulls that there was between the products of those skulls, and I said to myself: "After all, it is a simple question of intellectual development." There was the same difference between those skulls, the lowest and highest skulls, that there was between the dug-out and the man-of-war and the steamship, between the club and the Krupp gun, between the yellow daub and the landscape, between the tom-tom and an opera by Verdi.

The first and lowest skull in this row was the den in which crawled the base and meaner instincts of mankind, and the last was a temple in which dwelt joy, liberty and love.

And I said to myself it is all a question of intellectual development. Man has advanced just as he has mingled his thought with his labour. As he has grown he has taken advantage of the forces of nature; first of the moving wind, then of falling water, and finally of steam. From one step to another he has obtained better houses, better clothes, and better books, and he has done it by holding out every incentive to the ingenious to produce them. The world has said, give us better clubs and guns and cannons with which to kill our fellow Christians. And whoever will give us better weapons and better music, and better houses to live in, we will robe him in wealth, crown him in honour, and render his name deathless. Every incentive was held out to every human being to improve these things, and that is the reason we have advanced in all mechanical arts. But that gentleman in the dug-out not only had his ideas about politics, mechanics and agriculture: he had his ideas also about religion. His idea about politics was "right makes might." It will be thousands of years, maybe, before mankind will believe in the saying that "right makes might." He had his religion. That low skull was a devil factory. He believed in hell, and the belief was a consolation to him. He could see

The Waves of God's Wrath

dashing against the rocks of dark damnation. He could see tossing in the white-caps the faces of women, and stretching above the crests the dimpled hands of children; and he regarded these things as the justice and mercy of God. And all to-day who believe in this eternal punishment are the barbarians of the nineteenth century. That man believed in a devil, too, that had a long tail terminating with a fiery dart; that had wings like a bat—a devil that had a cheerful habit of of breathing brimstone, that had a cloven foot, such as some orthodox clergymen seem to think I have. And there has not been a patentable improvement made upon that devil in all the years since. The moment you drive the devil out of theology, there is nothing left worth speaking of. The moment they drop the devil, away goes atonement. The moment they kill the devil, the whole scheme of salvation has lost all of its interest for mankind. You must keep the devil and you must keep hell. You must keep the devil, because with no devil no priest is necessary. Now, all I ask is this—the same privilege to improve upon his religion as upon his dug-out, and that is what I am going to do, the best I can. No matter what church you belong to, or what church belongs to us. Let us be honour bright and fair.

I Want to Ask You:

Suppose the king, if there was one, and the priest, if there was one at that time, had told these gentlemen in the dug-out: "That dug-out is the best boat that can ever be built by man; the pattern of that came from on high, from the great god of storm and flood, and any man that says he can improve it by putting a stick in the middle
of it and a rag on the stick, is an infidel, and shall be burned at the stake what, in your judgment—honour
bright—would have been the effect upon the circumnavigation of the globe?

Suppose the king, if there was one, and the priest, if there was one—and I presume there was a priest,
because it was a very ignorant age—suppose this king and priest had said: "That tom-tom is the most beautiful
instrument of music of which any man can conceive; that is the kind of music they have in heaven; an angel
sitting upon the edge of a glorified cloud, golden in the setting sun, playing upon that tom-tom, became so
enraptured, so entranced with her own music, that in a kind of ecstasy she dropped it—that is how we obtained
it; and any man who says it can be improved by putting a back and front to it, and four strings, and a bridge,
and getting a bow of hair with rosin, is a blaspheming wretch, and shall die the death."—I ask you, what effect
would that have had upon music? If that course had been pursued, would the human ears, in your judgment,
ever have been enriched with the divine symphonies of Beethoven?

Suppose the king, if there was one, and the priest, had said: "That crooked stick is the best plow that can be
invented; the pattern of that plow was given to a pious farmer in an exceedingly holy dream, and that twisted
straw is the ne plus ultra of all twisted things, and any man who says he can make an improvement upon that
plow, is an atheist;" what, in your judgment, would have been the effect upon the science of agriculture?

Now, all I ask is the same privilege to improve upon his religion as upon his mechanical arts. Why don't we
go back to that period to got the telegraph; Because they were barbarians. And shall we go to barbarians to get
our religion? What is religion? Religion simply embraces the duty of man to man. Religion is simply the
science of human duty and the duty of man to man—that is what it is. It is the highest science of all. And all
other sciences are as nothing, except as they contribute to the happiness of man. The science of religion is the
highest of all, embracing all others. And shall we go to the barbarians to learn the science of sciences? The
nineteenth century knows more about religion than all the centuries dead. There is more real charity in the
world to-day than ever existed before. There is more thought to-day than ever before.

**Woman is Glorified**

to-day as she never was before in the history of the world. There are more happy families now than ever
before—more children treated as though they were tender blossoms than as though they were brutes than in any
other time or nation. Religion is simply the duty man owes to man; and when you fall upon your knees and pray
for something you know not of, you neither benefit the one you pray for nor yourself. One ounce of restitution
is worth a million of repentances anywhere, and a man will get along faster by helping himself a minute than by
praying ten years for someone to help him. Suppose you were coming along the street, and found a party of
men and women on their knees praying to a bank, and you asked them, "Have any of you borrowed any money
of this bank?" "No, but our fathers, they, too, prayed to this bank." "Did they ever get any?" "No, not that we
ever heard of." I would tell them to get up. It is easier to earn it, and it is far more manly.

Our fathers in the "good old times,"—and the best that I can say of the "good old times" is that they are
gone, and the best I can say of the good old people that lived in them is that they are gone, too—believed that
you made a man think your way by force. Well, you can't do it. There is a splendid something in man that says,
"I won't; I won't be driven." But our fathers thought men could be driven. They tried it in

**The Good Old Times.**

I used to read about the manner in which the early Christians made converts—how they impressed upon the
world the idea that God loved them. I have read it, but it didn't burn into my soul. I didn't think much about
it—I heard so much about being fried forever in hell that it didn't seem so bad to burn a few minutes. I love
liberty and I hate all persecutions in the name of God. I never appreciated the infamies that have been
committed in the name of religion until I saw the iron arguments that Christians used. I saw, for instance, the
thumb- screw, two little innocent looking pieces of iron, armed with some little protuberances on the inner side
to keep it from slipping down, and through each end a screw, and when some man had made some trifling
remarks, as, for instance that he never believed that God made a fish swallow a man to keep him from drowning
or something like that, or for instance, that he didn't believe in baptism. You know that is very wrong. You can
see for yourselves the justice of damning a man, if his parents had happened to baptize him in the wrong
way—God cannot afford to break a rule or two to save all the men in the world. I happened to be in the
company of some Baptist ministers once—you may wonder how I came to be in such company as that—and
one of them asked me what I thought about baptism. Well, I told them I hadn't thought much about it—that I
had never sat up nights on that question. I said,

"Baptism—with Soap—
is a good institution.” Now, when some man had said some trifling thing like that, they put this thumb-screw on him, and in the name of universal benevolence and for the love of God—man has never persecuted man for the love of man; man has never persecuted another for the love of charity—it is always for the love of something he calls God, and every man’s idea of God is his own idea. If there is an infinite God, and there may be—I don’t know—there may be a million for all I know—I hope there is more than one—one seems so lonesome. They kept turning this down, and when this was done, most men would say, "I will recant." I think I would. There is not much of the martyr about me. I would have told them, "Now, you write it down and I will sign it. You may have one God or a million, one hell or a million. You stop that—I am tired.”

Do you know sometimes I have thought that all the hypocrites in the world are not worth one drop of honest blood. I am sorry that any good man ever died for religion. I would rather let them advance a little easier. It is too bad to see a good man sacrificed for

A Lot of Wild Beasts

and cattle. But there is now and then a man who would not swear the breadth of a hair. There was now and then a sublime heart willing to die for an intellectual conviction, and had it not been for these men we would have been wild beasts and savages to-day. There were some men who would not take it back, and had it not been for a few such brave, heroic souls in every age we would have been cannibals, with pictures of wild beasts tattooed upon our breasts, dancing around some dried-snake fetish. And so they turned it down to the last thread of agony, and threw the victim into some dungeon, where, in the throbbing silence and darkness, he might suffer the agonies of the fabled damned. This was done in the name of love, in the name of mercy, in the name of the compassionate Christ. And the men that did it are the men that made our Bible for us.

I saw, too, at the same time,

The Collar of Torture

Imagine a circle of iron, and on the inside a hundred points almost as sharp as needles. This argument was fastened about the throat of the sufferer. Then he could not walk nor sit down, nor stir without the neck being punctured by these points. In a little while the throat would begin to swell, and suffocation would end the agonies of that man. This man, it may be, had committed the crime of saying, with tears upon his cheeks, "I do not believe that God, the father of us all, will damn to eternal perdition any of the children of men.” And that was done to convince the world that God so loved the world that He died for us. That was in order that people might hear the glad tidings of great joy to all people.

I saw another instrument, called

The Scavenger’s Daughter.

Imagine a pair of shears with handles, not only where they now are, but just above the pivot that unites the blades a circle of iron. In the upper handles the hands would be placed; in the lower, the feet; and through the iron ring, at the centre, the head of the victim would be forced, and in that position the man would be thrown upon the earth, and the strain upon the muscle would produce such agony that insanity took pity. And this was done to keep people from going to hell—to convince that man that he had made a mistake in his logic—and it was done, too, by Protestants—Protestants that persecuted to the extent of their power, and that is as much as Catholicism ever did. They would persecute now if they had the power. There is not a man in this vast audience who will say that the church should have temporal power. There is not one of you but what believes in the eternal divorce of church and state. Is it possible that the only people who are fit to go to heaven are the only people not fit to rule mankind?

I saw at the same time

The Rack.

This was a box like the bed of a waggon, with a windlass at each end, and ratchets to prevent slipping. Over each windlass went chains, and when some man had, for instance, denied the doctrine of the trinity, a doctrine it is necessary to believe in order to get to heaven—but, thank the Lord, you don't have to understand it. This man merely denied that three times one was one, or maybe he denied that there was ever any son in the world exactly as old as his father, or that there ever was a boy eternally older than his mother—then they put that man on the rack. Nobody has ever been persecuted for calling God bad—it has always been for calling him good. When I stand here to say that if there is a hell God is a fiend; they say that is very bad. They say I am trying to tear down the institutions of public virtue. But let me tell you one thing; there is no reformation in fear—you
can scare a man so that he won't do it sometimes, but I will swear you can't scare him so bad that he won't want
to do it. Then they put this man on the rack and

**Priests Began Turning these Levers,**

and kept turning until the ankles, the hips, the shoulders, the elbows, the wrists, and all the joints of the
victim were dislocated, and he was wet with agony, and standing by was a physician to feel his pulse. What
for? To save his life? Yes. In mercy? No. But in order that they might have the pleasure of racking him once
more. And this was the Christian spirit. This was done in the name of civilization, in the name of religion, and
all these wretches who did it died in peace. There is not an orthodox preacher in the city that has not a respect
for every one of them. As, for instance, for John Calvin, who was a murderer and nothing but a murderer, who
would have disgraced an ordinary gallows by being hanged upon it. These men when they came to die were not
frightened. God did not send any devils into their death rooms to make mouths at them. He reserved them for
Voltaire, who brought religious liberty to France, He reserved them for Thomas Paine, who did more for liberty
than all the churches. But all the inquisitors died with the white hands of peace folded over the breast of piety.
And when they died, the room was filled with the rustle of the wings of angels, waiting to bear the wretches to
heaven.

*When I read*

**These Frightful Books**

it seems to me sometimes as though I had suffered all these things myself. It seems sometimes as though I
had stood upon the shore of exile and gazed with tearful eyes towards home and native land; it seems to me as
though I had been staked out upon the sands of the sea, and drowned by the inexorable, advancing tide; as
though my nails had been torn from my hands, and into the bleeding quick needles had been thrust; as though
my feet had been crushed in iron boots; as though I had been chained in the cell of the Inquisition and listened
with dying ears for the coming footsteps of release; as though I had been taken from my fireside, from my wife
and children, to the public square, and chained; as though fagots had been piled about me; as though the flames
had climbed around my limbs and scorched my eyes to blindness, and as though my ashes had been scattered to
the four winds, by all the countless hands of hate. And, while I so feel, I swear that while I live I will do what
little I can to augment the liberties of man, woman and child.

**I Denounce Slavery**

and superstition everywhere. I believe in liberty and happiness and love and joy in this world. I am amazed
that any man ever had the impudence to try and do another man's thinking. I have just as good a right to talk
about theology as a minister. If they all agree I might admit it was a science, but as they all disagree, and the
more they study the wider they get apart, I may be permitted to suggest it is not a science. When no two will tell
you the road to heaven—that is, giving you the same route—and if you would inquire of them all you would
just give up trying to go there, and say: I may as well stay where I am, and let the Lord come to me.

Do you know that this world has not been fit for a lady and gentleman to live in for twenty-five years, just
on account of slavery. It was not until the year 1808 that Great Britian abolished the slave trade, and up to that
time her judges, her priests occupying her pulpits, the members of the royal family, owned stock in the slave
ships, and luxuriated upon the profits of piracy and murder. It was not until the same year that the United States
of America abolished the slave trade between this and other countries, but carefully preserved it as between the
states. It was not until the 28th day of August, 1833, that Great Britian abolished human slavery in her colonies,
and it was not until the 1st day of January, 1863, that Abraham Lincoln, sustained by the sublime and heroic
north, rendered our flag pure as the sky in which it floats.

**Abraham Lincoln**

was, in my judgment, in many respects, the grandest man ever president of the United States. Upon his
monument these words should be written: "Here sleeps the only man in the history of the world, who, having
been clothed with almost absolute power, never abused it, except upon the side of mercy."

For two hundred years the Christians of the United States deliberately turned the cross of Christ into a
whipping-post. Christians bred hounds to catch other Christians. Let me show you what the Bible has done for
mankind. "Servants, be obedient to your masters." The only word coming from the sweet heaven was, servants,
obey your masters. Frederick Douglas told me that he had lectured upon the subject of freedom twenty years
before he was permitted to set his foot in a church. I tell you the world has not been fit to live in for twenty-five
years. Then all the people used to cringe and crawl to preachers. Mr. Buckle, in his history of civilization, shows that men were even struck dead for speaking impolitely to a priest. God would not stand it. See how they used to crawl before cardinals, bishops and popes. It is not so now. Before wealth they bowed to the very earth, and in the presence of titles they became abject. All this is slowly but surely changing. We no longer bow to men simply because they are rich. Our fathers

**Worshipped the Golden Calf.**

The worst you can say of an American now is, he worships the gold of the calf. Even the calf is beginning to see this distinction. The time will come when no matter how much money a man has, he will not be respected unless he is using it for the benefit of his fellow-men. It will soon be here. It no longer satisfies the ambition of a great man to be king or emperor. The last Napoleon was not satisfied with being the emperor of the French. He was not satisfied with having a circlet of gold about his head. He wanted some evidence that he had something of value within his head. So he wrote the life of Julius Cæsar, that he might become a member of the French academy. The emperors, the kings, the popes, no longer tower above their fellows. Compare, for instance, King William and Helmholtz. The king is one of the anointed by the Most High, as they claim—one upon whose head has been poured the divine petroleum of authority. Compare this king with Helmholtz, who towers an intellectual Colossus above the crowned mediocrity.

**Compare George Eliot with Queen Victoria.**

The queen is clothed in garments given her by blind fortune and unreasoning chance, while George Eliot wears robes of glory woven in the loom of her own genius. And so it is the world over. The time is coming when a man will be rated at his real worth, and that by his brain and heart. We care nothing about an officer unless he fills his place. No matter if he is president, if he rattles in the place nobody cares anything about him. I might give you instances in point—but I won't. The world is getting better and grander and nobler every day.

Now, if men have been slaves; if they have crawled in the dust before one another, what shall I say of women? They have been the slaves of men. It took thousands of ages to bring women from abject slavery up to the divine height of marriage. I believe in marriage. If there is any heaven upon earth it is in the family by the fireside, and the family is a unit of government. Without

**The Family Relation**

is tender, pure and true, civilization is impossible. Ladies, the ornaments you wear upon your persons to-night, are but the souvenirs of your mother's bondage. The chains around your necks, and the bracelets clasped upon your white arms by the thrilled hand of love, have been changed by the wand of civilization from iron to shining, glittering gold.

Nearly every civilization in this world accounts for the devilment in it by the crimes of woman. They say woman brought all the trouble into the world. I don't care if she did. I would rather live in a world full of troubles with the woman I love, than to live in heaven with nobody but men. I read in a book an account of the creation of the world. That book, I have taken pains to say, was not written by any God. And why do I say so? Because I can write a far better book myself. Because it is full of barbarisms. Several ministers of this city have undertaken to answer me—notably those who don't believe the Bible themselves. I want to ask these men one thing. I want them to be fair.

Every Minister

in the city of Chicago that answers me, and those that have answered me had better answer me again—I want them to say, and without any sort of evasion—without resorting to any pious tricks—I want them to say whether they believe that the Eternal God of this universe ever upheld the crime of polygamy. Say it square and fair. Don't begin to talk about that being a peculiar time, and that God was easy on the prejudices of these old fellows. I want them to answer that question, and to answer it squarely, which they haven't done. Did this God which you pretend to worship ever sanction the institution of human slavery? Now, answer fair. Don't slide around it. Don't say that those were very bad times. Tell whether He did it or not, and then your
people will know whether

To Hate that God

or not. Be honest. Tell them whether that God in war captured young maidens and turned them over to the soldiers; and then ask the wives and sweet girls of your congregation to get down on their knees and worship the infinite fiend that did that thing. Answer! It is your God I am talking about, and if that is what God did, please tell your congregation what, under the same circumstances, the devil would have done. Don't tell your people that is a poem. Don't tell your people that is pictorial. That won't do. Tell your people whether it is true or false. That is what I want you to do.

In this book I have read about God's making the world and one man. That is all he intended to make. The making of woman was a second thought, though I am willing to admit that as a rule second thoughts are best. This God made a man and put him in a public park. In a little while He noticed that the man got lonesome; then He found He had made a mistake, and that He would have to make someone to keep him company. But having used up all the nothing He originally used in making the world and one man, he had to take a part of a man to start a woman with. So He causes sleep to fall on this man—now, understand me, I do not say this story is true. After the sleep had fallen on this man, the Supreme Being took a rib, or, as the French would call it, a cutlet out of him, and from that He made a woman; and I am willing to swear, taking into account the amount and quality of the raw material used, this was the most magnificent job ever accomplished in this world. Well, after He got the woman done she was brought to the man, not to see how she liked him, but to see how he liked her.

He Liked Her,

and they started housekeeping, and they were told of certain things they might do, and of one thing they could not do—and of course they did it. I would have done it in fifteen minutes, and I know it. There wouldn't have been an apple on that tree half-an-hour from date. And then they were turned out of the park, and extra policemen were put on to keep them from getting back.

And then trouble commenced, and we have been at it ever since.

Nearly all of the religions of this world account for the existence of evil by such a story as that!

Well, I read in another book what appeared to be an account of the same transaction. It was written about four thousand years before the other. All commentators agree that the one that was written last was the original, and that the one that was written first was copied from the one that was written last. But I would advise you not to allow your creed to be disturbed by a little matter of four or five thousand years. It is a great deal better to be mistaken in dates than to

Go to the Devil.

In this other account, the Supreme Brahma made up his mind to make the world and a man and woman. He made the world, and He made the man and then the woman, and put them on the island of Ceylon. According to the account it was the most beautiful island of which man can conceive. Such birds, such songs, such flowers, and such verdure! And the branches of the trees were so arranged that when the wind swept through them every tree was a thousand Æolian harps.

Brahma, when he put them there, said, "Let them have a period of courtship, for it is my desire and will that true love should forever precede marriage." When I read that, it was so much more beautiful and lofty than the other, that I said to myself, "If either one of these stories ever turns out to be true, I hope it will be this one."

Then they had their courtship, with the nightingale singing and the stars shining and the flowers blooming, and they fell in love. Imagine that courtship! No prospective fathers or mothers-in-law; no prying and gossiping neighbours; nobody to say "Young man, how do you expect to support her? Nothing of that kind—nothing but the nightingale singing

Its Song of Joy and Pain,

as though the thorn already touched its heart. They were married by the Supreme Brahma, and he said to them, "Remain here, you must never leave this island." Well, after a little while the man—and his name was Adami, and the woman's name was Heva—said to Heva, "I believe I'll look about a little." He wanted to go west. He went to the western extremity of the island where there was a little narrow neck of land connecting it with the mainland, and the devil, who is always playing pranks with us, produced a mirage, and when he looked over to the mainland, such hills and vales, such dells and dales, such mountains crowned with snow, such cataracts clad in bows of glory did he see there that he went back and told Heva, "The country over there is a
thousand times better than this, let us migrate." She, like every other woman that ever lived, said, "Let well enough alone, we have all we want, let us stay here." But he said, "No, let us go. So she followed him, and when they came to this narrow neck of land, he took her on his back like a gentleman, and carried her over. But the moment they got over

They Heard a Crash,

and, looking back, discovered that this narrow neck of land had fallen into the sea. The mirage had disappeared, and there were naught but rocks and sand, and then the Supreme Brahma cursed them both to the lowest hell.

Then it was that the man spoke—and I have liked him ever since for it—"Curse me, but curse not her; it was not her fault, it was mine."

That's the kind of man to start a world with.

The Supreme Brahma said, "I will save her but not thee." And then spoke out of her fullness of love, out of a heart in which there was love enough to make all her daughters rich in holy affection, and said, "If thou wilt not spare him, neither spare me. I do not wish to live without him, I love him." Then the Supreme Brahma said—and I have liked him ever since I read it—"I will spare you both and watch over you and your children for ever."

Honour bright, is not that the better and grander story?

And in that same book I find this, "Man is strength, woman is beauty; man is courage, woman is love. When the one man loves the one woman, and the one woman loves the one man, the very angels leave heaven and come and sit in that house and sing for joy."

In the Same Book

this, "Blessed is that man and beloved of all the gods who is afraid of no man, and of whom no man is afraid." Magnificent character! A missionary certainly ought to talk to that man. And I find this, "Never will I accept private individual salvation, but rather will I stay and work, and strive, and suffer, until every soul from every star has been brought home to God." Compare that with the Christian that expects to go to heaven while the world is rolling over Niagara to an eternal and unending hell. So I say that religion lays all the crime and troubles of this world at the beautiful feet of woman. And then the church has the impudence to say that it has exalted woman. I believe that marriage is a perfect partnership; that woman has every right that man has—and one more—the right to be protected. Above all men in the world I hate a stingy man—a man that will make his wife beg for money. "What did you do with the dollar I gave you last week? And what are you going to do with this?" It is vile. No gentleman will ever be satisfied with the love of a beggar and a slave—no gentleman will ever be satisfied except with the love of an equal. You can never be so poor, that whatever you do you can't do it in a grand and manly way. I hate a cross man. What right has a man to assassinate the joy of life? When you go home, you ought to go like a ray of light, so that it will, even in the night, burst out of the doors and windows and illuminate the darkness.

Love is the Only Thing

that will pay 10 per cent of interest on the outlay. Love is the only thing in which the height of extravagance is the last degree of economy. Joy is wealth. Love is the legal tender of the soul, and you need not be rich to be happy. We have all been raised on success in this country. Always been talked with about being successful, and have never thought ourselves very rich unless we were the possessors of some magnificent mansion, and unless our names have been between the putrid lips of rumour we could not be happy. Every little boy is striving to be this and be that. I tell you the happy man is the successful man. The man that has won the love of one good woman is a successful man. The man that has been the emperor of one good heart, and that heart embrace all his, has been a success. If another has been the emperor of the round world and has never loved and been loved, his life is a failure.

It won't do. Let us teach our children the other way, that the happy man is the successful man, and he who is a happy man is the one who always tries to make some one else happy. I tell you it is not necessary to be rich and great and powerful to be happy. A little while ago

I Stood by the Grave of the Old Napoleon—

a magnificent tomb of gilt and gold, fit almost for a dead deity—and gazed upon the sarcophagus of black Egyptian marble, where rest at last the ashes of the restless man. I leaned over the balustrade and thought about
the career of the greatest soldier of the modern world. I saw him walking upon the banks of the Seine, contemplating suicide. I saw him at Toulon—I saw him putting down the mob in the streets of Paris—I saw him in Egypt in the shadow of the Pyramids—I saw him at Marengo—at Ulm and Austerlitz. I saw him in Russia, where the infantry of the snow and the cavalry of the wild blast scattered his legions like winter's withered leaves. I saw him at Leipsic in defeat and disaster—driven by a million bayonets back upon Paris—clutched like a wild beast—banished to Elba. I saw him escape and retake an empire by the force of his genius. I saw him upon the frightful field of Waterloo, where chance and fate combined to wreck the fortunes of their former king. And I saw him at St. Helena, with his hands crossed behind him, gazing out upon the sad and solemn sea.

I thought of the orphans and widows he had made—of the tears that had been shed for his glory, and of

The Only Woman who ever Loved Him,

pushed from his heart by the cold hand of ambition. And I said I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut with a vine growing over the door, and the grapes growing purple in the the kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out of the sky—with my children upon my knees and their arms about me. I would rather have been that man and gone down to the tongueless silence of the dreamless dust, than to have been that imperial impersonation of force and murder known as Napoleon the Great.

It is not necessary to be rich in order to be happy. It is only necessary to be in love. Thousands of men go to college and get a certificate that they have an education, and that certificate is in Latin, and they stop studying, and in two years to save their life they couldn't read the certificate they got.

It is mostly so in marrying.

They Stop Courting

when they get married. They think we have won her, and that is enough. Ah! the difference before and after! How well they looked! How bright their eyes! How light their steps, and how full they were of generosity and laughter. I tell you a man should consider himself in good luck if a woman loves him when he is doing his level best.

And another thing that is the cause of much trouble is that people don't count fairly. They do what they call putting their best foot forward. That means lying a little. I say put your worst foot forward If you have any faults admit them. If you drink, say so and quit it. If you chew and smoke and swear, say so. If some of your kindred are not very good people, say so. If you have had two or three that died on the gallows, or that ought to have died there, say so. Tell all your faults, and if after she knows your faults she says she will have you, you have got the dead wood on that woman for ever. I claim that there should be perfect equality in the home, and I cannot think of anything nearer heaven than a home where there is

True Republicanism

and true democracy at the fireside. All are equal.

And then, do you know, I like to think that love is eternal; that if you really love the woman, for her sake; that if she really loves you, for your sake; that love does not look at alterations, through the wrinkles of time, through the mask of years—if you really love her you will always see the face you loved and won. And I like to think of it. If a man loves a woman she does not ever grow old to him, and the woman who really loves a man does not see that he grows old. He is not decrepit to her. He is not tremulous. He is not old. He is not bowed. She always sees the same gallant fellow that won her hand and heart. I like to think of it in that way, and as Shakespeare says, "Let time reach with his sickle as far as ever he can; although he can reach ruddy cheeks and ripe lips and flashing eyes, he cannot quite reach love."

I like to think of it. We will go down the hill of life together, and enter the shadow one with the other, and as we go down we may hear the ripple of the laughter of our grandchildren, and the birds, and spring, and youth, and love will sing once more on the leafless branches of the tree of age. I love to think of it in that way—absolute equals, happy, happy, and free, all our own.

But some people say, "Would you allow a woman to vote?" "Yes," if she wants to; "that is her business, not mine." If a woman wants to vote I am too much of a gentleman to say she shall not. But they say woman has not sense enough to vote. It don't take much. But it seems to me there are

Some Questions,
as for instance, the question of peace and war, that a woman should be allowed to vote upon. A woman that has sons to be offered on the altar of that Moloch, it seems to me that such a grand woman should have as much right to vote upon the question of peace and war as some thrice besotted sot that reels to the ballot-box and deposits his vote for war.

But if women have been slaves, what shall we say of the little children born in the sub-cellars; children of poverty, children of crime, children of wealth, children that are afraid when they hear their names pronounced by the lips of their mother, children that cower in fear when they hear the footsteps of their brutal father, the flotsam and jetsam upon the rude sea of life, my heart goes out to them one and all.

Children have all the rights that we have and one more, and that is to be protected. Treat your children in that way. Suppose your child tells a lie. Don't pretend that the whole world is going in bankruptcy. Don't pretend that that is the first lie ever told. Tell them, like an honest man, that you have told hundreds of lies yourself—and tell the dear little darling that it is not the best way; that it soils the soul. Think of the man that deals in stocks whipping his children for putting false rumors afloat. Think of an orthodox minister whipping his own flesh and blood, for not telling all it thinks. Think of that! Think of a lawyer beating his child for avoiding the truth!—when the old man makes about half his living that way. A lie is born of weakness on one side and tyranny on the other. That is what it is. Think of a great big man coming at a little bit of a child with a club in his hand! What is the little darling to do? Lie, of course. I think that mother nature put that ingenuity into the mind of the child, when attacked by a parent, to throw up a little breastwork in the shape of a lie to defend itself.

Suppose A Man

as much larger than we are,—as we are larger than a child five years of age,—should come at us with a liberty pole in his hand, and in tones of thunder want to know "who broke that plate,"—there isn't one of us, not excepting myself, that wouldn't swear that we never had seen that plate in our lives—or that it was cracked when we got it.

Another good way to make children tell the truth is to tell it yourself. Keep your word with your child the same as you would with your banker. If you tell a child you will do anything, either do it or give the child the reason why.

Truth is born of confidence. It comes from the lips of love and liberty. I was over in Michigan the other day. There was a boy over there at Grand Rapids about five or six years old, a nice smart boy as you will see from the remark he made—what you might call a nineteenth century boy. His father and mother had promised to take him out riding. They had promised to take him out riding for about three weeks, and they would slip off, and go without him. Well, after a while, that got kind of played out with the little boy, and the day before I was there they played the trick on him again. They went out and got the carriage, and went away, and as they rode away from the front of the house he happened to be standing there with his nurse, and he saw them. The whole thing flashed on him in a moment. He

Took in the Situation

and turned to his nurse and said, pointing to his father and mother, "There goes the two biggest liars in the state of Michigan!" When you go home fill the house with joy, so that the light of it will stream out the windows and the doors and illuminate even the darkness. It is just as easy that way as any in the world.

I want to tell you that you cannot get the robe of hypocrisy on you so thick that the sharp eye of childhood will not see through every veil, and if you pretend to your children that you are the best man that ever lived—the bravest man that ever lived—they will find you out every time. They will not have the same opinion of father when they grow up that they used to have. They will have to be in mighty bad luck if they ever do meaner things than you have done.

When your child confesses to you that it has committed a fault, take that child in your arms and let it feel your heart beat against its heart, and raise your children in the sunlight of love, and they will be sunbeams to you along the pathway of life.

Abolish the club and the whip from the house, because, if the civilised use a whip, the ignorant and the brutal will use a club, and they will use it because you use the whip.

Every little while some door is thrown open in some orphan asylum, and there we see the bleeding back of a child whipped beneath the roof that was raised up by love. It is infamous, and the man that can't raise a child without the whip ought not to have a child. Some Christians act as though they really thought that when Christ said, "Suffer little children to come unto me," he had a
Rawhide Under His Coat.

They act as though they really thought that he made that remark simply to get the children within striking distance. I have known Christians to turn their children from their doors, especially a daughter, and then get down on their knees and pray to God to watch over them and help them. I will never ask God to help my children unless I am doing my level best in that same line. I will tell you what I say to my girls, "Go where you will; do what crime you may; fall to what depth of degradation you may; in all the storms and winds and earthquakes of life, no matter what you do, you never can commit any crime that will shut my door, my arms or my heart to you. As long as I live you shall have one sincere friend. Call me

An Atheist;

call me an infidel because I hate the God of the Jews,—which I do. I intend so to live that when I die my children can come to my grave and truthfully say, "He who sleeps here never gave us one moment of pain."

When I was a boy there was one day in each week too good for a child to be happy in. In these good old times Sunday commenced when the sun went down on Saturday night, and closed when the sun went down on Sunday night. We commenced Saturday to get a good ready. And when the sun went down Saturday night there was a gloom deeper than midnight that fell upon the house. You could not crack hickory nuts then. And if you were caught chewing gum, it was only another evidence of the total depravity of the human heart.

Well, after a while we got to bed sadly and sorrowfully, after having heard heaven thanked that we were not all in hell. And I sometimes used to wonder how the mercy of God lasted as long as it did, because I recollected that on several occasions I had not been at school when I was supposed to be there. Why I was not burned to a crisp was a mystery to me. The next morning we got up and we got ready for church—all solemn, and when we got there the minister was up in the pulpit, about 20 feet high, and he commenced at Genesis about

The Fall of Man,

and he went on to about twenty-thirdly; then he struck the second application. And when he struck the second application I knew he was about half way through. And then he went on to show the scheme how the Lord was satisfied by punishing the wrong man. Nobody but a God would have thought of that ingenious way. Well, when he got through that, then came the catechism—the chief end of man. Then my turn came, and we sat along on a little bench where our feet came within about fifteen inches of the floor, and the dear old minister used to ask us:

"Boys, do you know that you all ought to be in hell?"
And we answered up as cheerfully as could be expected under the circumstances, "Yes, sir,"
"Well, boys, do you know that you would go to hell if you died in your sins?"
And we said, "Yes, sir."
And then came the great test:
"Boys"—I can't get the tone, you know. And do you know that is how the preachers get the bronchitis. You never heard of

An Auctioneer

getting the bronchitis, nor the second mate on a steamboat—never. What gives it to the minister is talking solemnly when they don't feel that way, and it has the same influence upon the organs of speech that it would have upon the cords of the calves of your legs to walk on your tip-toes, and so I call bronchitis "parsonitis."

And if the ministers would all tell exactly what they think they would all get well, but keeping back a part of the truth is what gives them bronchitis.

Well the old man—the dear old minister—used to try and show us how long we would be in hell if we would only locate there. But to finish the other. The grand test question was:
"Boys, if it was God's will that you should go to hell, would you be willing to go?"
And every little fellow said,
"Yes, sir."
Then in order to tell how long we would stay there, he used to say,
"Suppose once
**In a Billion Ages**

a bird should come from a far distant clime and carry off in its bill one little grain of sand, the time would finally come when the last grain of sand would be carried away. Do you understand?"

"Yes sir."

"Boys, by that time it would not sun-up in hell."

Where did that doctrine of hell come from? I will tell you, from that fellow in the dug-out. Where did he get it? It was a souvenir from the wild beasts. Yes, I tell you he got it from the wild beasts, from the glittering eye of the serpent, from the

**Coiling, Twisting Snakes**

with their fanged mouths; and it came from the bark, growl, and howl of wild beasts; it was born of a laugh of the hyena, and got it from the depraved chatter of malicious apes. And I despise it with every drop of my blood and defy it. If there is any God in this universe who will damn his children for an expression of an honest thought, I wish to go to hell. I would rather go there than go to heaven and keep the company of a God that would thus damn his children. Oh! it is an infamous doctrine to teach that to little children, to put a shadow in the heart of a child, to fill the insane asylums with that miserable, infamous lie. I see now and then a little girl—a dear little darling with a face like the light, and eyes of joy, a human blossom, and I think, "Is it possible that that little girl will ever grow up to be a Presbyterian? Is it possible, my goodness, that that flower will finally believe in the five points of Calvanism, or in the eternal damnation of man?" Is it possible that that little fairy will finally believe that she could be happy in heaven with her baby in hell? Think of it. Think of it. And that is the Christian religion.

We cry out against the Indian mother that throws her child into the Ganges to be devoured by the aligator or crocodile, but that is joy in comparison with the Christian mother's hope, that she may be in salvation while her brave boy is in hell.

I tell you

**I Want to Kick the Doctrine**

about hell—I want to kick it out every time I go by it. I want to get Americans in this country placed that so they will be ashamed to preach it. I want to get the congregations so that they won't listen to it. We cannot divide the world off into saints and sinners in that way. There is a little girl, fair as a flower, and she grows up until she is 12, 13, or 14 years old. Are you going to damn her in the loth, 16th, or 17th year, when the arrow from Cupid's bow touches her heart and she is glorified—are you going to damn her now? She marries and loves, and holds in her arms a beautiful child. Are you going to damn her now? When are you going to damn her? Because she has listened to some Methodist minister, and after all that flood of light failed to believe? Are you going to damn her then? I tell you God cannot afford to damn such a woman.

A woman in the state of Indiana 40 or 50 years ago, who carded the wool and made rolls and spun them, and made the cloth and cut out the clothes for the children, and nursed them, and sat up with them nights and gave them medicine, and held them in her arms and wept over them—cried for joy and wept for fear, and finally raised ten or eleven good men and women with the ruddy glow of health upon their cheeks, and she would have died for any one of them any moment of her life, and finally she, bowed with age and bent with care and labour, dies, and at the moment the magical touch of death is upon her face, she looks as if she never had had a care, and her children burying her, cover her face with tears. Do you tell me God can afford to damn that kind of woman? One such act of injustice would turn heaven itself into hell. If there is any God, sitting above him in infinite serenity we have

**The Figure of Justice.**

Even a God must do justice; even a God must worship justice, and any form of superstition that destroys justice is infamous. Just think of teaching that doctrine to little children! A little child would go out into the garden, and there would be a little tree laden with blossoms, and the little fellow would lean against it, and there would be a bird on one of the boughs, singing and swinging and thinking about four little speckled eyes warmed by the breast of its mate—singing and swinging, and the music in happy waves rippling out of the tiny throat, and the flowers blossoming, the air filled with perfume, and the great white cloud floating in the sky, and the little boy would lean up against that tree and think about hell and the worm that never dies. Oh! the idea there can be any day too good for a child to be happy in!
Well, after we got over the catechism,

Then Came the Sermon

in the afternoon, and it was exactly like the one in the forenoon except the other end to. Then we started for home—a solemn march, "not a soldier discharged his farewell shot"—and when we got home if we had been real good boys, we used to be taken up to the cemetery to cheer us up, and it always did cheer me. Those sunken graves, those leaning stones, those gloomy epitaphs, covered with the moss of years, always cheered me. When I looked at them I said "Well this kind of thing can't last always." Then we came back home and we had books to read which were very eloquent and amusing. We had "Josephus," and the "History of the Waldenses," and "Fox's Book of the Martyrs," Baxter's "Saints Rest," and "Jenkyn on the Atonement." I used to read Jenkyn with a good deal of pleasure, and I often thought that the atonement would have to be very broad in its provisions to cover the case of a man that would write such a book for the boys, hen I would look to see how the sun was getting on, and sometimes I thought it had stuck from pure stubbornness. Then I would go back and try Jenkyn again. Well, but it had to go down, and when the last rim of light sank below the horizon, off would go our hats and we would give three cheers for liberty once again.

I tell you

Don't Make Slaves of your Children on Sunday.

The idea that there is any God that hates to hear a child laugh! Let your children play games on Sunday. Here is a poor man that hasn't enough money to go to a big church, and he has too much independence to go to a little church that the big church built for charity. He don't want to slide into heaven that way. I tell you, don't come to church, but go to the woods and take your family and a lunch with you, and sit down upon the old log and let the children gather flowers and hear the leaves whispering poems like memories of long ago, and when the sun is about going down kissing the summits of far hills, go home with your hearts filled with throbs of joy. There is more recreation and joy in that than going to a dry goods box with a steeple on top of it and hearing a man tell you that your chances are about ninety-nine to one for being eternally damned. Let us make this Sunday a day of splendid pleasure, not to excess, but to everything that makes man purer and grander and nobler. I would like to see something like this: Instead of so many churches, a vast cathedral that would hold twenty or thirty thousand of people, and I would like to see an opera produced in it that would make the souls of men have higher and grander and nobler aims. I would like to see the walls covered with pictures and the niches rich with statuary; I would like to see something put there that you could use in this world now, and I do not believe in sacrificing the present to the future; I do not believe in drinking skimmed milk here with the promise of butter beyond the clouds. Space or time cannot be holy any more than a vacuum can be pious. Not a bit, not a bit; and no day can be so holy but what

The Laugh of a Child

will make it holier still.

Strike with hand of fire, oh weird musician, thy harp strung with Apollo's golden hair. Fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ's keys; blow, bugler, blow, until thy silver notes do touch and kiss the moonlit waves, and charm the lovers wandering 'mid the vine-clad hills. But know your sweetest strains are discords all compared with childhood's happy laugh—the laugh that fills the eyes with light, and every heart with joy! O, rippling river of laughter, thou art the blessed boundary line between the beasts and men, and every wayward wave of thine doth drown some fretful fiend of care. O Laughter, rose-lipped daughter of Joy, there are dimples enough in thy cheeks to catch and hold and glorify all the tears of grief.

Don't plant your children in long, straight rows like posts. Let them have light and air, and let them grow beautiful as palms. When I was a little boy, children went to bed when they were not sleepy, and always got up when they were.

I would like to see that changed, 'but they say we are too poor, some of us, to do it. Well, all right. It is as easy to wake a child with a kiss as with a blow; with kindness as with a curse.

All the advance that has been made in

The Science of Medicine,

has been made by the recklessness of patients. I can recollect when they wouldn't give a man water in a fever—not a drop. Now and then some fellow would get so thirsty he would say, "Well, I'll die any way, so I'll
drink it," and thereupon he would drink a gallon of water, and thereupon he would burst into a generous perspiration, and get well—and the next morning when the doctor would come to see him they would tell him about the man drinking the water, and he would say, "How much?"

"Well, he swallowed two pitchers full."
"Is he alive?"
"Yes."
So they would go into the room and the doctor would feel his pulse and ask him:
"Did you drink two pitchers of water?"
"Yes."
"My God! what a constitution you have got."

I tell you there is something splendid in man that will not always mind. Why, if we had done as the kings told us five hundred years ago, we would all have been slaves. If we had done as the priests told us we would all have been idiots. If we had done as the doctors told us we would all have been dead. We have been saved by disobedience. We have been saved by that splendid thing called independence, and I want to see more of it, day after day, and I want to see children raised so they will have it. That is my doctrine. Give the children a chance. Be perfectly honour bright with them, and they will be your friends when you are old. Don't try to teach them something they can never learn. Don't insist upon their pursuing some calling they have no sort of faculty for. Don't make that poor girl play ten years on a piano when she has no ear for music, and when she has practised until she can play "Bonaparte crossing the Alps" and you can't tell after she has played it whether Bonaparte ever got across or not.

**Men are Oaks,**

women are vines, children are flowers, and if there is any heaven in this world, it is in the family. It is where the wife loves the husband, and the husband loves the wife, and where the dimpled arms of children are about the necks of both. That is heaven, if there is any, and I do not want any better heaven in another world than that, and if in another world I cannot live with the ones I loved here, then I would rather not be there. I would rather resign.

Well, my friends, I have some excuses to make for the race to which I belong. In the first place, this world is not very well adapted to raising good men and good women. It is three times better adapted to the cultivation of fish than of people. There is one little narrow belt running zigzag around the world, in which men and women of genius can be raised, and that is all. It is with man as it is with vegetation. In the valley you find the oak and elm tossing their branches defiantly to the storm, and as you advance up the mountain side the hemlock, the pine, the birch, the spruce, the fir, and finally you come to little dwarfed trees, that look like other trees seen through a telescope reversed—every limb twisted as through pain—getting a scanty subsistence from the miserly crevices of the rocks. You go on and on, until at last the highest crag is freckled with a kind of moss, and vegetation ends. You might as well try to raise oaks and elms where the mosses grow, as to raise great men and great women where their surroundings are unfavourable. You must have the proper climate and soil.

There never has been a man or woman of genius from the southern hemisphere, because the Lord didn't allow the right climate to fall on the land. It falls upon the water. There never was much civilisation except where there has been snow, and an ordinarily decent winter. You can't have civilisation without it. Where man needs no bed-clothes but clouds,

**Revolution**

is the normal condition of such a people. It is the winter that gives us the home; it is the winter that gives us the fireside and the family relation and all the beautiful flowers of love that adorn that relation. Civilisation, liberty, justice, charity, and intellectual advancement are all flowers that bloom in the drifted snow. You can't have them anywhere else, and that is the reason we of the north are civilized, and that is the reason that civilisation has always been with winter. That is the reason that philosophy has been here, and in spite of all our superstitions we have advanced beyond some of the other races, because we have had this assistance of nature, that drove us into the family relation, that made us prudent; that made us lay up at one time for another season of the year. So there is one excuse I have for my race.

I have got another. I think we came up from the lower animals. I am not dead sure, out I think so. When I first read about it I didn't like it. My heart was filled with sympathy for those people who leave nothing to be proud of except ancestors I thought how terrible this will be upon the nobility of the old world. Think of their being forced to trace their ancestry back to the Duke Orang-Outang or to the Princess Chimpanzee. After
thinking it all over I came to the conclusion that I liked the doctrine. I became convinced in spite of myself. I read about rudimentary bones and muscles. I was told that everybody had rudimentary muscles extending from the ear into the cheek. I asked: "What are they?" I was told: "They are the remains of muscles that they became rudimentary from lack of use." They went into bankruptcy. They are the muscles with which your ancestors used to flap their ears.

Well, at first, I was greatly astonished, and afterward I was more astonished to find they had become rudimentary. How can you

Account for John Calvin

unless we came up from the lower animals? How can you account for a man that would use the extremes of torture unless you admit that there is in man the elements of a snake, of a vulture, a hyena, and a jackal? How can you account for the religious creeds of to-day? How can you account for that infamous doctrine of hell, except with an animal origin? How can you account for your conception of a God that would sell women and babes into slavery?

Well, I thought that thing over and I began to like it after a while, and I said, "It is not so much difference who my father was as who his son is." And I finally said I would rather belong to a race that commenced with the skullless vertebrates in the dim Laurentian seas, that wriggled without knowing why they wriggled, swimming without knowing where they were going, that comes along up by degrees through millions of ages through all that crawls, and swims, and floats, and runs, and growls, and barks, and howls, until it struck this fellow in the dug-out. And then that fellow in the dug-out getting a little grander, and each one below calling every one above him a heretic, calling every one who had made a little advance

An Infidel or an Atheist,

and finally the heads getting a little higher and domning up a little grander and more splendidly, and finally produced Shakspeare, who harvested all the field of dramatic thought, and from whose day until now there have been none but gleaners of chaff and straw. Shakespeare was an intellectual ocean whose waves touched all the shores of human thought, within which was all the tides and currents and pulses upon which lay all the lights and shadows, and over which brooded all the calms, and swept all the storms and tempests of which the human soul is capable. I would rather belong to that race that commenced with that skullless vertebrate; that produced Shakspeare; a race that has before it an infinite future, with the angel of progress leaning from the far horizon, beckoning men forward and upward for ever. I would rather belong to that race, than to have descended from a perfect pair upon which the Lord has lost money every moment from that day to this.

Now, my crime has been this: I have insisted that the bible is not the word of God. I have insisted that we should not whip our children. I have insisted that we should treat our wives as loving equals. I have denied that God—if there is any God—ever upheld polygamy and slavery. I have denied that that God ever told his generals to kill innocent babes, and tear and rip open women with the sword of war. I have denied that, and for that I have been assailed by the clergy of the United States. They tell me I have misquoted; and I owe it to you, and maybe I owe it to myself, to read one or two words to you upon this subject. In order to do that I shall have to put on my glasses; and that brings me back to where I started—that man has advanced just in proportion as his thought has mingled with his labour. If man's eyes hadn't failed he would never have made any spectacles, he never would have had the telescope, and he never would have been able to read the leaves of heaven.

Now, they tell me—and there are several gentlemen who have spoken on this subject—

The Rev. Mr. Collyer,

a gentleman standing as high as anybody, and I have nothing to say against him, because I denounce a God who upheld murder, and slavery, and polygamy, he says that what I said was slang. I would like to have it compared with any sermon that ever issued from the lips of that gentleman. And before he gets through he admits that the Old Testament is a rotten tree that will soon fall into the earth and act as a fertilizer for his doctrine.

Is it honest in that man to assail my motive? Let him answer my argument! Is it honest and fair in him to say I am doing a certain thing because it is popular? Has it got to this, that, in this Christian country, where they have preached every day hundreds and thousands of sermons—has it got to this, that infidelity is popular in the United States?

If it has, I take courage. And I not only see the dawn of a brighter day but the day is here. Think of it! A minister tells me in this year of grace, 1879, that a man is an infidel simply that he may be popular. I am glad of it. Simply that he may make money. Is it possible that we can make more money tearing up churches than in
building them up? Is it possible that we can make more money denouncing the God of slavery than we can praising the God that took liberty from man? If so, I am glad.

I call publicly upon Robert Collyer—a man for whom I have great respect—I call publicly upon Robert Collyer to state to the people of this city whether he believes the Old Testament was inspired. I call upon him to state whether he believes that God ever upheld these institutions; whether he believes that

God was a Polygamist;

whether he believes that God commanded Moses or Joshua or any one else to slay little children in the cradle. Do you believe that Robert Collyer would obey such an order? Do you believe that he would rush to the cradle and drive the knife of theological hatred to the tender heart of a dimpled child? And yet when I denounce a God that will give such an order, he says it is slang.

I want him to answer, and when he answers he will say he does not believe the bible is inspired. That is what he will say, and he holds these old worthies in the same contempt as I do.

Suppose he should act like Abraham. Suppose he should send some woman out in the wilderness with his child in her arms to starve, would he think that mankind ought to hold his name up for ever for reverence?

Robert Collyer says that we should read and scan every word of the Old Testament with reverence; that we should take this book up with reverential hands. I deny it. We should read it as we do every other book, and everything good in it, keep it; and everything that shocks the brain and the heart, throw it away. Let us be honest.

Prof. Swing

has made a few remarks on this subject, and I say the spirit he has exhibited has been as gentle and as sweet as the perfume of a flower. He was too good a man to stay in the Presbyterian church. He was a rose among thistles. He was a dove among vultures—and they hunted him out. I tell all the churches do drive all such men out, and when he comes I want him to state just what he thinks. I want him to tell the people of Chicago whether he believes the Bible is inspired in any sense except that in which Shakspeare was inspired. Honor bright, I tell you that all the sweet and beautiful tilings in the Bible would not make one play of Shakspeare; all the philosophy in the Bible would not make one scene in Hamlet, all the beauties of the Bible would not make one scene of the Midsummer Night's Dream; all the beautiful things about woman in the Bible would not begin to create such a character as Perdita, or Imogene, or Miranda. Not one. I want him to tell whether he believes the Bible was inspired in any other way than Shakspeare was inspired, I want him to pick out something as beautiful and tender as Burns' poem to Mary in heaven. I want him to tell whether he believes the story about the bears eating up children; whether that is inspired. I want him to tell whether he considered that a poem or not. I want to know if the same God made those bears that devoured the children because they laughed at the old man out of hair. I want to know if the same God that did that is the same God who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." I want him to answer it, and answer it fairly. That is all I ask. I want just the fair thing. Now, sometimes Mr. Swing talks as though he believed the Bible, and then he talks as though he didn't believe the Bible. The day he made this sermon I think he did, just a little, believe it. He is like a man that passed a ten dollar counterfeit bill. He was arrested, and his father went to see him and said, John, how could you commit such a crime, how could you bring my grey hairs in sorrow to the grave?" "Well," he says, "father, I'll tell you. I got this bill and some days I thought it was bad and some days I thought it was good—and one day when I thought it was good I passed it."

I want it distinctly understood that I have the greatest respect for Prof. Swing, but I want him to tell whether the 109th psalm is inspired. I want him to tell whether the passages I shall afterward read in this book are inspired. That is what I want. Then there is another gentleman here.

His Name is Herford.

He says it is not fair to apply the test of truth to the Bible—I don't think it is myself. He says that although Moses upheld slavery, that he improved it. They were not quite as bad as they were before, and he even justified slavery at that time. Do you believe that God ever turned the arms of children into chains of slavery? Do you believe that God ever said to a man, "You can't have your wife unless you will be a slave! You cannot have your children unless you will lose your liberty; and unless you are willing to throw them from your heart for ever, you cannot be free." I want Mr. Herford to just state whether he loves such a God. Be honor-bright about it. Don't begin to talk about civilisation, or what the church has done or will do. Just walk right up to the rack and say whether you love and worship a God that established slavery. Honest! And love and worship a God that would allow a little babe to be torn from the breast of its mother and sold into slavery. Now tell it fair,
Mr. Herford, I want you to tell the ladies in your congregation that you believe in a God that allowed women to be given to the soldiers. Tell them that, and then if you say it was not the God of Moses, then don't praise Moses any more. Don't do it. Answer these questions. Then here is another gentleman, Mr. Ryder,

The Reverend Mr. Ryder;

and he says that Calvinism is rejected by a majority of Christendom. He is mistaken. There is what they call the Evangelical Alliance. They met in this country in 1875 or 1876, and there were present representatives of all the evangelical churches in the world, and they adopted a creed, and that creed is that man is totally depraved; that there is only one way to be saved, and that is by faith, and by faith alone; and they would not allow any body to be represented there that did not believe that, and they would not allow a Unitarian there, and would not have allowed Dr. Ryder there, because he takes away from the Christian world the consolation naturally arising from the belief in hell.

Dr. Ryder is mistaken. All the orthodox religion of the day is Calvinism. It believes in the fall of man. It believes in the atonement. Its believes in the eternity of hell, and it believes in salvation by faith; that is to say, by credulity.

That is what they believe, and he is mistaken, and I want to tell Dr. Ryder to-day, if there is a God, and He wrote the old Testament, there is a hell. The God that wrote the Old Testament will have a hell. And I want to tell Dr. Ryder another thing, that the Bible teaches an eternity of punishment. I want to tell him that the Bible upholds the doctrine of hell. I want to tell him that if there is no hell, somebody ought to have said so, and Jesus Christ himself should not have said, "I will at the last day say: 'Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.'" If there was not such a place, Christ would not have said, "Depart from me, ye cursed, and these shall go hence into everlasting fire." And if you, Dr. Ryder, are depending for salvation on the God that wrote the Old Testament, you will inevitably be eternally damned.

There is no hope, for you. It is just as bad to deny hell as it is to deny heaven. It is just as much blasphemy to deny the devil as to deny God, according to the orthodox creed. He admits that the Jews were polygamists, but, he says, how was it they finally quit it? I can tell you—the soil was so poor they couldn't afford it.

Prof. Swing says the Bible is a poem. Dr. Ryder says it is a picture. The garden of Eden is pictorial; a pictorial snake—and a pictorial woman I suppose—and a pictorial man—and maybe it was a pictorial sin. And only a pictorial atonement.

Then there is another gentlemen, and he a rabbi,

A Rabbi Bien,

and he comes to the defence of the great law-giver. There was another rabbi who attacked me in Cincinnati, and I couldn't help but think of the old saying that a man got off when he said the tallest man he ever knew, his name was Short. And the fattest man he ever saw, his name was Lean. And it is only necessary for me to add that this rabbi in Cincinnati was Wise.

The rabbi here, I will not answer him, and I will tell you why. Because he has taken himself outside of all the limits of a gentleman; because he has taken it upon himself to traduce every American woman in language the most disgusting I ever read, and any man who says that the American women are not just as good women as any that were ever made is an unappreciative barbarian.

I will let him alone because he denounced all the men in this country, all the members of congress, all the members of the senate, and all judges upon the bench; in his lecture he denounced them as thieves and robbers. That won't do. I want to remind him that in this country the Jews were first admitted to the privileges of citizens; that in this country they were first given all their rights, and I am as much in favor of their having their rights as I am in favor of having my own. But when a rabbi so far forgets himself as to traduce the men and women of this country, I pronounce him

A Vulgar Falsifier,

and let him alone.

Strange, that nearly every man that has answered me, has answered me mostly on the same side. Strange that nearly every man that thought himself called on to defend the Bible was one who did not believe in it himself. Isn't it strange? They are like some suspected people, always anxious to show their marriage certificate. They want, at least, to convince the world that they are not as bad as I am.

Now, I want to read you just one or two things, and then I am going to let you go. I want to see if I have said such awful things, and whether I have got any scripture to stand by me. I will only read two or three verses. Does the bible teach man to enslave his brother? If it does, it is not the word of God, unless God is a
slaveholder.

Col. Ingersoll here read the following extract from the Old Testament:

"Moreover, all children of the strangers that do sojourn among you, of them shall ye buy of their families which are with you, which they beget in your land, and they shall be your possession. Ye shall take them as an inheritance for your children after you to inherit them. They shall be your bondsmen for ever."

Upon the limbs of unborn babes this fiendish God puts the chains of slavery. I hate him.

"Both thy bondmen and bondwomen shall he of the heathen around about thee, and them shall ye buy, bondmen and bondwomen."

Now let us see how they believed in the rights of children:

"If a man have a stubborn and rebellious son, who will not obey the voice of his father or the voice of his mother, and that, when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him, and bring him out unto the elders of his city and unto the gate of his place, and they shall say unto the elders of his city, "This, our son, is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard." And all the men of his city shall stone him with stones, so that he die. So shalt thou put away evil."

That is a very good way to raise children. Here is

The Story of Jephthah.

He went off and asked the Lord to let him whip some people, and he told the Lord if he would let him whip them, he would sacrifice to the Lord the first thing that met him on his return; and the first thing that met him was his own beautiful daughter, and he sacrificed her. Is there a sadder story in all the history of the world than that? What do you think of a man that would sacrifice his own daughter? What do you think of a God that would receive that sacrifice?

When you go to the old testament, to the great law-giver, you find that the woman has to ask forgiveness for having born a child. If it was a boy, thirty-three days she was unclean; if it was a girl, sixty-six. Nice laws! Good laws! If there is a pure thing in this world, if there is a picture of perfect purity, it is a mother with her child in her arms.

Does the bible describe a God of mercy? Let me read you a verse or two.

"I will make my arrows drunk with blood, and my sword shall devour flesh. Thy foot may be dipped in

The Blood of Thine Enemies.

"And the tongue of thy dogs in the same."

"And the Lord thy God will put out those nations before thee by little and little; thou mayest not consume them at once, lest the beasts of the field increase upon thee.

"But the Lord thy God shall deliver them unto thee, and destroy them with a mighty destruction, until they be destroyed.

"And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven; then shall no man be able to stand before thee, until thou have destroyed them."

Does the Bible teach polygamy?

The Rev. Dr. Newman

had a discussion with Elder Heber, or Kimball, or some such person in Utah, whether the bible sustains polygamy, and the Mormons have printed that discussion as a campaign document. Read the order of Moses in the 31st chapter of Numbers. A great many chapters I dare not read to you. They are too filthy. Read the 31st chapter of Exodus, the 31st chapter of Deuteronomy, the life of Abraham, and the life of David, and the life of Solomon, and then tell me that the bible does not uphold polygamy and concubinage!

Let them answer. Then I said that the bible upholds tyranny. Let me read you a little. "Let every soul be subject to the higher powers—the powers that be are ordained of God."

George III. was king by the grace of God, and then our fathers rose in rebellion; according to this doctrine, they rose against the power of God; and if they did, they were successful.

And so it goes on telling of all the cities that were destroyed, and of all the great-hearted men that they dashed their brains out, and all the little babes, and all the sweet women that they killed and plundered—all in the name of a most merciful God. Well, think of it!

The Old Testament
is filled with anathemas, and with curses, and with words of revenge, and jealousy, and hatred, and meanness, and brutality.

Have I read enough to show that what I said is so? I think I have. I wish I had time to read to you further of what the dear old fathers of the church said about woman. I will read you a little.

St. Augustine in his 22nd book says: "A woman ought to serve her husband as unto God, affirming that woman ought to be braced and bridled betimes, if she aspire to any dominion, alleging that dangerous and perilous is it to suffer her to precede, although it be in temporal and corporeal things. How can woman be in the image of God, seeing she is subject to man, and hath no authority to teach, neither to be a witness, neither to judge, much less to rule or bear the rod of empire."

Oh, he is a good one. These are the very words of Augustine. Let me read some more. "Woman shall be subject unto man as unto Christ." That is St. Augustine and this sentence of Augustine ought to be noted of all women, for in it he plainly affirms that women are all the more subject to man. And now St. Ambrose, he is a good boy. "Adam was deceived by Eve, and not Eve—called Heva—and not Heva by Adam, and therefore just it is that woman receive and acknowledge him for governor whom she called sin, lest that again she slip and fall with womanly facility." Don't you see that woman has sinned once and man never? If you give woman an opportunity she will sin again, whereas if you give it to man who never, never, never betrayed his trust in the world, nothing bad can happen. "Let women be subject to their own husbands as unto the Lord, for man is the head of woman, and Christ is the head of the congregation." They are all real good men, all of them "It is not permitted to woman to speak, let her be in silence: as the law said: unto thy husband shalt thou ever be, and he shall bear dominion over thee."

So St. Chrysostom.

He is another good man. "Woman," he says, "was put under the power of man, and man was pronounced lord over her; that she should obey man, that the head should not follow the feet. False priests do commonly deceive women because they are easily persuaded to any opinion, especially if it be again given, and because they lack prudence and right reason to judge the things that be spoken; which should not be the nature of those that are appointed to govern others. For they should be constant, stable, prudent, and doing everything with discretion and reason; which virtues woman cannot have in equality with man."

I tell you women are more prudent than men. I tell you as a rule women are more truthful than men. I tell you that women are more faithful than men—ten times as faithful as man. I never saw a man pursue his wife into the very ditch and dust of degradation, and take her in his arms. I never saw a man stand at the shore where she had been morally wrecked waiting for the waves to bring back oven her corpse to his arms; but I have seen woman do it. I have seen woman with her white arms lift man from

The Mire of Degradation

and hold him to her bosom as though he were an angel.

And these men thought woman not fit to be held as pure in the sight of God as man. I never saw a mail that pretended that he didn't love a woman; that pretended that he loved God better than a woman, that he didn't look hateful to me, hateful and unclean. I could read you twenty others, but I haven't time to do it. They are all to the same effect exactly. They hate woman, and say man is as much above her as God is above man. I am a believer in absolute equality. I am a believer in absolute liberty between man and wife. I believe in liberty, and I say, "Oh, liberty, float not for ever in the far horizon—remain not for ever in the dream of the enthusiast, the philanthropist, and poet; but come and make thy home among the children of men!"

I know not what discoveries, what inventions, what thoughts may leap from the brain of the world. I know not what garments of glory may be woven by the years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch this "bank and shoal of time" a richer gift, a rarer blessing, than liberty for man, for woman, and for child.

Rationalism Versus Dogma: Two Lectures
Delivered at the Theatre Royal, Sydney,
In Review of Archbishop Vaughan's Lenten Discourses.
By Charles Bright. George Robertson, Sydney, Melbourne, Adelaide MDCCCLXXIX.

"We see the men of Theology coming out to parley with the men of Science,—a white flag in their hands, and saying, 'If you will let us alone, we will do the same by you. Keep to your own province, do not enter ours. The Reign of Law which you proclaim we admit—outside these walls, but not within them;—let there be peace between us.' But this will never do. There can be no such treaty dividing the domain of Truth. Every one Truth
"Doubts, to the world's child-heart unknown,
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow:
The power is lost to self-deceive
With shallow forms of make-believe."

Whittier.

Rationalism v. Dogma.

I.

In undertaking to criticise, review, and, so far as in me lies, assail the position taken up by Archbishop Vaughan in the Lenten lectures, which, in printed form, have just been published, let no one suppose for a moment that I underrate the magnitude of the task; let no one imagine that I, who know myself to be but one of the rank and file of the Freethought army—a very humble soldier in the great conflict,—plume myself in the belief that I can measure swords on anything like equal terms with such an accomplished and cultured veteran in the ranks of theological controversy as the Most Reverend gentleman who stands at the head of the he man Catholic organization of this colony. Trained in all the varied learning of the schools, a master of dialectics, a subtle logician, an eloquent lecturer, Dr. Vaughan is distinguished even among the many eminent men of his church at the present day; and as a mental athlete I cheerfully accord him the homage which is his due. Still, inasmuch as it appears to me, after a careful perusal of the lectures I hold in my hand, that they are sophistical rather than philosophical in their main arguments, and indubitably biased in the conclusions at which they arrive, I purpose attempting to traverse the arguments and combat the conclusions, relying simply on the potency of truth, which is, like beauty, "when unadorned, adorned the most." Dr. Vaughan in his lectures purports to address all "men of good will;" and it is to such I also make appeal, for with others the power of truth is not likely to be effective.

The Lenten lectures of the Archbishop were five in number—an introductory lecture, and discourses on "Man," "God," "Unbelief," and "Belief." The first lecture furnishes a sketch of the proposed campaign: and here, at the outset, I would point out that the nature of the conflict now waging in Christendom is completely misstated. Hence, there is much—very much—in these lectures with which the majority of Freethinkers would cordially agree. The assertion of the dignity and superiority of man as compared with the brutes, and the loveliness of the belief in a divine government of the world is quite acceptable to Rationalism; but Dr. Vaughan achieves a mighty leap in the conclusion he deduces from these premises. Thus, on page 11 of this pamphlet he says,—"Once believe in God, in man's future destiny, in the sanction of Divine law, in the immortality of the soul, and, if you are logical, you must of necessity finally join the Catholic Church"—meaning thereby the organization under the control of the Roman Catholic priesthood. Now, for myself, I may say that, while I believe in these preliminary propositions as firmly as in my existence, I would as soon think of bowing in worship in a Roman Catholic temple while a number of priests were swinging dishes of burning incense about before the figure of a crucified deity, as I would of prostrating myself in another temple while certain other priests were waving smoking joss-sticks before the squat image of the great Chinese god, Fo. It seems to me that both these performances must appear alike unworthy and degrading to all who have learned to repose unwavering faith in the natural laws of the infinite and incomprehensible God who rules the universe. It is of this God—the true God—and His mode of operation in nature that Science is gradually teaching us to know a little, and showing us how, in certain directions, we may emerge from the domain of "Unbelief," or ignorance, and enter that of rational "Belief." So far as Christianity may not contravene this domain of "Belief" it is acceptable to Rationalism.

But Dr. Vaughan, in arranging his pieces for his mimic warfare, takes upon himself to play for both sides of the board, and hence is prepared to score an easy win. He describes Christianity as all that is true, good, lovable, and virtuous; he paints what he terms "Unbelief"—"Denial"—as evil, false, hateful, and vicious; and then he appeals to his hearers for their votes as to which is most desirable, informing them at the same time that
if they declare for Christianity, they must, unless they would be illogical, embrace Roman Catholic Christianity, as that is admitted even by its Rationalistic opponents to be the only logically authoritative system in Christendom. This is a comparatively easy method of arguing, but it possesses the disadvantage of satisfying no one but those devout souls who carefully avoid hearing or reading the arguments of their opponents. For these, a man of straw is just as forcible a figure to overturn as a living man in armour. Any figure labelled "Infidelity" is sufficient for them; and the easier it tumbles the more completely convinced are they of its being the genuine article. The Archbishop quotes a fable made use of by Dr. John Henry Newman in his "Lectures on Catholicism in England," which will serve to illustrate his own position. A lion is conducted by his human entertainers over a stately palace, and shown the grand pictures and sculptures it contains. Many of these represent contests between lions and men, but always to the brutes' disadvantage. There are Samson rending the lion, and David choking the lion, and a gladiator dealing a fallen lion the coup de grace. At last the quadrapled exclaims—"Lions would have fared better had lions been the artists." So is it with Dr. Vaughan's representations of the opponents of dogmatic theology—they are made likewise the opponents of all that is good and beautiful. Of course his paintings were suited to his audience, and hence their raison d'etre. Rogers, the poet, used to tell a story of a duel between an Englishman and a Frenchman, by the terms of which the two, armed with pistols, were shut up together in a dark room. After some time the Englishman, declaring it was a barbarous way of fighting, discharged his weapon up the chimney—and brought down the Frenchman. The point of the story, however, to which I wish to direct your attention is this—that Rogers always said that when he told it in France he made the Englishman steal up the chimney. Now, Dr. Vaughan crams his opponents rhetorically "up the chimney," and of course they look strange objects after that.

The "Religion of Denial" he sets up for the purpose of overthrowing will be sought in vain in any recognized school of Rationalistic thought. In a desultory way I have read as widely of the literature of Rationalism as most men. The greater part of my life has been devoted to its study; but I should be puzzled to discover the whereabouts of the "hideous idol" which Dr. Vaughan proposes to "knock from its pedestal." Where are these people who are anxious to prove the non-existence of God, and the identity of man with the brute? Surely all this display of indignant rhetoric is but so much wasted ammunition so far as Dr. Vaughan's real opponents are concerned; and if their attack is no more damaging to him than his to them the warfare resembles in its character that which was reported a few days ago in the papers as now waging in one of the Fijian Islands, where the natives blaze away at each other from a safe distance, and shrewd Yankee and German storekeepers stationed between the dire combatants drive a thriving trade with both parties. "Where be these malefactors" whom Dr. Vaughan assails? The Evolutionists seem to be as terrible to him as the Copernicans were to his predecessors some three centuries ago, and their teachings comprehend the greater part of his "Religion of Denial." In his opinion, if man came from the "mud fish," there can be no religion. Unless he comes directly from the mud, there is an end of God. But the Evolutionists deny nothing. They simply put fact and fact together from the great storehouse of nature, as the Copernicans did before them, and hence deduce a marvellous generalization. If their generalization be placed under papal interdict, like the Copernican was, so much the worse for the interdict. They are merely anxious to discover God's mode of working in nature, and they marshal their facts and "bid them speak." If Theology put itself in the way of the facts, as it has done in the past, it will suffer. Religion will not suffer; for all that is vital and not idolatrous in it necessarily conforms itself to Science, which, as Herbert Spencer says, is only "opposed to superstitions which pass as religions." I take the following from Spencer's "Essay on Education," p. 51:—

"So far from Science being irreligious, as many think, it is the neglect of Science that is irreligious—it is the refusal to study the surrounding creation that is irreligious. Take a humble simile. Suppose a writer were daily saluted with praises couched in superlative language. Suppose the wisdom, the grandeur, the beauty of his works, were the constant topics of the eulogies addressed to him. Suppose those who unceasingly uttered these eulogies on his works were content with looking at the outsides of them; and had never opened them, much less tried to understand them. What value should we put upon their praises? What should we think of their sincerity? Yet, comparing small things to great, such is the conduct of mankind in general in reference to the Universe and its Cause. Nay, it is worse. Not only do they pass by without study these things which they daily proclaim to be so wonderful; but very frequently they condemn as mere triflers those who give time to the observation of Nature—they actually scorn those who show any active interest in these marvels. We repeat, then, that not Science, but the neglect of Science, is irreligious. Devotion to Science is a tacit worship—a tacit recognition of worth in the things studied; and, by implication, in their Cause. It is not a mere lip-homage, but a homage expressed in actions—not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labour.

"Nor is it thus only that true Science is essentially religious. It is religious, too, inasmuch as it generates a profound respect for, and an implicit faith in those uniformities of action which all things disclose. By accumulated experiences the man of science acquires a thorough belief in the unchanging relations of
phenomena—in the invariable connection of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which people vaguely hope they may gain, or escape, spite of their disobedience; he finds that there are rewards and punishments in the ordained constitution of things; and that the evil results of disobedience are inevitable. He sees that the laws to which we must submit are both inexorable and beneficent. He sees that in conforming to them, the process of things is ever towards a greater perfection and a higher happiness. Hence, he is led constantly to insist on them, and is indignant when they are disregarded. And thus does he, by asserting the eternal principles of things and the necessity of obeying them, prove himself intrinsically religious."

It is evident we must not turn to Spencer for our "Religion of Denial," and yet Spencer is one of the leading heresiarchs whom Archbishop Vaughan affects to fight.

Tyndall is another. But will Tyndall more appropriately than Spencer fill the vacant frame of Denial? This is what he says in an article entitled "Virchow and Evolution" in The Nineteenth Century.

"Feeling appeared in the world before knowledge; and thoughts, conceptions, and creeds founded on emotion had, before the dawn of Science, taken root in man. . . . It is against this objective rendering of the emotions, this thrusting into the region of fact and positive knowledge, of conceptions essentially ideal and poetic,—that Science, consciously or unconsciously, wages war. Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of Science beat in vain. But when, manipulated by the constructive imagination, mixed with imperfect or inaccurate historical data, and moulded by misapplied logic, this feeling traverses our knowledge of Nature, Science, as in duty bound, stands as a hostile power in its path. It is against the mythologic scenery, if I may use the term, rather than against the life and substance of Religion, that Science enters her protest. Sooner or later, among thinking people, that scenery will be taken for what it is worth—as an effort on the part of man to bring the mystery of life and Nature within the range of his capacities; as a temporary and essentially fluxional rendering in terms of knowledge of that which transcends all knowledge, and admits only of ideal approach."

We must go, it seems, further afield for Dr. Vaughan's "Religion of Denial." It is only the "mythologic scenery" of Religion that is in danger, according to Tyndall; and thus there is a chance for God to remain in His universe without the patronage of the Papacy. Will Professor Huxley oblige our Most Reverend friend by occupying an Atheistic position? In a letter to the Spectator of February 10th, 1866, Huxley thus answers a charge of the kind, at that time brought against him:

"I do not know that I care very much about popular odium, so that there is no great merit in saying that if I really saw fit to deny the existence of a God, I should certainly do so for the sake of my own intellectual freedom, and be the honest Atheist you are pleased to say I am. As it happens, however, I cannot take this position with honesty, inasmuch as it is, and always has been, a favourite tenet of mine that Atheism is as absurd, logically speaking, as Polytheism."

Thus we see that Huxley is as little likely to set up a No-God as he is to dogmatise about a Triple God, conceiving both equally illogical.

If we turn to the Rationalists of a past century shall we be more successful? It is useless appealing to Hume, for he is subpoenaed by Dr. Vaughan himself, on the side of Deity. Surely, Voltaire, if any one, ought, according to orthodox testimony, to be the very High Priest of Denial; but he, too, is a witness for God and Freedom, both in his life and writings. In his "Philosophical Dictionary," he thus eloquently discourses on the "Love of God":—

"We have an infinity of steps to mount above our grovelling human inclinations before we can reach that sublime love. Since, however, we have nothing to rest upon except the earth, let us draw our comparisons from that. We view some masterpiece of art in painting, sculpture, architecture, poetry, or eloquence; we hear a piece of music that absolutely enchants our ears and souls; we admire it, we love it, without any return of the slightest advantage to ourselves from this attachment; it is a pure and refined feeling; we proceed sometimes so far as to entertain veneration or friendship for the author, and were he present should cordially embrace him. This is almost the only way in which we can explain our profound admiration and the impulses of our hearts towards the Eternal Architect of the world. We survey the work with an astonishment made up of respect and a sense of our own nothingness, and our heart warms and rises as much as possible towards the Divine Artificer."

Let us catechise yet another priest of the "Religion of Denial." Let us appeal to one who said, "The world is my country, to do good my religion," and who acted up to his motto on behalf of three nationalities. How will Thomas Paine look if summoned into Court as a denier of God and a traducer of Man?:—

"The Creation is the Bible of a true believer in God. Everything in this vast volume inspires him with sublime ideas of the Creator. The little, and paltry, and often obscene tales of the Bible sink into wretchedness when put in comparison with this mighty work. The Deist needs none of those tricks and shows, called miracles, to confirm his faith, for what can he a greater miracle than creation itself and his own existence?"
Again, then, I ask where are Ave to look for the "Religion of Denial," which Archbishop Vaughan makes such a parade of fighting? Hume, Voltaire, and Paine despise it; Spencer, Tyndall, and Huxley reject it. We shall ask for it in vain from the Freethought philosophers—Carlyle, Greg, and P. W. Newman; from the historians—Buckle, Draper, and Lecky; from the Political Economists—Mill and Harriet Martineau; from the revolutionary statesmen—Mazzini and Garibaldi; from the transcendental poets—Emerson and Victor Hugo. Nay, even those who chivalrously take the name of "Atheist," because it is so abhorred of the Pharisees, and heroically resolve to lift it out of the mire—even these will have none of this "Religion of Denial." Charles Bradlaugh, while pleading for what he terms Atheism, disowns it. Annie Besant, in the volume entitled "My Path to Atheism"—one of the most religious books that ever issued from the press—says:

"Our faculties fail us when we try to estimate the Deity, and we are betrayed into contradictions and absurdities; but does it therefore follow that He is not? It seems to me that to deny His existence is to overstep the boundaries of our thought-power almost as much as to try and define it. We pretend to know the Unknown if we declare Him to be the Unknownable. Unknownable to us at present, yes! Unknownable for ever, in other possible stages of existence? We have reached a region into which we cannot penetrate; here, all human faculties fail us; we bow our heads on the threshold of the Unknown."

Thus she, too—the extreme of the Rationalistic school—an Archbishop of Atheism,—merely endorses the truth of the irresistible axiom of Spinoza, that "to define God is to deny Him."

I think, then, we are entitled to ask Dr. Vaughan against whom or what is his formidable rhetorical artillery levelled? Where are we to discover this "Religion of Denial," which he is never tired of denouncing? Where among representative Rationalists are those men and women to be found who "feel as little remorse in denying the existence of God as they do in denying the existence of the man in the moon"? Who are "the brazen, self-sufficient votaries of a Negative religion"? Where are we to discover the "narrow brains" and the "profane hands and tongues"? What is it that this Most Reverend critic stigmatises as "shallow philosophy"? Who are they that "wish to destroy the temple of Religion"? Surely not those who seek their religion and their God in the marvellous temple of Nature.

Shall we, then, fail altogether to discover a "Religion of Denial"? Assuredly we shall seek it in vain among Rationalists, for Rationalism is a Religion of Affirmation, not denial. It affirms the sufficiency of Nature and the supremacy of Law, and bids us seek the Infinite Soul of the Universe there, where He is ever revealing Himself. "Na-ture," says Carlyle, "is the Time-vesture of God, that reveals him to the wise and hides him from the foolish," and Nature includes human nature, where, if anywhere, the Divine Mind will especially he manifested. Rationalism is not a Religion of Denial, excepting so far as the assertion of truth leads inevitably to the denial of error. But there is a Religion of Denial, albeit not one which Archbishop Vaughan would be likely to call upon his followers to criticise and condemn. The true Religion of Denial is the religion which denies to man the possession of a divine nature; denies that Nature itself is divine; denies the supremacy of divine law in the Universe, and attempts to substitute the pitiful potency of priestly magic; denies human brotherhood in the interest of a sect, denies the Divine Fatherhood, and bows down before a three-headed idol seated on a throne, access to which is only to be secured by paying court to an army of priestly servitors, who, forsooth, keep possession of the "keys" of the palace. This is the "Religion of Denial," the religion of exclusive salvation to be obtained at the cost of cringing before your fellow-man, falling on your knees, kissing the dust, and saying to some poor puppet dressed in a little brief authority, "By your leave, sir," this is the Religion of Denial, which denies to the natural, free, brave heart everything excepting damnation. The only God denied by Rationalism is the God of an eternal Hell—the Hell which, according to the Augustinian and the Calvinist, is "paved with infants not a span long," and he is denied, because to accept him is to blaspheme against the God of Nature, who speaks in the human reason and conscience. The God of Hell must he denied so soon as the God of Law, and that Law in itself the perfection of Love, comes to be dimly discerned.

Let us then attempt to obtain a fair statement of the nature of the conflict at present raging, and likely for many years to come to continue, in Christendom. It is a conflict between Rationalism on the one hand, as represented by men of science and philosophers, and Dogma on the other, as represented by the various priesthoods and their submissive, because ignorant, flocks. To be just, we may probably give both sides the credit of believing that they are contending on behalf of truth—at any rate, the best men on both sides make truth their central aim. But there is more faith in the Rationalist because he believes that the Divine in Nature may be trusted to work itself out in perfect freedom from bondage, while the Dogmatist dare not trust to God, but looks to some human authority for the salvation of the world. Dogmatism declares that human nature is degraded, that the God which created it is offended at it and desirous of vengeance, and that the whole natural world is a horror of desolation, the gateway to yet greater horror in eternity, from which there is only one specified loophole of escape. About this loophole there is much difference of opinion among Christians—the Calvinist pointing to one loophole, the Arminian to another, and the Roman Catholic to a third. Nay, each little sect has its own loophole; and, as a rule, the smaller the sect the more persistently does it claim for its members
that they are the "Lord's people." These multifarious sects agree in scarcely anything else save their
denunciations of the Papists, to whom, on account of their recognition of the Virgin Mary as the "Mother of
God," they decline to accord even the title of Christians; for the "Lord's people" can have nothing in common
with the "Lady's people." But, however they may differ about the loophole of salvation, all the Dogmatists
agree that Nature is not to be trusted. They are fearful souls who lack faith in the God of Nature, and turn with
anxious gaze to some human organization, or some magical bit of printing for assistance. This is the condition
of the Dogmatist, and Dr. Vaughan is justified in contending that a dogmatic Christian must, if he would be
logically safe, join the Roman Catholic Church. That is the proper receptacle for those who are afraid of
freedom. In the career of that distinguished theologian, John Henry Newman, this phase of the conflict exhibits
its noblest living exemplar. Bred a churchman—trained to shrink before the bracing air of freedom—looking
for human authority upon which to lean, but with a spirit too penetrating to be satisfied with a phantasm
of authority—he naturally drifted towards the Papacy, and ended his career of unfettered theological investigation
by the condemnation of free inquiry and the monkish counsel of submission. His brother, Francis William
Newman, may be selected as the representative of the Rationalistic side of the conflict. Of equal ability with the
Tractarian, but with a mind happily widened by early travel, he learned when comparatively young to place
implicit reliance in the Infinite Father working through natural laws, and so arrived at the true Catholicity of
regarding all humanity as the children of God. The Hindoo, the Buddhist, and the Mahometan were not shut out
from the embrace of his universal faith. He discerned with the poet Lowell, that:—

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

Accordingly, he preached the gospel of Rationalism, the supremacy of Law, the impossibility of the
sequence of Cause and Effect being shattered by lawless chance, or supernatural magic, and became one of the
Prophets of Freethought. Prophet-like, he has reaped no reward in this world, save that benediction of
conscience, that spirit-baptism, which sanctifies all those who work simply and loyally for Truth's sake. His
brother, who was lacking in faith, and sought the prop of a human organization, is now a Cardinal—a Prince of
one of the mightiest associations of this world. Paul would probably
have been made a Rabbi at Jerusalem, had he stuck to the ceremonial observances of the Pharisees, and adhered
to the cause of the Priests. He obeyed the voice of his innermost spirit, "proved all things," and earned the title
of heretic and atheist. In certain sectarian eyes Newman the Cardinal is secure of salvation, while Newman the
Freethinker is heir to hell. But the God of Rationalism is the Father of both, and will turn each to further use in
the great hereafter.

In the lives of these two men—both now approaching the probable end of their days—the spirit of the age's
conflict is personified—the conflict between Dogma and Rationalism. The one declares that doubt of the
priestly "credos" is diabolical; the other that it is God-sent, and opens the path of progress. Dr. Vaughan quotes
often from Tennyson, and calls him "our greatest living poet." He does not quote these lines:—

"You tell me, doubt is Devil-born.

I know not: one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true;

Perplex't in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds."

"More faith," because "honest doubt" springs out of an abhorrence of the God of the creeds and leads to a dream of a God, infinite and incomprehensible indeed, but still infinite and incomprehensible in love, not hate. Rationalism knows nothing of God beyond what Science and Philosophy teach; but that is enough to show that the sulphur-scented God of the creeds cannot be He. But the Dogmatists know all about him, can swear that he is three and yet one, and that he has a wife and a son. They can teach the world how to win his favour with incantation and ceremony, not by working for the benefit of humanity, as Rationalists in-culcate. These dogmas are born mainly of priestly pride, and are upheld in the interest of theological corporations. But the day of Dogma is passing. Better men are developed outside than within its folds. If it were true, as Dr. Vaughan affirms, that godlessness is on the freer side, and godliness on the side of the dogmatists, we should discern the fact in the results; but these point quite in an opposite direction. Take two fairly representative men of a great nation—Victor Hugo, bred in the cloister, but impelled out of it by the spirit of Freethought, and Mgr. Dupanloup, the late Bishop of Orleans, a respected dignitary of the Church of Exclusive Salvation. Last year, Victor Hugo delivered a glowing oration in honour of the centenary of the death of Voltaire, the champion who dealt a blow at priestcraft, from the effects of which it has reeled ever since. For this act Monseigneur Dupanloup denounced the poet-orator, but Victor Hugo was equal to the occasion, and in the letter he published in reply, we have the career of the representatives of the two schools of thought epitomised. He addressed the "Right Reverend Bishop" as plain "Monsieur," and wrote thus:—

"Monsieur,—You are guilty of an imprudence. You remind those who might have forgotten it that I was brought up by a Churchman, and that, if my life began in prejudice and error, it was the priest's fault, not mine. That sort of education is so fatal, that at nearly 40 years of age, as you point out, I was still under its influence. All that has been said before. I don't dwell on it. I have a certain contempt for mere futilities. "You insult Voltaire, and you do me the honour to revile me. That is your affair. "You and I are two men, better or worse: the future will decide between us. "The moral sense is so imperfectly developed in you that you reproach me with the very act which does me honour. You undertake to read me a lesson. By what right? Who are you? Let us come to the point. Let us see what sort of a thing your conscience is, and what mine is. A single comparison will suffice. "France has lately passed through an ordeal. France was free. One night a man treacherously seized her, overthrew her, and gagged her. If a nation could be murdered, that man would have murdered France. He brought her near enough to death to reign over her. He began his reign—since reign it was—by perjury, ambush, and massacre. He prolonged it by oppression, by tyranny, by despotism, by an indescribable parody on religion and justice. He was at once a monster and a pigmy. For him were sung the "Te Deum," the "Magnificat," the "Salvum fac," the "Gloria tibi," and the rest. Who sang them? Ask yourself. The law abandoned the people to him, the Church surrendered to him the Almighty. Justice, honour, country, gave way before that man. He trampled under foot his oath, equity, good faith, the glory of the flag, the dignity of man, the liberty of the citizen: that man's prosperity perplexed the conscience of mankind. This lasted 19 years. During that time you were in a palace; I was in exile. Sir, I pity you. —VICTOR HUGO." Orthodoxy is a worshipper of success and will tolerate almost any atrocity, so that custom and the conventional God he not outraged. But Rationalism views every proceeding with a philosophical eye, and tries all glittering pretensions with the test-stone of natural, not priestly, morality, goodness, and virtue. It turns with disgust from the fulsome formulas of fashionable flattery—termed religious worship—to the intrinsically noble and spiritual qualities developed in the souls of men whose lives are one long sacrifice to their fellow-men—whose every breath is an aspiration for human advancement. To the best thoughts of the best minds it appeals for its ritual,—to good deeds, not clamorous words, for its evidences of conversion,—and, thus inspired, leaves with relief inexpressible, the sickening courts of a servile and sycophantic Church for the breezy bowers and sun-illumined temple of the God of Nature.

II

My object in my last lecture was to endeavour to show that Rationalism, judging it from the ex-positions of its most distinguished advocates in various domains of thought, is not interested in defending the "Religion of Denial" which Archbishop Vaughan, following the example of nearly all dogmatic theologians, makes it his principle business to attack. So far as there is any "Religion of Denial" which authoritatively asserts itself, to the extent that he can wound it, and prove its hollowness and insufficiency, will he be doing the cause of
Rationalism and Freethought a notable service. Rationalism objects to dogma of the negative kind just as strongly as to dogma of the affirmative description, if it pass beyond the bounds where it is prepared to stand or fall by philosophical investigation and scientific proof. The test of truth is its readiness to submit to the fullest and freest discussion, and Rationalism is antagonistic to principles, whether negative or affirmative, which seek to shirk this test, and dogmatise where they cannot demonstrate. There is therefore no extensive conflict such as that which is forcibly delineated in these Lenten lectures. As a work of imagination, the picture presented by our Most Reverend friend,—if, without sacrilege, we may term him "our" friend—is deserving of the highest praise. It is only when it comes to be inspected from the solid ground of fact that it melts—

"Into air, into thin air,
Like the baseless fabric of a vision."

The conflict, as I have contended, is not one between those who affirm that there is no God, and those who uphold godliness; but between the upholders of dogma and human authority, and those who insist on their right to follow Truth wherever it may lead, and who maintain that Truth can only be discerned where there is unfettered freedom of research. The quarrel with the men of science, now, as ever, arises because they will not submit themselves to the priesthood. Dr. Vaughan says—"Did scientific men—men, that is, whose lives are dedicated to the investigation of Nature—keep to their science, and were they content with what can be demonstrated and verified by it, then they would be looked upon by the Church as amongst the benefactors of mankind." Here we have an inking of the true quarrel. Men of science will not keep to their science, the bounds of science to be specified not by themselves but by the Church, which is supremely ignorant of science. It is the same quarrel as the Church picked with Copernicus, Galileo, and Bruno; they would not keep to the "science" prescribed for them by the Church. It is not only men of science who are thus unaccommodating, but poets and philosophers object, also, to priestly dictation. The conflict is no new one. It has been the conflict of the ages. In every epoch there have been the same struggles between those who have been swayed by the fresh inspiration of the time direct from the Fount of Inspiration, and those who have sought to manipulate the outflow on behalf of some human organization;—a struggle between heresy and orthodoxy, freethought and fettered thought,—between those who worship the living God in His temple of nature, and those who have faith in outworn forms, dead ceremonies, and defunct idols. In the times covered by bible writings we discern a similar contest. Ever we perceive some vagrant and "Bohemian" Elijah, Elisha, Jeremiah, or John the Baptist, impelled by an irresistible influence, forsaking the field or the workshop, and seeking, in spite of priestly persecution, to bring men back to Nature and Human Conscience, the true expositors of God. Ever we see some poor Jeremiah placed in the stocks, tumbled into dungeons, tortured by the priests, or some John the Baptist driven into the desert, cast into prison, and put to death by orthodox authority. Those who betake themselves to Nature, at first hand, for their God, are certain to become objects of antipathy to the priesthood whose idle forms and incantations they heartily despise. Thus every fundamental teacher of the race,—Buddha, Jesus, Bruno,—each one who has listened to the direct inspiration of Nature rather than to the voice of tradition and antiquity has had to fight the same battle, and has earned the same martyr's crown. It is similar with the Prophets of Science and Poetry in our own day, save that enlightenment is spreading, so that the persecuting power of priestcraft is curtailed. All they are seeking to inculcate is, that return to natural reason which has formed the staple tuition of every genuine reformer.

The true conflict of this age, then, is between Christian Dogma and Rationalism, and in coming to its consideration as Freethinkers, we must never forget to draw a palpable line of demarcation between Christian Dogma, and what the orthodox are fond of terming "Christian Philosophy" and "Christian Morality." Christian Philosophy and Christian Morality are, so far as they may be really philosophical and moral, a part of the Philosophy and Morality of Humanity. Let them be found where they will, and intermixed with as much error and superstition as they may, they constitute a part of the precious possessions of the race which only folly would disregard. We must ever bear in mind that Rationalism includes all that is not repellant to Reason and Conscience.

My object in the present lecture is to contrast in a necessarily cursory and superficial manner the teachings of the Dogmatic and Rationalistic schools of thought. The radical difference between them is, that the one is based on an appeal to Authority, and the other, to individual Conscience; the one reviles and distracts human nature and seeks to control it through fear, the other honours and trusts it, and proposes to educate it to a knowledge of true goodness and consequent happiness. In seeking to carry out the latter process, Rationalism does not despise Authority, provided that it is at all times prepared to justify its fitness and truth. Dr. Vaughan sophistically endeavours to confound together two very different things,—the Authority which naturally attaches to demonstration and ability, and the Authority which is born of unchallenged assumption. Thus, on
It is because of this indestructible spirit of persecution attaching to theological Dogma that it finds itself confronted by Science. Science does not purpose to meddle with it in any way, but unfortunately it is a part of its mission to be perpetually sticking up feeble barriers across the road where Science is advancing. In the past
these barriers were far from feeble, and then scientific men and Rationalists were troubled and harassed by them. Now they are for the most part innoxious excepting to those who confide in them. It is amusing, however, to note that dogmatists affect to consider themselves the injured personages. Thus Dr. Vaughan says: "We should prefer by far to be allowed to love and adore our Master in peace; but the world will not let us; there is a propaganda of Denial around us, and we must therefore rouse ourselves up." I think I have read something very like this in Æsop, who tells of a lamb whose propagandist movements were complained of in similar fashion. The Dogmatic Church has always been persecuted by this propaganda of Denial. In the past it took the shape of denying that the earth was a flat plain, the centre of the universe. It denied that the sun travelled round this globe; denied that the world was made in six days, only some sixty centuries ago. The propaganda in all these cases really denied nothing, but it advanced its truths in spite of opposition, and the errors gradually denied themselves. It is a similar propaganda which is now troubling Archbishop Vaughan. In the domains of geology, palæontology, biology, embryology, and anatomy, scientific men are presenting fact after fact which go to demonstrate the process of growth in the earth and the earth’s inhabitants, are proving by experiment that species are not immutable but are capable of development the one from the other, and are indicating the way in which the apparently ruthless struggle in Nature ushers in new and advanced forms of being. Hence the erroneous notions of a special magical creation for each species are fading away, to the sore dismay of the dogmatists, who affirm that they constitute a portion of their God’s teachings. That these scientific facts should form a part of the school tuition is especially galling to the Roman Catholic priesthood, who are not content with being tolerated in such teaching as, to them, seems meet, but want other people to teach according to their direction. Rationalism is ready to tolerate systems of instruction of which it must disapprove, but it cannot permit that its own money and means shall be used in the propagation of what it conceives to be "damnable error." It is a sad thing to notice, but it is a fact, that the Roman Catholic organization is intolerant alike where it is in a majority and where it is in a minority. A majority is tolerant, when it allows people who are in a minority to prosecute their own methods of teaching, in their own fashion, with their own resources. At Rome, this toleration is obnoxious to the Pope, and he is seeking to prohibit, by authority, the establishment of Protestant schools, although the money for the purpose comes exclusively from Protestant coffers. A minority is tolerant, when it is content that the revenue of a secular State shall he employed for State purposes, and shall not he diverted into sectarian channels. In Australia and New Zealand, where the Roman Catholics are in a minority, they are still intolerant, for they persistently demand that a portion of the State funds shall be handed over to them to be used for their own exclusive purposes. Rationalism is of necessity opposed to a body thus inimical to public liberty.

That dogmatic teaching leads logically to persecution is almost too apparent to need prolonged discussion. If people conceive, or affect to conceive, that the welfare of mankind rests upon the maintenance of certain dogmatic assumptions, incapable of proof, they will, of course, resist, by all means, contrary instruction. Dr. Vaughan says—"Grant that man sprang from the mudfish, and you have upset Christianity and left the world a black ruin in a howling wilderness." A gentleman who thinks, or says he thinks, that the world is left "a black ruin in a howling wilderness," if man did not spring, at a bound, from the mud, is impelled to persecute and, if he can, destroy all those who attempt to show that man grew out of the mud by natural gradations, until he reached the station, prophetic of further elevation, where we now find him. It would be useless, doubtless to remind Dr. Vaughan of similar asseverations put forth by his predecessors in bygone centuries. "Grant that the earth is not the centre of the universe,—allow that it is but one comparatively small planet, among a number, and you upset Christianity and leave the world a black ruin in a howling wilderness;" such was the argument, or substitute for argument addressed over and over again by the theologians to Copernicus, Kepler, and Galileo. If such a concession were permitted, they contended ad nauseam, the scheme of Christian salvation would be shattered. God is not likely to have a son born and put to death as an atonement for sin on every planet. Hence the earth must be the centre of the solar system. It is curious to observe arguments resembling these advanced here in Australia, at the Antipodes, which the infallible Church declared and reiterated had no existence. If the world had listened to the dogmatic voice of the Pope, we should not, at this moment, have been here. Our very existence is an offence to the infallible Papacy, and how it has condescended to establish a hierarchy of its own in a place which ought not to exist, passes my comprehension to determine. Just, how ever, as in the past, it affirmed that the earth could not be permitted to travel round the sun, so now its agents denounce the science, which asserts that species have been, and continue to be, inter-developed, as "miserable drivel." And just as in the past, it persecuted the enunciators of such "miserable drivel," so would it persecute them now, if the Spirit of the Age did not interpose its peremptory protest.

Let it not be assumed, that the position occupied by Dr. Vaughan is one peculiar to him, or the priests of his church. It is common to all theological dogmatists. The clerical mind, more especially, is trained to regard the universe from the point of view of fable, rather than that of science. Hence, it is that clergymen so rarely figure in scientific ranks. In an admirable statistical compilation entitled "English Men of Science" by Francis Galton,
F.R.S., the well-known author of "Hereditary Genius," the editor points out what a small proportion of clergymen, and sons of clergymen, among University graduates, become known in the walks of science, as compared with the members of other professions. He says—"It is a fact, that in proportion to the pains bestowed on their education generally, the sons of clergymen rarely take a lead in science. The pursuit of science is uncongenial to the priestly character. It has fallen to my lot to serve for many years, on the councils of many scientific societies; and, excepting a very few astronomers and mathematicians, about whom I will speak directly, I can only recall three colleagues, who were clergymen; curiously enough, two of these, the Revs. Baden Powell and Dunbar Heath, have been prosecuted for unorthodoxy; the third was Bishop Wilberforce, who can hardly be said to have loved science; he rarely attended the meetings, but delighted in administration, and sought openings for indirect influence." The average clerical mind is, in fact, incapable of even comprehending the position, which men of science occupy. Minds of this stamp are so accustomed to look for traces of God, only within their own petty schemes of theology, that everything outside seems to them to be godless. They tremble with fear, and betake themselves to their knees or to anathema, at every advance, which bolder men make into the region of the unknown. In remote antiquity, most men were thus timorous. Even of Socrates, Spencer in his "Study of Sociology" points out (quoting from Grote the historian):

"Physics and astronomy, in his opinion, belonged to the divine class of phenomena, in which human research was insane, fruitless, and impious."

And regarding the attitude of the Greek mind in general he quotes from the same historian:

"In his (the early Greek's) view, the description of the sun, as given in a modern astronomical treatise, would have appeared not merely absurd, but repulsive and impious: even in later times, when the positive spirit of inquiry had made considerable progress, Anaxagoras and other astronomers incurred the charge of blasphemy for dispersonifying Hêlios, and trying to assign invariable laws to the solar phenomena. The application which Spencer makes of these quotations is precisely adapted to the gentleman whose utterances I am reviewing:

"That a likeness exists between the feeling then displayed respecting phenomena of inorganic nature, and the feeling now displayed respecting phenomena of Life and Society is manifest. The ascription of social actions and political events entirely to natural causes, thus leaving out Providence as a factor, seems to the religious mind of our day, as seemed to the mind of the pious Greek the dispersonification of Helios, and the explanation of celestial motions otherwise than by immediate divine agency."

It was Atheism to the Greek dogmatist to endeavour to prove that the glorious luminary of the heavens moved by virtue of the mysterious operation of universal law, and not because a beneficent God directly conveyed him on his course. It is Atheism to the Christian dogmatist to advance evidence showing that man is the outcome of a similarly mysterious universal law operating on all preceding animal forms in Nature, and that he was not moulded, in the male sex, from the mud, directly by a God, and a subsequent female constructed, on second thought, out of a superfluous rib.

Rationalism so far from being justly amenable to the charge of Atheism is intensely godly; but its God is the God of universal law. Its system of creation—and therein lies its main offensiveness to the clerical mind—knows of no capricious Potentate, whom priests may be enabled to worry with their prolix petitions, or coax with their obscure flattery. Its God is infinite and incomprehensible. If the conflict were really, as the author of a pamphlet published some time ago in this city, well expresses it, "between no God, and a God who sympathised with the atrocities of the Church of Rome in the slaughter of heretics"—Rationalism would speedily make its choice. Happily there is no such dire necessity. We are called upon to choose between a God of Law, whose revelation is made in the domain of Nature, which includes all that the human mind has evolved, and a God of Magic, whose sole revelation is to be found in a certain portion of the legends, traditions, and fancies of the past. Rationalists know that it is idle to attempt to form a conception of God, but in any speculations they may put forth they are at least careful that no degrading, or immoral elements shall be introduced. The author of these Lenten lectures forcibly observes:—"I have a supreme conviction that to lie, to kill, to blaspheme are in themselves crimes, and nevercould be made virtues." Rationalists contend that this "supreme conviction" to which humanity has attained, is a part of the Infinite God's infallible teaching, and that we degrade our ideal of God if we attribute to Him the commission of "crimes which never could be made virtues." Hence they decline to believe that God instigated a lying spirit to mislead the prophets of King Ahab so that the monarch might be deceived to his ruin (1 Kings c. xxii. 2 Chron. c. xviii); they decline to believe that God commanded the Jews to kill their fellow-men and women among the Amorites, and debauch those who were virgins (Num. c. XXXI); they reject the story of God's giving success to Jephthah and so entrap ing him into the murder of his own daughter; they will not accept the statement as true that God killed 70,000 unoffending Jews because their King, David, annoyed him by instituting a census. To attribute such things as these to the Infinite Father of the universe is in their opinion the rankest blasphemy, and what is worse, is inconsistent with the teaching of truth.
At the same time, while rejecting these unwarranted affirmations, Rationalism declines to dogmatise about God. It has sufficient faith in His existence to believe that it may be left to vindicate itself, like that of the sun, without the help of an Act of Parliament. There is no occasion, as Hobbes, I think says "for us to reenact the laws of God." God's existence, happily, does not depend on the efforts of the Pope, or any less distinguished, self-appointed "fearless servant of God."

It may be well to inform distant readers that a certain local "Evangelist"—whatever that may be—has latterly been thus advertising himself in the public papers.

This pitiful patronage of the Infinite Soul of the universe seems grotesque enough in the eyes of the Rationalist. It is sufficient for him if he can he a fearless servant of Humanity. It is to fit him for this office that the teachings of rational philosophy and modern science tend. The first and last word of the social science of our day is "Altruism." Work for the benefit of others; work with a single eye to the advancement of the race. Do not trouble about your own individual salvation; leave that to take care of itself, and strive for the good of humanity. For as Kingsley asks—

"Is selfishness
For time a sin, stretched out into Eternity
Celestial prudence?"

The best part of the orthodox faiths is this individual soul-saving. Its worst part is that it creates sham vices and virtues, and tends to cause indifference to the real ones. True religion has no contest with Rationalism, which is offensive only to the sectarian theologies. These latter confuse the mind by elevating petty forms and ceremonies into the sphere of virtues. Colonel Ingersoll in one of his trenchant lectures narrates an anecdote regarding a fellow in the States who had committed a murder. There was no doubt of his guilt, and he attempted no denial. He had stolen behind a poor working man as he walked along the public road, and had killed him with a blow from a bludgeon. He had then robbed him of a small sum of money and some sandwiches which he was carrying for his dinner. The murderer was asked what he did with the poor proceeds of his terrible crime. He answered that he had spent the money in liquor, and that he had eaten the bread, and thrown away the meat—because it was Friday. In similar fashion the brigands in Italy have been frequently known to fall on their knees by the roadside cross and pray to their patron saint for success before sallying forth to shoot and rob some hapless wayfarer. But this frame of mind is not peculiar to one form of Christian faith. It belongs to all dogmatic theologies. "Pious people," as Win wood Reade says in that valuable book, "The Martyrdom of Man," "sin as men, and make restitution as courtiers"—they commit an offence against their fellow-man, and they make atonement for it, as they imagine, by falling on their knees and begging pardon of some heavenly despot. The words popularly ascribed to a cheating storekeeper will be familiar to most persons: "John have you sanded the sugar?" "Yes, sir." "And mixed the chalk and water with the milk?" "Yes, sir." "Then come upstairs, boy, to prayers." Religion, on account of the prevailing disbelief in its dogmas, has become so much an affair of conventionality and routine that it has lost the power it once possessed for good. There is no heart in its hollow ceremonies. I was told the other day of an incident which occurred at a gentleman's house in this city. His servant, who was a Roman Catholic, was in the habit of making no distinction in her meals on Friday and the other days of the week. Meat was quite acceptable on all days alike. Shortly afterwards he engaged an additional servant who was of the same religion, and thereupon both girls declined to take the priest-forbidden food on Friday! How completely, with Protestants, what is called religion is a matter of habit, custom, and conventional usage I need hardly impress on my hearers. The following amusing incident will illustrate my meaning. clipped it lately from a newspaper where it was given as related by a traveller in the Central States of America:—

"When we made an excursion in Southern Utah not long ago we were hospitably entertained by the Mormon Bishop of Richfield He was a Scotchman, and had been brought up a rigid Presbyterian. 'Ah, well,' said he, 'they think ill of me at home for changing my religion; but there was my poor brother Alec who took it most to heart. He was on his way last year to California, and turned off the road a bit to see me and try to bring me back into the fold. When he got here he spent the whole evening in lecturing me, and then went to bed. In the morning I gave him the best breakfast the country could afford—coffee and rolls, trout, beef, and venison steak, and such like. Poor Alec, he looked all over the table, and then turned upon me his sorrowful face, blurring out: 'Oh, Jamie, mon! Jamie, mon! did I ever think it would come to this? I could hae forgi'en ye a' yer poleegamy, but hae ye gi'en up yer parritch?'"

How much of the popular religion of our day is "parritch," at the best? And it is well that it should be so, for the dogmatic theology on which it is based appeals to the lowest passion of our nature, to fear, and, as it loses its hold, a nobler philosophy, the philosophy of law, of the invariable succession of cause and effect, of the certainty of good results following rational effort, will take its place. I have said that the dogmatists make their appeal to the passion of fear. I like to judge a theology not by its carefully-prepared public platitudes, but by the teachings which it sets before its young in the privacy of the family and the school. I hold in my hand
thirteen little penny productions, termed "Books for Children and Young Persons," written by Rev. J. Furniss,—a most appropriate name. They are for the use of Roman Catholic families, missions, and schools, and are published "permissu superiorum." Here, then, we obtain a glimpse of the nature of that "Authority" before which Archbishop Vaughan would have the world, in this nineteenth century, fall prostrate. The titles of these precious compilations speak for themselves: they are "Almighty God," "The House of Death," "The Book of the Dying," "Stumbling Blocks," "The Great Evil," "The Terrible Judgment and the Bad Child," "Schools in which Children Lose their Holy Faith," "The Sight of Hell," and the like. By announcement on the cover of each, "Parents are recommended to read these Books to their Children," and they are commended to "Schools, Missions, and Retreats." Of their contents, for the sake of those who may not have glanced at them, I may say that they largely consist of stories so horrible, disgusting, and abominable, to any healthy mind, that I would not condescend to read them from this platform. Their production gives us a fresh insight into the possible depths of cruelty and baseness of which a diseased imagination is capable. That such things should be conjured up for the purpose of terrifying and dominating the innocent and plastic mind of childhood constitutes a depressing subject for reflection. This little pamphlet, entitled "The Sight of Hell!" is literally crammed with the most nauseating and offensive details. Regarded as a work of fiction it is clumsy and brutal; presented as a something which a child is taught to believe actual in God's universe it almost passes the bounds of rational toleration. There are one or two extracts calculated to amuse rather than disgust, which I may venture to set before you. This is how a child is to be impressed with the idea of what is meant by the tortures of Hell being Eternal. The heading of the "lesson" is—"TEAKS!—SAND!—DOTS!!"

"Think that a man in Hell cries only one single tear in ten hundred millions of years. Tell me, how many millions of years must pass before he fills a little basin with his tears? how many millions of years must pass before he cries as many tears as there were drops of water at the deluge? how many years must pass before he has drowned the heavens and earth with his tears? Is this Eternity? No.

"Turn all the earth into little grains of sand, and fill all the skies and the heavens with little grains of sand. After each hundred millions of years, one grain of sand is taken away; oh what a long, long time it would be before the last grain of sand was taken away. Is this Eternity? No.

"Cover all the earth and all the skies with little dots like these . . . . Let every dot stand for a hundred thousand millions of years. Is this Eternity? No.

"After such a long, long time will God still punish sinners? Yes. Is. ix., After all this his anger is not turned away, his hand is still stretched out. How long, then, will the punishment of sinners go on? For ever, and ever, and ever!"

The next "lesson" headed "WHAT ARE THEY DOING?" runs thus:—

"Perhaps at this moment, seven o'clock in the evening, a child is just going into Hell. Tomorrow evening at seven o'clock, go and knock at the gates of Hell, and ask what the child is doing. The devils will go and look. Then they will come back again and say, the child is burning! Go in a week and ask what the child is doing; you will get the same answer—it is burning! Go in a year and ask; the same answer comes—it is burning! Go in a million of years and ask the same question; the answer is just the same—it is burning! So if you go for ever and ever, you will always get the same answer—it is burning in the fire!"

Comment is unnecessary on teachings such as these; and these, as I have said, are mild compared with passages which I decline to read. Now, let us turn from these wretched little books published "by Authority," and reflect for whom this eternal torment is said to be prepared by a beneficent God. Not for those who inflict evil on their fellow-creatures, not for those whose lives are made up of little besides lust and cruelty. That would be bad enough, and would be altogether inconsistent with any conception of a just and loving God. But Hell is not for these. These may escape at the last moment, by some priestly "hocus pocus," or magical conversion. Hell is for heretics, for those brave souls who decline to fall down and kneel at the command of their fellow-mortals. Thus, in these lectures of Dr. Vaughan's, the very men, the master minds of the world, to whom he appeals for the ideas which adorn his discourses—appeals sometimes approvingly, sometimes to condemn—these very souls are, according to his worshipped "Authority," the predestined heirs of Hell. Men of science of the past, "Kepler, Bacon, Newton;" men of science of the present, "Darwin, Huxley, Tyndall, Spencer, Mivart, Draper, Wallace, Häeckel, Moleschott, Von Hartmann, Virchow, Jevons;" scholars, "Sir W. Jones and Max Müller;" poets, "Goethe, Tennyson, and Lowell;" statesmen, "Gladstone and Lewis;" philosophers and reformers, "Hume, Tillotson, Kant, Carlyle, Greg, Bradlaugh:" All these, and others like them, furnish the raw material for God's eternal Hell, according to "Authority," which we are to regard as coincident with "Truth." These are the souls which are to perpetually roast and stew in the sulphur pit, where, in the words of one of New Zealand's poets, Domett—
"Infinite love,
All human guess or gauge above,
Preserves in fiery suffocation
The myriads of his own creation."

If Archbishop Vaughan declares that he does not know that the master minds named by him are destined for his God's eternal Hell, then I ask him what does he know, with all his dogmas, more than other people? If he admits a loophole of escape outside of his infallible Church, I think all nationalists—nay, all "men of good will"—would prefer to cast in their lot with these prophetic souls rather than shelter under "Authority" backed by all the Leos and all the Gregories, all the Bonifaces and all the Borgias.

At this stage of the world, then, men are called upon to make their choice between Dogma, which has scarcely sufficient faith left to be dogmatic, and Rationalism which points to Nature as its teacher and Science as its prophet,—which banishes "chance" and "magic" from the universe, and discerns everywhere the reign of Law, the government of Love. In this initiatory life it sees effect following cause throughout the march of creation, and where it is enabled to perceive glimpses of an after-life it beholds still the same natural and successive gradations. The after-life of Rationalism is submitted, like every other domain of Nature, for the investigation and verdict of Science. Those who have made this phase of the question a study know that upon it the verdict of Science is already pronounced. Men of science, who have steadfastly devoted their time to the collection of facts and the investigation of phenomena, have in all countries declared the same way. Mapes, Hare, Crowell, and Buchanan in America; Kerner and Zollner in Germany; Flammarion, Léon Favre, and Rivail in France; Crookes, Varley, and Wallace in England; all assert that when the needful impulse towards investigation is felt, and the needful, patient industry manifested, the life of human beings, after what is termed death, lies open to profitable research the same as the sometime proscribed domains of astronomy and biology. But whether the Rationalist incline to Spiritualism (which is but a further development out of the Materialism of this life), or limit his outlook to earth, he is alike governed by evidence and protests against speculations being transformed into dogmas. He smiles at the poor pretentions to infallible knowledge of an ill-informed priesthood, and when anxious for rest, comfort, and inspiration, betakes himself to the arms of the universal mother, Nature. To conclude in the joyous words of one of the poets of the inner life—Lizzie Doten:—

"Grown weary and worn with the conflict of creeds,
I had sought a new faith for the soul with its needs,
When the love of the Beautiful guided my feet
Through a leafy arcade to a sylvan retreat,
Where the oriole sung in the branches above,
And the wild roses burned with their blushes of love,
And the purple-fringed aster, and bright golden rod,
Like jewels of beauty adorned the green sod.

O, how blessed to feel from the care-laden heart
All the sorrows and woes that oppressed it depart,
And to lay the tired head, with its aching, to rest
On the heart of all others that loves it the best!
O, thus is it ever when, wearied, we yearn
To the bosom of Nature and Truth to return!
And life blossoms forth into beauty anew,
As we learn to repose in the Simple and True."

Sermon
A Few Sundays ago I endeavoured to point out to you, my friends, some of the lessons which, it appeared to me, were taught by present social and political troubles. To-day, I propose to address to you a few plain remarks on the ecclesiastical and religious troubles of the present, and to draw your attention to the lessons which these troubles seem to teach us.

Ecclesiastical and religious history runs no more smoothly than social and political history. From the beginning the Christian Church has been the battle-field of contending parties. Even when the Master was on earth, his disciples strove as to which should be the greatest. Even a Paul and a Peter had their sharp contentions. Even Churches, over which the great Apostle of the Gentiles presided, had their sects and party cries—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The present times form no exception to the rule. As in the days of our Lord, as in the time of Peter and Paul, as in the Corinthian and Galatian Churches of the first century, as in the days of Athanasius and Arius in the fourth century, of Augustine and Pelagius in the fifth century; or to come down to a later period, as in the days of Luther, Calvin, Zwinglius, and them that follow after, of whom the time would fail us to tell, so is it to-day. From the beginning until now the history of Christianity has been a history of conflict between opinion and opinion, sect and sect, genuine Christianity and pseudo-Christianity, darkness and light. The course of our religion, as of all human life, has been like a winding stream flowing over a rugged channel, now lost in darkness, now foaming and swelling over its narrow banks, now dashing against jutting rocks, now sweeping away opposing sand-banks with the houses which foolish men had raised upon them.

Never was there a time perhaps since the Protestant Reformation when men's minds have been so much stirred as at present. The waters roar and are troubled, the mountains shake with the swelling thereof. As in the political world the *demos* has taken to itself its power and reigned, so in the religious world. The divine right of kings in the one case, the divine right of ecclesiastical rulers in the other, has been superseded by a new order of things. And just as in the State we are beginning to feel the full force of the democratic movement which has been gradually maturing, so in the Church we are also beginning to feel all that was meant by the Protestant Reformation. Principles are being pressed to their fulfilment—questions which were once only in the background come to the front, and clouds which were only like a man's hand now cover the heavens with threatening darkness.

This movement in the Church does not take its rise from one source. It is partly political. We all know how the Protestant Reformation was not a purely religious movement. There were those who took part in it from political motives. So, still, the cry for liberty in the Church is in part a cry born of our democratic tendencies. The present movement in the Church is partly also intellectual. The revival of learning had something to do with the Protestant Reformation. So, still, the intellectual activity of the Western nations has much to do with the demand for religious liberty and the present conflict of opinions. The expanding, searching, truth-loving mind seeks room in which to live and move. And lastly, this movement in the Church is religious in the strict sense of that word. The Protestant Reformation was in great measure brought about by the low spiritual tone, and the gross immoralities of the Church. Had the Church, in the sixteenth century, been a deeply spiritual and moral Church—had there been men in it of the stamp of the Oxford Tractarians—men like Newman or Manning, a reformation would have been much more difficult. So, still, the demands of men's moral and spiritual nature have some-thing to do with the modern struggle. The Christian soul cries out for what is spiritual and true. It rebels against what crushes our finer feelings, or materialises the spiritual. The so-called liberal writers and teachers of our day have not been mere intellectual men. They have been driven out of old grooves of thinking and speaking by their hearts and souls, as well as by their intellects, just as we are told our first Protestant reformers were—just as men like Wicklyffe, Huss, Luther, Wishart, Knox, were moved from the heart, as well as from the head—may we not say? just as the Lord Himself and his Apostle Paul, the greatest reformers whom the world has ever seen, were no mere political or intellectual giants, but men who, by the power of their mighty souls, stirred the world and shook the old religions to their foundations. Thus, as we have said, the present movement in the Church does not take its rise in one source. It is political, intellectual, moral and spiritual. The streams issuing from these different sources have met and formed that mighty rushing river whose waves to-day lift up their heads and make a mighty noise.

And truly the sound of these many waters has gone through all the earth, and their words to the end of the world. The literature of the day is intensely theological. You cannot read a common magazine without stumbling on the religious question. Even the newspapers must talk about it, in their own sometimes flippant way. The Churches, and especially our own Presbyterian Churches, are being stirred and shaken by it to their

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*The liberty wherewith Christ hath made us fre'*

(Galatians v. 1.)
very foundations. Read the accounts of our last Scottish Assemblies. The Church, which of all others was regarded as the most conservative and orthodox, has suddenly developed the newest tendencies of theological thought. I refer to the Free Church of Scotland which, by a majority of only two in her Assembly, has decided to libel one of her most distinguished professors, on account of his views regarding the date and authorship of the Book of Deuteronomy. A sister Church, the United Presbyterian Church of Scotland, has also suspended one of her well-known ministers because of his views on future punishment. The Established Church of Scotland has rejected, not for the first time, a motion to relax the formula of subscription which has to be signed by her elders. These are but ripples on the surface of a great movement which is going on secretly and silently often but surely, in the depths of all our Churches. These are but the straws which show in what direction the wind is blowing. The painful discussions, the restlessness, anxiety, sense of insecurity, suspicion which these cases have given rise to, are symptomatic of a wide-spread movement, of pain, restlessness, sense of insecurity, anxiety, suspicion and distrust, far wider and deeper than many suppose. Who that loves the Church of Christ, brethren, believing that in it is wrapped up the light and hope of this dark world—who that loves his fellow-men, and longs for the progress and perfection of his race—can fail to be touched by these signs of the times, and to look on with eager interest and beating heart at the advance of that mighty tidal wave which, rising in the day of Luther, and gathering force through these three eventful centuries of education, research, philosophy, and criticism, is now rolling over the Christian Church, causing the hearts of good men often to tremble, like that of Eli for the ark of God, while vile men walk on every side, and rejoice in the unseemly panic and consternation!

This, brethren, is no alarmist view of the present state of ecclesiastical affairs; and what is, perhaps, far more important, of the religious perplexities and fears by which the hearts and minds of many good Christian people have in these days been beset. No one who has eyes to see and ears to hear, can fail to discern these plain signs of the times; and no one who is religiously in earnest can fail to ask what these things mean.

Now, what are some of the lessons which these dangers and troubles should teach us?

In the first place, the ecclesiastical and religious troubles of the present, like the social and political troubles of the present, to which a few Sundays ago we referred, should teach us the NECESSITY FOR EDUCATION.

As in the State, so in the Church. The Christian people have become alive to their liberty and to their power. The choice of their ministers is entrusted to them. They read and think for themselves after a fashion. They virtually control the Church. They are the Church. With them practically, and even theoretically, lies the ultimate appeal. You have manhood suffrage in the State. You have the same in the Church. A very solemn and awful power this is which has been given into the hands of the Christian people, and one which, once acknowledged, cannot be again disallowed. The time has gone past when congregations and churches could be led whithersoever their office-bearers desired. An appeal has to be made to men's understandings. Even our Roman Catholic brethren (as witness the remarkable, and in many respects excellent, lectures and addresses lately published, by Dr. Vaughan of Sydney,) have to make use of such appeals, and call upon us, in the name of reason, to return to the fold of their venerable Church. Often, we think, perhaps, that it might be better if the mass of people would submit to some infallible authority in religious as in political matters; but there is little hope of this, even if competent authority, either in Church or State, were more readily to be found than it is. There is no help for it. We must go on as Providence seems to direct, "following the truth in love," trusting in God "as a faithful Creator," to guide us to the right end, though we may have a long journey and some hard experiences before us.

But if we are to go on, brethren, in any true sense of the word, we must have more and deeper education. The three R!s, a merely commercial or technical education, such as we are often disposed to rest satisfied with, will not suffice. The Christian people must have a wider knowledge and a richer culture. For consider what are the questions which are coming up for us to decide. They are questions upon the highest subjects, questions which need hard heads and clear minds, as well as pure hearts, to solve. Take, for example, the two questions to which I have already alluded, the date and authorship of the Book of Deuteronomy, and the conditions of a future state. Or take such questions as the exact date and origin of the Gospels, the authorship of the Acts and Epistles, the Pauline theology, the connection between Judaism and Christianity, the origin and growth of religious ideas, the miraculous element in Scripture—necessity and free-will, the doctrine of sin, the doctrine of sacrifice, or the apparently simple question, What is religion, and what is Christianity? These and other problems have arisen and will yet arise, as men begin to reflect. They will be brought to the front as one set of theologians comes into conflict with another and as such subjects are discussed in popular magazines or on public platforms. They cannot be avoided. The Church will be brought face to face with them, and deal with them she must. Now, how are the majority, or even a large minority of our people to deal with such questions? How are they to give an intelligent vote or voice in important Church matters at all, if they have not, as we have said, a wider knowledge and a richer culture than they at present possess? It is not necessary that all should be theologians, any more than it is necessary that all should be scientific politicians in order to exercise the
franchise; but it is necessary that they should be more intelligent, better informed, and able to arrive at a commonsense and Christian judgment, or to recognise such a judgment when arrived at by others. It is necessary that they should be more intelligent and better informed, were it only to enable them to suspend their judgment where all the facts of a case are not before them.

And yet, brethren, though this seems perfectly plain, what do we find? Do we not often find the most lamentable ignorance, superstition and prejudice, or that flippancy in capacity which treats all religious matters with impatience or disdain! We find the Christian people not only uneducated in general subjects, but ignorant of that very Bible to which they either clamorously appeal, or against which they foolishly and capiously talk. We find that, though we have had about a century of Biblical scholars and critics, the people's knowledge of the Bible is superficial, some parts of it being almost unknown to many, almost undiscoverable by well-dressed congregations. We find even teachers of religion ignorant of what has been said and thought about its different books, their date, authorship, and meaning. With how little but "the letter" do we find even those to be acquainted who profess to know their Bibles well! And when we go beyond the Bible, with what ignorance or misunderstanding of religious subjects do we not meet! Are there twenty people here to-day who have even heard of some of those questions to which we have already alluded? And yet we are coming up face to face with such questions, and on the answer perhaps to them, we are to determine whether a minister is fit to be a minister of Christ and a physician of souls or not! We are called to give our judgment on men who have made such questions their life-study, and say whether they are orthodox or not! We, the Christian people, have taken the power into our own hands, and yet know nothing of Church history, nothing of what Bible scholars have said, nothing of what good earnest men whose minds have been cast in a different mould from ours, or whose experience has been different from, perhaps wider and more varied than ours, have thought and felt! The thing is monstrous. We are to decide on questions to which we had never given a week's serious thought previous to their being brought before us! We are to decide as to who wrote the Pentateuch, as to the date of the Psalms, as to the theology of Paul and John, and other such like matters; and yet we hardly know our Bibles—at least we do not know the literature of the Bible!

It is this ignorance, brethren, which lies at the root of much of the commotion and disturbance which we are at present witnessing in the ecclesiastical world. Ignorance is the mother of superstition, fear, and angry confusion. If these important intellectual difficulties which are coming to the front, are to be fairly met by us for ourselves—if the men who are pushed to the ecclesiastical bar are to be fairly tried by the Christian people—we must have a wider knowledge and a richer culture in the Church, among the elders, the ministers, and the private members of our congregations. This, I think, is the first lesson which present ecclesiastical troubles plainly teach—the necessity for better education and instruction in the school, in the home, and from the pulpit—so that both young and old may be able to meet intelligently the problems which in the course of Providence are presented to them.

A second lesson which present troubles seem to teach us is—The Necessity for Moke Ecclesiastical Liberty. Here we stumble, my friends, upon a very intricate and difficult subject, but it is one which the Church must face in some way or other, if she is to have intelligent, truthful, and competent ministers and elders to preside over her, and if she is to be a healthy, vigorous Church, doing the work which God has given her to do in the present and the future.

Intelligent, educated men, will not readily enter a society where they are liable any moment to be bearded, misrepresented and abused by thoughtless or ignorant people. Conscientious men will not care to be tied down by burdensome formulas of subscription. Prudent men will not care to become servants of a Church which may any day turn round upon them, and threaten them and their families with pains and penalties, if in the course of their study and experience they should come to take a different view from that which they may previously have held of literary questions or theological theories. Good men—men with the free spirit of Jesus Christ in them, will not care to have their souls' life hampered by the commandments of men and the tradition of the elders, or to be tied down as to what they should think and feel, by popular prejudice or the limited experiences of others. The free man of Christ cannot suffer his heart and soul to be made the slaves of men. And so the consequence will be that the management of the Church will fall into the hands of the ignorant—the lazy—the fanatical—the honest and pious, but weak-minded—or into the hands of mere "use and wont" men. This is no imaginary danger, my friends. It is a real danger which at present besets us, and to which it would be well if all who really love the Church, and desire to see her doing all that she might do, and being all that she might be, would take heed ere it be too late.

But it may be said, What would you have? Will you allow infidels and atheists to rush in upon us? Certainly not, if we can avoid it (though it is difficult, even under the present system, to prevent practical unbelievers from invading the offices of the Church.) But we would have the door to office in the Christian Church thrown open wide as Christian charity can open it—wide as we can think Christ Himself would throw it open were He here again. We would have the door of admission to Church membership, eldership, and ministry
widened, so as to admit every man, otherwise qualified by a certain amount of necessary knowledge or by special gifts, who in his life and conversation showed, as only life and conversation can show, that he belonged to the band of Christ's disciples, and was inspired with the spirit of Christ. We would have the door of ecclesiastical liberty so wide that no such unseemly wrangling and division could take place as we have lately witnessed in our Scottish Churches, wrangling and division over questions which can only be fairly settled in the quiet impartial atmosphere of the student's study. We would, in the interest of fair play, honesty, and truth, have it so ordered that no good man who was willing to do Christ's work and labour for God's Kingdom, should be in danger of pains and penalties, or be branded as anti-Christian because his views on the authorship of Deuteronomy, or the exact conditions of the future world, or the Song of Solomon, or the nature of angels, were different from the popular conceptions on such subjects. We are not saying that it is all the same what views on these and other subjects a Christian holds, but simply that there is something of more importance than these, and that the truth on these things would be more likely to be discovered if men felt that they were free to think and search and speak—if they felt that the only thing which could bring disgrace upon them would be unfaithfulness to the law of truth and love, neglect of Christian duty, prejudice, bigotry, or dishonest judgment.

Doubtless, brethren, we have ecclesiastical liberty to a certain extent. There are points which by almost universal consent have been left open. No man now would be interfered with for not accepting the doctrine of six days creation, or of the damnation of the heathen, or for exercising his critical powers on what are considered "non-essential" matters. Common sense and growing enlightenment would not suffer any one to be persecuted for differing on certain points from the traditions of the Fathers; but our ecclesiastical liberty is more wrung from us than gracefully granted, and any day some less enlightened member of the Church may put the ecclesiastical machinery in motion to crush a more enlightened brother for his views on Deuteronomy, or the Song of Solomon, or the future life, or some other question of theology or literary criticism. We must have orderliness in the Church, no doubt,—some recognised symbols and forms—but the present cumbrous system seems rather to lead to disorderliness, anger, malice, and all uncharitableness, and is in many ways unfavorable to the attainment of truth.

A last lesson, brethren, which present troubles seem to teach us is The Necessity for More Spiritual and Practical Views of What Christianity is.

The root of much trouble is, that we have confounded Christian faith, hope, and charity with certain intellectual propositions, with certain views of history, with certain traditions and commandments of men. We are like those in the Galatian Church to whom the Apostle Paul wrote so urgently, bidding them leave the old legalistic and traditional view of religion, and stand fast in the liberty wherewith Christ had made them free. We are like the Corinthians who called themselves by party names, mistaking party for Christianity. A great deal of our quarrelling and discussion, and also, it may be added, of our honest perplexity and consternation about new views and innovations in doctrine and ritual, may be accounted for by the fact that we have not realised what it is to be a disciple of Jesus Christ, and have departed from the simplicity of "the truth as it is in Jesus." What was it that made the Apostle Paul so tolerant, so clear, and so sensible, in his judgment of the questions which the Corinthians and Galatians brought before him? What raised him above party-strifes and war-cries? Was it indifference? No; it was simply this, that he had apprehended more fully than others that "for which he had been apprehended by Christ Jesus." It is when we see into the heart of things, when we have grasped principles, that our minds become clear and calm. And this is the reason why we are not calm: We are not spiritually minded; we have not seen into the heart of Christianity, and have not felt in our souls the liberty wherewith Christ has set us free—the liberty of sons in a father's house—the liberty of Christ's friends, whose hearts beat in unison with His. "In Christ Jesus," wrote Paul to the Galatians, who were still wrangling about circumcision, still associating Christ with the observance of "days and months and times and years"—"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Had the Galatians only realised this, questions of ritual and doctrine would have fallen into their proper place. And so, if the Church of the present day realised this more fully—that to be a Christian is to be a spiritually-minded man, to be in spiritual sympathy with Jesus, to be a friend of Christ, and a child of the Highest—if we more fully realised that Christianity is a life hid with Christ in God, a practical earnest life of faith and love, a battle for the Kingdom of God and His righteousness—questions about the authorship of Deuteronomy or the Song of Solomon or future punishments, about Sabbath days and ritual, and other matters which now seem to us so important, and over which we wrangle and quarrel, calling each other bad names—would fall into their proper place, and the truth about them would be more likely to be reached. We have need of the Apostle Paul among us again, with his clear spiritual eye, to point out to us what it is to be a Christian, to bid us yield ourselves to the Spirit of Christ, and leave other things to settle themselves in a rational and truthful way. Our Churches and Church-Courts need to be baptised afresh with the Holy Ghost and with fire, with the living, loving Spirit of Him who came not to sit in judgment on men's opinions, but to preach good tidings to the poor; to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them
that are bruised, to preach the acceptable year of the Lord; and who commanded His disciples to seek first—not orthodoxy or heterodoxy, not details of Church government or ecclesiastical "orders," not seat-rents, collections, and other external matters on which we spend so much thought and breath—but the Kingdom of God and His righteousness. "Be perfect," said he, "as your Father which is in heaven is perfect. Whosoever shall do the will of my Father which is in heaven, the same is my mother and sister and brother." "In Christ Jesus," said Paul, "neither circumcision availeth anything nor uncircumcision, but a new creature."

All these disputes and troubles seem to me to read us a lesson, and it is this, that we should go back more to the simple elements of religion, and thinking less of the letter of the Bible, less of forms and traditions strive to cultivate a deeper, simpler, healthier, more Christ-like and Paul-like piety.

Christian brethren, let us seek to learn these lessons. Strive, in the first place, to be as intelligent and enlightened as you can be in your intellectual views on religious questions; strive as conscientious and responsible men to follow the truth in love; strive also to teach your children religion in the most intelligent and enlightened way, for it is on account of your children more even than of you that I am concerned.

Use your influence, in the second place, in support of ecclesiastical liberty. If you are really in earnest, if you really love the Church and desire that she should fulfil her noble mission to your families, your nation, your fellow-men, do not stand aloof as you are at present doing, and leave one or two men to fight the battle single-handed, but speak a decided word when you can in favour of toleration and charity as being the soundest and most Christian policy amid present troubles.

And, lastly, cultivate a deeper and healthier piety (I do not use the word as a mere cant phrase)—a humble, reverent, and devout mind—a wholesome, practical Christianity, which shall be known, not by its words or forms merely, but by the tenor of your lives. Cultivate that spiritual knowledge of the truth which alone can make you free—free as a son in a father's house,—partakers of that spiritual insight, that liberty of love, wherewith Christ has made us free; without which, however rich and wide our mental culture, however great our ecclesiastical liberty, we cannot hope to "come unto the unity of the Faith, unto a perfect man in Christ."

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The Chiniquy Lectures

Delivered in the Protestant Hall, Sydney.

Public Reception in Sydney.

The public reception of the Rev. C. Chiniquy, who was for twenty-five years a priest of the Church of Rome, but who left her communion about twenty years ago, and joined the Presbyterian Church, took place in the Protestant Hall on Tuesday evening, the 1st October. Long before seven o'clock, a tremendous crowd had collected around the iron entrance gates; and when these were at last thrown open the great multitude surged into the building, filling the body of the hall and the galleries in a moment. There were over two thousand in the hall; but thousands more went away, as they could not obtain either sitting or standing room.

On the platform were Messrs. William Kippax, W.G.M. (in the chair); H. Hicks, D. G.M.; W. Henson, G.S.; Rev. G. Sutherland, G.C.; Rev. Drs. Barry, M'Gibbon, Steel; J. Davies, M.L.A.; J. Roseby, M.L.A; Drs. Marshall and Hogg; Revs. D. Galloway, H. Macready, P. H. Cornford, W. All-worth, McKinnon, W. Beg, D. Allen, T. J. Curtis, T. S. Forsaith, G. C. Howden, and R Donald; and Messrs. N. J. Mackenzie, S. E. Lees, F. Abigail, R. McCoy, I. J. Josephson, and T. Lutton. The Rev. G. Sutherland gave out for singing the Hundredth Psalm, after which the Rev. W. Beg engaged in prayer. Alderman Kippax, W.G.M., then, in the name of the meeting and of all the Orange lodges in the colony, gave to Father Chiniquy the right hand of fellowship, welcoming him to New South Wales. He then said that, although the meeting was open to the public, arrangements have been made for the removal of any persons who might be disorderly, or in any way attempt to interrupt the proceedings. The Rev. G. Sutherland, after a few appropriate introductory remarks, then read the address as follows:—The Rev. Pastor Chiniquy, French Canadian Reformer. Rev. sir and brother,—We cordially welcome you to Australia, and to this city (the metropolis of all the Australias). Your valiant contests with the gigantic power of Papal Rome have long evoked our deepest sympathy; and the glorious Gospel liberty which God has given you, and through you to thousands of your fellow-countrymen, has called forth our fervent gratitude. In your efforts in these great colonies to arouse Protestants to a sense of their privileges and danger, and to liberate from the bonds of superstition the many thousands of your former co-religionists who have settled in these lands, you may reckon upon our presence, protection, and earnest co-operation. (Cheers.) May the wisdom, power and grace of the Eternal Spirit attend you wherever you go, and render your addresses the power of God unto salvation to tens of thousands, and a blessing to unborn generations in this southern
You must remember that your ancestors were just as the Roman Catholics to-day. Only a few centuries ago God. We must go to the Roman Catholics with kind words; we must love them as Jesus Christ has loved us. their belief. They believe things which are contrary to the Word of God, because they do not know the Word of (Hear, hear.) I was their best friend, I am still their best friend, God knows it. I know they are cruelly deceived, such undeserved kindness, I would be an infamous man were I to come into your midst and slander them. From one place to another, they came by thousands, five or six miles with bands of music to receive me. After Pope was my great friend, and sent me magnificent presents and kind words. Almost everyone of their bishops I am their friend. I came not here to abuse them. They were very kind to me when I was in their midst. Their Thee cannot perish, but here I am fighting hard, and I must perish. Wilt Thou not come to help me? The next day I received a letter with 500 dollars from a friend 1500 miles away, whom I had never seen, to whom I had never written, and who had never written to me. That letter was signed "George Sutherland," (great applause) Tommy Ken, one of our dearest friends from Australia, which strengthened my heart; and help of money came (often from men who did not give their names) to aid me in my work. Now, I thought it was my duty to come and thank you and bless you; but I had no idea that you would give me such a reception, because my heart and my soul, and everything in me tells me I do not deserve it. This dear brother (the Rev. Mr. Sutherland) has told you he has known me many years; I will tell you how I became acquainted with him. It will be twenty years in January since I was surrounded by so many difficulties, that one evening, on my knees, I was weeping, and asking God for His light and His strength because I was powerless to continue the struggle. When I understood that it was my duty to bring my people out of the darkness of the Church or Rome, because my dear Saviour had enrolled me under His banner, I met the Bishop of Chicago one day, and I told him, "So long as God will give me strength, I will shew to the world the inside secrets of your church, and I will do my best to bring your Church down to the dust." (Applause.) Well, he told me these very words—"If you do that you are a doomed man." Perhaps some of you may think I have bad feelings in my heart against my friends of the Church of Rome. If so, you are mistaken. (Applause.) If you come here with the idea that you will hear any abuse from my lips against the Roman Catholics, you will certainly be disappointed. (Hear, hear.) I tell you, in the presence of God and man, I love the Roman Catholics. I admire them. I know their errors, and I hope, by the mercy of God, we will see many of them leaving those errors. But to come to my story of how I became acquainted with this friend. When the Bishops of the United States saw that I was not only leaving their church, but that I was determined to bring the whole people of Canada out of their church if I could, what did they do? They said, "We must destroy that man." Then they brought all their power against me, and I stood alone, fighting against the giant power of Rome. They tried to kill me with pistols, and daggers, and stones. Many times they stoned me; several times the bullet of the assassin whistled near my ears, but my life was in the hand of my God. (Applause.) Then they brought suits against me. Thirty-four times I have been dragged before the Criminal Courts by the Sheriff of Kankakee. I engaged the best lawyers to defend my honour and my life, and it was a very costly affair. Among the lawyers was Abraham Lincoln, who was afterwards murdered, when the President of the United States. Well, one day came when I had to sell everything, and then could not meet my expenses. I had heavy debts to meet; the priests bought all my notes of hand and the bills, and sent the Sheriff to my house, who took everything from me. My fine library, which cost 3000 dols. was sold for sixty dollars. My bed was sold. I went to the lawyer and asked why my bed was sold, when the law prevented such a proceeding. He said this law only applied to a man with a wife. Well, then, said I, I will get a wife. (Laughter.) I had to sleep on the naked floor. I had not a chair in my house. I was almost friendless. The Protestants had no faith in my conversion. They thought Chiniquy was a humbug, and a Jesuit in disguise. The priests and the journals spread the report that I was a very bad man. I had spent my last cent, and was completely penniless, and nobody was coming to help me. I passed the night on my knees, and I said, "My God, Thou knowest I am fighting Thy battle; Thou hast promised that those who trust in Thee cannot perish, but here I am fighting hard, and I must perish. Wilt Thou not come to help me?" The next day I received a letter with 500 dollars from a friend 1500 miles away, whom I had never seen, to whom I had never written, and who had never written to me. That letter was signed "George Sutherland," (great applause) and I ask you to bless him. He told me to take courage, that the Lord was on my side, and I would gain the day. If there are Roman Catholics here, I hope they will go back from this place with the perfect knowledge that I am their friend. I came not here to abuse them. They were very kind to me when I was in their midst. Their Pope was my great friend, and sent me magnificent presents and kind words. Almost everyone of their bishops came to my feet to make their confession, and the whole people of Canada were so kind to me that when I went from one place to another, they came by thousands, five or six miles with bands of music to receive me. After such undeserved kindness, I would be an infamous man were I to come into your midst and slander them. (Hear, hear.) I was their best friend, I am still their best friend. God knows it. I know they are cruelly deceived, and that they would receive the light if it came to them. The greatest part of the Roman Catholics are sincere in their belief. They believe things which are contrary to the Word of God, because they do not know the Word of God. We must go to the Roman Catholics with kind words; we must love them as Jesus Christ has loved us. You must remember that your ancestors were just as the Roman Catholics to-day. Only a few centuries ago hemisphere.—W. Kippax, R.W.G.M.; Henry Hicks, D.G.M.; George Sutherland, G.C"
your ancestors were going to the feet of Mary instead of to the feet of Jesus. They had no gospel, no Bible to read, they were in the dark. You must not forget that, Protestants. In those days there was a terrible darkness over England and the rest of Europe. Few were worshipping Christ as He wants to be worshipped. The great majority were just following the religion of the Pope. But a blessed day came when God in His mercy looked down upon England and Germany and France, and a voice on high spoke to those nations, and told them to take God's Word for the only lamp to their feet, to read it and to follow it; and your ancestors took the Word of God and found it was precious. They found that Christ had paid their debts, that He had been sent by God the Father to poor sinners as a gift, that He had brought forgiveness of sins as a gift, that He had promised eternal life as a gift. In the Gospel they saw they had nothing to do but look to the gift to see its beauty, its magnitude, its preciousness, and be saved; believe in it, love it, and be saved. They saw that in the religion of Christ they had nothing to do but to accept the gift and love the Giver. In those days there was joy in your country—in the beautiful valleys of England, on the magnificent hills of Scotland; but while your ancestors were taking Christ as a gift, another voice came from Rome—a voice of death, the voice of the Pope. He wrote to his bishops and priests, don't you see those heretics who are reading the Bible? Take away that book from them, and force them to come back to our holy Church! But the bishops said: "they prefer to die rather than to give up the Bible." (Applause.) Then the Pope said, "they prefer to die, let them die!" And the sentence of death was passed on all who would read the Bible; the Pope wrote to the kings and emperors of Europe, and told them to go and search everywhere with their sword in their hand, and wherever they found heretics with a Bible, to take it from them and if they refused to give it up to kill them—the old and young, the father and the mother, and the children. "Destroy," said he, "the cities and villages, and put everyone to the sword." In those days there were tears and bloodshed, because the kings and the emperors obeyed the Pope. The blood of martyrs flowed like a river. In France 75,000 Protestants were slaughtered in a single night. In the mountains of Piedmont, I have seen the rocks from the top of which thousands and thousands of Christian men and women were thrown down by the order of the Pope; and the blood flowed everywhere, and there was ruin and desolation and death everywhere; but your ancestors said to each other, Shall we let the Pope kill the last one of us? Have we not the right to fight for our wives and our children? Britishmen! let us go and meet the soldiers of the Pope, and let us fight for the liberty to serve God according to our conscience." (Cheers.) They fought, and the Lord was on their side. Many of them died on the battle-fields, but the bloody sword of the Pope was for ever broken; and now everywhere the British flag floats on the breeze, man has the liberty to serve God according to his conscience. (Loud applause.) From the day that Great Britain took the Bible in her arms, and put it on her breast, ready to fight and die rather than lose it, God has taken her by the hand (cheers) and has fought her battles, and has brought her glorious flag in triumph over all the world; and to-day the sun never sets on the empire of the Queen. (Loud cheers.) I bless God that I was born under that glorious flag of Great Britain, for your nation has evidently a great mission in the world. And I hope God will give her grace to be true to her mission, and that everywhere she goes she will bring the Bible. When I first went to visit England, about twenty years ago, I was astonished to see that little country. England is not much larger than a county in Canada. Canada is twenty times larger than England. (Laughter.) In one day you may go from one end to the other of England. And I said to myself, "Is it possible that such a small people is so great?" Let me tell you of an incident I witnessed four weeks ago. I was going from San Francisco to visit some families among our converts in the territory of Oregon, and just when the small steamer was crossing the Golden Gates we had a head wind, and the waves were terrible. The sea roared round the rocks and beat over the vessel. Just at that moment a thrill of terror passed through everyone on board, as the cry arose, "a man overboard!" We saw the poor fellow struggling to save his life, and shouting, "Oh, for God's sake, save me." The steamer was going full speed, and had left the man a long distance astern. The captain shouted to lower the life boat, but before this could be done, a pale young man, for whom I would not have given five cents, he seemed to be so weak, threw off his coat and plunged overboard. (Cheers.) My friends, I have never seen anything so sublime as the spectacle of that young man struggling against the great waves, which dashed over him and threatened every moment to engulf him, and trying to save a fellowman. He fought for half-an-hour against the sea before the boat could reach him. Unfortunately the first man was drowned. But the young fellow who had risked his life was, we learned, an Englishman. (Loud cheers.) He was a noble boy of Great Britain, a millionaire, lately married. But when he saw a fellow-creature's life in peril, he forgot himself, his dear wife, his fortune, everything, to save him. I understand why England is so great, when she can train her children to such deeds of heroism. (Cheers.) The British flag, surrounded by such men, must be the flag of the world. (Applause.) Now, my friends, there is in our midst a whole people fallen into the deep sea of perdition. They are perishing around us, and what will you do Protestants? Will you insult them? Will you give them bad names? You are safe on the ship of which Christ is the pilot. I ask you, friends, to help me to save them. Many times I have exposed my life to save them. Yes, many times my blood has flowed in my
efforts to save my perishing countrymen. And I come here to ask your help. There is not a soul among them which is not as precious to our dear Saviour as any of yours. My Saviour wants me to do all in my power to save them. He asked me to give my money. I gave the last cent I had; I gave my land; I exposed my life. And I ask every one of you to go to the help of the Roman Catholics. Fight the battle against the Church of Rome, not with insulting words, not with sticks and stones, but with the sword which Christ has put in your hands, "the sword of the Spirit," which is the Word of God. For the last three hundred years there has been a battle between Protestantism and Romanism. One of them must conquer; Protestants, if you do not destroy the Church of Rome, the Church of Rome will shortly destroy you. I know the power of England; I have read her history. I know that when she wishes to conquer a nation she lets nothing hinder her. She tells her sons to go and conquer it; the blood flows, the money goes, but the nation is conquered. (Applause.) I tell you, British men, here in Australia and in England, if you would say, "Let us conquer the Church of Rome," the Church of Rome would fall at once. Your politicians speak of peace, but there is no peace possible with her. Fight her, not with bitterness and insults, but with prayer. Go to the mercy seat and pray for the poor deluded people whose souls are perishing. My days are fast drawing to a close, and it seems already I hear the footsteps of the Angel of Death approaching; but I must still fight the battle. Before long I will tell you of my conversion and the conversion of about 25,000 French Canadians. (Cheers.) When Dr. Guthrie, in Scotland, heard the facts, he said it was the most remarkable thing he had ever heard of. The story will be interesting, because God has brought me out of Rome in spite of myself. I did not come out as a brave man. I struggled against my God, but He was the stronger. I thank and bless you for your kindness in listening to my poor broken English address, and I hope you will ask God to guide me, and that you will pray for my dear countrymen who are still bowing to idols. May God bring you to the ways of salvation, and may He make this country great, happy, and free. (Loud and continued cheering.)

A doxology was sung, and Dr. M'Gibbon pronounced the benediction; a stanza of the National Anthem was sung, and the assembly dispersed.

Why I, With 25,000 of my Countrymen, Left the Church of Rome.

The Rev. C. Chiniquy said—In the 66th Psalm, David says, "Come and hear all ye that fear God, and I will declare what He has done for my soul!" It is the same with me. When I consider what God has done for me, I wish I could go over the whole world, and tell the children of God the great things He has done for me and so many of my dear countrymen. Now, my friends, I do not come here this evening to satisfy your curiosity—I have a higher object in view. In a few days I will be in my grave. Everything I say or do wears a very solemn aspect, when I consider that I shall soon have to give an account to my God. I come here this evening to ask you to bless the Lord, and I know when you go home you will say, "Oh, God of our salvation, may Thy name be for ever blessed, for Thy mercies towards the poor sinful man, who has spoken to us tonight."

You all know that I was born in Canada, and that I was raised to the priesthood of the Church of Rome in the year 1833, and continued a priest for twenty-five years. All that time I believed sincerely that the Church of Rome was the Church of Christ; and it was my ambition to extend her power over all the continent of America. Probably there is not a priest who has worked with more zeal and success than I have done. In fact, the Pope so much appreciated my zeal that he sent me presents and honors and dignities much more than I deserved; and the bishops and the priests of Rome also praised me above my merit. Now, my friends, it was my object to conquer the Protestants, for my Church, had told me what she tells everyone—that there is no salvation without her; my heart was sad when I considered the multitudes of Protestants that were going to perdition. Therefore, I did all in my power to throw what I considered the light into their midst. I studied the Holy Scriptures and the Holy Fathers, for it was my desire to make myself a very learned man, so that I might have a public discussion with the most learned Protestant ministers, and prove to the world that they were nothing but a band of ignorant and deceitful men. (Laughter.) You will excuse me, gentlemen, but that was my belief. To this end I studied the Scriptures and the Fathers, with incredible attention, passing whole nights in comparing the Word of God with the Holy Fathers, and with the teachings of my church. Now, before I go any further, I must tell you something which will be the key to many things which I have not time to speak about this evening. My father had studied in order to become a priest in the seminary of Quebec. But before his reception, he saw something in the high quarters of the Church of Rome which made him change his mind; he became a notary and settled at Murray Bay, a new settlement. As there was no school there, my mother was my teacher. In consequence of my father having studied for a priest, he had received from the superior of the seminary a beautiful Bible as a token of his kind feelings. This Bible was the first book that my mother taught me to read. When I was seven or eight years old, instead of playing with the other children, I used to sit by my mother's knee, and read some of the most sublime passages in the book which she had selected. Being blessed with a very retentive memory, I was able,
when about nine years old, to recite a great part of the Old and the New Testaments. In bad weather when the roads were impassable, the farmers used to come to my father's house on the Sabbath Day, and my father would put me on the table, and I would recite to them the most beautiful chapters of the Bible. One Sabbath Day, I had gone with my mother to church, and was waiting at the door of the church, before the service began. An old farmer seeing me, put me in his buggy, and called to the people to come and hear me, and asked me to give the chapter which I had recited by heart the previous Sabbath in my father's house. And I gave them the story of the Prodigal Son, from the 15th chapter of Luke. These poor people had never heard of it before; it was quite new to them. I remember how the tears trickled down their cheeks, and how sorry they were when the hour of service came. Well, the next day, one of those who listened to me went to confession, and told the priest what had happened at the Church door the day before. The priest demanded to know who read the Bible in his parish. The man answered him it was at Chiniquy's house. The next day the curate came to my father's house, and was welcomed as usual. After some ordinary conversation the priest said, "Monsieur Chiniquy, is it true that you and your boy read the Bible? My father said, "Yes, not only does he read, but he learns it by heart; and if you like, he will give you some chapters of it." The priest replied, "I don't come here for that. Don't you know it is forbidden in the Church of Rome to read the Bible in the vernacular tongue." My father said he did not see any sin in it, that the Bible was given to him by the superior of the Seminary, who surely know what he did. The priest answered, "You know better, Monsieur Chiniquy; you know it is forbidden, and it is my painful duty to take the book from you and burn it." My father was a quick-tempered French man; when he heard that, he paced the room on the double quick. (Laughter.) The priest began to tremble, for he knew my father's temper; I was also trembling beside my mother, because I was afraid my father would give up the Bible, and my mother was crying. After some silence, my father turned to the priest and said, "Is that all you have to say?" The priest trembling, said, "Yes; that is all." Then my father said, "You know the door by which you came? Go." And the priest thought it was advisable to follow that advice, and went at the double quick also. (Cheers.) I was so glad that my bible was not taken away, that I ran to my father to pay him in my childish way. I jumped on the table and I kissed him, and I recited to him the beautiful story of the fight between David and Goliath. Of course, in my mind, my father was David, the priest was Goliath, and the Bible was the little stone of the brook. (Cheers.) About a year after my father died suddenly, and the Bible disappeared from the house. We believed the priest, through some of his friends, carried it off. But, thank God, I knew it mostly by heart, and the rays of light were never extinguished. While a priest of the Church of Rome, I was always in favour of the Bible being read by the people. But we must be fair to the Roman Catholics. In this country, as well as in England and America, the Roman Catholics are now allowed to read the Bible. But to whom do they owe this privilege? Is it to their Church? Not at all. Because, if their church could act to-day as in past times, they would be sent to gaol, and put to death for reading the Bible. I was in England in the year 1860, when twelve noble young men of Spain were condemned to death for reading the Bible. They were not put to death, because the Queen of England interfered, but they were sent into exile. It is to the glorious British flag, and not to their church, that the Roman Catholics in this country owe the privilege of reading the Bible. (Cheers.) But when a Roman Catholic priest or layman reads the Bible, a diabolical condition is put on his doing so. When I was on my knees before the Bishop to be received a priest, he requested me to make two solemn oaths. One was very good. I swore that I would read the whole word of God, and the Bible was put into my hands. The second oath which made, and which every priest of Rome makes, was that I would not interpret a single word of that book according to my intelligence or my conscience, but only according to the unanimous consent of the Holy Fathers. This oath comes from hell, and I challenge the Roman Catholic Bishop here to prove that he does not make every priest whom he ordains take it. Now, my friends, the Holy Fathers are unanimous in only one thing, and that is, that they differ—in almost everything. The Church says to the people, "You may read it, but it is better not to read it, because it is a dangerous book. Look at those poor Protestants; they read it, and see how divided they are, and how they fight against each other." The Church of Rome exaggerates the divisions among Protestants. She forgets that when Christ gave his solemn views about His Church, He said, "I am the vine, ye are the branches." You will not find two branches alike on the vine. Every branch is different from another. One is very big, another is very small; one goes up, another goes down; one is straight, going north; another is crooked, going south; but so long as the branches are united to the vine, they bear good fruit. (Applause.) The Roman Catholic, then, is told that more souls are lost by reading the Bible than by not reading it. How, then, can he read it with pleasure? The Roman Catholic priest and layman have the book, but it is only as a show-book. Suppose a young gentleman and a young lady asked their father's permission to travel through the many countries they had heard about. After much reluctance the father gives his permission; but just when they are about to start, he tells them that as they might see and hear many things which would be bad for them, he had arranged that their pastor should accompany them. They were to shut their eyes and their ears, and when they returned, their pastor would tell them everything they had heard and seen. (Laughter.) So it is with friends of the Church of Rome. They may travel through this glorious book, but they must not use the eyes and ears of their intelligence, nor
that very same day, when reading my Bible, I came across the passage in the 20th chapter of Exodus, and the
a little dough. And they and I bowed our faces to the dust, and adored that piece of dough as our God. Well,
Himself! That day, at mass, I had called on my congregation to adore with me the god which I had made out of
that when I had pronounced five magical words over them, they were no longer bread, but my God, Jesus Christ
between two warm irons, and turned it into wafers. In the morning I took them to the altar, and I had to believe
sick man; please make me some wafers.” And she mixed a little flour and water together, and put the dough
I said to my servant girl, “Marguerite, I have no more good gods in my tabernacle; I have given the last one to a
which surpasses every understanding. I will tell you or another terrible battle I fought against the light. One day
bound me, and in the end He conquered, and brought me to the feet of Jesus, where I have found peace and joy,
mother the church which loved me so much, and which I loved so much, was not the Church of Christ. And
has given to the world so many learned men, which has given to heaven so many saints, the church of my dear
that glorious Church of Rome, which was so magnificent, so powerful, the Church of “La Belle France,” which
rather have been called a dog than a Protestant. Poor Protestants! (Laughter.) I replied, “No, my lord, not at all.”
was one of the first rays that entered my soul—"And they said unto Him, Thy mother and Thy brethren stand
complimented me on the address. That evening, as I was reading the Bible, my eye fell on this passage, which
for the sinner to go to Jesus, because Jesus being God, and the sinner being a rebel, a rebel has nothing to do
with the king against whom he is rebellious. I said to these poor sinners, “We are rebels against God, He will
not listen to our prayers or hear our requests; He is angry with us. Now, when a man wants some favour from a
king, he goes to the friends of the king, he addresses himself to the officers of the king and they present his
petition, and the rebel gets his pardon.” Then I said to these poor sinners, "Come with me to the feet of Mary.
Jesus has never refused any favour to His Mother, He has always granted her request; come with me and we
will put our petition into the hands of Mary, and she will go to Jesus and pay for us, and what Christ would
refuse to you and to me, because we are sinners, He cannot refuse to His dear mother.” And I invited them to
come to Mary, with such zeal that the whole congregation was in tears; and the Bishop of Montreal
complimented me on the address. That evening, as I was reading the Bible, my eye fell on this passage, which
was one of the first rays that entered my soul—"And they said unto Him, Thy mother and Thy brethren stand
without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother?
and who are my brethren? And He stretched forth His hand toward His disciples and said: Behold My mother
and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and
sister and mother!” And a voice like thunder said to me. "Don't you see you preached a lie this morning? You
deceived the poor people when you said Jesus has always granted the petitions of Mary!” When I turned to St.
Mark and I saw the same passage—When Mary saw that Christ paid no attention to her she felt hurt, and asked
the people to speak to Him for her; and when they said to Him that His mother wished to speak to Him, He did
not recognise her, but said, "Who is My mother?” and turning to His disciples He said, "Everyone who does the
work of My Father in Heaven, the same is My mother." I passed the night in tears, and I said, "My God, is it
possible I have preached a lie?" I saw that Christ had come to the world as its Saviour, and that he would not
permit even His mother to come between Him and humanity. His words were, "Come unto Me all ye that are
weary, and heavy laden, and I will give you rest.” The next, morning the Bishop saw by my eyes that I had been
crying, and he asked the reason. I replied it was because I had preached a diabolical lie to the people the day
before. He looked amazed, and said, "What do you mean?” I said, "Well, my lord, I have searched from chapter
to chapter, and I do not find a single instance of Jesus, except when He was a child, granting the request of His
mother, and yesterday I told those poor people to get her to intercede with Christ! I do not mean to preach that
any more.” (Cheers) He said, "Well, will you become a Protestant?" I felt insulted at this question. I would
rather have been called a dog than a Protestant. Poor Protestants! (Laughter.) I replied, "No, my lord, not at all.”
My friends, the light was coming to my eyes, but I shut them to it. I could not be brought to believe that
that glorious Church of Rome, which was so magnificent, so powerful, the Church of "La Belle France,” which
has given to the world so many learned men, which has given to heaven so many saints, the church of my dear
mother the church which loved me so much, and which I loved so much, was not the Church of Christ. And
there was a constant struggle within me. But my God, with His merciful hand, was breaking the fetters that
bound me, and in the end He conquered, and brought me to the feet of Jesus, where I have found peace and joy,
which surpasses every understanding. I will tell you or another terrible battle I fought against the light. One day
I said to my servant girl, "Marguerite, I have no more good gods in my tabernacle; I have given the last one to a
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Himself! That day, at mass, I had called on my congregation to adore with me the god which I had made out of
a little dough. And they and I bowed our faces to the dust, and adored that piece of dough as our God. Well,
that very same day, when reading my Bible, I came across the passage in the 20th chapter of Exodus, and the
and that everything was right between him and me. I went back rejoicing among my countrymen; but my God made peace with man when I was not at peace with God. My Bishop gave me a letter to say I was a good priest, with tears of joy, he said. "The bishops and the Pope will be most happy to hear you have submitted yourself to Chiniquy. Come to the Bishop, and you will see he will accept your submission, and will be pleased with it." I went to him, and to my great surprise he was beside himself with joy. He threw his arms around my neck, and I asked him what he thought of it. He said it was just what was wanted. I said, "I fear the Bishop will not accept this submission, because it contains a condition. I say I submit myself to the Bishop according to the Word of God as we find it in the Gospel of Christ." I showed that to the Grand Vicar, and he said, "What do you mean?" I answered, "My dear friend, you know better, but would you not give us a document by which we may prove to the world that you still are a good Roman Catholic priest?" I said I had no objection; but it seemed to me it was the golden opportunity for me to know whether the voice which was troubling my rest for so many years, which was saying to me, "Don't you see in your Church of Rome you do not follow the Word of God, but the lying traditions of men?" was from God or from Satan. I wrote these very words, "My lord, we want to live and die in the holy Catholic Church, and to prove this to your lordship, we promise solemnly we will obey your authority against his action. The Bishop was angry, and he wrote letters condemning us, and all the bishops took his side. During the whole year a burning discussion was going on in the Press between him and us, and at the year's end I took all the documents written by him and us, and I sent a copy to the Pope, and a copy to the Emperor of France. I asked the Emperor to read the facts, and if he, through his ambassador, found them correct, to help us at the Court of Rome, that such a wicked man might be removed from our midst. And I asked the Pope if he would appoint some of his archbishops to make an inquiry into the facts, and if he found them correct, to take away from us a bishop who was a scandal to our church, and was destroying all religion. An inquiry was made by the Emperor of France, through his ambassador, and by Cardinal Bedini, sent by the Pope; the Bishop, being found guilty, was taken from our midst, and sent to Ireland, where he had the good sense to die in a couple of years. (Laughter) Another bishop was sent in his place—a very good man. He said to me, through his Grand Vicar, Mr. Dunn, "Chiniquy, we are very glad you have beaten that bishop, it is a glorious victory, and we are thankful to you; but as you have handled him rather roughly, it is believed now in England and France that you are a Protestant. We know better, but would you not give us a document by which we may prove to the world that you still are a good Roman Catholic priest?" I said I had no objection; but it seemed to me it was the golden opportunity for me to know whether the voice which was troubling my rest for so many years, which was saying to me, "Don't you see in your Church of Rome you do not follow the Word of God, but the lying traditions of men?" was from God or from Satan. I wrote these very words, "My lord, we want to live and die in the holy Catholic Church, and to prove this to your lordship, we promise solemnly we will obey your authority according to the Word of God as we find it in the Gospel of Christ." I showed that to the Grand Vicar, and asked him what he thought of it. He said he was just what was wanted. I said, "I fear the Bishop will not accept this submission, because it contains a condition. I say I submit myself to the Bishop according to the Word of God as we find it in the Gospel of Christ." The Grand Vicar answered, Well, is not that good?" I said, "I think it is too good for the Pope." (Laughter.) He said, "What do you mean?" I answered, "My dear friend, you know there is not a Roman Catholic priest today who has studied the Scriptures and the Holy Fathers more than I have done, but I must tell you the more I compare the Scriptures and the Holy Fathers the more I see that in our Church of Rome we have no other God but the Pope, and no Gospel but the lying traditions of men; and if it be so the Bishop cannot accept this submission, based on the Word of God." "Well," said he, "you are wrong, Chiniquy. Come to the Bishop, and you will see he will accept your submission, and will be pleased with it." I went to him, and to my great surprise he was beside himself with joy. He threw his arms around my neck, and with tears of joy, he said, "The bishops and the Pope will be most happy to hear you have submitted yourself to us."

Now, to show my blindness, and the great mercy of God, I must confess, to my shame, that I was glad I had made peace with man when I was not at peace with God. My Bishop gave me a letter to say I was a good priest, and that everything was right between him and me. I went back rejoicing among my countrymen; but my God
had looked down upon me, and was going to break that false peace and give me His saving light. Ten days after this I received a letter from the Bishop, telling me to go to him. When I went, he asked me to show him the letter he had given me a few days before. I handed it to him, and after making sure it was the one, he threw it into the fire. I was so astonished at this proceeding, that I was almost paralysed. After a moment I ran to the fire to save the letter, but it was destroyed. I turned to him and said, "My lord, how dare you take from my hands a document which is my property, and burn it without my permission?" He said, "I am your superior, and do not choose to give you any account of what I do." I replied, "Yes, you are my superior. You are a great Bishop in the Church of Rome, and I am nothing but a poor priest; but there is a God who is as much above you as He is above me, and in the presence of that God and in the presence of the Superior of the Jesuits, who is here, I protest against your iniquity." He said, "Don't lecture me. I have brought you here because you are an impostor. You deceived me the other day, in giving me a note of submission, which is not one. I made a fool of myself in taking it. I now reject it." Then the voice said to me, "Don't you see you do not follow the word of God but the lying traditions of men?" And I sent a prayer to the throne of mercy, asking for guidance. Turning to the Bishop, I said, "What do you mean by saying I have deceived you? You read the document; you understood it well; if you have been deceived the other day, you have deceived yourself." He said, "What do you mean by this? We submit ourselves to your authority, according to the Word of God in the Gospel of Christ." I said, "We mean what is there. We cannot submit ourselves to your authority except according to the eternal law of truth, justice, and holiness of God, as we find them in the Holy Scriptures." "That is just what we don't want. You are a good priest, I hope, and if so, you must know that a good priest has only to submit, without any condition, to his superiors." I said, "If I take away from my submission the Word of God, and the Gospel of Christ, please tell me, on what cornerstone my submission will stand?" He said, "You must take away those words, and submit wholly to my authority, without any condition, and promise to do anything I will tell you to do." Then I rose to my feet, and said, "My lord, what you require of me is not submission, it is adoration. I refuse it, I will never adore you." He replied, "If so, you cannot be any longer a Roman Catholic priest." I raised my hands towards heaven, and said, "May the Almighty God be for ever praised!"

Now, my friends, I left the Bishop, who was trembling and surprised at my determination. I engaged a room in a hotel, and locked the door. There I fell on my knees in the presence of God; and I reflected on what I had done. It was then clear to my mind that the Church of Rome could not be the Church of Christ. I had learned the terrible truth—not from the lips of Protestants, not from the enemies of my Church, but from my Bishop, who had told me I could not remain a Roman Catholic except by giving up the Word of God. I saw I had done well to break the ties which united me to that Church. But a dark cloud came over my poor guilty soul, and I began to weep. I said, "My God, my God, the Church of Rome is not Thy Church, but where is Thy Church? Where must I go to be saved? I have given up my country, my friends, the Church of my father and my mother. I have given up the Church which has made me so great in the world, but where is Thy Church? Oh, God, speak to me!" But no answer came to my prayer. I saw that by giving up the Church of Rome, I had given up everything that was dear to me. I hope you will never understand what that means. Yes! I pray God He will never ask from you such a sacrifice. I did not regret what I had done, I only wanted to know the will of God; but it seemed as if He would not hear my prayers, nor see my tears. After crying for more than an hour, I saw that a battle to the death would begin that day between the Church of Rome and me. I saw that the priests would attack me in their press, in their pulpits, in their confessional, where they strike a man and you cannot see where the blow comes from. I saw a struggle would begin which would end only with my life; and I looked around to see if I had any friends left to help me. Not one remained. In the Church of Rome even my dear brothers were bound to curse me, to look upon me as an infamous impostor. Among the Protestants there were none, as I had spoken against them all my life. I saw I was left alone to fight the battle against the giant power of Rome. It was too much for me, and if God had not stopped this guilty hand, I would have cut my throat in that dark hour. Oh, my friends, I was on my knees crying for light, asking God to come to my help, life had grown such a burden that I could not carry it any longer. To go from that room into the world where I would not find a single hand to press my hand, where I would be an outcast, was more than I could bear. I preferred a thousand times to die! But, thanks be to God, He stopped my hand when I was about to commit the horrible crime of self-murder. Great drops of sweat fell from me, my heart was fainting, and every moment I expected to fall a corpse. I cried, "Oh, my God, I die; I am lost; have mercy upon me. Tell me where I must go to be saved." Then the thought flashed through my mind that I had my dear New Testament, which I used then, as now, to carry everywhere with me. And the voice said to me, "Read and you will find the light;" and with a trembling hand, but a praying heart, I opened the book, and my eyes fell on these words:—"Ye are bought with a price; be not ye the servants of men." The English is good, but oh, the French is beautiful—"Vous avez été achetes à Grand Prix; ne devenez point les esclaves des hommes." And with these words a light came to me so beautiful, that the rays of the sun are nothing but dark clouds compared to it. Then I saw for the first time the way of salvation. I said to myself, "Jesus has bought me. Well, if He has bought me, I am His—body, soul,
intelligence, all belong to Christ. If I buy a thing, it belongs to me. Jesus has bought me, therefore I belong to Him. And if He has bought me, I am saved. Saved! Yes, saved! And if Jesus has saved me, I am perfectly saved. For Christ could not save me by half. The works of God are perfect — then my salvation is perfect; I am perfectly saved! And what is the price He has paid for me? It is His blood shed on Calvary. Oh! Jesus has saved me by dying." Then I said, "If He has saved me by His death, I am not saved as I have preached. I have been saved, not by going to Mary, not by going to confession, not by indulgences, but by Jesus, and by Jesus alone." It was so beautiful, I felt so happy; but it was the will of God my joy should be short. A moment after another dark cloud surrounded me. I saw a huge mountain coming towards me; it was composed of all the sins I had committed in my life. The mountain seemed to roll towards me; it rolled over my shoulders, and it was so heavy that I could not breathe under its burden; I cried, "My God! I am lost, my sins are destroying me!"

It seemed as if God could not hear my voice, because of the mountain between Him and me, and that He had nothing to do with me, but open the gates of hell, and send me to that prison I so richly deserved. I thought my God was far away, but He was very near; for in that moment, before the eyes of my soul a very strange thing was seen. Often when crossing the ocean in a thunderstorm. I have seen the sun break through a bank of dark clouds, and everyone was saying, how beautiful it is! It was the same in the midst of that dark night. I saw a beautiful light; I could not be mistaken. My dear Jesus was in the midst of the light. I saw His bleeding wounds, His heavy cross, His crown of thorns, and He came very near to me and said, "My dear friend, I have seen thys tears, I have heard thy cries, and I come to take away thy sins; salvation is a gift, take My word for a lamp to thy feet; give Me thy heart, I will take away your sins." And for the first time I felt at the feet of Jesus; and more with my tears than my lips, I said, "Dear Jesus, speak again to me. Thy words are so sweet to my soul. Oh! my dear Saviour, cannot you take away that mountain, it is crushing me down." Then my Saviour stretched forth His mighty hand, and the mountain was removed, and thrown into the deep waters of the sea. I felt the blood of the Lamb was cleansing my guilty soul, and I felt a peace so great that the angels of God could not be happier than I was, and I cried out, "My dear Jesus, Thou hast saved me. The mountain is gone. Oh! what joy and peace! Oh! dear Saviour of my soul, Thou hast paid my debts. I give Thee my heart. Gift of God, I accept Thee! Abide in me and grant me to abide in Thee for ever! Make me strong and pure." Yes, friends, for the first time I knew I was saved, for the first time I was drinking the pure waters of life, and they were so sweet! I took my dear Gospel and pressed it to my lips, and swore never to preach anything but what I would find there. I said, "Dear Jesus, I have my feet on the rock of Thy salvation. Grant me to go to my countrymen, that I may bring them to Thee." I then rose and washed my face to conceal my tears: paid my bill, and took the train for my colony. I arrived at the door of my church at the hour of service the next day, which was a Sabbath day. There was a large multitude of people, and they said, "Father Chintiquy what news?" I told them to come to the church and I would tell them what the Lord had done for my soul. When I gathered them there I said, "Frenchmen, I must tell you that Jesus said before He died, that He would be to the disciples the cause of great scandal. I will be the same to you; but as the scandal which Christ gave to His disciples has saved the world, so, by the great mercy of God, the scandal which I will give will save you. I bring you strange news. I am no longer a priest; but, Frenchmen, I do not come here to tell you to follow me; no! do not follow me, but follow Christ, and Him alone. He paid your debts, shed His blood for you, and is preparing a place for those of you who will believe in His name, and serve Him." I then, gave them the reasons why I left the Church of Rome. I spoke for two hours; and after I had finished I said, "The hour of sacrifice has come, I must go away. I respect you too much to impose myself on you; but I will not go before you tell me to go. You will cut with your own hands the ties so sweet which have attached me to you. Frenchmen, these are my last words." There were tears and sobs. I asked them to be calm. I said, "Here are my parting words: if you think it is better to follow the Pope than Christ, and better to invoke the name of Mary than Jesus, and better to put your trust after death in the fabulous purgatory of Rome, rather than in the blood of Christ, and better to have a priest of Rome to preach to you than me, stand up!" To my surprise not a single one moved. They were all in tears. The church was as crammed as this hall is this evening, and not one moved to tell me he was sorry I was leaving the Church of Rome. After five minutes' silence I said, weeping, "Frenchmen, you are acting very foolishly. Why don't you tell me to go?"

A young man said, with a strong voice, "Jesus died for me on Calvary. I will never invoke any but His name." Another said, "Pull down the images! We have been at their feet long enough." Another said, "My shoulders are bleeding with the yoke of man; why don't we go with our pastor to Jesus?" And then with a loud cry I said, "My countrymen! Oh, dear Frenchmen, the mighty God who yesterday took me out of! the land of Egypt, is in your midst to save you; with me you will cross the Red Sea. With me you will go to the feet of Jesus. I will put to you the same question in another shape. If you think it is better to follow Christ rather than the Pope, better to invoke the name of Jesus than Mary, better to put your trust after death in the blood of Christ rather than in the fabulous purgatory of Rome, and better to have me preach to you rather than a priest of Rome, stand up!" And they all, as a single man, rose up, and we sang for the first time the hymns of Zion. They were all filled with the Spirit of the Lord, and I saw what has probably not been seen since Pentecost. They were beside themselves
with joy. The old men went to the young men and said, "Bless the Lord! Jesus has made you free with his blood." And the women pressed their daughters to their bosom, saying, "Dear child, bless the Lamb of God who was slain on Calvary for us all. We will not go any more to the feet of a man to be defiled in that infamous confessional. Jesus has paid your debts!" I thought I would die with joy. A thousand names were written in the Lamb's Book of Life that day. The news went to England and France that Chiniquy had gone out, at the head of a noble band of men, from Egypt to the Promised Land, and everywhere this news spread, the name of Jesus was blessed. That day we had one thousand converts; six months after, we had two thousand; twelve months after we had four thousand; and to-day we have twenty-five thousand converts. (Loud applause.) After my conversion, I knew I was condemned to death, but I thought it was my duty to go to Canada, where I had preached for twenty-five years as a priest of Rome. On my way there, the Governor of Canada kindly wrote me a letter when I passed through Toronto, telling me it was dangerous to go to Quebec, that not long before Gavazzi had been nearly killed, and I would surely be killed. I thanked him for his kindness, but I said I must go at any cost. When I arrived in Quebec, my countrymen were exceedingly pleased, and in spite of priests, they rented a magnificent hall for me to speak in. The priests tried to prevent them from going to hear me, but they said they must hear me. And every day for five days, that large hall was crammed. On the fifth day I told them that the next day would be my last day amongst them, and I promised to give them a Bible. I said, "Keep your Bible and do not let the priests take it from you. As the sun shines on the poorest man as much as on the rich, so the light of the Gospel is for you, as much as for the Pope or anyone else." But when the Bishop heard of this, he said, "We must get rid of him;" and he went to the lowest dregs of society and engaged men to take my life. At ten o'clock forty converted young men who had heard of the plot, told me that I was to be killed that night, that these men were to come at one o'clock to set the house on fire and kill me, and they implored me to leave the place. I said, "My friends, I came here in the name of Christ, a soldier of the cross. I came to fight, and I will fight to the end. If it is the will of God that I should die tonight, it is just as easy to die to-night as tomorrow." They said, "You cannot prevent us from putting a guard round the house." I said, "Do as you please about that, but my business to-night is to pray, and to get some rest for to-morrow's work." Well, these forty young men, well armed, remained outside and inside the house, and when the murderers came at one o'clock, they were prevented from approaching the house. They went away, and a little before dawn, the young men, supposing that there was no danger, left in order to obtain a few hours' rest. The murderers then came back to the house. I went to the parlour to see what was the matter, when I was at once surrounded by about fifty men. Some had daggers and others sticks. One of them put a butcher's knife to my breast, and said, "darned apostate, you are in our hands, and if you don't swear you will never preach the Bible, you are a dead man;" the dagger was pressed hard on my breast, and every moment I expected it to go through. Then I prayed to my Saviour. "Dear Jesus, for my sake on the cross Thou hast given Thy life; if it is Thy will to have my blood shed to-day, may Thy will be done." The murderer said, "We do not come here to hear prayers; swear you will not preach the Bible." And then the dagger was pressed through to the bone, and every moment I thought I would fall a corpse. I raised my hands and said, "Oh, my God, they want an oath from me. I will give them an oath. So long as my tongue can speak I will preach the Holy Word as I find it in the Bible." And I said to them, Strike the blow!" But the Captain of my salvation was there to protect His poor soldier. The murderer, trembling, let the dagger fall at my feet, and, with a trembling voice he said, "If you go away we will not kill you." It seems he meant me to go from the city, but I thought he wished me to go from the house. Well, I left the house, and went to the mayor, Mr. Hall (a Scotchman who is still living—may God bless him), and told him of the murderous attack upon me, and that I would preach that day at any cost. I put myself under the protection of the British flag, and said that if I was killed he would have to answer for my death. He said, "I will protect you;" and he ordered out the two thousand soldiers who were in the garrison at Quebec, and they came well armed and surrounded the house. The mayor took me to the hall, and to about ten thousand of my countrymen who had come to hear my last address. I spoke for two hours, and gave away six hundred Bibles. They received them as thirsty men receive pure water, as starving men receive bread. After that I left the city of Quebec, and returned to Illinois, to my countrymen whom I had brought to Christ. I thought I would be at peace for some time, but the Bishop sent five priests, who got seventy-five false witnesses to swear in court that I had burned a church. They tried to get me sent to the Penitentiary for life. I was taken prisoner and had to get bail. The terrible battle began again. During two years they brought those seventy-five witnesses, who swore that I had set fire to the church; but God came to my help. We proved that they had been told by the priests in the confessional to swear falsely; then instead of Chiniquy being condemned for life, the court sent the priest to gaol for fifteen years for perjury. (Loud applause.) The first day I went to the city of Kankakee, I met a lady who had been a great friend of mine when I was a priest. She was enraged, and said to me in the street that it was a great shame that I should be the cause of that holy priest being kept in gaol; "But," said she, "he is happy, he is such a holy priest, he is glad to be there." Well, when she told me he was happy there, I went to a merchant's office, and wrote to the priest, "My dear sir, I have just heard you are glad to be in gaol. If that be...
so, there are two happy men in the world. You are happy in gaol, and I am happy that you are there instead of me." (Laughter and applause.) But the priest was not to be happy long. The immense number of rats that infested the prison troubled him, and after six months, finding it was a bad investment, some of his friends cut the bars of the prison, and the bird flew away. He went from Illinois, by crooked ways, to Canada, where he told the people he had been rescued by the Virgin Mary, who came one night and opened the door of the gaol. The Roman Catholics in Montreal believed the story. Like the Bishop of Chicago, he had the good sense to die soon after. I have been brought before the Criminal Court thirty-four times. It has cost me 14,000 dollars to save my life and my honour. But I have no bad feeling against the Roman Catholics. I know it is the duty of the Church of Rome to kill me. If they do not do it, it is because they fear to be punished. The only thing we can do is to pity them, to pray for them, to give them good example. The Church of Rome is shaken in Canada. As I have told you, 25,000 French Canadians have sent their names to the Bishop to say that they have given up the Church of Rome. Among these are twelve priests, several of whom are helping me. We must fight the battle, and you must come to my help with your prayers and with material help. Though your distance from them appears great, yet these people are your neighbours, your sisters, and your brothers. You must do something for them. I do not come here to beg for myself. I have been a rich man, and thanks be to God, my hands can still plant the corn on the plains of Illinois for my own sustenance. But I am at the head of a great work, and I must have help. The Church of Rome will never cease to persecute me. It is only four months since the last law suit against me was stopped. I must build churches for those converts who have been ruined by the priests. Many of them have lost their lands, and had their inheritance taken from them by their parents, I do not want anything for myself. If you do not think the work is worth support, or the address not worth anything, do not give anything. But if you think the lecturer, who has come so far to give you these details, is worth support, give, not to Chiniquy, but for the work. When I left I had a dozen young men weeping and saying, "Mr. Chiniquy, will you forget us? We are preparing ourselves for the ministry, but we have not a cent." No, my friends, I said, I will not forget you, and I will send you what you want. Be sure, Protestants of Australia, that if you do anything to support that great evangelical work, the God of the Gospel will bless you for ever for it. (Loud applause.)

During the lecture, Mr. Chiniquy requested the audience not to applaud, but several times they could not refrain from expressing their approval in a very demonstrative manner.

Is the Church of Rome a Branch of the Church of Christ; or, is It Old Heathenism Under a Christian Name?

The Rev. Mr. Chiniquy said—Dear Christian friends, I have to speak on a very solemn subject to-night. Some time ago the Roman Catholic Archbishop of this city asked the question, "Are the Protestant Churches a branch of the Church of Christ?" and he replied, "No!" I will put the question, "Is the Church of Rome a branch of the Church of Christ, or is it only Old Heathenism under a Christian name?" and with the help of God I will prove to you that she is an idolatrous Church; that long ago she threw away the true worship of Christ; that the Pope is nothing else but a man who has gone to Rome and stolen there from the temples of the Pagans their Jupiter Tonans, and written on the forehead of that false God the sacred name of Jesus Christ: and that he has presented that idol to the world, under the name of the Saviour of the world. I do not come here to abuse the Roman Catholics, I would prefer to have my tongue cut out and eaten by the dogs, than to speak against the Roman Catholics. No! I come here to tell them the sacred truth, the saving truth; and not only to give them the truth, but to prove it. In the Church of Rome there are many good things which I admire. In many things the Roman Catholics are your superiors, Protestants! I have travelled a great deal, in England, Scotland, Ireland, France, all over Europe, and the continent of America, and I am sure that everywhere I have been, the Roman Catholics are more in earnest for their faith, though it is a false faith, than you are for the true religion. They consider that their goods, their fortune, their time, their life, are not theirs, but belong to God. Everything they have they will put at the feet of the priest. The only thing they have in their minds, the only desire of their hearts, is that their Church should rule the world. And it is because they are true to their principles, and you are not true to yours, that God permits them to have so much power. It is only by miraculous operation of the Grace of God that the Church of Rome will be conquered. In the United States they are gaining ground rapidly, because they are more in earnest for their Church. In England, and in old Scotland too, they are gaining ground. I do not know how they stand here, but I leave it to you to see if they are your superiors in zeal and devotedness to their principles. I fear at the last day that when the Roman Catholics are compared with you Protestants, it will be found, as a general thing, that they have, been more in earnest, more zealous, and have made more sacrifices for their Church that you have for yours. Now, my friends, the Church of Rome speaks of Christ. His name is always on her lips. Beautiful hymns in His honour are sung in her temples. No doubt some of you when you heard I was going to speak of the Church of Rome as an idolatrous church, thought I was going too far, and that I exaggerated, and was uncharitable. My friends, at my age, when I expect every day that God will call me
to give an account of my administration, I do not exaggerate. Every word is solemn under such circumstances. I speak to you in the presence of God the words of truth. And I hope, if there be any Roman Catholics here to-night, that they will, with the grace and mercy of God, understand me. In the Church of Rome they worship a Christ, but it is a false Christ. They pray to a Christ; they kneel down before a Christ; they adore him as the Son of God; but he is a false Christ, an idol. You remember that our Saviour said, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false Prophets, and shall show great signs and wonders; insomuch that, if it were possible, they should deceive the very elect: wherefore, if they shall say unto you. Behold He is in the desert, go not forth: behold He is in the secret chambers, believe it not." Matthew, chap, xxiv., verses 23 to 26. Christ comes to warn us that in these latter days there would be false Christs, who would establish such a beautiful religion, and do such wonderful things, that even the elect would be in danger of being deceived. Now, my friends, where is the church which constantly speaks of miracles and of her marvellous deeds? Is it not the Church of Rome? Tell me where is the church which constantly boasts of her miracles, besides the Church of the Pope. I have seen in that church wonderful things, things which I considered miraculous. I even had the reputation of having performed several miracles. And at the time, I was so completely deceived, that I believed them to be miracles. It is easy to know that grand, marvellous, powerful establishment, which is so wise, so full of able and wise men, that she deceives almost the elect. Our Saviour says these false Christs will have three characters, and the Christ adored by the Church of Rome possesses these three characters. The first character is that, generally speaking, the false Christs will live in a deserted place, in a desert; the second is, that they will sometimes be here, sometimes be there; and the third character is, that they will dwell in secret chambers. Now, I will show you as clearly as that two and two make four, that these Christs are nothing else but the Christs of the Church of Rome. I will now tell you how the Christ of the Church of Rome is made every day by the priest. When I was a priest, I have made it thousands of times. How many times I have told my servant girl that I had no more good gods in my tabernacle, and requested her to make me some wafers. She used to, first, mix some flour and water into dough, which she would, then, place between two warm irons, and cut into wafers of different sizes. These I would take, perhaps two hundred at a time, and laying them on what is called the altar, I would pronounce over them these five magic words—"Hoc est enim corpus meum." And I had to believe that as soon as the last words were uttered, each wafer was Jesus Christ, the Great God who had created me! My God who, when incarnated, had shed his blood to pay my debts! My God who, between heaven and earth, on Calvary, had died to save the world! And I believed it. I was an honest man in my belief, and the priests of Rome are honest in their frightful blindness. After I had knelt down and adored the God whom I had made, I raised it above my head, and said to the people, "Come and adore your God, made man, for you, who died on Calvary to save you." And the poor blind people fell down on their knees, brought their faces to the ground, and worshipped the god I had made, with the help of my servant girl. I used to put five or six of these little gods into a small silver box, which I carried everywhere when I was leaving the city. These were to be given to the sick and the dying whom I might visit. When Mr. Donohoe fell sick at one end of the village, I had to go and give him one of my Christs, and the next day, when Bridget O'Brien fell sick at the other end of the village, I had to carry her one of these Christs. So this Christ of Rome was here to-day and there to-morrow; to-day he was at one end of the village, and now he was in my pocket. When the poor deluded Roman Catholics were hearing that I was carrying their Christ to the northern part of the town, they were rushing there to adore him; and the next day they rushed to the southern part of the town when they heard that I was carrying him there. So you see the first part of the prophecy was complete. Christ said, "When they tell you Christ is here or there, do not believe it." But the Pope says, Believe it." When the Pope says Christ is at the northern end of Sydney, the poor Roman Catholics run there and adore him; and when he says he is at the southern end, they rush there and give him worship; and they fly to the west and the east to worship their Christ. Now mind, I do not say this to turn the Roman Catholics into ridicule. I say, in the presence of Almighty God, those who have eyes to see let them see, those who have ears to hear let them hear, let them use their intelligence, let them search their Bible and see what it says. The second character of the false Christs of Rome is, that they will remain in a deserted place. Now, there is not a more deserted place in the world than a church. People go there to pray, but nobody remains there, nobody makes their home there. As soon as service is over the church is deserted, and the poor Christ is alone in a deserted place. The third character of the false Christ is, that he will dwell in a secret chamber. Here is the great test by which we know the false character of the Christ of Rome. When I had finished saying my mass and had put a few wafers in my little silver box, I put the rest, sometimes a hundred, into a secret chamber, which is called the tabernacle, and of which I had the key. Perhaps some of you will not believe what I tell you, but I will force you to believe. Let any one of you go to the Bishop of Sydney to-morrow morning, and say to him, "Chiniquy has come to give us a lecture, but we fear he is crazy. He has told us such strange things about your religion, that we cannot believe them. Will you please come into your church and answer us some questions we will put!" As a gentleman he will go with you to his cathedral, and when you arrive before the altar, look up, and you will see a beautiful
little door, which is a masterpiece in its way. All that is rich and precious, and beautiful, is put on that door. Ask the Bishop if there is a secret chamber behind that door, and he will answer, yes. Then ask him if there is anybody in that chamber, or what is the name of the personage who is in it. He will tell you that Jesus Christ is there. You will say, "We presume, sir, that you mean that it is something to represent Christ, some memorial of Him. You do not wish us to believe that it is Jesus Christ Himself, who is there in person." The Bishop will answer, "Yes sir, it is Jesus Christ, the Son of God, the living Christ, the Son of God who died on Calvary for you." If the Bishop does not say this, I consent to be hung in your city to-morrow. Thus you will hear, not from the lips of Chiniquy, but from a Romish Bishop, that the awful prophecy of Christ is accomplished. You will hear from the lips of that Bishop, against whom I have not a word, to say, except that he is terribly in the wrong, as I was, that the false Christs foretold by the Saviour of the world are worshipped at your door, that they reign over multitudes, and are dragging them to perdition. Now, my friends, not a priest will dare to come before me and discuss this matter. I have challenged them everywhere, but not one has dared to show his head. They are mute. They know I have the right end of the stick. My friends, you are laying the foundation of a mighty country here, nearly as large as Europe, and richer than Europe, with a climate more beautiful than that of Europe. Sooner or later the overflow of Europe will come here, the working man as well as the man of culture and wealth. And my mission here is to help you to lay a good foundation for this future great country. And out of regard for you and your country, I will have done that which I have never done before. I have brought here the machine with which the gods of Rome are made. [The rev. gentleman here showed to the audience the apparatus which, in ignorance of the technical term, we will call the heating iron.] He explained again the whole process of the manufacture of the gods of Rome. The apparatus consists of two small slabs of steel, about six inches long, four inches broad, and a half an inch thick. On the inner side of one are engraved two circles, about three inches in diameter, and two about one and a quarter inches in diameter. Each circle surrounds a figure of Christ on a cross. To each of the slabs is affixed an iron hand, about thirty inches long, and these cross each other, and are united about four inches from the slabs. In short the whole apparatus has the appearance of a huge ungainly looking pair of pincers, with the nipping part flattened. This heating iron having been warmed in the fire, the dough is placed on it, the handles are compressed, and what went in as a bit of sticky dough, emerges as an orthodox wafer, bearing an impression of Christ on a cross, and only requiring the five magic words of the priest to transform it into the body and blood, bones and divinity of Jesus Christ. The scraps of dough not used in the manufacturing process, the rev. gentleman explained, were generally eaten by his servant girl, who was very fond of them. He also showed some wafers which he had made, and informed the audience that the larger ones were for the priests, and the smaller ones for the people. He then said—What I am doing is more serious than you may think, as by the laws of the Church of Rome I am liable to be burned to death for my action. In Montreal they tried to kill me. Calvin and Knox did not dare to do this, but I think it is a splendid argument to bring against the Church of Rome. I have made these gods publicly, as a priest of Rome. I have received from the Pope the power to change these wafers into the Christ of Rome. When in Montreal, a little more than a year ago, I published in the press that I would publicly make the gods of Rome, and unmake them, and there would be a hand-to-hand battle between Chiniquy and the Christs of Rome, and that I would show to the poor deluded Roman Catholics that their Christ is nothing but a contemptible idol. When this was published, the greater part of the Protestants in Montreal trembled, because the news went round like lightning that the Roman Catholics would kill me; and, of course, many others who would come to defend my life would be killed. And the Press, even the religious Protestant Press, too, said I was going too far, that there would be a riot and bloodshed, and that I would be killed. I said, "Let riots come. Let the blood run to the knees in your streets. Let the City of Montreal be razed to the ground. Let Chiniquy be slaughtered; but let the Gospel be preached" (Cheers.) "My life is nothing," said I, "but three hundred years have passed since the days of the Reformation, and this argument has never been used. Nobody has dared to use it, because there is the penalty of death attached to it; but I do not care about dying." Well, you have never seen such an uproar as there was in the city. More than ten times they attempted to kill me. In the middle of the week I met a tall gentleman in the street, a stranger to me, and evidently a French Canadian. He stopped me and asked, "Are you Chiniquy the priest who has left his religion?" I said, "Yes, sir, I am Chiniquy, but I have not left my religion, I have left the religion of the Pope. My religion is the religion which Christ brought to me." He was enraged, and said, "You have only eight days to live." "Ah!" I said, "my friend, I am very happy to know that. You are not sure you have eight days to live. I thought this morning I might die to-day, but I am glad I have seven more days to live." (Laughter.) He saw the joke, and went away ashamed. Then the Roman Catholic young men of Montreal went to their priest and asked if they had permission to kill me. The priest said, "Yes, we have admonished Chiniquy twice, but as he has refused to come back to the Church of Rome you may kill him." Well, they put at their head a young man, nobly born, who had just finished his studies with immense success. He had won all the gold medals of the college, was a fine singer, and was the pet of the priests. He used to go to confession and to mass, and was a really pious young man according to Rome. These young men got him to go at their head, and
they said, "Jean, if that infamous Chiniquy dares to make the wafers and destroy them, we will kill him, and you must go with us." And he went willingly. The next Sabbath, when I went to the church, I found it crammed, and thousands outside who could not enter. With difficulty I passed through their ranks to the pulpit. Then, taking my Bible, I pointed out the abominable idolatry of the Church of Rome, and that the second commandment had forbidden man to make his God; and I showed them that their Church was the false Church mentioned in the prophecy. I said, "Your priests have told you that if such a wicked man as I dare to show any disrespect to your Christ, the wafer; if I dare to profane it, and if I dare to pronounce the holy words of consecration, there will be great wonders, and thunder and lightning, and God will punish me with instant death." The Bishop was almost sure of that, as he had engaged a hundred men to kill me. I said, "My friends, attention! In the books of the Church of Rome, it says a priest has always the power to change the wafer into your Christ, and that no Pope can take that power from him, even if he should leave the Church. I now use that power, and you will not hear any thunder coming to crush me." Directly I pronounced these words over the wafers, of which I had two or three thousand before me, forty or fifty Roman Catholics cried out, thinking the church would fall on them, and rushed out; when they saw the thunder did not roar and crush me, they came back to hear the rest. I said, "Now, this wafer is your God, is your Christ, but I will show you your Christ is a very feeble personage in the presence of the big Chiniquy; and taking my knife I cut it into a thousand pieces. And I said, "Your church tells you that if the wafer breaks, there are as many Christs as pieces; so you see I have made you about a thousand Christs of Rome." I was not killed, no thunder or lightning came, and during the rest of the service I spoke kindly to the Roman Catholics, without any bitterness. They were silent and respectful. I went through the crowd, and nobody touched me, and I saw tears trickling down many faces. What was the result of the evening's service? The next morning, when the church-bell rang for mass, Jean's father, who was a rich man, called him to accompany him to church; but Jean said, "I will not go any more, father, as I do not believe a man can make Christ with a wafer." "Oh! my God!" said the father, "you have been to hear that impostor Chiniquy, he has destroyed you. Oh, my son, you are lost!" The son said, "Don't trouble yourself, father, Chiniquy is not an impostor. He has shown that we are a lot of fools in the Church of Rome to believe a man can make his God out of a wafer. I am not lost, father; Jesus Christ is my salvation, I will follow him." The father said, "I will go and hear Chiniquy, and take his address word for word: and I will show you he is an impostor, that he is against the Scriptures, and the Holy Fathers." The son pressed the father to come to hear me the next Sabbath, and he promised if his father could show him Chiniquy was wrong, he would go back to the Church of Rome. Next Sabbath, the father, a man of about sixty, was there; he was a fine-looking old man, well educated, and a real gentleman. I gave out a very touching hymn, and before it was finished I could see tears in his eyes. He had never heard our beautiful hymns. Already the grace of God was coming upon that honest man. During my prayer, the tears still trickled down his cheeks, and when I spoke, his heart was completely melted. At the conclusion he came to me, and with tears of joy, he said, "Mr. Chiniquy, may God bless you, you have opened my eyes. I see we are miserable idolators." More than a hundred young men were converted by those two addresses. The Protestants who had condemned me, came and said that it was the best argument I could use. The Jesuits went to the judge the next day, and said that, as the law of the land was the French law, I was liable to be hung and burned for having profaned the host; and they wished that law put into effect. The judge said, "Yes, that is the law; but I would advise you not to hang Chiniquy yet; there are too many Orangemen in the city." (Cheers.) And they have not hung me yet. (Laughter and cheers.) Now, friends, I will make a proposition to you. You know I want to build a church for a congregation of converts, in the place of the one which the Roman Catholics burned down. I am no beggar, I have been a rich man; but I do not want a cent, for myself. Now, to everyone who will give me, say half-a-crown for my Church, I will give one of the large wafers, and to everyone who gives a shilling, I will give one of the smaller ones. I do not wish to turn the affair into ridicule; but it is that you may see with your own eyes, and touch with your hands, an idol of Rome, and that you may put an end to the insulting name of heretic by which they call you. Put one of these wafers in a public place, and your children will learn what the Church of Rome is. Thousands of Roman Catholics have been converted by this argument. It is an argument which is seen. It is not a metaphysical argument, it is a tangible one; it is what is called one of the brutal arguments of facts. Now, my friends, in conclusion: Go to the Roman Catholics, speak to them kindly, and with words of charity. Don't put to them the question which has often been put to me, "How is it that you and so many others of intelligence could believe such foolishness?" It was because I was blind. You know that Christ opened the eyes of a young man once. "The priests of Jerusalem asked him how it was done. He said, "I don't know. All that I know is that a man called Jesus passed by me and touched my eyes, and now I see. I know I was blind, and that now my eyes are opened." Well, I was born blind; I was raised in the dark region of death; but one day Jesus passed by me and opened the eyes of my soul, and I saw; and I ask you to bless Him for ever for His kindness to His unprofitable servant.
Rome, And Liberty of Conscience.

MY Christian friends, the subject of my address is very painful to me. It is with a sad heart that I look back upon the rivers of blood and the torrents of tears of which the Church of Rome has been the cause. I am sad when I look back three hundred years, and see those priests of Rome lighting with their own hands the fires which consumed father, mother, and children alike; and going all over Europe, dagger and sword in hand, piercing the bosoms of the multitudes who differed from them in religion. The reason of my sadness is that I love the Roman Catholics, and the more you love a person the more you are sad when you know his hand is reddened with blood. If you have a dear friend in whom there is something exceedingly wrong, you are sad. The Roman Catholics are walking in the wrong track, their church has put them out of the pale of civilization. I need not say they are out of the pale of Christianity, as that is too evident. But they are outside civilization, and many of them do not suspect it. I do not come here to abuse my friends of the Church of Rome; but I come with the help of God, to open their eyes. I do not ask them to believe my mere word; I want them to open their own books, the records of their own Church, and judge whether I say a word which is not recorded in their own history. The Church of Rome is the deadly enemy of liberty. She is ever plotting against all the laws of God, and the liberties of men. And if to-day she could take away from herself her natural hatred of liberty of conscience, to-morrow she would fall. She lives by persecution; hatred of liberty is her life, her fundamental principle. I have read their councils for ten centuries back, and I challenge the Bishop of the Church of Rome here and his priests, publicly to deny that there is a single council that does not say that heretics must be burned. All proclaim that it is not only the right, it is the duty of the Church of Rome to kill heretics and to press Governments to put to death everyone who does not submit himself to the Pope. I need not speak of the Council of Constance, where they not only declared that every heretic must be killed, but where the bishops in that Council forced the Emperor to put to death one of the brightest lights of past ages. And what did Pope Leo say when writing to the Emperor about Luther? He said, "Why do you not go and burn that heretic?" And it is so much in the nature of the Church of Rome to live by the death of her enemies, that when the King of France committed the most horrible crime which the world has ever seen, when he did a thing which no nation the most savage and degraded would do, a crime which has left an eternal blot on the face of France, when he ordered all the Protestants to be slaughtered, and then expressed the hope that not one had escaped, when 75,000 Protestants were slain in cold blood in one night; the Pope, when he received the news and heard that the blood ran in the streets to the horses' knees, and that the river was choked with dead bodies, when he heard with his imagination the cries of the dying and the lamentations of mothers who were forced to witness the slaughter of their children, felt incredible joy. He raised his hands to God and said "May our mighty God be praised." He sent a letter of congratulation to the King of France; he gave a large sum of money to the man who had brought the news; he ordered all the bells of the city of Rome to be rung, and all the cannons to be fired. Now, my friends, search from the beginning of the world in the histories of the most infamous nations, and tell me if you can find any deed of cruelty to be compared with that, if you can find any such want of humanity? I say, "humanity," not "Christianity," for there was no Christianity possible in the heart of such a man as that Pope. Now, was that Pope not a man, that he should do such things? He was a man, and his heart would have been as kind as that of the kindest man here, had he not been Pope of Rome. But he was at the head of the Church of Rome, and there was something in him which came from hell and destroyed every sentiment of humanity. When I was a priest, I had the reputation of being a learned man. I must confess I never was learned. I have studied exceedingly. I have read as many books I dare say as any man can read, but the more I read the more I find I am desperately ignorant. I see every day things which I knew nothing about. But here is something which I do know, and when I know a thing I know it. (Laughter.) And if the Romish bishop is brave enough to come forward and defend his church, I will bring him to confess that he has made a terrible mistake in so coming. Now, when I was a priest I studied their books, and here is one which I learned almost by heart. It is their best book on theology, their standard work. It is the book which every priest who wishes to raise himself must study. This book is written by their greatest theologian, a theologian who has been put among the fathers of the Church—Saint Thomas Aquinas; and it is called "Summa Theological." This book is not put into the hands of everyone. If you want to get it from the Bishop I think you will lose your time. (Laughter.) It is approved by the Councils of the Church of Rome, and once a year each priest of Rome goes down on his knees and with his Breviarum thanks God that it was written, and says it is so good that it is evident that the Spirit of God inspired Saint Thomas Aquinas to write it. As the book is in Latin, I wish, to avoid suspicion, that some person would come forward and read a passage and translate it. (As no one else offered, the rev. lecturer handed the book to the Rev. George Sutherland, who read the following passage and translated it—"Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their
errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated." Now. Mr. Chairman, do you understand what the word "extermination" means? (Laughter.) It is not said, We must try to convert them, to give them more light; no, it says, "they must be exterminated." When a priest of Rome, I had the reputation of being a gentleman, but it was a gentleman in the manner of the Church of Rome, and in the presence of God I confess to you that there was nothing I found so good, so according to the laws of my Church, as this sentence of condemnation to death, of all Protestants. I have been raised in their colleges in the belief that when the Church of Rome has killed, not thousand, but millions, she did well. When I read that in France four millions of Protestants had been killed, that in Piedmont more than half a million had been destroyed, that in Germany they had been slaughtered by hundreds of thousands, that in the Netherlands the blood of more than one hundred thousand Protestants had been shed, that in France 75,000 had been slain in one night, I felt so glad, I only regretted that they had not all been killed, and if it had been in my power to put a million barrels of gunpowder under the feet of the whole Protestant world, I would willingly have applied the match to blow them up, even though I knew I should lose my life in the attempt. God knows I say the truth. I would have done this with pleasure, because my church told me (and I believed her) that you Protestants are the enemies of God, that you are condemned to hell, and that you are the only cause why the Church of Rome is not mistress of the world. I hated the Protestants beyond all expression. And there is not a single Roman Catholic priest, who, if he is honest, would not make the same confession. It seems incredible to say this of these gentlemen, who always meet you with such fine manners and smiling faces. But it is true. Now, Protestants, is it necessary for me to bring you back to the days of the Reformation, the days when the voice of God spoke to your ancestors, and told them to take His Word for a lamp to their path, and when the Pope told the rulers to kill those heretics who read the Bible? Oh! how interesting it is to read of the noble young Hamilton, a young man connected with the noblest families of Scotland, who was condemned to death for reading the Bible. How touching it is to see that young man preferring to die rather than to kneel down before the idols of Rome. How beautiful it must have been to hear that noble young Scotchman at the stake when the fire was coming to consume his body, repeating these words—"How long, O Lord, shall darkness cover this realm? How long wilt thou suffer this tyranny of men? Lord Jesus receive my spirit." And then he died without any bad feeling towards his persecutors, and asking Jesus to receive his soul. Not long after, Russell of Glasgow was martyred He and another young man were condemned to die because they would not give up their Bible. He said to his young friend "Take courage! The sufferings through which we pass will be short, and an eternity of glory is there in store for us. Let us try with our Master, Jesus, to enter by the same strait gate through which he has entered. Be sure death cannot destroy us, for it is already destroyed by Him for whose sake we suffer." And then he died, blessing the Lord. And there was that woman whom Scotchmen should never forget, Mrs. Robert Lamb, of Perth. When She was asked by the Bishop of Glasgow if she would pray to the Virgin Mary, she said "No; I will pray only to Jesus my Saviour, who died for me. He told all sinners to come to Him. He did not tell them to go to Mary. I go to Him because He shed His blood on Calvary for me. Mary is a holy woman, but Jesus alone saved me." She was condemned to death. She asked the favour to die with her husband, which was granted. As she walked by his side she encouraged him to be firm. "We have lived together here, and before long we will be together in the Kingdom of Christ for ever. Jesus calls thee, and I follow thee." And when her husband was on the scaffold, with supernatural courage she bade him adieu. He died, commending his soul into the hands of Jesus. She was taken to the river to be drowned. She had in her arms her little child, which was only a few months old. She pressed it to her bosom, and as the waters were on the point of drowning her, she kissed it for the last time, and handed it to another woman to take care of. And with a courage which may be called divine, she accepted death; she sang a hymn and then passed from this land of misery to take the crown of glory which Jesus had prepared for her. Then there was Wishart, who was confined in a dungeon by the Cardinal of St. Andrew's, the Cardinal of all Scotland, and condemned to death, because he would not give up his Bible, because he would not invoke the name of Mary instead of the name of Jesus, because he would not bow down to the wafer-god of Rome. I have been in that dungeon. I have touched the walls where the Angels of God were the witnesses of his paryer, when that man knelt down and blessed his God because he had been chosen to suffer death for Jesus Christ; and I have seen the place where Wishart was burned. Perhaps some of you will say, "These things are of the past; why does Chiniquy come here to bring trouble between Roman Catholics and Protestants. We are good friends." I know some will say that, because, though I have not been long here, I know there are some weak-kneed Protestants among you. And that class of men is the most contemptible in the world. I will tell you why I allude to these things. It is not to induce you to have bad feelings towards the Roman Catholics, but it is because you are on a volcano, and you do not suspect it. My friends, you are condemned to death. This evening I have read your condemnation. Every priest here thinks he has the right, when he will have the power, to put you to death. Every bishop believes he has the right, not only to your property, but to your life. In the Church of Rome it is believed that no Protestant has a right which a Roman Catholic must respect. It is the law of the Church of Rome. I will tell you of a very strange
thing which occurred in my experience. You know that the bishops of the United States determined to destroy me when I had given up the Church of Rome. At every session of the court my name was called by the sheriff, among the criminals. At every session of the court I had to stand there on the bench among the greatest criminals and the most infamous men. The lawyers of the Pope were paid to heap upon my head the most horrible abuses. Sometimes they spoke for two hours at a time trying to overwhelm me with insults, and calling me by every bad name. They called me "a murderer," "a thief," and they accused me of crimes so horrible that I cannot name them here. (Sensation). Well, after enduring this for fifteen years, I went to one of the best lawyers of Illinois, and asked if I had not the right to bring the bishop before the court, and make him swear that it was his duty to destroy me, make him prove from his own books that it was his duty to take away my goods, my honour, and my life. He said I had the right, and he expressed surprise when I told him I could prove that. The bishop was summoned to appear before the judge. He said to the sheriff, "I have no business at the court. I have no case against Chiniquy. I refuse to go." The sheriff said, "If you do not come I will put you in gaol." (Cheers.) Then he came. The court was crowded, many Roman Catholics being there. Then before the Court of Kankakee I took this copy of Aquinas, and I said to the bishop, "Do you know this book?" He turned the book over and over for a long time, but he would not answer. The sheriff told him if he did not answer he would send him to gaol. (Cheers.) He then said, "Yes, I know it." I then said to the judge, "Please ask that gentleman if that book is a book of the laws of his church." The judge put the question, but the bishop did not answer. When he had again to choose between answering the question and going to gaol, he said, "Yes, it is a book of the church." I then said to the court, "Please ask that gentleman to translate this into good English." And the poor bishop, under oath, was forced to say to the judge and to the Protestant lawyers there, and to the Protestant public, that heretics must only be tolerated when the Church of Rome cannot help it; but, that directly when she has the power, they must be exterminated. The judge said, "Is it possible you will exterminate me, sir? It is very strange: is it correct?" (Laughter.) The bishop said "Yes." That was not all. The bishop had, under oath, to swear to the correctness of this. "Though heretics who repent must always be accepted to penance, as often as they have fallen, they must not in consequence of that always be permitted to enjoy the benefits of this life. When they fall again they are permitted to repent, but the sentence of death must not be removed." Suppose Chiniquy were to repent, he would go to the bishop and receive his pardon and absolution, and he would then invite some one to cut his (Chiniquy's) throat. (Laughter.) They reason that though my sins would be forgiven, I would not have the right to live any more, and that I could not complain, because, my sins being forgiven, and I being killed, I would go to heaven straight. (Laughter.) Here is another oath to which the bishop had to swear—"We excommunicate and anathematise every heresy that exalts itself against the holy, orthodox, and Catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, to swear that they will exert themselves to the utmost in the defence of the faith, and extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree. If any temporal lord, after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the metropolitan and the bishops of the provinces shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the supreme pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics and preserving the said territory in the faith. Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgences, and be protected by the same privileges as are granted to those who go to the help of the holy land. We decree further, that all who may have dealings with heretics, and especially such as receive, defend, or encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring an action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author." So, Protestants, you see you have no right to your property, nor to your lives. They belong to his Holiness the Pope. (Laughter.) And this bishop had to swear that before the Court of Kankakee. Some will perhaps say that these laws are past and gone long ago. But I tell you they are still the laws of the Church of Rome. She has not repealed these laws. In her last Council, held eight years ago, she declared that those who do not believe in the justice and perfect holiness of these laws are going to hell, that it is a crime unpardonable to condemn the Church for passing these laws. And the bishops are bound by oath to
believe that these laws of extermination come from God, and should be put in force directly everywhere they have the power. I will read you a few extracts which I have made from Roman Catholic journals in the States, because I want to make things clear to you. "The Church is of necessity intolerant. Heresy she endures when and where she must. But she hates it, and she directs all her energies to its destruction. If Catholics ever gain an immense numerical majority in this country (the United States), religious freedom is at an end. So our enemies say; so we believe."—The Shepherd of the Valley, St. Louis, November 23, 1851. You see they boast of it. "The Catholic world is the medium and channel through which the will of God is expressed. While the State has rights, she has them only in virtue, and by permission, of the superior authority, and that authority can only be expressed through the Church of Rome." "Protestantism of every form has not and never can have any right where Catholicity has triumphed, and therefore we lose the breath we expend in declaiming against bigotry and intolerance, and talking about religious liberty, or the right of any man to be of any religion as best pleases him."—Catholic World, 1852, New York, "The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the right of God against any and every enemy at all times, in all places. She therefore does not and cannot accept or in any degree favour liberty in the Protestant sense of liberty." "No man has a right to choose his religion. Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four as this theory of religions liberty. Its impiety is only equalled by its absurdity."—Freeman's Journal, New York, 26th January, 1852. "The American Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the Press are included, and many opinions are to be punished by the secular arm, under the authority of the Church, even to war and bloodshed."—Catholic World, New York, July 1870. In his encyclical of 1808, Pius VII said: "It was proposed that every religious persuasion should be free, and their worship publicly exercised, but we have rejected that article as contrary to the canons and councils of the Catholic religion." Gregory XVI., in his famous encyclical of September 1832, wrote: "Liberty of conscience is a pestilential error: and tolerance is a pest." The late Pius IX., in his encyclical of December, 1864, addressed to all the Roman Catholic bishops, denounces, as damnable and perverse, the proposition that "Liberty of conscience and of worship is the right of every man; and that this right ought, in every well governed state, to be proclaimed and asserted by law." The syllabus of that same Pope, Pius IX., connected with his encyclical, condemns, in countries where the Roman Catholic Church is the established one, the allowance to other than Roman Catholics to "enjoy the public exercise of their own worship." That same syllabus denounces as corrupting, the opinion that civil liberty should be granted to every mode of worship, and that there should be freedom of speech and of the Press, with regard to religion. The Rambler, an English organ of Popery, of June, 1849, maintained that it is no more morally wrong to put a man to death for "heresy" than for "murder," and that, "in many cases, persecution for religious opinions is highly advisable and necessary." The Catholic Mirror, the public organ of the Bishop of Baltimore, lately addressing the Roman Catholics, says: "Let it be your first duty to extirpate heretics; but be cautious as to the manner of doing it. Do nothing without consulting the bishop of the diocese in which you may be located; and if there be no bishop there, advise with the metropolitan bishop; he has instructions from Rome, and he understands the character of the people. Be sure not to permit the members of our Holy Church to read the Bible: it is the source of all heresies. Let the land be purchased for the Pope and his successors in office. Never yield or give up the divine right which the Head of the Church has, by virtue of the keys, to the Government of North America, as well as every other country." I could keep you all night reading extracts of this kind. It is certain that before long you will hear that the Church of Rome is triumphing there, that she rules that great magnificent country, but you will hear at the same time of a terrible conflict—the Protestants will not bear that tyranny. (Loud applause.) Perhaps the Roman Catholics here will tell you in conversation and in their press, that the Protestants have killed the Roman Catholics. I know it. I acknowledge that the Protestants have killed the Roman Catholics; but why? Because the Protestants were forced to defend themselves and punish their murderers. If the Roman Catholics put these murderous laws into execution, the Protestants must defend themselves. Many times when I have been speaking in places where the Protestants were in a minority, the Roman Catholics have come round the building, and the stones have fallen round me like hail, so that I thought every moment would be my last. I have been surrounded many times be more than a thousand men, but by the Providence of God my life has been saved. The noble-hearted and fearless Orangemen were always ready to protect me, and received many times the blows that were aimed at me. Several, in protecting me, have been killed. Now, after several years of such persecution, four Orangemen went to Bishop Bourget, of Montreal, and said to him, "We conquered Canada about 100 years ago. When we conquered it, we gave you liberty of conscience; but it was on condition that we should have that liberty also. At present we have not that liberty. You think that you have the right to prevent us from worshipping God as we wish, and from speaking to each other publicly, and here is a man whom you have wounded, and whom we
have invited here. We are come here to tell you something. If Chiniquy is killed, we are 200,000 men sworn to
come to Montreal, and the next week after his death, not a priest or nun will be seen. All your Churches will be
swept away as if by a hurricane. Now, good-bye." (Great cheering.) And the four men left. Well, the very same
day the bishop sent his priest to tell the people not to kill Chiniquy, or those infamous Orangemen would kill
them. It was so in Scotland and in England. After the Protestants had been burned at the stake, after their blood
had run like rivers, they began to defend themselves. And the argument which the Roman Catholics deemed so
good, they could surely not object to. Here is a question which I would like to put to Archbishop Vaughan, of
this city. What assembly of priests and bishops have declared that it is bad to slaughter Protestants! In what
year did the Romish Church declare that she was in error in putting Protestant's to death? I want him to tell me
when the Church of Rome repealed the bloody laws which she passed in the days of old. You will see that he
cannot answer. The blood of all the martyrs is still on her hands; she has never washed it away; she has never
regretted it! Their priests come before you and make fine speeches in favour of liberty of conscience; and when
you hear these beautiful words, you think they understand them in the same sense as you. But you are cruelly,
shamefully deceived. When a priest of Rome speaks of liberty of conscience, it means that you must let him do
with you as he pleases, and cut your throat when he can do it without any danger. Now, my friends, what must
we conclude? Must we go to the Roman Catholics and hate them, and slander them, and punish them? No;
among the Roman Catholics there are two kinds—good and bad. You have nothing to fear from the bad Roman
Catholics. If the priests of Rome told them to molest you, they would not do it. But a good Roman Catholic
would cut your throat as soon as he would cut the throat of a rat. The good Roman Catholic will obey his priest
in everything. But by chance there are many Roman Catholics who have more sense than that. They have mixed
with you Protestants, and the light of the gospel, the spirit of the gospel, the principles of the gospel, the
principles of humanity and charity which are your life, the atmosphere which you Christian nations breathe, the
atmosphere of liberty, of fair play, these things have had a powerful influence on them. They breathe in this
atmosphere of liberty; and though they retain the name of Roman Catholics, they see that it is Protestant liberty
which makes a nation great, and they will not obey their priests in these things. And that is your security. But
pray God the time will never come when the Church of Rome will have the upper hand. I can prove to you by
their own writings, which are in my hands, that Manning's intention is to do all in his power to bring a general
war of extermination against the Protestants, and against all those who are opposed to his government.
Manning, you know, was an Episcopalian, and turned to the Romish Church, as many of his school have done,
and as many more will do, and the sooner the better. (Hear, hear.) These Ritualists are only Roman Catholics in
disguise. These are the bloody words pronounced by Manning not long ago. "Now, when the nations of Europe
have revolted, and when they have dethroned; as far as men can dethrone, the Vicar of Jesus Christ, and when
they have made the usurpation of the Holy City a part of international law, when all this has been done,
there is only one solution of the difficulty—a solution I fear impending, and that is the terrible scourge of continental
war, A WAR WHICH WILL EXCEED THE HORRORS OF ANY OF THE WARS OF THE FIRST EMPIRE. I do not see
how this can be averted, and it is my firm conviction that in spite of all obstacles the Vicar of Jesus Christ will
be put again in his own rightful place." Every word here smells of human blood. That man wants the Roman
Catholics to take sword in hand and cover Europe with blood. He wants to implicate the Italians in a war till
they be nearly all killed and when that beautiful country is bereft of men he will put the Pope on his throne
though that throne be raised on the dead bodies of a million men, and though he will have swum through rivers
of blood to reach it. And the Roman Catholics will be happy to look at Europe in ruins, if the Pope can only be
put on his throne. I know it is the intention of the Church of Rome to bring on a general war of religion, and
that war will come before long. I pray my God that you will not see those days, but I do not fear for the issue,
because I know God will be, as He always has been, at the head of His soldiers of liberty. All these plots of the
priests and bishops of Rome against human liberty will bring on them the wrath of God. But this result will
come only after the whole world will have been plunged in a terrible war. Now, my friends, it is not Chiniquy
who says these things; it is the Church of Rome herself. You remember that when our dear Saviour was
approaching a certain city, the people would not receive Him, and they told Him to go to another place; and the
disciples wished Him to allow them to bring down fire from Heaven on these people; Jesus told them that they
did not know what they asked, that the Son of Man had not come to destroy men, but to save them. And when
Peter at the last hour, when our dear Saviour was in the hands of His murderers, took his sword and cut off an
ear of one of them, Jesus told him to return the sword to its scabbard, for he who used the sword would perish
by the sword. In this particular, as well as in all her dogmas, the Church of Rome differs from the Church of
Christ, and proves that she is the Church of the Devil. Jesus says, "I do not want men to be killed for not
accepting Mr Gospel; I do not want them to be killed for injuring Me." But the Pope says, "I want all those who
do not obey me to be slaughtered, to be exterminated." Here are the two religions, The reason the Pope and his
bishops do not want their people to read the Bible is, because they want to teach them that it is their right to
exterminate you, and because they will see by reading the Bible that those who make use of the sword to
put him in her Calendar. In his life there is not a single word about auricular confession. So it is with Gregory, the Saint who had the great fight with Pope Stephen. The Pope excommunicated him and he excommunicated his life there is not a single word about auricular confession. I then read the life of Saint Cyprian, written by Pontius in the third century. This is one of the first of the Holy Fathers, goes into every detail of her life, but there is not a single word about Saints' Calendar, and every year the priests of Rome have to make a memorial of her. Her history, written by Egypt, who was a woman of great beauty and a great criminal. She was converted, and her name is in the confession. It is evident then that he lived without confessing his sin to man. I read the life of Saint Mary of ly in it. I then read the life of Saint Cyprian, written by Pontius in the third century. This is one of the first of the Holy Fathers, goes into every detail of her life, but there is not a single word about Saints' Calendar, and every year the priests of Rome have to make a memorial of her. Her history, written by Egypt, who was a woman of great beauty and a great criminal. She was converted, and her name is in the confession. It is evident then that he lived without confessing his sin to man. I read the life of Saint Mary of to it and struggled against it.

And there is not a single Roman Catholic priest, if he is honest, who will not tell you he has passed through the same experience, but he has to believe that that voice which is coming from heaven comes from hell. The other voice I heard was the voice of the Pope saying, "Remain in that box, you do well to hear the confessions of those men and women. Remain there from morning till night. Let your heart be corrupted, let your soul be polluted, it is your duty to be there." One day I went to my father confessor, the Bishop of Quebec, and told him that after I had heard the confession of many priests, it was my earnest belief that a priest could not hear confessions and not be corrupted. He said, "I know well that priests cannot hear these things without being polluted." "But," said I, "If they fall, they are lost." "Oh, when they commit sin in that way, they have only to go to their father confessor and be forgiven," he said. A bishop who was first cousin to the King of France, Charles X., and also his Secretary, came to Canada. His name was Forbin Jansan; he had been Bishop of De Nancy, Loraine, France. After confessing to me one day, he told me that there was a book I should have which would guide me in putting questions to priests in the confessional; it related to the sins of priests. He gave me a copy which I have to-day, and which anyone is at liberty to read at my house. This book confirms what Père Hyacinthe says, that ninety-nine priests out of a hundred fall and are polluted. And bear in mind that Hyacinthe's statement was publicly made in France and has never been denied, I said one day to the Bishop of Montreal that I feared that auricular confession did not come from Christ, nor from the apostles, but that it was an addition. He said, "You are mistaken. You read the Bible too much, and if you do so you will become a Protestant. You interpret the Bible according to your own little intelligence instead of seeking the unanimous consent of the fathers." I said, "Neither Matthew, Mark, Luke, nor John mentions auricular confession. Paul wrote fourteen epistles. Peter wrote two, and John wrote three, and there is not a word in any of them about it." He said, "I acknowledge there is no direct mention in Scripture about it, but it is in the Holy Fathers." "And where can I get them?" I asked. He laughed at me and told me it was a work of 200 volumes, and that he had it not. I then went to a bookseller, the father of the present Bishop of Montreal, and asked him for the work. He said he had not got it, as it was a work of such magnitude that nobody would buy it. I told him to get it for me, and he sent to France for it. It cost me three hundred dollars. Well, I read several of the Holy Fathers right through. I read the life of Paul the Hermit of the third century. In his life there is not a single mention of auricular confession. It is evident then that he lived without confessing his sin to man. I read the life of Saint Mary of Egypt, who was a woman of great beauty and a great criminal. She was converted, and her name is in the Saints' Calendar, and every year the priests of Rome have to make a memorial of her. Her history, written by one of the first of the Holy Fathers, goes into every detail of her life, but there is not a single word about auricular confession in it. I then read the life of Saint Cyprian, written by Pontius in the third century. This is the Saint who had the great fight with Pope Stephen. The Pope excommunicated him and he excommunicated the Pope, and though he died excommunicated by the Pope, without repenting of it, the Church of Rome has put him in her Calendar. In his life there is not a single word about auricular confession. So it is with Gregory,
priests thought to convince my congregation who had left the Church of Rome that I was an impostor and there
his wife were blessing God in one of your Protestant churches. (Applause.) On one occasion the bishops and
Rome was not the Church of Christ, and he forbade her to go to it any more. And yesterday that Irishman and
he had loved so much was the great enemy of God and man. the greatest enemy of liberty of conscience. And
Irishman, a Roman Catholic, present, and he listened with intelligence. He saw that his Church of Rome which
against our Church, and the more you will hear him the more you will see he is in the wrong; go and hear him."
the priests had been honest they would have said to their people, "Chiniquy the apostate is coming to preach
Irish. The Irishman is intelligent, and it is for that reason that the priest forbids him to hear with his own ears. If
bravery on the battle-field. Yes, Englishmen, your greatest victories have not been won without the blood of the
have been twice to Ireland, and I know all that is good and noble in the character of the Irish. I khow their
boldly to Jesus Christ, and ask for his own sins to be pardoned.

same subject, you will see that there were women and children present when Christ spoke these words. He
these words were spoken to the Apostles. This is another imposture; for if you will read Luke, ch. xxiv., on the
heaven, and what sins ye remit on earth shall be remitted in heaven." The Church of Rome tells her people that
should forgive an offending brother, and Christ told him "as many times as he offends against you." The other
other the sins you have committed against each other, and as it is on earth it shall be in heaven." Our Saviour
18. There Jesus says, "Verily I say unto you that whatsoever ye shall bind on earth shall be bound in heaved,
and whatsoever ye shall loose on earth shall be loosed in heaven" The priest tells the people that Christ has here
given the priest power to forgive their sins, and that they can only do so after they have heard the confession of
their sins. Now they conceal the truth when they speak thus. "When the priests say that these words of our
Saviour were spoken to the Apostles in particular, they speak falsely; they do not know the Gospel. Our
Saviour had been speaking to the people around him, and telling them that if any of them had a brother who
had offended him, he was to go to him and try to make friends with him. If the brother would not consent to
live in peace with him, he was to take two witnesses with him and renew his efforts at reconciliation; but if he
still persisted in not making friends, he was to be reported to the church; and if he even refused to hear the
Church, he was to be considered as a pagan. And then [our Saviour added these words, "What you will bind on
earth shall be bound in heaven, and what you will loose on earth shall be loosed in heaven." For instance, if
Peter offended John, and they agreed to make friends, Jesus says to them. "I give you power to forgive each
other the sins you have committed against each other, and as it is on earth it shall be in heaven." Our Saviour
speaks of sins committed by people against each other; and if Roman Catholics read their Bible they would see
the imposture of the Church. Read a few verses on in the same chapter, and you will see that Peter understood
our Saviour to mean the sins committed by people against each other, for he asked Christ how many times he
should forgive an offending brother, and Christ told him "as many times as he offends against you." The other
text by which the Roman Catholic people are deceived is—"What sins ye retain on earth shall be retained in
heaven, and what sins ye remit on earth shall be remitted in heaven." The Church of Rome tells her people that
these words were spoken to the Apostles. This is another imposture; for if you will read Luke, ch. xxiv., on the
same subject, you will see that there were women and children present when Christ spoke these words. He
meant that the sins committed against each other if they forgave would be forgiven. In the Lord’s prayer we
pray that our sins may be forgiven as we forgive those sins committed against us. The doctrine of the Gospel on
that subject is clear—it means only that when a man forgives the brother who has sinned against him, he can go
boldly to Jesus Christ, and ask for his own sins to be pardoned.

After a few similar remarks, the rev. gentleman said, I have great confidence in the character of Irishmen. I
have been twice to Ireland, and I know all that is good and noble in the character of the Irish. I khow their
bravery on the battle-field. Yes, Englishmen, your greatest victories have not been won without the blood of the
Irish. The Irishman is intelligent, and it is for that reason that the priest forbids him to hear with his own ears. If
the priests had been honest they would have said to their people, "Chiniquy the apostate is coming to preach
against our Church, and the more you will hear him the more you will see he is in the wrong; go and hear him."
But they know well if the Irish came to me, not one of them would remain in the Church of Rome. On Saturday
I proved that the hands of the Church of Rome are red with the blood of forty millions of martyrs. There was an
Irishman, a Roman Catholic, present, and he listened with intelligence. He saw that his Church of Rome which
he had loved so much was the great enemy of God and man. the greatest enemy of liberty of conscience. And
when he returned home he told his wife that he had heard a speech which convinced him that the Church of
Rome was not the Church of Christ, and he forbade her to go to it any more. And yesterday that Irishman and
his wife were blessing God in one of your Protestant churches. (Applause.) On one occasion the bishops and
priests thought to convince my congregation who had left the Church of Rome that I was an impostor and there
was no salvation out of the Church of Rome. I told my people to go and hear the priest. I told them to take the sick in their beds, and let them hear and judge if the name of Mary should be invoked, and if we should read the Bible or not. But, my friends, the bishop failed miserably. Why do not the priests do that with me? Because they know if the Irish came they would see I speak the truth. Auricular confession was accepted as a dogma in the Church of Rome about the year 1450, at the fourth Council of Lateran. It was invented in order to destroy liberty of conscience and all the rights of man. When a man has his wife and children going to confess, he is not the husband and father of his house. It is the priest who rules the house through the Confessional. When the Church of Rome wants to kill a man who is in her way, she chooses the murderer in the confessional-box. I have no doubt that the man who shot the Queen’s son here in your midst was told in the confessional-box to do so. When the murderer of Henry IV., Ravaillac, pierced the bosom of the best king of France, the poor guilty man acknowledged he had been induced in the confessional-box to perpetrate the deed, because the King had given liberty of conscience to the Protestants. It is in the confessional that all the plots made against you are prepared. When you have an election, immediately there is a secret order from the bishop to elect such a man, to elect a Roman Catholic, or, what is better, a Protestant Judas. There are some exceptions, but this is the rule. I can prove to anyone of you that a Roman Catholic has not the right to vote for whom he pleases, and that if he disobeys the bishop in the matter, he commits a mortal sin. If legislators were honest they would inquire into the confessional and its workings. (Cheers.) Five years ago a gentleman in England published in English the questions which priests put in the confessional. These questions are of the most infamous character. Only a blackguard and a priest of Rome could put them. Well, this gentleman was prosecuted and sent to prison for publishing the very words which are put to women in the confessional every day by the priests of Rome. In the world to-day there are 100,000 priests paid by different Governments to put to women those infamous questions for publishing which a man was condemned to gaol. When I was in England, four years ago, several ministers came to me and asked me to publish a book about the confessional. They said, "There is a party in our Church, headed by Pusey, which is bringing our noble Episcopalian Church over to Rome, and we want you to give us a book to show what the confessional is." I said, "It is impossible. If I published what I know about the confessional, no lady or gentleman would read it." They said I was mistaken, and that they must have the book. They told me there was a way of speaking about the most delicate matters in a chaste way. As they pressed me exceedingly, I said, "Let us pray for guidance in the matter," and they offered up a beautiful prayer. At eight o’clock that evening I went on my knees, and began to write; and at six in the morning I had written the first chapter of the book. The ministers came during the morning. I showed them the first chapter. They were pleased with it, and I finished the book. I sent a copy of it to a gentleman in England who had been a great friend to me; but he returned it with the message that I was a most infamous man to write such a book. I wrote back, "Sir, if I had known you were such an ass I would not have troubled you with the book." To show you there is nothing in the book to which the most delicate-minded lady can object, I might mention that I gave the proofs to some ladies of distinction in England to correct, and requested them to strike anything they might consider unfit for a lady to see. They returned the proofs with the remark that there was nothing whatever that any lady might not read. Well, on the first of January of this year I received a letter from the same gentleman, enclosing me £25, and saying that he had read the book again, and he thought it was the best book to put in the hands of anyone on the subject. The scaffold on which your liberties and rights will perish is the confessional-box; and where is the dagger which will pierce the bosom of liberty of conscience? We call it auricular confession. What can you do against the plots hatched in the confessional? Nothing. The Church of Rome is a vast secret society, well united, which plots day and night to destroy all the rights of man, and all the laws of God. Her great object is to take possession of the world, and to put the Pope again on his throne, reddened with the blood of nations. But, my friends, I hope you will, with the help of God, go to the Roman Catholics, and speak to them earnestly and kindly; and if you do so they will listen to you. You ought to be well posted in all that relates to your religion. Study your Bible and your books of discussion as Christian soldiers of the great captain of salvation. You are enrolled under His banner—not to fight bloody battles with the weapons of the flesh, but with the weapons which Christ has given His soldiers, the Word of God. Fight the Church of Rome with your prayers and with good example work. What makes the Church of Rome so confident of beating you is your indifference, your vices. If every Protestant would take Jesus Christ as the gift of God, and show to the world what real Christians are, the Roman Catholics would say: "Let us go into the midst of these men. Let us rally with them around the banners of liberty;" and they would come with you to the feet of Jesus and help you to bless him; instead of going to the feet of a sinful man to be purified, they would go with you to the Lamb who was slain for them, and the Lamb would make them pure with His blood, and free with His word. (Applause.)

The singing of a hymn, the pronouncing of the benediction, and the singing of the National Anthem brought the meeting to a close.
Auriculae Confession Addressed to Men And Women.

THE subject of the lecture was "Auricular Confession." The rev. gentlemen said:—Have you ever remarked in the epistle to the Romans how Paul begins his salutations? In specifying some names which were dear to him and to the whole Church, he begins by giving expression of his gratitude to the women he had known. The more you read the Gospel of Christ, the more you will be struck by this strange thing that woman always appears in everything to have a higher place in the heart of Christ. It is evident that one of the objects of our dear Saviour was to raise woman from the degraded position brought upon her by the first sin. As Eve was the first to fall, the daughters of Eve were the first to be raised up. It was of a woman that our Saviour said he had not found such faith in Israel as hers. It was not to a man that He paid such a compliment. And after his resurrection who was chosen to be the first to see Christ? A woman. When the apostles were in tears and desolate, and in doubt whether the Saviour would rise again, whose heart was filled with joy because she had seen the Saviour? A woman's. When men had banded together to crucify the Son of God, the Saviour of the world, do you find a single man among that multitude who felt for the victim? do you find one man whose heart was touched by his sufferings? Not one. But you see women weeping there. They understood the great sacrifice of the Saviour of the world. It is evident that as Satan had begun the destruction of mankind through a woman, so Christ came to raise the daughters of Eve before the sons of Adam, and to pour upon them His greatest blessings. It must have appeared strange to the Romans to hear Paul blessing the women first, because before Christ's time woman was degraded everywhere. She had come down below the level of the beasts; everywhere she was the slave of man. Even in the great Republic of Rome, which raised herself so high in sciences and in the arts, where philosophers spoke with such eloquence, where a Cicero filled the world with his beautiful language, where Virgil wrote poems which are still the object of our admiration, where there were so many wise, so many learned, what was the rank of woman? It was that of a brute beast; women had no rank at all in society. A man had the right to kill his wife without being brought before the law. The child was not obliged to obey his mother. In Greece woman's position was still worse. Now Christ came to save you, woman. He came to raise you up from your former degradation. See how the women of that time understood Christ and felt that he had come to raise them. See Mary who had lost her name and had become the scandal of Jerusalem, at her dear Saviour's feet, bathing them with her tears and pressing her lips to them; and what does the Saviour say to her? "Woman, thy sins are forgiven because you have loved much." And He said that where-ever the Gospel would be preached, the action of that woman would be proclaimed. In the temple when Christ was at the door looking at the people giving for the public service of God, who attracted his attention? A woman. Now, my dear sisters, bless the Lord for having come to save you, not only from the yoke of man, but from the yoke of Satan. Bless Christ for having come to raise you up, to tell you that you are the daughters of God, the equal of man, that you are one with your husband. It is only in Christian nations that woman is on a level with man. For that reason, woman, keep near to Christ; let Christ reign in your heart. Christ was constantly helped in his work by women. He went constantly to the house of Martha and Mary, and the Gospel says positively that he loved them. From the time of Christ, woman has understood by a natural instinct that it is for her interest to keep the reign of Christ over the world—that it is an affair of life and death for her to keep Christianity in the bosom of humanity. Woman, you are honoured when you look upon that holy virgin Mary, who was chosen by God himself to be the mother of Him who on the cross was to save the world. You are almost divinised by that woman, whose name will be honoured to the end of the world. But just as Christ has begun the work of regenerating the world by raising woman, so Satan strove to destroy the work of Christ by degrading woman. When Satan framed, in the bosom of hell, that great, marvellous, diabolical institution which we call the Church of Rome, he was cunning enough to understand that the best way to destroy the work of Christ was by degrading woman, and to that end he invented a theory which is called a sacrament—auricular confession. Evidently, auricular confession was intended more for the destruction of women than of men. I have been in France, and studied the question; and I have learned from the lips of the priests themselves that there is not a man in one thousand in that country, which is called Roman Catholic, who goes to confession. In Canada, it is very seldom that a man who has intelligence or education goes to confession. When I was a young man in Canada, I was the friend of the leading men of the country, and related to some of them; and many a time I have tried to persuade them to come to confession; they only laughed at me; but their wives and their daughters came most regularly. And even among the Irish, that people whom I love so much, and who are so devoted to their Church, there are twenty confessions of women to one of men. Now, you see that the deleterious effects, the polluting, diabolical, and irresistibly damning influences of the confessional, fall twenty times more on the women than on the men. And when a woman falls, she brings her husband with her to her ruin. There is an irresistible power in you, women: when a woman goes down, she never goes down alone. Look in the Garden of Eden. Satan wants to destroy Adam, but he does not dare to attack him. He feels he is not strong enough to
bring down that giant fresh from the hands of God. He knows Adam will resist. But he knows there is a being
in the Garden who has all power over Adam, and that if he can gain her she will bring down that giant. And
when he has deceived her with his lies, how quick and easily she brings Adam down with her. Auricular
confession is an institution by which the Church of Rome says that every man and woman who have attained
the age of reason, generally about eight or nine years of age, are bound to go to the feet of their confessor to tell
him all their bad thoughts, desires, and actions. And what is the consequence of a woman telling a bachelor
priest all her most secret thoughts? The consequence is that a young girl in the Church of Rome has not arrived
at the age of twelve years before she is taught everything that is criminal, shameful, and polluting in human
nature. The most infamous mysteries and iniquities are poured into the ears of that little girl by her father
confessor. There are, certainly, women who are exceptional cases, though in a bad Church, are yet the
daughters of God, the redeemed souls of Christ, God, with His merciful hand, tries to take away from their
hearts all the iniquity which the priest pours into it. By God speaking to them in their conscience, some women
in the Church of Rome are kept in the ways of purity and honour. I do not come here to tell you that all the
women in that Church are destroyed or polluted in the sense that they have lost every sentiment of honour. No;
but though they are still honourable, yet, through the abominable impressions made upon them in the
confessional, there is always a tempest in their heart, and they have to fight terrible battles to overcome the
enemy. I spoke, yesterday, of a book which I received from Bishop Janson; it is called "An Examination of the
Sins of Priests." Almost every year the priests are invited to make what they call a retreat, that is, to pass eight
or ten days in a house of prayer, and it is then that they make a confession of all the sins of the past year. There
are confessors chosen for the occasion, and as I was one of them, the Bishop gave me this book, which is
approved by Cardinal De Bonald. I have the book here, and I wish some gentleman who understands French to
come forward and read and translate some parts. Nobody offering to come forward, the rev. gentlemen read the
following extract:—"When hearing the confession of females, have I put to them questions about their sins,
which brought answers by which my imagination has been filled with thoughts which have led me into great
temptation and sin. The priests in general do not pay sufficient attention to the bad effect which is produced by
hearing the confessions of females. By these confessions they are constantly tempted, and these temptations
weaken the soul of the priest to such a degree that his purity is entirely destroyed." That is pretty clear. You see
it says the priests are constantly tempted; they are constantly induced to fall into sin, and very often they
commit great sins. When the priests of Rome speak before the public they deny this, and speak of themselves as
honourable men; and the Protestants are fools enough to believe that a priest, who is nothing but a man, or
rather a poor miserable bachelor, which is less than a man, can hear the confessions of females and not be
tempted. My friends this is a great mistake. Père Hyacinthe says that there is not more than one in a hundred
who does not fall by hearing auricular confession. Only one in a hundred, says he publicly; and no man in
France has dared to deny the fact. Here it is the same thing; and when you meet the priests, you may be sure
that in one hundred cases, ninety-nine are brought down into the filth of the most infamous actions through
hearing confessions. Women are more shrewd than men in these affairs. There is not a lady among the Roman
Catholics who would allow her husband to go and confess to a beautiful young lady. If a Roman Catholic lady
saw her son going once a month, or once a fortnight, to the feet of a young lady, to speak to her for hours about
all that is going on in his poor heart, and to tell her all his thoughts and desires, she would go and take him
away, and tell him it was not proper for him to be there. She would not permit her husband to go to the feet of
the most respectable woman and tell her all his thoughts; and, if the husband urged that there was no danger,
that the lady was as pure as an angel, and that he was highly respectable, she would only laugh at him, and
bring him out of the confessional-box. But it is strange that the husband is not so shrewd. He is a stupid beast
compared with his wife. He sees his pretty wife going to the feet of that, handsome bachelor, and remaining
alone with him for hours, telling him all her secret thoughts, but he says to himself there is no danger, as his
wife is honest! And where is the difference between a man confessing all his sins to a woman, and a woman
telling all her bad thoughts and actions to a man? You would not tolerate the former. It would be considered an
offence against society—a public immorality. And in the latter case it is also a public immorality. It is an
offence against the laws of God, and it ought to be an offence against the laws of man. (Hear, hear.) But I do
not say the priests of Rome are to be the objects of your contempt or hatred. You must pity them, and pray for
them. They are men who are blind, who are in fetters, who are raised in a diabolical system. Many of them are
miserable, and weep at their position. When I was in their midst, many a time I heard the voice of God saying
to me, "Are you not ashamed to hear the recital of those infamous things in the confessional, are you not
ashamed to speak with that woman of things so defiling? Come out!" But I heard another voice coming from
Rome telling me I was bound to put those questions. And then a battle took place in my heart, Christ and Satan
met there to fight hand to hand; and in the end Christ was to conquer. My dear sisters, you do not pray enough
for the Roman Catholics. It seems to me there is a lack of zeal in you Protestants. You read the Gospel and
make your prayers, but do you go to the mercy seat, and raising your hands to the Lord, ask Him to grant His
light to the poor deluded Roman Catholics? One day when I was a very young priest, I had been invited to preach a retreat in a large parish. I was frequently chosen to speak to large multitudes, and I always invited a dozen or two priests to come and help me to hear the confessions. Well, we had been preaching all day, and hearing confessions. We returned to the parsonage at about ten o'clock at night to supper, but we were all so ashamed at what we had heard in the confessional, that we could not raise our eyes before each other. I could not eat; and although we were all great talkers, not a word was spoken. The curate saw our embarrassment, and said: "Well, gentlemen, I suspect you are ashamed at the things you have heard from the females of my parish in the confessional. You have heard of abominable doings, which are all the work of a certain priest, and you think I am that priest who has destroyed the females of this parish, and you are so disgusted with such a wretch that you do not dare to look me in the face. I am not the man. It was the priest who preceded me here. The fact of his infamy is well known in the parish. He has destroyed ninety-nine out of every hundred in the parish, and has done things which cannot be mentioned." We told him he had lifted a burden off our shoulders, and we were more at ease. The next morning a fine, tall, queenly looking woman came to confess to me. She was bathed in tears, and she knelt at my side. I tell you her confessions to give you an idea of the abominations of auricular confession. She said, When I was nine years old my father confessor destroyed my purity, and induced me to commit infamous things. He lived two years with me in this infamous way, and died suddenly. I was glad of it, because I was ashamed of what I had done, and I wanted to lead a different life. But another priest came, who also led me astray, and for five years I lived a most abominable life with him. He was removed, and I went to another place, where I was to be married. I went to confess, and the priest was again the cause of my fall. I married and had a child, but it was not the child of my husband, it was the child of the priest. When she was sixteen years old I sent her to confess. I thought she was very pious; such was my hope, and I thought that the priest, who was her father, would never attempt to destroy her. But one day she returned home from the church bathed in tears. I asked her the reason of her tears, and she said, 'Oh, dear mother, don't ask me. I will never go to confession any more. The priest has destroyed me.' When I heard that, I was beside myself with rage. I sprang to my feet, took a butcher's knife, and ran to the parsonage, determined to plunge the knife in the priest's breast. I said to him, 'Infamous wretch, it is not enough that you should destroy me, you also destroy my daughter, your child! You shall live no longer!' He fell on his knees, and cried, and implored me to spare his life. I considered a moment, and I said, 'I spare your life, for it is better that your crime should be known, that you may be shunned by every respectable person. If you do not leave this parish at once, I will tell the bishop all, and if he does not turn you out from the parish, I will tell my husband everything, and he will take your life!' The priest, trembling, swore he would get the bishop's permission to leave, and he left for another parish. Now, my friends, this is one instance among thousands which I know of, and which are public in Canada. Dear sisters, you see now why your ancestors preferred to be burned at the stake, to die on the scaffold, to be drowned in the sea, rather than remain in the Church of Rome. They understood the dignity of woman. And what will you do now? Oh, pray God that I may be enabled to rescue my dear countrymen from that ignominious bondage; pray for the women of Australia, whom auricular confession is degrading everywhere, that they may break their fetters and come to the feet of Christ, with Magdelene, for pardon. I will tell you another episode about the confessional. I was dragged before the court of Kankakee, and accused of a crime of which I had never thought. After two years of conflict I proved my innocence; but the priests, seeing they were going to lose their case, had the venue changed to Urbana, and again brought false, witnesses (among them were two priests) and did their best to get me sent to the Penitentiary for life. These two priests swore positively that they saw me commit the horrible crime. It was night. The court adjourned till next day. My lawyers came to me and said, "Chinquy, you are lost. It is evident the priests have made a false oath, but the jury is not intelligent enough to see through the ways of the priests, and believe you are guilty." One of the lawyers said, "there is only one way to be saved. Go to God, and He will save you." I went to my room and I prayed and I wept. I hope none of you will ever know what it is to pass a night before the day when you expect to be sent to prison for life for a crime you never committed. I have known such a night. Oh, how dark and long were the hours of that terrible night! I could not see how salvation could come, as the evidence appeared so much against me. During the night I heard three knocks at my door. It was Abraham Lincoln, my lawyer, who afterwards became President of the United States. He said, "Chinquy, cheer up; I have the priests in my hands, and if they do not leave the city to-morrow morning they will be lynched." That very night the priests heard that their plot had been discovered, and they left the city by the five o'clock morning train, as they knew what to expect. At nine o'clock the Public Accuser entered the Court, which was crammed with Protestants and Roman Catholics—the former hoping I would prove my innocence, although the oath of the priests confounded them; the latter hoping I would be found guilty. The Public Accuser stood up and asked that the charge might be withdrawn, as they had found I was innocent. (Cheers.) And in the books of the Court of Urbana is recorded my innocence. I will tell you how this plot was formed, and how God destroyed it. One of these priests had gone to his own sister and said, "You see that Chinquy is destroying our holy religion on this Continent. He has been
chosen for the work by Satan. We must put him down, and you are the woman I have selected to do this great work, just as Judith cut off the head of Holofernes, I want you to swear that Chiniquy has forced you to do certain things with him in spite of you, and then he will be sent to the Penitentiary. She refusing to become a party of such wickedness, her brother refused to support her. She told him she would rather starve than do such iniquity. Then he pressed her again, and said, "Consider the thousands of souls which Chiniquy will send to hell. Now, I don't want you to be damned for telling a lie, under oath, but you can come and confess to me afterwards, and I will give you absolution and forgive your sin." On his assuring her of his power to clear her soul of the guilt, she consented to make the oath. The suit created great excitement in Illinois, and the press was reproducing every day the evidence. The very same day that the two priests made the false oath against me, the telegraph operator sent word to the Tribune of Chicago that it was evident I was guilty, because two priests had sworn they had detested me in the act, and I would surely be sent to gaol. The newsboys were running about the streets crying out, "Chiniquy will be hung; Chiniquy will be hung;" and they sold ten thousand extra copies of the Tribune that day, because every Roman Catholic was jubilant. Among the Roman Catholics who bought the paper was a man named Narcisse Terrien, who told his wife the good news that I was to be imprisoned for life, or hung. She said, "he is not guilty; I know it." he was surprised, and asked how she knew that. She said, "I and another young lady, Mary Moffat, were paying a visit to the niece of the priest., who was with his sister in the parlour. The door of the room was ajar and we could hear all the conversation that took place between the priest and his sister, but they could not see us. And we heard the poor woman saying that Chiniquy was innocent, and had always been honourable in all his dealings with her. And we heard the whole plot of the priest. "Well," said the husband, "I do not like Chiniquy, but it would be a crime for you and me to let him go to the Penitentiary when we know he is innocent." Then they ran down to the railway station, got into the cars, and came to the city where I was being tried, a distance of 100 miles. They arrived late at night, and went to Abraham Lincoln, and told him all, and he then came to me and rescued me. You see how the priests make the poor people believe they can commit any crime provided they go to confession and get absolution. That is the reason why your gaols are filled with Roman Catholics; that is the reason why Roman Catholics who are naturally as honest as you, are made dishonest. Now you must pray for them, and help me in my work; help me to throw light into the midst of this abominable darkness. I do not come to beg. It would be infamous if I were to change this great mission into a begging affair; but it is my duty to tell you my position. I have sixteen young men ministers, and I want fifty more. I want to keep up a college for them, to be perpetuated after my death.

When a priest comes out of the Church of Rome, he is in danger of starving to death. He is an outcast from the Church of Rome, and the Protestants have no confidence in him. These priests come to me, and I have sometimes to support them for five or six months. They have cost me much already. I know priests who would immediately come out if I could keep them for a short time—give them a home, where during a few weeks or months they could study the Word of God, and prepare themselves to preach. Pray that God grant me success, and through those converted priests, many souls will be saved, by the grace of God—and the walls of Babylon will be shaken and fall.

The benediction was pronounced, and the audience sang the doxology and the National Anthem.

The Education of Protestant Boys and Girls in the Colleges and Nunneries of Rome.

The subject of the rev. gentleman's lecture was, "The Education of Protestant boys and girls in the Colleges and Nunneries of Rome." He said—My friends, the subject on which I have been requested to speak this evening is one of vital importance, and one of those I wish Protestants could understand. Everywhere the Church of Rome builds beautiful houses of education, whose surroundings wear such a bright colouring that Protestants are bewitched and deceived. We read in the history of pagan nations that the parents used often to offer their children on the altars of the idols to appease the wrath of their god when he was angry. The fathers and the mothers brought the children decorated with garlands of flowers and laid them on the altars, and the priests of the idols cut the throat or pierced the bosom of the poor victim. This was a horrible crime, and it is hardly credible that parents could have consented to the slaughter of their children and rejoice at it. But there is a crime committed every day among Protestant nations which is more heinous in the sight of God than that of the old Pagans. It is when Protestant parents immolate their children on the altars of Rome, hand their dear children over to the care of the nuns and priests of the idols of Rome. Your children do not lose their temporal life but they lose their eternal life, and as the soul is more precious than the body, so the iniquity of modern Protestants is greater than the iniquity of the Pagans. Oh! if my God would grant me here what He has granted me in several places in the United States and in Canada, that the day after I had spoken on this subject, the children of Protestants were taken out of the nunneryes. Protestants, you are terribly mistaken about education in the Church of Rome. The word education is understood in a very different sense among the Roman Catholics
from that in which you understand it. When you send your child to be educated, you desire that he should be raised in the sphere of knowledge; that his mind and heart should be enlarged; that his intelli-
genese should be cultivated. The word "education" is a beautiful word. *Educare*, in the Latin, means "to take from low places to high regions." *Eléver*, in the French, is also a beautiful word; it means that you take the child, and from the lowest degree of intelligence, you raise it as much as possible. And when the little pupil in your Protestant schools begins to rise, he hears around him voices of encouragement, and he takes up his wings like a young eagle, and rises again; and as they rise they hear their pastors and parents saying to them, "Rise! rise again! rise in intelligence, in science, in all knowledge; till you lose yourself in that ocean of light, and love, and knowledge, which is called God." (Applause.) No fetters are put on that young eagle who wishes to raise himself. Thus the Protestant nations march as giants at the head of civilisation; they are the advanced guard in the ranks of Science. They go from one invention to another; the whole world is conquered by them; they rule the winds; they take possession of the elements. This is how Protestants understand education, and this is how Christ understood education when He told his disciples to teach all nations the saving truth; but the word has a very different meaning in the Church of Rome. The poor little boy and girl in the colleges and nunneries of Rome are allowed to rise. Yes, but it is only till they reach the Pope's big toe, and then a shout comes to them from every side—Stop! do not rise any higher; kiss the Pope's toe, for the Pope is the fountain of all knowledge, science, and light. (Laughter.) It is forbidden to know a thing which the Pope does not know. It is forbidden to understand a thing in the way the Pope does not understand it. (Laughter.) How many times, when I was in the college of Rome, have I and my fellow-students tried to raise ourselves? But when we attempted to soar up as young eagles, our poor little wings were cut, and we fell down. Often have my fellow-students and I bewailed our lot at not being permitted to raise ourselves, and at being forbidden to discuss such and such questions. We felt severely the heavy chains which galled our shoulders. One day one of my fellow-students, who was afterwards one of the first men in Canada, Mr. Joseph Turcot, said to me, "It is evident they want to make asses of us here."

If you want your children to believe that a man can make his God with a little wafer send them to the nunneries. If you want your children to believe that it is by going to the feet of a mute idol, or statue of Mary that they must be saved, send them to a nunnery. But if you want your children to learn that they are created in the image of God, that they are created with an intelligence and a soul, that it is their privilege to rise in all knowledge, do not send them to the nunneries. In the nunneries they will learn that man was not created to be free, to follow the dictates of his conscience, but simply to obey his superiors, to serve under masters who have the right to think for him. Christ denoted the cornerstone of your emancipation, the foundation of your power, when He said, "If your son ask bread will you give him a stone, or if he ask an egg will you give him a scorpion? If your earthly father will give you what you ask, much more will your Heavenly Father give the Holy Spirit to them that ask Him." Jesus here promised that everyone of His followers would have the right to look up and see with his own eyes that light which is so bright, so magnificent, that light which comes from the Gospel. Christ said that light is for everyone, great and small, rich and poor, old and young. You have only to go to your Father in heaven and ask from Him the light in Christ's name, and it will be granted to you. In the schools of Protestants there is nobody put between God and man. No dark cloud obscures the light which comes from God. Man has the privilege to go and swim every day in the regions of light and truth and life which is called God, and the more he goes there the more he feels like his God. And that is the reason why you Protestants advance as giants in the ways of progress, while the Roman Catholics are just like a stone round your neck. Who has made the great inventions in the world? Who invented the railroad? Was it a man who was educated in the colleges of Rome? No. It was a man who read his Bible every clay. And who invented that latest wonder, the electric telegraph, by which I can sit at a table here and speak to my friends in London, and three minutes after receive their answer? Who discovered that great secret which was hid in the bosom of God since the beginning? Who has gone high enough in the regions of light to take that spark of light from the Spirit of the Lord! It was a man who never set his foot in the college of the Jesuit, who read his Bible every day. Where are the great inventions of the Roman Catholics? I will be told that there are great men in the Church of Rome. I acknowledge that. There are giant men in her. She has hab in her bosom men of extraordinary intelligence. I have read their books, and every page indicated that these men were as much above the common people as the sun is above the earth. But these men have been great in spite of the Church of Rome. (Hear, hear.) Galileo was a great man in the Church of Rome. He discovered the motion of the earth round the sun—a marvellous dis- covecy. But what happened to him? Why, as he knew more than the Pope, as he found out the truth which the Pope knew nothing about, and proclaimed it to the world, the Pope took his scissors and clipped the wings of the eagle. (Laughter and applause.) He was put into a dark dungeon, fetters were put on his hands and feet, he was flogged till the blood flowed, and all because he said the earth went round the sun! And he had to swear that he would not say so any more. He made the required promise, and said to himself, "The earth moves though." I learn that the Jesuits are going to establish a school here. Well, here is a fact which may
remove some of the dust which the Roman Catholics will throw in your eyes about these gentlemen. I know their schools pretty well, as I have been very near them. When I was in London, four years ago, I went to a public library, and I found there a book of which I had heard very much, but I had never been able to study it before. The name of the book was "Newton's Principia." Well, in the year 1742 two Jesuits, Le Seur and Jacquier, wrote this about the famous Newton. They were speaking about the moon, and the stars, and the sun, on which matters they were pretty well posted up. They wrote a book on Newton, who, you know, was a great astronomer, and calculated the motions of the heavenly bodies with marvellous precision. These two gentlemen say: "Newton assumes in his third book the hypothesis of the earth's motion. The propositions of that author could not be explained except through the same hypothesis. We have, therefore, been forced to act a character not our own. That we declare our submission to the decrees of the Roman Pontiffs against the motion of the earth." You see that these two celebrated Roman Catholic priests, having written on these questions, declared that they do not believe, and that they do not dare to proclaim, that the earth moves round the sun, because the Pope had forbidden that. (Laughter.) You will see by this that the Jesuits are the best persons to send your children to, if you wish them to become asses. Yes, there have been learned men in the Church of Rome, but nine-tenths of them have been excommunicated and punished for their learning. (Hear, hear.) Copernicus was a priest of Rome, and a great mathematician, philosopher, and astronomer. He discovered many great truths, but, because he proclaimed them without the consent of the Pope, he was excommunicated. The Church of Rome has had great orators. There was, for instance, Bossuet, who really was a man of great genius, a matchless man in eloquence; but what does the editor of the Universe Venillot, a great Roman Catholic organ, say about him after having studied his writings? He says, "Bossuet was a disguised Protestant." It would take three or four hours to go fully through the subject of my lecture and show you that the colleges of the Jesuits and Jesuits are the very places where the intelligence is killed. They are places of fine exterior and colouring, but nothing better. I know what I say, for I have been a teacher in their midst. Every step ahead I made was always in spite of my professors. It was always at the risk of my position that I made any advance. These were the principles which must constantly guide the young student in a Jesuit college, or a nunnery, settled not by Chiniquy, but by the infallible Pope Gregory XVI., in his celebrated encyclical of the 15th August, 1832. "If the holy church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination, and the most sublime attainments of the human understanding." Is that not equal to requesting us to become brutes in order to be good Catholics? But if we turn to the moral aspect of nunneries, what do we find? We find that it is there that morality perishes. A friend tells me that the priests in Sydney said a nun had had a child to me. Of course the statement is a libel, and no one will dare to make it publicly, but I am rather pleased at this lie, because it shows to the world that the priests have not much confidence in the nuns. (Laughter.) It was not Chiniquy who said it was easy to conquer a nun, it is proclaimed by the priests of Sydney. If Chiniquy is so powerful, I do not doubt other priests in Australia are just as strong. (Laughter.)

When a Protestant parent takes his child to a nunnery to be educated, he finds everything about the place pleasant. The nun has a fine appearance, she has the face of an angel, she is excessively polite, everything seems to breathe an atmosphere of purity and honesty. The flowers are so fragrant, the trees so beautiful, the garden so well laid out, the situation of the house so well chosen. You think you could have no better place for your child to be educated in and as you hand her over to the care of the nuns you stipulate that as you are a Protestant your child's religion shall not be interfered with. The nuns say, "Oh, certainly; we will not interfere with your child's religion." And you go away and have no fear. But you have not walked ten paces away before the nuns have a hearty fit of laughter at your expense; they say, "That poor fool has got a promise from us not to interfere with his religion, but he ignores what we know, that a Protestant has no religion at all." Among Roman Catholics Protestantism means negation, and it is very easy to promise not to interfere with a religion which does not exist. The very next day the nuns will begin to entice your child, and endeavour to win her over. She will be surrounded by such an atmosphere and by such influences that before long she will be taken in the traps of Popery. The priests boast that seven out of ten of the Protestant girls who go to a nunnery become educated in a nunnery has no religion. (Cheers.) Such a Protestant, at all events, has no self-respect, no respect for the Bible, no respect for Jesus Christ, nor for His nation, nor for his heroic Fathers. Oh, if he would only remember that these same priests shed the blood of his ancestors; that these same priests say to-day, that it is the duty of the Church of Rome to kill every Protestant; he would surely think twice before he committed such an infamous action. But, it is said, the nuns have such fine manners, such a sweet smile; they are so modest that they will not raise their eyes before a man. Ah, my friends, you are too easily taken by these tine appearances. You do not know that the nun is a comedienne. She plays a comedy. The object of the nunnery is not to give education, but to entice your daughters into their traps. Certainly they teach there a little music, a little French, a little painting, and such little things which are taught in your own schools; but there is no education of the mind or heart; the real object of the institution is to entrap your daughters. Do not be deceived by beautiful
appearances. I remember when I went to the broad prairies of Illinois, to found that great colony, in 1851-52, of which I told you the other evening. The vast magnificent prairies stretched away like the ocean, and I passed two or three weeks in roaming over them to select a suitable place to settle on. As the heat of the day was so unbearable, I used to travel at night; and I will never forget some beautiful lakes we came across, about the size of this hall. They were magnificent to look at; so cool, so bright and clear, and the moon and stars seemed to sleep in their depths. I used often to get down from my buggy to gaze with admiration on these lovely little lakes. Well, I went south pretty far, and on returning about two weeks after. I told the driver of my buggy to drive near the lakes, so that I might see them again; but as we approached the places where they had been. I saw that the terrible heat of the sun had dried them up, and, to my sorrow and disgust, I found in their places an incredible number of little vermin and crapeaux, frogs, black mud, that gave out a bad smell. So my friends, when you see the deceitful surface of the nun's face, remember that when the bright rays of the sun of truth penetrates the mask, you will find little crapeaux, vermin of every kind, and black bad-smelling mud. (Cheers.) To prove to you the immorality of nunneries I will read an extract from a book which I have here. It is published by the Church of Rome, and is in the hands of the nuns and the priests. It is written by Saint Liguori, and is called "The Glories of Mary," and is approved by the Pope. The title page bears this inscription, "This new and improved translation of the Glories of Mary is hereby approved by John, Archbishop of New York, January 21, 1852." The extract is: "Our advocate has shown how great is her kindness towards sinners by her mercies to Beatrice, a nun in the Monastery of Fontebraldo, as related by Cesarius and by Father Rho. This unhappy nun having contracted a passion for a certain youth, agreed to fly with him from the convent. And in fact she went one day before a statue of the Blessed Virgin, there deposited the keys of the monastery, for which she was porteress, and boldly departed. Arrived in another country, she led the miserable life of a prostitute for fifteen years. It happened that she met one day the agent of the monastery in the city where she was living, and asked of him, thinking he would recognise her again, if he knew Sister Beatrice. 'I know her well,' he said, 'she is a holy nun, and at present is mistress of novices.' At this intelligence, she was confounded and amazed, not knowing how to understand it. In order to ascertain the truth, she put on another dress and went to the monastery. She asked for Sister Beatrice, and, behold, the Most Holy Virgin appeared before her in the form of that same image to which, at parting, she had committed her keys and her dress, and the Divine Mother thus spoke to her: 'Beatrice, be it known to thee that in order to prevent thy disgrace, I assumed thy form, and have filled thy office for the fifteen years that thou hast lived far from the monastery and from God. My child, return and do penance, for my Son is still waiting for thee; and strive by thy holy life to preserve the good name I have gained thee.' She spoke thus and disappeared. Beatrice re-entered the monastery and resumed the habit of a religieuse, and grateful for the mercy of Mary, led the life of a saint. At her death she made known the foregoing incident to the glory of this great queen." Now, Protestants of Australia, if you want your daughters to believe that, provided they say some prayers to Mary, they can live the life of prostitutes if they go to confession, send them to a nunnery. Mind, it is not Chiniquy who tells this story, it is their own books. This is the morality of the nuns. Perhaps you would like to hear a little more about the teachings of the nuns. In the same book, "The Glories of Mary," page 701, we read: "A servant of Mary went one day to visit the church of our Blessed Lady without the knowledge of her husband, and she was prevented by a severe storm from returning that night to her own house. She felt a great fear lest her husband should be very angry with her. But she recommended herself to Mary, and when she returned home her husband was very kind and gracious to her. Upon questioning him, she found that the evening before the Divine Mother had taken her form, and attended, to all the little affairs of the household. She then related the occurrence to her husband, and they both afterwards practised great devotion to the Blessed Virgin." Now, this is the education which your children will receive in a nunnery, these are the moral principles which will be instilled into your daughters. I will now read you something from a French book which I bought from the Jesuits in Montreal a few days after it was issued, about half-a-year ago. It was first shown to me by one of my converts, and I could not believe my eyes when I read it, so I went to the College of the Jesuits myself, and not being known by the porter, he sold me a copy. The title is, "Almanac of the souls in Purgatory." (The rev. gentleman here invited anybody in the audience to read a portion of the book and translate it into English. As nobody came forward he read a passage in French, which was to the effect that, some years ago there was a castle in Spain which was so haunted with strange noises at night, that the inmates had to desert it. A poor lawyer who had no means to rent a house, went to the owner of the castle and asked permission; to take a room in it. He was told about the dreadful noises, but expressed his unconcern at these things. Armed with a blessed candle with which to frighten the Devil, should he appear, he went to the castle, and during the night, as he sat at his table, poring over his papers (for he had a difficult case to plead the next day), he heard mysterious noises and chains rattling. But he was not frightened, for he had his holy candle with him. (Laughter.) Suddenly he heard a voice asking what he was doing. He explained to the voice that he was seeking an argument, in order to gain his case. The voice told him he would not find the argument in the book he was reading, but he would get it in a certain book in the library: and he,
she, or it very correctly indicated the page, to save trouble, we suppose. He found the required argument in this book, and of course was much pleased and grateful to the nocturnal visitor. The noises increased for a moment or two, and then gradually died away. The next morning the lawyer told the priest what had occurred, and they went and looked down a cellar beneath the castle, and found, a few feet below the ground, a corpse. And it was evident that it was the soul of this dead body who had come during the night to ask the people to have masses said for the repose of his soul. Thereupon the young lawyer paid a great deal of money to the priest to have the necessary masses said, and there were no more noises in the castle. (Laughter.)

The rev. gentleman then proceeded:—Now this story is not made by Chiniquy. It is written by the Jesuits in Montreal, the same kind of men as those who have just come into your midst, to educate your children. To what height, I ask, will they raise them? What kind of pupils can come from the hands of such men who teach such trash, and whose religion is founded on such lying rubbish? Friends, your foundation is Christ; if you want to be blessed by God, you have nothing to do but to keep your children in that atmosphere of truth, and light, and science, which Christ has brought from heaven. Your nation is so great, because the Bible is the corner-stone of Great Britain; and for this reason she has been chosen by God to march at the head of civilisation. Now, friends, remain where your ancestors have brought you; remain in the light and truth of God. Honour Jesus Christ by inducing your children to follow Him, and to love Him. Never trust your children into those houses of deceit and iniquity, where they will see nothing but what will bring them to the feet of the idols of Rome; nothing but what will weaken in them the virtues which make women virtuous and great, and a people noble. When God laid the foundation of this Australia he evidently had in His mind to make it the leader of civilisation in the future. Now, if you want to be great; if you want to be happy and free, oh, take Jesus Christ and His Gospel for the only light, the only life, the only truth of your nation. (Applause.)

The evening’s proceedings were concluded, as usual, by the pronouncing of the benediction, and the audience singing the doxology and the national anthem.
a diabolical institution, when He says—"Now, the Spirit speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth?" 1 Tim. iv. I must tell you a thing that will surprise you. When I studied my theology, and came to the conclusion that it was the will of God that I should be a priest, it was necessary that I should make a vow of celibacy before I could take holy orders. Before making that vow I studied the Scriptures, and it seemed to me that Christ never asked such a sacrifice from any man. We were twenty ecclesiastics preparing ourselves for the priesthood, and when the time came for taking the oath, I wanted to know on what ground it was required of us; our Superior told us that Jesus Christ had ordered it; and when I asked him for the passage to that effect in the New Testament, he gave us for his answer what Christ said to Peter, when Peter told Him that for His sake they had given up everything. Christ said, that all those who for His sake had given up their wife, their children, their father, their mother, and so forth, would have eternal life in His kingdom. "You see," said the Superior, "that Peter proclaims he had given up his wife when he had given up everything for Christ's sake, and that Jesus answered that such and such would be his reward for this sacrifice." I said to my Superior—"It seems to me that you are not perfectly correct when you say the Apostles had given up their wives." He looked at me in the face, and repeated what he had said several times before—"Chiniquy, you are becoming a Protestant; you are constantly appealing to the Bible against what I tell you." "Well," I said, "there is no evil in referring to the Scriptures, and I respectfully ask you to let me read you a passage," and I read him this passage before the ecclesiastics—"Am I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? . . . . Mine answer to them that do examine me is this: Have we not power to eat and to drink? Have we not power to lead about a sister, a wife; as well as other Apostles, and as the brethren of the Lord and Cephas?" (1 Cor. chap. ix. ver. 1, et seq.) I invited him to read the passage again, and I pointed out that Paul positively said that every Apostle had his wife, and that when they travelled their wives went with them. The Superior was thunderstruck. He read the passage again, and he said, "When Paul speaks of the women whom the Apostles used to have travelling with them, he does not mean they were their wives; but they were women who used to go with them to wash their linen. (Laughter.) That seems incredible to you who all make use of your common sense in interpreting the Scriptures which are so simple that a child may understand them. You see how the Church of Rome will squeeze the Scriptures to attain her end. We had a long discussion on the matter, but I had to yield. The Superior said to me—"You are here just as a grain of sand before a big mountain. How dare you bring your little intelligence on that matter against the intelligence of our mighty Church? You are just like a drop of water in the mighty ocean; did you ever hear of a little drop of water attempting to resist the current of the ocean? Our Holy Church," he continued, "is covering the whole world with her glory. She began at the foot of Calvary and she will continue to the end of the world. She counts her subjects by hundreds of millions, and yet you dare to question her teaching. Shame upon you! If you want to resist, go away and you will be a Protestant. Begin to-day if you wish. You read the Bible too much. It is better for you to take things as your Superiors give them to you, than to try, with your poor intelligence, to find out the meaning yourself." He spoke to me in this way for half an hour, till I was overwhelmed, frightened, ashamed to find myself in the position of a little grain of sand trying to remove a mountain. And his beautiful comparison, which was only dust thrown in my eyes, blinded me. I will never forget the terrible effect produced on my mind by the thought that I was daring to revolt against my Church. And where could I land if I resisted the interpretation of my Church! I would be lost, and rather than be lost I gave up my intelligence. I became a brute, a man without any manhood, just as every poor ecclesiastic is in the Church of Rome. I pity the poor young students who are preparing themselves to be priests. They are honest, but they are cruelly deceived; they dare not resist the empty power of Popery which crushes them down. They prefer to think themselves wrong than to think their Church might be wrong. Well, my friends, I made the vow. But when after many years I saw with my own eyes the working of celibacy, when I read in the Romish books, not in the books of Protestants, that the great majority of the ecclesiastics, not poor priests only but ex-Popes had lived publicly with women after they had sworn a solemn vow to live as celibates, when I read the history of Stephen, of Alexander VI., when I read of the scandalous life of priests, bishops, and cardinals in Rome, then I said to myself, "Am I bound to believe that such corruptions come from God, that God has given to man an institution which brings him in spite of himself to lead the life of a brute? You may understand my faith was shaken. One time the priests of Spain were publicly living such a scandalous life with their penitents, there were so many public infamies that the Pope, in order to stop the torrent of iniquity which threatened to ruin Spain, passed a law that every woman and girl who had been seduced by a priest, might go before an ecclesiastical tribunal and denounce him. Well, the first day, so many came to the house where the tribunal sat, that it could not hold them. Six notaries were employed to take depositions, but they could not attend to a tenth part of the women. They then appointed twenty notaries, but as their was still no prospect of their being able to receive all the depositions, thirty notaries were appointed, and the period for making the depositions was
extended from three months to six months. After the six months expired they found that they had still plenty of work before them, so they relinquished the task as impossible, as they saw that every priest would have to be excommunicated. Perhaps one in a thousand was pure. This happened in Seville, in Spain, the most Catholic country in the world. Bishops Vaughan and Gould will not dare to come forward and deny that. They may send ladies to "refute" the statements (laughter), but I do not care for them. They know it is true, and they dare not deny it. (Cheers.) Now let us look at France, I will give you for my authority a man whom no man here will contradict, Father Hyacinthe. He says positively, and he knows what he says, that in one hundred priests in France, there are ninety-nine who all into sin, who commit iniquity, in the sight of God, with some of their women, married or unmarried. That is the life of the priests in France. If you see these men as I have done, you will find them gentle, well-educated. They seem to be honest, they say their mass every morning, they preach every Sabbath, and have all the exterior of men who live according to their promise in the ways of honour. But their life is most scandalous, and the people of France know it. Why was it that the people of France, in the year 1792, after having spoken in a voice of thunder for many years to the priests and nuns and asked them in vain to put an end to their abominable vices, rose one day in their terrible wrath, and said, "It is impossible to reform our priests and nuns; the only way to serve them is to kill them" And what did they do? It is horrible to think of it. If I had not gone there to study this matter with my own eyes, and question men who had seen the Revolution days, I could not have believed it. But I have met with men who had seen things with their own eyes. The enraged populace took thousands and thousands of priests and performed what they called a Republican marriage, tying a priest and a nun together back to back and throwing them into the sea. The priests were living in such a state of public infamy (for their scandalous conduct was no secret; every boy and girl in France knew of it) that the people said there was no remedy but to have recourse to that public marriage. Imagine a people so noble, so great, so intelligent as the French, doing such deeds! One day when I was visiting the cemetery of Pere la Chaise, in Paris, I was talking to the three priests who were employed by Napoleon to show visitors the monuments of that remarkable cemetery. One of those priests was an old man who had seen the Revolution, and I asked him if the accounts of the immorality and degradation of the priests and nuns were true. He said, "The immorality was far worse than anything you have read in the history of the time. I was a monk and have seen their abominations." You remember that during the last war in France, when the Prussians were besieging the city of Paris, the Parisians, who, according to the public mind, are the most polite people in the world, one day took the bishop and sixty priests, ranged them along a wall and ordered a hundred soldiers to shoot them down as dogs. And the bishop and the priests were shot dead. Why? I am sure if I asked you, many of you would say you do not know. This is the reason. One day I had in my room one of those who shot at the bishop and the priests and he gave me all the details. He was an officer, well-educated, knew at least ten languages, and was exceedingly advanced in literature and in science. I asked him why such men as the French could become so savage as to murder these defenceless priests. "What crime had they committed? It was most infamous to murder them, I said, He answered "I will give you the reason. We have published it; but it is so horrible that it is not believed. A few days before that shooting we had gone to visit the nunnery of Picpus, an immense establishment of nuns in Paris. We saw there a nun (a near relation of mine) and she told us if we were to dig a few feet beneath the floor we would find a mystery of iniquity that would make us put an end to those dens of infamy, the convents. We dug, and we found the bones of dear little children, enough to fill many carts. We were beside ourselves, and we took the priests prisoners. It is said we took them as political prisoners because they betrayed us to the Prussians. That was not the only reason, although they were false enough to be such traitors. But the principal reason why I loaded my gun and felt a satisfaction in taking part in the shooting, was because I had seen with my own eyes the bones of those dear little children."

This is the celibacy of Rome. It is horrible, horrible. Now my friends I would put before you a fact, not a fact of old times, but of the present day, a fact which no priest will dare deny. It is the history of the Neapolitan Nunneries, written by a lady known all over Italy under the name of the Countess Henrietta Carracciolo. She thought the best way to go to heaven was to become a nun, so she consecrated herself, made the vow of celibacy, and went to a nunnery. She passed through all the grand ceremonies about which the Church of Rome make so much noise. The officers of the court and the princes of Italy filled the church, and the grand ladies of the kingdom were the witnesses of her so-called consecration to Jesus Christ as a nun. She was honest, and thought she was going into the midst of angels. "After a year," she writes in her celebrated work, "I had reason to change my mind, for I saw with my eyes that the nuns, without a single exception, were living with the priests in the most infamous, scandalous way; several priests came to me to tempt me to commit sin with them, but I told them I was a lady, and would on no consideration consent to lose my self-respect. I fought my battle well, but I was afraid I might end by falling into the ditch with the rest of the nuns; so I went to the superior and asked permission to be allowed to go to a certain nunnery which had the reputation of being one of the holiest, because I had not found the good example I had expected in the one I first entered. After a year or two of supplication I was allowed to change. At first I thought all was going on well, but I soon saw that the
abominations and infamies which I had seen in the other nunnery were just the daily bread of those so-called virgins, and I was struck with horror and disgust. I left that nunnery and went to another; and for nearly twenty years I changed from one to another, in the hope that I would escape the contagion, and would find some house where there were honest priests and nuns. After those years of experience of a nun, I went to the Archbishop Cardinal of Naples, and told him I had entered the nunnery and consecrated myself to God, in the hope that I would lead the life of a lady and a Christian woman, but finding that impossible, I wished to go back into the world where women had permission to marry, and every man had his wife, and every woman her husband. In the nunnery, I said, the priests and nuns lead a life of infamy. He refused me permission to go, as he said I had taken a vow and could not break it. I threatened to break the door if he would not let me out, and he said "If you break the door, I will find you!" This was before the last Revolution. However, during the night I went out, but the next day the secret police of the bishop (for he had his police as well as the State) arrested me, took me back to the nunnery, and I was put into a horrible dungeon, where, for two years, I had to sleep on the bare ground; and had nothing to eat but black bread and impure water. I came to such a degree of emaciation that my mind began to wander, and I tried to kill myself. I stabbed myself, but I had not strength enough to pierce the bone, and I fell to the ground unconscious, bathed in my blood. After two years, my mother, who was a great princess, and my brothers, who were officers in the army of the king, went to the Pope, and told him that if he would not release me they would raise such a hurricane as would make his throne fall. The Pope feared, and he gave permission for me to go back into the world." These are the Countess's words, and after she left the nunnery she wrote a book, a copy of which I have in my hands. The title of the book is "Mysteries of the Neapolitan Convents." The book made a terrible sensation in Italy, as she told as much as a lady could of the life of the priests and nuns. A member of the Italian Parliament drew the attention of the House to the book, and said that as it slandered the holy nuns, many of whom were their own sisters or daughters, and as the nunneries to which it alluded were filled with the purest blood of the kingdom, the ladies of the nobility, the authoress of the book should be punished and her book suppressed. But another member proposed that a committee of five should be appointed, with the mover of the first motion as the President, and that they should visit every nunnery of which the book spoke, make an inquiry, and if they found her statement untrue, he proposed to punish her and suppress the book. "But," said he, "if we find that it is true, we must immediately put an end to the Nunneries in Italy." Well, the next day, this committee of Italian Roman Catholics began their inspection, and what was their report when they had finished their work? They reported to the Parliament that they had found the immoralities of the priests and nuns worse than the book said. All this happened before the last Italian Revolution, and this is the book which afforded Garibaldi such help in sweeping everything before him. A cry of indignation was raised through all the magnificent peninsula of Italy; every man and woman cried shame on the religion which thus degraded their purest women, and immediately the law was passed to prohibit a lady in Italy from becoming a nun. (Cheers.) Nearly all the nunneries were shut, and sold for the benefit of the nation; and the nuns went and got married. I will give you some facts of my own knowledge, and which are public in Canada. A priest whom I knew well—a fine-looking man, a good speaker, with a fine voice for singing, had gone to the parish of Vercheres, about 160 miles from Quebec. During the days of revival he heard the confession of a beautiful girl, and fell in love with her, and she fell in love with him. He said to her "I see you love me, and I love you, and I want you to come with me to Quebec, There, I am with a bishop and four other priests, and you will lead a most happy life; you will be well paid, well cared for, well dressed, and well fed." The girl consented, thinking she could not lose such a fine opportunity. He told her he was going to Montreal that day, but the steamer would return in two days and he would be on board; he instructed her to come down to the wharf at midnight, dressed as a man, and to throw her own clothes into the river, so that her parents might think she was drowned. She obeyed the priest and went with him. The next day, the poor parents were distracted at the loss of their daughter, whom they supposed to be drowned—the mother nearly died of grief. The story wont round the parish that the girl had been most pious during the stay of the priest; had been to confession, and for a long time each day during the eight days that he remained, and that for some reason or other she had drowned herself. The parents had a lot of masses said, in order to take her soul out of purgatory. All this time she was sleeping in the room of the bishop; but I have too much respect for you to tell you the life they were leading. I was a young priest at the time, and had often occasion to go to the bishop's palace; I had been many times struck with the handsome appearance of the bishop's "servant man." I thought he was more like a fine looking girl; but when I knew that he slept in the bishop's room, I banished the thought, and told the devil who had put it into my head, to get behind me. I was not the learned man in these matters that I am now. I was green. Matters went on thus for four years. I had in Quebec a near relation, who was one of the first dignitaries of the city. One day he took me aside to tell me a secret, that he and some of his friends had their suspicions about the servant man of the bishop; they believed he was not a man. He thought I should go and speak to the bishop about it; but I preferred that he should under-take the delicate task himself. Well, he went to the bishop, and told him what he and his friends suspected. The bishop's face turned red as a coal and then
They Will be to the End.

The Jesuits, What They Have Been, What They Are, and What soon, when He will shake the walls of Babylon with His breath, and the angels of the Lord will sing "Babylon the dark. God has said the day will come when He will destroy that Church. Let us pray that that day may come horrible. We must pray to God that He will open the eyes of these poor deluded men who are so cruelly kept in bring one thousand women in Australia to prove that priests have tried to destroy their honour. Friends, it is You have heard here a lady of Sydney giving you her own private experience. I tell the priests boldly that I can they will not dare to deny them. Now I ask you to pray God to give these poor deluded people His saving light. Sydney and I have the names of all the parties. Bishops Vaughan and Gould know that fact as well as I do, and And the little boy that was born there is a little bishop. (Laughter.) All these facts are public in the family and gave them a great sum of money to leave the country, and in a few days they all left for happened, that this so-called man was a girl, and had lived an infamous life with the former priest, and he asked for his advice in the matter. You can understand the terrible position of the poor bishop. Immediately he sent his secretary to give the girl five hundred pounds to leave the country, and to impress on her the necessity of fleeing at once, or else she would likely be sent to the penitentiary for personating a man. The girl was very glad to get the two thousand dollars and she left the country. Since then, she had become a Protestant, but she is not brave enough to come before the public with these facts. But they are well known throughout Canada. When the priest Tetreau knew how she had lived with the bishop and the five priests, he sent his resignation to the bishop, and wrote to him, 'Our Church is the church of the devil; she is that church which God calls the mother of harlots. I leave it. (Cheers.) He became a zealous Methodist minister, and continued so for thirty-two years; only eight months ago it was I who closed his eyes in Montreal, when he passed away to the better land. I regret the necessity of bringing these things before your mind, but I believe it is quite time for you to know what kind of men you have in your midst, who want to rule your country, who pretend to be the Apostles of Christ. When you speak of their abominable life, they say, "We know there are bad priests, there was a Judas among the apostles." But you may answer them, "If the twelve Apostles had been twelve Judases and Christ had been a rogue, I suppose you would not come and say that Christ and his Apostles were sent by God to preach the Gospel. In the Church of Rome it is not the minority as among the Apostles, who are given to these abominations, it is the immense majority. I say here, before the world, and if Bishops Vaughan and Gould want to know names they can have them, that in Australia not more than four or five years ago, a beautiful, but poor servant girl, had stolen some little thing and was sent to gaol. The gaoler not iced that she was soon to be a mother and he asked her about it. She told him that the bishop was the father of the child. When the parents heard of it, they were enraged, and they brought an action against the bishop. Immediately the bishop went to the family and gave them a great sum of money to leave the country, and in a few days they all left for California. And the little boy that was born there is a little bishop. (Laughter.) All these facts are public in Sydney and I have the names of all the parties. Bishops Vaughan and Gould know that fact as well as I do, and they will not dare to deny them. Now I ask you to pray God to give these poor deluded people His saving light. You have heard here a lady of Sydney giving you her own private experience. I tell the priests boldly that I can bring one thousand women in Australia to prove that priests have tried to destroy their honour. Friends, it is horrible. We must pray to God that He will open the eyes of these poor deluded men who are so cruelly kept in the dark. God has said the day will come when He will destroy that Church. Let us pray that that day may come soon, when He will shake the walls of Babylon with His breath, and the angels of the Lord will sing "Babylon is fallen." (Applause.)

The Jesuits, What They Have Been, What They Are, and What They Will be to the End.
PASTOR Chiniquy lectured before a large audience on Thursday evening, December 5th, on "The Jesuits, what they have been, what they are, and what they will be to the end." The Rev. D. Galloway, B.A., occupied the chair, and made a few introductory remarks.

The Rev. Lecturer said: Mr. President and friends, the question which is presented to the world to-day is—Will the Jesuits govern the world, or will Christ remain the King of kings, and rule the nations with his Gospel? From the beginning of the world there is a thing which puzzles the philosophers—the men who like to understand the reasons and causes of the different events of this world, a thing which is a dark mystery, a mystery of which the Christian alone has the key. It is, that evidently in the world, there are two great principles fighting against each other—the principle of evil and principle of good. We feel these two principles at work in our hearts every day; when the principle of good is putting good thoughts and resolutions into our mind, showing us the way we must go, if we would be happy in this world and in the next; the other principle speaks to us in a very different way, andcombats the good impressions which the great God has sown in our hearts. Now the men who do not believe in the Bible cannot explain these things, nor understand them. But, we, Christians understand them—for in the Bible, at the very creation of the world, we see these two principles fighting against each other. God created Adam and Eve in His image with His mighty hand and the breath of His power. He puts them in an earthly Paradise, and with His own finger, He writes in their hearts the first principles of a holy life. He tells them that if they follow those principles they will be happy and will live for ever; the world will be subjected to them—there will be no tears, no suffering—the earth will be covered with flowers and fruits, and all the creatures by which the earth is inhabited will be their servants. This is the glorious promise of God—the principle of love, of light, of truth, of joy, of eternal happiness. Now, that God has left His law engraved in the hearts of Adam and Eve, what do you see? You see, coming from the bottomless pit of hell, the great enemy of God and man—that false angel who tried in heaven to raise his rebellious head against his Creator. He comes forth from his dark and burning prison to destroy the work of God—to bring darkness where God has given light; death where God has given life; lies, where God has spoken truth. And there, friends, you see the most terrible mystery which the world has ever witnessed—the fall of Adam and Eve. In that great first struggle between good and evil Satan almost completely triumphed over God in the hearts of Adam and Eve. He took away the truth and put lies—dashing lies into their souls. He took away life eternal, and put into the blood, into the veins, into the flesh of Adam and Eve, the seed of death. He destroyed, to a great extent, the mighty work of God. It is with trembling, and very often with tears, that on my knees alone, in my closet very often. I read that first page of the Scriptures; I know that the story is true; not only because I read it in the Bible, but because when I open the books of the history of the world, I see these two principles fighting against each other at every page. Now, let us come from the day of the creation to Christ. Christ, the Son of God, comes clown to repair, to rebuild the mighty work which God had erected, and which Satan had nearly destroyed. He comes to bring back that eternal life and light and truth, which the devil had taken away from the heart of humanity. Christ passes thirty-three years on earth, and during the last three years of his life he preaches his Gospel, which consists of only three or four words. It consists only in loving God and neighbour. On this little condition, eternal life and happiness, and holiness will come back to us. What a glorious religion! What an easy religion! Oh, with that religion all the world was to be made happy, the tears of men would soon dry. Christ, in order to pay our debts, dies on Calvary, and, in His blood He washes away the sins of the world. But you see that Satan immediately comes again to fight against Christ, as he had fought against His Father, he begins at the foot of the Cross his terrible work of trying to destroy the Gospel of Christ. And friends, if you read with attention the history of the first Christians, you will see that terrible struggle going on everywhere against the disciples of the Gospel; you will see that when the Apostles were scattering the saving light all over the world, another power was going about to destroy the works of the Apostles. As soon as they had sown the good seed, the enemy began to sow the weeds. I have not time to go through the history of that conflict, but it is horrible. Forty millions of martyrs have been killed by that great enemy of God. Everywhere the kings and emperors and all the powers of the earth were banded against the disciples of Christ. They destroyed as much as they could of that great and glorious religion which the Son of God had given to the world. And, very strange it is, that in this second struggle, the devil got almost the same success as he got in the first struggle in Paradise. If you read with attention the history of the Church of Christ, you will see that she remained so feeble, so poor, so persecuted, that it was very difficult to recognise her. The few truths which remained were so concealed in the recesses of the mountains and caverns during fifteen hundred years that we are tempted to say that God had forsaken His disciples, and left the world again in the hands of His enemy. The Church of Rome was then raised by Satan, organised by Satan. It is the most magnificent human organisation which the world has ever seen; the Pope of Rome is the greatest conception which the devil ever got. The Church of Rome is the most daring, the most lying work which the devil ever brought from hell. It is false that Christ ever established the Pope of Rome. If we open the Bible we see that every time that the Apostles asked Christ if there was to be one of them appointed to rule over the rest when He departed, He always answered,
No. Five times in the Gospel you see that the Apostles wanted to know who would be the first in their midst? John wanted to be the first; Peter wanted to be the first; Thomas wanted to be the first; Thaddeus wanted to be the first. Among the twelve disciples, every one of them wanted to be the first. But Christ always told them that, in His kingdom, there would be no first and no last—the first would be last and the last would be first. He took a little child, pure as the angels of God, and placed it in their midst, and pressed it to His bosom, and said—This is the first in my kingdom; if you want to be the first, you must become like this little child—simple and pure, and detached perfectly from the honours, the glories, the temptations and the sins of the world as this little one is. The Apostles had been rebuked five times, but they had not been cured of that disease which is in the bosom of almost every child of Adam, of trying to raise ourselves above the rest of our neighbours. Just when Christ was about to die, the Apostles were exchanging hard words amongst themselves as to which of them should be first; and, when Christ asked them the reason of their quarrel, they hung down their heads, and were ashamed. This was just after Christ had established the Holy Communion. If Christ had put an Apostle above the rest, when they asked him who would be first, our Saviour would have answered, I have put a papa (papa means father, Pope)—a pope over you—I have put Peter. But he said the very contrary. He said, "In the world there are first men, men who pass laws and govern the rest, but in my kingdom it will not be so." Christ decided the question. It required the impudence of Koine to come after the death of Christ, and say He had put Peter at the head of the Apostles. It is a lie, but the lie has taken root. As in the earthly Paradise, God told Adam he must not eat the fruit of a certain tree, and the devil told him he ought to eat of it; so when Christ said there was no first in His Church the devil came and said that Christ had established one to be first and to rule over the rest of His Church. Adam, fresh from the hand of God, accepts the lie of Satan, and the great, majority of the Christian Church, which had just come from the heart of Christ, turned their back upon Him to follow Satan, Then, instead of the Church of Rome converting the nations—instead of bringing the world to Christ—instead of destroying the idols of the world, what has been done? She has dragged the disciples of Christ into the temples of the idols; she has changed the Christian Church into an idolatrous Church, instead of converting the idolators to the Church of Christ; she has brought the disciples of Christ to the feet of the idols, but has changed the names of the old idols. Instead of going to the feet of Venus, for instance, she has called Venus Mary—instead of addressing her prayers to Juno she has addressed them to Mary. She has presented to the world a new idol of bread—a little cake, which she calls God, and of which I have given away about ten thousand since I have been in your midst. Ten thousand of those Christs, which she adores as God! From the fourth century to the sixteenth century the Church of Rome has tried to destroy the Gospel. She has not succeeded, because she cannot destroy it altogether, as Christ has promised that this cannot be done. But she has done all in her power to destroy it. She has not succeeded because Christ has wrought a new miracle to save His Church. Read the history of the world, of Europe especially, and you will see that the so-called Christian nations which had become Romanists were more degraded, more immoral than the disciples of Mahomet. Yes! There was more respectability, more true religion among the disciples of Mahomet, than among the disciples of the Pope. The Mahometans were worshipping only one God, not made with the hands of men. But the Pope, with his slaves, were worshipping gods made every morning out of a wafer, which their priests had changed into the great and mighty God who created the heaven and the earth. Now, in the sixteenth century God looked down upon the world in His compassion to save it, and in His mercy he brought new prophets. We see a Luther coming out (cheers); see a Calvin thundering with his irresistible eloquence; we hear the voice of a Knox who, like a lion, makes his powerful voice roar over the beautiful hills and valleys of Scotland. (Cheers.) Those giant men, Luther, Calvin, Knox, and several others whom it is not necessary to name, were chosen of the Lord. God gave them His light and truth, and something of His strength, and though poor and without any means, they took hold of the Church of Rome and shook its walls; and everywhere they touched, the walls crumbled to the dust. In a few years Luther broke the chains by which the Pope had enchained noble Germany to the feet of his idols. Calvin, with his powerful and eloquent voice persuaded Switzerland and four millions of Frenchmen to rally around the banners of Christ. (Cheers.) Knox and others in Scotland with their mighty hand took the Church of Rome by the throat and they shook that mother of Harlots in such a way that she dies there. On the ruins of dying Romanism you see the mighty work of Christ coming up; you see the dead Lazarus coming forth from his tomb; you see all Scotland and England and four millions in France, the half of Germany and the northern nations of Europe, in a few years, coming to Christ. Oh, what a glorious thing! The idols of Rome are destroyed, the superstition is dispelled, and the light and truth of the gospel is preached! Men, instead of going to the feet of Mary or to a god made with the hands of man to find their salvation, go to the feet of the Son of God. They adore the great and mighty God who created this world, and who rules it, and not a god made by a priest of Rome. It was a grand, sublime thing, and the nations were to be saved again. But again you see the power of hell coming to destroy this new work of God. Satan forms a society called Jesuitism. He takes a man of great ability and remarkable talents, a brave man, a fearless soldier of Spain, and with that man he will form an army of warriors, fearless and brave. I give them that credit. They deserve it. The Jesuits are brave—they are
fearless; they are men whom nothing will turn back when their elders tell them to go ahead. They will not shrink from any danger; they will go through fire to attain their end. These are the men whom Satan has chosen to oppose the Reformation. I will not go today through the whole story of the Jesuits, as it would take too long. I belonged to a society closely allied to the Jesuits, called "Oblates of Mary," and I know them well. From what I will read you, not from a Pro- testant book, but the very words of the founder of Jesuitism. Ignatius Loyola, you will see that it is a diabolical society. The society is tied to the Pope by four oaths, the oath of obedience, the oath of chastity, the oath of poverty, and the oath to go everywhere the Pope may tell them, and to do everything he may command them. Now you will understand what is meant by the vow of obedience. I have not time to deal with the other vows just now, but I may do so if God grant me the opportunity; I will only speak of their vow of obedience at present. Ignatius says, "As for holy obedience, this virtue must be perfect in every point, in execution, in will, intellect, doing what is enjoined with celerity, spiritual joy, perseverance, persuading himself that everything is just, and suppressing every repugnance to a certain obedience, and let everyone persuade himself that he who, directed by Divine Providence, lives under obedience, should be moved by his superior, just as if he were a 'corpse' which allowed itself to be moved and led in any direction." Now, friends, if there is anything which God has created great in us, and by which He has made us his own image, it is our intelligence. But the first thing a Jesuit must do is to kill his intelligence. If it is a crime for a man to take away his corporal life, which you will admit, is it not a greater crime for a man to kill his intelligence? It is not Chiniquy who speaks in this quotation, it is Ignatius. He says positively that every inferior must submit to his superior in everything, just as a corpse is obedient to another's will. A corpse has no will, no intelligence left in it: go near it, spit on it, do anything you please to it, and it pays no attention. You may move it right or left, or drag it into the mud, and it will be as content there as on a throne. Every priest to-day is a Jesuit. The Church of Rome to-day is a Jesuit Church. The Jesuits have taken hold of the Church of Rome and they rule it. (Hear, hear.) It was the Jesuits who originated the Infallibility dogma. The other day you had here a lady telling you what one of these priests tried to do to her when she was lying, as she thought, on her deathbed. That incarnate devil tried to make her as submissive to his diabolical desires as a corpse. As a corpse can do no sin, so this priest told her she could do anything with him, and there would be no sin in it. Do you understand the diabolical principle of this submission of the inferior to the superior? In the Constitution of the Jesuit Society, in chapter 6, we see "No constitution, declaration, or any order of living can involve an obligation to commit sin, mortal or venial." That is very good. It is a noble sentiment that Ignatius has written there. But what do we see after that?—"unless the superior demands it in the name of our Lord Jesus Christ, or in virtue of holy obedience, which shall be done in those cases or persons wherein it shall be judged that it will greatly conduce to the particular good of each, or to the general advantage," &c., &c. Now, it is not Chiniquy who speaks thus. Your weak-kneed Protestants will say I am slandering the good Jesuits. I am glad to know you have not many of these contemptible Protestants in your city. No; these words are not mine. I would fear to say them if they were not the very words of Ignatius—the very corner-stones of Jesuitism. They are diabolical and blasphemous. Imagine a man telling you that you must not obey any man who requests you to commit a sin unless he orders it in the name of Jesus Christ, and, as your superior! With such a religion, is not man changed into a brute of the lowest order? When I was a priest I was obliged to believe that, but many times I have had a struggle because my conscience could not accept such a doctrine. Do not think it is an easy thing for a man to become a brute. Do you know how many years a man is tried before he is accepted as a Jesuit—do you know how long he is a novice? Ten years! Yes, it takes ten years to kill his intelligence, to entirely destroy those grand principles of truth and light which God has planted in the heart of humanity. It takes ten years of a struggle before the poor man becomes a Jesuit. But when he accepts their doctrines, he is no longer a man, because he is deprived of intelligence; he is a brute. (Hear, hear.) He has the face of a man, the tongue of a man, but he has the heart of a devil, because he is bound by oath to commit any crime, provided it be ordered by his superior in the name of Jesus Christ. It seems impossible to believe that, but it is true.

The Jesuits are not only the enemies of human intelligence, and the real murderers of human intellect and conscience; they are the irreconcilable and deadly enemy of every human government, right, and constitutional liberty. They are traitors and rebels to every civilised government; they are perpetual conspirators against all your laws, privileges, rights, and liberties. Here is the oath of the Jesuits, published when Clement XIV. issued a bull in 1773, abolishing that order:—

"I—N—now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you, my ghostly Father, do declare from my heart, without mental reservation, that the Pope is Christ's Vicar-General, and is the true and only head of the Universal Church throughout the earth; and that by virtue of the keys of binding and loosing, given to His Holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine, and His
Catholics are obliged to go sword in hand, and kill all who refuse to accept the Pope as the Supreme Ruler of blood and tears. That faithful disciple of the Jesuits, Manning, says before the whole world, that the Roman one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of continental have made the usurpation of the Holy City a part of international law; when all this has been done, there is only revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they greatest men, a man who was formerly an Episcopalian clergyman:—"When the nations of Europe have be put at the head of all kings, emperors, and republics must be put to death. Here are the words of one of their the nations in their civil as well as religious departments, and that those who do not believe that the Pope must that the Pope is the only fountain of light and truth, and knowledge, and that he alone has the power to guide matters, but in civil matters, is damned. They say positively that every man who wants to be saved must believe man is the Pope. And whoever does not believe the Pope is the only ruler in the world—not only in religious one intelligence, only one man who has the light, and who must guide the rest of the children of Adam, and that this is damned. Now, if I do not serve God according to my conscience, according to what conscience will I serve Him? According to the conscience of the Pope. There is only one conscience today in the world—one only one intelligence, only one man who has the light, and who must guide the rest of the children of Adam, and that man is the Pope. And whoever does not believe the Pope is the only ruler in the world—not only in religious matters, but in civil matters, is damned. They say positively that every man who wants to be saved must believe that the Pope is the only fountain of light and truth, and knowledge, and that he alone has the power to guide the nations in their civil as well as religious departments, and that those who do not believe that the Pope must be put at the head of all kings, emperors, and republics must be put to death. Here are the words of one of their greatest men, a man who was formerly an Episcopalian clergyman:—"When the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law; when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the first empire." Every word here smells of blood and tears. That faithful disciple of the Jesuits, Manning, says before the whole world, that the Roman Catholics are obliged to go sword in hand, and kill all who refuse to accept the Pope as the Supreme Ruler of
the world! It is horrible. And, here, these Jesuists come into your midst with their abominable principles to prepare an army which will some day attack your liberties. That day will come sooner or later. I hope I will not see it; I am old enough to hope I will then be in my grave. But the young here will see the day when the Pope's army will rise in arms and kill all those who refuse to obey the Pope. The Romonists will be the aggressors; they will begin the war. Already the Pope has sounded the trumpet, in the last Council of the Vatican, which was absolutely in the hands of the Jesuits. The Pope is completely in the control of the Jesuits. A few days ago you read in one of your daily papers how the Pope has publicly called upon his friends to pull down the Protestant churches in the city of Rome; to shut the schools of the Protestant children in Rome. Now, if it is a crime for a Protestant to pray in his Church in Rome, or to build a church or a school in that city, it is a crime of the same magnitude in Sydney and Melbourne. (Applause.) As Bishops Vaughan and Gould must think exactly as their Pope thinks; as they must speak as their Pope speaks (that is, when it is not too dangerous), so they are bound in conscience to believe that it will be a glorious day when Popery is strong enough to pull down all your churches and to bury you under the ruins. (Applause.) Now, Protestants, keep near each other. They are trying to destroy you by destroying your schools. They hate your schools because it is in them that the boy is formed into a man—a free man, and is taught that it is better to die a free man than to live a slave, (Cheers.) But, in their schools the Jesuits teach that every man is created to be the slave of the Pope: that the Pope being his superior he must be as submissive to him as a corpse would be. They do not want such schools as yours because you teach there that God is eternal, spiritual, and cannot be made by the hands of man, that Christ came to save the world, and is now sitting at the right hand of His Father, to be your Intercessor and your Advocate. But in their schools they teach that God is made every morning by their priests with a little wafer and that God cannot forgive sins, except through the absolution of a priest, when you teach your children that to be saved they must be washed in the blood of the Lamb, love God, and repent of their sins, love their neighbours and follow the Gospel. You teach your children to love the Bible, but the Jesuits in their schools teach that it must not be read, or if it is read, it can only be interpreted with the unanimous consent of the Holy Fathers, and as the child does not know the Holy Fathers, he does not care about the Bible. Now friends, is that the teaching of Rome. Will you allow it? I hope not. You have already yielded too much in order to have peace with Rome. I cannot but admire you. You are men of peace just as Jesus was, and I bless you because you have good feelings towards the Roman Catholics. I have good feelings for them also, and I want to live in peace with them. But, my friends, though it is good to live in peace with men, yet it is better to live in peace with God. (Hear, hear.) You must not sacrifice the principles of your Protestantism, you must not give up your Bible, to please the Roman Catholics. I have only a few words to finish. The Jesuits bravely proclaim everywhere that they are the deadly enemies of liberty of conscience, and they want to destroy the Protestant nations. Now friends, I will put a question to you—Can you honestly, if you are true to yourselves, allow these very men to come into your midst to rule your country? I will put the question in another shape. I am a man like you whose house is open to the traveller, and when I see a man passing by my house when the sun is setting and the storm is coming on, it gives me pleasure to offer him shelter, and to invite him to my table till the storm is over, even should it last some days. I do this, supposing the man to be an honest and honourable man; but if I know that only a few days before, he swore to set fire to my house on the first opportunity, or to kill my wife or children, or to cut my throat, I will, instead of inviting him in, request him politely to go a little further (hear, hear), I love my neighbour as myself, but my first neighbour is myself and my wife and my children. Now, here are the Jesuits coming into your midst, and you open the door to them and invite them in. I ask, is it wise? is it Christian to do so? Are you acting as men who love their country, in admitting them when you know their first principle is to destroy your liberties? Protestants, you do not love your children, nor your country, when you allow these men, though their abject slaves, to sit with you in council. These men are sworn to destroy your constitution, and they tell you so. I know the consequences of my words. I have considered before God what I say here, I have said the same in England and the United States. You are feeding in your midst snakes, which, very soon, will bite you. I will now put an end to this address. I have not gone over the whole ground, but I hope I have thrown some new light into your mind. You must not hate the Jesuits, nor the Roman Catholics. You must pray for them; but you must not put yourselves in their hands; because, be sure, if they have the rod in their hands you will feel it pretty heavy on your heads. As Protestants you have a duty to perform in fighting Rome. Rome is bravely fighting you. She is, by every means, declaring her determination to conquer you. To-day your business is to rally more than ever around the glorious banners of your Protestant religion. (Hear, hear.) Remember that your heroic ancestors have written with their blood on your flag of liberty "No Surrender!" Never yield an inch of your rights, be true to God, to Christ, in your homes as in your schools; be true to yourselves at the polls, as well as in the sacred sanctuaries of your legislatures. Everywhere be true to your heroic ancestors who have shed their blood on so many battle-fields, in order to give you that liberty which makes Great Britain the most glorious, the most free, and the most happy nation in the world. Clear away from your midst the sworn conspirators and traitors, whose legions, under the names of Jesuits and priests and nuns, are ensnaring you on
The Doxology was sung, the Benediction pronounced, and the meeting terminated.

Chiniquy Vindicated.

(Reprinted from the "Protestant Standard.")

In another column we give an extract from an American paper, which will be perused with interest just now as bearing on the character and work of Pastor Chiniquy. Our readers will see that the Pastor has been successful in his long and expensive suit against the Popish Bishop Foley, who attempted not only to degrade the Pastor as an apostle from the Romish Church, but to dispossess him and his people of the Church property which they held. The Pastor therefore has taught the Bishop a lesson which he will probably remember for many a day. It must be humiliating to him to acknowledge defeat; but the defeat which he has sustained in the law courts is not half so humiliating and crushing as that which is involved in the exposure which the Pastor compelled the Bishop to make of himself and his Church when being examined. When the Bishop was put in the box Chiniquy put a few ugly questions to him which he did not like to answer. The Bishop, in fact, declined to answer them. But the judge told him he must answer. As he had come to the Court against Chiniquy, he must answer Chiniquy. As he had appealed to American law, he must submit to American law. Whatever he might think of the Pope and his Church and of the canon law, by which the Church desires to rule the world, he must remember that American law ruled the States. Therefore he must answer Chiniquy, and Chiniquy made him wish a hundred times that he had never ventured outside the walls of his episcopal palace. It was a grand and laughable sight to see Chiniquy holding in his grip the great Bishop, and compelling him to answer the questions which he put to him. The questions were about the authorities which rule in the Church of Rome. He wanted the Bishop to say whether or not the doctrines of St. Thomas and St. Liguori were the doctrines which are taught in the Church of Rome. He wished to get, on oath, an admission or denial that the teachings of those two saints are the teachings which the Romish bishops and priests give to their people. The bishop refused to answer. He contended that he was not bound to tell such a mighty secret in the Church. He stood long silent and refused to say a word: but at last it came out! And the bishop admitted that St. Thomas and St. Liguori were the authorities; and that the principles and doctrines of those two saints were the principles and doctrines in which the Roman Catholic people were now being trained.—We urge our readers to study what the Bishop had good reason to conceal, but what he was compelled under oath to admit. The principles are atrocious. They contain all the violence, murder, and persecution of which we read when the Papal Chinch was in power. They therefore show what the Church would do again if power were given it. No wonder that the people who are taught to believe such principles are troublesome and overbearing. You must not know an excommunicated man, neither eat with him, nor do business with him, nor pray with him! You must not tolerate heretics, and you must help to hand them over to the secular power to be exterminated! Heretics deserve the sentence of death. And Catholics who are especially zealous in opposition to heretics will get special indulgences—a high place in the kingdom of heaven!—Will our Protestant people consider that what is here stated is not a "Protestant slander," but the admission of a Popish bishop under oath? Will our silly talkers about charity see here that charity to such people is thrown away? Men who believe that you ought to be burned—who believe that you are weeds—who are taught that there is merit in exterminating such heretics as you, are traitors; such intolerant enemies of civil and religious liberty ought not to be tolerated.—In bringing these facts out to the open day, Pastor Chiniquy deserves the thanks of the whole Protestant world. With immense labour he has won his cause. At immense cost of time and thought, and money he has succeeded in beating off Popish wolves who had gnashed at him with their teeth. A brave old man has, single handed, as Luther did, beaten his enemies into small dust.

A Romish Bishop'S Testimony.

The Kanahakee Times publishes the following communication from a member of the Illinois Bar. Though perhaps containing nothing new or strange to those who have studied the matter, the statement made may convince such Protestants as imagine the Church of Rome to be a harmless institution, of their great error. The principles of the Papal hierarchy remain unchanged. The wearer of the Tiara would as readily depose for simple heresy any temporal ruler of today, as his predecessor, six centuries ago, deposed and deprived of his estates, Count Raymond, of Toulouse, for a like crime. Religious liberty is both hated and dreaded by a Church which claims the right of enforcing its spiritual decrees by the assistance of the secular arm:—

In one of your past issues, you told your readers that the Rev. Mr. Chiniquy had gained the long and
formidable suit instituted by the Roman Catholic Bishop to dispossess him and his people of their Church property. But you have not yet given any particulars about the startling revelations the Bishop had to make before the Court, in reference to the still existing laws of the Church of Rome, against those whom they call heretics. Nothing, however, is more important for every one than to know precisely what those laws are.

As I was present when the Roman Catholic Bishop Foley, of Chicago, was ordered to read in Latin and translate into English those laws, I have kept a correct copy of them, and I send it to you with a request to publish it.

The Rev. Mr. Chiniquy presented the works of St. Thomas and St. Liguori to the Bishop, requesting him to say, under oath, if those works were or were not among the highest theological authorities in the Church of Rome, all over the world. After long and serious opposition on the part of the Bishop to answer, the Court having said he (the Bishop) was bound to answer, the Bishop confessed that those works were looked upon as among the highest authorities, and that they are taught and learned in all the colleges and universities of the Church of Rome as standard works.

Then the Bishop was requested to read in Latin and translate into English the following laws and fundamental principles of action against the heretics, as explained by St. Thomas and Liguori:—

- "An excommunicated man is deprived of all civil communication with the faithful, in such a way, that if he is not tolerated, they can have no communication with him, as it is in the following verse:—It is forbidden to kiss him, pray with him, salute him, to eat or do any business with him." 2.—St. Liguori, vol. 9, page 162.

- "Though heretics must not be tolerated because they deserve it, we must bear with them till, by a second admonition, they may be brought back to the faith of the Church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated."

- "Though the heretics who repent must always be accepted to penance, as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. . . . When they fall again, they are admitted to repent . . . but the sentence of death must not be removed."—St. Thomas, vol. 4, page 91.

- "When a man is excommunicated for his apostacy, it follows from that very fact that all those who are his subjects are released from the oath of allegiance by which they are bound to obey him."—St. Thomas, vol. 4, page 94.

The next document of the Church of Rome brought before the Court was the act of the Council of Lateran. A.D. 1215:—

"We excommunicate and anathematise every heresy that exalts itself against the holy, orthodox, and Catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be first degraded from their respective orders, and their property applied to the use of the Church in which they have officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, to swear that they will exert themselves to the utmost in the defence of the faith, and extirpate all heretics denounced by the Church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord after having been admonished and required by the Church, shall neglect to clear his territory of heretical depravity, the Metropolitan and the Bishops of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on the condition of exterminating the heretics and preserving the said territory in the faith.

"Catholics who shall assume the cross for the extermination of heretics shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the Holy Land. We decree further, that all who may have dealings with heretics, and especially such as receive, defend, or encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author."

The Roman Catholic Bishop swore that these laws had never been repealed, and, of course, that they were still the laws of his Church. He had to swear that, every year, he was bound, under pain of eternal damnation, to
say in the presence of God, and to read in his Brevarium (his prayer-book) that "God Himself had inspired" what St. Thomas had written about the manner in which the heretics shall be treated by the Roman Catholics.

I will abstain from making any remarks on these startling revelations of that Roman Catholic high authority. But I think it is the duty of every citizen to know what the Roman Catholic Bishops and Priests understand by liberty of conscience. The Roman Catholics are as interested as the Protestants to know precisely what the teachings of their Church are on that subject of liberty of conscience, and hear the exact truth, as coming from such a high authority that there is no room left for any doubt.

STEPHEN MOORE, Attorney.

COULLS AND CULLING, Printers and Stationers, Rattray street, Dunedin.

The pamphlet which this introduces explains itself; and but few words are needed by way of introduction. The Hobart Town riots, on the occasion of Pastor Chiniquy's visit to that city, were a very serious and expensive affair, profoundly agitating the community in the midst of which they occurred, and costing the colony, according to the Hobart Town Mercury, nearly £2,000 to suppress. The serious character of the disturbances may be gathered from the following extract, taken from the Adelaide Observer of July 5th, 1879. It is contained in their Hobart Town correspondent's letter of June 27:—

During the current week Hobart Town—generally the quietest of quiet towns—has been the scene of unparalleled displays of religious fanaticism. Pastor Chiniquy has set the whole of our little world by the ears, and has, by his denunciations of Roman Catholicism, aroused the dormant passions of the adherents of that body to such an extent that serious breaches of the peace have already occurred, while further rioting is looked upon as a certainty. As I write we are "in the thick" of the disturbance. Numbers of Protestants are entering the Town Hall Chambers to be sworn in as special constables, for possible service this evening; the artillery have been ordered to take possession of the Domain Battery, near which place an open-air meeting of Catholics is convened for this evening, and where it is proposed to burn Chiniquy in effigy; the City Council are sitting daily; the Government has been waited upon by deputations; the whole volunteer force is summoned to parade at 7 o'clock (in readiness for eventualities).

The report of these riots, which were quite as serious as those that occurred on the West Coast some years ago in connexion with Father Larkin's inflammatory harangues, was entirely suppressed by the Christchurch newspapers. Of course they may have satisfactory reasons for keeping back important information from their subscribers and readers; but we think the public will agree with us that no sufficient justification can be pleaded for this suppression of news. The Lyttelton Times has pleaded, practically, that it did not think the publication would do any good! That is, that the public of Christchurch, or that portion of the public which support that journal, cannot be trusted to read an important item of news. We are so inflammatory a people that we require the Lyttelton Times to act as "wet blankets" for us. We are mistaken if the public of Christchurch do not tell the Editor of that journal that they are as capable of controlling their tempers, and acting like fair-minded Englishmen, as he himself is!

We gladly insert the letter and speech of the Rev. H. C. M. Watson, who first drew public attention to this deliberate attempt to "burke" discussion. They will, perhaps, throw some light upon the motives actuating the management of that journal. It is certainly not an English proceeding to attack a gentleman in unscrupulous terms, and then to refuse him the opportunity to defend himself. The Proprietor of the Lyttelton Times is credited with the desire to serve his country in Parliament; we would therefore ask his opinion of the following questions for a political placard:—

• Who suppressed important news because he did not think the people could be trusted with the knowledge?
• Who attacked, in venomous terms, the character of a respectable clergyman for drawing attention to the suppression?
• Who refused to allow the clergyman so attacked to defend himself?

We make a present of these questions to some electioneering committee during the coming election.

To the Publisher of "the Hobart Town Riots."

SIR,—As you have been good enough to offer to publish the accompanying letter and speech in your pamphlet, I forward them to you, with the following explanations:

That the Lyttelton Times, after publishing a scurrilous attack upon me, refused to publish my reply;

That, in my speech, I expressed no opinion upon either Father Chiniquy, or his mission. In justice to Father Chiniquy, however, it is to be remembered that he is a priest of the Catholic Church; that he has been 25 years an eminent minister of the Presbyterian branch of the Catholic Church; and that he has testimonials from men of good standing and reputation—as, for instance, Dean Macartney, of Melbourne, "whose praise is in all the
To the Editor of the Lyttelton Times.

Sir,—As you have given currency to a scurrilous attack upon me, which appeared in the Star of Thursday, I trust you will allow me, out of respect for your readers, to correct the misstatements which it contains. As the article professes to be a stricture upon a little speech that I made at the Orange dinner of July 12, I ask you to publish the speech as prepared for delivery on that occasion. I do not think it necessary to defend either the opinion I then expressed, or my character for tolerance. I trust my character for tolerance, fairness, and goodwill towards those that differ from me, is too well established to need any defence against the attack of an anonymous writer.

H. C. M. Watson.
June 21st.

After a few words on the subject of the toast, I said:—

"I am reminded to-night of the first occasion—six years ago—when I was invited to the Orange dinner. I well remember how carefully I considered the matter; I had never attended such a dinner before; how I consulted a Roman Catholic friend who advised me to decline; and that I did so. But next year another invitation came; and again I considered the matter with care; examined the rules of Orangeism; saw nothing in them that need prevent me accepting the invitation, and decided to accept it. I did so, and have not seen reason, since then, to regret having done so. But to-day I have been reading a speech of Lord Dufferin's in which Orange and similar Institutions are condemned. With much of that speech I heartily agree. I agree with him in condemning all bitterness and party strife. But are these necessary consequences of Orangeism? I do not think they are. Let me put the matter in this way: I have friends who are Roman Catholics; I have friends who are Unitarians; I have friends who are atheists: well, all these friends, of each class, know that, in many things of fundamental importance, I am strongly opposed to them: and that, if opportunity arose, I should be found fighting against the opinions from which I differ. But all would, I hope, understand that I had no personal quarrel with them. I should hope to continue our previous friendly intercourse in spite of such differences of opinion. But, it may be said, the case of the Roman Catholics is peculiar. They are so excitable, and are easily aroused when their religious opinions are attacked. I admit this. The treatment of Father Chiniquy in Hobart Town proves this. My answer is, that in commenting upon the faith of Roman Catholics, we should avoid the use of all irritating expressions, and, as far as possible, all that may tend to arouse the strong passions of our Roman Catholic brethren; and they must learn, as we have learnt, to listen to criticisms, which are adverse to their religious faith. However, I am not thinking so much of those opinions of the Roman Catholics which I, as a clergyman of the Protestant Church of England, regard as erroneous. I think less of error than do some of my brethren; and I believe that God is more merciful in regard to error than we are one to another. But Roman Catholicism is not only a religion, it is a political organisation, and the most compact one the world has ever seen. Recent events here and in Dunedin illustrate this. Nearly every Roman Catholic vote (there are some honorable exceptions, but they are few in number) could be sent to the poll as a 'block vote' on certain questions—that of Education, for example. Now Orangeism is the counterpoise of the 'Catholic vote' in politics. It has proved itself to be so in other colonies, and will, I have no doubt, be so here. Before sitting down, allow me to remark upon the extraordinary fact, that the newspapers of Christchurch have suppressed all accounts of the riots in Hobart Town in connexion with Father Chiniquy's visit. They have created great excitement in that city, and the Hobart Town papers are full of them, yet the Christchurch papers contain not a word respecting them. This fact, which may be capable of explanation, has been the talk of the streets on the part of those who are acquainted with the Australian papers; and does seem to me to call for comment, and to raise the question whether there is not room for another paper which shall not be afraid to discuss all questions, religious and social, in a tolerant and liberal spirit. I myself think there is, and shall be glad, if such a paper is established, to give it hearty support."

The following is taken from the Hobart Town Mercury of July 7th, 1879:—

Pastor Chiniquy's Arrival in Hobart Town.
On Saturday, the 21st June, Pastor Chiniquy, having completed his labours in Launceston, without apparently having done much either of good or harm came to Hobart Town by the Main Line Railway, arriving in the metropolis in the evening. He was received by his expectant host, Rev. R. Maclaren Webster, of the Chalmers Presbyterian Church. The Pastor was found to be an elderly man, by no means striking in appearance, bald-headed, and with a lengthy beard under a dull grey colour. His face is hard and stern, and shows that he is a man of indomitable will, but when he smiles his aspect becoming less forbidding than that which was at first conveyed. Though well advanced in age, he bore his three score years and ten with ease and vigour; so that, though the labour and trouble comes to him as promised by the inspired Psalmist, it is not from bodily infirmity, but from his own seeking. The Pastor preached on the day after his arrival to large congregations—in the morning at the Chalmers Church, and in the afternoon at the Melville-street Wesleyan Church. His style of oratory is plain, but he has a great command over the English language, though this is a quality he himself depreciates, apologising profusely for his bad accentuation. A very strong foreign accent marks his speech, and gives it a quaintness that is in itself a charm. He informed both his congregations that he had come to the colonies for the benefit of his health. He disclaimed being actuated by mercenary motives, and said that in prosecuting the mission he had undertaken he was acting in accordance with the advice of friends in the colonies, who were desirous that he should collect funds to be devoted to the maintenance of a college at Illinois, and to enable two churches, which had been burnt by the Roman Catholics, to be rebuilt. He also stated that he was a rich man when he seceded from the Church of Rome, but that he had since devoted every cent that he had to the work in which he was engaged. He referred to the fact that no less than 800 priests—500 of whom were in France and 300 in the United States—had seceded from the Church of Rome, and dwelt upon the necessity of converting and bringing them into the Protestant Church, and educating them so as to make them an agency for the reformation of other Romanists. He contrasted the form of worship in the Protestant churches with that of the Church of Rome, the latter of which he characterised as idolatry, owing to adoration being paid to a wafer, which the worshippers were taught to believe was Christ. He pointed out that sinners, instead of being directed to God through Christ, were taught that the Almighty was so angry with them that their only hope was in going to the feet of the Virgin Mary; and converse with bachelor priests on indecent subjects. At Chalmers Church, in the morning, the Pastor commenced by stating he had not come to deliver a sermon, but for the purpose of having a Christian conversation, a Christian meditation. He was too young in the faith, and had not been walking in the light long enough to take upon himself to sermonise his elders in Christianity. He was desirous of meditating with the congregation upon the great mercy and the eternal love of God. The Pastor then gave an exposition of John xv., 15—"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." The rev. gentlemen used very simple language, displayed a very slight French accent, evinced great argumentative power, and showed an intense earnestness. He dwelt upon the novelty of, and the opposition that was at first shown to, accepting the Saviour's statement that he was the friend of His enemies. All the labours of Christ were with a view to the demonstration of the truism that He was the friend of His enemies, in order to the salvation of mankind. How great was the joyousness experienced by the Saviour when in was realised by the sinner that he had a friend in Christ.

In the afternoon the Pastor preached at the Wesleyan Church, Melville-street, basing his discourse upon Hebrews ii., a portion of the 10th verse, "Captain of their salvation." The address was an exposition of the duties, responsibilities, privileges, and glories of the Christian. The rev. gentleman expressed a fear that some of the soldiers composing the army of Christ, instead of being on the aggressive, were more inclined to come to terms of peace with the enemy at any price. He pointed to the valour and achievements of the British nation in subduing other powers, contended that whenever Great Britain had been engaged in a conflict in which Romanism was involved, the British had gained a victory, and referred to the overthrow of the modern giant of power, Napoleon, by the British at Waterloo. He urged that Christians should be engaged in effecting the overthrow of Rome, not by carnal weapons, but by a spiritual warfare, and at the same time disclaimed being an enemy of Roman Catholics, whose honesty, earnestness, and fidelity he spoke of as being exemplary. He contended, however, that with all these qualities they were a deluded class of religionists, and that it was the duty of Protestants to effect the opening of their spiritual sight, so that they might be enabled to realise the blessedness of the Christian religion. He alluded to the parable of the Rich Man and Lazarus, and in its application showed that the Rich Man was represented by Christians who were in possession of the bread of life, but neglected to supply the spiritual wants of their Roman Catholic brethren, who stood in the relation of Lazarus. These utterances are a fair, though very much condensed, sample of the kind of doctrine propounded over and over again by the Pastor, The Sunday passed away peacefully, with no token of the storm that was so soon to break on the city.

Monday Evening's Lecture.
Commencement of the Disturbance.

The first of a series of lectures announced to be given during the week at the Town Hall, by Pastor Chiniquy, was delivered on Monday evening June 23, to a large audience, which filled the hall. Several clergymen occupied seats on the platform, and the chair was taken by the Rev. Dr Nicolson, who, after two verses of a hymn had been sung, and a short prayer offered by the Rev. J. Cope, introduced the lecturer, claiming for him a hearing, as one who, having ascertained a great truth, felt it to be his duty not to hide it, but to bring it forth for the benefit of mankind. The appeal was received with applause. The credentials of the Pastor, in the form of a recommendation from the French Board of Evangelists of the French Protestant Church of Canada, was also read before the commencement of the lecture. There were several attempts at interruption during the delivery from a body of Roman Catholics who occupied places at the end of the hall, having paid the entrance money. Especially at one point, where the Pastor referred to the manner in which wafers used for the Sacrifice of the Mass are made, and again when after referring to a certain Bishop in America as a "swindler and thief," he added that this Bishop was impeached by him, and, the enquiry instituted by the Pope, sustaining the charge, he was deposed, and retired to Ireland, where he had the good sense to die in a couple of years. At this statement, many persons near the lecturer laughed and applauded, but the uproar that arose also was the cause of a prolonged disturbance, calling for the interference of the chairman. The chairman succeeded in gaining quiet, and the lecture was concluded, the people dispersing peacefully.

Tuesday Evening.

The Second Lecture Prevented.

A letter, written by Henry Hunter, a leading Catholic, which appeared in the Mercury of this day, was by many considered to have a great influence on the after behaviour of his fellow religionists. After expressing his surprise at the Pastor and his friends being allowed the use of the Town Hall for their orgies, "he publicily recorded his protest, not only as a Catholic, but as a citizen and ratepayer, against such a violation of the trust and confidence which we should place in the hands of our City Council."

The Town Hall was the arena of an extraordinary and disgraceful scene. It was given over to uproar and riot. Pastor Chiniquy was silenced by brute force by an organised mob of Roman Catholics. The storm might have been seen brewing from the time the doors of the hall were opened. Numbers of rough looking characters, armed with sticks, entered early and formed a compact body in the back of the hall. But there was a deceitful calm. The audience was as quiet as a Sunday congregation. The Pastor, who was advertised to lecture on "Rome, and Liberty of Conscience." occupied the platform, supported by the Revs. J. Cope, B. Butchers, J. Scott, and Webster. There was a hushed silence till Mr Webster rose to propose that the chair should be taken by the Rev. J. Cope. This was the prelude to angry, lawless fury. At once there rose a deep tempestuous swell like the bursting of a thunderstorm. There was no mistaking its tone; it was that of roused and wrathful passion. Yells, groans, loud expletives, hisses, and fierce shouts rent the air, accompanied by a deafening clatter of sticks and boot heels, drowning every attempt at proceeding with the object of the meeting. There was immediately a scene of the wildest confusion. The greater part of the hall was filled with a respectable audience principally woman, who were terrified at these demonstrations of violence. All started to their feet. The ladies rushed towards the platform as if to seek safety there; the cushioned crimson seats were trampled under muddy feet; the clergy besought order; the police, of whom there were at first five or six, gathered round the rioters, and tried, but in the mildest manner to quell the disturbance. But in vain. The clangour sounded louder, hoarser, with all attempts to subdue it. Volleys of epithets were showered upon the Pastor, to the rallying cry of "Tally-ho, Tally-ho," which resounded from the lusty throat of a stout and elderly Irishman. The disturbers would not be quieted. All appeals from the platform were met with derisive cheers. The Rev. Mr. Webster asked for fair play in vain; hoots and loud cries were the only response. The police were inactive. The supporters of the meeting were indignant. "Why don't the police do their duty?" "Send for more police!" "Arrest them!" were the cries heard on all sides. The Rev. B. Butchers, Mr. Russel Young, and Mr. C. D. Haywood, went into the midst of the peace disturbers, to try and induce them to stay their clamour. They might as well have tried to hold back the billows of the ocean. The whooping chorus grew the louder. The blood of the disturbers was hot and unappeasable. A disputation, a push, and blows were struck, a melee ensued; combatants and police interlocked in confusion—a struggling, surging mass, grappling and fighting among the forms in the body of the hall. It was a critical moment; a general fracas seemed imminent. The Pastor sought shelter near the organ seat. No arrests were made, and, by the intervention of some civilians aiding the police, a momentary lull ensued; then an attempt was made to go on with the meeting. The rabble drowned all sounds in a tempest of
malignant cries of "Turn him out," "Three groans for the apostate priest," "Three cheers for the kicked-out priest," and unrestrained opprobrious and coarse abuse. From time to time the ministers begged a fair hearing; truth, they said, would not suffer from speech: let the Pastor be heard: those who disagree with him might leave the hall. But the turbulent rioters would not leave. Drawing breath at intervals their ferocity was not to be turned aside, and delusive moments of quiet were followed by still more tumultuous outbreaks of passion. In the midst of this mob law a rumour went round that the Mayor was coming; the word passed that he had been sent for, and it was hoped he would be able to restore something like order. But he did not come; and the Rev. Mr. Webster made another effort to carry on the meeting. He begged the people to be seated. He said the meeting must be carried out, and he asked the police (who had by this time been reinforced) to do their duty. Shouts of defiance from the rioters greeted him. They had, they said, paid for the hall, and it was an insult to allow the Pastor to speak there; they would not allow him. They would hear anyone but him. "Then," said Mr Webster, "we will sing a hymn." The mob then commenced singing "God Save the Queen," in bantering style and tune, but all was quiet when the respectable portion of the audience began singing "There is a fountain filled with blood," which was given out by Mr Webster. The rev. gentlemen asked once more that the Pastor should be allowed to be heard. A voice: "If he does not say anything offensive." Mr. Butchers: "Who is to be the judge of that?" Mr. Webster said he would take care that nothing offensive was said, there was no fear of that. A voice: "We were insulted last night." Mr. Webster said he had heard the Pastor's address, and there was not a word in it to which exception could be taken. (Derisive cries, and "No, no.") Mr Webster appealed for fair play. A voice: "Any other gentleman but Chiniquy." Mr M'Pherson (who was on the platform) vehemently: "Why don't the police do their duty? They are paid for it by the public. Why don't you take Fay in charge?" (Fay, the person alluded to, had been a prominent disturber throughout.) Mr. Webster: "No, no, we don't want any one taken in charge. You are an English audience. As such you must have fair play. Give the Pastor fair play; let us hear his address." (Uproar.) A voice: "He is defaming our religion; he is insulting us." Mr Webster said he would be the very last one to listen to an insult: he would be the first person to protest against it. But he would hear every man. He would listen with great delight to Cardinal Newman, for example, if he were to come there to speak. (Applause.) He admired the Cardinal for his high character, and he would listen to him most respectfully, and he believed all his Protestant friends would do the same. A voice: "He does not attack your religion." (Cheers.) A voice: "What is one man's food is another man's poison." (Cheers and laughter.) We will listen to you all night, Mr Webster, but not to the Pastor. (Cheers.) We Webster again asked for fair play. Mr Cronley: "He insulted the Church of England and all the Church of England Protestants last night. He ridiculed them for fasting. He says he does not fast. (Laughter.) He only wants £500 more. His house fell down since he came. He came here to set us all fighting, and put the money in his pocket and clear out." (Cheers.) Mr Webster said statements of an extraordinary kind had been made against the Pastor, and according to British fairness, he should be allowed to reply. (Cheers.) Would they not allow him to speak in his own defence?" (Interruption.) A voice: "He was not allowed to preach in any Church of England." Mr Webster said he had read a letter from the Dean of Melbourne, in which the Pastor was highly spoken of, and he had read accounts of very high honor done him, which he had forwarded to the Mercury. A voice: "Show us the letter. You will find when Chiniquy has gone away that the letter is a forgery." (Laughter and Cheers.) Mr Webster said he was not accustomed to such suspicions. A voice: "He is a miserable remnant of a misspent life. He knows in his heart he's wrong." Mr Butchers appealed for a hearing, but was met by renewed uproar. Mr Webster: "Policemen, do your duty; we must have order." The police stirred not though almost surrounding the ringleaders of the disturbance. Mr Cope: "We have had enough of this. Protestants to the front." The call having been obeyed, a show of hands was called for by Mr Butchers as to whether the meeting should go on or not, amid a great outcry from the rowdies, who held up both hands. Mr Webster declared the affirmative to be carried by five votes to one. The meeting having, he said, by an immense majority decided to hear the Pastor, the small minority must give way. Was this minority to prevent them going on with the meeting? (Cries of "No," and "Turn them out.") Mr Butchers advised those who did not want to hear the Pastor to go out quietly. (Tumult.) The majority who had come to hear the lecture were not to be disappointed. They had taken the hall for the purpose. It was clear the minority should retire. Those who wished to do so had a right to hear the Pastor. (Cries of "Put him out.") Mr Webster said the disturbers were creating a very bad impression against themselves. It was the very worst thing for them to do. Mr Butchers invited fair discussion. Let them hear what the Pastor had to say, and see whether it was true or false. Let the leaders of the Romish Church come on to the platform and refute his statements. Let three of these leaders be chosen as a board of arbitration, and let their ablest man in Hobart Town be brought against him. (Cheers and groans.) And if the Pastor made one statement he could not prove, the Protestant clergy would be the first to turn their backs against him. But he should not be silenced by brutish force. Truth never suffered by free discussion. Mr Butchers concluded by inviting Fay to address the meeting from the platform, but the invitation was declined amid cheering and groaning. Further efforts to obtain a peaceful hearing for the Pastor having been made and proved utterly futile, and reference having been made to the fact
that those responsible for the continued uproar were a very small minority of those present, and the apathy and supineness of the police having been also animadverted upon, Mr Butchers stated that, whilst the sympathisers with the Pastor were in the majority, they would not resort to force, as their cause depended upon truth and could be supported by argument. Mr Fay, after having made several unsuccessful attempts to speak, remarked that the Pastor deceived the Roman Catholic Church, and he would in turn also deceive the Protestants. There was a continuation of the disturbance, and occasionally persons in the front part of the hall were heard endeavouring to induce the rowdy class to discontinue the interruptions. Mr Webster once more endeavoured to conciliate the irate mob, and as a result of an interview which was carried on, with occasional interruptions, with Mr Cronley, it was agreed to submit to the arbitration of a representative member of the Church of England the question as to whether it was the desire of the majority of that meeting that Pastor Chiniquy should have a hearing. Mr Webster announced Mr Barnard's willingness to express his opinion as to the subject, and one of the malcontents at the the same time expressed a desire that Mr. Barnard should state his opinion concerning the Pastor. Peace having been restored,

MR BARNARD rose in the body of the hall, and said it was impossible not to respond to a question of the character of that which had been submitted, as to whether or not, in an assembly of Englishmen, any man should not be heard who advocated temperately and properly the sentiments which he professed. He (Mr Barnard) was present the previous evening, and heard the Pastor's address with pleasure, because that gentleman spoke tenderly, kindly, and affectionately of the Church of Rome. (Applause, followed by an uproar.) At the same time, he (Mr. Barnard) coincided with many of the objections which the Pastor urged against the Church of Rome, because he (Mr. Barnard) belonged to the Protestant Church of England. He should, however, have no sympathy with Pastor Chiniquy if he had indulged in personalities, or spoken unkindly of any individual member of the Church of Rome. It was the system, and not persons, that the Pastor dealt with, and he (Mr. Barnard) would not have attended the second meeting if an improper word had been uttered on the previous evening by Pastor Chiniquy. He would say, however, that there was one expression which he did not concur in, and that was the allusion that was made to the decease of a Bishop of the Church of Rome. (Hear, hear.) He considered that was an ill-timed joke. (A voice: Yes; let the dead rest.) But they must bear in mind that the Pastor was not an Englishman, but a Frenchman; and he was therefore not sufficiently acquainted with the English language to fully understand the force of the words he might use. That was certainly a mitigating circumstance. That to which he was referring was the only violation of good taste which he noticed committed by the Pastor. He (Mr. Barnard) very much regretted that all the people who were present would not join in listening to the Pastor, when they would have an opportunity of refuting anything he might say. (Great applause—which was the signal for the renewal of the disturbance.)

After an interval, Mr. Cronley ironically remarked that the defence made for the Pastor was, that in consequence of the bad language used by him, he made a mistake, and said happily the Bishop died in Ireland. An endeavour was again made to proceed with the meeting, but it proved unsuccessful, and Mr. Webster alluded to the want of honour shown by those who had agreed to abide by the decision of Mr. Barnard. Mr. Webster also stated that he had asked the Pastor plainly whether, in his allusion the previous evening to the death of the Bishop, he had meant an insult; and Pastor Chiniquy expressed his regret that such an interpretation should have been placed upon what he said, and denied having used the words with the intention of giving offence. They were therefore bound to accept the Pastor's denial. One of the malcontents then ejaculated: "If you don't mind we will buy Chiniquy back again." Mr. Fay again rose, and said that if any attempt was made to proceed with the meeting, it would result in further disturbance taking place. They would not hear Chiniquy. (Voice: "Chuck Fay out," and general uproar.) After the noise had again subsided, Mr. Webster said he should like exceedingly, for his own sake, to know the truth of the statements which had been made by Pastor Chiniquy and he begged the band of dissatisfied persons to get some of their religious superiors or guides to make the matter plain on their behalf, so that those who entertain a different opinion should be enabled to realise the true state of affairs. (Applause and disturbance.) Mr. Fay said if the meeting were carried on, a large body of Catholics would feel insulted, more disturbance would take place, and the Catholics would uphold their religion with the last drop of their blood. Further interruption having ensued, Mr. Fay again spoke, remarking that a large portion of the Catholic community had assisted in the cost of the erection of that hall, and he appealed in the name of the Queen to those present not to allow the meeting to proceed. Mr. Webster pointed out that a committee had hired the hall, and were therefore entitled to the use of it. It was unfair that the opposition tendered by a small minority should prevent the hall being used for the purpose for which it was hired. Mr. Fay said they would not allow any one to preach there who had insulted their fathers, mothers, and clergy. (A voice: "and also insulted our sisters.")

After some more time had been taken up by a repetition of the unseemly proceedings which had taken place throughout the evening, Mr. Cope said that the line of conduct pursued by those who attended the meeting for the purpose of preventing the Pastor from speaking, would prove to be the worst thing for them and the best, in
one sense of the word, for those who were debarred from hearing the Pastor. As chairman of the meeting, he also felt it to be his duty to call upon the police to do their duty, and to secure order. (Great applause, followed by interruption by the malcontents.) It was incumbent upon him as chairman to call upon the police, in the name of Her Majesty the Queen, to restore order. A hubbub again took place, during which remarks were made concerning the police, which were understood to indicate that the police were too careful of their own personal safety to interfere. One of the obstructives remarked that Pastor Chiniquy would be delighted to have all the colonists fighting, and he would then clear out, taking care to pocket all the money he could. Mr. Butchers said Pastor Chiniquy was a poor man to-day for leaving the Church of Rome. (A voice: "He got £350 at Launceston.") The Pastor had not received a penny in the Australian colonies, as the money collected had been paid into the hands of a committee, and by them transmitted direct to Canada. Eventually it was resolved, on the motion of Mr. Scott, seconded by Mr. Napier, that all legitimate means, inclusive of an appeal to the police, having been resorted to, and failed to enable the meeting to be carried on, that it be dismissed. After the lapse of about ten minutes, during which the rowdies sang, or attempted to sing the National Anthem, "John Brown," and "We won't go home till morning," the audience gradually dispersed at about half-past 9).

A number of the sympathisers of Pastor Chiniquy, amongst whom were several representative colonists, then repaired to a room at the back of the organ, with a view to devise means for preventing any interruption at the meeting to be held next evening. A protest was entered against the disgraceful proceedings which had taken place in the Town Hall, and various suggestions having been made and discussed, a committee was eventually formed to wait upon His Worship the Mayor, at noon next day, with a view to providing against a recurrence of the annoyance and interruption experienced that evening. It was also arranged that the subject of the lecture to be delivered next evening should be the same as that announced for the previous night, viz., "Liberty of Conscience." The Catholics also made preparations for a determined resistance, and, as could be seen by our advertising columns, a meeting of Catholic ratepayers was convened by Fay to take place at the steps of the Town Hall next evening, a short time before the doors would be opened for the lecture. Everything betokened that a fierce contest would ensue, especially when the masterly inactivity of the police was considered. A more helpless display of cowardice, imbecility, and ignorance of duty, was never manifested on the part of the police of Hobart Town, and that is saying a great deal. The ringleaders in the disturbance were few in number, and the exercise of a little firm determination on the part of the dozen constables present would have maintained peace without the necessity of an arrest. But the presence of the police, and their inactivity, though jostled by the rowdies, countenanced disturbance rather than repressed it; and when Superintendent Propsting publicly declined interference, he admitted that the police were present where they were useless, while, to allow them to be present, the city was left unprotected. But it was evident that if Mr. Propsting knew his duty, the men under him were ignorant of theirs. They were helpless spectators of a disgraceful row, because he either did not know or would not do his duty. The feeling on this head began to be very strong, and has since found expression in a practical form.

Wednesday, June 25, 1879.

The Rioters Still Victorious.

The great topic of conversation in the city during the day was the riotous proceedings at the Town Hall on the previous night, and the prospect of a still more serious disturbance in the evening. Rumours of a most exaggerated character obtained circulation. That a large body of the rural police were to be called in to assist in maintaining order; that the Roman Catholics had made arrangements to bring a number of Irishmen from Launceston, Oatlands, and Huon; that the Government intended to order out the Artillery and Rifle Regiment; and that a most sanguinary battle would take place, especially when the masterly inactivity of the police was considered. A more helpless display of cowardice, imbecility, and ignorance of duty, was never manifested on the part of the police of Hobart Town, and that is saying a great deal. The ringleaders in the disturbance were few in number, and the exercise of a little firm determination on the part of the dozen constables present would have maintained peace without the necessity of an arrest. But the presence of the police, and their inactivity, though jostled by the rowdies, countenanced disturbance rather than repressed it; and when Superintendent Propsting publicly declined interference, he admitted that the police were present where they were useless, while, to allow them to be present, the city was left unprotected. But it was evident that if Mr. Propsting knew his duty, the men under him were ignorant of theirs. They were helpless spectators of a disgraceful row, because he either did not know or would not do his duty. The feeling on this head began to be very strong, and has since found expression in a practical form.
of men, with short and dangerous-looking sticks, which they whirled over their heads with great vigour, as they cheered "Ould Ireland" and hooted Chiniquy, was quite sufficient to demonstrate that had they met with much opposition they would not have hesitated at using violence. But fortunately the disturbance was confined to shouting and singing, except when there was a rush into the Hall, and when it was known that the idea of the Pastor lecturing that night had been abandoned, the crowd gradually dispersed. It was, however, realised that as the Pastor's friends were determined that he should lecture in the Town Hall, the danger of a serious riot had not passed, unless the rioters were convinced of the impropriety of their conduct, or were overawed by a demonstration of law and order.

Deputation to the Mayor.

In connection with the disturbance at the Town Hall on Tuesday night regarding Pastor Chiniquy's lecture, a large and influential deputation waited on the Mayor at noon. The deputation comprised Mr. T. T. Watt (Chairman,) Collector of Customs; Revs. R. Maclaren Webster, J. Scott, B. Butchers, J. Cope, J. Cole; J. Rothwell (deputy sheriff); and Messrs. Hanson, Dobbie, McPherson, Mullen, Proctor, Marshall, and Ferguson. By request of the Mayor, Alderman Watchorn and Addison (members of the Police Committee) were present.

Mr. Watt introduced the deputation, which had been appointed at a meeting held after the disturbance at the Hall on the previous evening. He said they had come to ask His Worship to devise means by which the committee, who had taken the Town Hall, could secure a peaceful and quiet hearing of Pastor Chiniquy's lectures in the building. It was the desire of the deputation that everything should be done with the greatest order and peace. At the same time he thought they were bound to see that they were not trampled down by any mob in the Town Hall which had been taken for a special purpose. The deputation came there to put the matter before His Worship as the guardian of the public peace, as the Chief Magistrate of the city, to whom they owed all respect. He now left the matter with the committee to more fully detail the disturbance which had taken place, with the reiterated desire which he expressed on their behalf to act with peace and order as law-abiding citizens.

The Mayor said he would be glad to hear what any other member of the deputation had to say.

Mr. Cope, the Chairman of the meeting referred to, being called upon to speak, said he thought the account furnished to them in the Mercury would apprise His Worship and every one else of the character of the meeting, and of the repeated efforts that the clergy made to obtain something like a peaceable hearing, but which were made altogether in vain. So far as he was able to gather of the feeling of those who desired to hear the Pastor on that occasion, he thought it was this—that they sought to avoid any recourse to measures that might be characterised as violent. (Hear, hear.) He thought, however, that he could say that they were generally very determined upon maintaining their rights as English subjects, but when it was not necessary to have recourse to means of that kind, they did not by any means like to have such recourse. They would not let their privileges go altogether, but in defence of them would, in the first instance, apply to such means as it was possible to use in order to secure in the ordinary way a peaceful hearing for the Pastor who had come into the midst of them. He, for one, had on the previous evening felt humiliated as a citizen of Hobart Town at the scene displayed. He had never, in his life, witnessed anything more disorderly. Not even in the midst of excitable political gatherings in England, or anywhere else, had he seen anything worse than what he had witnessed on that occasion. As to attempting to control the rioters in the ordinary way, it was simply out of the question. The police were called upon in the name of the Queen, but they might as well have called upon so many dummies. He did not pretend to be acquainted with the duties of the police, and the laws which applied to the force, but it appeared to him that there was some very strange conduct on the part of the constables present, for they might as well have had no policemen there as the seven or eight who were present. They were just simply no use. (Hear, hear.) No, he did not know whether they were worse than that. (Hear, hear.) He thought, perhaps, that if they had not been there at all, other people would have taken the matter in hand with determination. (Hear, hear.) As the Chief Magistrate in the city, the deputation had a right to look to him in this case for the exercise of any power or authority which he had in the matter, so as to ensure the keeping of order, as they so much desired. (Applause.)

The Rev. J. Scott would like to call the attention of the Mayor and Aldermen present to the fact that Pastor Chiniquy was a distinguished member of a large and important church in Canada. Through failing health he was making a visit to the Australian colonies, and while here, inasmuch as his fame was world-wide, was carrying on what the deputation as Christian Protestants believe to be a great and good work. They thought they were perfectly justified in publicly listening to his instructions and lectures. Well, the first evening, Monday evening, he, Mr. Scott, being present at the lecture, was surprised that three individuals, at the most, should have been allowed, with nearly double the number of policemen present, to have made such an exhibition of disorder as they did. On Tuesday night a much larger number of disturbers assembled, apparently thoroughly organised, but still small comparatively in number. There was a large police force present; he thought considerably more than Mr. Cope had indicated. But no efforts were made by the police to deal with the
disturbers. No efforts were made to preserve the slightest order. He might say that he was deputed from the platform to see the Superintendent of Police, who was present, and he appealed to him to use some little exertion to secure order. He (Mr. Scott) believed that the slightest display of firmness on the part of the Superintendent would have turned everything. (Hear, hear.) But the officer in the coolest manner replied he was doing his duty—they wished to be instructed on that point—and said he would not interfere. (Hear, hear.) And he did not interfere. Scenes of violence were witnessed; sticks were raised, and gentlemen of position, magistrates, and others were violently assulted in the Hall, and blood was even drawn, but the police did not disperse the rioters. It was with great control and patience, and a firm determination not to precipitate a conflict that held back the large body of gentlemen who desired the meeting to go on, from resorting to violence. They now appealed to His Worship to uphold their rights—their right to assemble lawfully in a meeting designed for nothing else but their instruction and edification. They thought they could appeal to their past career in the community as an indication that they did not desire strife; but they desired freedom. Unfortunately, no doubt, religious questions did, under some circumstances, evoke undue warmth of feeling, but they were particularly anxious that nothing should be said, and he thought nothing had been publicly said by the Pastor to wound any one's feelings. The kindest terms had been used by the Pastor in all his addresses. Of course facts were necessarily dealt with, and if the facts were offensive, that was bad for the facts. The statements, if not true, could be disproved; but it was one of the privileges which they enjoyed that they should be dealt with by arguments, and not by sticks. (Hear, hear) He very heartily joined in the request which had been made to secure, if possible, the protection of their rights as Christian citizens. (Applause.)

Mr. Napier described the disturbance which had taken place, and his unavailing efforts to persuade the disturbers to be quiet, also the inactivity of the police. He knew most of the rioters and hoped that they would listen to him, but they would not desist. He spoke to the police, but they said, "We can do nothing, even if there were fifty of us we can do nothing." He complained that there were only five or six police in the Hall, instead of a large number, as on Monday evening. He asked that a message should be sent to the Mayor, concerning the row, believing it would prove more effectual if officially conveyed, but he was refused. The police were quite apathetic, and merely said the blame for the disturbance rested somewhere else, meaning the City Council, as he (Mr. Napier) believed.

Mr. Johnson reminded the Mayor how he had gone to see him during the disturbance. His Worship was engaged at the time, but he was good enough to send a message to the police head-quarters, summoning more assistance, taking for granted that a sufficient force would be sent down to quell the noise. The reinforcement sent, however, had not the slightest effect, for there was just as much disorder after the additional police arrived as previously. It seemed, indeed, as if it would have been better to have had no constables there at all: for the police not being for order, were against it. The tumult did not arise from any unpleasant expressions from the Pastor's discourse, for the confusion began immediately upon the election of the chairman, showing that it was a planned affair right through.

The Rev. Mr. Webster was of opinion that the police must have acted under orders. It was impossible to come to any other opinion. When he called upon them to exert their authority they refused to do anything. They allowed the disturbers to go on as they pleased.

Mr. McPherson said the police never moved when called upon by the chairman in the name of the Queen; they never seemed to take any notice. In fact, some of them were egging on the people to create the disturbance. The ratepayers paid the police, and they were entitled to the protection of the police. But they were useless; he meant to say that they were mere lumber in the way. They ought to have cleared the room of those who caused the disturbance, or have kept order. The Superintendent should have warned the people to keep quiet, or they would be arrested, and have carried out his duty. But as it was, the citizens were quite unprotected, so much so, that they might as well be without a police force as with it. Of course a £5 note would blind a good deal at the time. (Alderman Watchorn: Order, order.) He was saying nothing he could not prove.

Mr. Webster said if only the Mayor would promise to be present that evening, his presence would be a guarantee of order. (Hear, hear.) A collision might be prevented, although the other meeting which was called rested entirely with the authorities. They had nothing to say about that meeting, but they meant, if possible, to avoid coming into collision with it, by entering the hall by the side door instead of the front door. They would go round rather than come into collision with the opposite party, and would carefully exclude anyone who was likely to make a disturbance—those, for instance, who had done so on the previous evening. As far as possible, they would do everything to prevent disorder, and it would be very conducive to order if the Mayor would be present at the meeting, even at its opening.

Mr. McPherson was of opinion that a Mayor was bound to be present at every public meeting in the Town Hall during his mayoralty. (No, no.) He might be right or he might be wrong, but he thought it would be an act of courtesy for the Mayor to be present.

Mr. Hanson characterised the presence of the police at the meeting as a burlesque upon protection. It was
Mr. Watt was perfectly satisfied that the whole of the disturbance would have been quieted in five minutes if the Superintendent of the Police had spoken to his men. No doubt of it. (Hear, hear.) But the Superintendent leaned against the wall and looked on carelessly. In fact, the presence of the police incited the mob, for the police were there to watch that the Protestants did not commit an assault upon the mob. That was his belief. (A member: They were the cause of the row.) The Superintendent of the Police was the whole and sole cause of the row. (Hear, hear.) He refused even to speak. He would not advise. He would not speak to check the violence of the mob. Had he spoken to the violent few, they would have been quelled, but he refused to do so. Had he shown a firm disposition with the mob, the civilians would have supported him.

Mr. Hanson said several of the policemen seemed to be enjoying the position as a rich treat. He noticed them doing so, as often as he looked at them. They seemed so happy he was going to ask them to take a chair. (Mr. McPherson: The Superintendent.)

Mr. Butchers said the strength of the appeal of the deputation lay in the fact that they and their friends had refrained from resorting to physical force. From the preponderance of their numbers, and the spirit which was manifested, he was perfectly justified in saying that they could have organised a band of men who could have expelled the rioters, police and all, through the back door, in a short time. But the feeling was against using physical force, and every means of suasion was tried to obtain a hearing, or the departure of the disturbers. They were still disposed to use physical force; but they felt they had a right to legal protection as citizens, and they had therefore come as law-abiding subjects to the properly constituted authorities seeking protection. The protection had been manifestly inadequate on Tuesday night; they asked that it should be adequate that (Wednesday) evening. They were informed from various quarters that an attempt was to be made on a very much larger scale to take possession of the Town Hall. They felt fully assured that unless some protection was afforded there might be bloodshed, for which they were not responsible. They, in asking for protection, desired to be absolved, in the event of bloodshed, from the responsibility.

The Mayor said, having heard the deputation, he wished to say that he had listened with feelings of deep pain and regret to what had been stated to him. He exceedingly regretted that during his term of office such a scene as that described to him by the deputation and the Mercury of that morning should have occurred. Whilst according the very greatest and fullest liberty of conscience and religious opinion to every one, he thought that it was right they should all respect the religious feelings to one another. For his part, he did not believe in any one creed or another; he quietly stepped away from hearing it promulgated, and he just as sincerely respected those who paid attention to their religious views, though they differed from his own, as if they belonged to his own faith. He only asked that the same freedom of conscience should be extended to him. Such, he presumed, was the position the deputation took up that day. (Hear, hear. "Decidedly.") With reference to the police protection which had been asked for, he would promise them that the request should at once receive consideration, and for that purpose he had asked the members of the Police Committee to be present. The matter would promptly have the fullest and best attention—more on that point he would not say. He could not refrain, however, from referring to one or two points dwelt upon by the deputation, particularly to the references made to the police by Mr. Webster and Mr. Johnson. When Mr. Johnson called upon him on the previous evening, he had, of course, no idea that the disturbance was anything such as had been described that morning in the paper, and by the members of the deputation. As Mr. Johnson had stated, he immediately sent for the officer in charge of the police at the Town Hall, and also sent a peremptory message to the Superintendent to go at once to the hall. [Mr. Johnson: You sent the messenger in a cab to save time. Within a few minutes if the Superintendent of the Police had spoken to his men. No doubt of it. (Hear, hear.) But the Superintendent leaned against the wall and looked on carelessly. In fact, the presence of the police incited the mob, for the police were there to watch that the Protestants did not commit an assault upon the mob. That was his belief. (A member: They were the cause of the row.) The Superintendent of the Police was the whole and sole cause of the row. (Hear, hear.) He refused even to speak. He would not advise. He would not speak to check the violence of the mob. Had he spoken to the violent few, they would have been quelled, but he refused to do so. Had he shown a firm disposition with the mob, the civilians would have supported him.

The Rev. Mr. Webster: Will the Mayor give us any hope of his presence at the Town Hall this evening?

The Rev. J. Scott: I don't think I would press that.

The Mayor: I don't think it is fair to press it. It is unwise for you to ask it, or to press it.

Mr. Hanson wished to know whether the Mayor could give a definite answer to the deputation after he had consulted with the Police Committee?

The Mayor: Really, I do not know what answer I can give. If the deputation do not feel inclined to leave it to us—(Yes, yes.)
MR. WATT asked for protection for the Pastor and for the clergy who co-operated with him. As for himself, he was able to protect himself. He only asked for protection for the rev. gentlemen.

The MAYOR: In the position in which I am, I am bound to do that to very man, irrespective of creed.

On the motion of Mr. WATT, a vote of thanks was accorded to the Mayor for the courteous reception he had given to the deputation, which then withdrew.

Committee Meeting.

The deputation then held a committee meeting. Mr Watt took the chair, and measures of defence in case of again meeting with resistance were discussed. The committee were determined to assert the right of free speech. They were not to be defeated. If the police were not strong enough, they themselves must be strong enough. Several plans were suggested, the most acceptable being a proposal to guard the side door, by which a select audience should enter, and keep the main door closed. The smaller doors would be easier defended, and not offer so much opportunity for a successful rush. No tickets would be sold, and the audience would be passed individually by a committee, who would exclude all suspicious persons. A quiet meeting would thus be secured. Suggestions were made to have special constables sworn in. A rev. gentleman said he had been promised the assistance of 200 young men if necessary. Let a meeting of Protestants be called at 4 o'clock to enrol names in case of the police again proving futile. The committee were met by a regular organisation, let them organise also. If the Council fail to protect them, they must be prepared to protect themselves, and protect the pastor on his return home. A committee, consisting of Rev. B. Butchers and Messrs Napier, Hanson, and M'Pherson were elected to carry out the arrangements for the meeting, so that it might be carried on against any opposition.

City Council.

A special meeting of the City Council was called by the Mayor on Wednesday afternoon, at which he represented to the Aldermen the course that had been taken by the deputation at an earlier hour, and his reply. The Council endorsed the steps he had taken. A meeting of the Police Committee was also held, and instructions were issued for a letter to be written to Mr. Fay, informing him that no meeting would be allowed to take place on the Town Hall steps, as advertised. This letter was accordingly despatched. Instructions were also issued that, in case any attempts were made to create a disturbance at the meeting, the police should do their duty by ejecting the disturbers, without respect of persons, the law advisers of the Council having given it as their opinion that the police had authority to do so.

The Proceeding at Night

Outside The Hall.

Outside the Hall from about six o'clock, when a crowd began to assemble, the scene was one of an extraordinary character. The crowd was very small at first, and stood about in groups, the one absorbing topic occupying all the tongues. The front door of the hall was locked, and the broad steps in front were occupied by a detachment of police under Sub-Inspector M'Connell. The men were fourteen in number, and the Sub-Inspector, having received instructions from the Council to keep the steps clear, they succeeded in effecting this with some difficulty. The door at the Library was only half-open, and was guarded by Messrs. Watt, Napier, and Bateman, who allowed no one who was not beyond suspicion to pass them. The crowd was quiet at this time, being in reality principally composed of sightseers, and not those most concerned in the dispute. Dr. E. Swarbreck Hall—(a long letter from whom had appeared in the Mercury the next morning, commenting adversely on the Pastor, but deprecating the violent action of the rioters)—took up a position near the steps, his object being, as he said, to try to take a part in the meeting if the promoters succeeded in holding it—his part being, however, to try to persuade the Catholics to disperse quietly, and to adjourn to St. Peter's Hall to discuss the matter among themselves. About seven o'clock a diversion was created by the rush of the evening, which proved irresistible, because it was early and unexpected, and no special means had been taken to prevent it. The police were, indeed, with masterly strategy posted at the closed front door, while the open portal of the library was the weakest point in the armour, and, as it proved, a gift to the enemy. At seven o'clock the party of Catholics who had made themselves so prominent in the hall on the previous evening, marched to the building in a body, marshalled by Mr. Coyle, a baker at Sandy Bay. They were in a compact array, and were received with some cheering by the crowd, to which they responded, and apparently remained quiet for a short time. They were, however, moving silently in a body towards the library door, and on reaching it the door at once flew open, the custodians were flung back, espionage was at an end, and the malcontents of the previous evening, with many others, poured through the little hall, and up the library stairs, in a tumultuous and noisy
stream. Constable Scully, who was stationed on the stairs, was nearly meeting with a very severe accident, as he was forced up against the banisters, and nearly fell over, being only saved by Mr. Molloy, who caught him by his coat. The mob outside continued to increase until the roads and pathways were one dense mass of people, and the police having left the Town Hall steps, they were also crowded, and became the centre of attraction. His Worship the Mayor made his way through the crowd, and from the steps begged them in the name of the Queen to desist, and to disperse quietly. Dr. Hall also addressed the crowd, speaking especially to those of his own religion, and telling them that violence was not a proper means to adopt to put down this man who was preaching against them. He said that violence was not a means that the Catholic Church dared adopt. He had sent a letter to the *Mercury* upon the subject, and to that effect, and it would be published in next morning's paper if there was no disorder, but if there was disorder it would not be allowed to appear. He had also arranged with the Mayor to receive a deputation of Catholics next day at two o'clock with regard to holding a public meeting on the question, whether the Town Hall should be let for this purpose. The Mayor, speaking again, said that he had seen Mr. Fay, and had told him the meeting of Catholics he had called upon the Town Hall steps at a quarter to seven o'clock was illegal, and accordingly Fay had promised to do all he could to prevent it being held. The crowd heard the speeches quietly and good humouredly, only interrupting them by cheers and counter cheers, and banter of a very forcible, but still good-natured character. The assemblage outside must have numbered from 4,000 to 5,000 people, among whom were many women, though the outskirts of the crowd was chiefly the scene of their presence. About eight o'clock, when the lights in the hall were turned out, the struggling on the steps was intense, as the doors had been opened for a short time to give egress to the people after the meeting was declared at an end. The doors were closed again, and a considerable section of the crowd took to perambulating the town. Fay, and others of the disaffected had at an earlier part of the evening, after the rush at the library, tried to get into the hall by a back way, but failed to gain admission, and were warned off the premises by the police. The peripatetic parties visited the Mayor's house, honouring him with a good deal of cheering, and, at the Chalmers Church and the houses of the Rev. Messrs. Webster and Butcher, the demonstration took the form of volleys of groans, and calls for Chiniquy to come out and talk to them. Up till ten o'clock the streets, especially near the Town Hall, were crowded by an excited mob, whose object, however, having subsided, their passions also soothed down.

**Inside the Hall.**

There was a feeling of fancied security within the hall, which was early lighted up. The main door, stairs, and inner door were carefully and strongly guarded. The hall was rapidly filling with respectable people, although it was three-quarters of an hour before the time of commencing. Many ladies, *chaperoned* by male friends, had come, and were mostly seated on the platform. Wild shouts as of baffled rage sounded from below, but soon a heavy crash and quick rush were heard. The persons who led the disturbance on the previous evening had rushed the side doors of the building in the street, ascended the library stairs, and were falling furiously upon the door of the ante-room like a powerful battering-ram. The door soon burst open under the infuriated strokes; the panels had been broken, the lock snapped, and there poured into the hall a savage mob with a wild yell of exultation—lawless violence had triumphed. They broke into the hall fiercely, menacing and flourishing murderous-looking sticks, and formed a solid phalanx in the corner they had occupied on the previous occasion. They came on so suddenly and unexpectedly that the *coup de main* was complete. It was unresisted; it was startling—so abruptly had it come, that the assailants had fairly gained the hall before a move was made to check them. Then a general rush was made towards the intruders by the gentlemen in the hall, who called on the police to help them, but not a hand was lifted—not a man was touched. The forms were cleared, preparatory to the forcible ejection of the gang, who threatened an active resistance. Peaceful measures were first tried. Mr. Bateman sought to persuade the mob to retire. Next, the Rev. B. Butchers entreated them to go peaceably away. The hall, he said, was private; no charge was made for admission, therefore the promoters had a right to choose their audience. Those who forced an entrance must leave, or take the consequences. A chorus: "We will take the consequences." Mr. Butchers: "The Superintendent of Police has been told that the hall must be cleared. We leave the police to do their duty." A voice: "You won't get us out; you will have to quarter us first." Superintendent Propsting here came forward, and, taking off his hat, kindly, if not tenderly, begged the crowd to disperse. Would they give him a hearing? ("Yes, yes," and cheers far the Superintendent.) The Superintendent said that was a public meeting, and those present could exercise the right of choice whether they would go out or remain in. If they remained there they would have to be quiet; and if they would not be quiet, would they have the kindness to retire? He did not want to do anything unpleasant. He was a peaceable man, and did not like harsh measures. But he had received orders from the Council to keep order, and as a personal favour, would they allow him to do so. He had known them for years; they were old friends of his; he loved them all—(cheers and laughter)—would they be orderly? (A voice: As long as we are not insulted.) The gentlemen on the platform would take care of that. Only let them give fair play. For his sake let them do so. (A
voice: "For your sake we will be quiet as long as we can.") Mr. O'Shea, who appeared to be the ringleader of the intruders, said he would keep order as far as he could, since the Superintendent had asked it. Let them go on with the meeting. He called for cheers for the Superintendent, which was heartily responded to by Mr. O'Shea's following. The committee at this stage held an impromptu meeting at the grand staircase, to consider the position. Various opinions were expressed as to whether it would be advisable to produce the Pastor on the platform to deliver his lecture, considering that the malcontents were present in the hall. The general opinion seemed to be that it would not be safe to do so. At the request of the committee, the Superintendent of Police attended before them, and Mr. Webster asked him if he would go to the men again and see if he could induce them to withdraw from the hall. Mr. Propsting replied that he would be glad to do anything the committee desired, but that the men had already promised him to be quiet at the meeting if they were not insulted. Mr Scott asked him if he could not by the influence and display of his authority in a legal way, get them out of the hall, into which they had forced their presence, as the meeting could not be held unless they went away. Mr. Webster said that if they would not go, their names should be taken down as far as was possible. His friends felt they could not ask the Pastor to go on that night. Mr. Webster and the rest of the committee, with the Superintendent, then re-entered the hall, and climbed over the forms to the Irish corner. Mr. Webster addressed the malcontents. He would himself place trust in their promise to be quiet, but the other friends did not feel justified in asking the Pastor to appear white they remained. He therefore asked them to retire, and let the meeting be held. He would himself trust in their word, but a large body of the committee thought differently, and so the matter was carried the other way. Mr. Propsting then, in conciliatory tones, asked the men to retire, if only out of the respect they had for him (a burst of applause), and for the long time they had all known each other. It only wanted a few to begin, and to say, "Lads we'll go," and they would all go, and leave the rest of the people in peace. Mr. O'Shea, to whom Mr. Propsting addressed himself as one of the foremost of the body, seemed inclined to give way, and Mr. Propsting drew him aside, and began to argue with him and Mr; Gleeson privately. A voice called out, "We won't go because one man gives way. Get the opinion of the majority of the Catholics." Mr. John Gleeson, addressing Mr. Webster, said they had come to kick up no row unless they were insulted. The dispute then became conversational.

Renewed and patient efforts were made by Mr. Webster and Mr. Scott in the interest of law and order, and these gentlemen, by personal converse, tried to pacify the disturbers. They were listened to civilly, but the mob was intractable. They would not stand by and allow the Pastor to vilify their wives, mothers, and sisters, as they said he had done by word of mouth and in his publications. It was not in flesh and blood to stand it. Why did not the Pastor stop away? They were at peace before be came, but he had set them all fighting. He had "brought the divil on his back." (Laughter.) As for the meeting being private, it had been advertised at sixpence per head admission, which they had offered to pay. As it was not taken they had come in, and they meant to stop there. To refuse admission now was said, in effect, to be a transparent device of the enemy, which could not hoodwink them. The hall ought never to have been let to throw a firebrand into their midst. The hall was the common property of the citizens; they all paid taxes to build and maintain it; and the Catholics were not going to have their religion attacked in it. Let the Pastor go to a church, if he must speak. Such was the stand taken by these gentlemen, by personal converse, tried to pacify the disturbers. They were listened to civilly, but the mob was intractable. They would not stand by and allow the Pastor to vilify their wives, mothers, and sisters, as they said he had done by word of mouth and in his publications. It was not in flesh and blood to stand it. Why did not the Pastor stop away? They were at peace before be came, but he had set them all fighting. He had "brought the divil on his back." (Laughter.) As for the meeting being private, it had been advertised at sixpence per head admission, which they had offered to pay. As it was not taken they had come in, and they meant to stop there. To refuse admission now was said, in effect, to be a transparent device of the enemy, which could not hoodwink them. The hall ought never to have been let to throw a firebrand into their midst. The hall was the common property of the citizens; they all paid taxes to build and maintain it; and the Catholics were not going to hear their religion attacked in it. Let the Pastor go to a church, if he must speak. Such was the stand taken by the mob, and all efforts to induce them to vacate the hall were met by replies, the same in substance as the above, in one form or another. The Pastor did not appear at all. It was understood that he was waiting somewhere about the building. At last, after an hour and a half had been fruitlessly spent in trying to quell the disorder, actual and prospective, Mr. Butchers said he was very sorry, but the Pastor would not come down to meet them that night. Immediately afterwards a motion was moved by Mr. Scott, and seconded by Mr. Watt, that the meeting be declared dissolved. Numbers did not vote for or against the resolution, and the hands held up appeared to be pretty even on each side; but the motion was declared carried, to the openly-expressed disgust of the "noes," who thought they were in a sufficient majority to make short work of trundling the malcontents out of the hall, and said so very plainly. The passing of the resolution was the signal for victorious cheers from the turbulent Irishmen, given in the name of the Queen. The National Anthem was sung, being started by those on the platform. Three cheers for Ireland followed. Mr. Josiah Watson, from the platform, scorned the action which had been taken, as being an unworthy and degraded one, and damaging to the interests of society. The Rev. W. C. Robinson said the English law would be found sufficient to secure their rights. He would say no more. (Applause.) The meeting then dispersed. The committee met and decided that Pastor Chiniquy should not lecture to-night, and that due notice should be given of his next lecture.

The disturbers marched out of the hall through the courtyard, forming in procession, and shouting with glee at having put a stop to the meeting.

**Rowdyism Triumphant.**

The people of Hobart Town thus stood in the humiliating position of having to feel conscious that a small
body of riotously disposed persons, disregarding the advice of the more prominent and respectable members of their own body, and defying the authorities, had been able to carry to a successful issue an evidently foregone conclusion to prevent a public meeting being held, the purpose of which was obnoxious to them. The question at issue could not be limited any longer by anyone to the taste shown in letting the Town Hall for the lectures. The large room, though the property of the city, was as much a speculation as was the erection of the theatre. It had, since it was first opened, been a source of revenue, and had been let for the various sorts of purposes to which such a building is usually applied, and Pastor Chiniquy's language acquired no more significance if used there than if used in the humblest building in the city, nor could his remarks, if otherwise offensive, be a whit more so because used in the public hall of the city, where ere now many a religious denomination and political body has been roundly abused. It was felt on all hands that steps must be taken to uphold the law, and the hands of the Chiniquy committee were consequently strengthened by the co-operation and advice of many who would otherwise have held aloof from them. No meeting was announced for the following night.

Thursday, JUNE 26, 1879.

Preparation for the Struggle.

This was a day of truce as regards the actual struggle, though it was occupied in many schemes for the furtherance of their ends [by both parties. Though the city presented a peaceable appearance, there was a good deal of quiet excitement concerning the Chiniquy disturbances, and public feeling ran very high. The violent proceedings of the mob, both on Tuesday and Wednesday nights, were looked upon as a disgrace to the city, and there was a very general and strong feeling, greatly intensified since Wednesday, that prompt and vigorous measures were absolutely necessary if tranquillity was to be restored, and law and order maintained. No less strong was the feeling that the Superintendent of Police had shown his incapability to fulfil the duties devolving upon him. Had he taken a firm stand on Tuesday night, the tumult then would have been quelled, and the subsequent action of the Catholic mob, discountenanced by the respectable portion of that community, would have been more decorous and peaceable in their future behaviour. We had all through these proceedings carefully guarded ourselves against expressing any opinion in our columns on the theological aspect of the question. But we had no hesitation, despite the misrepresentation, and almost threats, of certain supporters of the violent opposition to Pastor Chiniquy, for this sort of argument began to be used, in urging more moderate conduct on their part, and discountenancing anything that must lead to a determined stand against the mob law which has been triumphant this week. The law must be obeyed; and its infraction must bring down just punishment on the heads of the offenders. The municipal authorities had so far shown themselves incapable of grappling with the difficulty. The Mayor has been placed in an awkward position. The City Council at first trusted probably to the disturbance blowing over, and were unwilling to think that the lives and property of the citizens were imperilled. The committee, however, waited now on the Government, and the response they received was a promise of support, backed up by action that showed they were in earnest. The Council also took steps to prevent a disturbance, and the lovers of law and order saw at last that there was a probability of their wishes being carried out.

Deputation to the Acting Colonial Secretary.

Pastor Chiniquy's committee waited upon the Acting Colonial Secretary (Hon. W. L. Crowther) in the morning, Mr. Reibey being absent from town, and presented the following memorial for protection, which had been drawn up on the previous evening:—

Hobart Town June 25, 1879. To the Hon. the Colonial Secretary.

Sir,—We have the honour to bring under your notice the following facts:—

• Pastor Chiniquy having visited Tasmania for the purpose of holding public religious services, arrived in Hobart Town on Saturday last, the 21st instant, via Launceston, where he had successfully held a series of such services.

• On Sunday last, the 22nd instant, he began his ministrations in this city, and held services on that day by preaching to crowded congregations at Chalmers and the Wesleyan churches respectively, with great acceptance.

• The committee appointed to carry out arrangements in connection with the Pastor's visit, duly engaged the Town Hall of this city, for the delivery by him of a series of lectures in furtherance of the object of his visit.
On Monday last, the first of such lectures was delivered in the hall, during which attempts were made by a portion of the audience to create a disturbance, with, we believe, a premeditated resolve to break up the meeting and frustrate the delivery of the lectures, but ultimately peace was restored, and the meeting, which was presided over by Dr. Nicholson, was brought to a successful termination.

Yesterday, the second of such meetings was commenced at the hall, but immediately upon the nomination of the Rev. J. Cope as chairman, the attempts of the previous evening were repeated, and increased to such a degree, that the meeting had to be abandoned.

To-day a deputation from the committee, in order to prevent a recurrence of such conduct, waited upon His Worship the Mayor, and solicited him, as the Chief Magistrate of the city, to afford such police protection as might obviate the recurrence of such lawless conduct and gross outrage as the meeting of yesterday night had been subjected to, and His Worship was pleased to promise that such protection should be afforded.

This evening, however, before the appointed hour for holding the meeting, a great body of men surrounded the hall, and ultimately effected an entrance by breaking open the doors, and took possession of the hall, and although every attempt was made to induce them either to leave or conduct themselves orderly, the same proved utterly futile, so that the proposed meeting had to be entirely abandoned, and this, too, although a body of police with their Superintendent were present.

The police force having thus proved ineffectual for securing that order which is necessary for the conduct of such meetings, and since we have a profound conviction that if such proceedings be allowed they will be subversive of all law and the principles of a good Government, we have no alternative but to appeal to you to direct that such police protection be afforded as shall be sufficient for the prevention of violence and bloodshed likely to arise if such lawless conduct be not restrained.

We have therefore the honour to ask that you will be good enough to instruct the Inspector of Police to make such arrangements as he may deem necessary for the peaceable carrying on of future meetings.

We have the honour, &c.


The meeting was kept private, but, as a result, the following letter was sent by the Acting Colonial Secretary to the Mayor during the day;—

Colonial Secretary's Office

June 26, 1879.

His Worship the Mayor,

Sir,—I have the honour to forward for your perusal a letter from a number of citizens referring to the late disorderly proceedings at the Town Hall, and requesting that the Inspector of Police may be instructed "to make such arrangements" as he may deem necessary for the peaceful carrying out of future meetings.

As the maintenance of public order within the city boundaries devolves upon the Municipal authorities, in the first instance, I have to request that you will be good enough to inform me whether you deem the powers contained in the 41st section of the 29 Vic., No. 9, afford you the necessary means to ensure the maintenance of the public peace, or whether you consider it necessary to apply for the aid of the Inspector of Police, as provided for under the 25th section.

I have to request that you will favour me with your reply with as little delay as possible.—I have the honour, &c.,

WILLIAM LODEWYK CROWThER,

For the Colonial Secretary, absent.

The Use of the Town Hall.

The citizens' letter to the Acting Colonial Secretary was sent to the Mayor, asking him whether he deemed
the powers contained in the Act referred to sufficient to ensure the maintenance of peace. The correspondence
was laid by the Mayor before the special meeting of the City Council in the afternoon, and a resolution arrived
at, that in the present excited state of public feeling the Pastor's committee should be asked to forego the use of
the hall. The Mayor and Aldermen Addison and Harcourt waited upon a meeting of the committee, which was
held privately, and preferred the request. The committee, after deliberation, decided that they could not, without
serious injury, forego their right to the hall, and they must assert the right of liberty of speech; having tried
forbearance, they were now determined to stand upon their civil and legal rights.

**CITY COUNCIL.**

A special meeting of the City Council was held at half-past three o'clock in the afternoon, at which there
were present:—His Worship the Mayor (Mr. W. H. Burgess), and Aldermen Addison, Daly, Espie, Harcourt,
Maher, Pike, and Wachorn.

The **MAYOR** stated that the reason he had called that special meeting that afternoon was more particularly
to consider a letter which had been received that afternoon from the Government, and also to lay before the
Council the views of a deputation which had just waited upon him in his room, and at the reception of which
most of the Aldermen were present. It, of course, all arose out of the disorderly proceedings which had taken
place during the last few days. The deputation which waited upon him was introduced by Mr. Henry Hunter and
Dr. Hall, and was composed of a large number of ratepayers, who attended to respectfully protest against the
further letting of the Town Hall to the committee who had already paid for it and secured it for the lectures of
Mr. Chiniquy. The matter now rested with the Council, and it was for them to consider whether they had the
power, and also whether they would or would not rescind what had been done with regard to the letting of the
hall. It was for the consideration of those questions, with a view to some determination being arrived at, that he
had called that special meeting. He would suggest that, first of all, the letter from the Government be read and
disposed of, and afterwards that the views put forward by the deputation should receive consideration.

The letter from the Government and the petition were then read, and the Council at great length debated
their position and their power to maintain the peace of the city. At the conclusion of the discussion,

Alderman ADDISON moved that a reply be forwarded to the Government to the effect that, with the powers
under the Act 29, Vic., No. 9, the Council respectfully submitted that they were prepared to maintain order. He
did not think it would be right to transfer the control of the police to the Government.

Alderman DALLY seconded the motion.

Alderman HARCOURT said, respecting what had been stated by Alderman Watchorn, with regard to the
bursting open of the Town Hall doors, he had been told that a greater demonstration could not have been made
of the incapacity of the police. (Hear, hear.) He moved, as an amendment that the police be handed over to the
Government to deal with this case.

Alderman WATCHORN seconded the amendments

The amendment was then put and negatived, when a division was called for and taken, with the following
result:—Ayes (3)—Aldermen Harcourt, Watchorn, and Espie. Noes (4)—Aldermen Daly, Maher, Addison, and
Pike.

The motion that this Council is prepared to maintain peace and order was then put and carried.

In accordance with this resolution of the Council the following advertisement was inserted in the next
morning's papers:—In furtherance of the maintenance of good order in the city of Hobart Town, with reference
to the late disorderly and unlawful proceedings at the Town Hall, the Mayor of Hobart Town, as Chief
Magistrate of the City, calls upon persons desirous of filling the offices of special constables (from the date of
appointment, and until such time as their services will be no longer required) to present themselves at the Town
Hall this day (Friday), the 27th of June instant, between the hours of 9 am and 2 pm.

W. H. BURGESS

Mayor of the City of Hobart Town.

**PROCEEDINGS OF THE CATHOLICS.**

While the law and order party were actively concerting a plan of campaign their opponents were not idle. In
the evening a meeting of Catholics took place in St. Joseph's schoolroom, and much indignation prevailed. The
failure of the Catholic deputation to the Mayor to obtain a cancellation of the Pastor's engagement of the Town
Hall had, together with the embittering effect of the continuance of the struggle, intensified the feelings of most
of those present, and they were resolved to uphold the position they had taken up, despite the remonstrances of
several leading laymen of their own faith. A monster meeting in the Domain on the following, evening was

determined upon, and the burning of the Pastor in effigy was part of the programme for the occasion, while, to

make a big and effective demonstration, it was decided to summon friends from the country to aid the cause.

The purpose of the meeting was not stated, but it was believed that it was to form a rendezvous before the

assault on the Town Hall. Late at night, however, the Bishop, who had been apparently inactive up to this time,

forbade the meeting by the following pastoral, inserted in the next morning's paper:—

To the Catholics of Hobart Town.

Seeing that your efforts to prevent the City Council letting the Town Hall for the purposes to which it had

been devoted during this week have failed, and being informed that further demonstrations on your part, in that
direction, will be resisted by the force of law, leading probably to rioting and bloodshed, I most earnestly
request that you will have the good sense to abstain from making any further attempts to vindicate, on the

present occasion, your rights its citizens and ratepayers, and to absent yourselves from the precincts of the

Town Hall this evening. My only object in thus appealing to you is to prevent injury to persons and property,

and to induce you to show your respect for yourselves as Catholics and loyal citizens

Hobarton, June 27, 1879.

Daniel Murphy
Bishop of Hobarton.

Friday, June 27, 1879.

Collapse of the Rioting.

Friday broke with matters still undecided. The authorities were determined, and took steps to put down the

law-breaking, whilst the action of the Catholics was doubtful. Happily, at the last moment, they listened to

reason, and so the dreaded collision, with its bloodshed and possible loss of life, was prevented. This gratifying
result is, no doubt, attributable to a large extent to the commendable action taken by the bishop and clergy. The
latter, during the day, were busy persuading all members of their flock with whom they came in contact not to
go near the Town Hall at night; and the bishop, recognising the terrible results which were certain to follow a

collision between his people and the defence force, and knowing the influence which he possessed, went to the

meeting of Catholics in the Domain at six o'clock, and implored those assembled to disperse quietly, and not
commit any breach of the peace. Receiving no countenance whatever, therefore, from their spiritual authorities,
the men were, but evidently unwillingly, mollified, and acted upon the good advice thus tendered. The

excitement, which was very great in the early part of the evening, moderated as soon as the decision of the

Catholics became known; and the lecture, the second of the course, took place in the Town Hall without

interruption.

Main Line Railway.

Amongst the many rumours flying about were some concerning the Main Line Railway, and the action of
the manager, and, for the purpose of obtaining reliable information on the subject, a member of our staff waited
upon the manager, Mr. Grant, who, with his usual courtesy, willingly replied to all questions. He stated that Fay
and Roper, two Roman Catholics who have taken a very active part in the disturbances, had waited on him on
the previous morning, and asked whether he would bring down a large number of Roman Catholics from
Launceston and some of the roadside stations, and what he would charge to do so. He replied that he would
convey as many as they liked; that if they would guarantee not less than ten persons from each of the stations
named, he would order the issue to them of return tickets at single fares, to last till next day; and that if Messrs.
Fay and Roper would give him a definite answer before 3 o'clock, he would at once telegraph to the
stationmasters to provide for the additional passengers. Nothing further, however, was heard from the two men,
up to 4 o'clock at least, so that the contemplated arrangements for bringing reinforcements from the north, and
other places along the line, must have been abandoned. In reply to another question, Mr Grant stated that he had
not issued an order to the workmen on the line to abstain from taking part in the disturbances; the men, he said,
could do as they liked; it was none of his business, for he was perfectly neutral in the matter. He went even
further than this, however. He said that if any of the employees had asked him for permission to come to Hobart
Town, he should not have enquired what they were coming for, but would have acceded to the request, and, in
accordance with his usual custom, give them free passes. Mr. Grant, in fact, seemed to think that if he had
assisted to bring several hundred Catholics to join in defying the law, and creating tumult and disorder—perhaps even worse—no responsibility or blame would rest upon him. It was, as he said, the object of the company to make as much money as possible. How a gentleman of Mr. Grant's intelligence and position could hold such extraordinary views at such a critical juncture was simply inexplicable. As the manager of a company largely subsidised by the Government, it was his duty to have shown a firm determination to resist any steps that were taken to use the railway or its employes for the purpose of creating a breach of the peace. Instead of that, he looked upon the matter from a monetary point of view, and was quite prepared to have afforded special facilities for bringing the whole Roman Catholic population from the North, though at the same time knowing that the object of getting them here was to aggravate the disturbances which had taken place.

Swearing in Special Constables.

The call by the Mayor for special constables in the papers was largely responded to. A good deal of interest was excited, and the Town Hall from an early hour presented groups of men eagerly discussing the appeal which had been made, and the circumstances which led to it. The left-hand committee-room of the hall was set apart for receiving applications, and Mr. W. Mason, City Inspector, was placed in charge. Forms of application and the oath to be subscribed were upon the table. In the Mayor's private parlour were Mr. Swan, inspector of Police, and Aldermen Addison, Seabrook, and Watchorn. Here the swearing-in took place. There were plenty of applicants, and they were taken without the slightest scrutiny or selection. Anyone who presented himself was received without question or identification. The specials were mostly of the labouring class, and some seemed to be of the genus loafer, who would hardly have been given a character by the police. The swearing-in was done by Alderman Addison, who, seeing the motley material before him, suggested that the police should pass the applicants, but this was not done. The enrolling went on from nine o'clock till two. Some noted Roman Catholics came to see how things were going on, but they were very orderly. At two o'clock the "specials" assembled by order at the Artillery Drill Yard. Formed in line they did not seem a very promising defence force, there being among them many striplings, besides a number whose honesty of purpose was openly doubted, and their presence protested against. It was seen that the enrolling had been badly managed, owing to no regard being paid to the resolution of Pastor Chiniquy's committee, that no man should be enrolled who was not recommended by a member of the committee. C. D. C. Quodling inspected the force, and then dismissed them until four o'clock, when they would receive their badges and batons. He did this with a view of weeding out the specials under the supervision of the committee. It was evident that Mr. Quodling was disappointed with the class of men as a whole who had presented themselves, and did not believe that many of them could be depended upon either for strength or fidelity to quell any probable disturbance. Some of the most respectable of the men told the inspector that they could not leave their work to attend at the hour named, and it was arranged they should meet Mr. Quodling at his office on leaving business. Another and more effectual step had, however, been taken by the Mayor and Alderman Addison, under the direction of Inspector Swan, who, throughout the day, was unremitting in his zeal and attention as the adviser of his Worship as to the measures to be taken in the present emergency. The roll of ratepayers was looked over, and 150 citizens selected from it, who were immediately summoned to serve as special constables by a form as follows:—

"We, William Henry Burgess, Mayor of the city of Hobart Town, and John Elliott Addison, one of the Aldermen of the said city, hereby give you notice that, in accordance with the provisions of the 41st section of The Police regulation Act, 1865, we have This Day by precept under our hands appointed you to act as a Special Constable from the date of appointment, and until such time as your services will no longer be required, for the preservation of the Public Peace, and for the protection of the inhabitants, and the Security of Property within the Municipality of Hobart Town. And we hereby require and summon you to attend before us, or one of us, this day at the Town Hall, Hobart Town, at four o'clock in the afternoon, for the purpose of taking the oath required by law in that behalf. Herein Fail Not. Dated this 27th day of June, 1879." (Signed by the Mayor and Alderman J. E. Addison.)

The ratepayers served with the summons attended accordingly, and were duly sworn in by Alderman Harcourt, in his Worship's private room. The form of oath used was the same as that taken by the members of the regular police force, namely:—

"I do swear that I will well and truly serve our Sovereign Lady the Queen in the office of special constable for the City of Hobart Town, without favour or affection, malice or ill-will; and that I will to the best of my power cause the peace to be kept and preserved, and prevent all offences against persons and properties of her Majesty's subjects; and that, while I continue to hold the said office, I will, to the best of my ability, skill, and knowledge, discharge all the duties thereof faithfully according to law. So help me God."

At the half-past four o'clock muster in the Drill-shed 250 special constables assembled. The city police and a large contingent of the rural police marched on to the ground. Some delay occurred in getting the lists of
enrolments to call the roll of specials, but this was at last done. Badges—a white band round the left arm—and constables' batons were issued to the force, which was compactly marshalled preparatory to the defence of the Town Hall. The proceedings excited a good deal of interest, both at the Drill-yard and at the Town Hall, which throughout the day was the scene of the liveliest activity. The specials, as well as the regu- lar police, were under the control of Mr. Superintendent Propsting, but Inspector Swan and C. D. C. Quodling took a far more prominent part in making arrangements for the operations of the evening, although all three officers had long private interviews with the Mayor upon this subject. The force was marched in detachments to the Town Hall shortly after six o'clock, where they were told off for service as described elsewhere, and, the lecture concluded, were marched back again in a body to the Drill-yard. Before the special constables dispersed the Mayor thanked them, in the name of the Queen, for their ready response to the call to assist in maintaining law and order, and intimate that those who wish to do so could obtain the money to which they were entitled, on application at the Town Hall next day. Cheering was then given for the Queen, the Mayor, Inspector Swan, and C.D.C. Quodling, after which the men left for their homes.

The Volunteers Called Out.

Having received information leading to the belief that a riot of a most alarming and dangerous character would take place, the Government, early in the afternoon, decided upon obtaining the assistance of the Volunteers, and accordingly steps were at once taken for that purpose. Colonel St. Hill communicated with the captains, and they in turn intimated to as many of the members of the force as possible, that there would be a parade at the Barracks at 5 o'clock. The following "Order by the Commandant" was also issued:—

"Staff Office, Hobart Town June 27, 1879.

"His Excellency the Governor having, in pursuance of the powers vested in him under clause 22nd of The Volunteer Act, 1879," been pleased to call out the Southern portion of the Volunteer Force for actual Military Service, the Commandant desires to call the attention of all members thereby affected to the fact of their being under "The Mutiny Act" and Articles of War, until released from such Actual Military Service by Proclamation of the Governor. Lieutenant-Colonel St. Hill therefore desires to impress upon those under his command the necessity which exists for all attending the parade ordered for this evening, and warns them that absence from the same without leave will constitute a crime under "The Mutiny Act," punishable by not less than 28 days' imprisonment. By order,

"E. M. TUDOR BODDAM
Captain and Staff Officer."

It was known early in the afternoon that a proclamation calling out the Volunteers for active service was intended, and accordingly a Gazette Extraordinary was published, and was as follows:—

The Volunteer Act, 1878.

By His Excellency Frederick Aloysius Weed, Esquire, Companion of the Most Distinguished Order of Saint Michael and St. George, Governor and Commander-in-Chief in and over the Colony of Tasmania and its Dependencies.

A Proclamation.

Whereas by "The Volunteer Act, 1878" (42 Victoria No. 12, Section 22), it is declared that the Governor may, at any time, by Proclamation published in the Gazette, call out for actual Military Service any Volunteer Corps, or any part thereof: And whereas it is expedient to call out for actual Military Service the several Batteries of the Southern Tasmanian Volunteer Artillery stationed in Hobart Town, in Tasmania, and the several Companies of the Tasmanian Volunteer Rifle Regiment, also stationed in Hobart Town aforesaid: Now therefore I, Frederick Aloysius Weld, Esquire, Companion of the Most Distinguished Order of St. Michael and St. George, Governor and Commander-in-Chief as aforesaid, do, in pursuance of the provisions of "The Volunteer Act, 1878," hereby, by this proclamation, call out for actual Military Service the several Batteries of the Southern Tasmanian Volunteer Artillery stationed in Hobart Town aforesaid, and the several Companies of the Volunteer Rifle Regiment stationed in Hobart Town aforesaid.

Given under my hand at Hobart Town, in Tasmania this twenty-seventh day of June, one thousand eight hundred and seventy-nine.
Fred. A. Weld
Governor.
By His Excellency's Command,
WILLIAM LODEWYK CROWTHER
for the Colonial Secretary, absent.

Colonial Secretary's Office 27th June, 1879.

The Twenty-second Section of "The Volunteer Act, 1878," (42 Victoria, No. 12), is published hereunder for the information of Volunteers and the Public:—

**Actual Military Service.**

22. The Governor may, at any time, by Proclamation published in the *Gazette* call out for actual military service any Volunteer Corps, or any part thereof; and every Officer and Volunteer belonging to any Corps so called out shall be bound to assemble at such place as the Governor may direct, and shall remain on actual Military Service until released by the Governor's authority, notified by Proclamation and published in the *Gazette*.

By His Excellency's Command,
WILLIAM LODEWYK CROWTHER
Premier.

In accordance with these orders, issued for the first time since their formation, the Volunteer Force turned out for active service, and they did so with admirable promptitude. The Artillery paraded in the drill-yard at 4 p.m., and marched to the Barracks with their band, their strength being about 140. Detachments were told off to convey two 32-pounder and two 12-pounder howitzer guns to the Barracks, and they were served with three rounds of canister shot for each gun. Captain Crowther was in command of the batteries, which were amalgamated, and each man was served with five rounds of ball cartridge. The Rifle Regiment, under the command of Captains O'Boyle, Smith, Davies, and Marsden, withLieutenants Smith, Freeman, Reed, Addison, and Betts, were also each served with five rounds of ball cartridge. Major Sir James Wilson and Captain Boddam were also present. The Artillery were exercised in field-gun and company drill, and the Rifles in battalion drill, till shortly after 6 p.m. Col. St. Hill then arrived, and took command of the whole force, and after putting them through several evolutions, the Volunteers were formed together and addressed by the Colonel. He stated that it was the first time the Volunteers were called out under the Mutiny Act and Articles of War, and he impressed upon them the necessity of implicitly obeying orders. Any dereliction on their part he would have punished under the Mutiny Act. They were not to load without orders, which would come from him, as he was responsible for all their movements that night. At 6.30 p.m. four detachments of the Artillery, with the 12-pounder guns, under the command of Captain Evans and Lieutenant Stone, were told off to be kept in reserve in the Barracks, with a section of the Rifles and the two bands, and the remainder of the force were marched from the Barracks, along Davey-street, into the yard at the rear of the Government Buildings. On arrival there the gates were locked. The Volunteers were then formed into companies, and orders were given to pile arms. When that was completed, the Colonel gave the word to stand clear, and break off, telling them they were not to leave the square, but to be in readiness to fall in when the bugle sounded. The men were given permission to amuse themselves, which they did in various ways. At 7 o'clock, Col. St Hill took two of the buglers, and stationed them in the precincts of the Town Hall, to give an alarm in case of a disturbance. About half-an-hour afterwards, the men were supplied with provisions. Not being called upon for service, through the happy turn that events eventually took, they were, about half-past 9 o'clock, marched back to the Barracks, where a meal was provided. The bands having played a few tunes, the Colonel Commandant addressed the force, stating that they were to continue liable to the provisions of the Mutiny Act, and might be called out between that time and Monday. If required to muster, two guns would be fired in succession from the Queen's Battery, and they would have to assemble at the Barracks in uniform within an hour. If not called out before that time, there would be a full parade on Monday, at 7.30 p.m. He congratulated them upon the promptness with which they had come forward, and the manner they had behaved themselves under command. He was glad their services had not been needed, but was sure that if they had been required they would have acted in a manner creditable to themselves. The following was the state of the parade:—Artillery—120 rank and file, 6 officers, 14 non-commissioned officers, and 40 band. Rifles—206 rank and file, 14 officers, 18 non-commissioned officers, 21 band. The total number was 439.
Proceedings of the Catholics.

All the influence of the clergy of the Roman Catholic Church resident in the city was at last used to prevent the meeting in the Domain. The Bishop's pastoral also had great effect, and in addition the Very Rev. Father Dunne, the Rev. P. R. Hennebry, the Rev. W. J. Beechinor, and Father O'Reilly visited members of their Church with untiring zeal and assiduity during the day, to prevail upon them to remain in their homes in the evening, and not even attend the meeting which was convened to be held in the Domain. The influence of the rev. gentlemen had good effect, and large numbers promised to comply with the well-advised and commendable counsel given them. Not satisfied with their painstaking, laborious, and laudable endeavours in this direction, the Bishop, with self-denying sacrifice, and his clergy, resolved to attend the meeting and exhort those present to retire peaceably to their homes, and not go near the Town Hall. Accordingly, before 6 o'clock, the Bishop drove to the Domain in his carriage, accompanied by the Revs. Dunne, Beechinor, O'Reilly, Dr. Hall, and Mr. Hunter, leading laymen. It was a cold, threatening night, but the Revs. Hennebry, of St. Joseph's, and Gilleran, of New Norfolk, had already come to suppress the slightest signs of tumult. None of the crowd, however, had then arrived, it being not yet 6 o'clock, the advertised time; but soon a large assemblage surrounded the Bishop's carriage, and heartily cheered his Lordship. The throng kept swelling, and in order that what was said might influence all who were likely to come the Bishop kindly consented to wait a while before he commenced his address. In the mean time, printed copies of his Lordship's exhortation were circulated. The crowd passed the time in making joking allusions to the calling out of the volunteers and the army of special constables; also, with peculiar Irish humour, the Pastor was ridiculed with cutting irony, a volatile sense of the ludicrous, for the moment, getting the better of resentment. The Pastor was sarcastically advised to go to the "ould country," and shouts of laughter greeted the allusions to the gentle reception he would get there. At half-past 6 there were over 400 people present. Dr. Hall, standing on the step of the Bishop's carriage, addressed the meeting as follows:—Fellow Catholics,—I am very glad that our Bishop's influence upon you has enabled you to come to a sensible resolution to-night, and you may depend upon it that in acting in a peaceful spirit you will win one of the greatest triumphs over those who initiated this abominable attack upon our religion that could possibly be made. (Cheers.) If you go home and do as they did in Launceston, pray for your enemies, you will achieve a glorious moral victory. Use no violence. You can trust me to meet all that man's assertions by arguments which are invincible, whatever blasphemous nonsense he may utter. Here is our Bishop come down in this inclement weather, and I also, though an old man of seventy-three, for the sake of peace. Can I not see you go home peaceably to-night? ("No, no." and "Yes, yes.") Avoid giving any occasion for offence. (Cries of "We won't go home.") Do so, and you may depend upon it that a reaction will take place among the respectable people of every denomination in the city and elsewhere, to their credit, and in the strongest manner would redound to the disgrace of those who have brought that unfortunate wretched man here. (Cheers.) The Bishop will speak to you; and you, I am sure, will listen to him, as good Catholics, in peace and quietness. (Cheers.)

Bishop MURPHY, rising in his carriage to speak, was interrupted for some minutes by hearty cheers. He said—My dear friends, I have come to you here to-night for the purpose of giving you a few words of advice as to the course you ought to follow—(cheers)—under the very great excitement into which you have been thrown during the last few days. I must confess you had reason for this excitement, (Cheers.) I felt it myself most intensely—(cheers)—and I could not but feel with you for having felt it. (Cheers.) You received extraordinary provocation—(cheers)—yours feelings were outraged. (Cheers.) As Catholics and as men we saw our religion vilified in words that we never before heard in this place. (Cheers.) Is it any wonder, therefore, that you got excited. ("No, no.") The provocation was extraordinary and intense. You have lived for years in Hobart Town in peace and harmony with all denominations. (Cheers.) Why is it that people should throw a firebrand amongst us—("Chiniquy is a devil.")—to create a flame? Yes, you are very right. ("Right, right," and cheers.) Well, my dear friends, I heard it was the object of this meeting to go to the Town Hall to-night—("Yes," and "no")—and to offer some violence there. ("Yes, yes, that is the object," and "No, no.") Now, just hear me for a few moments. (Cheers.) You have already vindicated your rights as citizens. ("We have only half vindicated them.") You have vindicated your right to respect for your religious feelings. Even upon your greatest enemies you have made an impression in your favour. But if to-night you attempt any violence at the Town Hall, the effect of the movement which has been made in Hobart Town during the last few days will be completely destroyed. (Cheers. "We won't," and "Yes, we will.") Now, I say to you, you have obtained a victory—do not spoil it by any imprudence of your own. Therefore, I have come here to-night to beg of you not to assemble at or approach the walls of the Town Hall this evening, because I fear that there will be some bloodshed. ("We are prepared for that.") Life will be placed in jeopardy. ("The sooner the better.") The authorities are prepared to use force against you if violence is offered. ("We are prepared also.") Force will be used, as I am told. ("We are prepared to stand before force.") It would be very miserable to hear in the morning that some person had been maimed,
or perhaps shot. ("We will die for our religion." Mr. Hunter: "Yes, but do not die for Chiniquy." Laughter.) You would all regret that you had used force. ("We are prepared to die for our religion." "You would be dying for the devil." Laughter.) You have all heard of the famous Irish liberator, Daniel O'Connell. ("Yes, yes," and cheers for Daniel O'Connell.) Perhaps some of you have seen him, and heard his grand eloquence, as I have done. Well, Daniel O'Connell had gone through agitation in Ireland for years, for the political and general amelioration of his country; but he always held that no political or general amelioration of the people was worth the shedding of one drop of blood. And during the whole of his efforts for the improvement of Ireland, not a drop of blood was shed. And he had this to say before he met his God, that no one had lost life or limb, or had even been maimed in any way whatever, because of the efforts he made in promoting the political improvement of his country. And the victory that he won had not been surpassed in the world. (Cheers.) I now beg, I implore you not to go near the Town Hall to-night. I ask you as your pastor, I ask you as your friend, having an interest in you, in your wives and families. I appeal to you, for the sake of your God, not to go near the Town Hall to-night. (Cheers.) I thank you for that cheer. I know that you will go to your homes quietly. (Cheers were given for the Bishop and clergy, and groans for Chiniquy.) Some demur was made by a few malcontents to foregoing altogether a visit to the Town Hall, but it was the disposition of the great majority to yield to his Lordship's request, and go quietly away. Still cries were heard abusing Pastor Chiniquy, and expressing a desire to put him out of the hall.

MR. HUNTER urged the assemblage to disperse. He might tell them, for their comfort, that he had it on the authority of the Police Magistrate, that, whether the hall was let for a longer period or not, Pastor Chiniquy would not be allowed to lecture again in the hall. Let them, therefore, go peaceably home.

A VOICE: Will your Lordship allow us to follow your Lordship's carriage?

The Bishop: My advice to you is to disperse quietly.

A VOICE: If you will let us go as far as Harrington-street, we will disperse there.

The Bishop consented, and the assemblage forming four deep, marched in procession behind his Lordship's carriage, which passed down into Liverpool-street at a walking pace. All along the route cheers were given for the Bishop and clergy, and groans for the Pastor, with much heartiness. Arrived at Harrington-street, renewed demonstrations of applause and derision were given. After a few words from the Bishop, in which he congratulated the people upon the way they were about to fulfil their promise, his Lordship said good-night, and drove off. The crowd dispersed, after giving cheers for the Queen, clergy, and Ireland.

Outside the Town Hall.

The animated scene that had been kept up throughout the day was calmed down to moderation as dusk set in. The crowds of gossipers, many of whom looked as if they had recently arrived from the country districts, and whose tongue was most unmistakably Hibernian, lounged during the day in twos and threes upon the footpaths opposite the hall, scanning the proceedings in connection with the swearing-in of the special constables, and evidently considerably impressed by the manifest determination on the part of the authorities to put down anything like disorder. As dusk came on, Pastor Chiniquy arrived at the Town Hall, and the Municipal business for the organising of a defence force having come to an end, the large doors were closed, and the Library door, as on the previous evening, remained the only one by which ingress and egress could be gained, and this was jealously watched. The street about 6 o'clock was entirely deserted, save for the presence of a few children on the steps of the hall who played to and fro with a kind of unwonted excitement, but with certainly no signs of more than ordinary care and trouble. Crowds of people in twos, threes, and quartettes, also began to pass at the same hour, all flurrying quickly Domain-wards, the general behaviour being of the same character as when the ordinary spectators of an artillery drill are going to the yard. From that hour a crowd began to collect in front of the hall, the street being perfectly dark. Amongst the first arrivals were a large number of females, who, with a curious disregard for the welfare of their offspring, had brought infants in arms, and tiny children of both sexes, to be crushed in the crowd, and pushed to and fro. At a quarter past 6 the first detachment of special constables arrived from the Drill-yard, under the command of Superintendent Pedder, of Bellerive, and took up a position in line upon the steps of the Town Hall, their white arm badge distinguishing them from the rest of the crowd. Otherdetachments followed, and took up positions at the back gates, which were closed, at the Library door and at the Court-house door, other officers of the territorial and municipal police marshalling each section. A strong body of the police was posted on the hall steps, and in the yard at the rear of the building. At half-past 6 o'clock, the lamps were lighted in front of the hall, and the front door being also opened, the audience were admitted, a slight crush of enthusiastics, afraid to be crowded out, having to be resisted by the specials and police. The ingress was, as a whole, conducted quietly, and in order, but notwithstanding this, the crowd in the street continued to grow in size, until at least 4,000 people crowded Macquarie-street, extending beyond the Telegraph Office, which appeared to be the favourite station of the more cautious of the curious ones. Order was maintained throughout. No call was made for the interposition of
authority, save on the part of those who had to keep the entrance clear. Some amusement was of course sought by the younger members of the crowd, but even this only reached the mild form of larrikinism, in which those concerned amused themselves by mildly ill-treating one another, and generally annoying the quieter portion of those present by rushing madly in and out after each other. The proceedings, indeed, became so tame that the crowd had diminished to half its size, when, at about half-past 9 o'clock, the people poured out of the hall. Quietly they were allowed to emerge, only a few jocular remarks from irrepressible spirits marking their exit. The specials were then formed into order, marched to the Drill-yard, and dismissed, and the police also retired. No one long remained after this, and the sharp shower of rain that fell about ten minutes afterwards was hardly required to restore the place to its wonted state of quiet.

The Lecture.

The main entrance doors of the Town Hall were opened at half-past 6 o'clock, when a stream of persons gradually flowed into the building, and up the grand staircase, at the foot of which were a number of the Pastor's committee. In the hall there had previously been stationed ten members of the Municipal police force, in charge of Sergeant Loring, who was acting in conjunction with Sub-Inspector Pitman. The constables were distributed over the hall, and the side door, which was broken open on June 25, had been barricaded in such a manner that any attempt to have forced an entrance would be thoroughly ineffectual. There was an uninterupted stream of auditors, who were soon seated without the slightest difficulty. Various members of the Pastor's committee were engaged in preventing the possibility of any confusion arising. Soon after 7 o'clock, the hall was densely crowded, there being amongst those occupying seats, both on the platform and in the body of the hall, a large proportion of ladies. Conspicuous on the platform were the ministers of various Protestant denominations—the Church of England excepted—while during the evening there were present the Mayor, the Police Magistrate, the Inspector of Police, the Superintendent of Police, the Chief District Constable, and other functionaries. At a quarter-past 7 o'clock, and before the building was full. Pastor Chiniquy, accompanied by several members of the committee, appeared on the platform, and was welcomed with prolonged cheering. On the motion of the Rev. Mr. TINNING, of Richmond, seconded by the Rev. Mr. WEBSTER, the Rev. James Scott was voted to the chair. The meeting having been opened with praise and prayer,

The CHAIRMAN, in formally introducing the Pastor, said he was already well known as one who had come a long way in pursuit of health, but he was also ready to spend and be spent in the service of his Master. He (Mr. Scott) deprecated any undue demonstrations of applause, as being opposed to the spirit in which that meeting was to be conducted, the desire being that the meeting should be of a peaceable and religious character. He then called upon the Pastor to proceed with his lecture on "Liberty of Conscience."

Pastor Chiniquy, on rising, was greeted with great applause, and the lecture, which lasted about an hour and a half, was listened to with the utmost attention, devotional exercises concluding the meeting, alter which the audience quietly dispersed.

Saturday, JUNE 28, 1879.

The Effect of the Disturbances.

After a storm, a calm. When the excitement in the city had subsided in to peace, a general feeling of relief had pervaded the entire community. Additional facts which had become known proved conclusively that any collision between the Catholics and the defence force provided by the authorities would have led to the most fearful results. Many of the would-be rioters had become possessed of fire-arms, and some of them did not hesitate to declare afterwards what they were prepared to have done had they carried out their intention of forcing their way into the Town Hall. It was principally the knowledge that numbers had been busy purchasing fire-arms and ammunition which impressed upon the Government the necessity of calling out the Volunteers, and the wisdom of this step is now generally acknowledged, even by those who at first were disposed to look upon it as an extreme measure not needed. Whether the more hot-blooded of the disaffected would have done all that they threatened is just a little doubtful. More than one gentleman who took an active part in organising defensive measures received anonymous letters threatening their lives and property, but these were probably more to intimidate the recipients than anything else. Besides the special constables and the Volunteers, there was in the hall on the previous evening an organised band of between 70 and 80 Orangemen, prepared to act in defence of Pastor Chiniquy, and no doubt the knowledge that these bitter opponents of Roman Catholicism were acting in concert intensified the hostile feeling on the other side. Remembering all these circumstances, we cannot be too thankful that no disturbance did take place, and that energy and determination on one side, and prudence on the other, were exercised with such a satisfactory result. The vicinity of the Town Hall during
the morning looked busy, for nearly two hundred of the special constables of the previous night visited the Corporation officials, and received their pay, a sum of six shillings each; the services of these men, therefore, cost about £60. The Chiniquy committee decided not to use the Town Hall again, although fully entitled, and having permission to do so, besides being guaranteed by the Mayor and the Government every assistance in maintaining order and liberty of speech. The action of the committee commended itself to the public as very judicious.

The Chiniquy Committee.

In response to a request made at the close of the lecture in the Town Hall on June 27, the committee mustered in great force at ten o'clock next morning. The Chairman brought under the notice of the committee a statement made in the Domain by Mr. Henry Hunter, "that he had it on the authority of the Police Magistrate, that Pastor Chiniquy would not be allowed to lecture again in the Town Hall." A deputation from the committee waited upon the Mayor to ascertain whether such a statement had been made with his sanction.

The committee received the following reply:

Hobart Town June 28, 1879.

Sir,—In reply to your enquiry, I beg to acquaint you that the statement of the Police Magistrate, as reported by Mr. Hunter at the Domain meeting last evening, was not a correct one, and was unauthorised by me; and, moreover, that the authorities are prepared to uphold order in the event of another meeting taking place, as exemplified yesterday. I have the honor to be, sir, your obedient servant,

W. H. BURGESS, Mayor.
T. T. Watt, Esq., Chairman of Deputation.
To this the Secretary was directed to send the following reply:

Hobart Town June 28, 1879.

To His Worship the Mayor,
Sir,—I have the honour, in reply to your letter, to forward the following resolution of the committee:—"That this meeting receives the official reply now read, and tenders its thanks to his Worship the Mayor for the promptness and courtesy with which he had acceded to the wishes of the committee. I have the honour to be, sir, your obedient servant.

W. C. ROBINSON
Secretary.

The Rev. MR. BUTCHERS introduced the subject of holding a farewell meeting to Pastor Chiniquy, which was very fully discussed in its various phases, and ultimately the following resolution was arrived at:—"That having had, through the energetic and effective co-operation of the Government and the Civic authorities, the right secured to us of meeting in the Town Hall, and having the assurance of the Mayor that adequate protection against interruption shall be afforded whenever further meetings in connection with Pastor Chiniquy's mission be held, this committee resolves to forego its right to the use of the Town Hall on Monday evening next, and to hold, in some other suitable building, a farewell meeting to Pastor Chiniquy, at which an address Signed by the chairman and members of the committee, expressive of confidence in that gentleman, be presented, and addresses given."

A deputation waited upon his Worship the Mayor with the above resolution, asking, in the name of the committee, whether, in the event of a farewell meeting being held in any other place than the Town Hall, the same police protection would be afforded as if the meeting were held in the hall. His Worship returned a favourable reply, assuring the committee that he would do all in his power to preserve order as he had done on the previous evening, and thanked the committee for their consideration of the public welfare in the resolution they had submitted to him. The deputation, having reported the answer of the Mayor, the resolution was adopted.

MR. TARLETON having intimated a desire to have an interview with the committee, relative to Mr. Hunter's statement in the Domain, as reported in the Mercury, was warmly welcomed. He said the statement was wholly unjustifiable; there was no substantial ground for Mr. Hunter saying what he did. It was a perversion of a conversation in which he (Mr. Tarleton) remarked that he thought it was probable that, if quiet was preserved...
on Friday evening, Pastor Chiniquy's committee might see that it would be for the general good to forego their right to hold another meeting at the Town Hall. He could not state this officially, but it was his opinion.

The committee thanked Mr. Tarleton for this voluntary explanation, and for permission to give it publicity through the press.

The Secretary was instructed to send letters conveying the warmest thanks of the committee to the Executive Government, making special mention of the valuable services rendered by Mr. Swan; to his Worship the Mayor and Municipal Council, for the prompt and efficient help they had afforded; and to the *Mercury*, which had so nobly sustained the committee in their endeavour to secure the rights of the citizens.

It was recommended that the Wesleyan Church, being the most commodious in Hobart Town, should be the place of meeting on Monday evening, if the trustees were willing; and some of the committee were appointed to consult the trustees, and if the application should be favourably entertained, they were directed to arrange for holding the meeting. Thanks to the Chairman terminated the proceedings.

This permission was willingly and unconditionally granted, and arrangements were made accordingly.

**Sunday Services.**

Pastor Chiniquy was present on June 20 at the morning service at the Memoral Church, where he delivered an address. The opening portion of the proceedings were conducted by the pastor of the church, the Rev. W. C. Robinson, the 10th chapter of St. Luke, containing the parable of the Good Samaritan, and the complaint of Martha, being the portion of Scripture read as a lesson, and to which Pastor Chiniquy often referred during the course of a very long sermon. The church was crowded by an immense audience, including several Roman Catholics; but, as the service was held in a place of worship, there was not a murmur of dissent of any kind to the somewhat severe strictures passed upon their faith and its teachers. The Pastor dwelt upon the importance of the question asked by the lawyer and of the easy way of salvation indicted in the reply, urging his hearers in the face of approaching death to accept it. The fact that the future life must be either one of suffering or happiness was also urged, and the address, which was listened to with unbroken attention, was in the main of this character, illustrated by anecdote. He urged strongly upon the congregation that they should do all they could, both by prayer and action, for the conversion of Roman Catholics, and, at the end of his address, made an appeal on behalf of a college for ministers whose teaching should have that object, and of a home to which priests could go when, like himself, they found themselves unhappy in their communion. Such a mission as his could only be preached by priests, as Roman Catholics would listen to no one else. In the afternoon, Pastor Chiniquy preached at Chalmers Church, his subject being "Jesus, the Gift of God and in the evening at St. John's Presbyterian Church, Macquarie Street, from the words, All Scripture is come of inspiration of God." The sermon dwelt upon the power of the Gospel as a helper, comforter, and guide to heaven. The Pastor exhorted his hearers to read the Bible and follow its precepts. He at great length also referred to his conversion to Protestantism, through the means of the Bible. He was attentively listened to throughout. Collections were made for the Pastor's mission after each of the services.

**Monday, June 30, 1879.**

**Farewell Lecture.**

The Wesleyan Chapel, Melville Street, was crowded by an immense audience in the evening, on the occasion of the farewell lecture of Pastor Chiniquy, entitled, "Danger ahead in England and the Colonies from Romanism." A platform had been erected around the pulpit, and upon this, about half-past 7 o'clock, the committee took their seats, among those present being the Revs. W. C. Robinson, J. Scott, B. Butchers, McLean, Tinning, Cole, Cope, R. McLaren Webster, Messrs. W. Fisher, Ireland, Watt, R. Mather, J. Watson, Mcardell, Napier, G. T. Johnston, Bateman, Roth well, T. Mullen, W. Webber.

On the motion of Mr. Watt, seconded by Mr. W. Fisher, the Rev. W. C. Robinson took the chair: and after the hymn "Hold the Fort" had been snug, the Rev. J. Scott offered up prayer.

Rev. W. C. ROBINSON said it was most important that there should be the fullest and most cordial understanding between the chairman of a meeting and the audience as to the character of the meeting over which he presided. The position which, as Protestants, they had all taken up, and that for which the committee had been contending for the past few days, was "freedom of speech." This was nothing new to them. It was no innovation. They all remembered, perhaps, that, when children, their mothers taught them that liberty of speech as well as the rights of conscience were the heritage of every British subject. (Hear, hear.) And their fathers had told them at what a tremendous price these privileges were purchased. He thought they would not be worthy of their noble ancestors, that they would not be faithful to the trust committed to them, not faithful to the past, nor faithful to the future generations, were they to treat lightly, or in any degree permit that glorious privilege to be
The Rev. Mr. Butchers said he had an exceedingly painful duty to perform that night. They were of course aware that during the last two or three days a Pastoral had been issued by the Roman Catholic Bishop relating to the recent disgraceful disturbances, and it was laid upon him, by Pastor Chiniquy's committee, to enter a very earnest and a very solemn protest against the spirit and sentiment of that Pastoral letter. It would be altogether against the dignity of the committee of the Pastor, and altogether beneath the dignity of such an influential and representative meeting as that, to have taken any notice of any individual utterances of Bishop Murphy, his clergy, or any other gentlemen in the city. But it was not beneath the dignity of that, or any other assembly, to take notice of the calm, deliberate, and official utterance of the highest ecclesiastical dignity of the Roman Catholic Church in the city and in Tasmania. More especially was this the case, when the sentiment or principle contained in that official utterance was such as to be subversive of civil and religious liberty, and it was on that ground that the protest he was about to read, and which he imagined would be endorsed by that meeting, had been drawn up.

This meeting, having heard read Bishop Murphy's Pastoral letter to his flock (printed in a previous column), desires to record its most earnest and solemn protest against it, on the following grounds, viz.:—

First.—Because it begins with a statement which is at variance with truth, inasmuch as it is beyond dispute that while an organised band of Roman Catholics, by lawless violence, on three successive nights, prevented Pastor Chiniquy, his committee, and the citizens generally from using the hall, after it had been let by the Town Hall Committee, and that also a large and influential deputation of Roman Catholics waited upon the Mayor and City Council for the avowed purpose of inducing them to break through their contract with Pastor Chiniquy's committee, no "efforts" whatever were made by Roman Catholics to prevent "the City Council from letting the Town Hall for the purposes to which it has been devoted during the week."

Secondly.—Because Bishop Murphy does not in his Pastoral letter express the slightest regret or indignation on account of "efforts" which the Mayor of Hobart Town officially and justly designates the "late disorderly and unlawful proceedings at the Town Hall."

Thirdly.—Because the Bishop, in affirming that "further demonstrations" on the part of his flock "in that direction will be resisted by force of law, leading probably to rioting and bloodshed," ignores entirely the notorious fact that serious "rioting" had already taken place, and that "bloodshed" had only been averted by the Christian forbearance of the law-abiding and lawful occupants of the hall: and most unjustifiably throws the entire responsibility of prospective "rioting and bloodshed," not on his riotous flock, but on the civil authorities, who were determined to repress such lawless "efforts" by the "force of law"

Fourthly.—Because, in earnestly requesting his flock to "have the good sense to abstain from making any further attempts to vindicate" their rights as citizens and ratepayers," Bishop Murphy, so far from condemning and reproving the "late disorderly and unlawful proceedings," officially justifies, sanctions, and applauds them.

Fifthly.—Because, in stating that his "only object" in thus appealing to his flock "is to prevent injury to persons and property, and to induce you to show your respect for yourselves as Catholics and loyal citizens." Bishop Murphy entirely and disloyally ignores the supreme obligations which he and his flock are under, not only of respecting persons, property, and themselves, but also the laws of the land, and their legitimate administrators.

Sixthly.—Because, in expressly limited his request to the "present occasion," Bishop Murphy does not only not forbid, but directly invites similar "disorderly and unlawful proceedings" at some future and more favorable season.

Lastly.—Because, in the opinion of this meeting, the Bishop's Pastoral letter was anything but calculated to allay lawless passions.

After reading the protest, Mr. Butchers said if the meeting endorsed it, they would manifest it by rising to their feet.

The meeting rose almost unanimously.

Mr. Butchers (corrected by the chairman) said he feared, in a little natural warmth, he had called for the expression of feeling a little too soon. He believed Mr. Watt had to second the adoption of the protest.
Mr. Watt seconded its adoption.

The question that the protest be endorsed by the meeting being again put, a show of hands was called for, when only one was held up in the negative.

The Rev. Mr. Webster said he had the honour to be deputed to read an address to Pastor Chiniquy, which was to be presented to him by his committee. There was, he ventured to say, some appropriateness in the choice of him (Mr. Webster) for that duty—for that privilege—as he counted it. That was not the first occasion he had met the Pastor: he became acquainted with the rev. gentleman many years ago, when he was invited by the leading men of the Free Church of Scotland to take part in the celebration of the twelfth anniversary of the Church. He (Mr. Webster) would never forget the extraordinary and profound impression the Pastor's appearance created in Edinburgh at the time; the impression remained fresh in his memory. Little did he at that time think that it would be his honour and privilege to meet the Pastor again in this far-off "Island of the Sea," and to have him as his guest, and to stand beside him on the platform, and to listen to his brave, fearless utterances respecting the Roman Catholic Church, which he had abandoned for ever. The address, which he would read, referred to the Pastor's private, as well as his public deportment. Of his private deportment, he (Mr. Webster) had perhaps had more opportunity of judging than any other person, for he was proud to say he had behaved in a way befitting a Christian minister. He had endeared himself to him, his family, and his friends, and they would have very tender memories of him when he had gone. More than that he could, but would not say in a public meeting, and he would conclude by reading the address as follows:—

The address stated that, prior to his departure from Hobart Town, after the exciting and historical disturbances of the past week, the committee were desirous of recording a very sincere, earnest, and emphatic opinion respecting his character, so far as known to them; and while they were not prepared to fully endorse every word he had spoken and written, or the precise course of action he had always adopted, for that would be to worship him as infallible, which they were sure would neither be in accordance with his principles nor theirs, nevertheless they did, in the most hearty and emphatic manner, affirm their well-founded belief that, according to the best of their knowledge, he had, in abandoning the Church of Rome, and in prosecuting his noble and self-denying mission during the past twenty years, been actuated by a sincere desire to glorify God in his own life, and in the salvation of his perishing fellow-men. They did not forget that he came into their midst sufficiently accredited by his sacrifices, sufferings, and labours, as well as by the indisputable fact of his being a minister of the Canadian Presbyterian Church, bearing trustworthy credentials commending him to the confidence and respect of Canadian men, wherever the providence of God might direct his steps. They desired further to say that so far as they had an opportunity of testing his facts, proofs, and arguments, they had always found them trustworthy, and they here expressed their most decided opinion that if his facts can be disproved, his quotations shown to be garbled or false, and his arguments inconclusive, it is imperatively incumbent upon his opponents, in the best interests of morality, to discharge this public duty. They further desired to testify that during his present visit, and amidst the extraordinary irritation and excitement that has prevailed, he had uniformly manifested both in his public and private deportment a spirit of moderation and Christian charity towards those from whose connection he had severed himself such as to command their admiration and esteem, and they desired now to take an affectionate farewell of him, commending him and his noble mission to the grace of that God who had so marvellously enlightened, guided, protected, and blessed him during his past life and work, and who, they fervently prayed, would continue the same mercy towards him to the end.

(Signed by the Committee.)

The Volunteers.

The Artillery Corps and Rifle Regiment paraded in the barracks at night. There was a very large muster, nearly every member being present, with all the officers. The members of the Ministry, with the exception of the Minister of Lands and Works (Mr. O'Reiley), were also on the ground. Several men who had been warned to attend the parade on Friday, but absented themselves, were then placed under arrest, after which Colonel St. Hill read the following:—

"The Governor and Commander-in-Chief requests the Commandant to make known to the officers and men of the Artillery and Rifle Corps now called out on service, his high appreciation of the spirit of military duty and discipline which has animated them in so promptly coming forward to the support of the civil authority, in obedience to the Governor's proclamation of the 28th June.

By His Excellency's Command, "W. H. St. Hill Lt.-Col., Commandant." "Government House July 1, 1879."

The brigade was then marched through the streets, the Artillery dragging two howitzers, and the bands
playing alternately. The route was down Macquarrie-street, and along Elizabeth-street to the city boundary, where the men piled arms and broke off for a while. On reforming, the force returned to the barracks, where Colonel St. Hill expressed his regret that, in consequence of the misbehaviour of the men under arrest, he was unable to recommend the Governor to revoke the proclamation placing the force under the Mutiny Act. He, at the same time, felt pleased at the manner in which they had come forward on Friday, and said that no doubt a proclamation releasing them from their present position would soon be issued. The brigade having been dismissed, the Colonel and officers retired into the brigade office, where the cases of the men under arrest were inquired into. There were six of them—four of the men were dismissed with a caution; the other two were ordered to form the subject of a court martial.

The City Council and the Police.

At the ordinary meeting of the City Council in the afternoon, Alderman SEABROOK gave notice of motion for the next ordinary meeting as follows:—"That this Council has no confidence in the present supervision of the city police." He said it was a very painful motion, and he regretted very much to have to submit it.

The MAYOR asked whether the motion referred to the Police Committee or the Police Superintendent?

Alderman SEABROOK: To Superintendent Propsting.

The MAYOR suggested the motion had better be amended to that effect.

Alderman SEABROOK amended the motion by substituting the words the present superintendent," for "the present supervision."

Tuesday, JULY 1, 1879.

Conference of Protestants.

A conference of Protestants was held at the Chalmers Hall in the evening, Captain Wm. Fisher being in the chair. Pastor Chiniquy delivered an address, the leading thought of which was, Paul as a Soldier of Christ. The Pastor urged upon all present that they had a mission, not only as individuals, but as a community, that mission being to conquer the world, and to bring it into the service of God. They were to fight with the weapons given them—truth, justice, and charity. If Protestants had been true to this in the past, they would have conquered the world long ago, but instead, they have been asleep. He spoke of the early successes of Christianity in the first 30 years, and again in the days of Luther, Calvin, Zuinglius, since when there had been comparatively a time of rest. He knew that rest was necessary to human nature, and that, perhaps, it had been ordered by Providence that it should prevail in regard to religion also. But now the bugle was sounding again, the trumpet was calling them to deal the enemy a new blow. They had slept long enough, and must now wake, as Lazarus awoke from the tomb to new life and action. They must wake to new and stronger opposition to Rome, which was also getting ready for a new warfare against Protestantism. Rome was tolerated too much in the present day, and ought to be treated as an idolator. At the conclusion of the address, which was listened to with great attention, several ministers and others addressed those present.

City Council.

At a special meeting of the Council in the afternoon, the following business connected with the disturbances was transacted:—

The Rev. W. C. Robinson, Secretary to Pastor Chiniquy's committee, for-warded the following correspondence:—

To His Worship the Mayor, and the Aldermen of Hobart Town. Gentlemen.—I have the honour, on behalf of the Committee who engaged the Town Hall for the delivery of lectures by Pastor Chiniquy, to convey to you their unanimous and most hearty thanks for the very considerate manner in which their representations have been received by you, and for the promptness, thoroughness, and energy with which, under circumstances of great irritation and peril, you have successfully made provision for securing to the citizens the British right of unfettered speech, and for protection from the dangers to which, in the exercise of that right, they have been exposed. I have the honour to be, gentlemen, your obedient servant, W. C. ROBINSON, Secretary.

To His Worship the Mayor. Sir,—I have the honour to forward, by direction of Pastor Chiniquy's committee, the following resolution: Resolved unanimously, "That after the lamentable display of incapacity on the part of Superintendent Propsting during the riots on Monday, Tuesday, and Wednesday evenings, this committee, solely in the interests of the public morality and safety, most earnestly request the City Council to remove him from his present position as Superintendent of Police. I have the honour to be, sir, your obedient servant, W. C. ROBINSON."
Alderman ADDISON asked whether the last letter had come as a petition or as a letter?

The MAYOR: As a letter. It is only signed by one person. We receive it as correspondence.

Alderman WATCHORN doubted whether the committee had any right to dictate to the Council what they should do with an officer.

The MAYOR: This is a suggestion, not dictation—"they most earnestly request," &c.

Alderman WATCHORN submitted to the ruling of the Mayor, but he had grave doubt whether the letter could be received.

The MAYOR: There can be no doubt whether it can be received.

Closing Scenes.

The other few days of the stay of Pastor Chiniquy in the city were devoted to sight-seeing and to the organisation of a Protestant Association, whose object is the defence and a fostering of Protestantism. The Pastor visited all the points of interest about the city, expressing with all the enthusiasm of the Frenchman his admiration of it. Nowhere was he molested in any way or treated with disrespect. Last scene of all was the departure of the Pastor by the steamer Tasman on Saturday afternoon, en route for Queensland, where he will next appear. He was seen off by a number of friends, who gave him a parting cheer. So falls the curtain on a short but dark chapter in Tasmanian history. Much of its incident cannot be forgotten, but much may be forgiven on both sides. Only in this way can tranquillity be restored and our too-lightly valued peace regained.

Petition the to Attorney-General of New Zealand.

The following petition has been sent to the Attorney General:—


"The petition of John Graham, bookseller, Dunedin, humbly showeth.—

"Whereas your Petitioner has for some time past sold a large quantity of books called the "Fruits of Philosophy," and other books of the same moral tendency; and whereas the said books have been read by a large number of the intelligent people of New Zealand; and whereas the said people have derived great advantage from reading them

"And whereas a large number have not yet read them, to their great loss

"And whereas it is absolutely necessary that they should read them

"And whereas the sale has for some time past been gradually falling off, even although your petitioner has reduced the price from 3s 6d to 2s, to the great loss of your petitioner and the public generally, which is greatly to be deplored.

"Your petitioner therefore humbly prays that you will at once enter a Crown prosecution against him, on the ground that such books are obscene and immoral, so as to extend your petitioner's trade, and thus benefit the people of New Zealand generally, and your petitioner in particular.

"And your petitioner, as in duty bound, will ever pray.

"Signed "John Graham.

"Dunedin 8th Feb., 1879."


"Sir,—

"Your petition of the 13 instant, addressed to the Hon. the Attorney-General, has been handed over to this Department, with instructions to inform you that your request cannot be acceded to.

"I am, Sir, your obedient servant,

"H. E. Reader,

"Under Secretary.

"Mr. John Graham

Bookseller, Dunedin."
Graham of Claverhouse wishes to inform his numerous Friends that he has the following Books:

- The Generative System (by Dr. Beaney)
- Plain Home Talk (Dr. G. B. Foote)
- Sexual Sins (Gardner)
- Sexual Phisiology (Dr. Trail)
- Elements of Social Science (Truelove)
- The Generative System, in health and disease (Dr. Paterson)
- Philosophy of Marriage (Dr. Campbell)
- Matrimony (Fowler)
- The Relations of the Sexes (Mrs. Duffy)
- Aristotle's Works
- Payne's Age of Reason
- Cobbett's Legacy to the Parsons
- Decameron of Boccacio
- Mysteries of a Convent. Maria Monk
- History of the Inquisition
- Newgate Calendar
- Roy's Works. Smith's Works

Geordie Purdie in London

- Lectures on Syphilis (by Lane)
- Manual on the Venereal Diseases (by Hill and Moore)
- Manual for Midwives and Nurses (by Churchill)
- Dialogues of Devils (by McGown)
- Dr. Coffin's Treatise on the Generative System
- Smedley's Hydropathy. Mrs. Smedley's Manual
- Horse Taming (by Rarey)
- The Queen v. Bradlaugh and Besant
- Mistakes of Moses. Facts of Moses
- Debate between Bright and Green
- Roberts v. Hine—Are we Israelites?
- Wandering Jew. Mysteries of Paris. The Scottish Chiefs

Black Angel. Valentine Vox. Handy Andy

- The Priest in Absolution
- Smedley's Hydropathy. Combe's Phrenology. Fowler's Constitution of Man (by Combe)

And many more too numerous to mention.

Newspapers and Journals of every description, &c., &c. Books lent and second-hand Books bought and sold.

John Graham, BOOKSELLER, DUNEDIN.

What will become of England?

A New Song

Old England's in a dreadful state,
Wherever we may go;
Thousands of honest working men,
Are brought to grief and woe.
There never was such sad distress,
In England before;
Th'en why should not the rich begin
To help the starving poor.

What will become of England,
If things go on this way?
Thousands of honest working men
Are starving day by day!
They cannot get employment,
For bread their children crave;
And hundreds they have died of want
And now lie in the grave.

In many a humble dwelling,
Distress does now prevail,
For there's many a family starving,
In England and Wales!
In a land where there is plenty,
Of wealth and golden store;
I think it's time there's something done,
To help the starving poor.

We read that the Welsh miners,
Are in a dreadful state;
No food or clothing scarce have they,
No fire within their grates.
And many hundred families,
To the workhouse they have gone;
For shelter for their little ones,
From this cold winter storm.

Some have money plenty,
And still they crave for more;
And will not lend a helping hand,
To assist the starving poor.
They pass him by just like a dog,
And on him cast a frown;
And that's the way the working men
Of England are kept down.
Plain Talks To Young Men. I.—Out of Work.

Why stand ye here all the day idle?—
MATTHEW XX. 6.

That many are out of work is patent to all; few are aware how far this extends, and how deeply it is eating into the happiness of their neighbours; none can estimate fully the numbers of the unemployed. For myself, I had a very hazy notion of the matter. I was surprised on enquiry to find how widely the distress was spread, and how difficult it was to combine the facts into some defined summary. My description therefore must be taken only for what it is worth—a rough outline merely; but as such, it will be the first general account that I have seen in the city—perhaps the first that you hare heard. The requirements of our population may be roughly divided into five heads:—Food, clothes, houses, machinery, and luxuries. I think that general depression will affect the allied trades in the reverse order; luxuries will be touched first and food last. For a long time books have been in small demand except for schools and professors. There are several jewellers quite unemployed, or only in part; the watchmakers are nearly all engaged; this is not from briskness of trade—they have cleared out. There is hardly a foundry whose hands are not reduced one-half—many two-thirds; and short time must be counted in measure. There are ninety compositors in the City. Of these only sixty are in regular work, twenty work quarter-time, and ten do nothing. According to the census, there are over 9000 in the building trade of New Zealand. From this I calculate there would be about 900 in Dunedin—600 of whom are builders, joiners, and carpenters; the remainder are brick-layers, masons, plasterers, &c. This is very nearly the same estimate of numbers given me by Mr. Thorn, of the Amalgamated Society. He also informs me that half their men are out of work. And, by a rough reckoning, I conclude that fifty able average men are unemployed; that as many "half-inch" men are in the same condition; and that a hundred of good men may be making an average of 60s. per week; that a hundred of "new chums" and "half-inch men" are making 25s. to 35s. per week; and the remaining two hundred of all sorts are distributed in other labour. Current wages have fallen to a maximum of £3 a week. The other allied trades are worse off. Wages have dropt from 12s. a day to 18s. a week, and the employment to but little more than a third of two years since. Take this building class all round, and I fear there is no day when there are not three hundred doing nothing; that the work is about half what it was, and the
public works with too great rapidity. The Government railways have been overdone. Branch lines suck the
we share with the world at large has been aggravated by our Colonial policy. Money has been absorbed in
it is certain that, take us all round, we are as a whole far better off than if we had stayed at Home. The distress
people—it would cost £48,000,000 to purchase grain for the rest. It is no wonder, then, that times are bad here;
years the chief imports fell £15,000,000; the chief exports fell £46,000,000. These figures are drawn from
common distress of the world. Famines in the East and wars in the West have done something to intensify the
real causes lie deeper than the honestly-meant but misleading rhetoric of our agents at Home. We share in the
communication with the classes on whom the burden presses most heavily; they cannot understand it as we do
with authority, and what he says is often wild, absurd, and misleading. The best of those agents describe the
Clayden's productions I cannot speak well. A few months in the Colony does not give him the right to speak
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time so fair that on the ground of their publication I declined to write similar accounts myself for some Home
help from this side is less available. And, to crown all, the very cautious estimate of receipts made by the
improved neighbours accepted a bare sustenance on the Public Works at Hindon and Mullocky Gully. All
could not do that; men accustomed to light muscular work and dapper duties would shrink from it, and be
useless for it. It takes twelve months to make a good "navvy" out of a farm laborer; it would take more to
transform a draper or a clerk into a bad "navvy." Yet these abound in our streets. There is no defining their
numbers. Poor devils!

I need hardly explain to any but to those whose feelings may have been hurt that this quaint phrase is meant
as an expression of deep but almost hopeless commiseration. I feel about the immediate occupation of our
surplus clerks much as Burns did about the reform of an unhappy individual—"Ye aiblins might."

Their name is "Legion," for they are many. These are only specimens. They are not exhaustive statements,
but as specimens they are fairly and painfully suggestive. There is yet another consideration or two. The
building societies could unfold a tale most harrowing when you read between the lines of the dry figures. The
prevalence of febrile diseases must be ascribed in measure to diminished food and anxious worry as well as
heat and drought. Even servants' wages are gone down, and girls have more difficulty in getting places, so that
help from this side is less available. And, to crown all, the very cautious estimate of receipts made by the
Government proves to have been excessive by a quarter of a million for the year.

"Why stand ye here idle all the day?"—"The agents beguiled me and I came." This is rather hard on
Messrs. Berry, Clay den, and others. I have read some of their letters and addresses. Mr. Berry's I thought at the
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with authority, and what he says is often wild, absurd, and misleading. The best of those agents describe the
country on an average of years; they, speak to people suffering from far worse distress than ourselves, and no
general report of our distress can be appreciated by those whose personal experience has been confined almost
entirely to the piping times of expansion. A minister, a magistrate, and a ready editor are not in direct
communication with the classes on whom the burden presses most heavily; they cannot understand it as we do
on the spot. For myself I hardly conceived it to be so bad till I went about with a desire to know the worst. The
real causes lie deeper than the honestly-meant but misleading rhetoric of our agents at Home. We share in the
common distress of the world. Famines in the East and wars in the West have done something to intensify the
crisis through which all nations are passing. We in New Zealand are chiefly affected by English trade. In three
Association. Nearly all are at work; prices remain as before but they only work half-time. By this the work is
distributed, and few are absolutely destitute; but things are a shade worse just now. This does not include those
engaged in factories; there, however, employment must be very unstable or very limited, for the clothiers are
not doing one-third the business they were. This statement I substantiate by two others, you can certify for
yourselves that our men are walking about in more seedy coats, and the brokers are buying decent garments by
the shelf-full.

On one Monday morning, a leading firm of drapers was visited by more assistants applying for situations
than customers asking for goods. Among grocers, the accounts vary from 50 to 150 out of billets. As there are
grocers and grocers, I am inclined to take 50 as the outside; these unfortunately will not be rapidly absorbed, for
the monthly accounts of the merchants are rising rapidly in proportion to their turn over. This is very
significant; it shows that retailers are allowing more and more credit to their customers; and unless the Banks
will show grace, and the merchants show pity, the mercy and generosity of the storekeepers to the poor—a
mercy and generosity they always show in bad times—will meet the melancholy and undeserved requital of
insolvency. I have found nothing, in my inquiries, more suggestive of the obstinacy of the present distress than
this increased indebtedness of the storekeepers, unless it be the alacrity with which so many of our
impoverished neighbours accepted a bare sustenance on the Public Works at Hindon and Mullocky Gully. All
could not do that; men accustomed to light muscular work and dapper duties would shrink from it, and be
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common distress of the world. Famines in the East and wars in the West have done something to intensify the
crisis through which all nations are passing. We in New Zealand are chiefly affected by English trade. In three
years the chief imports fell £15,000,000; the chief exports fell £46,000,000. These figures are drawn from
tables ending in 1876: trade has been worse since. In Darlington, an iron district, house after house is empty; in
Lancashire, business was hardly worse in the cotton famine; in London, 50,000 are reported out of work; the
landlords never had so many farms unlet; and last year the crops were only sufficient to feed one fourth of the
people—it would cost £48,000,000 to purchase grain for the rest. It is no wonder, then, that times are bad here;
it is certain that, take us all round, we are as a whole far better off than if we had stayed at Home. The distress
we share with the world at large has been aggravated by our Colonial policy. Money has been absorbed in
public works with too great rapidity. The Government railways have been overdone. Branch lines suck the
profits out of the trunk lines. Lack of funds has produced a stoppage of works and men are suddenly thrown out of employment in large numbers whom it was intended to settle gradually on the land. In these circumstances the market should have been allowed time to recover from the glut of labour set free. This has not been done as promptly and thoroughly as it might. We owe much of our trouble to a policy that, has wrought extravagantly on public works, and put no adequate check on immigration when bad times were threatening. The shoulders of Government are very broad, and they can endure much blame; but they are not alone at fault. The distress has been aggravated by over-speculation and extravagance among all classes. Men have left out of their calculations the probability of reaction. They have bought to the extent of their credit, and even beyond it. They have even relied on a continued rise to save them. They have mortgaged up to their eyes. They have left no margin for accidents. This recklessness has exposed them to the first turn of "the screw;" and speculators have been paralysed for at least eighteen months. Capital that should have been reserved for contingencies and the working of the land, has been sunk in the laud alone. And our working men have been as great sinners as the rest of us. They have counted on a continuance of work at high prices. In this expectation they have pledged themselves to building societies for a pound a week when they should have only ventured 10s., and have launched on a style of living far beyond their habits at Home or their necessities here. Clerks and tradesmen are in the same boat. Extravagance has run riot almost everywhere. Economy has been the exception in many houses. Giving parties in one class, and "shouting" in another, have squandered means that would have shielded against reverses. In this connection it is worth notice that the racecourse was never so thronged as at the last meeting.

Nevertheless, times are mending. Wool has done well in quantity, quality, and price. Grain is abundant. These are the life-blood of our trade, as land is its back-bone. Freights are low as compared with Adelaide. The pastoral and agricultural interests will thus be soon largely relieved of their difficulties, if not restored to their recent ease and prosperity. The pressure is already slackening. When men are in trouble they lay down their carriages; when they are getting on they exchange market carts for buggies. I have the pleasure to inform you that the sale of buggies has not decreased—rather otherwise; that the purchasers are mostly from the country, and that you may therefore righteously infer that wheat at 4s. 6d. and oats at 1s. 6d. are not going to ruin all the farmers.

In a debate on Free Trade in the House of Commons, Mr. Macdonald, one of the two or three working men who had seats there, avowed his conviction that in two years England would tide over its present difficulties. And though we cannot look again for the spurt which the diggings gave us, nor for the lift we had from the early period of public works, it is probable that fifteen months will restore an average prosperity to this Colony. The recovery must be gradual, but it is certain; it has already begun. You cannot despair of a country like this. The climate is healthy and the people strong. The general spread of education places an instrument of great power in the hands of our young people. The population, though of rapid growth from immigration and large families, is but equal to that of Liverpool or of Glasgow, distributed over an area equal to England and Scotland put together. There is yet much land to be taken up in the North Island. The land already occupied is not farmed to one half its powers of yielding. Minerals abound, though in out-of-the-way places; and new industries are springing up by the side of old ones that are being extended. Add to these constant conditions the splendid clip, fetching good prices—the fine harvest, which, besides exportation, will go to keep bread cheap and reduce the price of bacon—the weeding out of rotten concerns that gave an unnatural inflation to trade—the policy of caution distress has already induced—the more ready flow of capital, the rise of deposits at the Post Office, and the partial loosening of the bank screw—and, above all, the honesty, sturdiness, and determined purpose of you young men to work patiently through the crisis towards the better times—and who is there who will think the clouds are not lifting? Who so infatuated as to despair of this country? Bate not "a jot of heart or hope, but still bear up and steer right onward."

The large numbers that have taken the offer of Government and gone on to the works show great good sense on their part. It is but a pittance, but it is a livelihood for single men, and certainly more than half a loaf for the married. A bread-and-bed wage is better than nothing and living on credit. The withdrawal of single men must give married men more chances in town. Relief work can never equal in value the ordinary occupations of men.

To lean on Government for employment is only justifiable as a last resource and under special circumstances. To do so as a rule is to encourage the worst features of Napoleonism, and to reinaugurate the evils of the proletariat of Paris. We have no right to demand that Government ought to find us work at anything like full wage. Only when distress verges on famine is Government justified in providing relief-work; even then it should only be sufficient just to maintain the unemployed till they can be absorbed in other directions. Unfortunately, in some respects Government has placed itself in the position of railway contractors on the verge of bankruptcy. They have imported more men than they can employ; they have stopped works too suddenly; and the superfluous labour has been thrown on the public. In this exceptional case they are bound to intervene
and prevent, absolute destitution. This they are trying to do. More than this they should not attempt. And in pushing on public works, they must consider not only the future benefit by opening up the country, but also the slender means available under financial embarrassments.

I would be the last to throw discredit on the value of a prosperous trade, good wages, and plenty of spare cash. But when these are checked and restricted, everything is not gone. Fine and noble work has not always been assigned to the rich and the well off. That ugly old man who was busy in asking questions at Athens was only poor, but Socrates has inspired and controlled philosophical thinking from that day to this. That little Jew, with blear eyes, who went from city to city all round the Mediterranean with a story of One crucified but risen from the dead, was dependent on his own handiwork. But, though poor, Paul made many rich. There was at Oxford a young man of dreamy spirit, sensitive conscience, and innate ruling power. In after years that man revived a paralysed establishment and founded a new community of Christians; but John Wesley used to boast that he and his wife had but one silver spoon between them. If, then, we have only got the stuff in us, a noble effective life is within our reach, in spite of our making little money. Nay, since plain living and high thinking often go together, it may be good for a people to be stripped of some luxuries, and to be driven to a simpler life. The moral tone of a true man is nursed in adversity. A check in external prosperity lends firmness to inward virtues. The rapid making of one’s fortune has dwarfed the intellects of many and marred the finer, sensibilities of more. Money getting is a noble pursuit, but when it becomes money grubbing it is a mean and pernicious habit. If a passing cloud saves us from this, and helps us to think of some other things than wealth, it will do many of us a really good turn. It is bad for anyone to live with only these two thoughts—How much money can I earn to-day, and how much pleasure can I buy to-night? You hear complaints of the narrowness of religion. I would engage to show that money getting and pleasure hunting, apart from religion, are narrower still. But I prefer to remind you that thoughts of God, of eternity, of duty—and these are essentials of religion—expand the mind and control the conduct of a man more effectually than the excitements of pleasure and the axioms of trade. We need a counterpoise to the weight of money getting, that so easily besets us. And nowhere can you find so adequate a balance as in the sense of a Divine presence, and in thoughts that wander through eternity. The man who keeps his eyes always on the earth will not longer walk upright. Cherish the habit of looking onward and upward, and you will gain an erect and buoyant mien, that a rough path can neither bend nor sadden. Most of you have been made familiar with this loftier and wider range of thought at some time in your life. Some of you were once occupied in encouraging it in others. The severance from old association, the demoralisation of a long voyage, and the eager quest of wealth and pleasure in good times, have contracted your vision and limited your activities. Now that adversity has diminished that which absorbed your care, let me ask you whether the game was worth the candle, whether you have not paid too much for your whistle, whether the look above and the look beyond—the peace with God and the hopes of Heaven—whether these are not an exorbitant price to have thrown away in the absorbing pursuit of business and pleasure only? And now that the reverse has come, would it not have nerved you to face it with grave cheerfulness, if you could be sure you had not sacrificed your piety for pence and your future for the trifles of a day? "It is the abuse of our faculties that makes us wicked and miserable." This is not a quotation from the Bible or a religious work. It is a saying of Jean Jacques Rousseau’s. You men have faculties—you have health, honesty, industry, energy, ambition, hope, and love. You must confess that, measured by the standard of your own conscience, they have been wickedly and miserably abused. In the presence of your Creator, this abuse exposes you to His just displeasure, and excludes you from His companionship. By the dedication of His willing Son to the Cross, He has established His throne in righteousness, has stretched forth His hands in mercy and provided a way for every wanderer’s return; whosoever will may come. The penitent is assured of His unbounded pity, and the trustiness of His unchangeable support. All He asks is the confession: "I am a sinful man;" and prompt and clear is His response: "Thou shalt be My son." In the full rich assurance of His Fatherhood, and in the deep, clear sense of your Sonship, you shall find reason to trust Him at all times, power to lift a constant aspect when times are bad, and motive to serve Him when times are good.

II.—Business Is Business.

_Study to do your own business, and to work with your own hands._

—1 Thess. iv. 11.

All occupations may be classified under Production, Manufactures, and Distribution. This division may be illustrated from domestic life—where the gardener produces, the cook manufactures, and the housemaid distributes. Clerks and professional men belong actively, though indirectly, to some or other of these classes. Bankers are mostly distributors; clerks must be ranked with the occupations of those they assist. To a large extent the same is true of doctors and lawyers; and here let me say that the help the medical and legal
practitioners give to the poor is wonderful. Of course with them as with others business is business, but the longer they work and the larger their practice the deeper and readier appears their sympathy with the sick and the hampered poor. Teachers and professors—though the latter are often unfairly depreciated as almost useless ornaments—are occupied in distributing when they impart the knowledge acquired, in manufacturing when they draw out the minds of their pupils, and in producing when they contribute original materials of their own. The clergy are a class almost by themselves. Some will tell you they are mostly busy doing nothing, or spinning threads of speculation to catch the unwary who don’t “think for themselves.” I, at least, am not likely to concur in this opinion. Where there is no established church; the clergy as a rule are in sympathy with progress, and their hearts are warm to the common people. They do deal with things ethereal and invisible, but their office extends beyond and through the emotions they enkindle and the thoughts they suggest, about God, duty, and eternity to the affairs of common life. If a clergyman rightly knows his calling, he will bring the most awful and majestic truths to bear upon the simplest and most every-day matters. Whenever he commends a great principle to the reason, stirs some sympathy with it in the hearts of men, marks off clearly the lines of moral conduct, restores them that are penitent to self-respect, and moderates the excitements of joy or sorrow, he raises the efficiency and standard of men, and so contributes his share to the business of the country.

This review presents two important facts: all workers have to do with Production, Manufactures, or Distribution, and these three are closely dependent on and contributory to one another. Business is a means of communication of unity and strength. By remote ramifications and intricate reticulations it knits society into a vast organic whole. In this light business assumes an important place in the interests of mankind; it is a potent factor in human life, and Christianity cannot ignore it. Business is business.

This is very different from the condition of semi-barbarous people whose main occupations are fighting and hunting. Then each man’s life was almost self-contained. In the words of a doggerel, children chant over their cherry stones. He was “Tinker, tailor, soldier, sailor, apothecary, ploughboy, and thief.” At least he often stole some girl’s heart when he did not carry her off by force. This custom is a very ancient one, and still subsists, though modified; nor is this kind of theft likely to be dropped so long as the prizes are so attractive and valuable. The delight in this freebootery, its accomplishment and issues, play a large part in the promotion and maintenance of business. There is an old story of a producer who was managing his uncle’s sheep-run. For fourteen years the drought consumed him by day and the frost by night, and it seemed as nothing for the love he had to the squatter’s daughter. It is often so; it is right it should be so; no girl deserves winning that does not stimulate the labour and control the efforts of her admirer. Nor does this influence on business close with marriage; it is greater. The snug home—its sweet felicities—the weanies tumbling in—the boys and girls growing up—all domestic ties in fact—keep men ever at work with a fond purpose. The well-being of society and the joys of family life make business business.

Business is also a means of personal culture. It raises the man by exercising and sharpening his natural faculties. No man can put an ox into the market with small head, straight back, heavy flanks, thick dew-lap, sleek coat, and with flesh tender, juicy, and sweet, who has not himself grown in the process. No man can gather and compose the materials of a boot—leather, sprigs, elastics, and whatnot—and turn out an article that fits to a nicety, has a spring in the sole, and turns the damp, without consideration of qualities, shapes, and so forth. In that consideration his mind grows firm and compact. The draper who stands behind the counter must have in memory what goods are in stock, where they are placed, what they are used for; and in addition, the ready tact which detects and uses for persuasion the character of everyone that comes to buy. There is scope here for a very high education. I knew a man once, who brought up all his sons through the drapery, "for," said he, "it is the best business training I know for a young man." You have heard perhaps of the graceful saying of a worthy man: "To have known her was a polite education." So a man may use, ought to use, his business as part and pared of the training and discipline of life—to look on it as such, and in that light to remember its value, "Business is Business."

Now in all I have said so far I do not think I have used the words money, wealth, riches, property. I have purposely avoided them. For it is the linking of business with money and money only that I want to protest against though I hope in a fair and reasonable manner.

Money is of no value in itself—only as a means of creating true wealth. Yet, so infatuated do men become in its pursuit that they think of little else than their gains and accumulations, and nothing of their own personal culture, the happiness of the family, and the well-being of the general community. It is usually in this spirit that men say: "Business is Business."

"Business is Business," says the Cape trader, and cheers Sir Bartle Frere on in the Zulu war. "Business is Business," says the Manchester man, and crushes the Hindoo with a taxation that helps Cottonopolis. "Business is Business," says the swindler who scamps his work. "Business is Business," says Mr. Gladgrind, who takes his breakfast with the city article, sticks to his desk till dewy eve, "goes back to office," takes no rest, gives none, and even on Sunday morning prefers a quiet hour in the counting-house to anything. "I've no time for the
family—for books. I made a thousand last year; I shall not do less this in spite of bad times. I stick to work. I do. Business is business. That's my motto." What of the far-reaching and elevating influence of business? He never thinks of it to be glad in it. What of home? His wife gets her weekly allowance and partial desertion; his children schooling with paternal neglect. What of himself? The special faculties are trained to monstrosity. "Business is Business."

Christ never censured the honest occupations of men. He Himself had wrought at the gates, windows, and ploughs needed by his neighbours at Nazareth; Matthew was a custom-house officer; John was joint proprietor of a fleet of fishing smacks; Paul was proud to support himself by weaving haircloth. Christ never forbade money-getting; He taught that the labourer was worthy of his hire. But, as became the doctrine of one who would make man perfect by controlling his whole life, He counted money but means to an end, and business but a part of life. And the double charge we make against the men who adopt "Business is Business" as their sole motto, is that they ignore the social, domestic, and personal relations of business itself, and wholly exclude the claims of religion. Were this done solely at the cost of the delinquents alone, they might be left to their own folly; but it is done to the injury of commerce at large, the deterioration of families, the stunting of their own growth, and the damage of religion. By getting and by spending they lay waste their powers.

One manifestation of this narrow spirit is seen in the late hours prevailing in certain quarters; clerks "go back at night" to Bond street, and shops are open in George and King streets till 9 o'clock or later. So general has night work been in brisk times that young men have made it the cant excuse for not being at home; and so common is it still that the usual reply to enquiries will be: "There are plenty of houses do it; so-and-so and so-and-so, but not our firm—except for stocktaking and mails." You may infer from this that "Messrs. So-and-so" occupy a large number of different warehouses and that stock is taken nearly every week. The following figures show the extent of late closing on a Monday evening after half-past six, from the centre of the city to its Northern end:—

It is sometimes argued in behalf of long hours that "They were longer when we were lads at home," and "If the young fellows were not back to business they would be doing something worse." But two wrongs do not make a right; we should strive to improve on "forty years since;" we came out here to be better off; and the system has much to answer for in the tendency it promotes towards sensational amusements. When jaded youth have short moments only for recreation, they will force into them as much excitement as possible.

This evil is increased in the warehouses by a bad organization of the staff and the books, by leading hands "going out" with customers, and by the juniors larking and skulking. In the shops, it is caused by want of good-will among the traders, by the almost uniform practice among servants and mechanics' wives of purchasing at night, and by the influx of country custom on Saturday night through cheap and late trains.

The evil can be lessened. When merchants are making over £3000 a year—and John Bright says a man is at a loss how to spend more—he is in a position to add a clerk or two to his staff without injury to himself; and some firms have made their £10,000 even in bad times. Two cases show that the matter is feasible:—A head of department always had his juniors back; during his absence for some months the principal was in charge and they were not required to return; on the re-appearance of the manager, the old practice revived. In another house a leading man was ordered by his doctors to stay at home at night. Before this though in health, he had always been back. After this, though delicate, he was able to do all his work in business hours. Let the governors have a sufficient staff and then insist on the work being done within the hours or dismiss the hands; and, in these dull times the hands will put the work through rather than lose a billet. In the retail trade, the purchasers are the chief sinners. Workmen, who get paid on Wednesday and have the evening to themselves, might have some thought for those behind the counters. Mistresses might easily arrange for their domestics to have an occasional afternoon in exchange for the usual "night out," and then the shop-keepers might arrange among themselves to close at nine on Saturday, six on other days, and have a half-holiday on Wednesday or Thursday. Let the Early Closing Association be supported in their agitation and the movement will soon spread, though by degrees. For it is becoming known that good workmen in short hours turn over the best profits to the employers.

"Business is Business. Even in its widest sense this axiom, touching society, home, self-confidence, and wealth, does not cover all our relations. The Sabbath was made for man, not man for the Sabbath; so business was made for man, not man for business. You must not sink your manhood in its pursuit, its objects, and occupations. This is often done to the neglect of the highest interests of a man; his relations to his Father in heaven and the future beyond the grave. Religion is Religion. We are told in one of those inimitable stories of Eastern life, which abound in the words of Jesus, how a feast was made, friends were invited, but at the time they all with one accord began to make excuses. What were the excuses the invited guests urged for their refusal? "Business is Business." For one said, "I have bought a yoke of oxen and go to prove them," He was making money. Another said, "I have bought a section and am going to look at it." He was in-vesting his money. A third said, "I have married a wife and cannot come." Well, he was spending his money. Is not that story true to-day? The feast is in the home of Divine Love; its pleasures are in the friendships of a Heavenly
opened—fresh roads are traversed—old clients are dropped—and all, involving on one journey alone very
on the one side, confidence and gratitude on the other. Large orders are secured—new connections are
esprit de corps
many a commercial is proud of "our firm." The
broad instructions and to do so at the ends of the earth. Many a firm is deservedly proud of "our traveller;
communicate. A firm places its interests in the hands of the travellers, but must leave them to act on a few
perilous. The accused in a criminal court places his case in the hands of the lawyer, but is there to watch and
smartness as well as solidity. Few employments are more responsible, more arduous, and I must say more
quiet, jog-trot, plodding fellow on this errand; these virtues serve in the house, but on the road must be put
on the papers will spend thousands on this device for pushing trade, and tell you the money is well spent too.

"To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain.
—JAMES IV. 13.

"Push" is a good element of character as "Go" is of conduct. It is made up of ability, alertness, "stay," and caution. "Where there's a will there's a way" is its animating spirit. The morality of "Push" depends on its restraints and its objects. A determination to succeed anyhow is its curse and shame. The sole pursuit of narrow or vulgar aims is its degradation and depravity. It is of the perils of "Push" I shall speak to-night.

To make a trade, a man must draw attention—must solicit custom—must make a profit on his capital—and frequently must have credit. Thus Push develops on its bad side into puffing advertisements, reckless commercial travelling, tricks of trade, and over speculation; and on its good side into strenuous effort, righteous activity, and an honourable fortune.

ADVERTISING.—The morals of advertising are not very straight sailing. It is, of course, right to put a plate on your door, to decorate windows, to light up the premises, to proclaim far and near the existence and true nature of a business, to show the wares to advantage—and so to arrest attention. But there are Advertisements and Advertisements. There is what professional men politely call "a card"—a most modest inch. There is the standing advertisement of quiet firms—just a list of goods in the warehouse or store. Then at the other extreme are the comically exaggerated notices—which describe nothing but in distortion, deceive none with their wits about them, and amuse the rest. These want dignity, for they are stupidly funny, like the clown at a country fair. The humour is too broad and vulgar to take people in; but it draws attention. I am not prepared to condemn this style as absolutely and necessarily dishonest. But between the simple and the grotesque are many varieties—some very shady. It is an advertisement of very questionable nature to describe in a local or elsewhere only the rosy tints—thus you may say that a house has a magnificent view from the garden, or that communication is constant and quick with town. These need not be downright lies; for there may be a garden twelve feet square, and on a starry night, or on a windy day, with drifting cloud, there is a magnificent view upwards to the sky—and if a steamboat has been put on for the nonce—communication is regular and rapid. Here are cases in which an advertisement is literally true and actually false. One is reminded of an old saying that the worst lies are half-truths—and of another that the letter killeth. Sincerely honest men, who have not lost their heads, will never countenance that kind of thing either in the papers or at the auction desk—it is the cunning craftiness whereby men lie in wait to deceive. I would recommend to all Advertisers the professed motto of one:—"No Puff, no blow, no gas."

COMMERCIAL TRAVELLING.—This brings us a step further than getting attention, it is a direct personal canvass and solicitation of custom. It is far more effective than advertisement. Firms that never expend a penny on the papers will spend thousands on this device for pushing trade, and tell you the money is well spent too. The true "Commercial" is an incarnation of "Push," an embodiment of "Go." No firm will send out a merely quiet, jog-trot, plodding fellow on this errand; these virtues serve in the house, but on the road must be put smartness as well as solidity. Few employments are more responsible, more arduous, and I must say more perilous. The accused in a criminal court places his case in the hands of the lawyer, but is there to watch and communicate. A firm places its interests in the hands of the travellers, but must leave them to act on a few broad instructions and to do so at the ends of the earth. Many a firm is deservedly proud of "our traveller;" many a commercial is proud of "our firm." The esprit de corps, the sense of honour, secure integrity and reward on the one side, confidence and gratitude on the other. Large orders are secured—new connections are opened—fresh roads are traversed—old clients are dropped—and all, involving on one journey alone very
heavy amounts, is done almost solely at the advice or discretion of the Traveller.

There is no rest to him for months together. Life is a constant hurry. I have seen these men start at
ten—return to a hurried meal at six—and write hard in a commercial room till nine and ten o'clock. They stay
neither for wind nor weather. They have no easy time of it. And they are as little at home as seamen. For
knowledge, alertness, perseverance, and sometimes for caution; few men are their equals in any department of
business. There is not a good Commercial who has not the making of a fine man in him. The Travellers—take
them all round—are the pick of our business men for shrewdness, readiness of resource, patience and general
information, and sometimes for prudence. What do I mean by that "sometimes?" I mean this, that, as their
standing depends largely on the orders they can send home, they are often tempted to force goods when the
trader were better without them; customers are over stocked, bills cannot be met, and all the trouble of
discounting and of meeting creditors follows. I do not know what checks there may be on this temptation. But I
think some modification of the co-operative system—some commission on annual profits instead of on annual
turnover—would meet the case; a man would be more careful if he had a defined share in the bad-debts as well
as the other items of the firm's accounts. Our manufacturers would save enough by avoiding bad debts to
diminish the loud cries some are making for Protection.

Few callings are more perilous. Comparatively few men come through the life of a commercial unhurt. I
have watched my own acquaintances for nearly 30 years, and there is scarcely one of them that has stood the
ordeal unsinged. It is, if possible, more dangerous here than at home; when on some journeys it takes but three
years to do a man up. Men that have come through it comparatively undamaged, tell me they are a wonder to
themselves—these men are a kind of salvage from the general wreck of reputations. Look at some causes of
this—the opportunities, surroundings, and atmosphere of this life.

It is a career of constant excitement, perpetual motion, and intense strain. All this makes them terribly
sensitive to the seduction of highly stimulative entertainments, whenever the day's work is done. Thrown of
necessity at the hotels into society of the same mood they are assailed by temptations most difficult to resist.
The billiard room, with drink and gambling, the sensuous performances at the theatre, and sometimes the
foolish women, as Solomon calls them, offer their attractions to the jaded nerves of our travellers. And, having
practically no home and caring little for any books—even if not too weary to read them—they are drawn into
the current of dissipation, absorbed into its swilling rapids, and lost to use, and name, and fame. This sad issue,
in which fine parts become coarse and vulgar, commercial energy is emasculated, and effective travellers sink
into mere bagmen" is largely promoted by the practice of treating and shouting which prevails. It is supposed
business cannot be done without a "nip" here and a "nip" there; either our traveller becomes sodden or blunders
through his work with a fuddled brain, and then he is cast off by employers who have winked at the practice
when they have not sanctioned or commanded it. This evil is less than it used to be. The remedy is simple and
twofold. Let the firm refuse any allowance for the purpose; let the commercial lay it down as a rule that he will
not do business in this way; and the temporary contraction of orders will be more than compensated by the
ultimate soundness of trade.

ADULTERATION.—The purpose of advertising and soliciting is to bring custom, lessen the proportion of
expenses, to turn over and so to increase profit on capital. This profit is the first object of all business. The
pursuit of it is so eager that men are often seduced into over-reaching or defrauding their customers. Hence, the
way we talk of fair profits and legitimate business. From careful enquiries, I am ready to say that the retail trade
of the city is sounder and healthier morally, than at Home. Either the competition is less or the moral tone is
higher. I would say both. Occasionally an inferior parcel may be sold as a superior one, a soiled article for a
superior one; and the temporary contraction of orders will be more than compensated by the
ultimate soundness of trade.
several bankers. They help one another at the risk of robbing their bankers. They are burglars in broad daylight.

enough when the bank is not hood-winked. But, by exchanging bills, these kite-flyers conspire to deceive their

£500—when

gained. The disgrace or villany of this system is that two men jointly pledge themselves to the payment of

amount. They are both on the verge of insolvency; but, if the several banks will discount the bills, time

familiarly known as "kite-flying." Jones draws on Robinson for £250. Robinson draws on Jones for the same

few months while he has been befooling his friends and eating up his competitors.

keep it up a little longer the field is his. In vain. His bills are dishonoured; his creditors are called and he offers

cost. Bills fall due—sales must be pushed—more go under cost—then more. His competitors stagger; if he can

are thus obtained. To secure custom he will sell every thing below his competitors—some things at less than

money than rent for a house. Money is lent on mortgage and the property is guarantee for the interest. Money is

combining these excellent qualities in business but the credit system. There is no more sin in paying rent for

immediately consumed. But so long as one man has money and another has brains, there is no means of

not be misused without revenge. "Cash down" is doubtless the wise policy wherever the purchase is to be

preposterous ventures that has produced our recent collapses. Do not mistake me. I am not indulging in an

unqualified tirade against Credit. On the contrary, it is regarded by me as a most powerful engine of trade; but;

like other powerful machines, it needs careful handling—for it is of delicate and sensitive construction, and will

not be misused without revenge. "Cash down" is doubtless the wise policy wherever the purchase is to be

immediately consumed. But so long as one man has money and another has brains, there is no means of

combining these excellent qualities in business but the credit system. There is no more sin in paying rent for

money than rent for a house. Money is lent on mortgage and the property is guarantee for the interest. Money is

lent on a promise to pay and the character of the borrower is often the chief stay of the lender. If we don't pay

loans secured on property, the lender has a remedy; if we fail when it is granted to our honour, he has none; this

should make lenders more cautious and borrowers more scrupulous. And this then is the charge I lay against the

speculative qualities in business. "Thou shalt not have in thy house divers weights nor divers measures, a great and a small." "A false balance is not good."

OVER-SPECULATION.—I have spoken of turning over a larger profit than is fair on separate transactions. I

have yet to speak of the efforts which a pushing spirit sometimes resorts to for the purpose of extending

transactions. This is called speculation—it may be good or bad—reasonable or extravagant. It is in planning

these enterprises that a merchant's imagination comes into play. You must not forget that business has its

poetical side as well as the battle-field. The Captains of Industry require a General's power of forecasting

contingencies, fixing times, and guarding against defeat. This calls forth the faculty of imagination with severe

simplicity over a wide range. The actual condition of things must be realized, the possible variations, the

character of the population, the amount of competition, the extent of a profitable trade. You think a merchant

little but a calculating machine, or a second Dryasdust pondering over ledgers. But there are speculative aspects

of his occupation that make him an artist and a poet. The possible vicissitudes and varying composition of an

enterprise sweep before his mind. Presently some combination appears possible; the light plays calm and bright

about his face, and though when he leaves the counting-house, the vision splendid fades into the light of

common day, there is a touch of poetry about the enterprise for all that. And it is only right when we go about
censure over speculation that we should recognise the nobility of the spirit of enterprise and the fine severity

of imagination, whose perversions have led to and accomplished this dire evil of distress. None will deny that it

is reckless trading which has thrown over this Colony a darker gloom than would have fallen from the shadow

of general stagnation alone. Credit has been asked for and given without stint; in some cases it has been urged

on a trader; in others, extorted from the bank. It is this inflation of trade by extravagant advances and

preposterous ventures that has produced our recent collapses. Do not mistake me. I am not indulging in an

unqualified tirade against Credit. On the contrary, it is regarded by me as a most powerful engine of trade; but;

like other powerful machines, it needs careful handling—for it is of delicate and sensitive construction, and will

not be misused without revenge. "Cash down" is doubtless the wise policy wherever the purchase is to be

immediately consumed. But so long as one man has money and another has brains, there is no means of

combining these excellent qualities in business but the credit system. There is no more sin in paying rent for

money than rent for a house. Money is lent on mortgage and the property is guarantee for the interest. Money is

lent on a promise to pay and the character of the borrower is often the chief stay of the lender. If we don't pay

loans secured on property, the lender has a remedy; if we fail when it is granted to our honour, he has none; this

should make lenders more cautious and borrowers more scrupulous. And this then is the charge I lay against the

speculative qualities in business. "Thou shalt not have in thy house divers weights nor divers measures, a great and a small." "A false balance is not good."

COMMERCIAL CANNIBALISM.—Smith sees his neighbour doing a good trade; he has a few pounds; there are

one or two chums who will back him; times are prosperous and the bank will deal generously with him. Stocks

are thus obtained. To secure custom he will sell every thing below his competitors—some things at less than

cost. Bills fall due—sales must be pushed—more go under cost—then more. His competitors stagger; if he can

keep it up a little longer the field is his. In vain. His bills are dishonoured; his creditors are called and he offers

them a few shillings in the pound. The rest has gone partly to bribe customers, and mostly to keep him these

few months while he has been befooling his friends and eating up his competitors.

COMMERCIAL LOG-ROLLING.—The lobbies at Wellington would never bear the evil repute they do were

not the general community tarred with the same brush. One form log-rolling takes in commerce is the practice

familiarly known as "kite-flying." Jones draws on Robinson for £250. Robinson draws on Jones for the same

amount. They are both on the verge of insolvency; but, if the several banks will discount the bills, time may be

gained. The disgrace or villany of this system is that two men jointly pledge themselves to the payment of

£500—when they have nothing, and because they have nothing to pay it with. Accommodation-bills are fair

enough when the bank is not hood-winked. But, by exchanging bills, these kite-flyers conspire to deceive their

several bankers. They help one another at the risk of robbing their bankers. They are burglars in broad daylight.
COMMERCIAL FOOLHARDINESS.—When Caesar crossed the Rubicon he cut off all retreat, there was nothing for him but complete success or disastrous failure. This is no pattern for business men. It is bad policy to risk all in one bottom—even though the all is our own. It is a wicked policy to risk borrowed capital in a venture when one possible alternative is bankruptcy. The Duke of Wellington never entered the battlefield without providing for a defeat as well as against it. This is the true and righteous policy of commerce. "If the worst comes to the worst—what then? Can I meet my liabilities in such a case?" Unless you can, you have no right, but are utterly wrong, to accept the enterprise. "Win all or lose all" is Cæsarian in Trade—as bad as Cæsarian in Politics. Both are rooted in selfishness. When you borrow money on your character as a business man, you virtually pledge your honour to use it discreetly, that you may restore it fully. To trade recklessly—when you cannot see how to meet creditors if you lose—is to imperil your honour and to act a falsehood. "A Poor Man is better than a Liar."

Far be it from me to charge all insolvents or bankrupts with dishonour. Many are culpable, all are not. A little more courage in facing creditors and less cowardice in postponing the evil day, earlier retrenchment of expenses and earlier contraction of trade would have saved the wealth, the honour, and the health of many a man. Were you the creditor you would like such frank dealing, and respect the man that "pulled in." "Do unto others as ye would they should do unto you."

"Push" is not confined to the narrower range of business—called making a fortune. Similar energy is required in every calling, and various perils attend its exercise. Ability, readiness, constancy and prudence are in demand everywhere. There may be less stir and bustle than when men go to the city "to buy, and sell, and get gain," but well directed, lively and patient, energy will alone win success in any career.

In a previous Plain Talk, I adduced Socrates, Paul and Wesley as examples of men, who though "poor made many rich." But the work these men wrought, was only accomplished by the best elements of "Push." They were able, active, persistent and of a sound mind; in every emergency they were "all there." On one side of His history, the greatest moral Teacher that ever walked the earth was remarkable, while "He went about doing good," for power, readiness, patience and adaptation. It is not that "Push" is a wrong spirit, but that it is so often misapplied to bad purposes and concentrated solely upon inferior ends. The misapplication and narrow use of "Push" go far to explain why Christian effort is so often barren of result and religious knowledge is so fruitless of decision.

Were business transacted in the same habit of cool indifference which marks the conduct of too many Christian men, trade would come to a stand still. The stagnation of church life is caused by the spiritless attendance of members. Everthing is left to the intense efforts of a few, whose concentrated activity is the salt that saves the world. Feeble piety acts in the church, as adulteration does in the market; it injures the reputation of religion. The imagination is not consecrated to the conception of fresh enterprises—to the able, lively, patient, and wise fulfilment of them; and extension is impossible. Another story would be told were half of us moved by the spirit of that prisoner at Rome. "This one thing I do, forgetting the things that are behind I press toward the mark for the prize of our high calling of God in Christ Jesus." This is possible for everyone possessed by the love of Christ. Come then you men of Christ, "Awake, awake, put on thy strength O Zion; put on thy beautiful garments oh Jerusalem." Many men have found a stronger call for "Push" in the earliest stages of their business career than when their house became an established concern. "It was not chance, luck, or fortune which forwarded the firm; it was ability, alertness, perseverance, and prudence. There is no royal road to any position, and the first steps are often the steepest and roughest—calling for the most strenuous and sustained exertion. Happily this demand is usually made on the prime of life and young men answer readily to the summons. The path of the just shines brighter and brighter to the perfect day; the early stages are narrow, darksome, and difficult. The first acquisitions of finesse are attained only through concentrated thought and continuous conflict; hence the clear direction of our Lord: "Strive to enter in at the straight gate, for straight is the gate and narrow is the way that leadeth unto life eternal and his district assertion: "The Kingdom of Heaven suffereth violence and the violent—the men of Push—take it by force." And you men, in life's early prime are apter for such Push than you can be in years to come.

Such endeavours will never be put forth without due regard to the interests at stake. The man, whose fancy never rises above trade, and whose imagination ranges within the narrow proposition that "money answereth all things," will never become a Christian. Young men, the world is too much with you night and day! Think of the grave and solemn significance of life in view of the majesty of Law, the shadows of Retribution, the powers of the World to come, and the promise of the Gospel—Forgiveness, Peace, Holiness, and companionship with God for ever. For One came into this world long years ago: He lived a life of poverty and died a death of shame to teach men there was something worth living for beyond the dream of avarice or the treasures of earth—a soul to be saved by the sacrifice of His love, and an immortality to be made welcome and rich for the chastened fitness of the faithful. In the presence of such a revelation, I repeat one of His Plain Talks and ask you young men: "What shall it profit a man if he gain the whole world and lose his own soul?
IV.—Gambling.

"Ye have sown much and bring in little, and he that earneth wages earneth wages, to put them into a bag with holes."
—HAGGAI i., 5.

I am thankful to believe that in dealing with gambling I shall be speaking to many in an unknown tongue, though I am sorrowfully aware that experience will be a ready interpreter to others. It is not possible for me to enter at length into all the back ways of this subject. The practice of betting in connection with the races must, however, be sketched at least sufficiently to indicate its extent and distribution in Dunedin.

Lotteries are frequent in Art Unions and Church Bazaars. These are practically "sweeps," only in bazaars there is but one prize, and these raffles may be innocent of the associations of the racecourse. Cards are played in the majority of middle-class houses, and in all the hotels. I cannot see that a rubber at whist for the fun of the thing is wrong any more than back-gammon. The evil lies in the gambling allied with it, and the bad associations into which the passion will draw the careless. The winnings of one evening may be £400. No skill whatever is requisite for playing with dice. Shakes, Yankee grab, and Hazards are the popular games. At the latter a comfortable tradesman has been known to lose his home, his section, and his business. Betting is an attempt to force on excitement out of any events by calculating the chances and risking money upon them. Any unknown event can be made the occasion of this practice, and indeed is made so. At the last election, odds were freely laid on the several candidates and their positions, and the betting was regarded as some guage of a candidate's prospect. Games of contest, however, are the chief opportunities of gambling; indeed, sport and betting have become almost synonymous. In Dunedin, bowls are almost free from this evil; so, too, is cricket, though an attempt was made some years ago to pollute this fine game with betting. Happily, a strong letter from a gentleman in this city went far to prevent the mischief. There are no gambling hells in the city. Lounging and sauntering resorts are mostly tainted with gambling; hence the publics, Chinese lodging-houses, and some clubs have gained an unhappy notoriety. To such an extent did the evil grow in one leading club in this city—that the rules are against it—that the quieter members had to check it by a clean sweep of the committee. A few more "sweeps" like that would clear the air and relieve society in a measure from this morbid habit of excitement. Such "sweeps" would go far to lessen the evil of "consultations;" for it is the example of men in good social position—whether political, commercial, professional, or ecclesiastical—that chiefly determines the moral habits of the community. "Consultations" find their main field in the events of the racecourse, and naturally so, as the races are the chief nursery and home of the gambling spirit. Unless you take the trouble to count the matter up, as I have done, you will hardly conceive what a hold this spirit has on the community. A "consultation" is managed in this way. Some months before a race subscriptions are invited—say of a sovereign—to a £1000 sweep. Each subscriber receives a number. Certain numbers are assigned to certain horses, and the owners win prizes from £500 downwards, according to the place of their horse in the race. Some managers do so good a trade in this way that they keep a clerk and make a living out of it. One manager fills sweeps to the extent of £22,000 during the year in Dunedin alone. One enterprising agent has a monster sweep in mind for the English Derby for 1881. A twenty thousand pound sweep is advertised for the Melbourne meeting. During a recent week of six days, the Evening Star had 3 ¼ columns and the Morning Herald the same, advertising these sweeps; and that, mark, a month before the Queen's Birthday. The amounts subscribed in this way are surprising, nor are these always limited to the chances of the field. Land, stock-in-trade, and the goodwill of a hairdresser's are put into the market in this way. In two Morning Herald for February I find advertisements on sweeps amounting to over £20,000.

Well, that was at our great meeting. But take such a quiet time as the present. During the last fortnight there were offered to the Dunedin public sweeps to the amount of £16,500—£9000 on the Queen's Handicap, for which the stakes are only £80, the rest on land and jewellery. I infer, therefore, that Dunedin is invited during the year to consultations in New Zealand amounting to about £100,000. This indication of the extent of gambling anyone can gauge for themselves.

Mechanics as a whole are not so eager at betting as clerks and shopmen. In the offices and warehouses excitement runs high before and after "a meeting." The interest during the races is keen enough. The banks close that their clerks may take lessons in the second best school of embezzlement. The warehouses close, and fling their youths into the same enticements. Shops shut, and hands are on the rush to the Forbury. Church-members who grumble at closing on fast-days are wonderfully accommodating at the races. During three clays, some 21,000 visits were paid to the racecourse, representing some 10,000 persons. This does not include the "innocent youth," who always go out to the Ocean Beach on those days—nor the thronging groups that steal a view from the sandhills. Two things conspired to make the last meeting, in spite of bad times, more
popular than ever. Two novelties presented great attractions. The racecourse was under "most distinguished"
patronage. Divested of state affaires, the highest subject in the Colony had come down from the Government
House to be present. This drew more of the fashionable world than usual. Society was there. The Jockey Club
owe much to this fact; for most people are like sheep, and there is no bell-wether at any public gathering equal
dignitaries of church or state. The would-be "aristocracy" with all their train are sure to follow. And then
there was the "Totalizator." It is not quiet certain to many whether this arrangement does not come under the
Police Ordinance as illegal; for it is not only a gambling machine, but the proprietors have a beneficiary interest
in the proceeds. This gave some piquancy to its novel attractions. It was also well watched by the authorities, so
that tricks such as have since occurred at Auckland, were guarded against. £7000 through the proprietors'
hands, meant £700 as gross profit for the three days. Long odds and a small deposit made these sweeps very
popular. The ladies patronized it extensively—sending their attendants down from the stand to lodge
subscriptions; they even requested the machine might be placed where they could see it. There is no doubt that
many indulged in this play who would never have soiled their gloves with a bet otherwise. This novelty won't
last; there is no real security against swindling; and there is not half the fun in betting with a machine that there
is in laying guesses with a smiling gallant who is sure to pay if he loses, and not to expect payment if he wins,
for ladies as a rule are "awful welshers." It is no wonder, when ladies lay their notes on an event, and Christian
deaconesses venture their crowns in a raffle, that shop-girls and factory lasses should get up their little sweeps
among themselves and domestics have something on the Dunedin Cup.

In Dunedin, there are twenty-seven professional bookmakers, men that live by betting alone—more than
the number of men that live and die by preaching. The horses entered were fifty; the stakes paid to winners,
£3,500—or about £70 each horse—only half enough to train it. This shows that as races are at present
conducted, the owners are not likely to clear expenses unless they make a book or are very lucky. The amount
on the books of professional betters was about £20,000, in spite of the Totalizator. Adding together various
items, with such deductions as seem fair, and accounting also for the numerous unregistered transactions, not
less then £40,000 changed hands during the meeting. The serious aspect of which is not the amount, but that it
was spent without compensatory returns for its use; and that probably £30,000 would be floating about useless
for weeks and months. Other places, Christchurch especially, are worse for betting than Dunedin. Taking the
whole country through, it is a low estimate to say that quarter of a million is annually spent on this sport—equal
to one penny in the pound on our wool-clip.

I have gone into this summary of particulars, because few realise beyond a guess, the extent and
distribution of this practice, and you ought to know that it is no light matter with which we have to deal. There
must be some deeply rooted tendencies common to mankind, whose uncontrolled license leads to this vast
result. As opium-eating comes from the common desire of a sedative, and drunkenness from the common wish
for stimulants, so gambling springs from some innate proclivities, common to the world at large.

The love of money is one root of this evil. A quick and sensible profit without work dangles its delusive
promise before the gamester and lures the victim to the reckless and hot pursuit of an illusion. The youth finds
plodding a dull, slow way of feathering his nest. To get £500 for £1 will more than do it; he knows where the
bird is to be found; then why wait, why not venture for once? The busy man wants cash, a little outlay may
bring it; he could meet his bills and put all straight; so away goes the two or ten pounds.

The love of intense excitement, which risk and various uncertain prospects afford, is the mainspring of this
pernicious practice. This is manifest from the fact that men engage in it, who do not need money; and from the
other fact that those who begin with small stakes grow dull and weary, then rise rapidly to graver risks until the
passion rages as at a roulette table on the Continent. The fascination loses its charm when fresh zest cannot be
given by larger sums, or by the equivalent of more rapid results—as in the change from a rubber at whist to an
hour at "nap," or a turn at "hazards."

There is another passion—not so universal, but very powerful in some men—the love of horses. You may
divide those interested in the races into the Owners, the Bookmakers, and the Public; then you may rank them
with their leading motives thus:—

The Owners:—Horses, Excitement, Gain.
The Bookmakers:—Gain, Horses, Excitement.
The Public:—Excitement, Gain, Horses.

"A threefold cord is not easily broken."

Hence the main defence rests on the assertion that, since gambling is natural to man, and horse-racing is a
natural pasteime, it is right to support and absurd to suppress what is founded upon human instincts and British
traditions. To the first it must be said, that though stimulants satisfy a natural craving, its excessive gratification
leaving his only child with the servants. He had been a loyal, true-hearted fellow. Gambling hardened his heart.

The expenditure in money alone on the last meeting must have been at least £40,000. Much of this large sum was practically locked up for a month without interest. You laugh at the old woman who kept her 100 sovereigns in a stocking foot for five and twenty years. You do the same when you scatter £30,000 broadcast without use for a single month. It does not make it less foolish, that 10,000 have clubbed together for the races; the £100 is circulated. But except, that two idle fellows have been kept out of worse folly, there is no profitable result and no added wealth; the £100 have availed nothing either to produce, to construct, or to distribute articles.

"But they are amused." Truly. "And much more are people amused with betting on races." That is true. "And the amusement does no harm to anybody—it is innocent—and it is only objected to by straight-laced parsons and a few prudish saints." Well, I wish you were all saints and parsons for a little while, and I think in the fierce light the cross throws upon the race-course, in the pitiful and practical humanity of the gospel, in the noble self-restraint of moderation, and in the richer pleasures of elated piety and calm hope—you would not think our shrinking prudish nor our objections straight-laced.

"There is some risk in everything; life is a lottery; business is more or less a venture." This must be admitted, but the difference between these uncertainties and those of the gambler lies here:—In life and business we strive to reduce the risks, to minimize them as much as possible; in gambling, the excitement evaporates under such an elimination of risk. Over-speculation is condemned as gambling, and it is difficult to see how gambling can be defended, because it is over-speculation.

Then we are told that a quantity of money is put in circulation, and so, on the principle that business is a blessing when it distributes cash and brings people into contact with one another, the national carnival does good. This is a very specious fallacy. Let any two men sit down and amuse themselves by passing a hundred sovereigns to and fro across the table, pocketing some for a while now and then. The two men are brought together; the £100 is circulated. But except, that two idle fellows have been kept out of worse folly, there is no profitable result and no added wealth; the £100 have availed nothing either to produce, to construct, or to distribute articles.

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We have taken up the defence at one point after another; we have driven the defenders into their last and their most honest refuge—of amusement. And we put here the old question: "Is the game worth the candle?"

Ought amusement to be purchased at the cost—economical, industrial, and moral—expended on the races?

Character deteriorates on the racecourse. The close familiarity with money male without effort makes youth fret at the steady work of other days. They catch the feverish delusion that a fortune lies quicker and richer before them with a betting book than with a ledger. The habit of industry is broken, and the sterling elements of character grow limp. What is got in this way soon vanishes, for a fool and his money are soon parted. Twelve months ago a man left the races worth £7000. He is now an insolvent. Twenty-five years ago my ablest, pupil was always trusting to his good luck to get through his work. The same habit grew upon him when he went into the city. At lunch he gambled with dominoes. In a few years he was in trouble, and fled secretly with his wife, leaving his only child with the servants. He had been a loyal, true-hearted fellow. Gambling hardened his heart.
against his own child, and drove him across the seas.

Money is got in three ways—By work, by inheritance, by gambling. Got by work, it is generally kept and well used. Got by inheritance, it is mostly prepared for by special and expectant training; otherwise it may be kept, but will be ill-used. Got by gambling, it is rarely kept and badly spent. They put it into a bag with holes.

The morals of these carnivals must in all fairness be regarded from two different points of view. Much of the evil of the races comes from the drawing together of large numbers under conditions of excitement. There is far less drinking on the course than there used to be. There is less drunkenness at night. Though, of course, where the carcasse is, the vultures will swoop down. Men and women of loose habits will hang on the skirts of the crowd and infect others with their own habitual corruption. It is doubtful whether this concentration of wickedness upon the city in one week does not work more of mischief than all the amusement of the season gives of recreation. For my part, I hold this as a sufficient reason why leaders of society—men of position, professing Christians and honourable ladies—should not only absent themselves from the races, but discountenance all the sweeps, whether consultations or charity raffles, with every form of gambling that may lead our sons and daughters into the influence and neighborhood of all the rascaldom and mystery of iniquity in the Province. "Be ye separate and touch not the unclean thing." If you Christian men are right down earnest as to the suppressing of consultation sweeps, you must not only press the matter on the city members—creating at the same time a popular opinion—but you must forthwith abolish the raffle at Church and charity bazaars. "Judgment must begin at the house of God."

A further reason for this abstinence, effort, and abolition, is to be found in the fact that the inner circle of the ring as is dishonest by day as the outer fringe of the course is dissipated by night. I know that my argument breaks down on some lines when applied to the ring. The owners and bookmakers do work for their gains. But there is often the working of iniquity with both hands earnestly in that inner circle.

Suppose all horses but one are scratched at the last moment because that one runs to win; would that be fair-or-foul play to the betting community?

Suppose an owner negotiates with a bookmaker who stands to win, and because he is refused scratches his horse; would that make fine English sport?

Suppose the best horse runs under the colours of an owner who does not own a hair of his tail; and suppose orders are given for the second best to win; and suppose the jockey brings home the first best to the winning post because it suits his book; is that treble deception on the square?

I have no right to affirm that these suppositions are more than suppositions, but I confidently appeal to any men who have had the ill fortune to be behind the scenes whether such like things have not occurred upon New Zealand courses—and occurred in spite of all the watchfulness of the most honourable jockey clubs.

Should not such stories as these caution you young men against betting, even on the most reliable outside information. You are likely to lose anyhow; you are certain to lose amid such trickery.

Will the running of horses to win cleanse the race-course of these evils? It is not by such a brooklet our Hercules will cleanse this Augean stable. Will you Christian men—men to whom it has been said, "Let him that nameth the Lord depart from evil"—will you be able, think you, to turn the waters that flow softly in the Valley of Kedron on the fires and worms of the valley of Gehenna, by entering that belt of excitement, whose centre by day is rascality and whose fringe by night is dissipation? Will you be able to amend this kind of thing—will you not rather promote it—by taking your son, with the down upon his lip, and your daughter, with the blush of modesty on her cheeks, to the very verge and edge of it all? I can understand the gentlemen who boldly defend gambling and the racecourse, and credit them with some sturdiness of character, though I deem them utterly and altogether wrong in their opinions, and harmful in their practices. But who can comprehend the straightforwardness of Christian communicants, who dare not and cannot defend the practice, who know the evils and shudder at them, and who yet will take a sweep ticket to please a friend and go to a racetrack to please themselves? Depend upon it, the reform of racing is not to be done by sharing in it. Reform is not to be done by being silent, either; and I, for one, will not be. Slavery could not have been abolished in the South by the North sharing in such service; it was the occult participation of the North that delayed the day of emancipation. Quakers and Baptists have aimed at religious liberty. Sirs, they never would have gained it had they not stood aloof from a political Church; and you will never reform the ring and the races, nor abolish betting and sweeps, by a seat in the grand stand and a ticket in the totalisator. No, sirs, it is only when you will abide so firm to your conviction that society would be better without gambling as to act upon it; it is only when you will keep aloof from these things—rebuke them with words and discountenance them by deeds—that public opinion can be formed against them and made effective, too. The stronghold of this vice is its respectability. It is patronised by authorities, it is fostered by thoughtless ladies, it is countenanced by the members of our Christian Churches. The moral tone of English family life was lowered by "the first gentleman in Europe" and the guilty connivance of the clergy. It has been raised by the example of Albert the Good and our Sovereign Lady the Queen; by the outspoken remonstrance of the pulpit and the press; by the silent
example of the Churches. It is the loyal subjects of the Great King with whom lie the chief responsibility and
the honour of the first and last move. Let Christian men warn, protest, and agitate with plain talks and pure
deeds; and moved by the loftiest principles, they can gain the bulk of the community to their side. As in olden
times they drove the gladiators from Rome, the Churches shall change the fashion of our day—shall displace
the swindling practices of the turf with the habits of industrious labour, and turn our eager-hearted youth from
the dissipations of gambling to the glad and homely games that ennoble character, strengthen piety, and
beautify the life. The chief aim of this Plain Talk has not been to proclaim a gospel on which I could invite men
to a higher life, but to depict a social sore in such a way as to warn them from the gates of a living death. Our
meditation has been among the tombs of buried reputations. Two principles, however, come before us in this
melancholy review. The one, that there is much incertitude in life; we cannot detect and combine all the causes
of things; we must balance one probability against another, and act on the overweight of evidence. The other
principle, that men in their best years neither can nor will be content with "humdrum," the dull routine and
sluggish current of the daily round. Weary and burdened with earth's lot, men rush hither and thither for relief.
In vain; for the forced excitement leaves them more weary and more burdened, and with a craving more
insatiable than ever. Why this discontent, this ceaseless quest for hours into which we may condense months of
pent-up energy? Is it not because our common life is stuck in too low a key and to a poor accompaniment that
we seek a remedy in the shrill shriekings of a bootless pleasure? Is it not that our thoughts are cribbed, cabined,
and confined, and must find vent somewhere. Is it not that we have wandered somehow from the light, and,
groping and cowering in the darkness, make frantic efforts now and then to reach what we have lost? Have we
not lost ourselves, and is it not more life and fuller that we want—more that it may be fuller? Change all this,
and we should not hanker after evil to satisfy an instinct that is good. And all this can be changed. For the gift
of God is life eternal, and this life is in His-Son, who is come to seek and to save that which is lost. Now eternal
means long, but when allied with life it means also rich, deep, and full. There is solemnity and power in
thoughts of things unseen and eternal; with these about our minds, and lowly love within our hearts, we can be
contended with the simplest and most sober lot, and our life accord with the harmonies of heaven. The great
attraction of gambling is the opportunity it offers for a passing intensity of life. There is, however, another
opportunity—free from the perils of gambling—in the offers of the Gospel. Christianity draws out all the
energies of a man—self ward, neighbour-ward, and God ward. This subdued and quiet, this controlled and
lasting intensity, is to be caught from Christ—from Him alone. "Learn of Me, and ye shall find rest unto your
souls." "I am come that they might have life, and have it more abundantly."

V.—On Doing Well for One's Self.

"I will teach you the good and the right way: only fear the Lord and serve Him in truth with all your heart:
for consider how great things He hath done for you."
—1 Samuel xii., 23, 24.

There was living in the neighbourhood of Rome a short time before Christ was born a gentleman of
moderate means and great taste. His dinner parties were exquisite for their wines and their conversation; no
man could turn such neat sentences; his good sense taught him what was right; and his easy philosophy did not
wholly silence his conscience. His own description of himself shows that Horace, in the midst of all his placid
enjoyments, could not escape the voice within: "I know the better and I do the worse."

About a century afterwards there was living as a visitor at Corinth a learned but heretical Jew, who had
given much attention to the moral problems of life. The city was thronged with business men and a large
luxurious community. "Push" and "Pleasure" were the chosen habits of the people. In the midst of such a field
for observation, one might have expected the moralist to have turned his thoughts quite away from himself. He
was too conscientious and frank to do this. He saw in Corinthian Society a conflict similar to that in his own
breast, only they succumbed, while he held the secret of victory. "When I would do good, evil is present with
me. Who shall deliver me? I thank God, through our Lord Jesus Christ."

Again, some weeks since, a detective was talking with a discharged prisoner—when the latter used some
such language as this: "I mean to do well for myself this time; but if I do break loose I shall be like a tiger for
ferocity in Dunedin." These words are remarkably significant to the observer of man's mental and moral
movements. I do not think they were false words, they just described poor Butler's state of mind—that phase of
the perilous conflict between moral hope and moral despair, when the battle may turn to either side.

Now the value of these three cases of self-dissection, by a literary heathen gentleman, by the Apostle of the
Gentiles, and by one whose life has been that of a confirmed criminal, lies in the presentation of a similar
struggle going on in men of such contrasted training and diverse character as Horace, Paul, and Butler. In fact,
such a struggle is common to all at times, and is most severe in those whose habits are not yet fully formed, or
in those who have chosen a course of conduct opposed to the opinions of earlier days. This moral conflict is being waged in 30,000 souls about Dunedin to-day; and the struggle is most fierce in the hearts of the 6000 young men who either know the better but do the worse, or who find their victory in their faith, or who hover miserably between the two. It is to men who know the severity and strain of this conflict, I wish to speak to-night. God helping me, I may help you—may arrest you in some evil course, may confirm you in some good one, or may turn you to the right path in some critical moment of life. "I will teach you the good and the right way: only fear the Lord and serve Him in truth with all your heart: for consider how great things He hath done for you."

This struggle is never the same in any two men, for it depends both on what a man is—his physique, his intellect, his morale, and also on where he is—and these are quite different in everyone. Now many who have set about what is before us to-night, have tried to help their fellows to do well for themselves by laying down fixed rules for daily conduct. This may be desirable in a boarding-school for the sake of order only—it is one of the evils of boarding-school life, but you have got beyond that. It may be necessary for the existence and discipline of a monastery, but your lot is not cast there, and probably never will. Your calling lies among the busy occupations of life. At the outset then, let me assure you that I will not inflict upon you an impossible diary of action from the moment you tumble into your tub of a morning, till the moment you tumble into bed at night. Men must make these bye-laws for themselves. And the best service another can render you is to show on what well considered principles these rules should be drawn, and on what lines of thinking each man can best beat out the music of his own life. There is the more hope of doing some good in this way as there is the more need of trying, because so many make a fresh start when they come out to the Colonies, and old principles as well as new ones hang even more loosely about our minds than habits do about our conduct. Conscious of some independent power to fashion your lives, you do now and then sit down and consider what you can be and do, and how these objects can be obtained. Let me take you in that attitude of reflection.

Consider your ancestry. You live at the close of the nineteenth century. It is absurd to suppose that thousands of years have transmitted no thoughts and notions worth our holding with tenacity. The history and traditions of the past are stored with experience and observations, that we shall neglect at our peril. There are behind us the facts of the Gospel, the story of Christianity, and the growth of the British power. All these have conspired to make you what you are. To ignore the spirit of the very air you have been breathing, is simply to throw away some of your inheritance. Now, mark you, I don't say cling fast to all these without reason and without thought. What I urge is this, that you should not thoughtlessly and irrationally fling them overboard as worthless lumber. Some reverence is due to these old things before you part from them. They have served others well and may serve you too. Least of all can you afford to forget the principles which ruled in your father's home. Whether these were good, bad, or indifferent, they have had much to do with making you what you are. In these your early life was rooted as in its native soil; and it never answers in transplanting to shake off all the mould—a good gardener lifts the tree with as large a bole of earth as possible. Not that young men should be always under parental tutelage and never think or act otherwise than their father would; not that young men should always be tied to their mother's apron strings, or be dandling about their sister's trains; but that no young man can afford to disallow the influence of home. Yet how changed is your life from what it was being moulded to in the old country! Perhaps you have done so well for yourself as to improve on the old paths. Have you done so well as to improve on the old principles? Have you not rather done like Horace—chosen the worse when you knew the better? "Your father was a large-minded man; his moderate means did not prevent his honourable and useful life; his business was conducted under the control of other motives than besides those of money; deceit, trickery, and ventures at other men's risks were an abomination to him; games were common at his table and in his fields, but there was no betting book in his pocket; while to crown all, his daily life was suffused with a devout and manly regard for religion. By his side there was a gentler nature, who spoke oftener at his table and in his fields, but there was no betting book in his pocket; while to crown all, his daily life was suffused with a devout and manly regard for religion. By his side there was a gentler nature, who spoke oftener

Oh, for the touch of a vanished hand,  
And the sound of a voice that is still!"

Consider your present relations—how you are cast into the midst of certain currents of speculation, tones of thought, and modes of action. You do not breathe the same atmosphere here that you would in a similar town and population at home. Matthew Arnold charges it against modern Christianity that we have lost the sweet
practically love their fellows. True self-love is the very opposite of selfishness; and the men who do not fitly love themselves will not secure for you a distinctive character of your own. In this way you shall also serve your companions, for you discover that you need, and can accomplish; it will preserve your independence, keep you from being a nobody, pushing into positions for which you are utterly unfit; it will guide you to such lines of self-improvement as you pride nursed in a due regard for oneself that has a saving power in life. This self-regard will save you from doing is to make a true and careful estimate of your nature, your capabilities and your dignity. There is a proper short stage in young men's lives when their self-importance is simply intolerable. Yet what you must consider if you would do well for yourself and not lose your nerve in some critical hour of life.

Consider how you are thrown into the midst of a sentiment that makes far too much of material interests and monetary gain. It was not always so. I do not admire the "dour" temper of the earlier settlers here; but I would remember with all honour to them that, in founding this settlement, they thought of religion and education—even in its higher forms. We have not improved in that thought fulness, but the contrary. It is true that in our Churches the ten commandments and the Lord's Prayer are visible, or audible, or both. But we are going far to forget the majesty of Jehovah and the love of our Father in Heaven in pursuit of daily bread and the practice of an expedient morality. Even where the worth of Heaven is not forgotten, it is separated by a long distance from the claims of earth. You will often hear it said, "Oh, that's very well in morals, but it won't do in politics or in business;" and so, by degrees, a clear line of demarcation is drawn between the two parts of life—to the injury of Piety and the degradation of Business. Piety becomes speculative and sentimental Business becomes hard, narrow, and base. Now, one object I have had in view in these Plain Talks has been to protest against this divorce of what God has joined together. And I shall think all the trouble they have cost me, and the hesitancy and surprise they have caused others, but a cheap price to pay, if only I have done something to establish and confirm the position that Religion and Common Life are wedded together under a Divine sanction.

This absorbing regard for material interests has another danger. The border land of science and art becomes an unknown and uncultured region—not to say a despised one. It is grievous to see how the University is mocked at and its professors condemned as useless ornaments, because, forsooth, an immediate financial profit is not secured by their existence. This is the most flagrant illustration of the vulgar materialism which is abroad. The Churches, happily, do not sanction this spirit; they take their young men through literary societies at the bottom, and their ministers through a college curriculum at the top. Here and there are signs of better things. The Institute and Museum, the Shakespeare and Burns' Clubs, the Choral and Glee Societies, the Caledonian Classes, and the School of Art, are all moves in the right direction. It is on this border land we must look for one of the most effective checks to money-grubbing in business and money-waste in gambling, to dogmatic narrowness in theology and unpractical dreaminess in religion.

Consider yourself. In such an atmosphere of freedom, movement, instability, and vulgarity, you cannot escape slipping the cable that anchors you to the old associations and the old home, and drifting on to the sandbanks of hard-cash unless you practice both self-respect and self-control. Without these you will be lost in the crowd—you will win nothing worth the name. I am almost afraid to say: "Think of yourselves;" because there is a short stage in young men's lives when their self-importance is simply intolerable. Yet what you must do is to make a true and careful estimate of your nature, your capabilities and your dignity. There is a proper pride nursed in a due regard for oneself that has a saving power in life. This self-regard will save you from pushing into positions for which you are utterly unfit; it will guide you to such lines of self-improvement as you discover that you need, and can accomplish; it will preserve your independence, keep you from being a nobody, and secure for you a distinctive character of your own. In this way you shall also serve your companions, for true self-love is the very opposite of selfishness; and the men who do not fitly love themselves will not practically love their fellows.

No man who respects himself will allow any popular custom to lead him into evil habits. His life becomes
too sacred to be saturated with whisky at night, and dulled with headaches and soda-water of a morning. Have you ever marked the number of blood-shot eyes you meet in the city? Blood-shot eyes are not natural to mankind; with women they are very rare. They may be caused by the glare of the sun, by much reading, by bad spectacles, by indigestion, sleeplessness, and by old age. But these causes will not apply to all the young men that suffer in this way. They sleep as sound as a top, they can digest the soles of their boots, they read little, and suns are not so brilliant in Dunedin. There are other causes: Drink and Dissipation. These would never operate, did you only practice the self-respect and self-control you can and you should practice. How shall I speak of these things, but with bated breath and in tones of solemn warning? There is a limit to speech even in Plain Talks—"Let them not be once named among you."

Consider how a man and his habits are inseparable in character, risk, and destiny. The words of Christ about treasures are often misread and oftener half ignored. He says that we should not lay up treasure where moth and rust will corrupt and thieves break through and steal. This is held, and properly held, to be a caution against worldliness, on the ground that the world and the world thereof passeth away—while what is treasured in Heaven is not eaten by moth, nor destroyed by rust, nor stolen by thieves. But Christ goes further than this, and gives another and deeper reason in the fact, that the worldly man may not only lose his possessions but may also lose himself; "for where your treasure is there will your heart be also." If your treasure is in the range of corruption and loss—within reach of moth, rust, and thief—then your heart will also shrivel in dry rot and dwindle into nothingness—it also shall be in reach of moth, and rust, and thief—it too shall consume away and be lost. A man grows like what he practices, loves, and serves. It is true of modern idolatry as of ancient—of worship of all kinds—that the worshipper grows like his god. There is a fine touch of sarcastic irony in one of the Psalms. The writer first ridicules the idols themselves: "Their idols are silver and gold, the work of men's hands. Eyes have they, but they see not; ears have they, but they hear not; noses have they, but they smell not; feet have they, but they walk not." Then he delivers a scornful lunge at their worshippers: "So—helpless, useless, absurd—"so is everyone that trusteth in them." Consider this doctrine of assimilation:—Whatever you care for, with that you are linked for weal or woe. In moments of critical choice—in times when the struggle between right and wrong is most fierce, do not only ask what you shall get, but also what you shall become.

And the inferences from this are plain that, since man shares the fate of what he reverences and serves, he must respect himself above his possessions, must serve the community in which he lives, and must fear God and serve Him with all his heart. But the moment you admit the idea of God into your mind you stand at the crossways of a dozen paths that traverse the problems of existence. Life, responsibility, sin, penitence, righteousness, mercy, faith, retribution, and "bright gleams of everlastingnesse" intersect at the point where there is the thought of God. The only light, in which they can be followed up, is the knowledge of God. And the fullest unveiling of His majesty is given us in Jesus of Nazareth, the Son of God. Hence the life that is most worth living is one of hearty devotion to the Christ in set imitation of His methods.

His marvellous combination of power and tenderness—of self-respect and self-sacrifice—have set Him before the world as the undisputed chief of all our moral teachers. His compassionate help of the sorrowful, and His pitiful friendship for the outcast, and the wicked, have armed earth's sadness with patience, and infused earth's miseries with hope. His sturdy demolition of outward formalities, and His severe reproof of all pretence, have saved mankind from many a hypocrisy and imbued their conduct with an open and frank sincerity. His perfect life reveals, in vivid contrast, the exceeding sinfulness of sin. His death enhances, but relieves, the terror of this revelation by providing for the gift of pardon to the penitent, while His resurrection from the dead gives promise of our continuance and a far-reaching scope to all our endeavours.

"In such rich offices as suit
The full-grown energies of Heaven."

So, when you stand on some dizzy edge, tempted to draw back and hesitating to step forward, remember these things:—That the old folk would have you worthy of them—that freedom must not be thoughtless, and movement must not be reckless—that self-respect and self-control are true manhood—that society has some claim upon you—and above all, that Jesus Christ, the Son of God, has lived to show you where to tread, and died that you might be set and kept upon the right road in life and through eternity. Thus only can you do the best for yourself.

Man, or God?
An Abstract of Two Lectures delivered at the Princes Theatre
by Charles Bright,
In Reply to a Course of Lectures by Professor Salmond.
Man or God?

The lecture given by Mr Charles Bright at the Princess Theatre on Sunday, July 28, was the first of two under the above title in reply to the lectures in course of delivery by Professor Salmond. The prefatory reading was taken from a sermon by Theodore Parker, entitled, "The Relation of Jesus to his Age and the Ages."

Mr. Bright said that he desired at the outset to point out to his audience that the rev. gentleman whose lectures suggested the subject of the evening occupied the position of an advocate. In the great case of "Catholicism: or, Universal Religion v. Presbyterian Christianity," he held a brief for the defence. As soon as he saw that any line of argument was carrying him outside of that brief, he drew back. Of course he would consider that Presbyterian Christianity and truth were identical, but he was not in a position to judge that question, because he was careful not to be led away from his prescribed limits. One line of argument, he foresaw, would lead to Pantheism, therefore, he forsook it. Another he was conscious would take him to Deism. A third might involve him in Mariolatry; or a fourth in Rationalism: and he must have nothing to do with them. If a person set off to walk from Dunedin to Caversham he would naturally take the road which led to Caversham. He would not turn one way, for St. Kildalay in that direction, nor the other, lest he should find himself in Mornington. He would reach Caversham, but he would not know which eminence in the neighbourhood of Dunedin gave the broadest view of the ocean. So with Professor Salmond. He set off with the avowed intention of reaching Calvinism, and so, of course he arrived at Calvinism, but he did not therefore necessarily obtain the most extensive view of the great ocean of truth. If they bore that fact in mind they would be able to form a fair estimate of the voluminous lectures the Professor of Presbyterian Theology was delivering. After having devoted several evenings to proving that Jesus of Nazareth was a man—a fact which (to adopt the French idiom) might be supposed to, go without saying—Professor Salmond opened the sixth lecture of his course with these observations as given in that lecturer's revised report in the 'Christian Record':—"We now affirm that Christ was very God—of equal power and glory with the Father. It is a stupendous assertion, one which takes our breath away, whenever we awake from the passive traditional way of assenting to it and realise the vast and overwhelming meaning of the assertion. We believe and affirm that God walked on this earth in fashion as a man—that he who lay in the manger, who was a babe in the arms of Mary, who wrought at a carpenter's bench, and wore a peasant's dress, who had not where to lay his head, and was crucified on Calvary—was very God, by whom the heavens and the earth were made. We can scarcely wonder that men say in their hearts or say openly, it is absurd, impossible, and incredible. Wilberforce tells us that a great statesman once said to him, 'How can I believe that the Almighty Creator of all things should have become a wailing infant, and submitted to the weakness of our nature Surely it is utterly impossible.' Similarly, J. S. Mill speaks with wonder of the fact that there should have once lived on earth a man who made so great an impression that whole nations have believed he was the Almighty in person! Yet so it is: and I stand here now, to affirm with the universal Church of these eighteen centuries that Christ was very God." That was a clear and straightforward statement of the position, and, doubtless, the assertion was well characterised as a stupendous one. Some time was then taken by the Professor in trying to show that the alleged fact ought not to be regarded as impossible. He (the lecturer) purposed pointing out that it was impossible to human thought at the present age of the world, but that had little to do with the question, which Was—Is it true? It was admitted to be stupendously improbable, and, according to the canons of evidence, therefore, it needed overwhelming testimony to induce its acceptance. Professor Salmond did not press its acceptance as a blind act of faith; he appealed to reason, and it thus became needful to discern what unbiased reason had to say to the proposition. That Jesus was a man born of woman was generally admitted; that he had been an infant, and then a boy, and then a youth, and had grown in knowledge and strength, was also admitted. That he had been taught the trade of a carpenter, and had worked at the trade, doing such jobs as came in his way, seemed to be allowed. That up to a certain time he must have been regarded by his friends and neighbours as an ordinary individual, appeared from the opinion expressed by them when he commenced his active career as a preacher, and from their then seeking to have him arrested as one beside himself. Here, then, came in the "stupendous assertion" to which Professor Salmond drew attention—that this man was the Creator of the Universe in person. Admitting this difficulty, the reverend gentleman contended that if we rejected it we had to encounter one as great—viz.: How came those who associated with him to believe him to be God Almighty, if it were not true. But this was not a fair statement of the case at the bar of reason. They did not know that those who associated with him believed him to be God. They only knew that certain persons unknown, compiling certain records more than a century
after the events narrated, so shaped them that others—at a period still later—derived from them the conclusion that he must have been God. Now, in those days, when printing was unknown, and writing, even, was a rarity, the lapse of fifty years was far more potent than five centuries in modern times in throwing a haze of fancy around obscure facts. But, even in the records as now existing, there were loopholes left through which it could be recognised that the immediate associates of Jesus could not have believed him to be God. Had they so believed, could one of them have betrayed him to his enemies Could another of them have altogether denied that he knew him? And could the whole of them have deserted him as soon as he was arrested? Had they conceived him to be the Almighty would they have declined to believe in his resurrection, and regarded the first statements respecting it as "idle tales?" Nay, even after his reappearance, subsequent to his crucifixion, was not Peter reported to have spoken of him as "A man approved of God among you by miracles and wonders, and signs, which God did by him"? Thus they did not know, as Professor Salmond alleged, that his associates believed him to be God; and so that difficulty disappeared, while the other "stupendous difficulty remained. But if they looked at the earliest writings relative to Jesus which they possessed—writings supposed to have been penned from twenty to thirty years after his death, and admitted by the ablest biblical critics to be, in the main, genuine—what did they find? In those writings—the Epistles of Paul to the Romans, Corinthians, and Galatians,—while arguments of all kinds were presented to prove the beauty of Jesus's character and the grandeur of his sacrifice,—while the fact of his reappearance after death was insisted on over and over again, there was not a word about his having been born differently to other men—not a single attempt to demonstrate that he was Jehovah in person. Numerous passages might be quoted as showing that Paul held a different and more rational opinion, but he would give only three as illustrations. In Romans xv, 6, they read, "That ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ." In 1st Cor., viii, 6, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things." In 2nd Cor. i, 3, "Blessed be God, even the Father of our Lord Jesus Christ—the Father of mercies, and the God of all comfort." If Paul had had this "stupendous assertion" of Professor Salmond's to make good, was he the man to have shirked his work? Professor Salmond said that the idea of the incarnation was so foreign to the mind of the Jewish doctors that they could not understand Jesus' alleged allusion to it. Well, now that it was affirmed to have occurred once in the world's history, and was so believed by the "universal Church," would such an allusion gain more ready credence? would the professors of the Otago University be more open to comprehend such a hint from a youth in their midst? The belief of the early fathers of the Church too, on this subject, was different to that of Professor Salmond, and was admitted to be so by many Trinitarian writers. It was not until the fourth century that the idea that Jesus Christ was "very God," crystallised into a dogma. Three centuries of traditions, moulded by the streams of opinions and fancies, flowing in from all quarters—Greek, Roman, Egyptian, and many others—at length settled themselves into that belief as orthodox, in an age when the deification of man was familiar to the human consciousness, and God himself was regarded as merely a monarch on a mightier scale. Thus Jesus, the last and noblest of the Jewish prophets, was made first a Prince of the House of David, then a son of God, then the only begotten son of God, and then God himself. In an age when tradesmen were despised, and only the blood royal thought worthy of respect, was it to be expected that the Jews, Egyptians, Greeks, Persians, and Romans, who became Christians, could endure to have it conceived that they were reverencing a Galilean carpenter, however much he might be, by nature, a spiritual King among men? Nowadays, less was thought of royalty, and, possibly, there were many there who, in the annals of their country, would not barter those commoners Shakspere, Milton, and Cromwell for a whole lino of Kings. Thus, then, the idea of Jesus as God had taken possession of Christendom, and, once in possession, held it until men were allowed to reason about it,—a privilege which was scarcely yet fully accorded. The mere presentment of the proposition to the eye of unprejudiced reason was sufficient. It was seen to be as impossible for the Infinite to become the Finite as for a whole to be less than a part. People might say it, but they could not think it. They might say that the paddle-wheel of a steamer was the solar system; nay they, the "Universal Church," might dogmatically affirm it, but that would not make it true. Of course, when closely pressed, orthodox believers fell back on the phrase, "It's a mystery," and asked if we were not surrounded by mystery. The answer to that was—"We do not dogmatise about the mysteries which surround us. We leave them as mysteries until we can learn something definite concerning them. If you say that the angles of an equilateral triangle are equal to each other, and together equal to two right angles, you may dogmatise, because you can demonstrate; but if you say that an equilateral triangle is an elephant, you cannot dogmatise about that, and then, as a last resort, say it is a mystery." Jesus himself was reported to have spoken of "My Father and yours," "My God and yours;" and in the words of John Milton, "If the Father be the God of Christ, and the same be our God; and if there be none other God but one, there can be no other God beside the Father." That was unanswerable, and no amount of theological jargon could obliterate it.

- Talk of essence and substance, and I know not what;
- God either made Christ, or else He did not.
God was the only Redeemer and the only Saviour. The explicitness of the Bible on this point had probably
Godman, an idea which they still rejected with scorn. They insisted that they held by the Bible in declaring that
of the Jews and enable them to triumph over their enemies. The Old Testament gave the Jews no idea of a
blood royal, an earthly sovereign, one who was to restore the sceptre to Israel, revive the national grandeur
entertained a different conviction? They regarded the Messianic prophecies as definitely indicating a Prince of
was it not strange that the Jews, through whom those prophecies were given, and to whom they were addressed,
marvellous way led up to this thought that without it the prophetic writings became unmeaning. If this were so,
which they wore enabled to systematise their thoughts, and to speak of a God-man was, to scientific thought,
 acted like an oyster; never like a lion. There was a uniformity apparent in nature from an observation of
manifestations in matter, though matter not of a kind to become cognizant through their existing avenues of
they were led to believe that in all future lives they would only know of what they termed "mind" by its
manifestations of matter. To speak of "the body which suffered pain and the mind which worked a problem"
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manifestations of matter. To speak of "the body which suffered pain and the mind which worked a problem"
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mind of a dog which went for a buried bone. They discerned mind developing in matter as matter might shape
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Concluding Lecture.

After a preliminary reading, taken from Greg's "Creed of Christendom," and a brief re-statement of the
principal points of his preceding lecture, Mr Bright said they were informed in Professor Salmond's last lecture
that the Church never affirmed that the Infinite became finite. It was true that this was nowhere affirmed in so
many words, as the absurdity would thereby be made too conspicuous; but it was declared in effect when it was
asserted that God became a man, that Jesus of, Nazareth was God. The only ideal they could form of God was,
that He was infinite. He was described in the Westminster Confession of Faith thus:—"There is but one only
living and true God, who is infinite in being and perfection." Man, they know, was finite in being and
perfection. Hence to say that God became man, or that a man was God, was to assert that the Infinite became
finite. It would not be worth while to dwell upon such a self-evident proposition were it not that people were
dogmatically told that they must think as the Church thought, or stand in peril of eternal torment. Women and
children were still frightened by the Church's thunder, so that it became important to show that the Church's
thought was, with our enlarged ideas of an infinite Deity, simply impossible. A single finite man, as a
manifestation of the whole of an Infinite God, was an impossibility of human thought. Even the whole of
humanity, Jesus included, was too limited; and that was felt by rational minds to be the weakness of Comte's
system of religious philosophy. In order to facilitate their conception of the union of God and Man in one
person, their attention was directed by Professor Salmond to the union of soul and body in ordinary men. There
was an immense difference, they were told, between the body "which suffered pain" and the mind "which
worked a problem," and yet both were united in one person. Without doing more than pointing out that there
were no dogmas on this question,—that they were left free to work out the problem as facts might direct,—he
would beg of them to remember that they knew nothing concerning mind or soul except through the
manifestations of matter. To speak of "the body which suffered pain and the mind which worked a problem"
was most unphilosophical, excepting in so far as they might speak of the body of a dog which suffered, and the
mind of a dog which went for a buried bone. They discerned mind developing in matter as matter might shape
itself, from the protozoan to the man. They knew little yet of the potency of matter which might include all they
were in the habit of speaking of as mind or spirit. So far as the science of spiritualism had been investigated
they were led to believe that in all future lives they would only know of what they termed "mind" by its
manifestations in matter, though matter not of a kind to become cognizant through their existing avenues of
sensation. And as we knew of mind only by its manifestations in matter, of every atom of which it probably
formed an essential part, so we only knew of God by His manifestation in the Universe, and from these saw that
He must be different to a man. Mind acting in matter, operated according to a given conjunction of atoms. An
oyster acted like an oyster; never like a lion. There was a uniformity apparent in nature from an observation of
which they wore enabled to systematise their thoughts, and to speak of a God-man was, to scientific thought,
just as absurd as to speak of a lion-oyster. But, it was impressed upon them that the whole of the Bible in a
marvellous way led up to this thought that without it the prophetic writings became unmeaning. If this were so,
was it not strange that the Jews, through whom those prophecies were given, and to whom they were addressed,
entertained a different conviction? They regarded the Messianic prophecies as definitely indicating a Prince of
the blood royal, an earthly sovereign, one who was to restore the sceptre to Israel, revive the national grandeur
of the Jews and enable them to triumph over their enemies. The Old Testament gave the Jews no idea of a
Godman, an idea which they still rejected with scorn. They insisted that they held by the Bible in declaring that
God was the only Re Redeemer and the only Saviour. The explicitness of the Bible on this point had probably

insured that Jesus should be declared to be God whenever he came to be worshipped as Messiah. But it was asserted that he was worshipped in his lifetime. That learned writer Dr Vance Smith pointed out that the Greek word for religious worship was never used towards Jesus in his lifetime, but merely the word with the old English sense of worship—respectful obeisance. Take the sentence, for instance, in Matthew—"Then came to him the mother of Zebedee's children worshipping him," it was the same word as was used in the parable in the same gospel of the servant who owed money to his master—"The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all." Even on Jesus' reappearance after the resurrection when his disciples were said in the book of Matthew to "worship" him, the word for obeisance was adopted. But assuming that they could become confidently aware of the opinion entertained of Jesus in his lifetime, they would not be justified in binding the thought of this age by the thought of the past. Through the advancement made in a knowledge of the operations of nature, the leading minds of this day were in a position to form a safer judgment of a question of this description than people could form in times when the incarnation of a deity was regarded as a by no means unlikely occurrence. After a quotation from Justyn Martyr's 'Apology,' showing how that writer appealed to the ignorant prepossessions of the Greeks and Romans on this subject, the lecturer contended that it was for this age to consider and judge the problem, and not to be bound by the superstitious belief of an inferior epoch. When it was affirmed that the miraculous achievements of Jesus attested his divinity, it must be remembered that we did not know what achievements it gifted man could perform, and what needed a God to accomplish. Moreover, there Was no scientific testing of the alleged marvels of those days to discover their significance. There was also this tremendous weakness in the evidence on which they were believed—a weakness reference to which was carefully avoided by orthodox lecturers. The alleged marvels took place in a portion of the great Roman Empire in an age of historical research and philosophical observation. Yet secular history was silent regarding them. On this head he Would quote the following passage from Gibbons' 'Decline and Fall of the Roman Empire':—

How shall we excuse the supine inattention of the Pagan and philosophic world to those evidences which were presented by the hand of Omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick Were healed, the dead' were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the Church. But the sages of Greece and Rome turned aside from the awful spectacle, and, pursuing the ordinary occupations of life and study appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius the whole earth, or at least a celebrated province of the Roman Empire, was involved in a preternatural darkness of three hours. Even this miraculous event,' which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature—earthquakes, meteors, comets, and eclipses—which his indefatigable curiosity could collect. Both the one and the other hare omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is designed for eclipses of an extraordinary nature and unusual duration, but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when during the greatest part of the year the orb of the sun appeared pale and without splendour. This season of obscurity, which cannot surely be compared with the preternatural darkness of the Passion, had boon already celebrated by most of the poets and historians of that memorable age.

But not merely did the Roman historians and philosophers pass unnoticed the alleged miracles in Judea. Josephus, who wrote an elaborate history of that very province and time, was silent concerning them, though loquacious enough about incidents which were by comparison of the most common-place character. Added to this silence of historians, there was the undoubted fact that the early Christians were apt at invention and forgery—a fact which tended to throw additional disrepute over the existing narratives. The forged interpolation in Josephus was yet more eloquent than his own silence—an interpolation in which Josephus was made to suggest that Jesus was possibly God in person, and then to devote an obviously sandwiched paragraph of a dozen lines to such an astounding marvel. It was not merely a forgery, but an extremely clumsy one, to boot. Then there were no less than 132 scripture books, including 34 gospel accounts, referred to by different early christian waiters, and none of them included in the established canon. All of them—and many of them were still extant—must now therefore be set down as spurious. What else could be expected of an age when, to adopt the saying of one of the Fathers of the Church, men "believed because it was impossible?" To test the question for themselves, they should consider what evidence would be required at the present day before a man could prove that he was God. Suppose a mechanic in some outlying village of the British Empire—Nazareth was a place so insignificant that it was not mentioned in the Old Testament, or by Josephus—were to go to the metropolis of his country and desire to convince people that he was God, what evidence would be sufficient?
Would any? If the sun came and made obeisance to him, would it not be regarded as an optical illusion or a trick? But if no testimony at this day would convince people of the truth of such an impossibility, how was it to be expected that thoughtful men should be convinced by the testimony of ancient traditions? Look what an injurious effect the supposition that Jesus was God had, too, on any rational theory of God's moral government of the world. So long as he was believed to be man, however highly gifted and inspired, it was conceivable that God should have commissioned other gifted men to proclaim His Word to other branches of the great human family. Then, the myriads of mankind who never heard of Jesus of Nazareth were not left without the comforting assurance of their Infinite Father's love, but were all spiritually tended according to the needs of their various natures. Thus the Buddhists, who alone numbered at this day far more than the Christians, had their Buddha to tell them not to lie, or steal or kill,—not to partake of intoxicating liquors even. Recent travellers through the great nation of Japan told how truth-loving, kindly-disposed, and sober the common people were, beyond anything known elsewhere, and that such a thing as a beggar was not to be seen in the towns. If Jesus were God, and the only God, the only way, too, to true goodness, how were they to account for these anomalies? The fact was that some Christians, by declining to look at anything but Jesus and the Bible, "shut the universe and God from sight." The symbol of Christianity held in front of their eyes concealed creation. In Jesus' lifetime he was not accepted even as a prophet in his own country, and could there do no great works because of their unbelief, but now he was God Omnipotent! Christendom, itself, had been ever at war over this theological dogma; and at this moment, if the sect which still outnumbered all the rest possessed the power it once wielded, the lectures under review would not be allowed to be delivered, and Professor Salmon, himself, would be cast into prison and probably burned—not because of any immorality he had committed, but because he did not think correctly about this problem, and failed to concede due respect and reverence to her who was regarded as the mother of God. Surely truth was to be looked for, as Socrates indicated, in the region where mankind approached agreement, rather than in that where there was perpetual conflict. And so it would prove in respect to the life and teachings of the Prophet of Nazareth.

- Jesus! when will mankind know thee aright?
- When will thy struggling brethren reach thy height?
- And see that love of all is love of thee,
- And man to man be bound in harmony?
- When all shall follow in the pathway trod
- By one whose creed was love to man and God?
- Blest creed of creeds, throughout the nations given,
- And all-convincing as the light of heaven!

*Note.*—Those desirous of studying the subject touched upon in the lectures; an abstract of which is contained in this pamphlet, should peruse Theodore Parker's "Discourse of Matters pertaining to Religion," Newman's "Phases of Faith," and Greg's "Creed of Christendom." For profounder and more recent biblical criticism, the reader might have recourse to the splendid series of translations from the German, now publishing by Williams and Norgate, under the auspices of Dean Stanley and other liberal-minded clergymen. As dealing with the origin of the religious sentiment, from the materialistic point of view, Herbert Spencer's last volume, "The Data of Sociology," and Lord Amberley's "Analysis of Religious Belief," would be found profitable; while as indicating the direction of latter-day inspiration, R. D. Owen's "Debateable Land," Hudson Tuttle's "Arcana of Spiritualism and A.J. Davis's "Divine Revelations" and "Great Harmonia" would prove useful to those dissatisfied with the necessarily limited outlook of dogmatic materialism.
Service for the Festival Of Humanity.

The Invocation.

THE SACRED FORMULA: LIVE FOR OTHERS. LOVE, OUR PRINCIPLE; ORDER, THE BASIS; PROGRESS, THE END. LIVE OPENLY.

Reading from the Imitation of Christ, by Thomas à Kempis Book III., c. 5, Sections 3 to 8.

A Prayer.

Great Power, whom we here acknowledge as the Highest, Humanity, whose children and servants we are; from whom we derive everything, and to whom we are hound to render everything; may we all seek to know thee better that we may love and serve thee better; and to this end may our affections become more pure, true, and deep, our thought larger and more vigorous, our action firmer and more energetic, that so, according to our measure, in our generation, we may hasten the time when thou shalt, visibly to all, take to thee thy great power and reign; when all kindreds and nations, all the members of the human family now so torn by discord, shall, by the power of the unity of thy Past, place themselves under thy guidance, the living under the government of the dead, and bound together by mutual understanding and affection, each take their due part in the work of human advancement, in peaceful union moving forwards through the coming ages to a more and more perfect state, to thy glory and the common welfare of the countless generations of men and man's dependents who shall in succession possess this thy beautiful Planet, the Earth, which is thy home.

In communion with thee, in communion with thy Past and with thy Future, may we keep this great aim ever in our sight, to strengthen and ennoble our whole life and work.—AMEN.

Holy and Glorious Humanity, on this thy High Day, at the beginning of a new year, we are met in praise, in prayer, in thanksgiving, to celebrate thy coming, in the fulness of time, for the visible perfecting of thy as yet unseen work.

PRIEST. We bow before thee in thankfulness;
PRIEST. As children of thy Past.
PRIEST. We adore thee in hope;
PRIEST. As thy ministers and stewards for the Future.
PRIEST. We would commune with thee humbly in prayer;
PRIEST. As thy servants in the Present.

ALL. May our worship, as our lives, grow more and more worthy of thy great name.

The Sermon.

A passage from some poet, most frequently from one of the poets in the Positivist Library.

Concluding Prayer.

Praising thee, Holy Humanity, as is most meet, for all the blessings which thy past has accumulated for us; for the rich treasures of knowledge, beauty, and wisdom which it has handed down; for its long roll of great exemplars, our cloud of witnesses, which ministers comfort, support, and guidance in our need; lastly, as we are here more especially bound to do, for the full liberty to speak and act which we enjoy; we pray that we may not be found unworthy of such benefits, but that, day by day, in all humility and singleness of purpose, with all boldness, and yet tenderness for others, we may magnify thee, and attain for ourselves, and help others to attain, the great blessings which only communion with thee can give: Union, Unity, Continuity.

—AMEN.

The Faith of Humanity, the Hope of Humanity, the Love of Humanity, bring you comfort and teach you sympathy, give you peace in yourselves, and peace with others, now and for ever.

—AMEN.

NOTE.—We read the Imitation of Christ by Thomas a Kempis, so strongly recommended by our founder, as the most universally received manual of devotion and of a holy life; but it may be wise here, in order to avoid ambiguity or any doubt as to our use of it, to say that, in using it, we substitute Humanity for God; the social type for the personal type of Jesus; our own inward growth in goodness for outward reward; the innate
benevolent instincts for grace; our selfish instincts for nature. So used, its lessons of devotion and humility, of intimate communion with the type we adore, of unceasing moral culture, of self-denying service, of the service not of ourselves but of others, are not the less available because they are clothed in the language of an older faith, and sanctioned by the experience of many generations of faithful and devout men.

Religion of Humanity.

WITH all centres of our faith, wheresoever they exist; with all its scattered disciples; with the members of all other religious organisations or beliefs, Monotheist, Polytheist, or Fetishist, all lesser distinctions being absorbed in the one bond of community of religious aim; with the whole human race; with man, that is, wherever found and in whatever condition, again all lesser distinctions being absorbed in the one bond of our common humanity; and with the animal races which, during the long effort of man to raise himself, have been, as they still are, his companions and helpers, we, on this occasion, on this Festival of Humanity, would be in conscious sympathy.

Nor with our contemporaries alone are we in sympathy, but even more with the larger portion of the race which constitutes the Past. We gratefully commemorate the services of all the generations whose labour we inherit and wish to hand down with increase to our successors. We acknowledge the sway of the Dead.

We gratefully commemorate also the services of our common mother, the Earth, the planet which is our home, and with her the orbs which form the solar system, our world. We may not separate from this last commemoration that of the milieu in which we place that system, the Space which has ever been of great service to man, and is destined to be of greater, by his wise use, as it becomes the recognised seat of abstraction, the seat of the higher laws which collectively constitute the Destiny of man, and is introduced as such in all our intellectual and moral training.

From the Present and the Past we extend our sympathies to the Future, to the unborn generations which, with happier lot, shall follow us on this earth: the thought of whom should he constantly present to our minds, in order to complete the conception of Humanity, as revealed to man by the Founder of our Religion, by the full recognition of the continuity which is her noble characteristic. The memory of her greatest servant, Auguste Comte, finds a fitting place in this her greatest Festival, consecrated as it is by its very idea to the remembrance of all her servants, known or nameless—to the remembrance of all the results they have achieved and by which they live.

Wiseest and noblest of teachers! may all of us who avow ourselves thy disciples, animated by thy example, supported by thy doctrine, guided by thy construction, face all the obstacles which indifference or hostility throws in our way, and in the midst of this revolutionary age, undebased by any hope of reward, undeterred by the ill success of our efforts, in a spirit of submissive veneration, carry forward the great work to which thy life was devoted—the work of human regeneration, by and through the Worship of Humanity.

For the sake of continuity, and in order to use to the full such opportunities as I have, I adhere to my practice of making some introductory remarks on some of the larger questions of political or social interest. In regard to most of them I may be brief, for I have no important alteration to make in what I said at the opening of last year. None look with satisfaction on the provisional settlement effected as to the Eastern Question; no increase of confidence has been gained in the ability of the actual directors of Europe to guide her aright; and the dangers to which I then pointed—the development of Western ambition as regards Asia, and an augmentation of the mutual distrust between ourselves as a leading Western power and the semi-oriental Empire of Russia—are manifest to all as marked features of the actual political condition. We may hope rather than rationally expect that, after all the uncertainties of the last three years, after all the hesitation and unwise shifts that have been adopted, war between the two may yet be avoided. But if it is avoided, it would seem but too likely that such result will be due to some unrighteous compact which shall sacrifice to the ambition of both the interests of weaker powers, the inhabitants of Central Asia—a compact which, begun in wrong, will but adjourn the difficulty and be the fruitful parent of future complications. All that is now being said or done points to one or other of these two methods, both alike deplorable.

Again, the faint hope to which I gave utterance that England would remember her higher obligations, to the neglect of her own aggrandisement, has not been justified, while the fear that her conduct would involve us in fresh disgrace has proved but too well founded. Shrinking from the effort of a noble and direct resistance to a policy which she blamed, she chose rather to advance her empire by the acceptance of Cyprus. Under whatever specious pretext the occupation of that island is defended, it is in reality taking her share in the plunder of the power she professed to protect, and thereby compromising, in spite of the acquiescence of the other powers of Europe, her legitimate influence in their counsels. That the step brings upon us manifold embarrassments and responsibilities may be true, but it is not on that ground that I would assail it. It may be right and even wise to
incur such consequences, even in the face of a probability of failure. But a complete abstinence from further acquisitions, the renunciation of all that could even wear the appearance of direct advantage—this was the conduct which the whole circumstances of the case, and, above all, the prevailing tone of European morality, imperiously prescribed to her Government, in the highest interests of the world's due management, and to such considerations her Government and her people have proved blind.

The incentive to such blindness, the warping influence which perverts so fatally the political judgment of our country, the motive for the particular measure which I have been attacking, all are to be found in our Indian Empire, which has dazzled the imagination and vitiated the conscience of England, if we take the nation broadly and judge it by its action on the large scale. A new and unpleasant consequence of that Empire has lately disturbed us in this Afghan war, a fresh obstacle to our contented acquiescence in the acquisition made by the ambition of our forefathers—an acquisition never justifiable as an end, too often, nay almost invariably, not justified in its means. I say a fresh obstacle, for gloomy financial prospects and recurring famines, with their attendant burden of material and moral discredit, have awakened, and are destined increasingly to awaken, our misgivings. Whilst, however, on the matter of this war, it is pleasant to observe signs of a better feeling, to remember utterances in which morality asserts itself, the nation as a whole cannot be acquitted, for all parties are in essential agreement on the fundamental issue—the retention of India—and the comparatively insignificant discussion what are the particular means demanded to that end need not interest us here. It is well that by one shock after another our countrymen should be driven back on that fundamental issue, such shocks constituting apparently the necessary process by which a public opinion is to be formed alien to the present agreement. So much be said without the remotest thought of condoning the miserable war of which I am speaking.

Worse even than the Afghan war, but passing almost unnoticed whilst attention is concentrated elsewhere, is the struggle at the Cape, which seems to be assuming larger proportions, to be more definitely tending towards a career of South African conquest. In this case, as in India, the same principle is at work; a wrong step once taken must be upheld—such is the language—or the prestige of England would be lowered and her supremacy endangered. No demands, however unjust, but must be pressed to avoid such a consequence. The immorality of such a practice is little thought of, still less the just opposing claims of others. The result is, that we are dependent on any rash or unscrupulous officer who may enter on an untenable course, and the nation finds itself committed to a series of difficulties which its rulers at home would have deprecated, but which they have not the nerve to avoid by a due firmness in revising a mistaken decision. I cannot but think that the annexation of the Transvaal by Sir Theophilus Shepstone is a case in point, and that the act ought to have been at once disavowed, and that officer set aside.

We may hope that if, as seems likely, the Eastern difficulty is for the present less pressing, this African question may be more studied in all its bearings, and the relations of the colonists with the native tribes, as well as the responsibilities of our own Government, thoroughly examined. Our whole colonial action in reference to those midst whom our emigrants settle demands a searching examination.

There has been visible, it must be allowed, on these subjects in general, this past year, an increase of that which I noticed last year—the recoil from the aggressive spirit, from the Imperialism which has so long been in the ascendant. It is so wholly without foundation in reason or justice, so repugnant to the higher moral conclusions of men, so contrary to the teachings of either religion, the theological or human, that very imperfect or intermittent attacks are of great power to shake its hold, and lend to our consistent opposition a support which we recognise as most valuable. That consistent opposition, I would further say, has been refreshed manifested in an utterance of other London Positivists, which most of you have probably seen. I allude to the protest signed by Mr. Beesly.

All the discussions which ended in the purely provisional settlement effected at Berlin, were of a nature to encourage reflection on this point. Faint indications of a higher spirit were traceable in the proceedings of the Congress, but the more superficial and the predominant tendency was the assertion by each power of its own peculiar interests, as the ultimate reason of its policy. No glimpse is attainable of a concordant action of Western Europe in which those interests should be fused; a negative pressure to make them consistent with the preservation of a hollow peace—that is the utmost point which was reached. Nor could it be otherwise, so far as England is concerned. Her influence, whatever her professions, must be nullified so long as she stands before the world as the most conspicuous representative of European domination over Asiatic or African races, as the most intrusive of all powers where intrusion is safe. An entire revision of her policy in this respect is the indispensable condition, on which we can never insist too often or too strongly, of her having her due weight as an European power; of her being able to contribute as she ought to the establishment of real European union. But the prevalent tone of public morality forbids our looking for any such revision on rational and well-considered grounds, in the exercise of a sound political foresight, inspired by a sound morality. The harsher lessons of experience alone, it would seem, will bring to her a higher wisdom, and there are not wanting
signs that such harsher lessons are impending; there are not wanting signs that the intrusive, aggressive policy which is in question will at no distant period be roughly checked, if not previously modified by prescient reason. I will not speak of external opposition, though there is much in the state of the world to excite reflection on that head, in Europe and out of Europe, but will limit myself to a point which connects with what I said last year in relation to our industrial perplexities.

I spoke then of the great London building strike, which ended in the victory of capital over labour. Similar industrial disturbances have occurred since, and are impending, now in one branch of industry now in another, to-day among the agricultural labourers, to-morrow among the miners. I do not enter on the discussion whether such disturbances are wise or unwise. It seems but too probable that they will be frequent, and equally probable does it appear that they will end in the same way. Not that the failure of one after the other in its immediate object is necessarily the failure of the whole. Though unsuccessful directly, they may modify wholesomely the too hard conditions of labour, through awakening attention to them. But this is not the consideration I have in my immediate view. It is rather, whether the whole industrial problem is not changing for England; whether that commercial supremacy, for which she has schemed, and toiled, and fought, is not passing from her, and her command over the markets of the world destined to end. The internal consequences of her losing this command would naturally be a diminution in the increase of her wealth, so far as it depends on manufacturing production, and a hardening of the conditions of labour by a general reduction of wages, with all its attendant evils—a terrible strain on the well-being of the community. The external consequences are, however, my more immediate object.

An error in principle punishes itself at some time or other. Various causes led to the rapid development of our industry and its accompaniment, the growth of our population, and under the stimulus hence resulting the hunger for new markets, as well as for the monopoly of the old by underselling all rivals, grew inordinately. The principle of unlimited competition, of absolute free trade, was naturally adopted under the peculiar circumstances of our country as the theoretic basis for her practical conclusions. But it would seem that events are showing that principle to be fraught with danger, as other nations make way in their industrial advance and seek to protect it against a competition which would supersede it. In other words, England will not be allowed to manufacture for the world, but each nation of the civilised world will, within certain limits, supply itself. I use the most general language. But it is sufficient to indicate that a great change in our commercial relations is possible, and that of a nature which may rudely shake her statesmen out of the dream that a nation's true welfare is measured by an exclusive reference to exports and imports. As in so many other respects, so in this also, our thought has been far too material in its tendency. Commercial interests, and not moral considerations, have been the dominant idea in connection with free trade, and the cause, and the large amount of truth which that doctrine contains have suffered in consequence. It has been blindly urged in too absolute a spirit, and it has broken down. Not less complete is the failure of the doctrine which accompanies it, the theory of unlimited competition. I am here only concerned with one aspect of this theory: that in which it presents itself as the basis of a nation's, of our own nation's, industrial existence. Its danger has been often pointed out, and the warning is receiving confirmation by experience.

The result of such failure in the principles so long in the ascendancy, and in the name of which England has been so prosperous in the ordinary sense, must be to cripple her power and to increase the sense of her burden. Her Imperial policy, as it is called, her colonial and dependent Empire, are, after all has been said, a heavy item in that burden, one calculated for fair weather and growing resources. Combine the two difficulties, the internal and the external, and the change which no reason and no morality had power to work may be imposed by imperious necessity. All the false glitter which attaches to the adjuncts of England, and makes them seem essential to her welfare, will be detected under the test of a long industrial pressure and its sure accompaniment, a searching inquiry into its causation.

The truth is that all these adjuncts, this Indian Empire, this vast colonial aggregate, these constant acquisitions and annexations, are cherished under the influence of ideas radically alien to the new order which is dawning. They are the rags and tatters of an older state. For the same difficulty runs throughout. We are in the conflict of two forms of social existence, wholly incompatible with each other, but the complete victory of one over the other is a slow process. Industrialism, as against the remnants of mediæval feudalism, under all the successive disguises which have adapted it to meet each new exigency; positive science as against the earlier explanations of the phenomena which are the common aliment to both modes of thought; a human religion as opposed to and seeking to substitute itself for that based on theology; these are the three forms which the conflict assumes as we rise in the succession. During its progress there is necessarily much confusion: men cannot clear themselves easily of that which is outworn, for it has been the very framework of their early associations. The ideas of empire and of conquest have exercised a fascination which is not easily broken; and under its bondage we cling to the outward symbols when all that gave them a real value is gone from them. At home as abroad, in the government of England as in the management of the various dependencies which she
has platted or clutched, we have to face this conclusion—that all statesmanship, as every wise direction of opinion, should set before it as its aim the consistent elimination of all obstacles to the triumph of that form of society which the whole history of the past shows to have been in constant growth, and so warrants our supposing certain to prevail. That form is the industrial. The Government, therefore, should become purely industrial; our Empire be detached from us by a careful process as an obstacle to its becoming so, if only by its steady diversion of the attention from the problem how it is to become so.

The remarks seem to take an exclusively English application, but they are not in spirit so limited. They apply to the whole Western world, with no exception even for its colonial settlements. Though for these last some deductions may seem necessary, owing to their peculiar circumstances which appear to involve a complete breach with the past, consequently an emancipation from its ideas. But with a recognition of a certain amount of truth in this way of looking at their case, there comes the consideration that they are essentially the children of their fathers, and under the dominion of the same notions which prevail in the countries from which they are offshoots. It is one strong argument in favour of ending the connection which bind to England the colonies which yet remain to her, that, its severance would precipitate their abandonment of that which is effete and the full adoption of the new industrial order. Be this as it may, I return to what I was saying as to the unity of the West in respect of the difficulties which beset it owing to the conflict between two incompatible forms of social existence. If we wanted a more palpable instance even than of England—an instance in which the contrast stands out in the sharpest, most glaring manner—we have but to turn to the German Empire, with its somewhat brutal struggle between its retrograde militarism, instinct with the worst spirit of feudalism, and the newer industrialism under the peculiar features of a rather anarchical socialism. And this struggle by no means excludes the others. We may easily discover in Germany, if in a special form, the contest between positive science and the older beliefs, theological or metaphysical; as also, though again in a special form, that between the rising belief in a Humanity superior to all national distinctions and an intense clinging to the most narrow nationalism. Equally, if in varying degree, all countries of Europe, properly so called, are being torn and rent by the spirit of the Past, which the present is as yet unable to exorcise, waiting for the master doctrine which is alone competent to the task.

I but indicate such questions; there will be other opportunities of dealing with them; and many similar ones must be omitted altogether. With a few observations on the countries which are more intimately connected with the advent of the new Religion, and especially France, I will leave this portion of to-day's address. The unrest of the world, a current expression, may appear less applicable immediately to France than to her sister nations. For Italy is seen by all to be in a most perturbed state, and precisely from the same causes as I have dwelt on above. Spain is less known and understood, but occasionally there are significant symptoms of an analogous condition. And, added to the internal disturbance, there is now a force working from without on those two countries which must be taken into account. Spain's susceptibility as to the French ambassador points to the same conclusion as a recent utterance of the most prominent French statesman, the conclusion that the establishment of the Republic in France is acting as a leaven in countries which so immediately feel her influence as the two under consideration. All the later history of both warrants us in expecting that it would be so, for it has more than once shown, apart from all the stimulus of a successful experiment external to themselves, that both have in them a more or less influential Republican party, the direct outgrowth of their own national development.

Less agitated, more self-reliant and contented than Italy or Spain, in the enjoyment of a high relative degree of prosperity, we cannot yet look on the state of France as an exceptional one, as endowed that is with an immunity from the evils which afflict her equals. It is much that her Republican form lasts. We wish it, all of us, to last on for ever; but consistently with its lasting there are yet grave difficulties unmet. I will say no more than that in a democratic and parliamentary Republic, resting on universal suffrage, in the co-existence of an active Catholic organisation with a purely negative emancipation, which most frequently, moreover, is incomplete, all Positivists must see elements of danger which no provisional calm can wholly disguise, much less remove.

I have latterly on these occasions abstained from comment on our own action as English Positivists, and, so far as any history of our immediate past is concerned, I adhere to this abstention as more than ordinarily desirable. But the year has seen, and you have the sign of it in your hands, a step in advance in regard to the slow creation of a liturgy—a, want to which I gave expression in my second sermon, that for the year 72 (1860). All such services as that which we have to day (the form of it is due to the thoughtful cooperation of two members, and, with allowance for the accidental failure of the portrait, is I think very successful)—all such services, I say, I look upon as rudimentary and tentative, meeting as occasion arises a distinct demand, and open to modification and enlargement to any extent. The demand was for something which might give a definitely religious character to our ordinary Sunday meetings, and take from them their predominantly intellectual aspect, which could in no wise adequately awaken our feelings. Even this slight expression has been of gradual growth, and the particular addition of to-day is the direct introduction of the congregation in the short sentences
which precede the sermon, with its usual preface of a liturgical character. Other additions will come in time. The one which is the most to be wished, and yet which cannot be made under our present circumstances, were it only from the consideration of our number, is that of some hymns; if possible, with accompaniment, but without, if that is not to be had. Meanwhile we use what we have, and little as it is it may be of advantage to us here, whilst it has in it the further good that it may be a bond of communion by its use for all the members of our too-dispersed society. I have the pleasure of thinking that it has already served this purpose in more than one instance. Such simple primary steps are very difficult and of high ulterior importance.

I touch as shortly as I can on the present condition of the Positivist body, and on its division. Mindful of the religious character of this meeting I would avoid all words of irritation. I seek rather to establish our own position than to speak of others. Painful as the responsibility was of changing the preexistent order, it seemed to me, as to others, that it was a duty from which we might not shrink; that the taking it upon ourselves was the indispensable condition of a right presentment of the Religion of Humanity as the one paramount consideration; that a bolder, fuller, more direct assertion of the religious aspect of our doctrine was the essential want; lastly, that the worship in some form or other must precede the teaching in a more marked degree than it had hitherto done. The extreme slowness of our progress we thought due, and the words of our common Master warrant our so thinking, to our own imperfect appreciation of, and insistence upon, this truth, more than to any external obstacle. We did not feel warranted by our experience, much less by the course of the discussion when the issue was once raised, in looking for any decided change in regard to this defect on the part of the then direction. The only alternative then was, either to acquiesce in that which we thought so imperfect, or, by a new combination, to attain complete freedom for working out our own conception of the true method to be pursued. We chose the latter course as the right one—as the best means of arousing and enforcing attention to so capital a problem. When I say We, I include with myself the eminent French disciples of Auguste Comte, whose competence to form a judgment on the past conduct and present exigencies of our cause can hardly be contested. It is therefore a combined action of French and English Positivists, and the group which is its result is in the fullest sense Western; adheres strictly to that most important principle of avoiding all merely national formations. We are in full communion with the only other constituent of the West which furnishes religious disciples. The mere number is not to be unduly insisted on. The new religion at its beginning must evidently set itself above such a consideration. Had my dissatisfaction with our progress been limited to myself, or shared only by my English co-religionists, I should have kept it to myself and never stirred in the matter, so entirely do I accept the above principle as overruling all others in relation to such a question.

Our choice has involved us all for the time in great unpleasantness; in much that is really and permanently painful, so far at any rate as the older members are concerned. I have never seen the necessity for such consequences. We are, in the widest extension given to our numbers, but few. There is ample room for the energies of all, and if those energies could be more fully called into play when distinct than in a given combination we might renounce this combination.

The difficulties in which English Positivists more particularly at present find themselves are not of quite recent origin, nor have they come upon us unforeseen. It is three years since I wrote as follows: 'It may be that we may have to meet 'worse times than we have yet met; that we may see the 'break-up of our present organisation, the dispersion of its 'members, the love of many waxing cold; their faith failing 'them from impatience or other human weaknesses, their aid 'denied us from yielding to some of the noblest, or being led 'astray by some of the most contemptible of our impulses; 'or it may be simply a time of slower progress, of less hope, 'the depressing tedium of a long halt. Whatever the particular form of the evil, I doubt not that some of us are 'resolved to hold on, whether alone or in company—whether 'standing shoulder to shoulder with those who have hitherto 'been with us, or deprived of their support, or even exposed 'to their active hostility; that through honour and dishonour, through evil report and good report, some will 'continue faithful to the end to the noble cause which they 'have made their own. No passing gloom will make them 'renounce their service, even though their dispersion and 'isolation may be such that to the common judgment anything that might be called a social organ of the new Religion 'may have ceased to exist. I do not think, looking at all the 'circumstances, that in this and the generation or two which 'will follow, such a course of our movement is impossible.' Such words are less hopeful than what we may now use; for amidst all the pain and difficulty, the assurance of the strength of our cause—I speak with reference to all the disciples without exception—stands out doubly sure. The trial has come and there has been no disposition perceptible to fall back. Pressing out of sight any complications, the essential discussion has been as to the desirability of a given course, and amidst all the differences which have arisen there has been evolved a greater activity than had previously existed. I have been also much struck by the importance attached to our movement by some who previously had been rather spectators than actors, but whose judgment in this respect is of value in my eyes; nor the less so that on the special issue it has generally gone against my action. It is a great thing to find that the weakness numerically of its advocates, which is patent to all, does not blind those whose acceptance of our system is but partial and most conditional, to the power and
promise of the doctrine nor to the value of an organ for its propagation. The particular constitution of the organ is another matter and of relatively inferior interest. Composite or unified, it can serve the purpose on which we all are agreed—the reorganisation of human society through the establishment of the new Religion.

For ourselves, as a special portion of the composite organ now constituted by the aggregate of disciples, what should be our conduct? in what spirit must we act in relation to our actual position? Very shortly I would say that we have to move on in quiet confidence without either yielding to or stimulating the opposition to which we are exposed. In all human changes such divergences have been as it were the law; it was almost inevitable that we should offer no exception; such are the antecedents of our very mixed body, such the milieu from which it has been drawn. Add to this the premature death of our founder and guide, leaving no one competent to take his place. Had he lived to 'teach us what a Pontiff should be,' we might have escaped most of our present embarrassments. But, left to ourselves, with a many-sided doctrine, and one whose greatest development was, by the necessity of the case, most perfect in the direction to which its author assigned the secondary, subordinate place—a doctrine, therefore, not complete and rounded off to his wish in all its parts, but overweighted in its intellectual as compared with the practical and religious constituent—it was hardly to be hoped that we should escape a divergence such as the present, which turns ultimately on the relative immediate importance of these two distinct, yet in our system inseparable constituents. Recognising the probability beforehand of such a difficulty, capable from our study of history and man's nature, of explaining at once its gravity and its provisional, passing character, seeing also how with a wise forbearance it may be turned to good account, though a matter for deep regret, we may bend ourselves to our proper work, the enforcement on others, the ingraining into ourselves of the Religion we profess, as able by its direct propagation to secure most shortly the result we all have in view.

There is one evil which we have to guard against, the tendency to be looking outside of ourselves and watching the action of others. We may strengthen ourselves on this point by the following reflections: We, as representatives of the new Religion, are in the world a collective spirituality, aiming at the direct guidance of its affairs. But in our weakness we must wait for such direct influence, and meanwhile exercise as much indirect as we can, using, so far as they are available, all existing social forces, and modifying them to our purpose. For instance, we wish to spread a true scientific instruction as part of our educational scheme. We have not the means to do this directly, having neither the teachers, nor the pupils. But so far as the lower sciences are concerned, even including biology, there is a great and general, if not always well directed, effort being made to imbue the young with them. We can see much in the methods and the spirit in which they are taught from which we differ, but we can also see that the general movement is, under all the conditions of our modern life, susceptible of receiving an impulse of a different kind. We may therefore look upon our work as being done for us where we could not do it ourselves, and feel, in consequence, free to devote our own time and energy, limited as they must necessarily be, to the teaching those subjects which more immediately connect with the above-mentioned impulse. In a higher sphere, I might take the various religious movements which we are witnessing. Our own direct conversions are so few as to be at times discouraging even to the most patient, but as our task is the revival of the religious feeling and the reinvigoration of our higher moral nature, which the Western Revolution has so shaken, we can allow that in their wide variety all the forms of religious revival are doing some part of our work, and whilst conducing even now to the end we aim at, are preparing, again under the conditions of modern existence which are necessarily sapping the foundations of theological belief, the minds and hearts of men for our own non-theological belief, with which those same conditions are radically in accordance.

These two instances are sufficient to explain what I mean, when I say that within the area of Positivism we, who would more immediately concenter our efforts on the direct preaching of Humanity, may avail ourselves with satisfaction of the exertions of others who lean rather more to the intellectual propagation of the system. We must not at this point forget that Positivism in Europe—nor only in Europe, but in, to us, so important a field as Europeanised India, as also in Russia—is not identified with our small body but with the name and the followers of Messrs. Littré and Mill. The former is considered as the most rational exponent of the doctrine. Imperfect and misleading as is the exposition which he gives, we can allow and shall recognise the fact later, that the wide extension even of that is a service rendered, a preparation made, an inroad upon the adverse mental constitution which is the great obstacle intellectually. We have ample reason to regret that the work is not more thoroughly done, in more accordance with the spirit of Comte's construction. We cannot conceal from ourselves the amount of hindrance it creates by its negative character, but neither should we hesitate to allow it its own measure of utility. If we can do this when the interval is so wide, and with reference to a presentation which would avowedly crush our own were it in its power, there can be no difficulty in regard to those who theoretically are in complete agreement with us but whose presentation is to our minds in deficient agreement with their theory. Manifestly their labours will converge to the same result as ours, though they choose a method, as we think, less in accordance with the teachings and spirit of Auguste Comte, as it is less in
accordance with the religious traditions of Humanity, and by virtue of these two defects, is a method which hampers our advance in the sense of extension, and exercises a prejudicial influence on our own best progress, our religious advance intensively considered. From this standpoint of a quiet judgment we may clear ourselves of all irritation. Whatever increase of energy or numbers there may be is a gain to the common cause, and whichever of the two tendencies is most in conformity with the real exigencies of our task will be sure, ultimately, to prevail, to the just subordination, in no way to the exclusion, of the other. The religion which we both believe will not have power perhaps to remove all personal differences, any more than its predecessor, nor to heal all the wounds inflicted in the course of our discussion; but it will have power, I am inclined to believe, to keep us in substantial agreement even now, and sooner or later to harmonise any discrepancies in our respective conceptions of the most suitable means to be employed.

From a more personal point of view the dispersion of the members of our group is to us all a source of difficulty as of discouragement, for it deprives us of that stimulus which numbers give, as also of the strength due to ready concert. I feel it myself in two ways: it increases my labour in correspondence, it makes all my work here harder. The very small attendance at our ordinary meetings—it need not be as small as it is were there a proper sense of duty—is a great pressure, as it will no doubt impair our efficiency. It has always done so hitherto, even when it was somewhat larger than what we can now have. I make allowance for our exceptional conditions, but I must press the necessity of effort in the direction here indicated.

Still no dispersion, no isolation, no increase of burden, must weigh against the duty of setting forth the full religion of Humanity in all its completeness, to the utmost measure of our power. And whatever the action of others we are ultimately dependent on ourselves for the discharge of this duty, and should find in it a sufficient satisfaction. I look to it as one of the best results of the present crisis, that it will add depth and strength to the convictions of most Positivists, leaving a valuable influence when the great soreness it has produced shall have passed away. We had, take us as a whole, been too passive; in all directions there will for the future be greater thought exerted, a more general sense of individual responsibility in relation to the furtherance of our common object.

We are not, or we should not be, of those who concern ourselves about immediate results, looking for some striking success rapidly attained. And in proportion as we free ourselves from the weakening effects of this tendency do we lie open to the full influence of that confidence in its ultimate triumph which our religion warrants, and under such influence do we estimate at their just value the passing complications. For we live by it in the past and in the future in order to gain a sound judgment of the present and the power to modify it wisely, with deliberate resolution meeting each particular conjuncture as it arises, and shaping our course in the best way we can according to the facts of our changing existence. The object we set before us, the spirit in which we work for its attainment, these are the cardinal points, and true to them we are independent in a high degree of the rest. Nothing can interfere with us so far. None can lower them, none can take from us our power to forward them, so long, that is, as life and liberty are left us, things not now in question. I doubt whether, essentially, any can even lessen that power, the means generally adopted being often more suicidal than injurious to us—a lesson which the ordinary party contentions around us might teach all observers. On such grounds then we may move forward hopefully, not indifferent to, but not depressed by, the annoyances attendant on the present excitement in our particular world. We can all help in allaying that excitement, and the moderate spirit generated by the thoughtful, hardly visible, yet most real intervention of all, would conduct more than anything to lessen what evil there is in our present state, and to its satisfactory modification in the future.

It was almost impossible not to speak on this point; it is a pleasure to turn from it to the more proper subject. It will be found a continuation of my four last annual addresses, which have all dealt directly with the Religion of Humanity as a new Catholicism succeeding and superseding the older or Roman Catholicism, a Catholicism, therefore, which for a time must take some distinctive epithet such as the one I have used; till the day shall arrive, when this Human Catholicism being completely triumphant, this historical necessity shall no longer exist, for all contrast will have disappeared. As we are yet, however, necessarily in such contrast, it has been my object, to the exclusion as far as I could of the critical negative spirit, to throw light at once on the religious history of our Western world, and on the intrinsic superiority of the new Faith which has arisen within its limits, by a careful comparison of the two Churches which alone I consider in serious competition, the Mediaeval or Roman, and the Positive or Human. The comparison has taken the two in various lights, and it has aimed most of all at establishing this great truth, that the later is but the perfecting of the earlier institution, the successful accomplishment of the task which the noble effort of its predecessor had proved unequal to accomplish; that the whole religious movement from the close of Antiquity to the creation of the Positive religion is entirely one in this sense: that its first part was the primary, incomplete solution of a problem, the final solution of which has been given by the second. Looking at the two parts in this light, we naturally conclude that there is not any breach of continuity, any opening for hostility, any defect of sympathy between
them, and as naturally, that we may betake ourselves to the earlier construction with a certainty of finding in its principles, methods, and true spirit, much light and guidance in our understanding and appropriation of the more recent. So we explain the observed affinities between Positivism and Mediæval Catholicism.

Whilst this has been one great object of the comparison, it has also aimed at manifesting the superiority of our own religion, and that on the special point which constitutes its most distinctive characteristic, its complete continuity. It contains within itself that which no other religion has contained, the reconciliation of all history—to borrow a phrase which I have seen lately. I endeavoured last year to show that there was in St. Paul's mind an instinctive sense of a defect in his system under this aspect, and that in his way, and with the most judicious use of the materials at his command, he tried to supply it, but that his attempt could not be accepted as successful; as also that no similar attempt could be successful on the basis of theology. It is only in Humanity that all ages and faiths can be at one. She alone can reconcile man to man.

The question then arises how best to set forth the truth, How can we most efficiently preach Humanity? and on this question of method I went into some detail in last year's address. It is condensed in the motto which is prefixed to that address. Humanity needs no demonstration; that which she has produced leads us naturally to her, as do the two great notions of the family and the country. Hence, by the naturalness of the process, that is, we explain the rapidity with which the conception, now fully worked out, is taking possession of the thoughts of men, and, as a symbol of such possession, is penetrating their language. It is by virtue of the same character that we can trace in the nobler natures of the past, in their action or in their speculation, such frequent recognition of the conception when it could only be imperfectly apprehended, and when it was, if explicitly stated, in contradiction, as it were, with the prevailing doctrines and practice.

We rise to the conception of Humanity by the contemplation of her products. Is it not so? On us who live in the midst of this vast accumulation of those products, which we call London, this truth on its material side is borne in with irresistible power when once the mind is awakened. A trivial expression in common use has its application here, 'God made the country, man the town.' Its greater or less truth I do not examine; but for my purpose it testifies to the acceptance of Humanity as the real agent in our more visible advance, in all that connects with the ceaseless onward march of industry, the earliest sphere of Positive thought, the persistent and fundamental obstacle to the triumph of theology. One amidst the numerous similar, if unequal, centres of human activity, London is a sufficient image to direct and support our thoughts when we would vividly present to ourselves the agency of the power we serve. We know that it has been a gradual creation through many generations of men, each bringing its contribution, at times of health fulness and beauty, at times of the reverse; for, on a great historical city like this, the oscillations of man's right perceptions and imaginative power imprint themselves together with its growth. We see at every turn that gradual creation still in progress, still under a spontaneous impulse, and not under wise direction: in this again a symbol of the power to which it owes its origin. But under all variations and with all drawbacks we all allow, we all feel the continuity of the effort, and the grandeur of the product evolved, the capabilities for future use that are stored up, the shelter it has afforded the higher aims of the past generations. The contemplation of such a product should render easy the conception of Humanity, should by a natural process lead us into her presence. True she is not as yet inducted into her rightful possession; her vicegerent still claims her work as consecrated to himself; this city's most gorgeous temples, the Abbey of St. Peter, the Cathedral of St. Paul, with all their subordinates, yet belong to the older and provisional faith; but we find no obstacle in this, and by an easy exertion of the historical imagination, as we worship in them, we can antedate their definitive appropriation, as we can even now, by an exertion of sympathy, apply to our own benefit the beautiful services which they freely offer.

Again, in a different domain, where the effort is somewhat greater, the same conception is yet attainable. The poetry of the human race is, as much as its industry, a product of Humanity. Intimately bound up with each successive phase of man's existence it has ever borne the impress of his varying notions and of the dominant ideas, and thus its symbolism has been largely theological. It has been an incomplete service of the true power. But by this very adaptation which is its necessity, it offers us a large variety of such theological symbolism, and thereby destroys that unity which is the essence of religion, and introduces those who wisely drink as freely as they can of its inspiration, to the idea of contradictory and mutually destructive beliefs; to the desire for one in which all contradictions disappear. This by the way. I am more concerned, immediately, with the gradual construction which we can evoke by an effort when we turn our thought on the progress of mankind, the 'vision of poets' all consentient to one end—the idealising man and man's life in all its rich complexity. Each great type of that 'royal race' feels himself a stone in the living temple, which they by their succession gradually raise, each 'shining to the measure of his light, and being content.'
Si c'è un forte suso tra tant'antico senso.

The special continuous whole the poets form testifies to the larger whole which contains it, and facilitates
the conception of that of which they have been the prophets in the past as they will be its aesthetic interpreters
in the future. More directly their labours, combined into one continuous stream of song, as we in our teaching
endeavour to combine them, present us with a treasure of human accumulation from which, in grateful
reverence and due thankfulness to the giver, we can draw freely for all the better purposes of our life, for the
cultivation and expression of our emotional nature.

And as it is with poetry so it is with the other acts of expression, through sound or form. All in their varying
degree, and with differences which admit of a social explanation, are continuous products of Humanity, and
each might serve, if we stopped to contemplate its history, to furnish us with a special help to the bringing
before us her real existence. Some are more partial and intermittent than others, but such differences are
unnecessary here. In all, those least familiar with them may by a short consideration of the names connected
with them convince themselves that the considerations which apply to poetry apply to them also. We can carry
our thoughts back to their rudimentary existence and see them under the action of man's social life develop into
the very great beauty which every one of them has reached; as we can also easily imagine that under the action
of the same influence when strengthened, man's social life raised and beautified, each of them is destined to rise
with it to a higher beauty, or at any rate to a larger, more powerful, more wholesome application.

Whilst I am speaking of these various forms of expression I must briefly notice the most universal of all,
the most precious of all, as being the highest instrument of communication, and as such the primary instrument
of our advance in well-being. Language. I use the word in its general, most usual acceptance, is, as the others, a
gradual construction of Humanity. This is true of each special language, our own as much as any other, the
steps in the formation of which we can trace as accurately as our purpose requires. It is true also if we carry our
thoughts onward to the time when, superposed on these special languages, which, by their diversity, aptly
represent the disunion of mankind, and are a hindrance of great potency to all its progress, there shall extend
throughout the world one language of universal adoption, the symbol of the definitive constitution of Human
Unity—its reconstitution, we might say, if we used the old legend, which instinctively struck the truth and that
more deeply than at first appears, when it pointed to the confusion of tongues as the instrument of man's
dispersion, and associated that dispersion with the interests of the God-Idea, the maintenance of its power as
against its human substitute.

Such universal language will be a gradual adaptation to the wants of all of one of the existing languages,
and will doubtless bear the impress of such gradual adaptation and have the faculty of admitting further
modifications with the growing thought of men. Its creation has been the object of hope and anticipation to the
imaginative thinkers of the past, and must continue as yet a hope and an anticipation. Meanwhile each special
language is enough for our present subject.

Passing from art in the ordinary sense as the medium of expression, and as distinct from the arts which deal
directly with man, as education and government, we find in science again a confirmation of the truth here
insisted on, that each separate attainment of man's energy is a product of Humanity, and facilitates our
conception of her. Take science in its fullest constitution, and as fused into one imposing whole by the highest
philosophical genius; or take any one of the separate portions of such whole, and we shall equally find that in
the slowly elaborated product we can trace the accumulation of the efforts of generations, the onward march of
an existence whose organs are in a constant state of disappearance and renewal, but whose essential unity
through all such changes remains unimpaired.

So again with what I but now referred to, the educational and political arts; however imperfect they still
remain, we can see that they bear witness to the same effect. What has yet been reached in them may be,
probably is, but the heaping up of materials ready for the builder's hand, a succession of experiences of more or
less value, but, whatever the name we give them, they are the work of human intellect and the groundwork for a
human construction. Distinct and antagonistic as they have too often been in the past, the conceptions or
schemes of education and of polity are become, or will become, convergent under the shapings of later thought,
all ministering to the one end—the establishment of the definitive principles on which man shall be trained, of
the definitive societies in which he shall put that training to its legitimate use.

Once more, in the highest sphere of all, and the one at first sight most alien to our position, that of religion,
through the contemplation of her products we rise to Humanity. Each religion in turn, the more closely it is
examined, is seen to bear more evidently the stamp of the thought and feelings of its believers, is seen to be
made in their own image. This truth, long the possession of the more philosophical, has become the widely
accepted conclusion of ordinary thinkers, and, like so many others, often colours the statements of those who
are most adverse to it. If rejected for their own particular belief, it is accepted for all others.

Any one of the more conspicuous theological religions might serve to verify these remarks. It is not my purpose to do this here; nor do I wish to take up your time in showing how they all contribute to the one final and universal religion, the highest product of the ascending religious experience of mankind.

As in this rapid enumeration we pass in review the several provinces of thought and action, we by an almost unconscious process effect completely that substitution which is our real aim. We find one after another in the possession of man, of Humanity, to the satisfactory exclusion of the older idea, without any necessity for an unpleasant disputatious war upon it, an exclusion by a proper positive method, that of supplying the place it provisionally filled. Industry, Art, Science, Philosophy, Polity, all speak of Man, and with Religion, which is the crown of Philosophy and Polity, we come into the immediate presence of the Power we serve, and into direct contact with the duty of proclaiming her, of preaching her religion. On the method to be adopted, and on our estimate of the relative value of what to us are necessarily interdependent, the intellectual preparation, and the more concrete, more synthetic presentation, I spoke last year, giving to this last the preference, as the means of propagating our faith, not doubting that it will amply ensure the other, the due cultivation of the intellect, as an indispensable instrument at once and satisfaction. In fact, all that I have been to-day saying might show how secure we are against any undue depression of our intelligence. By her composite and continuous formation, Humanity exercises our contemplation and our meditation in a very different way and degree than they were exercised under her several predecessors. Think of the power for intellectual development that is latent in the mere tracing out, at first in outline, then in more detail, the several constructions I have mentioned. As in regard to one after the other we evoke the ages and the nations, and the individual great names which have emerged in the work, we must feel that there is no room for any alarm lest our mental horizon be too narrow, our faculties be deprived of their due nourishment.

The true danger lies elsewhere. It is our emotional nature that is threatened, for we are exposed to the forgetting, in the multiplicity and interest of the products, the source of their production. Hence the priority assigned to this central idea, and next in the series to the direct cultivation of our feelings: there is comparatively no recognition of excess in these two respects. There may be such excess, and the liability to it will at a future period be greater than it is now, but in our actual mental and moral state it is very small, and our chief precautions must be against the opposite evil.

The true danger lies elsewhere. It is our emotional nature that is threatened, for we are exposed to the forgetting, in the multiplicity and interest of the products, the source of their production. Hence the priority assigned to this central idea, and next in the series to the direct cultivation of our feelings: there is comparatively no recognition of excess in these two respects. There may be such excess, and the liability to it will at a future period be greater than it is now, but in our actual mental and moral state it is very small, and our chief precautions must be against the opposite evil.

But enough on this comparison. Beyond all comparison the more important consideration for all is the moral culture on which I have been lately dwelling in our Sunday meetings. It is by the fashioning of ourselves and our lives that we shall best serve. Convictions spread and strengthen by contact; our sentiments are enlarged at once and vivified by the sense of their participation; but the life which is the expression of the sum of our habits remains the most powerful of all contagious influences, for it is the only solid guarantee of the reality of our convictions and sentiments. In this age of talk and writing, so much tends to obscure this truth that it is well for us to remind ourselves of it, well to remember that what we are is the supreme point, and that for others no less than ourselves, as centres of conversion, if I may use the term, no less than for the truthfulness of our own being. It is fortunate that it is so, for this alone is in the power of all. Underneath all the ceaseless flow of utterances which wastes energy and absorbs attention the quiet influence of lives and characters devoted to a great cause will most promote that cause, the more in proportion as that cause is a religion.

Undervaluing no means, then, but in the conviction that this last means is at once the best for ourselves as for others, we have to proceed unhesitatingly in the course we have chosen—in the service, I mean, of the Power in whom we believe. We have to make our belief more sure and more efficacious by thought and sympathy; we have to impart it to others by the same means—by thought and by the sympathy we give and excite. We can never exhaust the power in this respect inherent in the object of our adoration and submission. 'Man is akin to and the friend of man,' says Aristotle, and we need not scruple to enlarge the meaning of his language and adapt it to our use. By no condescension, no putting off a higher nature, but by her own nature and constitution, Humanity is one with us, and we are one with her. She needs no mediator, she appeals directly to her worshippers and servants. The strength of this simplicity has yet to be fully understood; the power, that is, there lies in the straightforwardness of the relation. Even now, we can trace its influence on others and on ourselves in the increased clearness of our mental vision, in the increased intelligibility of our action; I add with conviction, in the enlargement and purification of our moral nature—benefits which in a wise combination tend to perpetuate and propagate themselves. But, whether we can trace it or no, it exists, a possession for all time, and open to the appropriation of all without detriment, one of the countless treasures within the reach of our own and all succeeding generations.

At the opening of a New Year, on the recurrence of this Festival, whatever our troubles, private or public, if there be any discouragement, and from whatever source, we, the disciples of Humanity, should be able to accept the support she can so largely minister to all her servants and worshippers, if not from the anticipations of the future, at any rate from the sympathetic recollection of her past. She, the mourning mother, has stood by
the suffering generations of her sons, drawing from their suffering the great yet imperfect result which we profit by and increase. Their lot is ours; by mingled suffering and success we contribute our share to the gradually increasing result. More it were weakness to ask; it is our wisdom to find a sufficient happiness in this. Not in the ease of life, but in its pain and difficulty, met and overcome, lies the true sphere for all that is highest and noblest in us, for that which constitutes our better selves.

Consecrate we these to Humanity with gratitude and humility.

So mighty art thou, Lady, and so great,
That he who grace desireth, and comes not
To thee for aidance, fain would have desire
Fly without wings. Not only him who asks
Thy bounty succours, but doth freely oft
Forerun the asking. Whate'er may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combined in thee.

—DANTE, Par. xxxiii. (CARY).


Thoughts on Theism, Etc.

Heaven and Earth are full of Thy Glory.

Consider the lilies of the field how they grow; they toil not, neither do they spin.

A New Commandment I give unto you; that ye love one another.


This pamphlet, which for the first time has been issued as a special edition in Scotland, requires but little to be said by way of introduction in the North. Like all honest and sincere work, it speaks for itself. Those who may disagree with its aims will credit it, at least, with sincerity; and those who may be farthest removed from its sentiments, may, nevertheless, find some thoughts in its pages, regarding the truth of which all thinking men and women will agree.

In Scotland, at the present time, the waves of religious reform have already begun to make headway. The "signs of the times" in religious matters may be read as we run in the North; and the awakening of the churches to more liberal views of life, science, and duty, is but part and parcel of a movement, which is begotten by a spirit of progress too powerful to be resisted. When the old foundations of belief are being destroyed, the safety of religion must lie in her availing herself of the new and higher culture which is abroad. It is the aim of these pages to show how such a culture may be made compatible with the true, simple, pure, and consistent service of God.

Edinburgh, 4th November, 1879.

Brief Summary of Contents.

- Signs of Progress in Anglican, Roman, and other Churches. Our belief in Deity, its basis and limitations.
- The Religious Nature of man.
- Universality of Law.
- Extravagancies of the present Religious Symbolism.
- The essential elements of Universal Worship.
- Aspiration, not Supplication.
- Ideal of a National Church.
- Hints to Professional Teachers.
- Proposed Religious Service for a New Catholic Church.

Neither Calvinism, nor Presbyterianism, nor Thirty-nine Articles, nor High Churchism, nor Low Churchism, nor any existing organization can be the Church of the future.

—NORMAN MACLEOD, D.D.

In asking the attention of thoughtful members of our various religious bodies to the suggestions with which
the latter portion of this pamphlet is occupied, a few remarks upon the condition of religious feeling and speculative philosophy at the present time may be made by way of introduction.

The religious world—especially in England, Germany, and America—is in our day sadly out of harmony with modern thought, and the air is heavy with coming changes. Not yet, however, has the tempest actually burst upon us in its fury, although the dark thunder-clouds are visible above the horizon, and the deep and dull mutterings of disagreement may be heard. Doubt, schism, and thoughts of secession rankle and spread in the churches. Should we conclude that the unrest and dissatisfaction which so generally prevail are things of evil omen? Or should we not rather believe that they are the harbingers of a new and grander development of intellectual, moral, and religious thought and life, pointing to a second Reformation that is approaching, when all Truth will be gladly hailed, and every earnest seeker after the Beautiful and the Good will receive a genial look and friendly welcome? After the storm shall have cleared the air, our spirits will be more free, and we shall rejoice in the revived beauties of a serener sky.

1. When Science modestly speaks within her own domain, and when she can be made to repeat her demonstrations and deductions at our option, it avails little that ignorant religious enthusiasts should censure her truth-loving votaries and scream out "Scientific Infidelity," that visionaries should pooh-pooh the unanswerable from pulpits and platforms or perform pilgrimages to Pontigny. The golden days of superstition in England are going. Old prejudices are breaking up. Science is in the ascendant. Theologians are being swept from many old moorings by the rising tide of knowledge. The sooner statements conflicting with scientific truths, however sincerely they may be advanced by any number of persons, are withdrawn, the better.

It is now on all hands very generally conceded that the Cosmogony of Genesis and the sciences of Astronomy and Geology are in some important respects at variance; and to represent statements of that book on these points as divine and infallible is delusive and obstructive. This, until recently was denied and repudiated by both the Roman Catholic and the Protestant Churches. But science is no respecter of persons and false systems. Science is benign and refreshing to man; kind to all; good and useful as the warmth and sunshine and showers. Some religious teachers are in a nervous flutter to-day. They keep sending off fog-signals telling of their darkness, doubts, and difficulties. We advise them to make confession of their troubles to thoughtful scientific men; and light, more light, soft and beautiful as the new and true Electric Light will be shed upon some of their many anxieties, disputations, and uncertainties. It is plain that if Religion is to hold its place in the world, it must not be contradictory to true philosophy and science. The "scientific imagination" will not be damped-down by unbecoming anathemas or bold dogmatic utterances. Encroachments are surely and extensively being made upon the outlying region of Probability.

It is well known—nay, it is commonplace talk at our tables—that Heresy abounds at many important centres of learning, that both clerical status and clerical influence are on the wane in England, and that, except in men of inferior ability, there is a growing disinclination at our Universities and Colleges to take holy orders. This reluctance will probably rather increase than diminish, unless our popular theology is speedily recast, and our religious opinions re-formed and modified into agreement with accepted science and philosophy.

In contrast to this, it is cheerfully admitted that the concessions which are being made by many religious bodies point hopefully to a better understanding, and a closer union among our more careful and matured thinkers. The orthodoxy of the last generation is not the orthodoxy of to-day. Indeed, so rapid are the fluctuations of thought on questions of Christian Doctrine, that it is hard to determine who keep, and who keep not, the true ecclesiastical Faith, "whole and undefiled." Once it was considered dangerous to interfere with men's belief in the doctrine of Eternal Torment; now it is the less appalling conception of Future Punishment, finite in duration, that finds respectable defenders. Once clerical thinkers were chary of ventilating doubts on the Atonement; now there are many theories of Atonement, advocated too, not without, but within the pale of orthodoxy, all characterized by important deviations from the old scheme of Vicarious Satisfaction, and Substitutionary Redemption. Once the professional teacher of Religion, who should have whispered a doubt concerning the Plenary Inspiration of Scripture, would have been deemed not only bold, but audacious, and would, in all probability, have lost something far more, substantial than caste with his sector party. Now theologians calmly discuss the nature and extent of Inspiration, and detect "human elements" in the Bible, while a Bishop finds flaws in the genealogies of the Pentateuch, and disputes the asserted number of the ancient Hebrews at the Exodus. And if we turn to the Church of Rome, there, too, we notice signs of involuntary homage to freedom—for even the most Ultramontane Catholics appear desirous to convince us that the rights of Conscience and Individuality in religion are fully recognized within their communion; that they court free discussion, demand a fair field and no favour, and strive to feel that they are abreast of the time in which we live.

Other agencies, likewise, than those which are directly intellectual, are tending silently, yet powerfully, to soften theological asperity, and to make men, in their spirit and daily bearing, less hard, less severely angular, less thorny—in a word, less repellent towards one another, than they consistently might be, according to their
professed creeds. There are irresistible social influences at work in society, the effect of which is to make the
most conflicting elements—from the profound and devoted Roman Catholic on the one hand, to the cultivated
and devout Theist on the other—not unfrequently to meet and blend in harmony, "like kindred drops that
mingle into one." In England neither dissenting Christian nor Jew has much to complain of civil disabilities.
This absence of grievance, this social equality, and especially the informal and incessant intercourse, public and
private, occurring every day between man and man, promote that mutual understanding of each other's position
and principles, which is so fatal to the sectarian bitterness that is fostered by rivalry, distrust, and isolation.
Such are some of the gratifying features of a freer intercourse amongst our diverging religious organizations.

2. It may be safely affirmed, that Theology, Religion, and Science, are now perceived and
acknowledged—more dearly than they ever were before—to be the normal products of the human
mind—systems which are in unison, parts of one grand harmony—each having its true and appropriate place,
and all exerting a stimulating, educating, and elevating influence on mankind. If we may judge from many
signs of our generation, we cannot but indulge the hope, that, in the not distant future, Religion and
Science—rivals no longer, but sisters—will forget their ancient mistrust and animosity, and shed conjointly
upon humanity an influence so genial, that the understanding will be enriched and mollified by the heart,
and the heart will be nurtured and regulated by the understanding. Even the Atheistic-Secularist is by the clearer
light of modern science changing position—emerging from his eclipse of faith. This disquieted school of the
unattached, with its levelling tactics and chaotic tendencies, contributing little better than a "may-be" to the
solution of almost every proposition that can be offered, and so seldom accompanied by the soft graces of
humility, nowhere stirs humanity into a glow. "Mere negation," Lord Macaulay tells us, "has never disturbed
the peace of the world. It furnishes no motive for action. It inspires no enthusiasm. It has no missionaries, no
crusaders, no martyrs." We have brought together at the end of this pamphlet a number of extracts tending to
show that the most advanced thought of our time is on the side of Theology and Religion.

3. An active and persistent endeavour after an enlarged freedom is a chief characteristic of our time.
Free inquiry; free speech; a free press, exposing and keeping in check fanaticism; a free telegraph, hourly
flashing to distant lands intelligence of important events transpiring in the more enlightened parts of the world;
a free ocean, with the safe and speedy steamship distributing her cargo of untold blessings, and adding thereby
to the common stock of wealth and happiness; the still faster railway carriage, bringing distant races into closer
contact, and enabling them to read divine pencillings similar to their own in the faces of others—such
influences as these help to mould our thoughts and lives into better and nobler forms.

We were in Switzerland with an American friend when the railway was being constructed on the banks of
Lake Geneva, which now goes all the way from Amsterdam to Rome. We asked him what he thought its effect
would be upon the stagnant mind of the Roman Catholic peasantry along its route. He answered, "I put that
question to a Roman Catholic priest," and let our readers mark the reply of this representative of the once
archenemy of science and the neglector of human cleanliness—"Sir, it is the road to hell!" Roman Catholics
must be told to sharpen and push forward their commonsense, improve their manners and methods, and move
on, or they will assuredly have to move off.

The progress of the human race is slowly but surely advancing, and its more complete development, by
sound culture, must tend to make humanity a glorious thing in the world. Could the Eternal-Infinite One be
imagined in any finite work, we might, in figurative language, exclaim that Man is, indeed, a noble although a
mysterious mirror of the Deity, and, with all his limitations and imperfections, he yet illustrates, on a scale
incomparably higher than any other being on our planet, the essential principles of Intelligence and Love. He
reflects more of the Divine than any other being that we know.

4. The consciousness of Infinitude, of the Boundless-One, the All-embracing Uncreate, which cannot be
thought away, may be said to be God's intuitional and elementary gift or revelation of Himself to Man. All the
visible objects and invisible agencies of Nature, however vast and varied, exist and move and act in that Eternal
sphere, each finite per se—are all limited in size, in power, and in number.

"Had there e'er been nought, nought still had been;" and "Everything that happens has a Cause." No part of
the Universe ever sprang into existence by virtue of its own energy. The world reverberates with fully
accentuated affirmations that God is, that He is first, and that He rules for ever. The Formless Infinite, the
Indivisible One changes not position, and is without part or passion. What, then, it may be asked, is our
conception of this indestructible element of thought, which is devoid of form and time? We reverently answer:
That which Is, and is A Pure Ens, of which degree is unthinkable. It is not manifold or plural and of time; but
simple or singular and eternal. It is always infinite, never indefinite, not more nor less, not better nor worse.
Accordingly, this view clears the ground and prepares the way for the realization of Theism, by excluding any
form of Atheism, Anthropomorphism, Pantheism, or Polytheism.

We believe—nor are we singular in the belief—that there is in man the abiding consciousness of an
ever-present Deity, Whom—it has of old been, perhaps, correctly said—we do not "know," and of Whom, in his
being, we humbly confess that we have no mental image, picture, or perception. This seems to be the groundwork of a true theology. An infinite energy, force, or will, is, of itself, not comprehensible. The infinite, as such, cannot be thought of as forming part of anything which is finite; nor can the finite be transposed into the infinite by any mental process or effort of the mind. They are distinct and dissimilar; there is no ratio of like-ness. Although there is analogy between all things in the universe, there is none between the infinite and the finite, eternity and time. A broad and deep currant of darkest shade hangs between the intellect of man and any supposed attributes of God. In the streamlet of our thoughts finite qualities only adequately flow, and are distinctly representable by us. No human imagination has painted, no judgment has comprehended, the essence or substance of the Uncreate.

"What Thou art surpasses me to know."

"How Thou art, and seemest to Thine own being,

I can never know, any more than I can assume Thy nature."

"To think that God is, as we can think Him to be, is blasphemy."

Not What Thou art, or How Thou art, but That Thou art, is wisdom.

This conclusion, so important in the discussion of theology, is maintained by the diligent scholar and eminent metaphysician of our century in the following well-known passage:—"The infinite God cannot by us, in the present limitation of our faculties, be comprehended or conceived. A Deity understood, would be no Deity at all; and it is blasphemy to say that God only is as we are able to think Him to be. We know God according to the finitude of our faculties; but we believe much that we are incompetent properly to know. The infinite, the infinite God, is what, to use the words of Pascal, is infinitely inconceivable. Faith,—Belief—is the organ by which we apprehend what is beyond our knowledge. In this, all Divines and Philosophers, worthy of the name, are found to coincide; and the few who assert to man a knowledge of the infinite, do this on the daring, the extravagant, the paradoxical supposition, either that Human Reason is identical with the Divine, or that Man and the Absolute are one."

We, therefore, assume that the Eternal-Infinite One, by and in whom we live and move, is not a Person with human faculties and qualities indefinitely enlarged and improved. And three distinct and dissimilar Infinite Entities—a triple or triad Deity—looks like an absurdity, which renders "confusion worse confounded." Indeed, we may reaffirm that any infinite quality, property, or faculty, which might be conjectured, is the veriest phantom of the imagination, and cannot, as such, be realized by human thought. Such powers and qualities are always things of degree, and exist in man. Symbolically, then, but symbolically only, God may be regarded as our Heavenly Father and Mother, who is most wise, and good, and affectionate. Figuratively, but as a figure of speech merely, He may be said to be the Sun of Righteousness, and the Rock of Ages. If Infinite and absolute, however, we need scarcely remark, that He cannot be informed, and does not require, as we have endeavoured to show, to be instigated, importuned, or, sometimes, with deplorable irreverence, told what to do! We think that the purity and sublimity of worship are tainted and enfeebled by men making the Creator in their own image, giving Him a Will like unto a human, considering Him to be an Impersonal Force, or a Personal Energy, or some sort of a Spiritual Personality, a man-like God, who may be influenced by entreaty, gifts, and flattery. Anthropomorphism is but the creation of a wild and wandering imagination, pervading all the ancient and many modern forms of religious thought.

But although the Object of the Religious Emotions is veiled in mystic shadows impenetrable to the gaze of the acutest intellect, we hold that there is in man an intuition, a sentiment, or an a priori form, or condition of thought, that prompts to a belief in the existence of a Deity, and this appears to be ineradicably rooted in the native substance and structure of the mind. May we ask the question:—Are we not often certain of the Existence of a Cause, believing that it is, and perceiving what it is Adequate to Produce, without knowing what it is in itself?

What the Substance or Essence of that Being, which is self-existent, or necessarily-existing, is we have no idea, neither is it at all possible for us to comprehend it. That there is such a Being actually existing without us, we are sure (as I have already shown) by strict and undeniable demonstration. Also what it is not: that the material world is not it, as modern Atheists would have it; has been already demonstrated. But what it is I mean as to its Substance and Essence; this we are infinitely unable to comprehend. Yet this does not in the least diminish the certainty of the demonstration of its existence. For 'tis one thing to know certainly that a Being Exists; and another, to know what the Essence of that Being is. And the one may be capable of the strictest demonstration, when the other is absolutely beyond the reach of all our faculties to understand. SAMUEL. CLARKE, D.D.

Although the "I AM THAT I AM" cannot be comprehended by us, having no likeness to anything in heaven or earth, may we not reasonably believe that He Is—that He is unthinkably grand in His Being, existing, we may suppose, in our imaginary flight and ideal treatment, in His own uncreated light, more majestic than motion, more wise than conceivable wisdom, more loving than any imaginable love? We acknowledge that He
can only be imperfectly represented, if represented at all, in thought and speech by finite symbols, of which the purest and best that we know are Truth, Wisdom, Love, Spirit.

Is it not a low conception, a mean estimate of Deity, to think of Him as a being like unto His handy-work? And should it be thought complimentary to affirm that He is mighty, wise, and good, with the prefix "ALL" to each of these human conditions, as if the circle of difficulties were thereby squared? It may be considered certain that every street and square of London, and every page of the two organic kingdoms, flatly contradict such a misuse of terms—such an overcharged and misleading hypothesis. Humanizing the Eternal-Infinite One has been the prolific cause of a countless waste of time, confusion, and contradicton of thought, thousands of useless volumes, much angry and profitless debate. Must a Cause be like its Effect? Because the Deity made a flower, must He be like a flower? Because He made a fish, or bird, must He be like a fish, or bird? And because He made the mind of man, must He, therefore, be like a human mind? This is the "blasphemy" so properly complained of, which should be carefully watched and avoided in our Theological seminaries and Churches. Upon this prevalent error, Professor Tyndall, aided by the clear light of science, and with the soul of deep reverence, remarks: "When I attempt to give the Power which I see manifested in the Universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'He' regarding it: I dare not call it a 'Mind;' I refuse to call it even a 'Cause' (?). Its mystery overshadows me; but it remains a mystery, while the objective frames which my neighbours try to make it fit, simply distort and desecrate it." Surely, if we are entitled to believe in a Deity, and are able to affirm that He is, although we do not know what and how He is, and if the world may be correctly held to be that which it has been called, "a thing of time," "a manufactured article," not only created but sustained by Him—this may be considered an ample belief for a truly devout mind, although the being, nature, or essence itself, is altogether unknown, and perhaps, for ever, unknowable.

This view is so fundamentally important, affecting, as it does, the whole question of man's relation to the Great Unseen, and in particular to every conception of worship, that a few extracts from what has been written upon the subject by leading thinkers, mostly of our own time, may be considered both interesting and pertinent:—

"How far, and in what way, our fundamental, intellectual, and moral conceptions are rationally predicable of an Infinite Being, is the unsolved problem of metaphysics."

"MIND."

"At last our greatest thinkers are beginning to perceive the utter impossibility of learning anything about the nature of God."

"THE LANGHAM MAGAZINE."

"Among the unknowable things, the first we recognize is the nature or attributes of the First Cause."

HARRIET MARTINEAU.

"Any attribute may represent the character of God to man, for we know nothing whatever of His real attributes, and cannot even conceive Him as endowed with attributes."

"FORTNIGHTLY REVIEW."

"Job had the true temper towards this Power when he buried his forehead in the dust, and exclaimed, 'God is past finding out.' Whichever way we look, we come athwart a Power of which we know nothing."

"THE INQUIRER."

"The mind seeks in vain to embrace the infinite in a positive image, but is constrained to believe, when its efforts fail, that there is a something to which no limit can be put."

Dr. McCOSH.

"The license of affirmation about God and His proceedings, in which the religious world indulge, is more and more met by the demand for verification."

MATTHEW ARNOLD.

"What, then, is the conclusion I come to? It is a conclusion which may, to some extent, startle you, yet one to which I have been coming for many years, and towards which the whole of my thought and study has seemed to converge. And if what I am about to state to you is true, it forms the point of difference between theology and other sciences. I believe that, in regard to theology proper, we know very little, and never shall know much more. The being of God entirely overtops, and surrounds, and overwhems, and floods, and drowns our faculties."

Rev. CHARLES BEARD.

"An artist of fine taste, exuberant imagination, and high culture, resolved to send to the International Exhibition, held in London in 1851, a work in marble to represent—God is Love. He toiled anxiously and patiently with pencil for many weeks. He experienced little trouble in giving adequate expression to an emotion which flowed so fully in himself, and which glowed so warmly in those around him. Then, however, came difficulty—insurmountable difficulty! When endeavouring to make a sketch picture of the Deity, he properly
refused to draw the figure of a fine old gentleman, with long curling hair, and a river of a beard, as Roman Catholic artists have often done in their pictures. But, finally:—The crayon dropped from his hand!" "THEIST."

"How it may be with God in His own essence, I dare not presume to think. He is the high and holy One who inhabiteth eternity; and if you will say of him those awful and mysterious things, that flow from the conception of infinitude,—that in Him there is no succession, no transition, no emotion,—that He never comes and goes, is neither here nor there,—that He is the Stationary Now, abiding still, with nothing past, and nothing future;—I hold my peace, and breathe no word against you."

Rev. Principal MARTINEAU.

"Our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him: and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach."

RICHARD HOOKER.

"Philosophy, or Reasoned Thought, and Science, or Reasoned Observation, have both led us to admit, as a fundamental principle, the necessary existence of an unknown, inconceivable, and Omni-present Power, whose operations are ever in progress before our eyes, but whose nature is, and can never cease to be, an impenetrable mystery. And this is the cardinal truth of all religion. From all sides, then, by every mode of contemplation, we are forced upon the same irresistible conclusion."

Lord AMBERLEY.

"The philosopher sees, indeed, that God governs His creation by rules and mechanical laws, and that the soul governs the body in a similar manner: he may even know what these rules and mechanical laws are; but to know the nature of that Infinite Being, from whom as from their fountain, all things in the world derive their existence and subsistence—to know, I say, the nature of that Supreme Intelligence with its infinite arcana—this is an attainment beyond the sphere of his limited capacity."

EMANUEL SWEDENBORG.

"Man recognizes in man the yearning for a power outside his individual self which he may venerate, a love for the author of his chief good, the need for sympathy with something greater than him-self. . . . It is not the emotional elements of Religion which fail us. For these, with the growing goodness of mankind, are gaining in purity and strength. We need to-day, not the faculty of worship (that is ever fresh in the heart), but a clearer vision of the power we should worship."

FREDERICK HARRISON.

"It seems, then, there is a consensus among all competent persons, who have ever thought deeply on the subject, that the real nature of that Power which underlies all existing things is absolutely unknown to man. And it is allowable, therefore, in the last resort, to fall back upon Spinoza's word, 'substance;' and to accept—if charity so require—as the common basis for theological reunion the Agnostic formula, Something Is."

Rev. Canon CURTEIS.

"I am that which is, that which was, and that which will be:—No one hath lifted my veil."

"THE SANCURATION OF SAIS."

5. Mind is itself: What thinks exists: Man cannot believe that he himself does not exist. Human Personality and Identity, with the unmistakable intuitions of Here and There, This and That, Now and Then, Self and Not-Self—each standing clearly apart and independently of the other—seem not to be within the possibility of unbelief. (Did any one with a healthy mind ever mistake Not-Self for Self?) Man is, and he thinks. Self plus state, self plus objects, are formal necessities of thought, they are prior to reasoning, require to be assumed, and are superior to any proof. The conscious subject, and the consciousness of objects, are two well-grounded certitudes of belief; they are true in philosophy, safe in practice, trustworthy, and reliable as the solid granite rock itself. "We are immediately conscious in perception," observes Sir William Hamilton, "of an ego and a non-ego, known together, and known in contrast to each other. This is the fact of the Duality of Consciousness. It is clear and manifest. When I concentrate my attention in the simplest act of perception, I return from my observations with the most irresistible conviction of two facts, or rather two branches of the same fact:—that I am—and that something different from me exists. In this act, I am conscious of myself as the perceiving subject, and of an external reality as the object perceived; and I am conscious of both existences in the same indivisible moment of intuition." Mr. J. S. Mill insists upon a similar distinction. "All language," he says, "recognizes a distinction between myself, the Ego, and a world, either material or spiritual, or both, external to me, but of which I can, in some mode or measure, take cognizance." To the same effect a recent and discriminating Reviewer felicitously writes, "We have the same knowledge that the outward world exists for us an independent thing, essentially apart from sensation, as we have that we exist ourselves; these two convictions are intuitive, and must be assumed if speculation is not to run into mere extravagancies; and we shall find if we act otherwise, that thought on the subject is without a basis. The reasoning which resolves
things into objects of perception for us will also resolve our own being into a mere entity of perception; and this absurdity, we think, shows that we must start in Metaphysical inquiries with postulates absolutely incompatible with Berkeley's subtile and ingenious theory."

In a work recently published, entitled "The Philosophy of Kant," by Professor Edward Caird, we read:—"So long as he [Berkeley] is arguing that the mind can apprehend nothing but ideas, and that an object which is not an idea is an absurdity, he is irresistible; because we suppose him to be maintaining only the self-evident proposition that consciousness cannot get out of itself." This statement seems to involve a fallacy. Why should any one think that he cannot have an idea of himself, and another idea of an object existing outside of himself, say, a billiard-ball, a statue, or the moon? And why should consciousness require to "get out of itself" in order that any of these should be perceived? Do they exist because we think them, or do we think them because they exist? Does the ear, for instance, make the wave-like motions of air? Or the eye the wave-like movements of light, which speed along, it is said, at 186,000 miles in a second before they enter it? Although no one can leap out of his own skin or away from his shadow, do not men with sound Common-Sense correctly believe that they may, and often do, leap from and to those of their neighbours? We are assured by Geologists, that our earth existed many millions of years prior to man. Must we then conclude that this science is a fiction, and must be cancelled in order that Idealism should prevail? In fact, the whole doctrine of evolution is deprived of its foundation, unless we believe that the energy of nature exists outside of, and independent of, the consciousness of the mind of man.

We also venture to submit that these mainstays of philosophic thinking,—the definite, the indefinite, and the infinite on the one hand; and time, duration, and eternity on the other,—are true finger-posts and stepping-stones in conducting the Senses, the Understanding, and the Pure Reason to absolute conclusions in Philosophy, Religion, and Theology. The mind's perception of Succession and its laws of Causality and Inference, which imperatively demand that every effect, or thing which begins to be, necessarily requires a sufficient cause, are as binding in Reason and absolutely safe for Belief, as that twice two are four—neither more nor less. Does the universe that is known by us not admit of an antecedent? Do any of the sixty-three simple or elementary substances in themselves afford evidence that they necessarily exist? Take a molecule of sand, split it into its chemical constituents, oxygen and silicon, and do either of these two kinds of atoms suggest the faintest hint of their eternal being? Nay, the entire globe on which we are, with its origin in the far-distant past of incalculable millions of years, presents to many eminent Chemists and Geologists not a feature of independent existence, and the two organic kingdoms—the Vegetable and the Animal—are assuredly not self-originated and self-sustained.

Professor Flint in his recent work on Theism writes:—"Should we seek, then, after what is eternal? Science tells us that it is not the earth, nor anything which it contains; not the sea, nor the living things within it; not the moving air, not the sun, nor the moon, nor the stars. These things when interrogated all tell us to look above and beyond them, for although they may have begun to be in times far remote, yet it was within times to which the thoughts of finite beings can reach back."

"If art to form and wisdom to conduct
Reside not in each block, a Godhead reigns."

6. In the uniformity or even tenour of the world, the thoughtful and the wise have full trust. There is no chance or caprice in nature, except to the careless or the stupid.

The farmer feels safe in acting upon the experiences of former years in growing grain and rearing cattle; the engineer accepts the strength of metals and the force of steam; the ship-builder the carrying power of water; the chemist recognizes the reality of atoms and their combining properties; the sculptor counts upon the cohesion of marble; the painter relies upon the harmony of colours; the manufacturer, merchant, and banker upon the principles of demand, supply, and exchange; the physician points out the causes of disease, and the established conditions of health; the statesman endeavours to eradicate the one and promote the other by sanitary laws; the philosopher knows the trustworthiness of the senses, each freighted with the trans-mission of distinctive wonders correctly delivered. And in the higher mental spheres there are the Necessary Truths of the Reason—thinkable one way only—so requisite to the sure foundation and the safe upbuilding of intellectual systems. There is also the authoritative voice of Conscience with an imperative "Yes" or "No;" the ability to observe, compare, and select one to the exclusion of all others in the unmistakable presence of "a better and a worse"—an ethical condition standing, sentry-like, at the springs of actions "not to counsel but command," and entering qualitatively into the very texture of volitions—are all permanently written by God in the Book of Nature and the Constitution of Man.

"The primal duties shine aloft like stars."
The four Seasons come to us unasked. The sweet breath of spring—herald of coming glories; the rich foliage, the flowers and fruits of summer with their unfailing delights of form and perfume; the lovely tints of autumn; the bridal dress of winter gemmed with crystals; the starry sky of night "thronged all over with splendours;" the golden and silvery clouds fresh every day; the invisible vital forces actively building up material structures with exquisite fitness of part to part, and parts to whole; the swell and spray of ocean; the graceful gambols of fishes; the sun and spray of ocean; the graceful gambols of fishes; the hum of insect life; the plumage, song, and easy flight of birds; the sure and gainly step of animals; the marvellous instincts of living beings—untaught knowledge—true as the needle to the pole; the sweet faces and joyous play of children; the daily banquet of the world with the radiant sun pouring transcendent glories of light and heat upon its multitudinous tables laden with bounties; while eager life, reinvigorated by sweet sleep, awakens and rejoices in the perennial feast; all proclaim DIVINITY!

"Mysterious round! what skill, what force divine, Deep-felt, in these appear! A simple train, Yet so delightful, mix'd with such kind art, Such Beauty and Beneficence combined."

7. God's reign of Law appears to be everywhere in Mind, in Life, and in Matter. There are no signs visible of any inconstant deflecting influence perturbing the world of things and thought. All material bodies and organic beings act as they do by virtue of their original and acquired specialities—each according to itself. Much of our world is to us beautiful, comprehensible, and in its variety charmingly uniform—enough to show that all is under analogous law. Ignorance and chance are bound together—they partially and transiently exist; knowledge and fortuitous events are altogether incompatible.

"Happily," says Prof. W. S. Jevons, "the Universe in which we dwell is not the result of chance, and where chance seems to work it is our own deficient faculties which prevent us from recognizing the operation of Law and Design. . . . In the greatest storm there is nothing capricious; not a grain of sand lies upon the beach, but infinite knowledge would account for its lying there; and the course of every falling leaf is guided by the same principles of mechanics as rule the motions of the heavenly bodies. Chance then exists not in nature, and cannot co-exist with knowledge."

It thus appears that there are no erratic processes and sudden leaps in Nature; there is nothing whimsical, unsupported, accidental; no absurdities or contradictions in her stone and living books. Ask the Society for the Prevention of Cruelty to Animals if the wind is ever tempered by the Deity to the shorn lamb? and the ready answer will be, Never! Look over the bills of mortality during a season of severe weather, and it will be seen that all artificial aids recommended prove to be inadequate to prevent a vast increase of disease and death.

"External nature exhibits no trace of moral life. There is no apparent sympathy in nature with moral ends, no faintest intimation of the moral law. The elements are no respecters of persons; they know neither sinner nor saint. The sun smiles alike on the evil and the good. The same moon lights the robber and the minister of mercy on their several ways. The same breeze propels the merchant's and the pirate's sail. Traitor and patriot, murderer and missionary, cannibal and Christian, all have the same nature for their heritage, and find in nature the same accommodation. The blue sky bends over all, the hospitable earth entertains all,—all are served by nature's laws."

F. H. HEDGE, D.D.

"I cannot agree with those who think that there is no mystery in mere pain; that it is sufficiently accounted for by moral evil, and involves no separate problem. The history of suffering began on our planet long before that of sin; ages prior to the appearance of man, earth was a scene of war and mutual destruction; hunger and fear, violence and agony, disease and death, have prevailed throughout the air, the land, and ocean, ever since they were tenanted."

Professor FLINT, D.D.

About the origin of the world, and why all things are now as they are, we seem to have no faculty sufficient to determine. But we know enough to pronounce emphatically against an inconsiderate and faulty system of pure Optimism. Are there not many natural objects in our world very destructive and heart-rending, smells and sounds absolutely revolting? Does the earthquake, the hurricane, or volcano not present startling evidence against what has been too freely assumed to be an Infinitely Beneficent and Holy Will? On the other hand, Pessimism—melancholy and moody, blatant and dim-sighted Pessimism—the fatal blight of joy, the wreck and ruin of hope and happiness, is even more to be deplored! Waves of this gloomy and sickening philosophy, the wild theories of Schopenhauer and Hartman, with their painful results, have passed over Germany, and threaten England.
How much sober admonition and argumentative preaching, it may be queried, would be required to persuade the English and Scotch farmers that the Colorado Beetle (described by a Bishop as "this noisome beast") is a creature sent by an Infinite One who is on friendly personal relationship with them, one who is in-finitely wise and good, infinitely considerate of their best interests, and that its visit to our shores is not a curse, but a kindness? If we do heartily welcome Spring, and rejoice in the beauty and fragrance of flowers and fruits, and the exquisite structures of animals; we are horror-stricken at the heartless systematic carnage of war lately seen in Turkey and Africa, and we sigh and drop a tear over the Indian famine, and our own late harvests and ruined crops. It is merely a weak evasion of such hard problems to attribute these and other evils to the intervention of a "fallen angel," created by a Deity who fore-knew and fore-ordained his existence and action. "Theist." It is only weak and shallow men who talk of luck and put their trust in circumstances. And any day of miracles that may have been has apparently quite gone by.

"The Church of Rome professes to possess a continuous miraculous attestation; but whenever we hear of a Romish miracle, we set it aside at once, without troubling ourselves to inquire into its evidence. This tendency is in some degree increased by the unquestionable fact that this Church has encouraged the belief in miracles which are notoriously false, and therefore stands before us in the character of a convicted impostor. Still, we entertain much the same feelings with respect to all similar accounts, be they reported by whom they may." Rev. Prebendary C. H. Row. Supposed irruptions from Unseen Powers into the natural order of the world are multiplied in a remote, and diminished as we approach a modern period.

"In the olden times," Dr. Richardson tells us, "each manifestation of diseased action was considered an entity; to be epileptic or insane was, for example, to be possessed of an evil spirit; the causes of the phenomena were left as inscrutable. Diseases were the direct and dire chastisement of a Supreme Power; and to ask their natural origin were to court a superfluous or sinful labour. Even in these days this impression is not altogether absent in civilized communities; in uncivilized, where it has taken root, it remains unchanged. It is not until we are brought to understand the physical design of the phenomena of disease, as opposed to the hypothesis of what has been called 'visitation' and 'entity' of disease, that we can move a step towards any attempt at prevention or removal of the phenomena."

It is the credulous rustic who believes in witchcraft and is afraid of ghosts. That which would have passed for Magic and Divination two hundred years ago, or less, is in our day correctly referred to causes easily understood.

"Every one knows how hard a matter it is to perceive accurately, to feel calmly, and to think clearly, when the liver is out of order; there is then a good foundation for hallucination. . . . One may freely admit that persons have seen apparitions, and have heard voices which they thought to be supernatural; but inasmuch as seeing is one thing, and the interpretation thereof quite another thing, it may be right to conclude that they were nothing more than hallucinations, and that the reason why no ghosts are seen now, when people pass through churchyards on dark nights, as our forefathers saw them, is that ghosts are not believed in now-a-days, while we have gained a knowledge of the nature of hallucinations, and of the frequency of their occurrence, which our forefathers had not."

HENRY MAUDSLEY, M.D.

"The Red Thorn Apple of Peru is in use among the Indians of the Andes. The fruit of the plant is the part employed, and from it the Indians prepare a strong narcotic drink, which they call Tonga. By the use of this drink they believe that they are brought into communion with the spirits of their forefathers. An Indian under the influence of this drug is thus described—'Shortly after having swallowed the beverage, he fell into a heavy stupor. He sat with his eyes vacantly fixed on the ground, his mouth convulsively closed, and his nostrils dilated. In the course of about a quarter of an hour his eyes began to roll, foam issued from his half-opened lips, and his whole body was agitated by frightful convulsions. These violent symptoms having subsided, a profound sleep of several hours succeeded. In the evening, when I saw him again, he was relating to a circle of attentive listeners the particulars of his vision, during which he alleged he had held communication with the spirits of his forefathers.' . . . The pretended second-sight, and the other marvels told of the old seers of the Scottish Highlands, may owe their origin to nothing more noble or mysterious than a draught of thorn-apple, nightshade, or belladonna tea. And it is highly probable that the Witches Drink was flavoured with the thorn-apple, and that the victims who, in all sincerity, came before the magistrates and declared themselves to have had communications with the Evil One, had, under the influence of this narcotic, seen visions which they could not distinguish from real experience. . . . It is sufficiently strange to see how similar modes and means of imposition were made use of by the priests of nearly every false religion in ancient times for the purpose of deluding their credulous countrymen."

THE CHEMISTRY OF COMMON LIFE.

In the life of George Combe we have the following amusing anecdote, which has a family likeness to many other superstitions.—An old lady, an acquaintance of . . . . removed to a new house in Dublin. Nelson's
monument stood to the south-east of it. On a cloudy evening it happened to be full moon; and just as the moon had got behind the figure of Nelson, the old lady happened to look out from the window. At the same moment the clouds opened, and showed her the figure of the hero full drawn on the face of the moon. She fell on her knees, prayed aloud, calling for the other persons in the room to come to her assistance. On her knees, with uplifted hands, and in a hollow voice, she exclaimed, "O, Lord God Almighty, thou hast vouchsafed to show me the man in the moon! O, Lord! I am a miserable sinner, and unworthy of thy consideration!" Here the other inmates recognized the real nature of the apparition, burst into loud laughter, and helped the lady to rise from her devotions.

This is a scientific rather than a superstitious age. There is little or nothing now recognized or cared for by thoughtful persons save orderly development. The myriad adjustments of the universe seem to be well kept; and our own world has not the look of a formless and purposeless jumble, a ponderous and clumsy mechanism, ill-conceived and only half-executed. Although there are many signs indicative of universal Providence in the unchanging laws of Nature, there are none of an interruptive Providence to dovetail with old-fashioned creeds, and fit the fancies of their modern professors. The best health of the body, and the manliest vigour of the mind appear to be inseparable from the consciousness of laws that never deviate a hair's breadth, inseparable from accurate knowledge of them, and strict obedience to them.

The Mind of man seems likewise to have regular and reliable procedure; its law of Philosophical Certainty. Human volitions and actions, when purely voluntary and free, can often be computed and foretold with much accuracy, and their moral attitude ascertained and correctly fixed. Indeed, so thorough and satisfactory has been the progress of Science, that we can now calculate exactly the ebb and flow of the tide, the birth of the young moon, the beginning and ending of an eclipse, the nearest and farthest points in the path of a comet. It has been significantly hinted that could all the antecedents of the leading journal be accurately known, we should be able to foretell every word of every leader, without destroying or disturbing in the least, any ethical condition of those connected with this great instructor of the civilized world. Here, then, is plainly a system of two or rather three kinds of laws, and not of one kind only. 1. A system of necessity in which we are merely passive instruments, and may be said to be as clay in the hands of the potter. In the purely material sphere, and in man's infantile state there is nothing of the nature of a free-agent. Many wonderful things are at the beginning of life done for us, and not by us. 2. A system of acquisition, which by and by grows into or becomes unconscious automatic action, easy habit or second nature. 3. Another system, one of conscious voluntary effort, of self-determination or deliberate preference, attention to duty, intensity of will and fixity of purpose, from which it may be affirmed, that we are as clay in the hands of ourselves. This view, if correct, destroys the extraordinary and erroneous doctrine which affirms that man is a receiver only, a sort of tube and mouth-piece to imagined sprites, as certain dreamy theologians and pseudo-philosophic thinkers teach. Involuntary errors and mistakes, therefore, we should pity or pardon; voluntary conduct only has merit or demerit, and is entitled to praise or blame.

The position here assumed is to some extent strengthened by the Duke of Argyll. This accomplished thinker writes, "There is nothing to object to or deny in the doctrine, that if we knew everything that determines the conduct of a man, we should be able to know what that conduct will be. That is to say, if we knew all the motives which are brought by external things to bear upon his mind, and if we knew all the other motives which that mind evolves out of its own powers, and out of previously acquired materials, to bear upon itself, and if we knew the constitution of that mind so perfectly as to estimate exactly the weight it will allow to all the different motives operating upon it, then we should be able to predict with certainty the resulting course of conduct. This is true, not only as an abstract conception, but as a matter of experience in the little way towards perfect knowledge along which we can now travel. We can predict conduct with almost perfect certainty when we know character with an equal measure of assurance, and when we know the influences to which that character will be exposed. In proportion as we are sure of character, in the same proportion we are sure of conduct."

But there are lazy and pretentious persons, both lay and clerical, with—

"Devotion's every grace, except the heart,"

who ignorantly, often irreverently and presumptuously, ask the Deity to do for them what they ought to do and might do for themselves by a moderate activity, abnegation, and self-control; who expect, in fact, by some fanciful process, to be good without taking the trouble of doing good. This is futile. Action is the criterion, the fruit of true excellence. Man is thus far master of his fate. He may by his nature (not by some fanciful process, to do good) be truthful, just, and kind. We are always anxious to deal leniently with those who have to contend with many perplexing doubts, serious difficulties, "toils obscure," trials and adverse surroundings. But we should think that many religious teachers would permit us to demand, nay, wish us to expect, that they should be living examples of the cardinal virtues and other Christian graces which they sometimes recommend to others.

8. Both Science and Philosophy now, we are happy to think, emphatically refuse to admit that any Church,
or order of persons, can "shoot round the corner," as did the Highlander's gun of old. Men have, indeed, been
told that sailors have in foreign parts oftimes "whistled for a wind," and have thought that they brought it; and
there are yet well-meaning, sober-minded people who, with rash confidence, solicit the Creator and Upholder of
the Universe, for a change of weather, "a fine growing shower," "a nice drying day," or "a fresh sou'-wester, to
waft the laden ships from port." The fierce Tertullian might in his day of light and shadow exclaim,—"when
indeed have not droughts been removed by our prayers and fastings!" Assuredly the calm responses of to-day
would inquiringly answer,—When, indeed! have they been so removed?

In the last week of August, 1877, it was ordered that prayers should be offered in many of our Churches for
fine weather, and it is interesting to note what followed this clerical mandate. In the first week of September, as
if in derision of such arrogance, imbecility and error, a stiff, gusty, biting wind came from the north, and snow
fell heavily in Scotland and in Wales. "The weather is still unsettled, and to-night," a newspaper correspondent
on the 6th of September writes, "rain is falling in torrents, the air being quite chilly, resembling an evening in
December rather than September." On the 11th of October we were told, "This morning there was a heavy fall
of snow, accompanied by a strong gale of wind in Edinburgh and district. Several peals of thunder were heard
in the course of the forenoon. . . . The wind has been from the north-west, and to-night the air is piercingly cold.
In several districts the crops are still in a rank state, and, with such a sudden approach of winter, will, in all
likelihood, be irretrievably lost."

Again, on the 16th of November it was said—"Very early this morning one of the most terrific storms that have
been experienced in this country swept over the north-east of Scotland. At first the wind was from the
eastward, but latterly it veered to the south-west, and the rain fell in torrents. In the north-eastern counties, at
Caithness, Ross, and Sutherland, the storm seems to have been felt with intense severity. Fields covered with
grain were swept clear, and the roofs of hundreds of houses were blown in."

And it was reported of the whole month of November—"This was a month of vast perturbation—cloud,
storm, and fatal accidents by land and sea from lightning, tempest, and deluges from rainfall. Atlantic cyclones
visited our shores in rapid succession, and raged with abnormal fury; few days were exempt from their
destructive influence; the rainfall was enormous, and the low lands of England were flooded." Were the labours
of scientific workers at the Royal Institution, to be visited by similar adverse results, would not some
accomplished persons sip their coffee with delight and look happy!—

"Sit piping under budding boughs."

How their eyes would twinkle in imaginary triumph!

Such a melancholy failure as above indicated ought to rebuke religious instructors, and should admonish
them by a salutary lesson of experience. Highland lairds and Lowland farmers who have blindly trusted to such
broken reeds, random thoughts, and à priori errors, may well be excused for lying helpless and smarting under
a sense of heavy losses!

PRESBYTERIAN CLERGY AND THE SCOTCH HARVEST.—"At a recent meeting [1876] of the Angus Synod of
the Established Church of Scotland, an 'overture' was presented, praying the synod to appoint a day 'on which
the thoughts of congregations may be directed to the dealings of God with the harvest, which has now been on
hand for nearly three months, and is not yet completed.' The Rev. Mr. Anderson, in supporting the overture,
said it would be well for ministers to call the attention of their people to indications of dissatisfaction with their
conduct shown by the Ruler of the Seasons. The Rev. Mr. Young said it was very difficult to try and read the
decrees of Divine Providence as expressed by prosperity and adversity. On the east coast of Scotland the
harvest had been almost a failure, while on the west coast fine weather had prevailed and the harvest was a
good one. Were they to infer from this that the Almighty was dissatisfied with the inhabitants on the east coast
and pleased with those on the west? It was ultimately agreed that on the first Sunday in November ministers
should 'call the attention of congregations to the dealings of God with the bad harvest.'"—Pall Mall Gazette.

THE CHURCH AND THE WEATHER.—The Archbishop of Canterbury forwarded the subjoined letter to the
Bishop of London:—

LAMBETH PALACE, July 5, 1879.

"MY DEAR LORD,—At the request of both Houses of Convocation of the Province of Canterbury, I write to
call your Lordship's attention to the necessity of prayer being offered to Almighty God for such weather as may
enable our people to gather in an abundant harvest. It would seem very desirable that each Bishop of the
Province should, at his discretion, urge upon his clergy the propriety of setting apart some Sunday on which the
attention of their people may be specially directed to this subject, and I shall feel obliged by your Lordship
taking the usual steps to make this my wish known to our brethren in their several dioceses."

"Our prayers for fair weather are founded on our practical ignorance. Already we know sufficiently well (in
words which the late Duke of Cambridge is reported to have uttered) that 'it is no use praying for rain while this
east wind lasts;' but that saying, or something like that saying, marks the limits of our knowledge now, and
probably will mark them for many a long year. We do not pray against eclipses. And, I presume and trust, that
if some eminent scientific man should demonstrate that in the year 1979 the world would be destroyed by a comet, the nauseous vapours of whose tail should suffocate us, and the hard kernel of whose nucleus should crush us out of all interest in the subsequent proceedings of our planet—I presume and trust that the Archbishop of Canterbury of that date would not be requested by the Government to draw up a form of prayer against such an inconvenient result."

H. Chandler, M.A.

"We hear with surprise of the savage who, falling down a precipice, ascribes the failure of his foothold to a malicious demon; and we smile at the kindred notion of the ancient Greek, that his death was prevented by a goddess who unfastened for him the thong of the helmet by which his enemy was dragging him. But daily, without surprise, we hear men who describe themselves as saved from shipwreck by 'divine interposition,' who speak of having 'providentially' missed a train which met with a fatal disaster, and who call it a 'mercy' to have escaped injury from a falling chimney-pot—men who, in such cases, recognize physical causation no more than do the uncivilized or semi-civilized. The Veddah who thinks that failure to hit an animal with his arrow resulted from inadequate invocation of an ancestral spirit, and the Christian priest who says prayers over a sick man in the expectation that the course of his disease will so be stayed, differ only in respect of the agent from whom they expect supernatural aid, and the phenomena to be altered by him: the necessary relations among causes and effects are tacitly ignored by the last as much as by the first."

Herbert Spencer.

"When any one, even an Archbishop, like a bad workman or an unskilful farmer, meddles with what he does not understand, he is sure to disclose a plentiful lack of knowledge. The Archbishop of Canterbury has plainly enough no more direct or indirect influence on the weather than on the moon and the tides."

Theist.

"The earth hath bubbles, as the water has, And these are of them."

Not a little curious is it—as well as instructive—to note, that usually each religious sect or party thinks its own prayers, however extraordinary they may be, and not those of its neighbours, are considerately and indulgently answered by the Deity. But we rejoice that a deaf ear is apparently turned, and that no favourable reply to such conflicting importunities is ever verified in our time. The only question worth raising about the efficacy of entreaty, and which is entitled to one moment's consideration, is not, Does God hear? but, Does he answer?—a point not to be hastily assumed or lightly taken for granted, especially as it can in most instances be disproved. The reiterated expressions of ill-considered petitions, often the mere routine and shell of custom, the distrust and derangement which naturally follow "asking in vain," deplete our energy, lead to self-made spirit voices and visions, to essences and phantoms sitting on the brain, mental wandering and hysterics, "such stuff as dreams are made of," to vexation of spirit and emptiness of soul.

It is difficult to realize, even in imagination, the advantage and gain there would be were all persons to abstain from petitioning images, mummies, old bones, musty garments, dead saints, and other ancient relics. Strange to think that we have yet in our very midst, flaring mystic lights—old, new, and tinted; blazing candles—thick, thin, long, and short; clouds of incense; tinkling cymbals; absolutions and infatuations which can be considered only as "barren-shine," the symptoms and phantasmagoria of a sickly piety.

On Sunday, the 1st of June, 1879, we were present at a meeting in a fashionable church near the centre of London, and distinguished by spirited and high-class music. At mid-day, when the sun was bright and the sky was clear, there were some 70 gas jets lighted and 50 candles burning. The candles measured from about one foot and a half to eight feet long, and were proportionately thick. The ostentatious display of costly jewellery by the Reverend, and to us un-Venerable-looking preacher, seemed more than enough to adorn a lunatic Duchess on leave with her keeper! Why should the Church of England be disfigured and disgraced by gaudy millinery, senseless and tawdry finery, absurd and expensive foolery?

"What keen religious eyes do they inherit, That thro' these blinding forms can see the Father!"

Let men, instead thereof, considerately and practically tune their natures in truer accord with God's will as expressed in the Universe. Honest and earnest effort, however feeble, is unfailingly rewarded, and strength is ever given to the humble and rightly turned heart. Man himself closes and opens the door of his heavenly life. The great trust of daily conduct—the realization of duty—which is the highest form and function of human responsibility, is purely personal, and cannot be performed by proxy. One man cannot eat, or sleep, or walk, in room of another; nor can the virtues or vices of one be transferred to another.

We ought carefully to note those conditions which are apparently nothing but subjective results, our own
responses to our own prayers; effects upon ourselves wrought by ourselves. Adoration, Praise, and Thanksgiving to God, with an intelligent and devout appreciation of Nature, are the essential elements of a Universal Worship. Aspiration, the ardent desire of what is noble, the persistent longing of the human heart, not supplication, is in conformity with science and the most devout mind. "Not our will, but THY WILL BE DONE," will be the "cry" of future Saints: or, "may our will always conform to Thine."

"Thanksgiving is the one religious act which even the most ultra may own as beautiful and fitting. A staunch old Lancashire 'Liberal' was asked, 'Man, do you pray?' He replied, 'Well, I don't know that I do, for I have about all that I want; but I do a bit of thanksgiving now and then.' Perhaps our worship may have to fall back upon thanksgiving altogether, some day."

Rev. BROOKE HERFORD. Then the peace of God, which passeth all understanding, will be more realized, and the heart's trust will be so absolute, that, in the darkest hour of perplexity the highest act of Religion will find expression in the profoundest resignation.

"Could we but hear all nature's voice,
From glow-worm up to sun,
'Twould speak with one concordant sound,
Thy will, O God, be done."

So long, then, as Man has a religious nature, with its crowd of witnesses in the valleys, on the plains, and the hill sides of every country, evidencing to the observant and reflecting traveller the existence of faculties which are as positive and universal as the senses of sight and hearing, or the normal desire for food (and which apparently can never be stamped out), so long will men, women, and children pant for the exercise of worship, for religious guidance and cul-ture. "Some few persons," it has been said, "can live apart from religious institutions; but mankind cannot dispense with religion, and they need it organized into a church." It is probable, however, that the simpler and the grander phases and forms of Faith will not be found to have existed in the past, but are rather to be realized in the future.

Principal Tulloch has the following admirable passage:—

"The current of free thought is running deep and sure in all the Churches, even within softened and exclusive precincts where it makes no noise at all. It will make its way towards the light by-and-by, from all quarters of the ecclesiastic horizon; and the Church which will have most chance may possibly not be any of the present organizations, but a Church more excellent—because at once more liberal and Catholic—than any of those now existing."

The permanent in religion—THE LOVE OF GOD AND MAN—is the soul's ripe fruitage, the centre of all true religious systems. This is not the equivalent of Superstition, and this will not die of inanition.

A "Free Protestant Church" has recently been opened at Graff Reinet, and at the close of the services several young men were publicly accepted as members of the Church, by affirming their belief, in reply to the following question:—"Do you believe that true religion consists in love to God and love to man, and is it your earnest desire to practise this religion in your daily life?"

It will express itself in the service of humanity; it will exhibit itself in the recognition by each class of society of its duty to every other class, it will give a death blow to that selfishness which, in complete opposition to the spirit of the Founder of Christianity, has been fostered by nominal followers, who not unfrequently have made Christianity the most egotistic of systems.

To the clergy of our land we would venture to say—"Understand your age and you may lead it. Bear in mind that the people are not made for the Church, but the Church for the people. Abandon any old sacerdotal cries of 'Think as I do, or you are a bad man.' 'Submit, or be Accursed.' Begin by 'posting yourselves up;' be not at peace, rest not, until you have 'set your house in order.' Then neither the vexed question about 'the Procession of the Holy Ghost,' nor fears of 'light-minded religionists,' nor 'the seething thought of this anxious age,' need give you undue alarm or anxiety. Move forward! Realize 'a spirit of intelligent harmony, with secular thought.' Hold aloft the torch of truth, that its light may illumine the high places of society. Descend with it into the depths of the lowliest retreats where ignorance lurks, where crime burrows, and poverty and misery hide themselves. And take for your motto, the words of our great Milton: 'Who ever knew Truth put to the worse in a free and open encounter?'"

9. Before proceeding to other matters, it may interest some of our readers, to present them in this connection, with the following estimate of the author of Christianity by one of the most careful thinkers and able logicians of recent times. John Stuart Mill, in his lately published Essays on Religion, thus writes of the Great Teacher:—

"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of
The idea of indefinite improvability. It is an obvious and irrefragable fact that all men are more or less fallible, expected; most of them, let us rejoice, being borne up and cheered onward by the hope of "better times," and on taking a somewhat extended view, all may be thought to be doing about as well as can reasonably be almost purely accidental—such as birth, climate, food, family life, education, society, business, and profession.

Carefully and impartially observes mankind may see them to be neither spotless angels nor hideous demons, but beings of various shades of colour (with much of sober gray), capable by nature of knowing and doing what is intentionally right.

Upon man, and all man's works. Neither in action, any more than in judgment, is he unerring. Any one who, whether to them preserves him from error. When to this we add that to the conception of the rational sceptic, it remains a possibility that Christ actually was what he supposed himself to be—not God, for he never made the smallest pretension to that character and would probably have thought such a pretension as blasphemous as it seemed to the men who condemned him—but a man charged with a special, express and unique commission from God to lead mankind to truth and virtue; we may well conclude that the influences of religion on the character which will remain after rational criticism has done its utmost against the evidences of religion, are well worth preserving, and that what they lack in direct strength as compared with those of a firmer belief, is more than compensated by the greater truth and rectitude of the morality they sanction."

To this we may add the following clear and forcible statement by W. E. H. Lecky, the historian of Rationalism, and himself a guiding light of the party whose history he has written:—"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may be truly said that the simple records of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists. This has indeed been the well-spring of whatever has been best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

It is worthy of remark, that there is to man such a thing as a Principle of Certainty; that he has the ability to perceive particular kinds of truths, such as the axioms of mathematics, to be invariably and unalterably true. This is a valuable, although common possession of mankind. But the Infallibility claimed by the Roman Catholic Church in faith, morals, and discipline is not, and cannot be allowed to be, the prerogative or the privilege of any Person, Church, Book, or Assembly.

The doctrine of Infallibility to which we take exception, is clearly set forth in the following passage by Cardinal Newman:—"The Church has the office of teaching, and the matter of that teaching is the body of doctrine, which the Apostles left behind them as her perpetual possession. If a question arises as to what the Apostolic doctrine is on a particular point, she has infallibility promised to her to enable her to answer correctly. And, as by the teaching of the Church is understood, not the teaching of this or that Bishop, but their united voice, and a Council is the form the Church must take, in order that all men may recognize that in fact she is teaching on any point in dispute, so in like manner the Pope must come before us in some special form or posture, if he is to be understood to be exercising his teaching office, and that form is called ex cathedrâ. . . . He speaks ex cathedrâ, or infallibly, when he speaks, first, as the Universal Teacher; secondly, in the name and with the authority of the Apostles; thirdly, on a point of faith or morals; fourthly, with the purpose of binding every member of the Church to accept and believe his decision."

On the same question Cardinal Manning states:—"Now it is to be observed: "1. That the Council declares that the Roman Pontiff, speaking ex cathedrâ, has a Divine assistance which preserves him from error."

"2. That he speaks ex cathedrâ when he speaks under these five conditions (1) As Supreme Teacher (2) to the whole Church. (3) Defining a doctrine (4) to be held by the whole Church (5) in faith and morals," And if man is not infallible, neither is he impeccable. No! Fallibility, frailty, and imperfection are written upon man, and all man's works. Neither in action, any more than in judgment, is he unerring. Any one who carefully and impartially observes mankind may see them to be neither spotless angels nor hideous demons, but beings of various shades of colour (with much of sober gray), capable by nature of knowing and doing what is to them intentionally right or consciously wrong, at the same time, greatly dependent upon many things to them almost purely accidental—such as birth, climate, food, family life, education, society, business, and profession. On taking a somewhat extended view, all may be thought to be doing about as well as can reasonably be expected; most of them, let us rejoice, being borne up and cheered onward by the hope of "better times," and the idea of indefinite improvability. It is an obvious and irrefragable fact that all men are more or less fallible
and slanting, untrue to the perpendicular, and that all Religious Organizations have in their day and generation made mistakes. Even the authorized version of the Bible, which is at the very foundation of the Christian Religion as popularly accepted, is at present undergoing revision and correction; and the Rubrics and the Thirty-nine Articles of the Church of England, and the Confession of Faith of the Scottish Establishment may be expected in due time to be deprived of their more repugnant features, or, what is, perhaps, far better, seen to be hindrances to progress, antiquated stumbling-blocks, which it is now high time to abolish, and bury for ever out of sight.

There are yet, unfortunately, noisy ones in Christendom, who wander hither and thither, proclaiming that "The Bible, and the Bible only, is the religion of Protestants." And there are others less noisy, but more crafty and resolute—with vast spiritual pretensions—who demand that the Bible plus Traditions are needed to make dogmas authoritative. But there is a quickly growing party which we heartily welcome—because more logical than either of these—who unanswerably urge that the Bible, when minus much of itself, is fit for daily reading in the family and in the schoolroom, is in accord with a proper decency of manners, and in agreement with good sense. In all ultimate research in Religion, however, that only which is seen by each person to be good and true ought to be considered binding, and personally regulating to him.

Diverging for a moment, it gives us pleasure, having freely animadverted on the untenable claim of Infallibility made by the Church of Rome, to recognize the large amount of liberty now conceded to members of her communion in relation to some of the most important themes that can engage the attention of a thoughtful mind. While, indeed, on the one hand, the distinctive doctrines of that Church are defined and guarded by its asserted Infallibility, yet, on the other, there remains (if we may trust the subjoined statement from the pen of an enlightened Roman Catholic periodical) a wide margin, in fact, a vast domain, which the cultured intellect may freely explore, following wherever truth shall lead, without fear, molestation, or censure. These are remarkable words:—"The Catholic Church has guaranteed the rights of intellect, and has done great things to preserve them intact. . . . Whether God exists, whether the Infinite is knowable, whether there is a cause of all things, whether the material world has been created, whether any definitions of matter will allow it to be the sole and sufficient cause of life, sensation, and intelligence; whether the soul of man is immortal, whether the pursuing of our own eternal happiness can be called selfish—all these questions, according to the philosophy of the Church, are under the jurisdiction of reason, are strictly scientific, and may and ought to be treated in a scientific manner. It is open to any man who has the leisure and the necessary talent, to take them up, investigate them, and use all his experience and intelligence in their solution. The answers obtained may be tested, compared, sought after by other and newer methods, defended by reason, without the interpolation of any emotion whatever. They may be approached from above or below, and philosophy may take its beginning in the science of cosmology, no less than in the science of logic. . . . This is the concurrent teaching of all the Catholic schools, that, at the very least, it may be followed without censure attaching to any one, not even from the Holy Office."—(Dublin Review, Jan. 1876, pp. 448-9.)

Now these are noble thoughts, well and nobly expressed, and, unless we are greatly mistaken, the moral of them is, that even Protestant Orthodoxy, in its vast variety, has yet something it may learn from Roman Catholic teaching. At all events, we may affirm that these conditions are absolutely necessary for the permanent existence of the Church of the Future.

But to resume. The Churches are entering upon a new career. Already a fresh leaf has been turned, and another chapter commenced in our religious history and life. This chapter will, we may hope and expect, judiciously exclude many errors "born to die," and dogmas well known to rest upon a slippery and dangerous slope. There are yet, curiously and unfortunately, we think, persons who seem to relish a little fog in philosophy, difficulty in religion, and contradiction in theology. They have a strange predilection for a wintry slope. There are yet, curiously and unfortunately, we think, persons who seem to relish a little fog in philosophy, difficulty in religion, and contradiction in theology. They have a strange predilection for a wintry slope. They may be approached from above or below, and philosophy may take its beginning in the science of cosmology, no less than in the science of logic. . . . This is the concurrent teaching of all the Catholic schools, that, at the very least, it may be followed without censure attaching to any one, not even from the Holy Office."—(Dublin Review, Jan. 1876, pp. 448-9.)

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"Ask every age, ask every land,
When did State priests for freedom stand?"

A Church distinguished by good will to man, as man, and its cultivated leaders turning affectionately towards "pale misery," rather than concerning themselves so much about the gold ring and sumptuous fare; a Church, not timidly, fretfully, or sullenly lagging behind the world of Secular Thought; but in accord with the truths common to many religious systems, gladly recognizing on behalf of each one within its pale, not only the sinlessness of free and fearless inquiry, but the right and duty of full and fair critical research, boldly refusing to admit whatever is unreasonable, and demanding from each member

"To thine own self be true"—

What might we not naturally expect from a Church like this? It would be thoroughly and intensely practical. Such an associated religious body, with its considerate, earnest, educated, and loving workers, would, by efficient organization, soon make its benign influence felt and seen in every street, court, and alley of this immense metropolis, and of all our great cities.

Knowing how much the higher conditions of human beings are dependent upon correct moral training in infancy, upon thorough intellectual culture, and the requirements of, at all events, a moderate decency in domestic arrangements, there is presented in London, and every large town in England, an ample field of useful and delightful employment to multitudes of the educated and refined classes who have at pre- sent much difficulty in "killing time." Thus, all neglected children, and all bent down by the iron grasp of poverty and chilled by the icy touch of age, might be washed and made clean, warmed, clothed, fed, and comfortably housed. This, in a city where thousands of persons are burdened with the plethora of superabundant wealth, is surely not too much to demand of a Church organized for the pure and elevating worship of God. The feverish longing for periodical excitement, so intense amongst the upper classes, would ere long be calmed, the frivolous and amusing eccentricities of dress be restrained, manners become more sincere, and the wretched insipidity of dining-room and drawing-room conversation would naturally be superseded by higher aims and a nobler tone. Then the painful sense of ennui and mental vacuity would be exchanged for the healthful glow of moral vigour, and many angelic natures, by the daily exercise of "the charities which soothe, and heal, and bless," would bask in the divine beatitudes of benevolence, and be rewarded by a constant and increasing joy.

The extravagancies of ecclesiastical dress, and the antic gesticulations which so prevail in many of our Churches, and which are so prominent in some modern developments of Ritual, are not altogether harmless. Rather, we should say, they must be actively mischievous. As little can we consider that the flagrant mistakes in Hymns and Litanies are rendered more endurable by being chanted and intoned, and that the blunders in many sermons become less nonsensical and injurious when with lengthened visage they are confidently spoken in a sepulchral tone. We hope to be pardoned the observation, that "the delivery"—as it is termed, of our ecclesiastical instructors—is as susceptible of improvement as their Theology and Philosophy. The Scriptures, for example, are in large measure highly dramatic, and obviously require the finest and most varied elocution. They are usually read with a dull, pompous solemnity, or a lifeless drawl, often inevitably producing a well known "sleepy-distemper." In reference to this too common evil The Times thus writes:—"Enter church after church in the Metropolis, or elsewhere, and you shall hear the prayers read by a machine, and the sermon read by a drone. The supplications are solemn without being serious, the exhortations have only that gravity which conduces to sleep. The one is a pious form, the other an unpleasant necessity."

If, for one brief moment, we might further touch with cautious footstep upon even more delicate ground, and tender a hint to our religious shepherds, we would say to them:—"In your spiritual visitations to the homes of your flocks, be natural, never irritable and captious. Don't try to make clever speeches; and guard against a too free, a meaningless use of theological phrases, often, we fear, evincing an unseemly familiarity with Deity. Be on good terms with Common-Sense, and conversant with the useful New-lights of Modern Science, rather than patrons of the misleading Old-lights of Tradition, which have descended from the obscurity of the middle ages. Know that absolute uniformity of opinion in all things is undivine and undesirable. Show that you have a real kindly sympathy and hearty interest in beneficent work. Remember that—

'To err is human, to forgive divine.'

Carefully avoid any ultra-placid, wrapt-consciousness, in self, a too frequent result of overmuch study and a solitary life. Eschew 'the rigid feature,' and the much starched cambric. Do not assume the abstracted, murky, cloistered look, so repellent to the poor; or the ungenial and unsocial 'stand well back for I am holier than thou' attitude, which so frequently renders all friendly intercourse and well meant visits, not only unwelcome, but often worse than useless. Rather, we submit, be distinguished by cheerfulness, gentleness, impartiality, consistency,—'let your light so shine before men that they may see your Good Works,' may by ample
experience test and approve of them, and desire to do likewise."

II. May it not seriously be asked,—How shall we account for the continued and frequent use of most barbaric symbols in many of our churches and chapels, and this towards the end of the XIXth century? What would be thought of a Heathen coming to a Christian country, and telling of his Deity flying in the air, talking with one man in a garden, wrestling with another, and smelling the sweet savour of an offering? What would be further thought, if he told, as a true story, that his Deity began to make the world on a Sunday, that he kept at work every day for nearly a week, then finding what had been accomplished was satisfactory, took a holiday, and rested on Saturday. That he crowned this great work by creating one man and woman "very good," although with imperfection, and that (as a not unlikely consequence) they blundered, and were held to be "wholly defiled," "made opposite to all good," and "wholly inclined to all evil." Their numerous progeny were thereby not only fully enabled to do actual sin (a thing imaginable and realizable as fact), but also held guilty for a supposed transgression committed by their ancestors, and tainted with original—prior to birth—sin (a misnomer and thing impossible).

Suppose, the Heathen were to continue, that this awkward state of things, this moral confusion and chaos at the commencement of the human race was not attempted to be improved by creating another pair of beings with some modification in their nature, and by presenting fruit less tempting, and imposing results less disastrous; further, that there existed a large majority of persons called the "non-elect," of whose pre-ordained condition it was affirmed, "God was pleased, according to his will and holy counsel, to permit, having purposed to order it to his own glory" and in display of "his sovereign power" to be damned—a decree including young and old (not even exempting infants)—who are to be burned for ever. Surely, it requires no very vivid imagination to conceive that, at this point, the Heathen himself would start back amazed at the description of Deity he had given, and exclaim, if these things be true, then is mortal man "more just than God;" man is more kind than his Maker! Notions so horrific are sufficient to banish from the human heart "the longing after immortality," were the total paralysis and ruin of the religious sentiment possible. Nothing might be referred to by him about a Devil, as the English people prefer to allow that nonentity or now sleeping entity, with sundry other kindred matters, to lie quietly at rest.

Let us imagine that this occurred at some crowded meeting at Exeter Hall, with a Dignitary in the chair. The Heathen, after delivering his long address, would probably with much gravity be informed, there was nothing new or strange in anything which had been related, as in this, the greatest and most enlightened country in the world, there were thousands of professing Christians who affirmed of their God what the Pagan had declared of his Deity.

No wonder that the religious pulse of England is spasmodic! No wonder that a numbness prevails amongst the thoughtful, well-to-do, and independent working classes, that strong common-sense people stand aghast, that good men are ashamed, and pious souls in revolt!

So offensive and awful to a cultivated, sympathetic, and well-balanced mind are torture and revenge, that, many excellent persons would prefer annihilation (and their preference is justifiable) to a so-called heaven in which there would exist a distinct perpetual consciousness of one human creature being kept in torment for ever. Nay, the Heathen we have introduced might in the flow and glow of his emotions, in the wealth of his affectionate nature, feel assured, and in his earnest cogitations reasonably conclude, that Her Majesty the Queen of England, the Archbishop of Canterbury, the Cardinal of Westminster, and all the members of the Anti-Vivisection Society would decline to choose for themselves a future-life with the inevitable, but sad condition, that even a Kitten (a sentient creature now protected by British Law) should be put to a slow-fire, and its cries of anguish to resound in the echoing corridor and whispering gallery of every human consciousness during eternity. With such a fatal obstacle to human happiness, 'resonant hallelujahs' and the 'rapture of satisfaction' would be impossible! Any idea of 'beatific vision' and 'ceaseless psalmody' would be a mockery! It is, we trust, not too much to say that cruel Calvinism is dis- appearing in England, and in Scotland too. "It has taken a long time for the new wine to burst the stout old bottles, but the bursting has come at last!"

Meanwhile, Time is marching forward with quick and ever-lengthening strides. Already, upon the field of the world, mighty and well defined shadows are cast, from events yet mightier, not far behind, nay, at our very doors. Is not "the schoolmaster abroad" instructing the children of these islands with an assiduity and completeness unknown before? The Clergy of the next generation, when the seeds of knowledge, now being scattered broadcast over the land, shall have sprung up and borne fruit, will have to address audiences of educated persons. Then, our working classes, no less than the middle and the higher sections of the community, in addition to mere elementary acquirements, will be refined by Art and Poetry, will be no longer strangers to History and its lessons, will know something of Physical Science and its conclusions, and will possess, at least, a fair acquaintance with the masterpieces of our National Literature. The Clergy will have to preach to cultivated men, and cultivated women. They will then be spiritual guides of those who—
"Find tongues in trees, books in the running brooks, Sermons in stones, and good in everything."

How will the pulpit adapt itself to these altered circumstances, for, adaptation there must be, unless it abrogates its function as a living power, and subsides into a mere fossil? Will instructed, thinking men in the closing years of the nineteenth century, listen placidly, while the theology of the sixteenth is expounded for their benefit? As reasonably might you offer, as Mr. Froude rather startlingly puts it—"well-watered chaff to the giant dray horse."

But let us not be misunderstood. It is far from our purpose, and would, in fact, contradict our opening remarks, to imply that the religious life of our country is incurably diseased. On the contrary, it is, we believe, sound at heart, though not, at this moment, in robust and perfect health. Beneath the aberrations and eccentricities which disfigure the religious sentiment of the day, it is yet pervaded by an earnestness of intention, by a spirit of reverence for things deemed sacred, and especially by a conviction of the importance of speculative truth, which is so justly opposed to a barren, blank indifferentism—the caricature of genuine philosophy, and the offspring of universal scepticism.

We offer this tribute to the devout sincerity of our fellow-countrymen, heartily, and cheerfully. We feel that we owe them nothing less than this concession. If, in these pages, the frankness of our protest, when we have alluded to conceptions, rites, or beliefs, by many deemed true and sacred, but which, by us, can only be regarded as false and pernicious,—if our outspokenness has seemed occasionally to verge on the harsh, or, as some might complain, on the acrid,—we hope it will be attributed to misapprehension, or even to defective taste; in short, to anything rather than to a cold and an unsympathetic spirit. May we not, then, in taking leave of our readers, be allowed to claim for these "Thoughts" and "Suggestions" the same candid and kindly consideration which we desire to bestow on arguments opposed to our own? Why should we not—each from our individual standpoint—say all that we believe to be true—boldly and honestly, indeed, and yet, before all things, with charity? There is a word in our language which expresses most happily our meaning; it is the word genial. Are we striving to effect, some Political, Social, Philosophic, or Religious reform? Let us set about our work—genially. We remember a passage in a book by Dr. F. W. Faber, so apposite to this matter, that we, perhaps, cannot do better then present it as a portrait, which will doubtless remind the reader of many originals:—

"Weak and full of wants as we are ourselves, we must make up our minds, or rather take heart, to do some little good to this poor world while we are in it. Kind words are our chief implements for this work. A kind-worded man is a genial man; and geniality is power. Nothing sets wrong right as soon as geniality. There are a thousand things to be reformed, and no reformation succeeds unless it be genial. . . . Men want to advocate changes, it may be in politics, or in science, or in philosophy, or in literature, or perhaps in the working of the Church. They give lectures, they write books, they start reviews, they found schools to propagate their views, they coalesce in associations, they collect money, they move reforms in public worship, and all to further their peculiar ideas. They are unsuccessful. From being unsuccessful themselves they become unsympathetic with others. From this comes narrowness of mind. Their very talents are deteriorated. The next step is to be snappish, then bitter, then eccentric, then rude. After that, they abuse people for not taking their advice; and, last of all, their impotence, like that of all angry prophets, ends in the shrillness of a scream. Why they scream is not so obvious. Perhaps for their own relief. It is the phrensy of the disregarded sibyl. All this comes of their not being genial. Without geniality no solid reform was ever made yet. . . . Nothing can be done for God without geniality. More plans fail for the want of that than for the want of anything else."

"Spiritual Conferences," pp. 42, 43.

12. Most persons will readily acknowledge that there is ample room for improvement in the method and order, as well as in the spirit and tone, of public worship in this country. The accompanying scheme offers suggestion for comment in this direction.

The ideal of a religious service in agreement with modern science and philosophy, and in harmony with the feeling of reflective and devout minds, can be obtained only from a wide induction of opinions, and the collation of numerous and varied experiences. This subject has engaged the attention of many thoughtful persons who have felt the jar and strain of much that is commonly called public worship.

It may be assumed as a general principle that everything connected with public worship should contribute towards the expression and the strengthening of devout and elevating feeling. The idea is not a novel one to religious bodies, though it is not often carried out with sufficient care and consistency. Happily, as to methods, it is not necessary to lay down altogether new lines of religious observance. Indeed, the scheme here offered might be readily adapted to the order of many existing services.
Religious services should be homogeneous, and so free from distracting and alien associations, that every part and circumstance of them shall tend to keep their main object steadily in view. To the eye, therefore, as well as to the ear, nothing should present itself in a place of worship that does not contribute to the objects desired. By this law may be determined the kind of building, the style of Art-representation, and the character of the music that should be employed. The language of Art is simple, impressive, and universally intelligible; hence its value as the exponent and ally of religious feeling. The services are apt to become hard and cold in which Art is not made an important medium of expression.

As to the mode of individual devotion in a congregation, the suggested Order of Service combines the three well understood forms. It is believed that there would be no insuperable difficulty in the way of arranging and constructing two sorts of Service:—one, the chief aim of which should be Devotion, and the other more adapted to convey Intellectual and Moral instruction. With some such arrangement for morning and evening exercises and discourses, a wider range and liberty of topic and mode of illustration and discussion than seem at present possible, or perhaps desirable, would probably follow.

We are far from assuming that the pulpit and the professor's desk are the only or the chief sources of moral influence and religious instruction. The pulpit for addresses to the people has long been an institution of the Church; it has been associated with public worship, and has done much for the improvement of mankind. For those who have little leisure, it might give the substance of a volume within the limits of a discourse. On the stage, at the bar, in the Houses of Parliament, the living voice has always possessed a special charm distinct from that of the silent book, however elegant and correct. More education and growing refinement will not abolish the influence of oral teaching; they will rather elevate its tone, and widen its empire. For reasons such as these we assume the continuance of the pulpit, and the enduring usefulness of the venerable usage that brings men and women together in solemn assemblage, for mutual encouragement in well doing and uttering devout aspirations fitly conceived and worthyly expressed. These are reasons among many that might be cited for retaining and using the pulpit or the platform as an auxiliary to worship and the diffusion of popular instruction.

It should also be considered whether in a Church like that proposed, and which might be opened daily like churches on the Continent, there should not be short week-day services, and simple devotional exercises every morning and evening, besides classes throughout the week, for which adequate provision could be made in the construction of the building. It seems to many a sad waste of valuable opportunities that not a few costly and noble ecclesiastical edifices should be in use only a few hours in the week. The members of a living, earnest, and truly Catholic Church awake to the necessity of aiding the religious development, the moral and intellectual improvement, and the aesthetic tastes of the general body, would be careful to relieve the dreary solitude within the walls of the material structure during the six days out of the seven. This, perhaps, might be best accomplished by providing lectures on scientific and kindred subjects, to be delivered by competent teachers, which should set forth the power, wisdom, and goodness so manifestly displayed in the majesty of the heavens and the beauty of the earth. Such addresses would be made additionally attractive and useful if accompanied by suitable music, which might be rendered in a manner both simple and grand. Experience has proved that large audiences readily feel the elevating power of music, and that the mental relief which it gives need not be confounded with the gratification of a mere craving for excitement.

To associate the idea of Divine Worship with the highest well being of man, in everything that is helpful towards his social, intellectual, moral, and spiritual elevation, and to do this independently of all merely sectarian influences, and in such modes as may attract the interest of those persons in every class, who care more for religious culture than for dividing names and stereotyped creeds, is quite in agreement with the spirit and manner of the best modern thought.

It has appeared to the compilers of the accompanying Order of Service, that these views can at present be best carried out by means of a new and a free pulpit, and by the erection and maintenance of a grand and really Catholic Metropolitan Church, wherein no object should be sought in its teachings and devotions but the crowning Christ-like end of the whole life's dedication to the Divine One, evinced in the love of Him, and in the faithful service of man.

In parting with our readers, we would in all sincerity add that none can be more conscious than ourselves of the imperfect manner in which we have treated a great subject. But it has long appeared to us, that a deep, unsatisfied want exists in the present day—

*A Public Service of Religion, Truly Catholic*—

to express and intensify the Aspirations of free, yet reverent minds. Already, since the first issue of these "Suggestions," we have found ourselves in frequent and unexpected contact with many who cordially approve their object, and are willing to unite with others in the attempt to realize it. Should this further issue stimulate in this important direction the consideration of those who have gifts and culture, this humble effort will find an increased reward.

# Communications regarding, and suggestions upon, the Subject-matter of this pamphlet may be addressed

The Organ to be played while the Congregation is assembling.

- A Hymn of Aspiration; simple tune, so that all the Congregation may unite in singing.
- A Dedication of the Congregation to higher religious life.
- A Service of Adoration, Praise, and Thanksgiving to God; or a Service acknowledging our dependence on Him; or a Service confessing our unworthiness, and expressing our resolves to be more truthful, just, generous, brave, faithful, pure, steadfast, true unto one another.
- Anthem.
- A Silent Devotional Exercise,—with appropriate organ accompaniment.
- Two reading lessons; one from the Bible, and one from another Religious Literature. Between the readings a connecting hymn might be sung.
- Anthem.
- Sermon or Discourse.
- A Hymn; simple tune, like No. I.
- Benediction.

The Organ to be played while the Congregation is leaving.

The New Catholic Church,

Dedicated to the Worship of God and the Service of Man.

Suggestions.

1. A collection to be made of Two Hundred carefully selected hymns, which might be added to in future editions.
2. A book of Religious Services, with a Supplement of Fifty pages of extracts from Ancient and Modern religious writers. This book might also be enlarged as opportunity offered.

The principle of Religious Growth to be acknowledged, so that in the future the Services would undergo such changes as the Intellectual, Moral, and Spiritual development of the Congregation might require.

Resolve.

To begin by building in London a handsome Gothic Church to seat not less than 1,000 persons, which shall be adorned with stained glass in every window, with suitable paintings and statues, and possessing a choir equal to that of St. Paul's Cathedral or Westminster Abbey.

The following are the extracts previously referred to, showing the conclusions of modern philosophers with relation to the topics herein discussed:

Deity not an object of immediate Contemplation.

"The Deity in not an object of immediate contemplation; as existing and in Himself, He is beyond our reach: we can know Him only mediatly through His works, and are only warranted in assuming His existence as a certain kind of cause necessary to account for a certain state of things, of whose reality our faculties are supposed to inform us."

Sir William Hamilton.

"To speak of an Absolute and Infinite Person, is simply to use language to which, however true it may be in a superhuman sense, no mode of human thought can possibly attach itself."

Professor H. L. Mansel.
Free-will, Responsibility, and Duty.

"Throughout the breadth and height and depth of human consciousness, Personality manifests itself under one condition, that of a Free Will, influenced, though not coerced, by motives."
Professor H. L. MANSEL.

"The essential characteristic of volition, as presented to the mind, consists in the consciousness of a power of choosing between two alternative determinations."
Professor H. L. MANSEL.

"Free agency may co-exist with invariable regularity, it obviously cannot co-exist with necessary regularity, which, consequently, is incompatible with moral responsibility. If men are compelled by the force of circumstances, or by any other force, to move only in one direction, they cannot be responsible for not moving in a different direction."
WILLIAM THOMAS THORNTON.

"If you deprive man of his free agency, you subvert his nature. You may have order from him and regularity, as you may have from the tides and the trade-winds, but you put an end to his moral character, to virtue, to merit, to accountability."
THEIST.

"To deny the freedom of the Will is to make morality impossible."
JAMES ANTHONY FROUDE.

"I submit that Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us where we will, and which only leaves us when we leave the light of life."
The Right Hon. W. E. GLADSTONE.

On faith in the veracity of our faculties.

"Faith in the veracity of our faculties, if it means anything, requires us to believe that things are as they appear—that is, appear to the mind in the last and highest resort; and to deal with the fact that they 'only appear' as if it constituted an eternal exile from their reality is to attribute lunacy to universal reason. . . . The infinite is no doubt the negation of the finite; but so also is the finite of the infinite. . . . Both are not indeed alike 'conceivable,' if by that word be meant presentable in imagination; but both are alike cogitable, and take their place among the objects of assured belief at the same moment and in the same act. The experience which gives to my perception a body of certain shape and size, simultaneously gives to my knowledge the boundless space in which it lies. The definite object is seen upon the infinite ground."
Rev. Principal MARTINEAU.

"The psychologist may fearlessly throw himself into the deepest waters of speculative inquiry in regard to the relation between his mind and its bodily instrument, provided that he trusts to the inherent buoyancy of that great fact of consciousness that we have within us a self-determining power which we call Will. And we may even find in the evidence of the intimate relation between mental activity and physical changes in the brain the most satisfactory grounds which science can afford for his belief that the phenomena of the Material Universe are the expressions of an Infinite Mind and Will, of which man's is the finite representation."
Dr. WILLIAM B. CARPENTER.

The reign of Law universal.

"In the first place, then, we must acknowledge that God governs the world by fixed laws, and does not alter these laws at our wish or request. This is that great truth of the order of nature which science presents to us in every possible form, and with every token and evidence—which experience teaches us (if we do but attend to her) in every act of our lives, and which nevertheless we seem to set aside or ignore, or to which we yield only a force or reluctant assent. Let us endeavour to put the thought of this clearly before the mind's eye; let us imagine some one, I will not say 'a little lower than the angels,' but a natural philosopher who is capable of seeing creation, not with our imperfect vision and hazy fancies, but with a real scientific insight into the world in which we live. He would behold the reign of law everywhere, in the least things as in the greatest, in the most complex as well as in the simplest, in the life of man as well as of the animals, extending to organic as well as inorganic substances; in all the sequences, combinations, adaptations, motions, intentions of nature, he would recognize the same law and order—one and continuous in all the different spheres of knowledge, in all the different realms of nature, through all time and over all space. Nowhere would the microscope or the telescope reveal to him any spring or interval in which as in some cracked jar a hand or a finger might be inserted:
nowhere would there be an aperture in nature through which the light from another world might come streaming. He would trace the most seemingly capricious of earthly things, such as the winds and the mists, to their ocean home; to us they are the type of human mutability, but he would know that they are really subject to laws as fixed as those by which the stone falls to the ground; in the processes of birth and death he would also recognize the uniformity of causes which could not be set aside. He would confess, too, that the actions of men and the workings of the mind are inseparable from the physical antecedents or accompaniments which prepare for them or co-operate with them, and that they are ordered and adjusted as part of a whole. Nor will he deny, when he looks up at the heavens, that this earth with its endless variety of races, and languages, and infinity of human interests (each one so intense and particular at some time or other to some individual man), is only to be regarded as a pebble on the sea-shore or as a point in immensity in comparison with the universe. And in this universe, at the utmost limit to which the most powerful instruments will carry the eye of man, there is still the same order reappearing everywhere, the same uniformity of nature, the same force which acts upon the earth. This is that law—one and continuous in all times and places, which may be truly said to be the visible image of God and 'her voice the harmony of the world.'"

Rev. Professor JOWETT.

"To grant our prayers would, we well know, be often the greatest unkindness God could do us. We know so little what would make us happy or what would do us good. If we saw a little truer, a little deeper, or a little further, we should pray to be delivered from the fate we are now passionately praying to attain, as from the worst of earthly evils. To pray for this or that blessing with the proviso, 'if it be good for us,' is superfluous, for our Creed is that God will always give His children what he sees to be good for them."

W. RATHBONE GREG.

"Men praying resemble sailors who have cast anchor on a rock, and who fancy that they are pulling the rock to them when they are pulling themselves to the rock."

"FORTNIGHTLY REVIEW."

"Prayer with the view of working upon God's Will is idle."

The Hon. AUBERON HERBERT.

Nature not self-originated—Darwinism.

"None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to attribute either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact quality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been led, along a strictly scientific path, very near to the point at which Science must stop. Not that science is debarred from studying the external mechanism of a molecule which she cannot take to pieces, any more than from investigating an organism which she cannot put together. But in tracing back the history of matter, Science is arrested when she assures herself, on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural."

Professor CLERK MAXWELL.

"When a thought passes through the mind, it is associated, as we have now abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm?

"If we could see any analogy between thought and any one of the admitted phenomena of matter, we should be justified in accepting the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomena of matter there is not only no analogy, but there is no conceivable analogy; and the obvious and continuous path which we have hitherto followed up in our reasonings from the phenomena of lifeless matter through those of living matter here comes suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional phenomena can be found by which as by a bridge we may span it over; for even from irritability, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter."

Professor G. J. ALLMAN.

"I am ready to adopt it as an article of scientific faith, true through all space and through all time, that life proceeds from life and from nothing but life."

Sir WILLIAM THOMSON.

"The question of Spontaneous Generation is, I believe, practically set at rest for the scientific world."
Professor J. Tyndall.

"We fear the truth is that the study of mental philosophy, under the disastrous influence of one or two popular writers, has of late years become extremely loose and superficial, and Mr. Darwin does but illustrate the general vagueness of thought which prevails on such subjects."

"The Times."

"Over-hasty conclusions are, we regret to say, the rule in Mr. Darwin's conclusions as to man's genealogy."

"Quarterly Review."

"On the whole we must really acknowledge, that there is a complete absence of any fossil type of a lower stage in the development of man. Nay, if we gather together the whole sum of the fossil men hitherto known, and put them parallel with those of the present time, we can decidedly pronounce that there are among living men a much greater number of individuals who show a relatively inferior type than there are among the fossils known up to this time. . . One thing I must say—that not a single fossil skull of an ape or of an 'ape-man' has yet been found that could really have belonged to a human being. Every addition to the amount of objects, which we have obtained as materials for discussion, has removed us further from the hypothesis propounded. . . . As a matter of fact, we must positively recognize that there still exists as yet a sharp line of demarcation between man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from the ape or from any other animal."

Professor Rudolf Virchow.

"Not because it is unutterably disgusting and humiliating, but because the idea is profoundly and irredeemably unscientific, founded on false data, false conceptions, and false reasoning do I altogether repudiate our 'wormy' and ape-like ancestry."

Dr. Charles Elam.

"Never perhaps in the history of philosophy have such wide generalizations been derived from such a small basis of facts. Mr. Darwin's theory of the growth of the moral sense and of the intellectual faculty is unsupported by any proof; and the very cornerstone of the hypothesis, that the human mind is identical in kind with that of the brutes, is a mere assumption opposed alike to experience and philosophy."

"Edinburgh Review."

"We live in an age when young men prattle about Protoplasm and when young ladies in gilded saloons unconsciously talk Atheism."

The Earl of Beaconsfield.

The fitness and beauty of the world.

"One is constrained to respect the perfection of this world, in which our senses converse. How wide, how rich! What invitation from every property it gives to every faculty of man! In its fruitful soils; in its navigable sea; in its mountains of metal and stone; in its forests of all woods; in its animals; in its chemical ingredients; in the powers and path of light, heat, attraction and life, it is well-worth the pith and heart of great men to subdue and enjoy it."

R. W. Emerson.

"There is no element of our sensuous nature which yields us greater or more varied pleasure than the perception of colour. Whether we look at the larger physical wholes, the azure heaven above us, the purple sea beneath us, and the green meadows by our side;—or at the smaller organic bodies, the brilliant flowers, the crimson foliage of autumn, the gaudily painted butterflies, the beetles clad in burnished gold, the peacock adorned with all the hues of the rainbow, and the humming-birds decked out in ruby, sapphire, and amethyst;—or again at the transient effects of light in the spectrum, the soap-bubble, the iridescent surface of the opal, the tints of eventide mirrored in the glassy lake;—in each and every case we feel a thrill of pure and unselfish enjoyment, which no other mere sensuous stimulation is capable of arousing in our breasts. The pleasure of colour is one which raises itself above the common level of monopolist gratification, and attains to the higher plane of aesthetic delight"

"The Colour Sense."

"The Creator has covered the earth and filled the waters with beauty. Almost every animal and shell, every tree and flower and sea-weed, the mountains, the rivers, the oceans, every phase of day and night, summer and winter—is essentially beautiful. Our sense of Beauty seems to be, not so much a beneficent adapta- tion to our dwelling-place (like our sense of taste for our food), but rather a filial sympathy with our Great Father's pleasure in His lovely creation; a pleasure which He must have enjoyed millions of years before our race existed, when all the exquisite forms of animal and vegetable life filled the ancient lands and seas of the earliest geologic epochs. Nothing but a preference for beauty, for grace of form, and varied and harmonious colouring, inherent in the Author of the Cosmos, can explain how it comes to pass that Nature is on the whole so refugent
with loveliness."

FRANCES POWER COBBE.

"The world is crowded with beauty. Every air-bell that dances on the water, every crystal that sparkles in a snow-flake, each leaf, flower and fruit, each fish and bird, is a thing of beauty. Not an insect in the air, not a mollusk on the rock, not a creature in pond or ditch, not an animal that browses on the green slopes of the breezy down is destitute of interest, or does not exhibit in its structure the traces of goodness, and the requisite provision for a happy existence. So universal in the world is adaptation, beauty, and benevolence. But, if we look to these for perfection we do not find it. Many improvements are left to the ingenuity of man. The earth is ploughed and enriched by him. Our dwellings, no longer mere mud-cabins, are rendered tasteful by his genius, and fitted to human well-being by his wisdom—made perfectly dry, self-ventilating, cheerfully lighted, and comfortably warmed by his experimental knowledge. Our kitchen and flower gardens and vineyards tell of unfolding by culture. Grain and barn-fowl, cattle and horses, all show wondrous evolution by skilful in and out breeding. Man is the assisting factor in the development from a lower to a higher condition. The human mind is superior to all other things that we observe. Our world culminates in man; hence, man is able to make useful improvements, and to view all things which are not human as inferior to himself."

"THEIST."

The love of life—and a future life.

"We love life, because God has made it delightful for us to live. How inexpressible is the joy of good health. How tenaciously do men cling to life, and rejoice in the grandeur of sea and sky, wood and mountain, and are made glad by the contemplation of the silent march of moon and stars. Most men, women, and children,—the old and young, the rich and poor, the intelligent and ignorant—may be pardoned for desiring, hoping for, and expecting, a future life. In the good time coming, when 'sense and worth' shall 'bear the gree,' and hopeful poets will be able to do more than ask,—

'When shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the sea.'

"This time, so devoutly to be wished, seems to be drawing nearer, and when it comes it will be unnecessary that religious teachers should endeavour to cajole, hoodwink, and scare the English people or overturn their common sense; by thrusting in absurd and awful dogmas; by asking them to believe in fiendish works, the deeds of demons for the daily delights and nightly splendours of the Deity; by thinking them willing to perform the dreary evolution of a dismal and fatiguing spiritual wandering in Purgatory, and to gratefully acknowledge a Pandemonium as the everlasting home of the vast majority of the human family. With Tennyson we cultivate the larger hope—

"That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

"THEIST."

Man not the summit of Being.

"We are surrounded by wonders and mysteries everywhere. I have often in the spring-time watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in nature, and I have asked myself this question: 'Can it be that there is no being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?' The man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me."

Professor J. TYNDALL.
"He who thinks that he has exhausted the principle of causation, when he has simply registered the facts, and assigned them to their respective physical cause or causes, reminds the author of a man, instanced by Gassendi, who hearing the clock strike four, and being half-asleep, exclaimed, 'That clock has gone mad: it has struck one o'clock four times over!' The man was awake to the sound, and to the cause, but asleep to the significance of the group.

The anecdote is very applicable to a certain class of thinkers who conceive that they want no divine idea to account for the works of Nature, just because they have the laws and the facts. There are the organs that conspire to form the organism, the tissues that compose the organs, the cells that compose the tissues; what do you want with design? As who should say: Look at that piano—Do you think it was contrived to subserve the musician's art? Be assured that that is a superficial and quite popular explanation. Strings, wood, ivory,—these are its anatomical elements, and each of these elements has essential and immanent properties. Thus, the strings have the property of vibration, the wood that of resonance, and so forth. What wonder, then, if the machine should serve for the production of musical sound, since the elements which compose it have the properties necessary to produce that effect!

"If this in truth be the method of physical science, and not a caricature, and, if it rest there, if it do not invoke a natural metaphysic to its aid—(for we all of us think and talk metaphysics oftentimes without knowing it)—why, preferable surely is the indocta ignorantia of Sganarelle, who thus speaks, as M. Janet cites him, to the unbelieving Don Juan: 'I have not studied like you, thank God, and no one could ever boast of having taught me anything; but, with my small sense—with my small judgment—I see things better than books, and understand very well that this world that we see is not a mushroom that has come of itself in a night. I would ask you who has made these trees, these rocks, this earth, and yonder sky above? And whether all that has made itself? Can you see all the inventions of which the human machine is composed, without admiring the way in which it is arranged one part with another? these nerves, bones, veins, arteries, these lungs, this heart, this liver? My reasoning is that there is something wonderful in man, whatever you may say, which all the savants cannot explain.'"

"DUBLIN REVIEW."

"How many throws of the atomic dice, it may in fairness be asked, does a dashing ultra Darwinian or stick-at-nothing Haeckelite conjecture would be required to produce the instinct of two birds, which enables them to build with safety and neatness, select materials and construct up-fittings exactly suited to the hatching, growth, and comfort of their young ones, and give the needed knowledge to choose out of a thousand substances, without any lesson of experience, the proper kinds of food? Shake the atomic dice as you may, no 'fortuitous concourse of atoms' ever did or could produce the parent cell possessed by flowering-plant and reptile, fish and bird and mammal, and which may now be supposed to exist along the vast ascending scale from the humble Amoeba up to Man."

"THEIST."

"Take, for example, the broad facts and beliefs involved in the doctrine of Development, or Evolution as it is more generally termed. There is not a single fact in the entire range of that doctrine which does not bear witness to the workings of a God-like Power in Nature animating, moulding and forming this universe and all its parts—living and non-living—through the operation of well-directed and beautifully harmonised laws. Watch the development of the flower from its bud, and note the wondrous unfolding of complicated sets of organs from the simple structure and tissues of the bud. Day by day there is evolved before us the complex from the simple, the special from the general; and could we trace the hidden working of the forces which direct the sap-streams to the point of development, we might witness hour by hour the evolution of cells and structures in a manner unparalleled save in other departments of living nature. From a simple germ arises not only the flower ministering to our highest sense of enjoyment, but the entire plant adding to the beauty and fulness of this fair earth. Can a spectacle such as this, or such as that witnessed in the development and evolution of the animal from its primitive germ, move us to no thoughts of a power working through system and order?—a spectacle and phenomenon utterly unthinkable if you separate them from the idea of Intelligent Causation. Well may the Laureate tell us that—"

"In many a figured leaf enrolls
The total world since life began:"
and well may we ask what ideas exist in the doctrine of Evolution as a whole which run counter to the idea of God’s existence, and of His power and laws?”

Dr. ANDREW WILSON.

"Turn your thoughts for a few moments to the starry heavens, as nightly disclosed to the astronomer’s gaze by those gigantic telescopes and their appliances, which are among the chief wonders of modern inventive skill. In certain portions of the heavens more stars pass across the small visible field of the instrument each minute than you or I have ever distinctly seen with unaided vision, shining over the whole concave surface of the sky. I say nothing of the incalculable distances of each from either, or of each from our earth. Yet modern research has taught us that each of these innumerable lights is a sun, similar in its constitution to our own—nay, often a combination of two suns, each revolving round its companion sun, and each revolving beyond all question after the order of these same Keplerian laws which regulate our own. Moreover, there can be no doubt that close to each of these companion suns there revolves a system of planetary worlds, nestling within the protective influence of the dominant attraction. Further still, and what interests us most, is the fact that our planetary system and our own sun are themselves units in this vast associated group. Yet this incalculable array of associated systems of worlds is not a chaos but a kosmos: a kosmos replete with order and beauty and law. The sublimity of its beauty is familiar to us all, and labour and ingenuity have gradually disclosed some portions of its orderly arrangements.

"And now, not in contrast—still less not in derisive contrast—turn your thoughts to that little sand-glass which necessarily limits, and may be paralyses the due accomplishment of my present task. The sand therein you know is the debris of ancient continents, existing ages upon ages ago, and teeming with life and happiness and beauty upon this our globe long anterior to the advent of man. The why and the whither of this amazing prodigality of duration as much baffle and evade us as do the stars. And next think of the materials which constitute the glass, that curious transparent envelope which contains the sand. Every particle of one of these materials has passed through the tissues of creatures, living, no doubt, a pleasurable existence in some primæval waters; while the other material aided the life and the growth of the beautiful flora which adorned its shores. Of this prodigality of resource and variety in Nature, its why and its whither, surprise, baffle and evade us. But it is not so much the sand, or the glass containing it, to which I desire to draw your attention; but it is rather to something else within the glass—viz., the atmospheric gaseous substances, which, though invisible, are to my mind far more marvellous, and in one sense far more stupendous, than are the incalculable numbers and the subtle arrangements observable in the starry heavens. For modern science has revealed to us the existence, within that glass, of myriads of myriads of myriads of entities—the mind becomes stupefied in reckoning up their numbers—yet moving amongst each other with velocities measurable by no terrestrial standards, but approaching rather the velocities of the planets, and dashing against each other and against the sides of the glass, produce, by their orderly conflicts, all those varied effects which we classify under the names of atmospheric pressure, heat, and light, and electricity. Moreover, each one of these innumerable atoms has its distinctive and characteristic weight, infinitesimal though it be. Each from primæval time has been endowed with its own unalterable individuality, its definite likes and dislikes, and its own associative energy. Such is the wondrous constitution revealed to us by the ingenious diligence of modern research, of the aeriform substances constituting the atmosphere within that glass.

Rev. Professor PRITCHARD.

"Generally speaking, the preservation of the happiness of sensitive creatures appears to be the great object of creative exertion and conservative providence. The expanding of our faculties, both bodily and mental, is accompanied with pleasure, the exercise of those powers is almost always attended with gratification; all labour so acts as to make rest particularly delicious; much of labour is enjoyment; the gratification of those appetites by which both the individual is preserved and the race is continued, is highly pleasurable to all animals; and it must be observed that instead of being attracted by grateful sensations to do anything requisite for our good or even our existence, we might have been just as certainly urged by the feeling of pain, or the dread of it, which is a kind of suffering in itself. Nature, then, resembles the lawgiver who, to make his subjects obey, should prefer holding out rewards for compliance with his commands rather than denounce punishments for disobedience. But nature is yet more kind; she is gratuitously kind; she not only prefers inducement to threat or compulsion, but she adds more gratification than was necessary to make us obey her calls. How well might all creation have existed and been continued, though the air had not been balmy in spring, or the shade and the spring refreshing in summer; had the earth not been enamelled with flowers, and the air scented with perfumes! How needless for the propagation of plants was it that the seed should be enveloped in fruits the most savoury to our palate, and if those fruits serve some other purpose, how foreign to that purpose was the formation of our nerves so framed as to be soothed or excited by their flavour! We here perceive Design, because we trace adaptation. But we at the same time perceive Benevolent Design, because we perceive gratuitous and supererogatory enjoyment bestowed."
Henry Lord Brougham.

"After I saw clearly the system of divine administration of the world through natural laws, instead of clashing and discordant sentiment, I attained to harmony and peace of mind. Instead of looking only to heaven to find God, I saw him in every institution of nature. I heard his voice, and saw his power, wisdom, and goodness in me and around me; my Causality and moral sentiments were reconciled, and this was not a mere speculative belief. I felt myself living every moment in the presence of God, and this state of mind is my constant experience and delight. Twenty times a day death is present to my thoughts, and even in my happiest moments I contemplate it with satisfaction, without any reference to a future state whatever, as a mere demission of this mortal body when its powers of usefulness and enjoyment are exhausted. Every step I advance in the knowledge of nature and of human life deepens the impression of the incalculable good effects which the sentiment of Veneration could produce were it employed to rouse the other faculties to seek out God in nature, to discover His will, and to enforce on them the necessity and advantage of obeying it. In such a worship the Veneration of the profound thinkers could participate. They would become the leaders and pioneers of new views of divine grace; and the pulpit would become the glorious fountain of practical truth, devotion, justice, and humanity, with exhaustless stores of knowledge for the intellect, and glowing themes for the sentiments." George Combe.

Church-Theology in its relation to Science.

"In so far as Church belief is still committed to a given kosmogony and natural history of Man, it lies open to scientific refutation, and has already received from it many a wound under which it visibly pines away. It is needless to say that the new 'book of Genesis' which resorts to Lucretius for its 'first beginnings,' to protoplasm for its fifth day, to 'natural selection' for its Adam and Eve, and to evolution for all the rest, contradicts the old book at every point; and inasmuch as it dissipates the dream of Paradise, and removes the tragedy of the Fall, cancels at once the need and the scheme of Redemption, and so leaves the historical churches of Europe crumbling away from their very foundations. If any one would know how utterly unproducible in modern daylight is the theology of the symbolical books, how absolutely alien from the real springs of our life, let him follow for a few hours the newest movement of ecclesiastical reform, and listen to the reported Conferences at Bonn, on the remedies for a divided Christendom."

Rev. Principal Martineau.

"If Theologians will once bring themselves to look upon Nature, or the Material Universe, as the embodiment of the Divine Thought, and at the scientific study of nature as the endeavour to discover and apprehend that thought, they will see that it is their duty, instead of holding themselves altogether aloof from the pursuit of science, or stopping short in the search of scientific truth wherever it points towards a result that seems in discordance with their preformed conceptions, to apply themselves honestly to the study of it, as a Revelation of Mind and Will of the Deity, which is certainly not less authoritative than that which He has made to us through the recorded thoughts of religiously-inspired men, and which is fitted, in many cases, to afford its true interpretation. And they cannot more powerfully attract the scientific student to religion than by taking up his highest and grandest thought, and placing it in that religious light which imparts to it a yet greater glory. They will then perceive that although, if God be outside the Physical Universe, those unbounded ideas of its vastness which modern science opens to us, remove Him further and further from us, yet, if he be embodied in it, every such extension enlarges our notion of His Being."

Dr. William B. Carpenter.

"It would be well for the philosopher to take in his laboratory such old-fashioned authors as Butler, and Paley, and Coleridge, and honestly test in his personal experience the faith which he doubts, before he finally rejects it. Better still would it be if, in the study of every manse throughout England, there were found a well-used microscope, and on the lawn a tolerable telescope; and, best of all, if those who possess influence in our national Universities, could see their way to the enforcement of a small modicum of the practical knowledge of common things on the minds of those who are to go forth and do battle with the ignorance and failings of our population, and to spread light throughout the land. A little knowledge of the ancient elements—fire, air, earth, and water—would save many a young clergyman from the vanity of ridiculous extremes, and from the surprise of the more wisely and widely-educated among his flock. For, depend upon it, whatever may be our suspicions or our fears, the pursuit of the knowledge of the works of Nature will increase, and increase with an accelerated velocity; and if our clergy decline to keep pace with it, and to direct it into wholesome channels, they and their flocks will be overtaken, though from opposite directions, by the inevitable Nemesis of disproportion. I, for one, believe not so much in the right as in the duty of every man to make the best of the faculties wherewhich his Maker has entrusted him; and I meet with a grateful and a hopeful thought in all those unexpected accessions to our knowledge of God in Nature which in recent times have come to us in almost overwhelming abundance."
Hopeful aspects of modern Christianity.

"The world is certainly not less religious than it was in the time of Constantine; on the contrary, it is incomparably richer in the qualities which make religion a thing of the heart and the hand rather than of controversial ingenuity and verbal memory. The clergy of all the Churches follow the precepts of the Gospel far more closely than the ignorant, superstitious, fanatical, and often sanguinary bands of monks and priests who were at the beck of every ambitious Emperor or Prelate. But the world has sailed past the cloudland of theological subtleties which was then piled round religion until it almost hid its purity and majesty from view. The intellect of the age is busy with a multitude of problems which had not even risen above the horizon in time of the great Councils. Political men refuse to let the metaphysical refinements of the sects affect the conduct of the State, and religious toleration is their practical reply to theological anathemas. The multitude do not know the very existence of those difficulties which disturb the studies of clerical antiquaries. The clergy themselves present the practical rather than the metaphysical side of religion, and even so eminent a preacher as Dr. Liddon would fail to make the subtleties of the Bonn Conference interesting to the crowds who admire his eloquence in St. Paul's. So practical is the temper of our age and our country that the Church of England has held together one generation after another in spite of a theological disunion which represents almost every shade of belief between the Puritans of Geneva and the full-blown dogma of Rome. The Roman Catholic Church, which has the wisdom of the serpent, if not the harmlessness of the dove, has read the signs of the times by making, not a metaphysical, but an essentially practical dispute the subject of the only Council which she has summoned since the Reformation. Quarrels about the nicer shades of Trinitarian orthodoxy she would have left to exhaust themselves in her theological schools, or have silenced by the rebukes of the Curia; but when the insubordination of German theologians threatened to bring visible disorder into her ranks she felt it necessary to put the despotism of her chief beyond a doubt, and hence she declared him to be Infallible."

"The Times."

"Seeing what an inquiring age we live in, and the attention which is devoted as well to history and geography as to physical sciences and the phenomena of light and heat, I watch with increasing interest the development of the mind and capacities of the nation. Although by my age I properly belong to the times gone by, I cannot but look forward to the times which are to come; not only with old Whig aspiration for the cause of political and religious freedom all over the world, but with the hope that the Christian religion may obtain a wider reception and Christian morality be developed in a purer light and with a more general observance."

Earl Russell.

"At no previous period in the history of the world has Christianity, as represented in the Gospels, or in the lives and works of the best of its followers, exercised so powerful an influence on public affairs as in the last thirty years; and I make this assertion without in the least forgetting the endless wars and troubles of that period. In legislation, in administration, in our way of carrying on war, in our treatment of inferior races, in our social relations, in our amusements, in our literature, in everything we are, though, Heaven knows, still far enough from it, nearer nevertheless to the Christian ideal than we ever have been before; and it is interesting to observe that the results of the very highest statesmanship and of the very highest forms of Christianity are often most curiously near each other."

M. E. Grant Duff, M. P.

"It seems clear to me, from all which is occurring in Europe at this moment, from the signs in the Papal Church, in our own Church, in the universal talk and minds of men, whether for it or against it, that the knell of the letter of Christianity itself has struck, and that it is time for us to inaugurate and enthrone the spirit. I was in hopes, when Pius the Ninth first made his appearance in Europe, that a great as well as good man had arisen, competent to so noble a task. Young Italy, let loose from prison, fell at his feet; and I think, that had he persevered in what made it to do so, all Europe would have fallen at his feet, and the Papal power have thus profited by its greatest and only remaining chance of retaining the sceptre of the Christian world. But the new Pope was frightened at being thought one of the 'New Christians' (as Lamartine called them); he hastened to issue a bull, declaring the unalterableness of every Papal dogma; and the moment he did that, he signed the death-warrant of his Church. Dogma, whatever may be the convulsive appearances to the contrary in certain feeble quarters, has ceased to be a vital European principle; and nothing again will ever be universally taken for Christianity, but the Religion of Loving Duty to God and Man. No hell. No unfatherliness. No monstrous exactions of assent to the incredible. No impious Athanasian Creed. No creed of any kind but such as proves its divininess by the wish of all good hearts to believe it if they might, and by the encouragement that would be given to them to believe it, in the acclamations of the earth. The world has outgrown the terrors of its childhood, and no spurious mistake of a saturnine spleen for a masculine necessity will induce a return to them."
"It is needless to close our eyes to the fact that the progress of Christian, scientific, and critical inquiry during the present century has suggested difficulties which were unfelt when our great defences of Christianity were composed. We need not, therefore, wonder that they are inadequate to meet them."

"The Bampton Lectures for 1877."

"In proportion as England has become, and in proportion as it will yet more become, a truly free and truly educated people, able of itself to bind what ought to be bound, and to loose what ought to be loosed, in that proportion will the belief in priestly absolution vanish, just as the belief in wizards and necromancers has vanished before the advance of science. As alchemy has disappeared to give place to chemistry, as astrology has given way to astronomy, as monastic celibacy has given way to domestic purity, as bull-fights and bear-baits have given way to innocent and elevating amusements, as scholastic casuistry has bowed before the philosophy of Bacon and Pascal, so will the belief in the magical offices of a sacerdotal caste vanish before the growth of manly Christian independence, and generous Christian sympathy.

The Very Rev. DEAN OF WESTMINSTER.

"Nothing seemed plainer than that the growth of the scientific and critical spirit within the past three centuries had been killing the superstitious spirit, as a strong young tree killed the old tree by whose side it had sprung up. It was not more certain that darkness melted away before the rising of the sun than that the traditions and superstitions of Rome were, over the world, in course of vanishing, slowly it might be, but still vanishing, before the steadily growing enlightenment which was more and more becoming the inheritance of the nations. But Popery was not only a system of religious superstition, it was also a system of political oppression. Fully carried out, it would subject the life of every man to the will of the Church, dictate laws, appoint governments, abrogate or introduce customs, limit the province of thought, and, in general, shape human life according to its own notions and caprices. The Pope was, according to his own view, the viceregent of God, and in that capacity entitled to require the obedience of all mankind: but it needed no illustration to show that those elevated claims derived no countenance from the present course of the world's history. Not the most sanguine Ultramontanist could suppose that the Pope's chances of controlling the civil governments of the world were at present very great. There was no appearance of those days returning when Alexander VI. parcelled out the unknown countries of the world between the Spaniards and the Portuguese. The tide of history was setting in a different direction; nations were pressing on towards the realization of democratic freedom; men were everywhere throwing off those ancient ideas which represented government as something divinely commissioned to compel their subjection, and were striving more and more to have the appointment of their own rulers, or a voice in it; and of those whom they were ever likely to think of as suitable for that purpose, the very last would certainly be the Bishop of Rome and his priestly college. The history of the human race was a history of progress, an endless series of attempts to realize its ideal. With respect to each attempt, mankind were satisfied with it for a time; but by-and-by they outgrew it; then they cast it away as useless, and adopted some other form which suited their more advanced conception of things. So it was in science, in art, in religion. Popery must share the fate of all imperfect systems: it had had its day, and served its turn. In its time it was a mighty power, and in some respects a power for good; but it must yield to the inexorable law of human progress, and there seemed as little chance of men going back to Romanism as a suitable expression of the religious sentiment, as there was of their going back to Druidism or the Ptolemaic astronomy."

Rev. Professor WALLACE.

Dean Stanley on the Religion of Shakespeare.

"There is much idle talk in the present day about secular and religious. Is there any one who will venture to shut out from any scheme of education the writings of Milton and Shakespeare? Is there any one who will be able to say that the writings of Milton or Shakespeare are not in the highest sense religious, if by religious we mean that which gives a higher and wider idea of the nature of God, and a deeper, clearer insight into the nature of man? No! We say that Shakespeare had a deep sense of the awfulness and greatness of God, of the tender and soothing influences of the Christian faith. We say that the words of the Bible were most familiar to him—that the words and rites of religious ordinances had a hold upon him, but more than this we do not know. We ask whether he was a Roman Catholic or a Protestant. Whether he was a Calvinist or an Armenian. We ask whether he was a Puritan or a high Churchman. We ask, but we ask in vain. Some expressions may lead to one side, some to the other, but the whole result is that of this greatest of merely human teachers, the wisest and greatest of merely human writers, is simply above and beyond and beside all those party distinctions. That he who of all men knew most of human nature cannot, without a manifest absurdity, be classed with any single religious division of any kind whatever. From the fact that he was married and buried in the parish church of Stratford-on-Avon we may infer that he belonged to the National Church. It is one of the excellences of the English Church that a spirit like Shakespeare can belong to it without being compelled to answer any question
or to enrol himself under any flag. It was in Shakespeare's time that the Church embraced all Englishmen, and in this best and highest sense of the word, and in this sense only, he was an English Churchman. But I repeat that of his particular opinions his works tell us nothing. And the fact that this is so, and that we notwithstanding, bear with him and admire him, is a standing proof to us that their paltry distinctions are not so important as we usually endeavour to make them—that the highest idea of the Church of truth, of a National Church, is that which takes no heed of them. There will, we trust, be a time hereafter when they will vanish away altogether. But there are times, even now, when in the highest and greatest minds they have vanished altogether even here."

**Religion—its root and function in human nature.**

"Our own natures remind us of God. Thoughtful men are conscious of their dependence, their imperfection, their finiteness, and naturally turn to the Independent, the Perfect, the Infinite."

**Theodore Parker.**

"So far as I can judge from the immense mass of accessible evidence, we have to admit that the belief in spiritual beings appears among all low races with whom we have attained to thoroughly intimate acquaintance, whereas the assertion of absence of such belief must apply either to the ancient tribes, or to less or more imperfectly described modern ones."

**Edward B. Tylor.**

"Where there are traces of human life, there are traces of religion."

**Professor Max Müller.**

"The facts of religious feeling are to me as certain as the facts of physics."

**Professor J. Tyndall.**

"To civilized man the idea of God arrives with instruction, which does but fructify a pre-existing germ. Without instruction, the idea is certainly not developed in the individual mind with the same inevitableness with which the mind develops the idea of self. But taking the whole of humanity, we may say that the idea of God is as proper to the race as that of self to the individual. A human being cast from infancy upon absolute solitude, might not have the idea of Divinity in any sense or shape awakened within him. If he did it would in all likelihood be not the monotheistic idea, but some low form of polytheism or fetishism. Yet even that would be impossible without an innate aptitude for Theism in the soul. Without a prepared niche in human nature, no image occupying the place of Deity and receiving divine honours would ever have been set up. It is idle to talk of fear as possessing the deific power. Fear can make Bugbears, but can never convert the bugbear into a God."

"Theological Review."

"Wherever we look, we see that all the resources of art, infantine or full-grown, are most fully employed in the service of religion. Painting, sculpture, music, the thousand minor arts of decoration and dress, all combine to do honour to the gods of the country. From the West African fetish, through the Polynesian shrines, the Indian topes, the Chinese pagodas, the Mexican and Peruvian temples, the mysterious colonnades of Egypt, the massive architecture of Babylon or Nineveh, the Hellenic Parthenons, the Italian Capitols, to the modern mosques of Islam and the towering Cathedrals of Christendom, we find the highest artistic handicraft of every age and race lavished upon the dwelling-place of the national deities. The few traces of aesthetic feeling in the Hebrew Scriptures are connected with the workmanship of the Tabernacle, the Temple, and the hieratic dress. I have pointed out elsewhere how large a part the religious sentiment has borne in the genesis of the sublime: it must here suffice thus briefly to hint at the impetus which it has given to the kindred feeling of the beautiful. Whether we look at the endless painted images of Karnak or at the stained windows of Salisbury, we must recognize the enormous influence of religion in the growth of disinterested aesthetic feeling."

**Grant Allen.**

"I do not hesitate to say that the first and paramount aim of religion is, not to prepare for another world, but to make the best of this world, or, more correctly stated, to make this world better, wiser, and happier. It is to be good and do the most good we can, now and here, and to help others to be and do the same. It is to seek with all our might the highest welfare of the world we live in, and the realization of its ideal greatness, and nobleness, and blessedness."

**Rev. Principal Caird.**

"All religions are Oriental, and with the exception of the Christian, their sacred books are all written in Oriental languages. The materials, therefore, for a comparative study of the religious systems of the world had all to be supplied by Oriental scholars. But far more important than those materials, is the spirit in which they have been treated. The sacred books of the principal religions of mankind had to be placed side by side with perfect impartiality, in order to discern the points which they shared in common, as well as those that are peculiar to each. The results already obtained by this simple juxtaposition are full of important lessons, and the
fact that the truths on which all religions are agreed far exceed those on which they differ has hardly been sufficiently appreciated. I feel convinced, however, that the time will come when those who at present profess to be most disquieted by our studies, will be most grateful for our support; for having shown by evidence, which cannot be controverted, that all religions spring from the same sacred soil, the human heart; that all are quickened by the same Divine Spirit, the still small voice; and that, though the outward forms of religion may change, may wither and decay, yet, as long as man is what he is and what he has been, he will postulate again and again the Infinite, as the very condition of the Finite; he will yearn for something which the world cannot give; he will feel his weakness and dependence, and in that weakness and dependence discover the deepest sources of his hope, and trust, and strength."

Professor MAX MÜLLER.

"It is a great mistake for the Christians, as a whole, to maintain that they have nothing to learn from the Hebrews, the Heathen, the Buddhists, and the Mahometans; though the Christians are in many respects superior to these other sects of the world, yet they have much to teach us. It is a mistake for the Protestant to say that he has nothing to learn from the Catholic: the Catholic—though far behind the Protestant—has many things to impart to us. And it is a mistake for the Unitarian, or Universalist, to declare that he has nothing to learn from the Trinitarian and Partialist. As yet no one of these great world sects, Christian, Heathen, Hebrew, Buddhist, Mahometan, has the whole Human truth; and in Christianity no one sect has the whole of Christian truth. But the Christian Churches have broken with Science, and are afraid of new thought. This is somewhat less true of the Protestant than of the Catholic priesthood. They have broken also with fresh Morality, and are afraid of that. And so the Christian Church to-day is very much in the same condition that Heathenism and Judaism were at the time when Paul first went to Rome."

THEODORE PARKER.

"Every year brings new knowledge of the religions of the world, and every step in knowledge brings out the sympathy between them. They all show the same aim, the same symbols, the same forms, the same weaknesses, the same aspirations. Looking at these points of unity, we might say there is but one religion under many forms, whose essential creed is

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN,

—disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by vices, but still the same. Or if, passing to a closer analysis, we observe the shades of difference, we shall find in these varying faiths the several instruments which perform what Cudworth calls 'The Symphony of Religions,. . . . To say that different races worship different Gods, is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so is God. As there is but one source of light and warmth, so there is but one source of religion. To this all nations testify alike. We have yet but a part of our Holy Bible. The time will come when, as in the middle ages, all pious books will be called sacred scriptures, Scripturæ Sacræ. From the most remote portions of the earth, from the Vedas and the Sagas, from Plato and Zoroaster, Confucius and Mohammed, from the Emperor Marcus Antoninus and the slave Epictetus, from the learned Alex andrians and the ignorant Galla negroes, there will be gathered hymns and prayers and maxims in which every religious soul may unite—

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Christian doctrine which characterise their articles of belief and confessions of faith. When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and Gospel,' Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself,' that church will I join with all my heart and all my soul."—PRESIDENT LINCOLN.

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At the present day men's minds are gradually reverting once more to spiritual sources for the ultimate elements of religious faith; and even the physical sciences are assuming a form and direction in which the questions of a first philosophy must again be entertained, and the great controversy will have to be settled between the Theist and the Atheist, whether the universal and eternal Force which is admitted to underlie all phenomena, can receive any satisfactory explanation, apart from the acknowledgment of a Supreme and Infinite Intelligence. Grant this, which is the truth of truths, and religion has a basis in reality, on which its whole superstructure of trust and hope may by the continued agency of prophetic insight be solidly built up."

—Professor JOHN JAMES TAYLER, B.A.

The New Catholic Church.

A CHURCH is not a mechanics' institute, a philosophical society, nor a political association. Its supreme purpose is the public and associated worship of God. With this it may, and should, connect instruction, and works of benevolence. Worship, Doctrine, Work, are three forms in which man's nature expresses itself under the conditions of what we call Church Fellowship. There are a thousand ways of useful activity in the world, and in a certain wide sense, all men and women who are working for the good of mankind (their own included) are members of one great Church and holy brotherhood, though they may never have articulated the fact to themselves, and may be unaware of each other's existence. So, too, the Press makes the whole nation into a school, acts as a public censor morum, sparing not the proudest delinquent, and uttering a voice potential for justice to the humblest member of society—the press, that out-preaches the bishops, erects a sort of common pulpit for all who have anything worth communicating to the people. But neither the press, with its myriad voices, nor benevolent societies, in their thousand modes of activity, include all that man needs and desires under the idea of a Church. The primary want is that of some common centre where men may meet to worship the great Invisible, feel those spiritual ties that bind them in a common brotherhood, and receive impulse and inspiration to the practice of a pure and elevated morality. Men feel—at least, the nobler minds among them feel—that they need to be led to those fountains of spiritual light and strength, which are requisite to prepare them for all needed work, brace them for every trial, give them tranquillity amid turmoil, and sustain them to do their duty as under the eye of the Great Work-master. Now, all this is not to be obtained in philosophical disquisitions, however correct and profound; much less in clamorous appeals to the feelings, or in pictures addressed to the imagination, or in the exciting machinery of public meetings, nor is it found even in 'the enthusiasm of humanity,' however wide and earnest, if it does not arise from a wise and holy love of man as a child of God, with great powers to be cultivated, and a great career to run. Mechanics' institutes, halls of science, "churches of justice," and other well-meaned institutions, have gone but a very little way in supplying this deep-felt want of the human heart.

2. A feeling prevails in many quarters that the existing religious organisations do not completely supply what is needed, and that something far superior might be devised to quietly take their place. Taking the largest religious body in this country, who can doubt that the formularies and services of the Church, "as bylaw established," fail adequately to meet the intellectual and moral wants of many of its most cultivated and devout members? Probably the same thing may be said of the leading Nonconformist denominations. And, if our information is correct, a like state of things exists outside, as well as within, the pale of professing Christendom. Mohammedanism and modern Judaism are passing through a similar phase. Apparently, too, the Brahminism of India has not escaped the wide-spread influence which seems to be taking possession of many of the foremost minds in all parts of the world. We can affirm nothing respecting the Confucianism of the countless millions of China—a system which has never risen to the dignity of a religion, but has always reposed on the lower level of a mere ethical preceptory,—though many of its principles reach a high order of excellence. Taking an extended survey of the great religious systems of the world, we should be disposed to say that ancient traditions are losing their hold, old repetitions are growing stale upon the ear, and men in many lands, and of many creeds, are dimly groping after something better. Doubtless in due time this grand aspiration will, as heretofore, find expression for itself in some new embodiment.
3. The religious condition of our own country is anything but encouraging. The Church of England is not what its name imports—the religious home of the people. Great public movements advance without much reference to the teachings of the pulpit. A considerable proportion of the intelligent working people in large towns attend no place of worship;

"Those who were really acquainted with the state of a great portion of the people of this country, and particularly of the Metropolis, had beheld it with dismay and apprehension. He believed he might state, without fear of contradiction, as the statement was founded on minute inquiry, that not 2 per cent, of the working men in London attended any place of worship whatever. . . In 1851 we had 9,000,000 in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages, and in rural districts; and at the close of the present century I believe that 70 per cent, of the gross population will be seated in large towns. Therefore, if our large towns are left to themselves, practical heathenism must inevitably soon outgrow Christianity.—Speech of Lord Shaftesbury in the House of Lords, 24th February, 1860.

and many of our most profound thinkers and ablest philosophical writers, our Carpenters, Darwins, Faradays, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, &c., are connected with none of the popular Churches. The Dissenting bodies have no greater reason to boast than the Establishment. Confessions and bewailments of inefficiency are rife among all the sects. They no longer hold the common mind as in days of yore. In sober truth common-sense is in the ascendant, and clerical influence is losing its sway over the young and the old of both sexes. It would seem to be an inevitable condition of the age in which we live that all religious dogmas which the scientific and philosophic intellect cannot but reject must eventually become distasteful and perish. Ideas and usages, we know, quite suitable to one period of the world, or one condition of society, are found to be totally unfitted for another. How shall we account for the decline of clerical influence? Is it not that in the march of improvement, the Church has fallen behind the world? Why, for instance, should the chief shepherds of the flock be distinguished by odd dresses, shovel hats, aprons, and knee-breeches that may have been the mode in the days of our great-grandfathers? The laying-on of hands too has lost much of its mystic significance. Ordinary people feel that robes, and ruffles, and gowns, "black, white, and grey, with all their trumpery," are not vital parts of religion, whatever the Ritualists may say to the contrary. An unhealthy severance, for six days of the week, of a certain order of men from the free air that visits their fellow-citizens, is not favourable to genuineness or strength of character. Neither is there any reason that when they address us, their discourses should contrast but poorly with "leaders" in the daily and weekly press, or articles in the Quarterly's, and be set off by an unnatural sing-song, which has been somewhat irreverently termed the "Bible-twang."

"Enter church after church in the Metropolis, or elsewhere, and you shall hear the prayers read by a machine, and the sermon read by a drone. The supplications are solemn, without being serious; the exhortations have only that gravity that conduces to sleep. The one is a pious form, the other an unpleasant necessity."—The Times, April 1st, 1858.

If we had a really National Church, what should hinder our more freely calling in the aid of the sister arts—music, architecture, eloquence, poetry, sculpture, and painting? Our devotional feelings are fostered as we listen to the solemn tones of the organ pealing through the arches of the magnificent Cathedral, and we join in those sublime harmonies in the production of which genius has spent its highest energies. The music in most Protestant places of worship is discordant and saddening. The ample stores of sacred music furnished by the works of the great masters are left almost untouched; and the best English and Italian singers are seldom heard in any Churches except the Cathedrals and Churches of our Roman Catholic brethren. Should we not have in our Churches and Chapels on Sundays sacred music equal in composition and grandeur of execution to that which is heard in Royal Palaces and Halls on other clays? There is no lack, in many instances, of the necessary means, and where it has been only partially attempted the results prove it would be to many a source of attraction and improvement. Music of the highest order is eminently favourable to pure devotion and religious feeling.

4. There seems to be neither justice nor wisdom in restricting a National Church to certain prescriptive creeds, mutually conflicting, and to a few types of mind, which are not a full and fair representation of the nation's many-sidedness. In a Church meant for the whole people, and to include the whole nation, all forms of free, earnest, and devout thought should find their representatives. This important object would be promoted by a more liberal introduction of the lay element into the Churches, and especially of the services of educated women, in connection with the everyday work of the Church. A perfectly unsectarian Church would naturally become the secular instructor as well as the religious guide of the entire nation. There are in London at the present time suitable places of worship, centrally situated, in use only two hours in the week. This is surely a great waste of valuable opportunities. Why should not these and other places be used on week-day evenings by competent teachers to set forth the "power, wisdom, and goodness of God," as revealed in the majesty of the heavens and the beauty of the earth, in the laws of number and form, of harmony and colour, of structure and
Heartily accepted and acted on, it would bind men together into a spiritual organisation, such as no mere basis on which the Church is founded, but this alone would be fundamental and essential; and if thoroughly and devoutly to be wished.

On the standpoint we are indicating. Would not this be the very standpoint of a grand comprehensive spiritual community. The experiment has been tried in a thousand forms, has always failed—ending only in little sectarian bigotry, disunion, and denunciation, and when opportunity served, not stopping short of persecution. The notion of dictating a creed as the exposition of all possible truth, the summary of all attainable religious knowledge, the ultimate point beyond which we must not advance, has now become obsolete. It is needless thrice to slay the slain. A Church must be based on something better and broader than any mere string of theological articles, however correct. We must try to find some basis that shall be certain enough, broad enough, and important enough, to unite if possible a vast majority of religious men. If there is to be union and cooperation, there must be some principles held in common; similar views, purposes, and aspirations, are needed to fuse men into a Church. But evidently this fusion is not to be sought through the trivial, the controverted, the undeterminable, the unreasonable. Principles held in common, and felt to be grand, true, and important, must lie at the foundation of a Church. Such points as are debated between Calvinists and Arminians could not enter into the creed of a Universal Church. We say the same of controversies touching sacraments and forms of Church government. A thoroughly Catholic Church can make no declaration of preference for Episcopacy, Presbyterianism, or Congregationalism. Men, equally good and sincere, espouse opposite views on such questions as these, which, therefore, do not belong to the essence of religion; nor are they intimately connected with the formation of human character. They are properly left open questions. The whole Ritual controversy, which at this moment so agitates the Church of England, would be untouched by our New Catholic Church; that is, in so far as this is a mere dispute about forms and dresses, and the charmed efficacy of sacraments, it deals only with shreds of antiquarianism, and has nothing to do with spiritual religion.

The acceptance of two simple, practical, but most comprehensive principles would seem to be enough. All who accept with loving heart the worship of God and the service of man, may be members of one Church. They are of one Church, even if they own it not—know it not. This is enough to constitute them of one spiritual brotherhood, how much soever they may differ in all other matters, important and unimportant. This exactly coincides with the teaching of Jesus, wherein he makes the love of God and of our neighbour the sum of all the commandments, the fountainhead and centre of all religion. The teaching of Jesus seems conclusive here. Every one holding and acting on these principles he would have recognised as a disciple, and admitted to his Church. We have his express authority for saying, "By this shall all men know that ye are my disciples, if ye love one another." By what authority then, have the sects prescribed more than Jesus himself has made essential? We adhere to the Master. Our New Catholic Church shall be co-extensive with Christ's description of religion; its creed shall be simply the love of God and the love of man. Simple, but surely sufficient; alike spiritual and practical, as leading directly to worship and to work. Here would be a Church open to all religious minds of every degree of culture. Theists of every name and clime, who accept a benevolent God and a pure morality, might worship together, if not in the same temples, yet with like spirit, One who is the Maker and Benefactor of them all. There is reason to believe that many of the best minds in the Churches, are verging toward the standpoint we are indicating. Would not this be the very euthanasia of sectarianism?—a consummation devoutly to be wished.

6. Other truths, principles, and doctrines might, and would be held, in connexion with the grand and simple basis on which the Church is founded, but this alone would be fundamental and essential; and if thoroughly and heartily accepted and acted on, it would bind men together into a spiritual organisation, such as no mere
dogmas or traditional opinions could ever achieve. Instead of being zealous for some excluding creed or ism, which is at best but a fragment from the great sphere of truth, men thus minded would cherish the love of truth itself, and in due course come to prize God's truth more than their own petty version of it. The study of God's laws, written and unwritten, would thus constitute the delightful and inspiring pursuit of the Church Universal. And a mind aspiring after union with the Great Mind that animates the universe, would find worship in work, and would be constantly advancing to grander views of creation and of God; and self-culture, and service to man, our brother, would be the embodiment of our love to God, our Father. Does any one fear that these principles would be too vague, or too feeble? We believe on the contrary, that when duly nurtured they would become the most powerful influences that sway the human heart; for they have the whole universe for their sphere, and for their inspiration the two grandest objects that can be presented to the mind of man—God—The Infinite One, the mysterious source of life and sustainer of the universe, and man with all the high capacious powers that lie folded up within him.

7. We wish to combat the idea that by leaving open questions we detract anything from Truth, or oppose any obstacle to its progress. Truth claims only an open field and no favour. But, in the New Catholic Church, men might aim at definite convictions, and the clearest and fullest attainable knowledge on all subjects of human thought. No arrest would be attempted upon the fullest and freest thought, because (even were this desirable, which we hold it is not) no effectual arrest is ultimately possible. But all those other beliefs and doctrines would be distinct from the creed and practice of the Church Universal. A man might, or might not, believe in plenary inspiration of Scripture, in miracles, prophecies, water-baptism, original sin, a personal devil, and endless punishments; he might declare, defend, and diffuse these or the contrary of them; but he would hold opinions on these subjects as his individual convictions only, not as the faith of the Universal Church. In point of fact, there is no agreement amongst religious men on such matters as these, but all are agreed on the duty of the love of God and our neighbour. In affirming that the obscure and the dubious ought not to enter into the creed of the Universal Church, we are but stating the fact as it is. Religious men do not agree, never have agreed, on creeds of Thirty-Nine (or more) Articles; on Westminster Confessions of Faith, or dogmas implying hundreds of propositions, which are viewed differently by minds differently educated, and at differing stages of culture. We must not then look in this direction for a basis of union. Even if there were agreement on these points, such agreement could minister no spiritual power, could supply no moral strength that is not contained in the feeling, the consciousness, of a living and loving God and Father, a Holy Spirit nigh to all devout hearts that are open to that holy influence. The faith, the trust, in one pure and benevolent God, is the common basis of all true religion. Special religious doctrines are but deductions from this. A Divine Government of the world, divine forgiveness, the inspirations of conscience, the future life, and every other noble, elevating, and comforting hope of religion, are all deductions from this one principle, amplifications of this one truth, streams from this one fountain. Let this be our trust, let the heart repose on the moral character of God, and what need we more in the way of creed, or theology, as the basis of our Church? The theological field is thereby at once cleared of the lumber of a thousand years, and with open eye and unquailing heart we may set out on our farther quest after the truth of God, and apply it for healing the woes of human kind.

8. In treating all other questions as open ones, we make no attempt to ignore or shelve them; we merely assign to them a subordinate place. But we must lay the rock foundation of our Church on the love of God and man. This is the force that binds us to God and to each other. Shall we exclude from our Catholic Church a virtuous and devout man who may have historical or critical doubts of the recorded miracles of the past; or who may not have attained to an unquestioning belief in a future life? This would be to repeat the error of the old creed-makers. In truth, there are tender and beautiful natures that would not desire a future life for themselves, under the dread condition that millions of the human race, or even that one human being, should personally experience the aimless and endless tortures of the Calvinistic hell. Our Free Church must be dwarfed by no final and authoritative creed, but be open to all loving and devout minds that desire to worship God, though they may be in different stages of intellectual and spiritual development, and have as yet taken in unequal portions of His truth. We see but in part, and we prophesy but in part. Our Church then shall include men of full-grown faith like St. Paul, who appears to have had no doubts of the immortal life; and it shall also comprehend those who cannot see afar off, and who cannot walk alone. Men, indeed, are not to be admitted, by reason of their doubts on these matters of high and disputed doctrine; but they are to be recognised as members of the New Catholic Church, because they have accepted the two grand principles that constitute the Catholic faith, the Fatherhood of God and the brotherhood of man. But their doubts on any other points shall not exclude them. If with any there be difficulty and darkness, this is rather a reason for admission into the Church, that, like the ancient catechumens, they may be, instructed, not anathematised; that, if there is any light within, they may have the benefit of it; and that, if there is no light, they may at least learn where their knowledge ends and their ignorance begins. It must be understood and frankly acknowledged, that the New Catholic Church does not require agreement in some stereotyped creed, which has been bequeathed to us from the past, but that it is
an association of free and earnest souls, united together to the weak and superstitious dread the idea of thinking for themselves in matters of religion. They call it heresy, pride of intellect, carnal reason, while all the time they employ this same weapon of carnal reason to defend and recommend their own favourite dogmas. In the last result, however, every man that thinks must depend on his own individual reason for guidance toward the true light, just as he must depend on his own eyes in walking the streets. If he cannot or does not think for himself, at the very least it is by his own judgment that he selects the authorities he shall trust. To talk of carnal cars and pride of eyesight would be just as logical as the talk about pride of reason. It is inevitable that we should see by our own eyes, hear by our own ears, think through our own brain, judge by our own reason, worship according to our own conscience. When we call in the helping counsel of those we deem wiser than ourselves, reason still decides: we cannot shift the responsibility upon others. Individual reason is the universal starting-point, and it is the terminus.

11. Those who understand the principle we are endeavouring to set forth will see that our proposed Church cannot, as a Church, descend to regulate and pronounce upon many details that inert and feeble minds might desire to have settled for them without trouble, in order to possess them as they take possession of their paternal estates. Whether we are to have prayers written or printed, prepared or extemporised, what are to be the vestments of the clergy, whether our places of meeting shall be in style Grecian or Gothic;—such questions as these, and a whole host besides, must be left for arrangement to the discretion, taste, convenience, and conscience, of the members in each locality. The Church, as a community, has no judgment to pronounce upon them, because it keeps itself to higher concerns.

12. Work, not less than worship and instruction, will hold a first place in the New Catholic Church. Its mission will be to do good, its prayer will be work. Kind and good hearts will find their mission in bringing comfort to the afflicted, health to the sick, relief to the oppressed, food to the hungry, freedom to the captive, knowledge to the ignorant, and reformation to the sinner. For a long time to come the best spirits of the Church may find ample employment in training and teaching the young, especially the poorest and most neglected, and inducing the habits that lead to industry, order, cleanliness, neatness, and economy. The existing condition of the dwellings of the poor of London, and of all our great towns, could not endure in presence of a Church animated by the genuine enthusiasm of humanity. Their continuance is a standing reproach to our wealth, intelligence, and Christianity. To promote public health and education, to forward everything that conduces to the peace and prosperity of nations; perhaps to send out to foreign lands its trained missionaries, not to spread a doubtful theology, but to promote the love of God and man; convey the arts of peace and civilisation to tribes less civilised, and exemplify, by deeds of kindness, the goodwill that man owes to man all the world over: these, and such services as these, will be the chosen work of the New Catholic Church. Nor will the great vital questions of the time be deemed too secular for the spirituality of religion. Pure religion and undefiled, established in men's hearts and lives, and not on Acts of Parliament, would be felt as a moral power in the state,—promoting peace, justice, and goodwill to all, rendering legislation wise and humane, and causing the sweet waters of concord to flow over all the earth for the healing of the nations.

13. There is nothing revolutionary or subversive in the idea of the Church which we present in outline. All noble institutions might be linked with it; all earnest workers for human improvement might be included in it, and draw their inspiration from it, and it could never be outgrown by any advance of society. Those whose thoughts run in the old grooves, will take exception mainly to the shortness of its creed, and the breadth of its platform. "It does not affirm enough," it will be said, "it does not dogmatise enough; its materials would be too heterogeneous; there is needed a common and binding creed." And is not the love of God and of our neighbour, a common and binding creed? We challenge the production of any better, broader, or higher. Surely if there were a community animated by such principles, it would be a blessing in the earth! Let the two great principles—the Fatherhood of God, and the Brotherhood of Man—take root in the mind, and all other truths might follow; only those other truths would not be prescribed by Church enactment, but would prevail by their own evidence, weight, and authority. Whatever is true in them would be taught not less effectually, but more effectually, than if it were set forth in an authoritative creed or symbol. Such attempts have proved to be the failure, the weakness, and the ignominy of the old sects and creedmakers. The New Catholic Church will adopt no such retrograde policy. The whole range of truth must be left open to the searching, advancing, aspiring mind of man; as the whole starry heavens are open to the sweep of his telescopes. The fear to leave the soul of man face to face with the facts of the universe, betrays a scepticism respecting the reality and safety of truth itself far more to be deprecated than any critical doubts regarding ancient documents. Holding absolute faith in Truth and God, the New Catholic Church would close no avenue of knowledge, and bar no approach to God. We have entire confidence that faith, goodness, and right, will gain the final victory over all forms of error, evil, and wrong.

14. Finally, this Church would express the spirit of pure Christianity. It would worship the Father that Jesus worshipped; it would recognise the human brotherhood which he preached and practised. The principles that
supported the virtue of Christ himself would be the pillars of the New Catholic Church. On the disputed points which have divided the Christian world, our Church would leave opinion, criticism, and advancing knowledge free; the religion which all accept, it would regard as alone essential. This is a doctrine of charity, a ground of liberality, a condition of progress. While men lay the foundation of their churches in disputable and secondary matters of mere speculative opinion, they find no agreement, no repose, no orderly progress—but suspicion, ill-will, secessions, and an indefinite dread of new ideas. Taught by past mistakes, let the foundations be laid broad and deep, on principles which all religious men acknowledge to be true, important, and catholic; and we shall, however feebly, be building on a foundation which man in future ages will not desert, but continue to honour and to crown with new and evergrowing evidences and monuments of his restless aspiring spirit; amid all his errors, ever seeking the true; and even amid his vices and crimes never falsifying the ancient testimony that man was made in the image of God, and that of one blood are all nations of men.

AMICUS.

The following, among other notices of the pamphlet, have been received:—

A Clergyman of the Church of England writes:—"In the press of many duties and anxieties, I must allow myself the pleasure of writing to thank you very heartily for your pamphlet on the 'New Catholic Church.' As a member of the Church of England, and one of its most free-speakers, I should hail with delight and thankfulness any approach to the perfect liberty which you so powerfully advocate. It is my belief that we are tending to the realisation of this hope, so far as our own Church is concerned, and that it will by adopting your Eternal Principles become really National, and so tend to disarm controversy of its present injurious accompaniments. But at present only few stand on such broad and high ground, and we can only with difficulty bring men to see that the dogmas and forms of worship over which they wangle so bitterly, are of really no vital importance.

A Clergyman of the Church of Scotland:—"I am much struck with your really beautiful pamphlet, with which I sympathise to a considerable extent. Such a body as you imagine would, no doubt, be a Church, but not the, nor a Christian Church, which has one dogma at least, and implies another, that ' Jesus is the Christ.' 1 Cor. iii. 2. When we do not assert this and make it the foundation of our system, we may be religious men, and form religious societies, but they are not Christian Churches, nor are we Christians. And we should make that plain. Some great revolution is wanted, and probably it is at hand. Blessed are they that help it forward, and direct it to its true ends."

An eminent Scotch Divine:—"Many thanks for your thoughtful and suggestive pamphlet. With much in it I most cordially coincide, although I think the time for the formation of such a Church as you plan is yet distant, perhaps very far distant. Liberal thinkers are now numerous, but they are isolated from each other. Their views, too, are divers and uncertain, and they are liable to be crushed if not confuted by the overbearing tyrannies of compact bodies, 'moving altogether when they move at all.' Such pamphlets as yours must do good in exciting thought and cherishing hope of the coming of better and more brotherly times."

We have subsequently received the following letter from the same gentleman, which we give as illustrating the present state of religious opinion in Scotland:—"I am glad your excellent little pamphlet has met such a kind reception. The opinions you quote are gratifying, although all like my own pitched on a key, if not of despondency, yet of faint and far off hope. But however slowly, things are moving in the right direction. In Scotland we are far behind; the majority of the clergy are determined neither to think nor to let others think. The minority are cowed and rather downcast. The laymen have a vague feeling that all is not right, and usually take the side of the heretic; but they have not as yet sufficient knowledge of the subjects in agitation, and have little time to acquire it. However, it is in them, and not in the clergy, that I fix my hope. Once a Scotch layman has a decided conviction, he will go through with it, and in forming his opinions he is slow but sure. In one or two churches there is a secret movement in the liberal direction among the very men who are denounced and all but casting out of the synagogue others who go a little farther or speak a little more plainly."

A Dissenting Minister writes:—"I have read your little Essay with very great interest. As you know, the point at which you aim has been long an object dear to me, and towards the practical realisation of which I have made some slight though, I regret to say, not very successful efforts. . . . I beg you to believe that I shall watch your progress with a lively interest; I sympathise with your principles and objects; and if I can do anything to promote your success you may command me."

An English Divine:—"I thoroughly approve of the views expressed so ably in your little pamphlet, and I purpose circulating copies of it among the members of my congregation on Sunday. We are on the eve of some mighty movement in the world of religious thought, and such thoughts as your pamphlet contains will fall as seed on good soil."

A gentleman who extensively circulates-literature on religious subjects:—"A copy of this pamphlet has been sent to me, and I have read it with great pleasure. I think it calculated to do so much good that I would willingly circulate it very widely among those who take the greatest interest in the present movement towards
liberality in religion. I feel sure that the best reward for your trouble will be found in the acceptance of the views therein expressed. Assuming then that you desire this circulation among careful and thoughtful readers rather than any profit to be derived from its sale, I offer, without any further expense to you, to distribute by post, any number of copies you like to send me, in quarters where they will not only be appreciated by the individual to whom they are addressed, but a still wider class of readers will be secured for them in the circles of which each of my correspondents is an active 'centre.'

From various Clergymen and Ministers of Dissenting Congregations:—

"I think the Tract may be described as an able proposal, from a Theistic point of view, to establish an association for the public worship of God, and the encouragement of philanthropic undertakings. An excellent purpose; may it be successful."

"Although far from agreeing with everything that I find in this very interesting and able pamphlet, in fact differing toto celo from some of its views and statements, I am glad to express the warm sympathy I feel with the spirit in which it is written, and with many of its genuinely Christian sentiments. By drawing attention, also, to the inadequacy or narrowness of existing ecclesiastical arrangements, it will do valuable service in preparing for a better state of things."

"It was a great joy to me to find myself in possession of a work which I could use as a fair statement of my own views and desires. . . . God above, man below, love to him and service to our fellow-men appear to me all that is necessary in the Church of the Future. For myself, I am heart-sick of the jargon of popular theology. I, indeed, rejoice that I am now enabled to meet with a few who, however small their number, are feeling their way to a purer, surer, and more happy faith."

"I believe your Church would be pre-eminently 'Christian' as well as Catholic. For, if the New Testament be of any value at all, it surely represents Jesus Christ as the great teacher of those two fundamental principles."

"I write to thank you for a pamphlet on the New Catholic Church, and to tell you how heartily I concur with the views. . . . It is very cheering to find evidence coming from every quarter of the yearning there is after a freer and truer life of religious thought and action, of which your pamphlet gives such proof. I thank you for sending it to me. It has given me much gratification, and several of my friends are trying to circulate it."

"I am indeed glad to hear of the continued sale of 'The New Catholic Church.' Its principles must prevail: we only want the right men in power to take them up and apply them at once in legislation for Established Churches, and the rest must follow."

An active member of a Free Christian Church:—"I have read your article as to a 'Catholic Church' with the greatest pleasure, and I heartily agree with the whole of it. I cannot express to you how much I value it."

A Roman Catholic:—"Were I a Protestant I should approve of the religious basis laid down in this essay, and certainly belong to such a Church. But the Roman Catholic religion, to which I belong, does not allow our thinking on matters of religion. There are certain fixed points of belief which we must accept, and certain forms laid down which we must follow, therefore, as a Roman Catholic I could not belong to it."

An Educational Reformer:—"I have read with deep interest and entire sympathy your pamphlet entitled 'The New Catholic Church,' and I hope to send abroad a considerable number of copies among those to whom such opinions are now, rather than among those to whom they have been long familiar and dear."

A Scotch Poet:—"I have to thank you for that very excellent pamphlet, 'The New Catholic Church.' The conclusion to which the author comes is that to which I have been tending for some time. The fatherhood of God and the brotherhood of man are the two strong pillars—the Joachim and Boaz—on which the Church of the future must be reared. They are the pillars set up by the Master himself, and built upon by his apostles."

A lady in the United States of America, speaking of herself and friends, says:—"The 'Now Catholic Church' only came to hand four days ago. It seems to us to be the happiest and most concise statement of the sum and substance of true religion that we have ever met. We are wholly delighted with it, and shall spread it to the extent of our ability."

A Native of India.—"With regard to the common basis upon which you propose that all the different civilized portions of the human race might meet together, it is excellent and merits every encouragement. The two principles you enunciate are the essentials of every religion; and every religionist, under the shield and protection of the accepted preceptor of his peculiar religion, might safely meet upon the common ground you propose, and it is in this sense I express my entire sympathy with you and wish you every success."

From Literary and Professional Gentlemen:—

"I have perused with attention and admiration the noble sentiments in your pamphlet, entitled 'The New Catholic Church.'"

"I like the spirit in which it is written very much, and think that no one can feel offended in reading it, however sensitive he may be on religious matters, and however widely he may differ from the writer's conclusions. This is in my opinion of considerable importance, in securing for its statements a candid hearing."

"Your paper is sensibly and admirably written. Taken in a right sense, it contains all that is requisite to your
All newly-discovered truths have, at first, the lot of struggling against old beliefs, but in the end come—if life to come there be!"—Sforza.

Everywhere theories,—surmises,—conjectures; Oh, what would I not give to know something of the life to come—if life to come there be!"—Sforza.

"All newly-discovered truths have, at first, the lot of struggling against old beliefs, but in the end, they are
victorious."—J. H. Fichte.
"Then the forms of the departed, Enter at the open door, The beloved, the true-hearted, Come to visit me once more."—Longfellow.
"Dare I say No spirit ever brake the band, That stays him from his native land, Where first he walked when clasped in clay."—Tennyson.

To the Reverend the Synod of the Presbyterian Church of Otago and Southland—

MAY IT PLEASE YOUR REVEREND SYNOD—

I have taken the liberty of Dedicating this short pamphlet to you.

First,—Because some of your number are enquiring after the subject of Spiritualism, and have thought it expedient to give public lectures thereon, and write essays in a publication entitled The Evangelist.

Second,—Because as teachers of religion, it is part of your duty to carefully study all that relates to man's immortal part, and a future state of existence.

Third,—Because many of your number, in common with the leaders of other religious sects, are, I fear, lamentably ignorant of the whole subject. Hoping your Reverend Synod will look upon this Dedication with favour,

I subscribe myself, your most obedient servant,

A Spiritualist.

Dunedin,

11th January, 1870

"All who have been seriously following up the subject [Spiritualism] and have been gradually coming into communication with their departed friends, have bit by bit, lost the fear of death. Many indeed look forward to it as a promotion.—Varley.

"Before you condemn Spiritualism, or any other novelty, sit down five minutes, and ask yourself what you know about it? As yet, no man of standing has thoroughly examined the matter for the purpose of exposing it, but has been convinced of its truth."

"History offers no example of a religious belief which, in less than 22 years, has attracted such a large body of Disciples."

"The proportion of the sex among the followers of the faith may be stated as 70 per cent, of men, and 30 per cent, of women.

"The majority of Spiritualists consists not of ignorant, but of educated and intelligent persons. Everywhere it has spread from the higher to the lower ranks of society, and has never taken an opposite direction.

"Spiritualism is more readily adopted by Sceptics in religion, than by those possess[unclear: ing a]

Spiritualism.

ONE of the questions agitating the minds of the thinkers of the clay is—What is Spiritualism? Is it a science? Or is it legerdemain? Is it animism? Or has it any affinity to electricity or to odie force? are ever and anon asked and answered, as was to be expected, in many ways. Spiritualists assert the existence of certain phenomena, and state theories for their appearance, while the non-or anti-spiritualists, are divided in their opinions. It may be well to shortly state what Spiritualism, as understood by Spiritualists, really is, and then examine some of the objections which have been urged against the spiritual theory.

The philosophy of Spiritualism may be summed up in the following assertions:—

• First, That man is endowed with an immortal spirit.
• Second, That after the death of the body this "spirit" finds itself in a new phase of existence.
• Third, That in this state of existence, spirits manifest themselves to, and hold communications with, mankind, and thus demonstrate the reality of the immortality of the soul.
• Fourth, That in spirit life there is progression as infinite as knowledge.
• To sum up, there is—First, Man's immortality. Second, Spirit communications. Third, Progression in spirit life.

The proof of these statements rests not on argument, nor on theory. The Spiritualists point to "facts," though declaring at the same time, that their "creed" can stand the most minute scrutiny, as being both logical and consistent. Some of the greatest men of the day are produced as witnesses to the following, among other
facts namely:—(1) That matter, such as tables, chairs, &c., are moved by unseen influences. (2) That intelligent communications are received to answers put, without human agency, in a manner yet unexplained by any known laws. (3) That voices are heard which do not appertain to any one in the flesh, and that substances are seen, called spirits. The names of gentlemen of eminence who have identified themselves with Spiritualism are sufficient to prove that, whatever it may be, it demands investigation. When such men as Whately, Howitt, Lyndhurst, Dr. Elliotson, Dr. Asburner, Victor Hugo, Robert Chambers, Alfred Wallace, Gerald Massey, Professors De Morgan and Varley, Robert Buchanan, Tennyson, Garrison, Professor Hare, Denton, Mapes, and Judge Edmonds, besides many eminent Continental scientists, have said they are Spiritualists, it will not do to try and explain the phenomena, except on some rational basis. And when Spiritualists assert, that their creed is not new, that the wise in all ages have expressed their belief in, at all events, some of their tenets, that with Milton, many have stated that—

"Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep,"

Spiritualism assumes an importance which neither ridicule nor denunciation can get rid of. Moreover, the appeal is not to a system, or to a book however revered. It is to phenomena—to fact. Spiritualists do not say, "Believe. To all they say, "Come and see." "Prove all things, and hold fast that which is good." Moreover, Spiritualism is not confined to a sect, nor to a race. Its creed is universal. In all nations, and among all religions it has its disciples. Believers in Spiritualism may differ in many respects, and hold various beliefs, but in the cardinal points of "Immortality," "Progression," and "Communication," they are united.

The phenomena which all acknowledge, have been already stated; and as, when the objections are considered, they will be more fully referred to, it will now be necessary to state how these facts are met. There is no unanimity in the objectors' camp. There is one class who deny the phenomena, another who partially admit it; while some are even to be found who admit the facts to the full, and offer various theories in explanation. Those who emphatically deny the existence of the most usual phenomena, such as table rapping, knocking, writing, music, instrumental playing, and inspirational speaking, will not be convinced by argument. They will admit nothing except that which is tangible to their senses. They must "feel the nail prints" and convince themselves by touch. To such it is useless to treat of the subject before they have experienced the phenomena. To tell them that there are thousands of facts that can only be proved by the testimony of others, is of no avail. "Let us see," is their retort. They imagine that the many learned men who have examined the subject, have not their penetration; some "mesmeric sleep" must have blunted their senses. Let these clever people appear, and spiritualism will be exposed and "found out." Those savans have an opportunity of proving their sincerity in their own abilaty.—Signor Damiani, an Italian of distinction, has recently published the following offers:—

"I challenge you, or either of you, [George Henry Lewes and Professor Tyndall] or any of the public, who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well known London banker, whom you or they may name, the sum of five hundred guineas, and I pledge myself, to immediately deposit in the same bank a like amount—the ownership of such sum of one thousand guineas, to depend upon my proving by evidence sufficient to establish any fact in history, or in a criminal or civil court of justice—

"First—That intelligent communications and answers to questions put, proceed from dead and inert matter, in a manner inexplicable by any generally recognised law of nature.

"Secondly—That dead and inert matter does move without the aid of any mechanical, or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Thirdly—That voices appertaining to no one in the flesh are heard to speak, and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party, (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not, the facts contained in the above propositions are conclusively proved per testes, i. e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be, that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be, that these facts are established, the thousand guineas to be mine.

"Secondly—Immediately upon the above wager being decided either way, I offer a like challenge of five hundred guineas, (to be met on the other side as above)—the ownership of this second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, by experiments conducted in the actual presence of the twenty-four gentlemen who have decided the previous
wager; the verdict of the majority to decide in this case likewise. In either case, the seances are to be conducted in any public or private building, which the jury may select, and which may be available for the purpose. The result of these challenges (if accepted and decided) to be advertised by the victorious party at the expense of the defeated party in all the London daily papers. Here is an opportunity for those who talk of "jugglery," "chicanery," and "humbug," distinguishing themselves! Moreover, there are many mediums now, to whom they can go, and test the matter for themselves, and perhaps this is the proper mode of investigation.

There is, however, another class of objectors who do not use argument, but rest their mainstay on ridicule. To them it is a subject of inextinguishable laughter. They, as a class, have always flourished in the world. There has never been a discovery, never an invention, but what these extraordinary wise people were there to ridicule. As Galvani has said, to may the Spiritualist repeat—"I am attacked by two very opposite (?) sects, the scientists and the know-nothings. Both laugh at me, calling me 'the frogs' dancing-master.' Yet I know I have discovered one of the greatest forces in nature." But "ridicule" never yet proved a theorem or solved a problem. Laughter is the last resource of small minds, and used when a subject is stated to them that they cannot comprehend. What better than to exercise the visible faculties, when their minds get bewildered—what an air of self-importance it gives?—Every quack knows the potency of ridicule, but when it is the mainstay of the anti-spiritualists, most educated people will be inclined to question its power and influence. Besides these two classes, there is yet another who make vast assertions. A pamphlet recently published in Melbourne by a Mr Turner, is a sample of the "logic" of this class. Mr Turner makes the following four statements:—"(1) That the belief in such a power is not warranted by the results. (2) That the nature of the testimony on which it relies for support is eminently unsatisfactory. (3) That its teachings are vague, contradictory, often mercenary, and inextricably confounded with fraud and chicance. (4) That its acceptance as an article of belief can only be accomplished by an entire surrender of our reasoning and enquiring faculties, and a practical denial of those fundamental cosmic laws, on which alone true science can rest." Now, would it be believed, that Mr Turner begins to prove his case by denying the existence of nine-tenths of the phenomena which he pretends to explain? His explanations to get rid of the facts are, "stupefaction caused by a phase of hypnotism!" and "It has been justly said, that the very disposition to look for something out of the ordinary course of nature, makes one incapable for the time of distinguishing what actually happens, from what is expected to happen." So that Mr Turner, who has never witnessed any of the higher phenomena, while admitting the lower, has to talk of "stupefaction" and "hynptism," and to explain the lower, uses animal magnetism, mesmerism, od force, "or, whatever we call these mysterious phenomena which have been almost reduced to a science by Reichenbach, &c." In fact, anything sooner than admit the spirit theory. As for Mr Turner's fourth ground, that Spiritualism is against cosmic laws—this means that Mr Turner understands all the cosmic laws, and is as valuable an argument as has been urged against these very mysterious (!) forces he hesitates how to designate. There is nothing new but what the would-be scientific men, meet by saying, "But if this were true, a great many of our theories would be upset, and sooner than allow that, why not state it is against the fundamental cosmic laws on which alone true science can rest. It is the old story of the Paduan professor of philosophy and Galileo. Look through the telescope—of course, not. It is against cosmic laws, and would be a surrender of "our reasoning and enquiring faculties."

There are, however, other objections offered, and theories attempted to be made out by scientific men; some say: (1) Spiritualism is od force, &c. (2) Animism. (3) The development of an intelligence by emanation from our bodies who without our knowing anything about it, form themselves into a distinct personality that raps, writes, and carries on general conversation, makes witty and moral observations—but thinks profoundly.

(1) Spiritualism cannot be od force. Od force has no intelligence. It at best is simply matter; it has no life, has no knowledge; and wanting these, the phenomena are inexplicable on such a theory. It is somewhat strange, that Reichenbach and Dr. Ashburner who have done so much to acquaint the public with the existence of "odyle," should have confessed themselves Spiritualists. Neither can electricity aid the anti-spiritualists. The most noted electrician in Britain is a avowed Spiritualist. How can electricity act? It must he set in motion. If a telegraphic communication is received, it is not caused by electricity, the electric fluid is only the medium, there must be the operator. But neither electricity, nor od force, nor any of these "mysterious (?) forces" can explain one tithe of the occurrences at the seances. A musical instrument played by unseen operators, or ponderous bodies moved [unclear: to perform]

(2.) Then there is animism, or mind acting on mind. While granting that the action of "mind on mind," is but imperfectly understood, and that there exists a kind of brain telegraphy, that our savans are, as yet, totally ignorant of; yet this brain theory cannot account for one hundredth part of the phenomena nightly witnessed at spiritual seances. This theory at once fails if a communication is received, in answer to a mental question, of a nature which the questioner did not understand. To be of any avail in accounting for Spiritualism, it must be shown that the answer given to the verbal question, was known to the questioner. There are thousands of instances on record, in which the questioner was totally ignorant of the answer received. To take an example
from Owen's "Footfalls": The wife of Captain Wheatcroft, residing in Cambridge, dreamed she saw her husband. (then in India.) She immediately awoke, and looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, &c. She did not sleep that night. . . . In due course, a telegram arrived, stating that Capt. Wheatcroft had been killed before Lucknow, on the 15th November. A certificate was obtained from the War Office to the same effect. Mr. Wilkinson being informed of the incident visited a friend, whose wife has all her life had perceptions of apparitions. He related to them the vision, when Mrs. N. suddenly said, "That must be the very person I saw on the evening we were talking of India." In answer to Mr. Wilkinson's questions, she stated, she learned he had been killed in India, about nine o'clock in the evening by a wound in the breast. She did not recollect the date, but on inquiry she remembered she had paid a tradesman's bill on the same evening, and on bringing it to Mr. Wilkinson for inspection, the receipt bore date the 14th November. Three months afterwards a letter was received from a friend of Capt. Wheatcroft's, Capt. G. C. wherein it was stated that the Captain had been killed on the 14th, not on the 15th, and that Sir Colin Campbell's despatches were so far incorrect. The War Office corrected the mistake, and a new certificate was issued. Now this incident is of itself sufficient to show, that animism cannot explain the phenomena. The "unreason" of this explanation is only on a par with others which anti-spiritualists are in the habit of adducing.

(3.) The last theory offered by scientific men which will at present be noticed, is one which does not require much argument to dispose of. It is nothing more nor less, than an attempt to make out that "emanations" from a certain number of living persons, become created into a distinct personality, endowed with human powers. The very fact that a "personality" must be created for such seance, and that when the "emanations" cease, this newly created "individuality" must cease also, proves that some people will go any length to explain away Spiritualism sooner than admit its theory. When however, it is remembered that the same "spirit" is present at different seances, and shows that it possesses "a memory," and relates incidents known only to a few, and not to those present, the absurdity of this last explanation becomes more plain. So much for the "explanations" offered by those who term themselves scientific men.

There are yet two objections urged against Spiritualism. (1.) That it is unscriptural, and from the Evil One. (2.) Granting that it is all that it pretends to be, What good is it? or the cui bono argument? It is unwise to use this argument of being contrary to the Bible, nay, when it is remembered how this same objection has been brought forward against almost all new discoveries of God's laws, it is dangerous. There was hardly ever a discovery, or a reformation, but what was contrary to Scripture, or instigated by, what is termed, the Devil. Astronomy, chemistry, magnetism, all had to meet these objections; and even Christ's teaching was of Beezlebub. But Spiritualists are not afraid to meet those who urge such arguments. They assert that in all religions are to be found facts witnessing the truth of their creed, and that the Bible is a vast record of Spiritual manifestations. They point to the darkness being necessary at some of the seances, it may be stated that darkness is necessary for the production or manifestation of many forces in nature, and inquirers are referred to the numerous books (upwards of 400 vols) published by J. Burns, Southampton-row, Holborn, London, W.C., and others for full explanation. Spiritualists are at present placed in no enviable position. As Mons. Pierart has said, "As for us, we are poor fools, ridiculous creatures, imbeciles, and that because we have the candour to avow that we examined, studied, experimented, felt, handled, and have determined the evidences of facts, whilst you have seen nothing, know nothing, and who, notwithstanding deny hardily, are sages, people of sense, oracles perfectly infallible." This is, no doubt, the cause of the number of Nicodemeans to be found in the Spiritualists' ranks.

That in New Zealand—in every province—there are vast numbers of Spiritualists, is well known, but as yet there is no sufficient organisation. It is hoped, however, the time is not far distant, when the example of other places will be emulated, and progressive lyceums, &c., be founded. With a spiritual creed of "One God, one belief in immortality, and one common destiny, in the great To Come," there is not much fear of progress.

That there will be "buffetings," "ridicule," and "nonsensical reasoning," to endure, is well known, but as A. J. Davis has said, "The commandments of truth are high and imperious; and her true disciples never hesitate to follow whithersoever she leads. Any theory, hypothesis, sect, creed, or institution that fears investigation, openly manifest its own error." And therefore notwithstanding the cries that will be raised of "Our craft is in danger," and Great is Diana of the Ephesians," the words of M. Pierart may be quoted:—"To you, Spiritualists, will belong the glory to have been the first to clear this great consolatory way, to have prepared a new era. Have faith, then, combine your efforts, associate your intelligence—your exertions—propagate the Truth. It is given to you to prove the existence of the benefits which flow from the Divine inspiration, and which are diffused through all nature, till we learn to understand and to avail ourselves of them."

—Addenda.—

A friend, who has looked over the proof, suggests that some mention should be made of the wonderful
cures effected by Spiritual Mediums by the laying on of hands, etc. Space will not allow a lengthened notice; it may, however, be stated that the Zouave, M. Jacob, at Paris, and Dr. J. R. Newton, of Bloomer House, Buffalo, New York, U. S., and the Rev. Mr Young, Church of England clergyman, of Wiltshire, are three noted healing mediums, and that at their command the paralytic walk—the blind see—the deaf hear, and diseases of long standing are removed. In the "Banner of Light" for October 21, 1869, names of persons, well known in America, are given, who have been cured by Dr. Newton, and if there were any quackery in the cures, the 4000 journals in America would surely have exposed it. Hundreds visit healing mediums, and many cures as wonderful as those performed by Christ and His Apostles, are effected, thus evidencing that the miracles performed by Christ were not myths, nor confined to one age.

The Moderator of the Presbyterian Synod, who has just retired, stated in his sermon, that Spiritualism, or rather as he termed it "a new infidelity," had made astonishing progress throughout the civilised world, and seemed destined to spread still further. Apparently he imagines the vitality of the orthodox faith has received a rude shock which the clergy will need at once to see to. So impressed indeed are some of the clergy with this idea, that the opening address of the newly-elected moderator, was a jeremiad over the non-success of the Church. It is well to see that some, at all events, of the clergy are alive to the "Signs of the Times." Might it not be suggested that Spiritualism, considering the manner in which it has been received—its success being without parallel—is destined to be a "Faith" to the multitudes who are crying after some help to get rid of the cold materialism which stares them in the face? [unclear: His people]

The Centenary of Thomas Chalmers; An Oration By J. G. S. Grant.
"His soul was like a star, And dwelt apart."
Price One Shilling.
Dunedin: Coulls and Culling. Printers MDCCCLXXX. Rattray-St.

Thomas Chalmers.

Thomas Chalmers heading


Of them that are born of women, a greater than Chalmers never arose since the days of Luther. His "soul was like a star, and dwelt apart." He had a great heart aglow with the fires of enthusiasm. "His voice was like the sea—pure as the naked heavens, majestic, free."

From his birth he was consecrated and marked out by Providence for a leader of Israel, a king of men, and a great orator. Anstruther, an obscure village in the county of Fife, has the honour—the immortal honour—of having given birth to Chalmers. Kirkcaldy, another town in Fifeshire, has produced another great man in another walk of life—to wit, Adam Smith, the celebrated author of "The Wealth of Nations." The one revolutionised the political, while the other metamorphosed the ecclesiastical world.

At thirteen years of age Chalmers entered the renowned University of St. Andrew's. He was, of course, the youngest under-graduate. He was full of life and ecstatic glee. As a sample of his boyish freaks, witness the pulling down, at night, of a shopkeeper's signboard by our young hero and his scholastic companions. They carried the wooden tablet to their lodgings, and warmed themselves with its glowing and crackling flames. All at once the enraged retailer pursued them, and when his knock was heard at the door, Chalmers proposed to his comrades that they should kneel down to evening prayer. Our hero prolonged the devotions until the board had been consumed. In the midst of his orisons was heard the pathetic words, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas." The enraged shopkeeper was startled, became repentant, and sneakingly retraced his steps to his signless shop, "a sadder if not a wiser man."

After leaving college, he was for some time assistant Professor of Mathematics in St Andrew's, and also an assistant parochial minister at Cavers. He soon, however, was ordained a parish minister. The sphere of his labours was Kilmany. For twelve years he was the teacher of that rural parish. People may talk, as they glibly do, of his godless preaching then, but during those twelve years the genius of Chalmers shone forth in its true, natural, and unrestrained course of glory. He was much addicted to chemistry, as well as mathematics. On one occasion he sallied out of his manse, under the covert of darkness, and carried home from the bleaching field a poor woman's web of plaiding. He subjected it to a chemical operation, and caused it to shine as the snow in whiteness and purity. The distracted woman rushed to the manse, told the tale of her bereavement to her
minister, and was ironically consoled for the loss of her web. Next morning the workmanship of her hands was
returned to her, and it astonished her eyes with the brilliancy of its hue. She afterwards told a neighbouring
cottager that their minister was "a warlock," for he could bleach clothes without soap. Her friend replied, "I
wish he could teach me to make porridge without meal!"

Chalmers, thinking that he had been slighted in the matter of the assistantship of Mathematics, set up an
opposition class to the University. After the services of the Sabbath had been perfunctorily performed, he
always rode into the academic bowers of St. Andrew's to pass the week. Chivalrously and nobly did he fight the
fossil Professors. He poured fresh blood into the shrivelled veins of his Alma Mater. One Sabbath day he
preached an eloquent sermon to his rustic parishioners, and likened the advent of sin to a great catastrophe. As
he was riding to St. Andrew's, an old woman shouted out to him that she wished to know what he meant by a
catastrophe. The waggish minister abruptly responded, "The tail o' anything!" Next Sabbath afternoon, as he
was pursuing his course to the scene of his week's labours, and had to pass through a wood, a bramble having
stuck to the tail of his horse, he was startled out of his decorum by the same unsophisticated parishioner crying out,
"Stop, stop, sir, till I remove that bramble from your horse's catastrophe!"

When his Presbytery interfered with him in his secular pursuits, he coolly told them that a few hours on a
Saturday evening were sufficient for the preparation of the Sabbath's work. At that time the current of his
thoughts ran in other channels. He published his "Inquiry into the extent and stability of National Resources." He
sent contributions to the Edinburgh Encyclopædia and the "Christian Instructor;" also an essay on the "Influence of Bible Societies on the temporal condition of the poor." His sermons at this time were composed of "thoughts that breathe and words that burn." Indeed, the poor farmers of Kilmany opened their mouths with
idiotic amazement, and fully believed that "from his large grey eyes flashed gleams of insanity." Pew of them
came to hear him. Some of his greatest discourses were delivered in his own parlour. Occasionally visitors from
afar put in an appearance at Kilmany, attracted by a vague curiosity to see and hear the eccentric preacher. An
heritor who had been out shooting hares on the Sabbath was moved one day to step in and hear the inspired
madman. He was struck with his personal appearance, and the strange and even mysterious intonations of his
voice. He felt there was something unearthly about him, and wrote to a friend in Edinburgh his impressions of the
man. This paved the way for the first appearance of Chalmers in a Metropolitan pulpit The clergy then, as
now and always, stood and looked askance at that new prodigy. During his stay in Kilmany a shipwreck took
place in the stormy Bay of St. Andrew's. A fellow-student of his, who afterwards became a minister at
Bendochy, bravely saved seven lives on that occasion. Through that superhuman feat he had contracted an
asthmatic disease, and died. Chalmers preached his funeral sermon. The windows of the church were taken out,
and both within and without the sacred edifice a vast assemblage sat down on seats and tombstones, &c., while
the preacher thundered forth the pregnant words of genius.

In the course of his oration, he uttered these memorable words, "It strikes me as the most impressive of all
sentiments that it will he all the same a hundred years after this. It is often uttered in the form of a proverb, and
with the levity of a mind that is not aware of its importance. A hundred years after this! Good Heavens! with
what speed and what-certainty will those hundred years come to their termination. This day will draw to a
close, and a number of days makes up one revolution of the seasons. Year follows year, and a number of years
makes up a century. These little intervals of time accumulate and (ill up that mighty space, which appears so
big and so immeasurable. The hundred years will come, and they will see out the wreck of whole generations.
Every living thing that now moves on the face of the earth will disappear from it. The infant that now hangs on
its mother's bosom will only live in the remembrance of his grandchildren. The scene of life and intelligence
that is now before me will be changed into the dark and loathsome forms of corruption. The people who now
hear me will cease to be spoken of; their flesh will be devoured by the worms; the dark and creeping things that
live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their
bones be thrown up in the new-made grave. And is this the consummation of all things? Is this the final end and
issue of man? Is this the upshot of his busy history? Is there nothing beyond time and the grave to alleviate the
gloomy picture, to chase away these dismal images? Must we sleep for ever in the dust, and bid an eternal adieu
to the light of the sun?"

The great orator left Kilmany at last and went to Glasgow. His ministrations and labours there threw the city
into a terrible commotion. Society heaved under his herculean labours. He electrified the people, and his
madness became contagious.

The Glasgow ministers were in the habit of holding a weekly conversazione for mutual pleasure and
instruction. Chalmers did not attend them.

Dr. Wardlaw was appointed to call upon him to ascertain the cause of his absence. The reply was quite
characteristic of the man—"Were I to attend your meeting, the whole contents of your theological spittoon
would be thrown in my face." And he was right. That is the way the world generally, and the Church
particularly, serve a truly great man. In the presence of a great man, there is a something of an awe-inspiring
character. When the Apostle uttered these words—"Depart from me, for I am a sinful man, O Lord"—his terrified soul and trembling frame testified to the truth of the great influence streaming forth from personal contact with Genius.

His astronomical orations on the boundless condescension of the Deity in deigning to take notice of man and this mole-hill of earth fairly set the city in a blaze. The military had to be stationed at the door to keep the multitude from rushing into the church and throwing down everything before them. When the question of pluralities came up before the General Assembly, Chalmers opposed it with all his might. He had, however, on that occasion to rat his own words as to the duties of a parish minister. Like a great soul—as he was—he stood "as a penitent culprit at the bar," and owned his mistake, and freely confessed that when he had said those words, he did not fully estimate "the littleness of time, and the greatness of eternity."

The talented Editor of the *Edinburgh Review* said of him—"I know not what it is, but there is something altogether remarkable about that man. It reminds me more of what one reads of as the effect of the eloquence of Demosthenes than anything I ever heard and the rolling flood of Tully's eloquence.

After his tumultuous and multifarious labours towards the amelioration of humanity in Glasgow, he removed to the serene retreat of a Moral Philosophy Chair in the United Colleges of St. Leonard and St. Salvador, St. Andrew's. He was not a great metaphysician, nor a professed philosopher, but his teachings were eminently healthy, and calculated to elevate conscience on the throne of the heart. He hated every form of materialism. His enthusiasm flamed forth even in his class-room and set the students and visitors into paroxysms of passion and applause. On one occasion, a dog in the class-room joined the chorus and began to howl vociferously. This called forth a rebuke from the Professor to his visitors and auditors. In modern class-rooms, there is not much danger—particularly in these avaricious colonies—of similar exhibitions of enthusiasm.

His Lectures on Political Economy were master-pieces, and they proved the thorough knowledge he possessed of all the intricacies of that dismal science. His views of Pauperism—its causes and remedies—were far ahead of his age. He had, also, the ideal picture of what a parish minister ought to be. He should be, as a lion in his parish. The companion of the Peer, the comforter of the poor, the adviser of the people, and the fearless censor of all classes and conditions of men. He should be both loved and feared. Not a namby-pamby creature and hunter after popularity—such as now disgrace our pulpits. In place of fearless men, like Chalmers, we have a cowardly and devirilised set of men, whose every step and utterance seem to offer up an apology for their aimless and idiotic mode of life and preaching.

He was an intense lover of Nature and an admirer of all sorts of beauty—natural, moral, and mental. He adorned his lectures—like Dr. Thomas Brown—with racy poetical quotations—e.g.—

Oh how canst thou renounce the boundless store
Of charms which Nature to her votary yields;
The warbling woodland—the resounding shore.
The pomp of groves, and the garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the shady mountain's bosom shields,
And all the dread magnificence of heaven;
Oh, how canst thou renounce, and hope to be forgiven

He recited these lines with much emotion, and solemnly declared his heartfelt conviction that Beattie was inspired to pen them.

When he read the contrast between Voltaire and the Cottager, drawn with the pen of Cowper, he openly wept before his students—

Yon cottager who weaves at her own door,
Pillows and bobbins all her little store:
Content though mean, and cheerful if not gay,
Shuffles about her threads the live-long day;
She for her humble sphere by Nature fit,
Has little understanding and no wit:
He praised, perhaps for ages yet to come:
She never heard of half a mile from home.
Ah! happy peasant, ah! unhappy bard:
His the mere tinsel, hers the rich reward,
He lost in errors his own heart preferred,
She safe in the simplicity of hers.

The deep sea of his emotional nature was stirred to its hidden depths with the breath of inspiration flowing from those noble lines as they swept over the cords of his heart.

Chalmers was of a truly disinterested disposition of mind. Like his Master, disinterested labour for others constituted his real greatness. When he learned that the avaricious Processors of St. Andrew's were in the habit of appropriating certain monies which had been set apart for bursaries for indigent students, he indignantly refused to accept his Candlemas dividend. At that time the emoluments of his chair could not have exceeded £300. Yet he spurned such an accursed increment to his salary! Moreover, he held them up to public odium, and when the Royal Commissioners had solemnly recommended him to accept the money—he published an indignant letter against their base conduct and avowed that British honour and British integrity would eventually reprobate their conduct. Where are the professors now—particularly in Australasia—who would refuse such considerable additions to their ill-gained stipends?

Chalmers's "Christian and Civic Economy of Large Towns," show what manner of a philanthropist and thinker he really was. Ideas of moral sublimity pervade these glowing and practical pages. He was a great statesman and a pettifogging politician he spewed out of his mouth. His schemes were broad, liberal, and expansive as the heavens and the sea, fresh as the breezes of the sky, and luminous as the light of Heaven.

His love for Scotland was so intense that he refused the Chair of Moral Philosophy in the London University. His acceptance of the Professorship of Divinity in the Edinburgh University marked a new era in the history of the Scottish Metropolis and Nation.

Like an eagle in a dove-cot.
He fluttered the Volcians in Corioli.

The publication of his lectures on Political Economy aroused the nation from the lethargy of indolence and caused it to thrill with new life and energy. His Bridgewater Treatise opened up afresh the beauties of natural theology. His tours through Scotland, Ireland, and England are replete with the fruits of his keen observation of men, manners, and institutions. His soul caught fresh fire, as he stood on the pinnacles of the Cathedrals of England. English endowments for learned sinecureships he greatly admired. But his righteous soul would have scowled out of his presence drones, who fattened, like swine, at the public troughs of the State. Endowments were valuable in his eyes only as they provided ample means for the scholar to nourish, at his ease, free from worldly cares and excitements, his soul in the divine silence of devout contemplation.

By way of demonstrating the gigantic labours of Chalmers, we have only to remember that, in the space of four years, he succeeded in adding two hundred churches to the Scottish Establishment, at an expense of £200,000. This achievement of his gave the lie direct to his arguments against Voluntaryism in religious matters. But, then, we must bear in mind that a man like Chalmers comes only at rare intervals of centuries. With a Chalmers in every parish, crime and dissent, law and medicine, gaols and gibbets, judges and police, &c., would disappear from off the face of the earth, and Paradise regained would bloom afresh over this sterile and benighted planet of our habitation. A man of genius himself, he had reverence for men of genius. There was no envy in his composition. He set himself, like Burns, to rear a monument in honour of a brother—even Dr. Thomas Brown. He had not the metaphysical subtlety of Brown, but he had a larger heart and greater energy. Chalmers was a practical as well as a theoretical thinker. Brown was simply an Idealist. The catholicity of his spirit was manifested by his great and glorious speech on Catholic Emancipation. On his way home, that night, he fell senseless before the porch of the University. He had put forth a more than ordinary exertion on that great and memorable occasion. It was a feat worthy of Demosthenes at Athens, or Cicero at Rome,

He took London by storm during his course of lectures there. Like a great tragic actor, his name was on every lip, and his thoughts pulsated in the public veins of the great Metropolis. As a matter of course, literary honours were showered upon his head. Oxford and Paris were conspicuous in awarding him intellectual distinction and homage. Who can read his "Horæ Bibliæ Quotidinæ" and "Sabbaticæ" without feeling his moral and religious nature transformed, as in a mirror, from glory to glory, as by the direct power of the Lord? As a theologian, he was not very profound, nor learned. Indeed, the giants of the seventeenth century had
exhausted that field. But, nevertheless, his "Institutes of Theology" are characteristic of Scotland, and breathe a spirit of goodness and common sense.

It was during the ten years' conflict between the Church and State that his heroism blazed forth with the resplendence of the sun at noon. He was, literally, the Agamemnon of the Church hosts—the Moses of the nation. He led the people about, he instructed them, he kept them as the apple of his eye from the contagion of Moderatism, and from the withering blight of Indifference and Infidelity. When the House of Lords, through the mouths of Lords Brougham Cotton, and Campbell, finally decided against him and his, his soul rose up in tumultuous and holy defiance, and in the spirit of Paul he said, "To whom we give place by subjection, no, not for an hour, no, not by a single hair's breadth." He maintained unsullied the religious independence of the Church upon the State, and marched at the head of 500 ministers out of St. Andrew's Church, and left the Queen's representative to preside over a band of selfish drones in the main. Like Gideon, at the head of his army, he entered the Cannon Mills, took his seat as Moderator, and caused the great assembly to sing aloud the soul-inspiring words of a characteristic Psalm—

_O send Thy light forth and Thy truth._
_Let them be guides to me, &c._

The sun shot his beams, almost instantaneously, through the windows of the primitive but spacious hall, and all thanked God, and took fresh courage. The result, the far-reaching influences of that movement, are now apparent. There are upwards of 1200 Free Churches in Scotland, and wherever the British flag waves, there is a Presbyterian church—in England, Ireland, the Continent of Europe—Rome herself not excepted—Africa, America, Asia, Australia, Tasmania, and New Zealand. The personal genius of Chalmers has sent a thrill of religious emotion to Earth's remotest bounds. As Luther awakened Germany from the sleep of death, so Chalmers stirred up the dry bones of the Scottish Zion, and breathed upon them the inspiration of life, and they stood up erect upon their feet, an exceedingly great army, prepared to fight for their rights, and to propagate their faith all over the British Empire. Chalmers himself erected a church in the most abandoned spot in Edinburgh—the scene of the atrocities of Burke and Hare. He bearded the devil in his own peculiar den, and transformed that earthly hell into a comparative heaven.

His sagacity, wisdom, and provision are abundantly illustrated in the case of the Sustentation Fund. He was the heart, the mind, and soul of the Free Church. He died fighting her battles. After returning from a visit to London, where he was engaged in pleading her cause before Parliament, he preached a simple and solemn sermon to the denizens of his territorial church of the West Port. He retired early to bed as he was expected to address the General Assembly next morning. But that speech never came. The people and ministers were anxiously waiting for his entrance. A messenger was sent to Morning side to ascertain the cause of his delay, and lo! it was found that his spirit had soared away into the presence of his God. Malice—which always accompanies greatness even to the tomb—circulated through the thousand tongues of Humour, that Chalmers had committed suicide! But the lie had not a peg to hang by. He lay on his couch, beautiful as a Grecian statue of Parian marble. He presented an attitude of such perfect beauty and repose as left no doubt on the mind of the beholder that he expired without any conscious agony or perturbation—

_Servant of Rod! well done!_
_Rest from thy loved employ:_
_The battle o'er, the victory won,_
Enter _thy Master's joy:_
The cry at midnight came,
He started up to hear.
A mortal arrow pierced his frame.
He fell, but felt no fear,