

for they made men at Taranaki bullet proof, as we heard, and I saw with my own eyes one of our Hau Hau Priests cause the wreck of an English steamer by his incantations. At Wellington too many prisoners were assisted by the Hau Hau God to escape from the hulk there and guided to a place of safety, through swimming a long distance in a dark and stormy night. It was like Peter walking on the water, indeed so great was the faith of these men that even Bishop Hadfield admired them as good though mistaken people, for doing which he was blamed by Sir William Fox in his book on the "War in New Zealand," he not seeing that in respect of faith the Hau Haus were as sincere as himself. He judged the Hau Haus as the publicans judge him. So hard it is for men holding extremely different opinions to be just to one another. This held good with Maori and Pakeha in their struggle for supremacy. Each side fought for what it thought to be right, and hated the other for doing the same thing. The war lasted for a long time, now dying away and now blazing up, like one of our forests on fire, as the night wind rises and falls. Our old feuds kept us from uniting and many tribes fought on the side of the Europeans, not because they loved the Pakeha but because they hated each other. There were exceptions, and some Maoris were really what you Pakehas call "loyal." As a rule it was otherwise, and many fought only for pay and were treacherous to both sides, when they could be so with safety to their skins. In the end we were beaten and much of our land taken from us as payment for wrong done. This was right and in accordance with our own customs. Had the Pakeha occupied this land we should have been content. As it was he made maps of it and wrote, saying, "this is ours, let no Maori trespass upon this confiscated land." Could anything be more ridiculous? It is no disgrace to a brave man not to seek to occupy land held by another brave man—if a strong man armed keeps the house his goods are in peace—but only cowards would be kept off land, once their own, by bits of paper and a few words printed in the Gazette. So gradually the tribes who had been driven out returned, and by planting and keeping cattle on the land, made it again their own. Then suddenly the Pakeha woke up and said, behold the land we took in war is going from us, let us take it again by surveying and marking it, as a wild pig is marked in the ear. This they did, and the tribes living under the shadow of Mount Taranaki considered this a great wrong and insult. I heard of these things and wondered what would occur. Then Te Whiti a new prophet arose and proclaimed himself the saviour of his people, and many believed in him, just as the Jews in the time of Jesus believed in Christ. By his power which must have been given him from on high, he preserved peace and yet forced the Pakehas to give his people their land again. From time to time, we, who lived in Poverty Bay and at other distant places, heard of the wonderful works Te Whiti performed at Parihaka, in proof of his divine mission. How he raised the dead, and healed all manner of diseases, and how he prophesied that like Christ he would be taken prisoner and Tolu with him, these two going into bondage like the Israelites, which prophecy was fulfilled to the letter. It is true the Pakehas ridiculed Te Whiti's pretensions and denied that he had raised the dead, but is it likely that hundreds of men and women living on the spot who testified to these things should lie or be deceived? Many of my friends I know went to Parihaka, taking with them clothes for the dead when they arose. Of what use would this have been if the dead had not arisen? Then too, thousands of pounds in notes and gold were sent to Te Whiti: would people have sent their money to an impostor? Even the Pakehas admit that Te Whiti is a good man, and yet when on one occasion some one asked "who is behind you," Te Whiti answered in a voice of thunder "no one is behind me, I am the Father, the Son, and the Holy Ghost;" could a good man say this if in some sense it were not true? To me it is evident that Te Whiti is the Christ of the Maori race. First came Moses, then Christ, and then Te Whiti, each doing good to his people, and each working miracles. Faith is belief on testimony, and we ought not to doubt what good men tell us is true. Was not St. Thomas reproved for only trusting to the evidence of his senses, and told "blessed are they who have not seen and yet have believed." So I exercise faith and believe in Te Whiti as he commands, as do all who have come under his influence. Truly he is the only hope of our race, the one great leader who has guided us into the path

of peace and yet made us feel that we are, and shall be, greater than our Pakeha oppressors. Some Europeans have asked me why I do not go to Parihaka and converse with the dead who have been restored to life by the power of Te Whiti. To this I reply I have other work to do in the great cause of the Maori, and that I am satisfied to believe what I am told by men of truth. Did not Paul believe in the resurrection of Christ without going to Jerusalem to collect evidence, and was not his faith rewarded by seeing him in a vision? I also have had similar visions, and the dead have told me to believe in Te Whiti. As time goes on many things will be revealed about miracles performed in our time by Te Whiti and his followers, which are little known at present. The Epistles which were written a few years after the death of Jesus tell us very little as to miracles, but during the next hundred years many thousands were brought to light. These were recorded in writings which were read in all the Churches who at last agreed to accept only the four gospels as true history. For holding to these four gospels the Fathers of the second century gave many excellent reasons, such as that as there were four chief winds so there should be four gospels, and so will similar wise reasons be given for any histories that may exist a hundred years hence about Te Whiti. For my own part I am in some respects a Christian, but also believe in Te Whiti, just as Paul was a Jew who believed in Christ. Moses, Christ, and Te Whiti, are one, like the Trinity. My wish is to reconcile all these religions, for each people should have its own. There is good in each, but I judge the tree by its fruits, and to the Maori no fruit has been so sweet as that of the great tree grown at Parihaka.

R. P.

CHRISTIANITY AND MODERN PSYCHOLOGICAL PHENOMENA.

Some think we have no proof of immortality, contending that the belief is due to primitive man viewing a reflection of himself in water as his spirit or second self which would survive his body, his peregrinations in dreamland strengthening this idea until now heredity explained man's belief in a future state, all which means—death ends us for ever. This ignores the consensus of ancient and modern testimony, which stand or fall together concerning "spirits," "angels," "apparitions," and other psychological phenomena common to every tribe and nation, told in all literature sacred and profane, and, in our own day, by eminent witnesses, living and dead, like Archbishop Whately, Lord Brougham, Robert Chambers, William and Mary Howitt, and Mr. and Mrs. S. C. Hall, who became all the more earnest in their belief in Christianity through modern spiritistic phenomena—Robert Owen, the socialist, the famous Drs. Elliotson and Sexton, and Professor Hare, of America, four notable materialistic conversions to Christianity through the same cause—Professors Crookes, Wallace, De Morgan, and many others of a like calibre. It also ignores facts which touch the point at issue, vouched for by a society of eminent literary and scientific men in London, of which Henry Sidgwick, author of "Methods of Ethics," "Principles of Political Economy," etc., is chairman, and Professors Balfour Stewart, Hopkinson, and Barratt, Drs. Lockhart Robertson, Canon Wilberforce, Messrs Edmund Gurney and Frederic F. Myers, two able writers in the nineteenth century—are members, who for about two years past have been investigating various branches of psychological phenomena, and have issued four printed reports containing their experiments which endorse mind-reading, mesmerism, thought transference, and clairvoyance, that called spirit phenomena to be yet reported upon.

The late Judge Manning too in his "Old New Zealand" relates spiritistic experiences among the Maories. All is ignored—why? When asked to investigate the subject Herbert Spencer refused saying "I have settled the question on *a priori* grounds." Huxley too said "supposing the phenomena to be genuine they do not interest me." Faraday, "they who say they see these things are not competent witnesses of facts." Brewster "a spirit is the best thing I will give in to." Tyndall politely termed it an "intellectual whoredom," and Dr. W. B. Carpenter (who I hear has since changed his