

and spoke an hour. At the conclusion of his remarks, in which he asserted "when the Republican party had occasion to legislate on the tariff, it would do it in a perpendicular way as it had never done anything of any kind horizontally, and it had never approached anything horizontally, and had never consummated anything horizontally," the crowd again demanded Ingersoll, and tried to drag him out. Again unsuccessful, Frederick Douglass was called for, who spoke a few minutes and sat down. For the third time shouts for Ingersoll echoed and re-echoed through the hall, but like the two previous calls were unavailing. The colonel wasn't nominating candidates this year to have them refuse his recognition after election.

THE LAST DAYS OF A POSITIVIST.

My last days are cheered by the sense of how much better my later years have been than the earlier, or than in the earlier I ever could have anticipated. Some of the terrible faults of my character which religion failed to ameliorate, and others which superstition bred in me, have given way, more or less, since I attained a truer point of view; and the relief from all burdens, the uprisings of new satisfactions, and the opening of new clearness, the fresh air of Nature—in short, after imprisonment in the ghost-peopled cavern of superstition, have been as favorable to my moral nature as to intellectual progress and general enjoyment.—Harriet Martineau's "Autobiography."

AN INFIDEL'S PRAYER.

A paper called 'The Truth' has concocted the following sensational story:—"The following incident has just been related by a minister, whose veracity will not be questioned by any one who knows him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones to those who deliberately make light of God and of his Work. This young man, just entering upon the practice of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched books, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission at a meeting of the Young Men's Christian Association to confess the Lord Jesus publicly by leading in prayer. Of course his request was gladly granted, but meanwhile he had prepared a prayer addressed to the unknown God. It was filled with horrible irreverence and thoughtfully-planned insult of the Saviour. Spreading the manuscript before him on a seat, he knelt down, and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home."

[This silly production is of course going the rounds of the press, and finding believers, just as such stories of remarkable cures performed by swallowing a quack medicine find people ready to accept them. The Minister, though quite ready with Paul to fabricate a lie for the Glory of God, took care to conceal his name. That was prudent; we cannot press him for the name of the student, of the Young Men's Christian Association, or of the time and place. He was wiser in his day and generation than the Rev. Mr. Garlick. For though he has "no objection," and is "quite ready" &c., we do not know where to find him. We presume there was an inquest, and that the jury returned a verdict of 'died by the visitation of God.' Why therefore was not the official account given? And supposing the story true, the cruelty of God in inflicting death for an act of larrikinism ought to make a humanitarian Christian ashamed of his deity. Human justice would have probably inflicted social ostracism for a year and a day. These Christians will persist in turning their God into a Devil.]

AN EMIGRANT'S DREAM OF THE FUTURE.

Adieu to the land in slavery bound,
Where thousands must toil in despair.
Here! here in the South a new home we have found,
Where Freedom her banner shall rear.
Here the soil we will till, and the fruits of the earth
Abundance to us shall supply.
Here, nor idle, nor wealthy shall boast of their birth
Nor shall toilers, in misery die.
But when thy own banner shall wave o'er the sea,
They shall call the Australias the land of the free.

Although I have left the green Isle of the North,
The love of my kindred my bosom still fires.
Its tyranny's power has driven me forth
From the home of my first love, the graves of my sires.
Thou birth-place of Science! Thou land of the brave!
Now hood-winked by priest-crafts, and blotted with crime,
Thy children are flying afar o'er the wave,
To build them a home in a happier clime,
A home that in future shall glorious be,
Australia Felix, the land of the free.

The soul of the poet looks afar through the mist
That hangs o'er the vista of time.
Hail spirit prophetic! he feels himself blest
When cheered by such visions sublime.
He sees future vineyards their clusters display,
And the golden-eared corn in the vale,
He marks future Navies, in peaceful array,
Spread their sails to the favouring gale.
Australia! All this he dreams of for thee,
Future home of the Artizan, Land of the Free.

C. J. R.

August 15th, 1850.

THE LAW ON THE OBSERVANCE OF SUNDAY.

The following letter is from Mr. William Cooper:—

SIR,—In referring to Mr. Stout's telegram as to Sunday charges for admission you appear to doubt the correctness of his opinion, and to question his ability to arrive at an unbiased conclusion on this particular matter. It is quite true that *Baxter v Langley* is not a parallel case to that of the Rationalistic Association, but neither is that of the Brighton Aquarium. The matter appears to be one of those peculiar questions which a contested case can alone decide. This of course means the risk of heavy responsibility and serious expense, whether the prosecution were successful or not. Feeling this, I promised Mr. Superintendent Thomson that no charge should be made last Sunday, as it would have been clearly wrong to involve the Association so seriously without its express sanction. The whole matter hinges upon the question whether the old statute, 21 Geo. III. c. 49, is in force in New Zealand or not. If it be considered "applicable to the circumstances of the colony," it is in force here. Mr. Stout's opinion is that it is not in force; an eminent legal firm of this city have advised that it is in force, and Mr. Williamson, the Crown Solicitor, has apparently come to the same conclusion. I may state, however, that Judge Johnston and Mr. W. S. Reid, the Commissioners appointed under "The Revision of Statutes Act, 1879," appear to favour Mr. Stout's view, for in the volume of Imperial Statutes apparently in force in New Zealand, published by the Government in 1881, the statute in question is not included. Next Sunday morning the Association will decide on the course to be taken for the future.—I am, &c.,

WM. COOPER.

Edith Simcox, in a letter printed in the 'Pall Mall Gazette' on the rights of woman, observes: "Signs show, surely, that the workers are with us. As Mr. Conway points out, the thinkers were with us long ago. It is a curious question, What, then, can block the way? And, in truth, it is to be feared that the strength of the opposition comes from the ranks—alas! still too numerous—of those who do not work very hard and of those who do not think very profoundly."

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