

had been betrothed; but had this Maori teacher of new incantations been a chief, or a brave man, he would have known how to meet his antagonists and have warded off the blows aimed at him; then the tribe very likely would have interfered to save him. As it was, all the kaiaka tanga (science) was on one side, and he fell ignominiously, as a woman falls, without defence worth calling such. As the man who now lay dead from the spear wounds was of our tribe, we prepared to place him in the fork of the puriri tree in our Waihi tapu (sacred place,) but the missionary begged us so prettily to let him have the body and bury him in a hole he would dig for him that at last our chief consented. "It will be something new to gaze upon," said he; so a hole was dug in the ground, then the dead man was put in a long box, which was nailed down to prevent him getting out, as we thought; then the missionary put the box in the hole, wrote a direction, as we supposed, on it, and covered him up after performing an incantation, and told us all he had gone to heaven; but none of our people believed in this, because the worms had him. Years afterwards our tribe laughed grimly when they found out that this missionary wizard had written home to his tribe and had related in a letter of lamentation that a dear Christian native had been slain by the heathen savages and cannibals because he chose Christianity instead of the Taueaha gods; but this man might have followed Christianity as long as he liked if he had not followed the betrothed maidens too, and broken the law of the tribal trust. I have never to say on this writing and sending of untruthful letters home before I close "Our History;" and besides this they had no right to depict us in the false colours they painted us in. They were our guests, and we treated them very well indeed, far better than they deserved, but they abused us to get themselves a big name, and get our lands into their hands. It was very unfair, very much so indeed, and all helped to fill the spring that afterwards ran over its confines and spread with a deluge of war and bloodshed.

Well, we welcomed the first devil tribe, and each chief and head of a hapu (family), exerted himself to obtain a pakeha; wives were given them to induce them to settle down and live with us, and be "our pakehas." It is true that some of them, as we look back now, were rough, and we found that many of them had from motives of policy, left their own tribe without saying "hekona" (good bye), but it was no use writing other people's names on bits of paper in our country, as nothing could be got by it, and there was nothing worth stealing they could carry away. We think they were good men the most of them; they worked hard, and their wives bore them lots of children for our tribe, and they treated their wives well as a rule. Only one man, a whaler, beat his wife on one occasion for nothing; but when her relatives heard of this they belabored him so soundly with sticks that he was ill for some time; his wife afterwards told us that he had been drinking some waipiro (stinking water). We afterwards found out what this waipiro was, but did not drink it for many years. These pakehas of ours laughed at the missionary wizards and would not attend their incantations, but the missionaries repaid this with hate. Nevertheless, we preferred our devil pakehas to the missionaries as a rule. Thus we lived on until other pakehas came, who were an improvement on the first ones, as we thought, and who brought their pakeha wives and children with them. We were glad to see this; but those of the missionary necromancers, who had behaved improperly with our women, told us not to have any intercourse with these new arrivals, but we suspected the reason of this advice, so at once tried to be more friendly. At last it all came out, and two rangatira pakehas made enquiries, and discovered that one of these wizards had been shaping his course like David and Solomon, and had over thirty concubines. There was no mistake about it, and these pakehas told us that this was wrong of this bad wizard, and they wrote Home, and so did we, to the tribe of Wesleyans, and they very properly expelled this wizard, and passed a law that he was to perform no more incantations. I will give no more instances of conduct such as I have related, and only have written this as a warning to

show that it is not wise for good men, such as many of the first missionaries were, to mix with evil doers and hypocrites. And I don't wish to fill this, "Our History," by writing unpleasant things that had better be forgotten, but all this helped to change our feeling for the pakeha into one of bitterness, that eventually made us go to war with them.

GROWTH OF SECULARISM.

The following, from the New York Herald, is a brief abstract of a sermon, by Mr. Minot J. Savage, on the "Growth of Secularism," and causes which have led to it:—

Looking over the American Protestant world, it is noticed that it is divided into two uneven, unequal parts. One part is called secular and the other sacred. It is noticed, also, that this was not always the case, and that Secularism is, by a great deal the larger half. Going to those religious bodies that represent from a certain stand-point what might be called the least progressive—the ritualists, the holy church, the Catholic bodies of the world; that is, those who represent more nearly the part that least conform to the present order of things, the number of sacred tunes, occasions, books, and persons—are very much larger than in the ordinary Protestant world. Going to those who call themselves Liberals or Religionists, or still farther to those who announce that they are merely Secularists, it is found that the number of sacred things is constantly diminishing, until at last the Secularists proclaim that they hold nothing longer, in this peculiar sense, sacred. The Secularists have established this in England as a kind of religion.

If God is everywhere, and in all things equally, why then, everything will either be sacred or will be secular whichever one chooses to call it. As knowledge of science becomes more diffused, the domain of what is called the secular is perpetually growing larger. Science is continually gaining some new province of the sacred, and annexing it to the secular of the worldly. The sacred things of the world are arbitrary things—those independent of the supposed external power, not inherent in the nature of things and connected with such events as the miracle, and the supernatural, and the mysterious. The progress of science means simply a perpetual widening of the domain of the common, and bringing more and more the universe within the limits of recognized order and law. It is narrowing the limits of the mysterious, the unknown, and the arbitrary, and teaching that things which were supposed to be arbitrary and supernatural are purely natural.

As illustrating this point, Kepler contended that an angel in each star directed its movements, and Anaxagoras proclaimed that the sun was not God, but a ball of fire. He was only saved by the efforts of Pericles, who was then one of the greatest men in Athens, and was banished by the horror-stricken citizens. Newton first dethroned God as ruling the stars by the discovery of the fact of gravitation. He was the most daring antagonist of the Almighty which the world up to the present time has ever seen. Since that day the process has been going on. The old superstitions are fading away, and earthquakes and all those things are now seen to be natural, and can be accounted for in a perfectly natural way. The process will continue just so far as human investigation can reach.

Almost every intelligent man in the modern world believes in the theory that that which is mysterious and uncommon is natural, and can be explained as natural: and things are only mysterious when unknown. These things being so, man is face to face with the question, What is to become of religion? Is it to die out? Is the sacred to pass away entirely from the world and become secular? The process is going on, not only in regard to natural things, but people are unwilling to believe there is inherent, essential sacredness in any place. They no longer regard any one action as essentially sacred. Thousands of the most intelligent and best people of the modern world are believing that all things can be accounted for and explained as purely natural.