

savage and inhuman are those who dwell in the north, about the Gulf of Carpentaria. Such, then, being the case I ask—Would it not be a fair test to secure one of these lowest specimens and examine whether or no he possesses, at least in rudiment, those faculties and characteristics which are common to all men, and which no brute has ever been known even to simulate? If it were, at first sight, or after a short experiment, evident that one of these savages, or one of their children, which would be better, possessed the same mental endowments, the same in kind if not in degree as any ordinary Christian; would it not be reasonable to conclude that they belonged to the same family, and that that family was separated by a gulf which was impassable from the animals of the field, or the various varieties of apes? Fortunately, I am in a position to prove to you, by a practical demonstration, that this lowest race amongst mankind does possess such qualities as all men are endowed with, and which all irrational animals lack. I have but to give you the history of "Bobby," the little black boy, who accompanied me this evening, dressed in cassock and surplice, into your presence. This little black boy who is now going through his studies with the Marist Brothers of St. Patrick's, represents the living argument to which I refer. When I first arrived in this colony it happened that a man came to the Vicar-General's office, and asked if he could see me. I had an interview with him. He told me he was going home, having been very successful in digging for gold in the north of Queensland. But there was one difficulty in the way. He had brought down a little black child from the Gulf of Carpentaria, whose parents had died, or had been killed. He had brought the child to Sydney; and as he thought it would probably die of cold if taken to England, he was anxious to find some one who would be willing to take the child and keep it, and be kind to it. And having heard my name he made so bold, he said, as to ask me to do this act of charity. I consented, on the condition I should see the boy first, so as to make sure he was not a white boy with a black face. I think the child must then have been about five or six years old. Here he is before you. Now this child had been brought straight down from the Gulf of Carpentaria. He came fresh and clean from his native forest; and would bring with him in his person the genuine and unadulterated characteristics of that savage tribe to which he was said to belong. Here then, was a living example, exhibiting itself in all its native reality, of the lowest and most savage type of humanity that is extant on the earth. And not only a living example, but one in the first years of existence, with merely the germs of its powers in any exercise; and almost rudimentary in its development of body and mind. Now what did I find in this young specimen of an aboriginal Australian? Did I find the smallest possible difficulty in knowing him to be a human being? Did I imagine it possible for a moment that he was of the mere brute creation? Far from it. He was human and rational and intelligent, and as much the child of human parents as any child that has ever been born. Though he could only speak a word or two of English, he could speak the language of his tribe; he had a sense of duty, and knew the difference between duty and pleasure; he knew the difference between right and wrong, between justice, of which he had a very keen sense, and injustice; and seemed penetrated with religious ideas, especially with regard to a Divine Being, and future reward and punishment. That at his age he could have learnt these things before I saw him from the whites, or that he had been taught them by my friend, who gave him over to my custody, I do not think possible; but I firmly believe this: that he possessed the traditions of his race, which when added to the spontaneous dictates of his natural faculties and conscience, is sufficient to account for his possessing—belonging as he did to the lowest race of all—those especial characteristics which are found more or less in all mankind, but which are never to be found in any, not even in the highest types of irrational creatures. Had the Brothers any difficulty in receiving Bobby into their school? Did it ever enter the heads of his companions to mistake him for anything but what he was—a little black boy—in more ways than one more intelligent and smart than the best amongst them? And has he not shown in his progress in his lessons that he has all the faculties and gifts which civilized men possess? And on the other hand who has ever sent to school a creature which puzzled people as to whether it was a brute beast or a rational being? Has any one heard or read of such a doubt ever being entertained? And if no one has, how is it that with such an everlasting gulf between all men on the one side, and all animals on the other, that "foremost thinkers," and "scientific" men should try and persuade the public that man is evolved from a mud-fish, and was once an animal so near an ape and yet not one that no one could tell what he was; and then became a full-grown ape; and then by going through untold processes, became so near a man, and yet not a man, that no one could tell whether he was a man or not; till after a course of other evolutionary processes, he became so much a man that the whole world declared, except Mr. Darwin and some others who follow him, that he could never have been an ape at all, and must always have been a man! How is it that we cannot put a finger on one specimen of a man so near an ape as to be a confusion to us; or an ape so near a man as to feel inclined to invite him to dinner, and give him the benefit of the doubt? Let men of science prove and verify their theories before they deliver them to the world as facts; and let the world remember that "Science" is only a name like "Theology;" and that everything that goes by the name of science is not science; some of the things going by that name being merely the crude suppositions of erratic minds who wish to be talked about, or to create a sensation, or to cast stones at the teachings of the Gospel. My own practical experience in regard to little Bobby is borne out by the following words of Mr. Mivart with regard to the religious notion of the aborigines:—"As we have said, the native Australians have much pretension to the post of lowest of existing races, and we often hear a great deal as to their non-religious condition; nevertheless Mr. Tylor quotes the Rev. W. Ridley to the effect that 'whenever he has conversed with the aborigines he found them to have quite definite traditions concerning supernatural beings, as Baine, whose voice they hear in thunder, and who made all things.' Moreover this testimony is reinforced by that of Stanbridge (T. Eth. Soc. vol. i., p. 301), who is quoted as asserting that so far from the Australians having no religion, 'they declare

that Jupiter, whom they call "foot of day" (Gingabong-Beary), was a chief among the old Spirits, that ancient race who were translated to heaven before man came on earth." (Lessons from Nature p. 140.)

The account given by Monsignor Salvado of the aborigines of Western Australia points in the same direction. He tells us, says Max Müller, that they believe in an Omnipotent Being, creator of heaven and earth, whom they call "Motogon," and whom they imagine as a very tall, powerful and wise man of their own country and complexion. His mode of creation was by breathing; to create the earth he said, "Earth come forth!" and he breathed, and the earth was created. So with the sun, the trees, the kangaroo, &c. "Motogon," the author of good, is confronted with "Cienga," the author of evil. This latter being is the unchainer of the whirlwind and the storm, and the invisible author of the death of their children, wherefore the natives fear him exceedingly.

Thus from personal knowledge of one of the lowest of our race, and from the testimony of independent authorities, I come to the conclusion that the more we probe this question, so much the more shall we have reason to be convinced that man, even in the lowest of his species, is different absolutely in kind from the brute creation. Indeed, that wave of scientific discovery which threatened some few years back to carry all before it, is sinking beneath the level, and a reaction is setting in towards the Christian view, which men of science could not baffle and are beginning, if not to adopt, to treat with less of their unscientific contempt. Eighteen years' study have not, in this question, advanced Mr. Huxley's views one iota. Indeed, cautious scientific men are gradually retiring from an untenable position; whilst the results of their laborious and sleepless investigations have been, taking them as a whole, ever so many arguments or weapons which the philosopher can seize to great advantage, and turn towards the defence, in an indirect manner, of religious truth. In order to give a vigorous shake to the foundation, of this supposed scientific discovery, viz., that men are brutes, I will simply read you the words of unexceptionable witnesses, men of high renown in their respective countries—I mean Professor Huxley, and Virchow, the great philosopher. Huxley says, regarding man's having been once an ape: "I must confess that my opinion remains exactly where it was some eighteen years ago. . . . I did then put forward the opinion that what is known as the Neanderthal skull is of human remains, that which presents the most marked and definite characteristics of a lower type—using the language in the same sense as we would use it in other branches of zoology. I believe it to belong to the lowest form of human being of which we have any knowledge, and we know, from the remains accompanying the human being, that as far as any fundamental points of structure were concerned, he was as much a man—could wear boots just as easily—as any of us; so that I think the question remains much where it was, I don't know that there is any reason for doubting that the men who existed at that day were in all essential respects similar to the men who exist now." Mr. Huxley made this important declaration only the other day, at the meeting of the British Association. Now, observe this for a moment. Here we have on the one hand a living specimen of the lowest type of the human race, possessing all the gifts and faculties of an ordinary man; and here we have on the other the skull and remains of the lowest type, supposed to have lived ages ago, and possessing, according to the unimpeachable authority of Mr. Huxley, all the essentials of mankind. How is it that both these lowest types, the living boy and the dead skeleton, point so straight in the same direction, so unmistakably towards the rational creature; whilst they, as it were, turn their backs as much as we do on the brute creation? To this there seems but one rational reply: because men are ever men, and brutes always brutes.

So far for Mr. Huxley. What now does Virchow say? "One thing I must say," says he, addressing the savants at Munich,—"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. We can only indicate it as any hypothesis, however probable it may seem, and however obvious a solution it may appear." ("The Freedom of Science in the Modern State," p. 62-3. The marks of emphasis are from the original.)

(Conclusion next week.)

HISTORICAL! Vide "Jurors Reports and Awards, New Zealand Exhibition." Jurors: J. E. Ewen, J. Butterworth, T. G. Skinner:—"So far as the Colony is concerned, the dyeing of materials is almost entirely confined to the re-dyeing of Articles of Dress and Upholstery, a most useful art, for there are many kinds of material that lose their colour before the texture is half worn. G. HIRSCH, of Dunedin (DUNEDIN DYE WORKS, George street, opposite Royal George Hotel,) exhibits a case of specimens of Dyed Wools, Silks, and Feathers, and dyed Sheepskins. The colours on the whole are very fair, and reflect considerable credit on the Exhibitor, to whom the Jurors recommended an Honorary Certificate should be awarded. Honorary Certificate, 29: Gustav Hirsch, Dunedin, for specimens of Dyeing in Silk, Feathers, &c.

The comparative poverty of the German people is shown by their income tax returns. There are only 170 persons in the entire kingdom of Prussia who have an income of more than 36,000 dols. per annum. This number includes two members of the Rothschild family and Herr Krupp, of Essen. On a descending scale it is found that only 1,240 individuals report annual receipts of over 12,000 dols. On the other hand, probably 2,000 persons in New York City alone will this year have net incomes of not less than 12,000. This state of things justifies the statement of DeQuincy—that an English country gentleman was a more important personage than a German nobleman.