

more of him for more than a year. He returned in high condition, and his other wife said that he had taken the life of a woman belonging to a distant tribe. No legal evidence could be had. Here is a perverted moral sense, as strong a sense of right in the savage in its operation, and more influential than the sense of right in civilized man. What are morals and conscience but the results of education through many generations, trained by exercise to sensitiveness, and possessing, from constant use a prompt, and facile, and decisive operation, becoming inoperative when not exercised, hardened as theologians tell us. But how a God-like and spiritual monitor, placed within man to guide and warn him, can be hardened, or why it should become most useless when most needed, is one of those puzzles we owe to theologians, who for so many centuries have exercised such pernicious control over human thought.

These reasons seem to me, with many others, sufficient to entitle us to differ in thought from those who do not entertain them, and yet not to be far from the same result. It seems to me that men may fairly entertain these views of the connection of matter with morals and intellect, and yet be as devoutly alive to the laws of the Great Creator, as full of wonder, and worship, and reverence, and hope, as those who unthinkingly stigmatise them as atheists, or revile them in slang theological terms (in this age of the world best consigned to oblivion) as unbelievers in God. These are my opinions, and I repudiate with indignation the imputation of atheism, or irreligion, or no christianity, as a reproach resulting from the ignorance of those who use it, and undeserved by one to whom this mode of the contemplation of God's laws opens an ever widening view of His greatness, and power, and goodness.

Have those who entertain these opinions given any evidence of being worse Christians than those who malign them? Have they ceased to produce the living fruits of love, and charity, and zeal for truth? Was it for correct speculative opinions, or for