

On Saturday evening Sir JOHN LUBBOCK delivered his promised lecture to the working men of Liverpool on "The Social and Religious Condition of the Lower Races of Man." His discourse was directed mainly to illustrate the mental condition and ideas of savage races, without reference to their physical condition or habits; and he gave a highly interesting and detailed account of many customs relating to marriage and relationship, to contracts, to the prevention or punishment of crime, to forms of worship, and religious observances. These details led him gradually up to the stage of development in which man, from believing only in ghosts, came gradually to the recognition of the soul; at length uniting this belief with that in a beneficent and just Being, he connected morality with religion, a step the importance of which it is scarcely possible to over-estimate. Thenceforward every increase in science—that is, positive and ascertained knowledge in science—has brought with it an elevation of religion. From this point the lecturer proceeded as follows:—"Nor is this progress confined to the lower races. Even within the last century, science has purified the religion of Western Europe by rooting out the dark belief in witchcraft, which led to thousands of executions, and hung like a black pall over the Christianity of the Middle Ages. Yet, in spite of these immense services which science has confessedly rendered to the cause of religion, there are still many who look on it as hostile to religious truth, forgetting that science is but exact knowledge, and that he who regards it as incompatible with his religion practically admits that his religion is untenable. Others, again, maintain that, although science and religion cannot indeed be at variance, yet the teaching of scientific men, or, rather, of some scientific men, is in open hostility with religion. What justification is there, however, for this idea? No scientific man, so far as I know, has ever been supposed to have taught anything which he did not himself believe. That surely was their right—nay, their duty, their duty alike to themselves, to you—for their devotion to truth is their best claim to your confidence—nay, to religion also, for nothing could be more fatal to religion than that it should be supposed to require the suppression of truth. No, the true spirit of faith looks on the progress of science, not with fear, but with hope, knowing that science can influence our religious conceptions for good only. Whether, then, as some suppose, science is destined profoundly to modify our present religious views or not—into which question I do not now wish to enter—no one need on that account regard it with apprehension or with distrust. Far from it, we must be prepared to accept any conclusions to which the evidence may lead; not in the spirit of resignation or of despair, but in the sure and certain hope that every discovery of science, even if it may conflict with our present opinions, and with convictions we hold dear, will open out to us more and more the majestic grandeur of the universe in which we live, and thus enable us to form nobler, and therefore truer, conceptions of religious truth. The time, then, has surely now come when scientific men need no longer stand on the defensive, but may call on the State, which is now making a great effort to establish a national system of education, and has ever shown itself ready to assist in the prosecution of scientific research—may call on the clergy, who exercise so great an influence—no longer to ignore in our elementary and other schools the great discoveries of the last thousand years, but to assist us in making them more generally known to the people of this country; confident that a better acquaintance with the laws which regulate the beautiful world in which we live would not only diminish the evils from which we suffer, and add greatly to the general happiness, but also tend to develop our moral nature, to elevate and purify the whole character of man."

The business of the day was brought to a close by a *soirée* given at the Philharmonic-hall by Mr. Bickersteth, as President of the Liverpool Medical Institution. *Soirées* are not generally very animated or entertaining ceremonies, but the exceptional excellence and success of this one are distinctly worthy of being chronicled. No sooner had Professor Tyndall's audience vacated the hall on Friday evening than an army of workmen entered into possession, guided and directed by a staff of amateurs who took departments, and worked on the principle of an intelligent division of labour. In 24 hours the building was transformed into a semblance of fairyland, bright with scarlet and flowers, toned down by ferns and evergreens, cooled by splashing fountains, and adorned with works of art of the most rare, costly, and beautiful description. Fine pictures, choice china, antique gems were there in absolute profusion. But the great attraction was a display of Japanese enamels, kindly lent and arranged for the occasion by Mr. J. L. Bowes, and that are without parallel. Even the comparatively coarse Chinese imitations are rare and command high prices; but the genuine Japanese work seems to be not only unknown to European collectors, but to be unknown even to those who have lived in the country and studied its art. There are but three specimens in the South Kensington Museum, and the manufacture is not even referred to in Siebold's great work on Japan. Mr. Bowes believes that enamelling may be a lost art, and that all the examples of it were in the Royal palaces or in the palaces of the great Daimios. He conjectures that the palace of some Daimio may have been burnt, and his dispersed collection smuggled out of the country for sale by those into whose hands it fell. This conjecture is in some degree supported by the fact that many of the pieces in Mr. Bowes's collection bear the armorial insignia of a Daimio or of the Mikado himself. The collection consists of 62 pieces, and comprises a great variety of articles, large and small. There are vases, dishes, cups, plates, teapots, a kettle, and many other things, nearly every one of which must have been the result of a life of labour. The basis is in all cases of copper, and on this a pattern of exquisite fineness, and generally of much elegance, has been formed by soldering gold wire to the surface. Into the little cups or hollows thus made the enamel pastes have been deposited and then burnt in, and the surface finally polished to perfect smoothness. The dishes are enamelled in patterns on both sides, the cups and vases usually lined with plain enamel of a dark green colour. The designs are mostly floral or geometrical, with fishes, birds, dragons, and conventional clouds, and the drawing is not grotesque. The favourite ground colours are dark green and dark blue, but others are also used, and the patterns and objects are in all manner of bright tints. In some of the very finest specimens there is what resembles a Greek fretwork pattern. From this most imperfect description it is impossible to form any adequate idea of the beauty and fineness of the work, which must be seen and studied to be appreciated. Mr. Bowes had consulted the convenience of visitors by having a catalogue printed, with a descriptive introduction by Messrs. Audsley, and his fine collection, as well as his liberality in its display, were a matter of admiration to the whole of the thousand guests who availed themselves of Mr. Bickersteth's hospitality.