

JOHN BLACK MEMORIAL.

THE ceremony of unveiling the monument erected by the public in memory of the above named deceased gentleman took place on Wednesday last, 16th instant, at the private cemetery of T. S. Kendall, Esq., J.P., attached to the Barroul estate, Kiama. A procession was formed at the Temperance Hall, and started about half-past one, which, before it had passed through the town, numbered at least two hundred persons, in vehicles, on horseback and on foot. Arriving at the cemetery, where a considerable number (principally ladies) had preceded the procession, a platform and seats having been provided for the speakers by the committee, proceedings were commenced by the chairman, R. Marks, Esq., who said that he regretted some more able person had not been chosen to fill the position, as he was deeply sensible of his own unworthiness for the occasion. It was usual to celebrate the memories of the founders of any great and important works or institutions, and they were then assembled to pay a tribute to the memory of a departed man who had been the most useful the district ever possessed. The erection of monuments over the graves of departed heroes was a tribute which posterity paid to their work; but he felt that a tribute to memory was entertained in this instance which was more valuable and more durable than sculptured stone or polished marble. They had met to celebrate the memory of a man whom to know was to respect, honour, and esteem; a man who had been possessed of great aptitude for business; a man who had fought the battles of the district through the columns of the Press and on the public platform, and who had been the most prominent in all political, commercial, and social movements connected with the district. Their departed friend Mr. Black, possessing strong convictions, had fought the battles in the political arena with a courage and ability surpassing that of the ordinary man; and the most remarkable feature in him was that though he fearlessly expressed his views on all matters, he did so in no spirit of vindictiveness. He fought manfully and bravely, and, if defeated, was the first to acknowledge it; if victorious, he was the first to offer the hand of friendship to those whom he had defeated. He had been associated with many organisations in the district, notably among which were the Protestant Alliance Friendly Society and the Loyal Orange Society; and though he was fearless and outspoken in his views on these matters, he was not possessed of any bigoted spirit, and made no enemies of those who held different views. While standing there he could not but indulge the hope that many young men who contemplated that monument would be filled with ambition, for upon them rested the duty of continuing the battle of the country and the world, and that they would take example by the way in which it had been done by their departed friend, and thus qualify themselves for fighting the battles of the political arena, and make themselves an honour to their

fighting the battles of the political arena, and make themselves an honour to their country and to their fathers. He concluded by performing the unveiling ceremony.

The treasurer, Mr. H. Whittingham, made a financial statement to the effect that two hundred and thirty-five persons had subscribed to the fund a total of £344, which, with £4 8s 10d—interest added by the E. S. and A. C. Bank—made a grand total of £348 8s 10d; £280 had been paid to Mrs. Black and her brother, R. O. Kendall, in trust for the benefit of the children; £63 10s to Mr. J. Simmons, for monument and lettering; £3 6s 3d for printing and advertising, leaving a balance in hand of £81 12s 7d, which amount—less some slight expense incident to the day—would be handed over in trust to Mrs. Black and her brother. It would be observed that two tablets of the monument were occupied by emblems, one the Crown, Sceptre, and Bible, representing the Protestant Alliance Friendly Society, the other, the five points of fellowship with "G" in the centre, (meaning "God with us"), and the square and compass, representing the Orange Society, to both of which the late Mr. Black belonged; but the expense of these emblems had been borne by the respective societies, one having paid £3 10s, the other £5. The Committee had not thought it wise to incur the expense of publishing a subscription list in detail, but he had written out an alphabetical one, which was open to inspection by any subscriber at the E. S. and A. C. Bank.

The Secretary of Committee, Mr. J. Somerville, read the following letters of apology from Dr. Tarrant, M.L.A., and the Rev. W. Moore.

207 Macquarie-street, Sydney,
August 12th, 1882.

JAMES SOMERVILLE, Esq.,

My dear Sir,—It is with feelings of the greatest disappointment that I am forced to write and inform you that, owing to pressing professional engagements here, it will be impossible for me to be present in Kiama tomorrow to perform the duty of unveiling the monument erected to the memory of our mutual friend, John Black. I deferred sending you a telegram until late in the afternoon, hoping that some favorable change might have taken place in some patients I am very anxious about; but as this has not occurred I do not think that I should be justified in leaving them to the care of a professional friend for two days when they have expressed a desire to the contrary; and in their extremely debilitated condition, my absence for even a short time might have a prejudicial effect upon their recovery. If absent in person I shall be present in spirit. Hoping that tomorrow's demonstration will be as successful as it deserves to be in doing honour to a man who has always been foremost in every movement having for its object the intellectual advancement of the district.

I remain &c,
Yours sincerely,
HARMAN J. TARRANT.

Monday Night, 11 o'clock,
16th August, 1882.

J. SOMERVILLE, Esq.,

Dear Bro.—I just write a line in haste to say how sorry I am that I cannot be with you as I proposed; several things prevent, but that which weighs most with me is, that two or three persons are so ill that I cannot leave without grieving them—especially one. Please assure Mrs. Black and the friends of my sympathy and disappointment. I am sure you will have a grand company and that all will be a success so far as regards sympathy with the memorial monument goes. If I could see my way clear I will still try and get away tomorrow afternoon; but if I am not present be assured of my earnest wish to be with you.

I am, dear Sir,
Very truly yours,
W. MOORE.

The Rev. W. C. Hughes responding to

The Rev. W. C. Hughes responding to the call of the chairman, said, they were assembled to do honour to the name and memory of a departed friend. To give expression to those feelings of affection created by a knowledge of his generosity, and to show their appreciation of the willingness with which he entered into every work which had for its end the promotion of the public well-being. There are three

kinds of treatment which the names and memories of the noble dead have received at the hands of the living. For want of appreciation of that which is excellent, some would allow the memory of the good man, like that of the wicked, to rot, and, for want of a correct view of the Deity, others would elevate the heroic dead to His throne, and give them a slightly inferior worship. Between these extremes there comes the intelligent and legitimate one which they were trying to carry out to-day. Endeavouring to mark their sense of departed worth not forgetting that he on whom these intellectual and moral gifts were bestowed, was, like themselves, of a weak and erring nature, and that his excellencies were the gift of the Almighty of whom it is said, "Behold, he put no trust in his servants; and his angels he charged with folly." He did not stand there to utter a panegyric on the deceased, as others, to whom he was personally known, would point out those features of his character which they would do well to imitate, and they would speak tenderly of those faults, which they would do well to shun. It would be sufficient for him as a minister of the church of which he was a member, to speak in general terms of the erection and maintenance of a noble character; and as a representative of the Orange society, to point out the happy agreement which exists between the principles of Orangeism, and those excellencies of character, which, in moral communities, meet with universal approbation. Much has been said and written respecting the importance of building up a good character; and words must fail to convey a true estimate of the value and influence of such a character in the commonwealth. Poets have sung its praises in harmonious verse, and able prose writers have eulogised it in living words that can never die. Tennyson had before him the true ideal of real excellence when he wrote:—

Trust me, Clara Vere de Vere!
From yon blue heavens above us bent
The gardener Adam and his wife
Smile at the claims of long descent,
Howe'er it be, it seems to me,
The only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.

A prose writer has ably brought the same truth into notice in the columns of the "Times" newspaper where he says:— "That which raises a country, that which strengthens a country, and that which dignifies a country,—that which spreads her power, creates her moral influence, and makes her respected and submitted to, bends the heart of millions, and bows down the pride of nations to her—the instrument of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a

of obedience, the fountain of supremacy, the true throne, crown, and sceptre of a nation;—this aristocracy is not an aristocracy of blood, not an aristocracy of fashion, not an aristocracy of talent only; it is an aristocracy of character. That is the true heraldry of man." The great poet, Shakespeare, has said:—

Heaven doth with us, as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth, of us 'twere all alike
As if we had them not.

Dr. McLeod, an able Scotch writer, speaking of the influence of character upon others, says:—"That which a man is; that sum total made up of the items of his beliefs, purposes, affections, tastes, and habits, manifested in all he does and does not, is contagious in its tendency, and is ever *photographing* itself on other spirits. * * * If the light is in him it must shine; if darkness reigns, it must shade. If he glows with love it will radiate its warmth; if he is frozen with selfishness the cold will chill the atmosphere around him; and if corrupt and vile, he will poison it. Nor is it possible for any one to occupy a neutral or indifferent position. In some form or other he *must* affect others. Were he to banish himself to a distant island, or even enter the gates of death, he still exercises a positive influence, for he is a *loss* to his brother; the loss of that most blessed gift of God, even that of a living man to living men,—of a being who ought to have loved and to have been loved." Colton describes a good character thus:—"It is a coat of triple steel, giving security to the wearer, protection to the oppressed, and inspiring the oppressor with awe." In order that the human longing after goodness and moral excellence might shape a definite course there stands right before every man a model by which he is to shape his character. In this model life,—the life of the Greater than man,—shine all those moral virtues which are to be desired, and the possession of which should be earnestly sought after by every man and woman, and youth and maiden. The pupil cannot reach, by his utmost skill, to more than a bare resemblance of the painting which represents the almost perfect work of his master, but he can approach in that direction. The master himself cannot reproduce on canvas every light, and shade, and tint, and line, and curve, which are in the landscape, but he can make the attempt, and produce a very beautiful picture. In the past, men have done wonders in ridding themselves of defects, and in clothing themselves with intellectual and moral excellencies. At the very groundwork of a really noble character there must be, to use the Orange form of expression, "a sincere love and veneration for our heavenly Father." Without this qualification a man's heart, his life and character, are like an open well in a populous city, which, when first excavated, possibly yields water not altogether impure, but, allowed to remain uncovered, becomes valueless as a water supply, and a receptacle of filth that appals the sight. So is the human heart where God has no place. The godless man, on the side of his residual nature at

heart where God has no place. The godless man, on the side of his spiritual nature at least, is a half hinge, for he can neither open his heart for the reception of Divine gifts nor close it against moral impurities. He who would attain unto true nobility of character and life must lay the foundation wall in love to God and veneration for His holy character and name. The next qualification is that we should have "a humble and steadfast faith in Jesus Christ, the Saviour of mankind." It is a great and important truth, that the object of love and reverence becomes insensibly the object of imitation. The child imitates the parent, the pupil imitates the teacher. Indeed, it appears to be the Divine purpose that excellence once developed should, as if by a natural law, perpetuate itself. The man or woman who has steadfast faith in Christ Jesus and affection for Him, born of faith, will naturally desire to imitate Him. "We should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, and obedience to the laws." Then, as to conduct, our "deportment should be gentle and compassionate kind and courteous." As to choice of companions, a most important matter, we should cultivate the society of the virtuous, and avoid the company of the evil. With regard to duty, we should honour and diligently read the Holy Scriptures, and make them the rule of our faith and practice, and in respect of our religious belief, we should love, uphold, and defend the Protestant religion. Other important duties follow, and he who lives up to the Orange idea of a good character will be one of the highest type of men. He will keep the Sabbath day, he will abstain from all cursing and swearing, and profane language, and he will discountenance these sins in others. His conduct will be guided by wisdom and prudence, and marked by

honesty, temperance, and sobriety. As a last qualification it is desirable that the glory of God and the welfare of man, the honour of his Sovereign, and the good of his country should be the motive of his actions. It will be apparent to all that, as Orangemen, we have no peculiar excellencies which are not within reach of all. These qualifications we have named are the qualities of goodness of character and life everywhere. We have such an admiration of goodness that we name it as our ideal, and we strive to attain unto it. Our departed brother, whose name and memory we now seek to honour, lost not, but rather gained in that which is of real excellence when he adopted the principles which we profess, and chose to be called by our loyal, truth-defending, and patriotic name. What then, we should like to ask, will be the result of our gathering here to-day? What is the impression which, if made, will be most prolific of good in the future? That which will create a desire for goodness. If some young man should, to-day, catch the spirit of desire to make his life, through good deeds, sublime, our purpose will be realized. If some totler in the way of good should,

to-day, receive comfort and help, we shall not have met in vain. There never was a time when we stood more in need of good men than now. In the past experienced men from other lands, principally from the land some of you call home, have, for the most part, guided the ship of state, and filled the pulpits, and benches, and merchant houses of this land. In the future, the men raised here will begin more fully to take their place. But they must be trained and fitted for duty. We want now, as much as we ever did, an outspoken pulpit and a Press that will denounce vice. We want men in the Parliament who will preserve good laws and make even better ones if possible. We want good men on the Bench to administer those laws, and give them effect. Men who will be a terror to evil doers and a praise to them that do well. We want men in the houses of commerce who will keep the trade of the land pure, and we want the public sentiment in favour of honesty to be broad and full. We want right views concerning the trade in strong drink and the evils of its use to be widely known, and we want the abomination and curse of modern times larrikinism to be rooted out. He would not occupy the time of the meeting further than to observe that, those who knew the many excellencies of the late Mr. Black will do well to imitate them, and deal as gently with his faults as a tender mother would with the faults of her offspring.

The Rev. J. Wilson said that when he saw around him persons who were intimately acquainted with the late Mr. Black, and who might very properly have taken a more prominent part in the day's proceedings, he almost wondered why one whose acquaintance with him was neither very intimate nor very extended should have been called upon to say anything on this occasion. As most of them were aware, he had no personal knowledge whatever of his private and social life. Happily, however, this subject had been touched upon by a kinsman well qualified to do the matter justice, and would doubtless be dealt with by succeeding speakers who knew him well. Neither had he any knowledge of his public life unless what came prominently forward during the last five or six years of his career. But this was quite sufficient to serve as a foundation for the few words he had to say on behalf of the Protestant Alliance, as it furnished ample and convincing evidence that whatever else Mr. Black may have been he was a thorough Protestant. And if anything that he might say should appear to be too forcible and to partake too much of the Protestant ring for the purpose for which they were met, they would please to remember that he spoke from a Protestant standpoint, and that Mr. Black himself during his lifetime was accustomed very frequently to do the same. The Protestantism of our departed friend was of a very pronounced type. It was visible, outspoken, and what some would perhaps call demonstrative. He held its principles intelligently and with the firmest grasp. His keen eye was sharp to detect any movement in the enemy's camp which had the slightest

was sharp to detect any movement in the enemy's camp which had the slightest tendency to subvert or injure the cause to which he was attached. He was ever ready to speak or write in its defence. And while he bore the greatest good-will to his fellow citizens whose religious opinions were different from his own, he maintained a constant guard against the open attacks or insidious encroachments of the Romish power. Wherever a Protestant was needed, and Mr. Black could be of service, his help could be relied upon. He was an active, influential and prominent member of the various societies which have for their object the maintenance of Protestant rights and the spread of Protestant truth. He was skilful to bring together and organise the elements of Protestantism which he found around him, so as to make them not only a power in the district but to make their influence felt in the legislature and throughout the colony at large. As such he was naturally looked up to by his brethren as a safe counsellor, a fearless leader, and an able apologist, and he proved himself worthy of their confidence. An incident occurred some years ago which showed the spirit he was of, and pointed him out as the champion of Protestant organisations in this locality. An attempt was made, in an underhand and somewhat cowardly manner, to cast aspersions on a society of which he was a member, or, he should rather say, the leader. Mr. Black sprang forward to the defence of his brethren and their cause, brushed off the aspersions, whipped the offender (metaphorically of course), and put the matter in its true light. The facts of the case, so far as he could recollect, were these: An anonymous and contemptible croaker wrote to the public Press finding fault with the local authorities for granting the use of the Court-house to the Orange Society for the holding of their meetings. Mr. Black, in a letter which will be long remembered to his credit, execrated the authorities, showed the hollowness of the complaint, exposed the *hidden spring* of enmity which it called forth, and pointed out what every one knows, who knows anything either of British history or passing events, that of all the subjects of the Queen in all her wide dominions none surpass the Orange Society in loyalty to her person or attachment to her throne—none more ready to uphold her rights; and, consequently, if the use of a Government building may under any circumstances be allowed to any body of men there is none more deserving of such a privilege than the society in question. Such was the opinion of Mr. Black, and on this point he might reiterate in addition the emphatic words of the late Dr. Mc'Gibbon at the opening of the Protestant Hall, Sydney, in 1877: "I can affirm," said he, "without fear of contradiction, that the Orange Society from the first to the last has been loyal to the Crown, loyal to the law, loyal to justice and loyal to liberty." Further, in these memorial seasons when Protestants are accustomed to speak out—either in simple commemoration or in laudation of their ancestors' achievements in those stirring times when the spell

of an insurrection or their ancestors' achievements in those stirring times when the spell of Romish tyranny was broken—when history began to assume a Protestant tinge—when the privileges were secured which we now enjoy—when the stream of liberty began to flow which has flowed down to our

times to refresh and bless our hearths and homes,—the voice of Mr. Black was usually heard in tones distinct and clear. He was all in his glory and quite in his element when discoursing to a sympathetic audience on the historic deeds of Martin Luther, the scourge of Popery and the maker of modern Europe, or of William III., the shield and defender of the Protestant faith. The Battle of the Boyne, Gunpowder Plot, and such events were as familiar to his mind as A B C. And of this we may be well assured, that nothing would be more in accordance with his wishes than that the truth and facts of Protestantism should be kept before the minds of the people when he is dead and gone. But Mr. Black did not live exclusively in the dreamland of the past. He was fully alive to the requirements of the times, and stood prepared to cope with the ever varying yet ever steady policy of Rome. This was exemplified to some degree in the late educational contest. Seven or eight years ago the people of this colony saw a remarkable sight. A firebrand was projected from the banks of the Tiber and alighted on the shore of Port Jackson amidst a flare of light and a booming noise, and in that very interesting form a real live Archbishop of the Romish type. Shortly after his arrival Dr. Vaughan began a trade and preached a crusade against our Public schools, exhausting his extensive vocabulary in heaping upon them epithets of abuse, while he extolled to the skies as models of perfection those institutions which he is pleased to patronise, the schools presided over by passionless nuns, Josephine Sisters, Marist Brothers, and Jesuit Fathers—men who have been expelled, and must necessarily be, from every country that wishes to be prosperous and free, and whom Dickens described years ago as slinking noiselessly about every Italian town, in pairs like black cats, to the annoyance of the inhabitants, the retardation of all progress, and the utter ruin and degradation of the country. This rash and impetuous act of the Romish Emissary roused into activity and opposition the entire Protestant population of the colony, and amongst them Mr. Black, who exerted himself vigorously to defeat the machinations of the Pope and secure the passing into law of that excellent Public Instruction Act which we now possess. Education must be the battle field of the future between Protestantism and Romanism. The latter illogically calls itself Catholic and wishes sincerely to become so, but if ever that ideal is realized it must be furtively and bit by bit. Enlightened nations, that have tasted the sweets of liberty will not willingly draw the cowl of darkness over their heads and bare their backs to the Romish

heads and bare their backs to the Romish scourge as in days of yore. Of this Romanism was well aware; and as an important but certain step towards the ultimate accomplishment of its designs it claimed as a right and strove to secure the absolute control of education in every country and confide it to the care of the priesthood. But surely the education of the world ought to be in purer and better hands than theirs. It could not in his opinion be in worse. Separated from all the ties and affections of earth, indifferent to all interests but those of their church, viewing life through the distorted medium of the casuist and the confessional, and hopelessly bound over to intellectual servitude, they were peculiarly unfitted for the office of educating the young which they so persistently claim, and which to the misfortune of the world they had long been permitted to monopolise. When they had the absolute control of education they hid the key of knowledge and the Dark Ages were brought on; and the darkest century of the Dark Ages furnished a greater number of saints to the Romish calendar than any century before or since. This was a fact which was often overlooked, but was one nevertheless of vast significance, and demands the serious study of all nations—Protestant and Catholic alike. It proved to a certainty that Romanism flourished on national decay, and was the prolific parent of ignorance, pauperism and crime; and that states can only rise into importance, wealth and power when they shake off the Romish yoke and become Protestant and free. Knowing this, Mr. Black could not but give the aggressive attempt of the Archbishop his most determined opposition. For years previously he had been engaged in endeavouring to fortify the public mind against such movements and to strengthen the cause of Protestantism generally. He took an active part in establishing branches of the Protestant Alliance here and in the surrounding districts. He was a distinguished member or rather the moving spirit of the branch of the Protestant Alliance at Kiama from the time of its formation till the time of his death. Out of respect to his memory, in recognition of his valued services in the Protestant cause, and to represent in some measure their doctrinal belief, the Protestant Alliance had the emblem of the Order represented on the monument over his grave. This was, as they would see, not a tiara supported on the rickety framework of tradition, superstition and ecclesiastical fraud, but a crown and a sceptre resting upon the Holy Bible. This silent emblem spoke more eloquently than any tongue in the elucidation of the Protestant faith generally, and of the tenets of the Alliance in particular. It showed unmistakably that the prominent and distinguishing feature of that society was loyalty on a scriptural basis. Anything that had not scriptural support the brethren of the Alliance regarded as having no support at all. They discarded all tradition;—Pharisaic or Romish—as a delusion and a snare. They spurned with indignation the grotesque and lying legends of saints and

angels as the fabrications of a credulous age. They took their stand upon the firm foundation of divine truth, persuaded that neither papal power nor the gates of hell should ever prevail against them. And as for their loyalty to the Crown, that could not be called in question for a single moment. Their entire allegiance under God was to their Queen; they were Britons first and last. The health of her Majesty was the toast first proposed and most heartily and enthusiastically received at all their social feasts. They detested and utterly abhorred that mongrel faith, and especially that foreign element which led professedly British subjects to speak of themselves as Catholics first and Englishmen afterwards, and which gave loyalty and patriotism a very subordinate place. For they all knew full well on the highest authority that people could not serve two masters, and that when the Pope's came into conflict with British law, as it must invariably do, the Pope's law must be obeyed or the fearful risk incurred of being buried like a dog, excluded even from Purgatory itself and consigned to eternal damnation. No matter how fair their professions of loyalty may be, such persons are compelled by the ghastly terrorism under which they live, if the interests of their church demanded it, or their priestly leaders dictated it, to waylay even royalty itself, or assassinate its representatives beneath the walls of Government House. None knew better than Mr. Black the danger of such divided allegiances. He was himself loyal and true, and whatever may have been his failings or his virtues, he was one of whom the district cer-

tainly felt proud. This monument—erected by the public—over his grave will be a standing memorial to future generations of the esteem in which he was held. His death has left a blank that cannot easily be filled. In his departure from amongst us the community has lost a useful citizen and Protestantism a staunch and sterling friend.

The Rev. J. W. Brown was the next to address the assemblage, and said that on the 10th of September, 1881, after attending the Ecumenical Conference in London he returned to his lodgings and found a letter from home awaiting him; and with an eagerness only wanderers so far removed from the best-loved of their hearts could know, he began to read. He had only read a few lines when his sight grew dim, and in agitation extreme, of spirit, he had to put the letter down, for it conveyed the wholly unexpected tidings of the death of his friend, by whose grave they then stood. Little did he think when he bade him goodbye a few months before that he was then taking his last farewell of him, the very picture of stalwart strength and robust life. For him, however it might be for others, there seemed remaining many years of life; but Death set aside all our calculations, and mocked the conclusions of the most sober Prudence. The strongest, as well as the

mocked the conclusions of the most sober Prudence. The strongest as well as the weak had to bow to his sceptre.

Leaves have their time to fall,
And plants to wither at the north winds breath ;
And stars to set ;
But thou hast all

All seasons for thine own, O Death !

Of the truth of these lines that grave afforded a striking evidence ; and may each and all lay to heart the solemn lesson it taught, and so order their lives that death could not take them unawares. In responding to the invitation of the committee to take part in the proceedings of that day, he felt that while others might be found to do more efficiently the work committed to him, he also felt that he could yield to no man in the district in the affectionate respect in which he held the memory of John Black, a respect which would keep him from uttering words of fulsome eulogy, which always were in bad taste, and would be shocking at a time like that. In earnest sorrow, not in simple flattery, the speaker at that grave could find inspiration enough in the kindness of his nature, the firmness of his friendship, his self-forgetfulness, and devotion to the public good, to vindicate the action of those who by that monument expressed their sense of his worth. His manner of life had been known to all for many years, in fact he had spent almost all his life in the district, for he was quite a lad when he came to our fair Illawarra, and here he tarried till in the noon of life he was called to make a quick short passage over the dark river to the ever verdant plains of the deathless glory land of heaven. And knowing the deceased so well, they could bear him witness, for he lived beyond most a very public life. No one in the district was better known than he—a man alike strong in mind and large in heart. Times and again they had listened to his utterances on the great questions of the day, and though some might have been in opposition to him, they could not but feel when they noted the clearness of his views, the vigor of his thoughts, and the earnestness with which he presented them, that before them was a man above the average of his fellows in the breadth and quality of his intellect. An independent thinker, who examined for himself, and whose reasoned and rational conclusions were held in the firm grip of one who had the courage of his convictions, and who had so much of the warrior in him that he would fight to the last for the triumph of the cause he had espoused. But he was no cold theorist living in the frigid abstractions of his own brain, not merely a man of large intellect, but of large heart as well, who could win love and retain it, even when sore pressure and heavy strain was put upon that love. He was a large-hearted man, in thorough practical sympathy with every means designed to improve the social, mental, and moral condition of humanity, and often crippled himself by his open-hearted generosity in supporting philanthropic undertakings. To recal his noble bearing and his sunny looks, his countenance radiant with kindness, was to recal one whose manly understanding was in union with a tender

understanding was in union with a tender spirit ; a man whom the women and children loved, whom his fellow townsmen trusted and honoured, and whose whole nature was in glad subjection to the royal law of love. He was a generous foe ; and here again he appealed to their own knowledge of the man in vindication of this statement. There were those there who felt compelled to take opposite sides to him on some leading questions of the day, and they knew right well that while he fought bravely for his own he fought fairly. They had heard his views ridiculed and his motives misrepresented, but they could not recal these reminiscences without also recalling a good nature which nothing seemed to ruffle, and an integrity of purpose which forbade him descending to mean ways to accomplish his ends or circumvent his foes. They thought and spoke of him as a man of strong convictions, but who was saved from the narrowness which was often found associated with such convictions, and which as often terribly perverted the moral sense, by the broadness of his mind and the wide sweep of his sympathies. He was also a firm friend, content with a few to whom that title might be truly conceded, but gripping those few to his heart as with bands of steel. Constant and true, whatever vicissitudes of fortune they had to suffer ; prompt in his helpfulness, and ready with his sympathy ; regarding their honour as his own, and their interests as identical with his. As a public man he believed that this district never had a more laborious and unselfish servant. The time and talents which other men employed for their own personal advantage he freely used for the good of all, not counting any sacrifice too great, if he could thereby advance the interests of the people. This electorate above most others had always been favoured with good representatives, and it was needless to remind them how earnestly their departed friend had co-operated with them, even when they did not stand upon his political platform ; and they would all admit how valuable his counsel and help had been to them in the discharge of their duties as representatives. He served the state well, some thought a little too well for his own and his family's advantage, for while others used lesser opportunities than his to amass a fortune, he died poor, and felt that poverty was more honourable than the wealth of many ; for to leave behind riches gathered by selfishness and greed was to die poor indeed. And while bearing testimony to his gifts and useful life, while declaring he had many qualities which challenged alike their imitation and applause, he did not for a moment affirm that he was a perfect man. Nay, when he said he was a man he indicated at once a subject of frailty and weakness ; but they envied not the nature which at such a time as that could think only of his faults. He had glaring faults, and as his life was public so were his faults ; but those who knew him could say that none knew them better than himself, none sorrowed over them more than he did ; and the bitterness, the acrimony

than he did ; and the bitterness, the agony of the efforts he made to overcome them, which in the end he succeeded in doing by the grace of God, only his own heart knew.

Hard words of condemnation were doubtless passed upon him by those who practised the cheap virtue of denouncing another's besetments, while at the same time they granted large dispensations to their own. These could blame, though they never thought of helping him ; but there were those who stood by him when most ensnared, who said to him, "Courage, brother, at it again ! fight it out in God's name and in God's strength, and never despair," and a holy Jesus and a holy heaven lovingly echoed Amen. That Amen he heard, and struggling on in the strength divine overcame ; and his life in its closing years manifested the truth that none can simply trust God's love and power and trust in vain. It was in the maturity of his power, and in the exercise of a wide usefulness, he was suddenly called away. God so loved his child as to spare him a lingering sickness and many pains. Some there were who thought of his departure as tragic in the extreme. So did not he. In a service which, whatever difference there might be in creeds, all agreed was blessed, seeking to inspire in youth a religious spirit and help them to a holy life, with the blessed Book of God in his hand, he was called to the yet more blessed service of the upper sanctuary. Our human hearts could not but mourn for the wife and children so suddenly bereaved of husband and father ; but could we mourn for him when we believed that death was only a blessed transition to perfect happiness,—when we believe he passed

Out of the shadows of sadness into the sunshine of gladness
 Into the light of the blest ;
 Out of a land very dreary, out of the world of the weary,
 Into the rapture of rest ;
 Out of to-day's sin and sorrow, into a blissful to-morrow,
 Into a land without gloom ;
 Out of a land filled with sighing, land of the dead and the dying,
 Into a land without tomb.

But they could not leave such a grave as that without reminding themselves of the importance of living prepared for death. Certainly, if there was one utterance there, it was "Be ye ready also, &c." It reminded them that where they were the most vigorous and necessary death might lay its frigid finger on their heart and still its pulsings for ever. In raising that stone to the memory of their friend they had done well, for though stony monuments were sometimes raised by stony hearts, and memorials of that kind only symptomatic of a people's degeneracy when they had stopped producing great men and could only produce their statues, he did not think it was so in that instance. But a better memorial they might all raise in seeking to follow their friend in all wherein he strove to follow the perfect man ; and only in this way could they pay the debt they owed them. To all applauding cries their ears were deaf ; shout they then ever so loudly heaven opened not to admit

such cries were deaf ; shout they then ever so loudly heaven opened not to admit the sound. But to live out their thoughts and pursue their ends was to secure for them a sort of reincarnation, and to widen the sphere and increase the number of those who should call their memory blessed.

Mr. S. Marks, on behalf of Mrs. Black, relict of the late Mr. Black, acknowledged the kindness and liberality of the public to herself and children, and the great honour they had shown to the memory of her husband in erecting so goodly a monument, and attending in such numbers at the unveiling ceremony. He spoke also in glowing terms of the many excellencies and ability possessed by the late Mr. Black ; of the unostentatious charity and kindness of heart of Mrs. Kendall ; of the high standing and influence for good of the Kendall family, and especially of the amiability and worth of Mrs. Black, which brought the meeting to a close.

THE MONUMENT,

which is of massive and simple design, and composed of Pyrmont freestone, has a large square base, with diminished surbase and moulded plinth. The die or shaft has four raised tablets—one containing Mrs. Black's inscription, another the public one, the other two emblems representing the Orange Institution and the Protestant Alliance Friendly Society. The cap is moulded and the members enriched with acanthus leaves, and the whole is surmounted by a broken column of the Doric order, with a twining vine surrounding it ; top of column 12 feet 6 inches high.

It was designed and executed by Mr. John Simmons, of this town, and reflects the highest credit on him as a monumental mason and artist. Indeed we have seen nothing in the same material to surpass it, and few, if any, to equal it ; and we are glad to say this opinion is ratified by every competent judge who has seen it.

Mrs. Black's inscription is as follows—

IN LOVING MEMORY

of

JOHN BLACK,

Who departed this life August 1, 1881,

AGED 80 YEARS.

The memory of the just is blessed.—Proverbs, x. 7.

The public inscription reads thus—

PUBLIC MEMORIAL

to

JOHN BLACK,

In recognition of his valuable services as a magistrate of the territory, Alderman and Mayor of the Kiama Borough Council, Major of the Southern Battalion Volunteer Rifles, and a member of several local friendly societies. He always took an active and intelligent interest in the political, social, and moral advancement of the South Coast district and the colony generally.