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TORONTO, NOVEMBER, 1878.

"THERE IS A GOD."

So says the Rev. J. H. Dodd in an opening letter affirming the above proposition in the Boston *Investigator*. Let us see how he attempts to prove it. He instances the experience of Moses with "God" on "Mount Horob," seeing the "burning bush," hearing the "voice of God," his rod being "turned into a serpent," etc., and then says: "If these things did not occur, as reported in Exodus, is it not plain that some one has lied? Will our opponent please tell us who did lie?" Again he says: "the historians of the Bible told the truth as to the facts of the book, or they lied." The latter sounds like a truism, as self evident, but is very far from being so. This story has been handed down to down to us through a long period of time, it has necessarily passed through a great number of hands, was lost and re-written. Men may have written what they believed to be true, and yet have been mistaken; the story, moreover, was not new, other tribes before the time of Moses having had similar traditions, and no doubt the "burning bush" story is a mere copy of older traditions. It does not necessarily follow that because a writer tells what is not true that he is guilty of lying. To lie is to assert that which we know to be false, we would no more think of accusing the Old Testament writers of uttering a falsehood than we would accuse the poor ignorant devotees at the shrine of "Our Lady of Lourdes" of the same thing. In an ancient city three thousand tablets were erected in honor of the God Neptune. Some of these tablets are in existence to-day, each tablet testifying that it was erected in honor of the God because of answer to prayer. Did these three thousand sailors lie? or is there such a God as Neptune? Father Coghlan lecturing in Brooklyn on

"Teachers sent by Christ," said: "There is no church established by Christ but the Catholic Church, which is the true church. God sent a miracle to establish this fact. St. Francis Xavier in the presence of 5,000 people, raised a dead man to life from his grave." There are scores of "miracles"—some of very recent date—attested by hundreds of witnesses, which we know the Rev. Mr. Dodd could only refute by what he says will not do in the case of Bible miracles, namely, "attempted ridicule." Why believe the incredible stories regarding the "burning bush" while we refuse to believe that miracles have been performed by "Our Lady of Lourdes," or through the agency of the relics of the late pope? Why believe what we find written in a book as Mr. Dodds says some 3,300 years ago, and refuse to believe what is said to have transpired in our own generation and which have an hundred-fold more evidence to support them than has the "miracles" of the Bible? Are all the clergy of the Church of Rome, from the Pope to the country cure, liars? They all assert that miracles have been and are being performed almost daily. Again, when Greece lit the whole world with the glory of her civilization, when her sons and her daughters gave to the world poetry, oratory and sculpture, which are models of excellency to this day, the majority firmly believed in the Gods which we now call Myths, "Miracles" were common and were well atted. Were all these highly cultivated people liars, or were they as we think our christian friends are to-day, blindly superstitious?—made so by early education. There were a few "Atheists," however, even in ancient Greece. Who were right, the many who believed in the "Gods" of Greece, or the few who did not believe? Spiritualists by the thousand attest having seen "spirit manifestations." Are all Spiritualists liars, or are they deceived? All these may be true; the "Gods" of Greece may still exist. "Miracles" may yet be performed through the agency of an under-garment which belonged to the late pope. "Spirits" may "manifest" themselves, Mr. Dodd's "God" may exist, but surely if the evidence is not sufficient to warrant belief in the existence of the "Gods" of Greece, the "Spirit Manifestations," and the "Miracles" of the Roman Church, all so well attested, we cannot be reasonably expected to believe in the "God" of the bible, simply because Mr. Dodd says: "if he does not exist, somebody must have lied." It seems to us that Mr. Dodd begs the whole question when he assumes the bible to be a veritable record of facts as an evidence of the existence of a "God." His argues in a circle. "The bible is true because God exists, and God exists because the bible is true," seems to be his whole argument. He must excuse us if we treat such a contemptible argument with contempt.

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