

Mr. Wm. Emmette Coleman will accept our thanks for copies of his tracts, entitled, "Who was Jesus Christ," and "Spiritualism, Christianity and Rationalism." The former is a caustic but just criticism of the different accounts of the genealogy, life, and character of Jesus, as recorded in the "Gospels." This tract should be read in connection with Mr. Bell's "Resurrection of Jesus," and would make an able supplement to it. Published by D. M. Bennett, New York, price 2 cents each, or 20 cents per doz. "Spiritualism, Christianity, and Rationalism," is a true indictment of Christianity, coupled with an able defence of Spiritualism. Here is one of the counts in the indictment; "Christianity is the effete relic of a dead and mouldering past, insisting on dragging through the world its loathsome corpse—a horrid, ghastly spectacle, full of dead men's bones and all uncleanness—a grisly skeleton, grinning in fiendish gloe, at the manifold miseries, mountain-high, it has heaped upon helpless humanity." Mr. Coleman is right. Sceptics have long—eighteen hundred years—been forced to act on the defensive; but the time has come, when the real criminal—the destroyer of human happiness, the vulture of the world—Christianity, should be placed before the bar of public opinion of this scientific and progressive age, there to receive its sentence, a sentence of utter and speedy annihilation. He shows the contrast between Christianity and Spiritualism, and draws such a charming picture of the latter, that it engenders the wish that Spiritualism might be true. This tract is one of a series published by the *Spiritual Offering* at Springfield, Mo. Price, 2 cents each, 10 for 15 cents, \$1.20 per hundred, post paid.

In the name of the Canadian Freethought Association and Canadian Liberals generally, we thank Bro. H. L. Green, Corresponding Secretary of the Freethinkers' Association of Central and Western New York, for the kind and hearty invitation he has extended to them to attend the annual convention of the association, to be held at Watkins, N. Y., from the 22nd to the 25th of August next, inclusive. Let as many as can accept the invitation do so.

If orthodox Christian theology be true, heaven is peopled with murderers and hell with their victims.

We regret that want of space compels us to hold over the continuation of G. W. Griffith's article, "Mosaic Cosmogony," till next issue.

In the first issue of the JOURNAL we stated that the discussion of party politics would be rigidly excluded from its columns, and to that position we have strictly adhered. The JOURNAL is identified with neither political party, nor will it discuss the merits or demerits of either. The editor, however, has—and has the right to have—his preference, and that preference is indicated in a note condemning the *Mail* newspaper for the course it has seen fit to pursue regarding Mr. Jury; that of denouncing him simply because he is an Atheist. At the semi-annual meeting of the Toronto Freethought Association, we placed upon the table some proof sheets of the first half of this number of the JOURNAL, when an extraordinary scene occurred—a scene in which the impudence displayed, by one person in particular, could scarcely be paralleled. Mr. John T. Hawke, who has, it is well known, ever since the JOURNAL started, made persistent and unwearying efforts to injure it, and who has never contributed one cent to its support, but who has been on the dead-head list since its commencement, had the effrontery to object to the note mentioned, and actually attempted to get a seconder to a resolution censuring the editor for inserting it. In this he failed, but, not to be foiled in his malice, he attacked us with all that virulence and animosity by which, during the past two years, he has earned for himself such an unenviable reputation. During that time almost every prominent member of the Association has been made the object of his malice. The Association has borne with his insolence, hoping, that when he had attained the years of manhood, he would see the folly of his ways and abandon them. With us, however, patience, kindness, and

consideration for his youth have ceased to be a virtue. We must inform Mr. Hawke that we are not responsible to him, nor even to the Toronto Freethought Association, for the management of the JOURNAL, and that we decline dictation from him. The cause, both of the JOURNAL and the Association, have received all the injury from him which lay in his power to inflict. We have the consolation to know, however, that his power to injure has not been, by any means, equal to his desire. We will obey the instructions of the Executive of the Canadian Freethought Association, to which we are responsible, and the suggestions or even criticism, of the supporters and subscribers of the JOURNAL will be respectfully listened to by us, but we repeat that we decline, and that without respect, the dictation of one, who, like Mr. Hawke, has done all he could to make the enterprise a failure, and who at the same time has been receiving the JOURNAL as charity.

THE author, D. M. Bennett, of the New York *Truth Seeker*, will please accept our thanks for a copy of his magnificent work entitled, "The Champions of the Church." Want of time and space prevents us giving in this issue, more than a cursory notice of this really valuable addition to Freethought literature, but in a future number we will devote the time and space to it which it really deserves. The main portion of the book (of over 1,100 pages), is devoted to biographical sketches of nearly 150 of the most eminent Christians who have lived from the time of Jesus of Nazareth to Anthony Comstock, of New York. The crimes committed by these ornaments of the Christian church are set forth by the author in his well-known vigorous and forcible style, and as we read we are filled with indignation and shame. With indignation that such monsters should have been allowed to live; with shame for our race that it has produced such men. The crimes of one man, or a dozen men, would not prove that the religion which they professed was the cause of such crime, or that the religion itself was untrue, but when we see that in all ages and in all countries where the Christian has been the dominant religion, cruelty, hatred, intolerance and persecution have been an effect, we may justly conclude that Christianity has been the cause. What surprises us most in the book is the wonderful acquaintance Mr. Bennett has with the best authors, and the great amount of labor involved in producing a work like this in so short a time. Mr. Bennett is known to be an able writer, but this latest effort of his surpasses all his previous ones. The book is not only intensely interesting from first to last, but contains information that one would have to ransack the whole of a very considerable library to obtain. "The Champions of the Church" should find a place in the library of every Liberal in Great Britain and America. It furnishes a host of facts with which they should be acquainted; in fact there are few books published which are so necessary to the sceptic. It is a perfect cyclopede of Christian history. It is a large volume of 1,119 pages, well printed and handsomely bound, and is sold at the low price of \$3 post-paid. Published by the author, New York, and for sale at this office.

COURT of Queens Bench. Present—Harrison, C. J., and Armour, J. JUDGMENT. *Pringle v. The town of Napanea*.—The plaintiff had engaged the town hall in Napanea for the purpose of having a lecture delivered there by Mr. Underwood, the Freethought lecturer; afterwards receiving a petition signed by the president and secretary of the Y. M. C. A., against allowing the use of the hall for a lecture by Mr. Underwood, the defendants refused to allow the hall to be used by him, and the Plaintiff engaged another hall in the town, for which he had to pay a very large amount. He then sued the defendants for breach of contract and to recover the difference between the price he was to pay them and the price he had to pay for the second hall engaged. The Chief Justice of this Court in giving judgment, summed up the English and American decisions on the subject, and came to the conclusion that Christianity is part of the common law of England, and as such was made a part of the law of this country in 1792. He held that the tendency of a lecture, like the one in question,