

a pass that they would "catch" at such a small straw as this American Professor.

Mr. Allen Pringle will accept our thanks for a copy of his answer to the Rev. M. W. McLean of Belleville, who, it appears, delivered a lecture in that city in answer to Mr. B. F. Underwood, after the latter gentleman had left Belleville and was at a safe distance. Both the *Intelligencer*, in which a synopsis of Mr. McLean's lecture appeared, and the *Ontario* refused insertion to Mr. Pringle's communication; but our Liberal friends, determined that neither the bigotry of Belleville priests, nor the illiberality of the Belleville press should stifle discussion, printed one thousand copies of his article in sheet form and distributed them without charge. In concluding his able article, Mr. Pringle says: "I will simply, in conclusion, invite Rev. Mr. McLean or some other clergyman of Belleville, to meet Mr. Underwood in debate upon these questions, when they could be fully and thoroughly dealt with. Belleville boasts of a College and University, and surely it can furnish a theologian or professor both willing and competent to defend its religion and its theology, if they are defensible. We, of course, aver that they are utterly untenable and indefensible. Should this invitation or challenge to debate be accepted, we will communicate with Mr. Underwood and make necessary arrangements. I may say that Mr. Underwood is a representative exponent of Liberalism or Materialism in America, and should it be desired, we will furnish ample credentials."

William Emmette Coleman the able writer and earnest Freethinker, is doing an excellent and brave work, battling against the fossilized orthodoxy of the Academy of Science at Leavenworth, Kansas. He is delivering a course of lectures before that institution on "Darwinism," "Evolution of Man" and "The Animal Ancestors of the Human Race, from the Moner to Man." We take the liberty to make the following extract from a private letter from him:—"I am stirring up the Christians here at the Academy—last night I had a pitched battle with them. They have ruled there for years, and driven away all Rationalists in disgust, not allowing them to speak; and they are trying to do to do the same thing with me, but I don't scare worth a cent; I won't be put down, and I intend to fight them to the end, as I know my rights and will maintain them."

We publish, in this issue, an interesting letter from our friend Mr. W. B. Cooke. His friends in Canada will be glad to hear that he is doing successful work as a "missionary" in the cause in which we are all interested—radical Freethought. We are pleased to note that he promises us a letter descriptive of American Communism.

We are indebted to D. M. McMillan, Esq., of Chilliwack, B. C., for a copy of the Annual Report on Public Schools of British Columbia for 1875-1876. The Report contains an amendment to the "Public School Acts" for that Province, from which we make the following extracts, and would commend them to the serious attention and consideration of other Provinces, and our neighbors across the line, as being worthy of imitation.

Section 14. "No Trustee shall hold the Office of Teacher within the District of which he is a Trustee; Provided always, that no clergyman of any denomination shall be eligible for the position of Superintendent, Deputy Superintendent, Teacher or Trustee."

Section 41. "All Public Schools established under the provi-

sions of this Act, shall be conducted upon *strictly secular* and non-sectarian principles. The highest Morality shall be inculcated, but no religious dogmas or creed shall be taught."

Such is the law in British Columbia, and it is strictly enforced. Mr. Nicholson, Principal of the High School in Victoria, who attempted to evade the law by assuming that the "highest morality" could only be found in the Bible, and therefore continued its use in the High School, has been forced, by the Board of Education for the Province, to submit or resign. In doing so, the Board simply decided that *secular means secular*.

Owing to the many potty persecutions, to which, especially in small towns and villages, Freethinkers are subjected, we will, as announced in our last issue, mail the JOURNAL in separate wrappers.

We are under obligation to Mr. John T. Hawko for transcribing from the *Short-hand Magazine* part of a valuable article on "Prehistoric Times" which appears in this issue. Our readers will be pleased to learn that we will soon commence in the JOURNAL an original story, by Mr. Hawko; and from his known ability as a writer, we can promise them that it will be a good one.

James Anthony Froude, the eminent English historian, has sent us an article to the *International Review of New York*, containing most remarkable statements upon the subject of science and religion. He holds that the present state of religious opinion throughout the world is extremely critical; that theologians no longer speak with authority; that those who uphold orthodoxy cannot agree on what ground to defend it; that materialism all over Europe is respectfully listened to when it affirms that the claims of revelation cannot be maintained; and the existence of God and of a future state, the origin of man, the nature of conscience of man, and the distinction between good and evil, are all open questions. He says that no serious consequences, at least in England and America, are yet outwardly apparent, and that the entire generation at present alive may pass away before the inward change shows itself in marked external symptoms; but that it is certain that religious opinion is moving with increasing speed along a track which it will never retrace and towards issues infinitely momentous.—*Press Despatch*.

About the same time above appeared in print, Lord Salisbury gave utterance to the same thought but in much stronger language. In reply to a member of that august House, who had bewailed the prevalence of Materialism and its rapid increase in Great Britain, Lord Salisbury said: "It is true, the world has taken a grand step forward, and the next generation will, in religious thought, be in advance of this. We cannot, in this age, accept as truth the religion of our forefathers."

Through the kindness of our friend, Wm. Sisson, Esq., we have had the pleasure of reading Miss Susan H. Wixon's charming book for the young, "Apples of Gold." While entirely free from the superstition of Christianity, it inculcates the highest and purest morality; every story in the book pointing to, and enforcing upon the attention, some great moral principle. We admire, and fully endorse the stand taken by Miss Wixon regarding the injustice of the present system of inequality in the punishment inflicted by society on delinquents, simply because they happen to belong to different sexes, but we scarcely think that either should be received with open arms, but rather that *both* should be punished by social banishment until a thorough reformation takes place.