

FREETHOUGHT LECTURES.

The undersigned will respond promptly to invitations to lecture on the following subjects in the States and Canada.

Applications should be made early to secure appointments in the next lecturing tour.

For further information address,

CHARLES ELLIS,
No. 8 Portland St., Boston, Mass.

1. Public Need of Better Religion—Present duty of Liberals.
2. Faith and Skepticism.
3. Nature and the Nation—Government without Gods.
4. and 5. Progress a Necessity—"Evolution."
6. and 7. Emotion and Intellect—*a.* Origin of Supernaturalism. *b.* Bearing upon Existing Beliefs.
8. Thomas Paine's Views of Religion.
9. Keep God out of the Constitution.
10. The Sun, our Heavenly Father.
11. Reason and Revelation.
12. and 13. Intelligence Universal—*a.* Grandeur of Matter. *b.* Aesthetics of Materialism.
14. and 15. The Skeptic's View of Death—The Safe Road to Immortality.
16. and 17. Orthodoxy and Common Sense Compared.

The following were designed as a Course, but each lecture is complete in itself and may be given alone.

1. The Infallibility of the Bible a Pious Fraud.
2. The Origin of the Bible a Political Fraud.
3. The Bible Orthodox Character of "God."
4. The Origin Of The Bible-Orthodox "God."
5. The Origin, Character and End of "Hell."
6. The Origin and Failure of the Orthodox "Heaven."
7. The Vicarious Atonement a Premium on Crime.
8. An Infinite must be Impersonal.
9. Prayer to an Infinite is an Absurdity.
10. Authority in Religion—Shall it be "Blood of Christ" or Brains?
11. Reconstruction in Religion.
12. and 13. The Coming Church and Religion—Their Position and Purpose.

"WHAT CAN WE DO TO ADVANCE FREETHOUGHT?"

Boston, August 27th, 1878.

EDITOR FREETHOUGHT JOURNAL,

SIR:—In your issue of June, I find a very pertinent question as the heading of an ably written article by J. J. Halliwell, although, according to my idea, the question is not answered as correctly as it might be. The question is, "What can we do to advance Freethought." Just think of the question, how easy it is to answer, but I will first make a few remarks which are necessary to be understood. Now according to my experience Freethinkers are generally in comfortable circumstances, and are principally made up of business and employing men; therefore do not look down upon the class below them, and why is it that people in comfortable circumstances have freer minds than those of a poorer class? It is that they are not so dependent. The more dependent people are, the more slavish they are, mentally and physically. Many a Freethinker will actually discharge a man in his employ for having a free mind, therefore it becomes dangerous for a poor man and his family to have such, because free thought means free speech, free speech means enlightenment of others, and so it goes on until they find out how dependent they are upon others for a livelihood, and also of the injury done them by the many who live by the profit of their labor, these are thoughts which the employing wish to keep from the minds of the class below them, least their material condition should be affected by it. So it is, many a man who develops a free mind is too often made a mark of, and is hunted down and in some cases driven to suicide.

Then "What can we do to advance Freethought?" Let us

look around us on either side, send our thoughts throughout the different countries of the world and see what misery, what poverty, what vice, crime, degradation, dependence and superstition do we behold! Do we ever ask ourselves the question, what is the cause and what the remedy for all this wrong, why such extreme wealth on one hand and so much poverty and vice on the other? Surely these are questions which ought to occur to every Freethinker. How can Freethought be advanced while people are in such a state? Think of the sufferings of the producing classes, think of the vast numbers of unemployed, think, oh reader, think of the fearful struggle for existence, how everyone is trying to live at the expense of his fellow man, without the least regard who he makes suffer. Are these points not worth thinking about when the question is asked, "What can we do to advance Freethought?" Would it not be better to feed the stomach first, is not the mind in better condition to think when the stomach is fed, or are the millions of poor workers to be thought of as nothing at all? Oh no! these are the most vital questions of the hour, they must be thought of before Freethought can advance, the handful of Freethinkers is nothing compared with the masses. The people must be free to think free, their material condition must be free, they must be economically free to be mentally free, the people must not be dependent upon the private individual who keeps them in serfdom, but must be their own employers by working co-operatively. The means of labor must no longer be controlled by private persons, but by the people as a nation; then justice will be done, the mind as well as the body will be free, then and only then, will Freethought advance, and then there will be no more use for priestcraft and the church.

The above, according to my idea, is the best to be done to advance Freethought.

ANNIE F. BROWN.

GASKET OF GEMS.

One should seek for others the happiness one desires for one's self—*Buddhist Scriptures.*

There is nothing more unreasonable, than for men to live viciously, and yet hope to escape the necessary consequences of their vices.—*Dr. Sam Clarke.*

I know not what discoveries, what inventions, what thoughts, may leap from the brain of the world. I know not what garments of glory may be woven by the years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch "this bank and shoal of time" a richer gift, a rarer blessing, than liberty for man, for woman, and for child.—*Ingersoll.*

My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all—for men and women, boys and girls, rich and poor.—*Buddha.*

Pym would rather suffer for speaking the truth than that truth should suffer for the want of his speaking.—*Goldwin Smith.*

Such is credulity, that miracles most doubtful, on the spot and at the moment, will be received with implicit faith, at a convenient distance of time and space.—*Gibbon.*

MIRACLES.—We do not reject the miracles, so called, because they are too wonderful; no, but because they are not wonderful enough, because they seem so tawdry and so cheap that they are entirely out of keeping with the general make of things.—*Chadwick.*

Clear your mind of cant.—*Dr. Johnson.*

It is easy to praise the Lacedemonians among the Lacedemonians.—*Greek Proverb.*

Do not treat your children like orthodox doorposts to be set in a row. Treat them like trees that need light and sun and air.