

more enlightened interpretation of "the Word." They set about it forsooth, by changing *hell* into *gehenna*, *damned* into *condemned*, and *eternal* into that which is "*above and beyond time*." This is their enlightened mode of constructing what will be consonant with human reason and conscience; these are the weapons wherewith they must prevail in a conflict with Rome and Materialism.

It is strange and impolitic one would think, that Christians devote so much time to the discussion of doctrinal questions in their creed, and verbal mis-translations in their Bible, instead of setting themselves earnestly to answer the vital objections against the divine authorisation of their religion, which modern criticism has been liberal enough in bringing forward. It seems of little moment to them that their Bible has been spoken of by men whose word has the weight of knowledge, as showing no *prima facie* evidence of its divine origin; as containing a crude and impossible theory of the creation. What use to tell them of its historical portions being mythological and unreliable; its morality being unequal and never at any place higher than which has existed in the world apart entirely from all creeds and dogmas—the natural dictates of man's conscience? What use is it to gravely point out that the human authors of the Bible are unknown; that the exact time at which different portions of it were written is unknown; that interpolations have been made to an unknown extent; that it is unknown whether the very gospels were traditionally preserved or were in writing previous to their being first heard of nearly a hundred and fifty years after Christ's time? They will not think of these things. Until these points however, are taken up and discussed by the light of recent knowledge and finally disposed of one way or other, it is manifestly a waste of time to speculate over a Bible-derived future life. Let them prove once that the Bible is worthy of the credence of intelligent beings, then the time spent over its doctrines and in the elucidation of its obscure passages will not be wasted. Just now we have no degree of certainty whatever but that it was of merely human origin, and therefore it cannot reasonably be expected that men of this century can have much more regard for the Bible than for any other writings which are equally as old.

LIBERAL.

CORRESPONDENCE.

NORTH HAMPTON, Rockingham Co., N. H., July. 5, 1878.

W. J. R. HARGRAVE.

My Dear Sir,—Enclosed is one dollar in payment for volume one of the FREETHOUGHT JOURNAL. No. 1 has not been received. Send it if possible, as I wish the volume to be complete. No. 2, June, was recently received. Probably the remaining numbers will not long be delayed.

It seems to me that you ought to be adequately supported in the great and good work in which you are engaged.

The people greatly need to learn, and to observe the requirements of good manners and correct morals. The evidence rapidly increases, in proof of the putrescence of individuals, organizations of persons, and institutions of principles. Christianity seems to be a failure in relation to the most important essentials—good manners and correct morals.

Yours truly,

MORRIS CORTON.

P. S.—We must measure with, and be governed by, unvarying, trustworthy standards. My standards are: Nature, science, and reason, which include observation and experience. M. C.

D. M. BENNETT, Esq., editor of the *Truth Seeker*, New York; Col. John C. Bundy, of the *Religio-Philosophical Journal*; Messrs. Mendum & Seaver of the *Boston Investigator*; Col. R. G. Ingersoll, B. F. Underwood, Esq., Frederick Douglass, Esq., Eliza Wright, Esq., E. C. Walker, Esq., and a host of other able and staunch Liberals are expected to be present and address the Watkins Convention. Canadian Liberals should not miss the opportunity to be present and hear some of the best orators and freethinkers on the continent. See card in this issue to Canadian Liberals from the Secretary, H. L. Green, and send on your names and 5 cents for certificate to enable you to get tickets at reduced fare.

MYTHOLOGICAL STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLEEKER.

No. 4.—*Juno, or Saturnia.*

"Imperial dame! * * * *
Great Saturn's heir, and empress of the skies.
* * * * The sister and the wife of Jove."

Comes next upon our list of the renowned and celebrated myths of antiquity. She was the daughter of Cronus (Saturn) and Rhea, and, with the other children of that god, was swallowed by him at birth, and afterwards restored. She was treated by the Olympian gods with the same reverence as her husband, and Jove himself listened to her counsels and shared with her his thoughts, desires and plans, just the same as earthly husbands do with their wives; and though in general kind and considerate to her, he, like mortal man, takes especial care to hold the reins of power and supremacy, and whenever the two great wills clash, she, woman-like, is compelled to yield and unconditionally obey her sovereign "lord and master." She was the first woman to speak for the equality of sex. In one of her pleas to Jupiter in the *Iliad* she says:

"Of power superior why should I complain?
Resent I may, but must resent in vain,
Yet some distinction Juno might require.
Sprung like thyself from one celestial sire,
A goddess born to share the realms above,
And styled the consort of the thundering Jove;
Nor thou a wife and sister's right deny;
Let both consent and both by turns comply.
So shall the gods our joint decrees obey,
And heaven shall act as we direct the way."

Juno was worshipped in Rome as Queen of Heaven, under the name of Regina, and she watched over the female sex, "accompanying each woman from the moment of her birth to the day of her death." At the great festival celebrated on the first of March by all women, in her honor, she was called Matronalia. She presided over all marriages, as she was really the only actually married goddess in all Olympia. June, a month named for her, was considered to be the best time of the year for entering the holy state of matrimony. Juno was, like her father Saturn, the goddess of finance, and, under the name of Moneta, she had a temple on the Capitoline hill, which contained the mint. According to the Argive legend, Jupiter effected his union with Juno by assuming the form of a "cuckoo," and she became his wife without the knowledge of her parents, thus giving early authority in favor of run-away matches. She jealously persecuted all the children of Jupiter by mortal mothers. She is said to have raised a storm on one occasion which drove his son Hercules out of his course at sea, and Jupiter was so angry that "he tied her hands together and suspended her, with anvils at her feet, between heaven and earth, and when her son Vulcan would have aided her, he flung him down from Olympus." Vulcan was said to have been her son without a father.

Juno was decidedly Grecian in feeling, and hostile to the Trojans during the great Trojan war. She sided with the Greeks, giving them her divine aid, counsel and assistance, which caused many a family jar between her and her husband, who was in sympathy with the Trojans. Once when deploring the woes of Greece to Jupiter,

"Juno, impatient of rage, replies:
What hast thou said, oh tyrant of the skies!
Strength and omnipotence invest thy throne,
Tis thine to punish, ours to grieve alone.
For Greece we grieve, abandoned to her fate,
To drink the dregs of thy unmeasured hate;
From fields forbidden, we submit restrain,
With arms unaiding see our Argives slain,
Yet grant our counsels. Still their breasts may move
Lest all should perish in the wrath of Jove."

But—"Thus the god replies,