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Address all communications to

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TORONTO, FEBRUARY, 1878.

Our readers will see by referring to the report of proceedings of the Convention of the Canadian Freethought Association that it was decided to carry out the suggestion of our friend Mr. Allen Pringle to issue the JOURNAL monthly, instead of weekly. We regret that such a step became necessary, but under the circumstances no other course was possible. Had the friends of mental freedom taken half the interest in the success of the JOURNAL that the Christian public do in their various publications, we would have been enabled to carry out our intention of making the JOURNAL a first-class weekly paper. From end to end of the Dominion, the country is being flooded with papers whose avowed object is to propagate the immoral doctrines of the Christian religion. Those who believe in these doctrines show their earnestness in the matter by supporting liberally whatever tends to spread them among the people. We are accused, and it seems justly so, of being cold and apathetic where the interests of what we conceive to be the truth is concerned; of being over ready to cavil and find fault with the existing state of things, but buttoning up our pockets when a dollar is required to combat error or to secure our rights. There are a few noble exceptions, however, who have done all and more than they could well afford. The JOURNAL will be conducted as heretofore, and will open its columns to all, who will earnestly and courteously discuss such questions as are interesting to the advanced thinkers of the age. Few Liberal papers in the world can boast of a more able and cultured corps of Editorial Contributors, and we hope soon to be able to announce the addition of names whose reputation as thinkers and writers is world wide.

The subscription price of the JOURNAL will be \$1 a year in advance, or six copies one year for \$5. Those who have paid their subscriptions to the weekly will be allowed their choice; to receive two copies for the time subscribed, or to receive one copy double the time paid for. Those who have subscribed but have not paid

for their subscriptions will please remit the amount subscribed and take their choice as above, or remit *half* the amount subscribed and receive the JOURNAL for the time they would have been entitled to the weekly. We will send the JOURNAL on trial three months for twenty-five cents. Our subscription list should number thousands. Let every Liberal in the Dominion feel it to be his duty not only to subscribe, but to send in the name and the cash for at least one other subscriber. There are few Liberals so poor that they are unable to devote the small sum of one dollar to the support of the only really Liberal paper ever published in the Dominion. All sums received will be acknowledged in the following number of the JOURNAL unless otherwise requested.

CLERICAL SCANDAL.

We have received numerous communications giving detailed accounts of the misdoings of ministers of the "gospel" and other prominent members of Christian churches who have strayed from the paths of virtue. We have consigned all such communications to the "waste basket" and, so far as the JOURNAL is concerned, to oblivion. Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandal prominence. Christians claim that their religion makes them better, more virtuous and honest than they could possibly be without it. By carefully noting and giving prominence to every Christian's "fall from grace" we acknowledge that their assertions are true; that their Christianity *ought* to make them better than other men; that they *ought* to stand on a higher moral plane than their neighbors; that had they lived in accordance with the teachings of the Bible they could not have erred, and that consequently it was the *loss* of their religion which occasioned their fall. A man cannot *fall* unless he is upon an elevation, unless he occupies a more or less lofty position to fall from. We are not disposed, even by implication, to make such an acknowledgement. Following the teaching and example of those who are said to have been the favorites of "Jehovah" will not make men or women more virtuous or pure than others. Many things done by them without reproach have an opposite tendency. We admit that men may be Christians and yet be pure, truthful and honorable. We admit that many of them *are* so, but it is because modern Christianity is better than the source whence it sprung; because as a rule, Christians are better than their religion. Purity is admirable whenever and wherever found; but the teachings of "holy writ," with its monstrous system of polygamy and concubinage, are not calculated to promote it. Honesty and truthfulness are commendable; but following the example of "God's chosen people" in despoiling the Egyptians, or Paul in his craftiness and falsehoods, is not likely to make men either truthful or honest. The love of humanity is a noble sentiment; yet the "leaders in Israel" in either ancient or modern times have neither taught it nor practiced it. Jesus is said to have done so, but what he said was only repetitions of the teachings of men who lived thousands of years before him, and his denunciations and threats against those who did not believe in him sadly marred the effect of such precepts. Paul taught his followers to love that small portion of humanity known as Christians—to love one another, but even the animals do that—love their own kind. Every sect in Christendom have faithfully car-