



Paine's Complete Works.

THE STUDENTS ILLUSTRATED EDITION.

COMPRISING

Paine's Religious and Theological Works. (1 vol.)
Paine's Poetical and Miscellaneous Works. (1 vol.)
Paine's Political Works. (complete in 2 vols.)
Paine's Life. By the editor of *The National*, and by Thomas Clio Rickman; with Lord Eskin's speech in behalf of Paine, Court of King's Bench, London, Eng., Dec. 18, 1792, (1 vol.)

Forming together, Five Handsome, Crown 8vo. volumes in a box. Bound in brown silk cloth, gilt top, gold titles illustrated, and sold at \$5.00 for the entire set. It is well known Paine's political and religious writings exerted an immense influence in America, England and France during his life, and since his death that beneficent influence has increased and extended throughout the civilized world. A copy of this illustrated edition of his works (which for elegance, accuracy and completeness is not excelled, if equalled, by editions sold at treble the price) should be in the library of every patriot—of every lover of Truth, Justice and Liberty.

POPULAR EDITIONS OF PAINE'S WORKS.

Common Sense. A Revolutionary pamphlet addressed to the inhabitants of America in 1776, with an explanatory notice by an English author. Paine's first and most important political work. Paper, 15c.

The Crisis. 16 numbers. Written during the darkest hours of the American Revolution "in the times that tried men's souls." Paper, 25c.; cloth, 50c.

The Rights of Man. Being an answer to Burke's attack upon the French Revolution. A work almost without a peer. Paper, 25c.; cloth, 50c.

The Age of Reason. Being an investigation of True and Fabulous Theology. A new and unabridged edition. For nearly one hundred years the clergy have been vainly trying to answer this book. Paper, 25c.; cloth, 50c.

Paine's Religious and Theological Works Complete. In one volume post 8vo, 432 pp., paper 50 cts.; cloth, gilt top, \$1.00.

Paine's Principal Political Works. Containing *Common Sense*; *The Crisis*, (16 numbers), *Letter to the Abbé Raynal*; *Letter from Thomas Paine to General Washington*; *Letters from General Washington to Thomas Paine*; *Rights of Man*, Parts I and II; *Letter to the Abbé Siéyès*. With portrait and illustrations. In one volume, 655 pp., paper, 50c.; cloth, gilt top, \$1.00.

Paine's Political Works Complete. In two vols., containing over 500 pp. each, post 8vo, cloth, gilt top, with portrait and illustrations. \$1 per volume.

Paine's Poetical and Miscellaneous Works Complete. One vol., brown silk cloth, gilt top, \$1.00.

Life of Thomas Paine. By W. J. Linton, editor of the *National*. Beautifully illustrated. Paper, 50c.; cloth, 75c.

Complete Life of Paine. By W. J. Linton, editor of the *National*, and Thomas Clio Rickman. Superb illustrations. One volume, brown silk cloth, gilt top, \$1.00.

Descent of Man (The.) By Charles Darwin. Cloth, gilt top, 75c.

On its appearance it caused at once a storm of mingled wrath, wonder and admiration. Intelligence of style, charm of manner and deep knowledge of natural history, it stands almost without a rival among scientific works.

Address all orders to

C. M. ELLIS,

Secular • Thought • Office,
185½ QUEEN STREET, West,
Toronto, Can.

and the study of natural objects and of standard scientific works would form a substitute for the study of "sacred" writings.

This, I must repeat, is a purely ideal scheme, and one which may never be actually realized, but it will help us to conceive of something more practical. For its realization would certainly accelerate the rate of social advancement in some such way as the artificial development of domesticated animals and cultivated vegetables, through human foresight and intelligence, has accelerated their natural development due to the blind struggle for existence. For it is just this blind struggle for existence that society, as a great organism, has been thus far making, and is still making, while the proposed system is nothing more than the application to society of that foresight and intelligence which artificial selection applies to organic nature.

THE RELATIONS OF LANGUAGE TO THE THINKING PROCESS.

BY THE LATE THOMAS H. HUXLEY.

THOUGH we may accept Hume's conclusion that speechless animals think, believe, and reason, yet it must be borne in mind that there is an important difference between the signification of the terms when applied to them and when applied to those animals which possess language. The thoughts of the former are trains of mere feelings; those of the latter are, in addition, trains of the ideas of the signs which represent feelings, and which are called "words."

A word, in fact, is a spoken or written sign, the idea of which is, by repetition, so closely associated with the idea of the simple or complex feeling which it represents, that the association becomes indissoluble. No Englishman, for example, can think of the word "dog" without immediately having the idea of the group of impressions to which that name is given; and, conversely, the group of impressions immediately calls up the idea of the word "dog."

The association of words with impressions and ideas is the process of naming; and language approaches perfection in proportion as the shades of difference between various ideas and impressions are represented by differences in their names. The names of simple impressions and ideas, or of groups of co-existent or successive complex impressions and ideas, considered *per se*, are substantives; as redness, dog, silver, month; while the names of impressions or ideas considered as parts or attributes of a complex whole, are adjectives. Thus redness, considered as a part of the complex idea of a rose, becomes "red;" flesh-eater, as part of the idea of a dog, is represented by "carnivorous;" whiteness, as part of the idea of silver, is "white," and so on.

The linguistic machinery for the expression of belief is called *predication*; and, as all beliefs express ideas of relation, we may say that the sign of predication is the verbal symbol of a feeling of relation. The words which serve to indicate predication are verbs. If I say "silver" and then "white," I merely utter two names; but if I interpose between them the verb "is," I express a belief in the co-existence of the feeling of whiteness with the other feelings which constitute the totality of the complex idea of silver; in other words, I predicate "whiteness" of silver.

In such a case as this, the verb expresses predication and nothing else, and is called a "copula." But, in the great majority of verbs, the word is the sign of a complex idea, and the predication is expressed only by its form. Thus, in "silver shines," the verb "to shine" is the sign for the feeling of brightness, and the mark of predication lies in the form "shine-s."

Another result is brought about by the forms of verbs. By slight modifications they are made to indicate that a belief, or predication, is a memory, or is an expectation. Thus "silver *shone*" expresses a memory; "silver *will shine*" an expectation.

The form of words which expresses a predication is a proposition. Hence, every predication is the verbal equivalent of a belief; and as every belief is either an immediate consciousness, a memory, or an expectation, and as every expectation is traceable to a memory, it follows that, in the long run, all propositions express either immediate states of consciousness or memories. The proposition which predicates A of X must mean, either that the fact is testified by my present consciousness, as when I say that two colors, visible at this moment, resemble one another; or that A is indissolubly associated with X in memory; or that A is indissolubly associated with X in expectation. But it has already been shown that expectation is only an expression of memory.—*Life of Hume.*