

FREETHOUGHT JOURNAL

IN THINGS DEMONSTRATED CERTAIN

UNITY

ION

IN WHATSOEVER MAY BE DOUBTED

FREE DIVERSITY

ENCE

IN ALL THINGS

CHARITY

ION

Vol. 1.

TORONTO, JULY, 1878.

No. 10.

W. J. R. HARGRAVE, Editor.

Editorial Contributors:

B. F. UNDERWOOD.
MRS. SARAH A. UNDERWOOD.
MRS. ELMINA D. SLENKER.
ALLEN PRINGLE.
WM. ENNETTE COLEMAN.

J. ICK EVANS.
R. B. BUTLAND.
LT. COL. G. W. GRIFFITHS.
W. B. COOKE.

For the FREETHOUGHT JOURNAL.

THE INQUISITION.

BY CHARLES ELLIS.

The recent trouble in Montreal between the Orangemen and Catholics, which ended in the triumph of the latter, is ominous. Even though it be clearly established in the trial of the Orange leaders that they have no legal right to walk as a party or body through the streets, still the fact that they, as Protestants, have been refused the privilege of walking, is dark with sinister meaning.

Behind it, from out of the shadow of the past, I see the ghost of the Inquisition rising into the light of our own century and country, its eyes ablaze with the fiery hope of new conquests here and in its hands the old paraphernalia of power, the rack, dungeon, faggot, poison, sword, and the "Revealed will of God."

As "straws show which way the wind blows," and as the muttering thunder portends the storm, so does this triumph of the Catholics, even in this small nation, reveal the conflict that will one day sweep over this continent in blood. I am not an "alarmist" and do not so write to excite unnecessary feeling, but simply make an observation that must be plain to any careful observer of the signs of the times.

Confident as I am that the struggle is coming between the powers of the Supernaturalistic Christians and the Naturalists, or those who will not accept the so-called supernatural, and that in the struggle the Catholic church will speedily move to the front, absorb the other sects, direct the attack and determine the treatment of the opponents, it is well enough for us to remember what has been in society may be again. A disposition that would

murder a peaceable citizen for simply desiring to walk with his brothers on an anniversary that could in no possible way interfere with the rights of Catholics to-day either civilly or religiously, would, undoubtedly, if it had the power that the church wielded a few centuries ago, murder all citizens who might dare to be anything but Catholics! And, hence, I say the recent disturbances and the disposition there manifested is indicative of a disposition to resuscitate the Inquisition and break its long fast with the fat heresies and heretics of this country.

This brings the question home. What was the cause of the sufferings inflicted by the Inquisition in the past? It was the false, ignorant, superstitious notion that "God" could reveal his will to mankind and that he did so reveal it through his chosen priests, and that they had power to enforce the observance of that will upon the whole human race.

If, now, God did reveal his will, if that is not a priestly lie, if he did lay it down as his will that all should believe or be damned, then the bloodthirsty villains who executed the will of the Inquisitors were right. They were doing their duty when they murdered *all* where there was any question, leaving it to God to select the Christians from among the dead infidels! right from their standpoint. But in that case the God is wrong! And that is precisely where the contest comes to-day. We must overthrow not so much the Catholic church as the false God that it worships, the myth that it clothes in its blind imagination with all the horrible characteristics that have marked all the beastly, brutal, inhuman, selfish, mean, cruel, tyrannical representatives of the human race from its earliest history down to the present time!

Let us give them a better God and they will become better men and women, but just as long as they worship a lie for the benefit of their priestly slave owners, just so long will they believe it to be their sacred duty to compel the world to observe their own beliefs and customs as far as they have the power. It does not change the conclusion any to say that *some* of the priests recognize the situation and counsel their followers to be citizens as well as Catholics. It is an old truth that children and fools tell the truth, but it means that they *tell what they hear in secret at home*. The character of a people determines the character of its God. And

we can learn the disposition of the priests by the character of their followers.

This coming struggle must be fought square upon the question of the Natural against the Supernatural. All side issues will shiver to pieces in the greater shock of these two. Liberal forces must stand up and be counted, must show their hand, must choose between science and superstition, between the logic of truth and the lies of fable. "Liberalism," "Free religionist," "Spiritualist," "Infidel," and what not, must sink out of sight and leave only men and women standing by truth as we know it to day, on the one side, or standing by falsehood and superstition on the other.

The power of Doubt must rise to control humanity on this continent, or it will sink beneath the dead sea of Supernaturalism. Let the example of Montreal be followed throughout the country, let our cities surrender to the demands of Catholic mobs, and the next year faith in the revealed will of God will be forced down our throats with the alternative of having our bodies stoned, clubbed, torn and destroyed by infuriated beasts, in the name of God, for the expression of honest doubt! And then, farewell knowledge, farewell intellectual achievements, farewell strengthening science, farewell inspiring art, farewell liberty for another thousand years of Christian barbarism.

In this view of the situation it behooves us to do—SOMETHING. And perhaps a very essential thing to do is to realize and remember that "until doubt began progress was impossible." Remember also that until doubt is forbidden and suppressed, progress may be continued—aye, perhaps forever. In the triumph of faith, in the "revealed will of God," is our bondage. In the triumph of doubt is our freedom, growth, happiness. The "Something" to do, then, might be to choose upon which side you shall stand. And as a final word of caution let us remember that as we choose to place ourselves upon the side of faith in revealed religion, or upon the side of doubt, intellectual and moral growth, we shall detract from or add to the sum of virtue, wisdom and happiness upon the earth.

THE INQUISITION MUST NOT BE ALLOWED IN NORTH AMERICA.

Boston, Mass.

AN OPEN LETTER TO THE FRIENDS OF LIBERALISM.

I have long wished to propose that each one who has a real interest in the spread of truth should make himself or herself a committee of one, and select a pious correspondent—as intelligent a one as possible—even in your own vicinity if no far-off one can be had—and ask of them that they defend the faith they hold; that they give proof that there is a God; that he had a son, and that the Bible is the divine word.

By being thus called upon to tell why he or she believes, thought is awakened, authorities hunted up, and truth invariably comes to the surface. The Liberal who is doing this good work will find that he is not only giving knowledge and light to the ignorant and blind, but by sharing his information he increases and adds to it by each effort he makes. There are few gentlemen who would not enjoy a pleasant, good-natured contest with some well-informed young lady, and vice versa.

I speak from experience. I have always had one or two such correspondents ever since I was 14 years old and still continue to practice, generally choosing preachers if I can get them! Try it, one and all. If the first correspondent does not answer your expectations try another. It costs but little, and the benefits to all will be great. No one knows how little nor yet how much he knows till he attempts to tell it. To tell well what you know is one of the greatest acts, and should be striven for as a blessing all should highly value. I hope every one who reads this will sit right down and write to some one, and get up a regular debate, and send papers, tracts, and books as a "means of grace."

Yours not in Christ,

ELMINA DRAKE SLENKER.

Snowville, Pulaski Co., Va., July 18, 1878,

"BELIEVE, OR BE DAMNED."

EDITOR FREETHOUGHT JOURNAL.

Sir,—As the old orthodoxy is still preached by those who ignorantly or recklessly ignore the biblical criticisms of the last twenty years, some of their utterances may at times, in the interests of Freethought, call for remark. I have been attending lately a series of preachings, wishing to hear, if I could, the old orthodoxy modified by a subtle transition from the letter to the spirit, which many, educated in the ideas of the day, begin to expect. I heard, of course, the great bugbear "infidelity" denounced; that infidels selected certain passages alone to prove their case, while the true way was "to look at and accept the Bible as a whole." It was not explained, since you were thrown, in the absence of external evidence, upon internal, how you were to judge the whole without verifying the parts. Christianity is either a history or is nothing. The known contradictions, inconsistencies and legendary incredibilities in the gospel account prevent, to critical science, its being accepted as history—yet the listeners were told to make believe that it was all right, and to "accept it as a whole." You give me, I suppose, what you tell me is a sound apple. I point out worm-holes and bruised, discolored parts, and you say to me, "Never mind, the apple is sound as a whole."

To what this suggestion of the soundness of the whole, while the unsoundness of some of the parts was tacitly admitted, tended, came to be seen when the speaker all at once clinched the matter by saying with great emphasis, "I tell you, you must believe all this book or you will be damned." Infidelity leaves to man all his inborn generous and affectionate human sympathies, his cultivated reason and sense of justice; no "infidel" would anathematize a believer as the believer does the infidel for not accepting as truth what does not convince him; but the "odium theologium stifles, and perverts the natural human goodness. The passage cited, too, makes belief depend upon the will. Belief is the result of conviction—a reasoning process—and yet for not believing you shall be damned. Pope is more modest:—

"Teach me thy way to know,
Nor deal damnation round the land
On all I deem thy foe."

No wonder it is advisable to keep out of sight such passages as this. But if Jesus rebuked the savagery of the apostle who urged him to call down the fire from heaven on the village which refused to accept him, it is incredible that he should have uttered the fiendish denunciation put in his mouth; not, however, by Mark. The passage is to be found only in those last few verses of the 16th chapter, which biblical critics reject as spurious. To propose to frighten people into joining the church by imposing on them, as "the word of God," the repudiated ravings of ecclesiastical hatred, is surely inexcusable.

The time cannot be far off when congregations will no longer be led by the nose, and accept mere words for things; when they will become more enquiring, and will ask themselves whether there really is behind all this theological verbiage the true idea.

On one point, however, the preacher kept within the bounds of rationalism and psychology, in warning his hearers not to attribute, by a gratuitous assumption, to supernatural inspiration those occasional paroxysms of moral exaltation and devotional enthusiasm, which develop themselves under the stimulus of eloquent and fervid oratory, or the magnetism of devotional orgasms common at revival meetings, which are known to science to be merely special phases of nervous excitement and enthusiasm, and like other outbursts of nervous exaltation, lie entirely within the emotional possibilities of human nature.

I do not make these comments in the spirit of the mere scoffer who sneers, and gives no reasons. I give them as Schliermacher, Bishop Colenso, Dr. Davidson, and others have given their criticisms, from an honest love of truth. If we accept as generally undisputed that the religious sentiment in man is one of the eternal facts of the universe, it seems to me that a reconciliation between religion and science might be found, if both parties could be brought to accept as a common ground of agreement this conclusion as a solution of the conflict: That while it must be conceded that all so-called popular religions are objectively false, all are subjectively true. G. H.

Work is the mission of man in this earth. A day is ever struggling forward, a day will arrive in some approximate degree, when he who has no work to do, by whatever name he may be named, will not find it good to show himself in our quarter of the solar system, but may go and look out elsewhere, if there be any idle planet discernable. Let the honest working man rejoice that such law has been made good, and hope that, by and by, all else will be made good.—*Carlyle*.

THE FREETHOUGHT JOURNAL,

PUBLISHED MONTHLY BY THE

Ontario Freethought Printing & Publishing Co.,

W. J. R. HARGRAVE, Editor, Toronto.

SUBSCRIPTION.

One Copy, one year,	\$1 00
One Copy, six months,	50
One Copy, three months,	30
Six Copies, one year,	5 00
Single Copies,	Ten cents

U. S. Currency received from American Subscriber at par.

All invariably in advance. Ta

Advertising Rates made known on application to the Managing Editor. Correspondence on all subjects, except party politics, will receive consideration, but rejected manuscript will not be returned, except where return postage is sent.

Send Post Office Order, or Draft, when convenient, but when such cannot be obtained, money may be sent at our risk in registered letter.

Address all communications to

W. J. R. HARGRAVE,

191 YONGE ST., TORONTO.

TORONTO, JULY, 1878.

EDITORIAL NOTES AND NOTICES.

We omit editorial matter which we had prepared for this issue, to give place to valuable articles from our contributors.

In Mrs. Slenker's article on "Mythology" in last number (v) of the JOURNAL for "Jo" read Io. The error was our own.

THE Meaford *Chronicle* advises Braden's Meaford friends to appoint a deputation to wait on us and demand to see the originals of letters from which we made extracts. Let our Meaford friends do so, they will find us prepared.

THE fine poem entitled "The Hindu Sceptic," which appeared in the last number of the JOURNAL, was erroneously credited to Mr. George Hes, of Montreal. He is not the author, but gave us the poem and some others equally good which he had selected from periodical literature. "The Hindu Sceptic" originally appeared in the London *Spectator* six years ago, anonymously.

We have received copies of "Interrogatories to Jehovah," by D. M. Bennett, New York; price, \$1. "Anthony Comstock, His Career of Cruelty and Crime," price 25 cents; (the latter is a chapter from "Champions of the Church," noticed in last issue), and "Chronicles of Simon Christianus;" price 25 cents. For sale by the publisher, D. M. Bennett, New York, and at this office.

MR. E. A. STEVENS, formerly associated with John McIntosh as editor and publisher of the Rochester *Independent Worker*, the first Secretary of the first purely workingmen's party in New York State, and a well-known labor agitator, who for some months has been a member of our Association, has left this city for Detroit. After referring to Mr. Stevens' work upon that paper, the Rochester *Union* remarks: "He is well qualified by native tact, extended experience, and careful research to take an active

place in journalism, and by his vigorous yet versatile style to handle any current theme in an editorial way. Whatever branch of the profession he may assume he will be found energetic and reliable."

THE JUSTICE OF CANADIAN LAW AS APPLIED TO FREETHINKERS.

("PRINGLE *versus* NAPANEE.")

BY ALLEN PRINGLE.

In connection with the decision recently given in the Queen's Bench, Toronto, in the above case, are some aspects so extraordinary that, as Plaintiff in the case, I claim the right of making some comments and strictures thereon. Though it may not be customary or even judicious under ordinary circumstances to publicly criticise the decisions of the Bench of this country, yet it is presumed that under exceptional circumstances of obvious injustice, as in the present case, it is alike my right under British institutions, and my duty, in the interests of the oppressed minority to which I belong, to do so. I therefore do not feel disposed at the present critical juncture in the progress of liberal thought in Canada to either shrink from the duty or waive the right

For the benefit of those readers who are unacquainted with the circumstances in which the "Town Hall Case" had its origin I will here give a statement of the same. Four years ago, (in Sept. 1874,) having decided to inaugurate liberal and scientific lectures in Canada, we made arrangements with Mr. B. F. Underwood, the able advocate of scientific materialism, to come to Napanee and give a course of three lectures. For this purpose we procured from the Mayor of Napanee a lease of the Town Hall for the evenings of September 15, 16 and 17, 1874, and paid for the same. Though it had always been hitherto the custom and the duty of the Mayor, vested in him by the Council, to lease the Town Hall for various purposes, yet when he let it to us for lectures the bigoted element in this aforesaid Council, being in the majority, at once discovered by some oblique process of Methodist ratiocination that we ought not to have the hall, that the Mayor ought not to have leased it to us, and forthwith commenced the commendable business of shutting us out. Accordingly on the evening advertised for our first lecture, supported by the town constabulary, these puritanic worthies proceeded to the hall and valiantly marshalled themselves against the entrance so that no "godless infidel" would be able to enter the municipal sanctuary, which, under their authority had oft-times been dedicated and sanctified by such highly moral exhibitions as minstrelsy, legerdemain, etc. Mr. Underwood had arrived, and a large concourse had assembled in the market square contiguous to the hall. We approach the barricaded door, exhibited our lease of the hall from the Mayor, and civilly demanded admittance, but were refused; albeit had we felt disposed to encourage the sympathizing crowd awaiting entrance, the possession of the hall would have been ours in less time than it takes to write it. This, however, would have so much resembled an exhibition of religious zeal in the "Cause of Christ" that we forbore. The contract, made by their duly authorized representative the Mayor, was thus trampled upon and our rights disregarded by these Christian Councillors with more zeal than knowledge. This was the laudable sense of justice and notion of equal rights entertained by the Pecksniffs and Dogberrys of Napanee in the year of their Lord one thousand

eight hundred and seventy-four. The subject—duly advertised—upon which we wished Mr. Underwood to lecture that evening in the Napaneo Town Hall was "Evolution *versus* Creation"—a scientific subject—but as there was nothing to be found about this "Evolution" in Wesley's sermons or the Methodist Discipline they wanted none of it.

Determined, however, not to be foiled, especially as Mr. Underwood was on hand and anxious to serve us, we engaged another Hall—the Music Hall—for the ensuing three nights, for which we had to pay \$125, as it was occupied at the time by a theatrical company. In this large hall—much more commodious than the one whose pious doors closed upon us—we had our lectures and were greeted by large audiences in spite of our opponents.

We then brought an action against the Corporation of Napaneo, primarily to establish our rights and vindicate free speech, and secondarily to recover the large sum we had to pay for Music Hall in consequence of their violation of contract. From the commencement of legal proceedings in October, 1874, up to the recent adverse and final decision in the Queen's Bench, Toronto, the case has been in the courts, having had in all six or seven hearings. It is not necessary here for my present object to recount the judicial stages, and notice the decisions and counter-decisions in the history of the case, my present purpose being to give the circumstances in which the suit originated, which has already been done, and to make some strictures upon the final judgment, which I now proceed to do.

At the final hearing of the case in the Queen's Bench, Toronto, before Chief Justice Harrison and Justice Armour, the latter, during the argument, made the following remarks, as reported in the "Legal Intelligence" of the Toronto *Mail* of 3rd June: "In the course of the argument Armour, J., remarked that if Christianity were true there could no possible harm be done by discussing its doctrines, and in this age we were just standing upon the threshold of great discoveries in nature, and that it would never do to muzzle those people who were engaged in such investigations, because their discoveries did not agree exactly with the preconceived notions of some so-called religionists." These are indeed brave words, liberal, and as true as they are liberal; but why was the judgment, subsequently given, so divergent therefrom? Whence the most extraordinary change between the argument and delivery of judgment? It would seem that every judge before whom this case has come from the beginning has acknowledged the justice of our claim and the righteousness of our case, yet, in the end they seem not to have had the moral courage to face public opinion and popular prejudices and give a just verdict in an unpopular case. This may seem an uncharitable view, but I cannot resist the conviction that had we been on the popular side with the same amount of right and justice attaching to our case the verdict would have been for us, and not against us. We are the advocates of an unpopular cause, our case was unpopular, and hence the popular but unjust verdict. I do not wish to be unfair to the judges. There may be unconscious bias in the judicial mind, and of course not culpable because not conscious. But let us look at the matter squarely. Chief Justice Harrison and Justice Armour, though their sympathies were with us in the case, "felt compelled," we are told, as a strict matter of law to go against us. They felt bound by precedents created by other judges. Now, I would ask those learned gentlemen why they should "feel compelled" to follow old, obsolete statutes which were framed in England when there was no liberty of speech? Why should they, when they do not approve of such laws, feel compelled to follow them when they know they are practically dead-letters, and not enforced in other cases? Canadian as well as English judges are said in such cases to have large discretionary power—a wide range of judicial latitude—and why should they, then, in this case, have gone to the side of injustice and tyranny, and have followed an effete law when it is not enforced in other cases? Why should they "feel bound" by precedents if those precedents are bad, and not tolerable in these times? If, in an intolerant and persecuting age, bad precedents happen to be created by judges with less light and liberality than

we possess, must judges always be bound by them? Under such a state of things progress in equity and jurisprudence would be simply impossible. If a legal precedent is *per se* bad or becomes bad through altered circumstances judges should have the moral courage to disregard it, and create new ones founded in justice and equity.

We are also told that "Christianity is a part of the common law" in this country, that the lectures proposed to be delivered by Mr. Underwood in the Town Hall were "against the interest of Christianity and therefore illegal." If this be true—that what ever is against the interests of Christianity is therefore illegal—the law is violated on every hand with impunity. There are a thousand things against the interests of Christianity tolerated, the law taking no cognizance of them, and nobody thinks of suppressing them. And, that everything is illegal that is "against the interests" of what happens to be directly or indirectly "a part of the common law," may be good legal logic, but to a common mind not burthened with legal lore it seems very queer logic. The liquor traffic, for instance, is no doubt as much "a part of the common law" in this country as Christianity is; inasmuch as the law recognizes it, protects it, regulates it, controls it, and derives a revenue from it. But who would think, on legal grounds, of refusing a public hall to a prohibitionist lecturer, or of violating a contract made with him for its use, because he was about to attack the liquor traffic, and even denounce the government and the law which sanction it, and of which it forms a part? Who thinks of doing this? What judge would seriously entertain such prosecution; much less sanction the violation of the contract on the ground that the prohibitionist's lecture was "against the interests" of the liquor traffic which was "a part of the common law"? What judge could be found to do this? But it seems to make a great difference, judicially, whose ox is gored! The temperance lecturer may rail against the whole liquor traffic, legalized by law; he may utter his fierce diatribes and denunciations against both law and government which legalize and sanction it; his utterances may be temperate or intemperate, moderate or violent, yet who hinders him, or supposes he is doing an illegal act? He rails, ridicules, denounces, and the whole thing is legal enough (because popular); we simply argue, and do it temperately, we appeal to reason and the higher faculties, but it is all, forsooth, "illegal" (because unpopular). In proof of the contrast between the two styles of propagandism and public teaching, I will quote the following from the judgment of Justice Moss himself, who tried the Town Hall Case now under consideration at the fall assizes in Napaneo last October:—

"If the lecturer used arguments which he in good faith believed to be legitimate and well-founded, if he indulged in no malicious attacks upon sacred persons or subjects, if there was no malicious or wilful attempts springing from pure wickedness to mislead the minds of hearers and lessen their reverence for God and Christianity, I should not, but for the expressions used by the learned Judge of the Exchequer, have thought that a lecturer was committing an act *per se* unlawful. However erroneous the opinions of Underwood may be, there is no ground upon the evidence of imputing to him any wicked or malicious motives. There is no reason to doubt that he was advocating doctrines which he himself, however mistakenly, believes. * * * The evidence satisfied me that the plaintiff made every reasonable exertion to get another hall, and that the only one suitable for his purpose which he could procure was Music Hall, and that he could not get it for a lower sum than \$125. I find that he acted reasonably and fairly."

It is under such circumstances as these, in this free (1) country under British liberty (1) so much vaunted, that we are thus denied equal rights, and unjustly involved in heavy expense! And it is *such* legitimate discussion (temperate and sincere as above admitted) which is construed to be "illegal" by the learned judges of our Superior Courts! If Mr. Underwood's lectures are illegal because they are "against the interests of Christianity," whence comes it, then, that the publication of the *Fortnightly Review* in Toronto is not illegal? Or the *Canadian Monthly*? Or the *Bol-*

ford Bros.' publications, some of them, to say nothing of this JOURNAL? On the rigid principle of interpretation which the learned judges were pleased to adopt in our case the *Fortnightly Review* is clearly illegal, because it frequently contains rationalistic articles which are very much "against the interests of Christianity." The same is true of the *Canadian Monthly*, and others of Belford's publications. Even the preaching of the Unitarian clergymen in Toronto, according to this rigid plan of judicial exegesis, is illegal, inasmuch as it is undoubtedly "against the interests" of Trinitarianism or orthodox Christianity. In the name, then, of all justice and consistency why are they not all suppressed? Why should we be selected as the victims of an effete statute and the others go scot free? The answer to this question is not far to seek. They are more powerful than we, and less unpopular. The attempt to put them down now would prove entirely too late in the day. To attempt to bring an old iniquitous and intolerant statute to bear against them would not work in the good city of Toronto. Public sentiment, full as it may be of prejudice, would revolt at such mediæval darkness and tyranny. Mr. Mellen, the liberal Unitarian, is too strong in the esteem and affection of a large and respectable portion of law-abiding citizens of Toronto to stand in any danger of an old English statute imported into this country in the last century. The *Fortnightly Review* is entirely too strong in its hold upon the cultured class of Toronto, and the *literati* of Canada generally, as well as England, to stand in danger of being squelched by an old statute, because its tendency is "against the interests of Christianity."

Why, then, should we, when we go before the courts of our native country whose laws we obey, asking justice—nothing but even-handed justice—have such gross injustice dealt out to us, and be made the victims of dead statutes, when no judge would attempt to carry them out in the instances named? Is it because we are comparatively weak in numbers and influence, and our cause obnoxious to the majority of "unco guid?" Like the advocates of new truths have always been at first, we are without prestige, and unpopular. We have immense popular prejudices arrayed against us, and the whole theological machinery is in determined and persistent motion against us. And, it would now seem that we are to be ground up in the judicial mill as well as the theological. The grinding is of course bad *per se* in any case, and we object to it in all cases; but, whether it be good or bad, let it at least be impartial. Were I to take proceedings to have Mr. Mellen's preaching stopped in Toronto, or the *Fortnightly Review* suppressed, on this plea which was worked in in our case, viz., that they are both "against the interests of Christianity," would the Chief Justice "feel compelled" to follow the dead law of the dead past and suppress them? Would he then "feel bound" by precedents as absurd in these times as they were unjust at any time? Not at all! Should it be true, however, that this so-called law would actually be carried out with them in a similar manner, what would be the result? Why, there would be such a storm raised, and such an outcry from one end of this Dominion to the other against such intolerance in "this enlightened age and country," and such a demand for the speedy repeal of such legalized tyranny that it would not long remain a "part of the common law;" or, if it did, no judge would attempt hereafter to put it in force. We, therefore, in the sacred name of justice and equal rights for all, protest against the recent decision in Queen's Bench in the Town Hall Case, whereby we are involved in heavy costs and our rights trampled upon. If this is British justice, freedom, and equal rights, it is all a lie and a sham! We are law-abiding citizens; but, if to think our own thoughts and speak them publicly or privately—whether they be "against the interests of Christianity" or not—be illegal I, for myself, must and will continue to do so, let what may come.

In conclusion I have this to say to Christian judges, and Christian legislators, aye and to Christian theologians:—The day is rapidly approaching, in the onward march of events, when all religions will be separated from the state; when governments will say good-bye to Christianity and all other forms of religion, and become purely secular and

impartial as they should be, when all religions will be placed upon an equality before the law, and alike protected by it; when Brahmin, Buddhist, Jew, Christian, or Materialist with his *religion of humanity*, can each worship in his own way, and propagate his doctrines without let or hinderance; when they will all have to stand upon their *merits* alone, when they will all get an open field, but none any special favors. What then will become of Christianity? Christianity which has been bolstered up by law since the days of Constantine? Can it stand upon its merits alone, without the strong arm of the law to uphold it? No, it cannot! It is even now hastening to its end, with all the troops of power and civil law under it (of course I mean dogmatic Christianity, the creeds, not the morality it contains). The theologians acknowledge this fact of advancing dissolution themselves, and Froude the eminent English historian says, recently, in the *International Review*, that "doctrines once fixed as a rock are now fluid as water," and tells the theologians they "no longer speak with authority." The theologian knows this, the Christian judge knows it; and this is why they shrink from withdrawing the legal prop. This is why they fear to trust their "divine system" in an open field, on its merits, with no special favors. But, gentleman, whether you wish it or not that day is coming. The ultimate divorce of that intolerant and tyrannical alliance of Church and State, which has already commenced in Europe, will ere many decades has passed, be an accomplished fact; and 'tis a consummation devoutly to be wished" by every lover of the *rights of man*.

SELBY, July, 1878.

CARD TO CANADIAN LIBERALS.

Dear friends,—When I commenced legal proceedings against the Corporation of Napanee four years ago, in the Town Hall case, a few of my liberal friends here agreed to stand by me in the costs in the event of ultimate defeat; but our intention then was to carry the case up through all the courts, even to the Privy Council in England, until we would get justice and judgment, and we fully expected ultimate success. We are now stopped, however, in the Queen's Bench Toronto by some legal technicality, and cannot carry the case further, but are compelled to submit to the adverse and unjust decision. Those few who agreed to stand by me are honorably doing so, but the costs and expenses altogether are so much heavier than we ever expected to be called upon to meet, that we find it necessary, however reluctantly, to ask the co-operation of our Liberal brethren in Canada. In prosecuting this case, we were fighting, as you well know, not for selfish ends, but for a principle and right dear as life itself to every true liberal, viz., freedom of speech, liberty of conscience, and equal rights to all.

Mr. Underwood is generously assisting us, and in a letter says, "Of course the liberals will stand by you in this."

Fraternally,

ALLEN PRINGLE.

We trust our friends will respond liberally to Mr. Pringle's appeal. Send what you can afford to Allen Pringle, Selby, Lennox County, Ontario, or to the editor of this paper, who will forward immediately all sums received to Mr. Pringle and acknowledge receipt in the following number of the JOURNAL.

PERSONAL.

A young lady whose deepest regret is that she was born good looking instead of rich, invites the friendship of a Liberal. To insure obtaining an answer enclose photo, and let the letter bear the impress of truth and refinement. Address.

LEILA LATTIMER,
Hubbard, Ohio.

NOTE.—We have thus far excluded "personals" of this character, but insert the above by request of a friend and subscriber, in whom we have every confidence, and who assures us that it is genuine.—ED. JOURNAL.

THAT ITINERANT DEFENDER OF CHRISTIANITY.

CLARK BRADEN AGAIN.

Some weeks ago a letter appeared in the Meaford *Monitor* signed by a Mr. Jay, accusing Mr. Underwood of descending to "blackguardism" during a debate at Denver, Col., between Mr. Underwood and Clark Braden, and asserting that the audiences were composed principally of "rough minors." We answered the letter through the same channel denying the statements, and we believe rightly attributing the letters to the fertile imagination of Mr. Braden. Mr. Jay probably never heard of the Denver debate until informed of it by Braden. The following letter and certificate show how false and malicious are such charges against Mr. Underwood.—ED. JOURNAL.

DENVER, Col., July 13, 1878.

B. F. UNDERWOOD, ESQ.

My Dear Sir.—Your letter containing clipping from the Meaford (Ont.) *Monitor* was duly received. I went immediately after the Moderators, two of whom are in the city, the other, Judge Kingsloy, left Denver some time ago for the Black Hills. I enclose a statement from the two. Governor King was once the Governor of Kentucky, and is a member of the same denomination with Braden. Judge Shackelford was formerly one of the Judges of the Supreme Court of Tennessee. They both think such a statement as that in the Meaford letter is an outrage on the people of Denver and a gross libel on yourself. I sent you the *Times* with an article by the reporter, Mr. Jeffries. He is the one you rebuked from the platform. I showed the extract in reference to yourself and Denver, contained in that letter, to some of the committee that arranged the debate on Mr. Braden's side. They hardly think Braden would be guilty of such conduct, and still they don't know how to account for the statement in the letter unless it came from him. They are puzzled over it, but I don't think there is any question at all about it. I showed it to several of the ministers who attended the debate. Rev. Mr. Bliss said it was a gross outrage. Dr. Reed said it was a very unfair statement of the facts, although he thought there could have been a little more courtesy used by both disputants. Rev. Mr. Eads, Methodist, said the statement is shockingly unfair, though if he were one of the disputants he would have used different arguments from those Braden used. Indeed I have shown the letter to dozens, and they are all indignant. I send you the Moderator's statement, and will send you a protest from several prominent citizens who attended the debate.

Yours truly,

JOHN G. JENKINS.

DENVER, Col., July 12, 1878.

JOHN G. JENKINS.

Dear Sir,—At your request the undersigned, being two of the Moderators in the debate in this city between Messrs. Underwood and Braden, take pleasure in stating that the audience during the debate was composed of some of the best citizens of Denver—ladies and gentlemen of culture and refinement. The very nature of the subject under discussion led to points that involved the propagation of the animal and vegetable kingdoms, but were as delicately handled as the nature of the case permitted. We regard the debate as a very able one, and very instructive, although we disagreed with Mr. Underwood.

Respectfully yours,

JOHN Q. A. KING.
J. D. SHACKELFORD.

Here is what the Denver *Daily Times* thinks of the outrageous attack of Braden upon Mr. Underwood, and the people of Denver.

The *Times* says:—

"A correspondent of the Meaford (Ont.) *Monitor* says: In the Denver debate Mr. Underwood sustained the character (of a

gentleman) only until he * * found that a great portion of his audience were of such a character that he could safely descend to blackguardism with impunity (they being rough minors) then down he went—and there staid until the close of the debate. And it was not until Mr. Braden was assured that the people of Meaford were respectable and quite above the Denver minors that he would consent to come here to debate with Mr. Underwood."

"This is from a letter probably written by Mr. Braden himself, who should be ashamed to so libel the Christian people here who made up his audiences. If it is not from himself, it was in his interest, in a controversy of his, and he must have known what it was. The absurdity of calling the fashionable audiences who attended the Braden-Underwood debate blackguard minors, is as ridiculous and outrageous as anything could be. The audiences through the entire two weeks were the very *élite* of our church-going people. If that little Canadian village of Meaford, wherever it may be hidden, has a population 'quite above' Denver's, it ought to become the Mecca of all civilized people. Governor King, Judge Shackelford and Judge Kingsloy were the moderators in the debate; and Canada has no better men or finer gentleman, and had the disputants descended to anything like blackguardism they would have been checked very positively. The sympathy of the *Times* reporter, who attended the debate, was against Mr. Underwood to such an extent that that gentleman spoke of it from the stage; but when a slander like the above is published against Mr. Underwood and our best people, he desires to protest in the interest of honesty."

A TRUE MAN BETTER THAN A TRUE CHRISTIAN.

BY B. F. UNDERWOOD.

Theologians who claim to be in sympathy with the enterprise and progress of this utilitarian age, yet tenaciously hold that the teachings of the New Testament are the very perfection of moral wisdom; and many minds that have abandoned all belief in the special inspiration of the Bible, are accustomed to regard Jesus as a model man, and the New Testament as a work, which although fabulous in its miraculous narratives, yet faultless in the precepts and rules which it furnishes for man's guidance through life. This position, is I think, untenable. "If" as Strauss says in his admirable work, "The Old Faith and the New," "we open our eyes, and are honest enough to avow what they show, we must acknowledge that the entire activity and inspiration of the civilized nations of our time are based on views which run directly counter to those entertained by Christ," or I will add, to those inculcated in the New Testament.

Consider some of the prominent characteristics of a true man of the age. He is attached to *this* world and feels a lively interest in its doings. The realities of earth pressing upon him constantly, and with irresistible force; and the successes and failures, the hopes and disappointments, the enjoyments and sufferings of this life so absorb his mental energies, that he can give but occasional attention to the remote, contingent, uncertain relations of a country of which nothing is known, and which can be reached, if at all, only by death.

His thoughts are on himself and his fellow men, the busy world with its multitudinous scenes and events. A being entirely inaccessible, and whose existence is doubted and discussed with the advancement of intelligence and culture, can receive but little attention from active, healthy minds, engaged in the busy pursuits of life, in a world where all objects are material and all knowledge is derived from observation and experience. The man of the age is interested in all the great projects, in all the great material, intellectual and moral achievements of the times. The construction of railroads, the building of ships, the erection of magnificent edifices, far from impressing him with the thought that men are too much attached to the world and its interests, rather excite his admiration; and he is proud that he belongs to a race capable of such achievements, and to an age so distinguished for

its enterprize and progress. He is himself ambitious to attain to excellence, to achieve success in some department of thought or labor. He sees that poverty is attended by many deprivations and great disadvantages, while wealth gives to its possessor leisure and comfort, distinction and influence. Adapting himself to the conditions which he finds in the world, by every means that the customs and usages of society permit, he strives to add to his earthly possessions. During the day his mind is on business, not on God, or heaven, or hell. From the cares and perplexities of the office or shop, or the labor of the field, he seeks relief not in communing with God, but in the society of his wife and children, in the companionship of congenial friends, in the columns of the daily papers, among his books, or in some of the amusements of the day.

He feels pride and pleasure in his home. He makes it pleasant and attractive. He surrounds it with shade trees and fountains and flowers. The latest and freshest literature, the papers and magazines of the day; volumes of poetry and fiction, as well as the more substantial books of history, philosophy and science, works of *virtu* and art, music—all that can please the eye and ear, and minister to the love of the beautiful are made to adorn, enrich, and refine his home. To his wife and children he is thoroughly devoted. He treats his wife not as a subordinate, but as an equal, a companion, a friend. The thought that he may love his family too much never enters his mind. The notion that his affection as a husband and father, by linking him too strongly to this world, and diverting his mind from God or Jesus or Heaven, is liable to result in the loss of his soul—such a notion never for a moment disturbs him. When he looks upon his wife or sees the smiling happy faces of his children, he is disturbed by no apprehension, that in a few years, some of them, perhaps all, will be writhing in hell.

He maintains his own rights while granting freely to others all they can justly claim. He sees that habitually granting to others more than they are entitled to, encourages them in their extortion, and injures the cause of morality. He defends his person and his property, even if the defence requires, unfortunately, the sacrifice of the life of his assailant. He allows no man to smite him on the cheek, or to take his coat (without permission). Yet he resorts to violence only when it is absolutely necessary, and deems it wrong to cherish revenge or practice the old precepts of retaliation. If wronged he seeks redress; but except in extreme cases calling for instant action, and personal violence, he endeavors to obtain justice by an appeal to the laws of his country.

He hates tyranny and oppression, and resists them by violence if necessary. He admires the brave spirits of the past who have inspired their countrymen to rise in rebellion against oppressive governments, and led them through the fire and blood of revolutions to victory and freedom. He is in sympathy with every people that is struggling for liberty, and would gladly see every nation free, though the heads of all the tyrants of earth should roll in the dust. He loves liberty for himself, and desires it for his fellow men of every clime. He ascribes his misfortunes and those of his fellow men to natural causes. He never thinks of attributing them to the agency of a devil or of demons. To remove these evils, he makes use of natural, secular means.

His confidence is in human effort wisely directed. He trusts not in prayers, but in the ingenuity, skill and power of man in subjecting the forces of nature to his will, and making them subservient to his ends. All through life, he looks to human effort and to natural methods. He never expects miraculous aid.

For human improvement he looks to those movements which tend to diminish poverty and give the people better homes, better clothing, and better food; which remove the temptations and inducements to criminal acts and vicious indulgencies; which encourage temperance, diffuse knowledge, and enable men and women to better, every way, their earthly condition. He sees that the dogmas and creeds of theologians fail to improve the condition of man, and so attaches but little, if any, importance to them as a means of reform, as a factor of progress.

In estimating a man's worth, he considers his character, not his

creed. If he has dealings with an individual, his standing in business circles is of more importance than his standing in the church. Experience has taught him that a man may have a great deal of religious faith, and but very little honesty, that he may be very prompt at church and very noisy at the prayer meeting, and yet extremely slow to pay his honest debts, and quick to cheat his neighbor whenever opportunity offers itself. So he has learned to judge men by their conduct and not by the frequency or form of their prayers, nor by the interest they manifest in religion. Such are some of the prominent traits of a character which has the approval and commendation of the enlightened judgment of the present age. The individual who possesses these traits and whose life corresponds with the principles mentioned, has the confidence and respect of all, without regard to party or sect. The virtues to which I have alluded, or many of them, are by a perversion of language, called *Christian* virtues, and the character in which these excellencies are embodied is spoken of by the people as a *Christian* character, the word *Christian* being used as a synonym for true, good, virtuous, etc.

But how opposite to the character I have imperfectly portrayed, is a *Christian* character as presented in the New Testament, or implied by the alleged teachings and example of Jesus and his apostles.

"Lay not up for yourselves treasures upon earth." "Blessed be ye poor, for yours is the Kingdom of God." "But woe unto you that are rich, for ye have received your consolation." Jesus had not where to lay his head. The apostles had nothing save one garment, a staff and a pair of sandals. The young man who had, so far as it appears, led an unexceptionable life, was not received among the disciples, because he declined to dispose of all his property. The immediate followers of Jesus "sold all their possessions and goods, and parted them to all as every man had need." Let worldly men engage in worldly pursuits. It is the *Christian's* business to seek the Kingdom of God. As Strauss observes "Christianity in common with Buddhism teaches a thorough cult of poverty and mendicity." The *Christian*, whether bond or free, thinks resistance on the part of slaves, and all efforts to destroy servitude impious and wicked. He reads the Old Testament command to the Jews to buy bondmen and bondwomen. He nowhere reads in the New Testament that slavery is wrong. On the contrary he reads "Let as many servants as are under the yoke, count their masters worthy of all honor." "Servants be ye subject to your masters with all fear." The great apostle of the Gentiles returned a fugitive slave to his master with a letter which, while it asked for kind treatment, contained no hint that slavery was wrong. The slave system continued in the Roman Empire more than a thousand years after *Christianity* appeared, and there were more slaves in *Christian* Rome than in Pagan Rome.

The *Christian* never resists tyranny. Jesus says "Resist not evil." Paul writes "Let every soul be subject to the higher powers; the powers that be, are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." "Christ also suffered leaving us an example that we should follow his steps," wrote Peter. "Being persecuted we suffer it," said Paul to the Corinthians. The *Christian* therefore submits to the rod of the tyrant, and the lash of the master, believing submission a virtue.

Woman he believes is man's inferior. "Thy desire shall be to thy husband, and he shall rule over thee." "For the man is not of the woman, but the woman of the man." "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is head of the wife, as Christ is head of the church. Therefore as the church is subject unto Christ, so let their wives be to their husbands in everything." Woman is forbidden to teach "For Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived, was in the transgression." Once marriage was a duty the *Christian* believes, and is even now allowable; but the ideal state is celibacy. It is better to marry than to do worse. In heaven there will be no marrying, nor giving in marriage.

The Christian has great faith in prayer. In sickness, he wants no physician but Christ. In the storm at sea, he prays, and the winds cease and the waters become calm. Is there a drought? He prays for rain, and down it comes. Are there destructive floods? He asks for dry weather, and the waters dry up. A prophet of old "subject to like passions as we are, had faith, and prayed for dry weather and for wet, and both prayers were answered." "He that believeth on me, the works that I do, shall he do; and greater works than these shall he do," said Jesus. "They that believe shall "cast out devils," "speak with new tongues," "take up serpents," "and if they drink any deadly thing it shall not hurt them," "they shall lay hands on the sick and they shall recover." The Christian can toss mountains into the sea, as a boy tosses a ball in the air.

Mirthfulness is a sin "Woe unto you that laugh now, for ye shall mourn and weep." "Bless be ye that weep now, for ye shall laugh." "Blessed are they that mourn, for they shall be comforted."

The efforts of reformers who aim at making this world more pleasant and attractive, only divert attention from the interests of the hereafter, and end in the damnation of souls. They should be discouraged. Does a man build a palatial residence, surround it with pleasant walks, with trees and flowers, with sparkling fountains and beautiful statuary, and adorn the walls with pictures and paintings, and add to his home every attraction that art and taste can suggest? This is something to be regretted. The man loves the world, and is neglecting to keep his thoughts on God, the Devil, heaven, hell, and his immortal soul. And so the great industrial pursuits and secular enterprises of the age are evidence of worldliness, denials of the worthlessness of this life and the insignificance of human effort, unaccompanied by prayer.

He believes in a Devil who has filled the world with snares, and he is ever on the lookout for his stratagems and devices to entrap his soul. His only hope is in fasting and prayer.

The foregoing are some of the essential features of a distinctively Christian character. That passages may be quoted which directly or by implication conflict with some of the qualities and trials to which I have referred, is very true. Were I to describe a Christian in full, I should be under the necessity of giving traits opposite to and quite incompatible with some I have named. The New Testament contains contradictory teachings by different persons. But I have ascribed to the Christian no qualities or practices which are not enjoined in the book which he accepts as an authoritative standard and infallible rule of faith and duty.

It is evident, I think, from what has been offered—

1. That Christianity, in some of its essential teachings, is opposed to the worldly enterprise, activity and progress of the race.
2. That in practice the civilized world is governed by principles and precepts diametrically opposed to many of the teachings of Christianity.
3. That some of the characteristic teachings of Christianity can be accepted and obeyed only by man and woman living an ascetic life.
4. That the embodiment of Christianity in its entirety, is utterly impossible, and that there is no such character as a "Bible Christian" on earth.
5. That it is better to be a true Man than a true Christian.

THE FREETHINKERS' CONVENTION AT WATKINS, N. Y.

Arrangements have been made with the Erie Railway Company for tickets from Buffalo to Watkin's Glen and return to Buffalo for \$5.75; for one-half fare tickets from Sodus Point to Watkins on Ontario Southern R. R. and N. C. R. R.; from Sodus Point and return \$1.25; from Wallington (on the Ontario Shore R. R.) to Watkins and return, \$2.10.

H. L. GREEN, *Cor. Sec.*

P. S.—All who desire excursion tickets from Sodus Point or Wallington must send me their names and five cents.

H. L. G.

THE ORIGIN OF EVIL.

FROM THE DUTCH OF C. VOSMAER.

With his hand in his beard
Sat the lonely Jahveh
And stroked his beard,
His eternally-gray old Testamentary beard;
And the Eternal One would have died if he could,
Of weariness, for the Sabbath day
Had come, and he might not—
See Deuteronomy fifth and verse fourteen—
Work on the Sabbath.

Beside his feet, and leaning on his foot-stool
The earth, was crouched the Fool of Heaven, Satan.
He had exhausted all his quips
And all his cranks,
And even he himself was devilish weary.
Then said to him Jahveh: "Art thou weary,
Like all the angels,
Whose spiritless, virtuous, long-drawn countenances
And tasteless hallelujahs,
Are fit to make me long for something sinful?
Amuse me, rascal,
Or—if thou'rt so proper
By my own self, thou shalt be made an angel."

At that the god of mockery shrieked
And said to his master:
"Lend me thy footstool, the earth,
And I will juggle before thee."
"Thou may'st," said Jahveh,
"So that thou swear thou wilt not let it fall,
And give it honorably back."
Then Satan took the earth and juggled feately
With slight-of-hand, diabolically nimble.
Up his right arm the earth-ball spun and clambered,
Ran round his neck and trembled down his left arm,
And he tossed it into the air,
Spun it whizzing,
Threw it beneath him,
Turned a somersault,
And stopped it equipoised above its start-point,
And Jahveh laughed, until the evening came,
And the Sabbath was over.
Honorably Satan gave the earth back.
But since that day, alas!
All over it are visible the marks,
Stained by his dirty fingers.

A CRY.

[We have always considered the following short poem as a companion to Mrs. Jameson's "Take me Mother Earth." If any of our readers know the authors name we shall be glad to learn it.]

Lo! I am weary of all,—
Of men, of their love and their hate,
I have been long enough Life's thrall,
And the toy of a tyrant fate.

I would have nothing but rest,
I would not struggle again;
Take me now to thy breast,
Earth, sweet mother of men.

Hide me and let me sleep,
Give me a lonely tomb,
So close and so dark and so deep,
I shall hear no trump of Doom.

Then let me lie forgot
When the Dead, at its blast, are gone;
Give me to hear it not,
But only to slumber on.

This is the fate I crave,
For I look to the end and see
If there be not rest in the grave,
There will never be rest for me.

KNOWLEDGE MISERS.

A short article in the May number of the FREETHOUGHT JOURNAL raises the question whether the hoarding of knowledge is or can be so great an evil as the writer seems to think. Political economy teaches that if a man has toiled for a crop of wheat it is not his duty to distribute it among those who have not toiled but to give it to those who have toiled to attain other goods which they are willing to exchange. Do not give, but sell. So shall you encourage industry and manhood and discourage idleness and dependence. If one has toiled to obtain knowledge and has it, why should he impart it to those who have not labored? If the seeker labors he also will succeed. If people see that knowledge gives advantage they will seek it. To him that asks it is given, to him that seeks finds, to him that knocks it is opened. Knowledge is precious; it must not be given away else it will be despised. Rabbi Jesus of Nazareth understood this; "Give not that which is holy to the dogs, nor cast your pearls before swine lest they trample them under their feet and turn again and rend you." In knowledge as elsewhere the rule "nothing for nothing." Give an equivalent and require one. But this is to speak of knowledge as though it were communicable, which it is only to a limited degree. If we have perceived a truth we can state that truth, but he to whom we state it will not be able to see it unless he already knows it. A statement can not put any knowledge into the mind, it only organizes and makes conscious what is already there. We Liberals having tried in vain to make our Orthodox friends understand our position, have at last been compelled to see that the truth is not directly communicable and that knowledge must be earned. We have ceased to bother our friends with what they cannot understand.

We insist that he who desires knowledge must earn it, and he who imparts must receive a reward. This reward need not always be in money, it may be self-culture, or in many other things. But the service of him who simply states a fact is small and the reward must be proportional. To state any law of nature is easy. It may be done by any one. It is not even necessary to understand the law. We can state that which we do not understand. To understand the law is, in a certain sense, to discover it. At any rate it is a work which each learner must do for himself and in which he can receive very little assistance. So there is after all only a trifling service to perform in the communication of knowledge. A man confers more benefit on society by having knowledge than by endeavoring to communicate it. What good does it do if it is not communicated? We have seen that there are only two classes to whom he can endeavor to impart it, those who cannot receive it, and those who are prepared to receive it, having done all the preliminary work necessary to its reception. The latter will have it whether we speak or forbear. Let us give up the attempt to force knowledge on mankind. To have is better than to give. Take a knowledge of Greek accents. For purposes of communication such knowledge is not of much worth. Few men desire it and those that do should be allowed to earn it. But nevertheless it is of great value to the possessor and to society. To attain such requires care, industry, steadiness, love of knowledge. But these are factors of success in bread-winning. But the father or neighbor who is industrious, steady, careful, and eager for knowledge will have a good influence on his children and neighbors and will propagate and spread these virtues abroad among men. One can not have a knowledge of Greek accents without these qualities, hence we are right in thinking the knowledge very valuable. Similarly he who knows geometry has certain parts of his mind and character developed and never needs to propound a theorem or give a rule for mensuration in order to benefit mankind. He must have clearness of thought, exactness of statement, order, love of truth. In whatever station he be found, these qualities must be felt, will be admired and will propagate themselves. Such a golden age when men shall know and love the truth and shall know how to tell it. He does his part towards abolishing lying and perjury, and diminishing litigation which arises from careless inexact terms, towards private peace

among men which is in continual danger from inexact talkers. Geometry does not do this? It does. There is sham geometry which does not, but geometry does. No one can be a geometer without loving the truth and learning how to say just what he means, neither more nor less. He must learn how to reason and to arrange his thoughts. A man who has these traits, influences all who come in contact with him. His very presence is a rebuke to falsehood and carelessness in statement. He who pursues Greek accents or geometry for the love of them, will develop traits which will make him successful and respected, and which are useful to mankind. We need not be afraid of wording our knowledge.

P. G. D.

THE BIBLE AND A FUTURE LIFE.

The bubbling in the theological cauldron unceasingly continues. All sorts of questions come constantly to the surface, are argued, settled, and disappear only to re-appear again to be again settled. It is surprising how long it takes to settle finally the most trivial matter. We need not be much surprised then to find, that the most obstinate and pertinacious of these questions is the one relating to a future life. That, indeed, seems a hopeless matter; it comes too closely home to ourselves to be lightly got rid of. And yet there is no good reason why it too should not be laid at rest at last, though the obstacles are apparently insuperable to the large majority of theologians. Some beloved beliefs that they have cherished very closely to their hearts must forever be discarded before the path is free. They feel they cannot or dare not make the sacrifice and they temporize, though they are well aware that temporizing will never bring them nearer truth. This moral cowardice has done more harm in retarding intellectual progress than most people are aware of; it causes the theologian who, bewildered by contradictory passages in his "Book of Life" to exclaim, that one set of passages does not seem "God like or Father-like," and for his part he will not accept them, but he will try and find the general teaching of Scripture. This general teaching of Scripture proves to be the general salvation of all men, good or bad, and it is got at by throwing overboard the larger portion of the "Book of Life." Such men as Canon Farrar and Henry Ward Beecher, and their followers, pursue this course. It is better to move, however, than to remain stock still wallowing in superstition until the unholy mire obscures all that is good or true in the world. If a man threading his way in a bog keeps ever moving onward, we have a reasonable expectation that he will emerge some time or other, but if he comes to a stand-still midway the chances are the bog will swallow him up and make a fossil of him.

For our own part we would like to see the theological mind move a little more rapidly. It is as yet totally incompetent to understand the times. It has not yet learned that the keys of heaven and hell have never been submitted to earthly mortals; not yet learned that the earth and the planets were not made exclusively for mankind; not yet learned that the creator, wherever he is, wherever he may be, does not regard mankind as the only living thing on the earth, but seems to watch over the most infinitesimal particle of life which we can observe in a drop of water, as much as over man himself. We think it high time that these things should be recognized; when they are we shall think material progress has been made, and not until then. It seems a settled belief, with the more refined of the theologians of the present day, that if they could but relegate to a secondary place some of the plain and obnoxious statements of the Bible, or set them aside altogether, or interpret them with the view of compelling them to harmonize with the more elevated ideas natural to a higher civilization, Christianity would be much benefited thereby. They tremble for their cherished dogmas when they perceive looming up on the one hand the vast bulk of the Romish Church, and on the other the still more terrible Scientific Materialism, both ready to profit by its downfall; and in their nervousness they imagine they can keep off the encroachment of both by a

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. 9, 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, D. F. Underwood, Esq., Frederick Douglass, Esq., Elizur 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. J. 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. SLENKER.

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,

Who swells the clouds and blackens all the skies,
The morning sun awaked by loud alarms,
Shall see the mighty thunderer in arms;
What heaps of Argives then shall load the plain,
Those radiant eyes shall view and view in vain."

And all war of words generally ends in the same way, for Jupiter has all power, and wields it with a stern hand, though occasionally she outwits him by cajolery.

"Jove to deceive what methods shall she try,
What arts to blind his all-beholding eye?
At length she trusts her power, resolved to prove
The old, yet still successful, cheat of love."

Minerva and her brother Neptune often aided her in opposing the iron will of her husband, as they also sided with the Greeks.

Once Juno, with the assistance of these two—Neptune and Minerva—nearly succeeded in putting him in chains. In the *Iliad*, where Achilles appeals to his mother, Thetis—the Ocean Nereid—to assist him, after Brisois, his beautiful prize, was taken from him and given to Agamemnon, mention is made of this occurrence, which is urged by Achilles to be offered to Jupiter by Thetis as a reason why he should heed her prayer for her son.

"But, goddess, thou thy suppliant son attend
To high Olympus' shining court ascend,
Urge all the ties to former service owed,
And sue for Vengeance to the thundering god.
Oft hast thou triumphed in the glorious boast
That thou stoodst forth of all the eternal host,
When bold rebellion shook the realms above;
The undaunted guard of cloud compelling Jove;
When the bright partner of his awful reign,
The warlike maid and monarch of the main,
The traitor gods, by mad ambition driven,
Durst threat with chains the omnipotence of Heaven.
Then called by thee the monster Titan came
(Whom gods Briareus,—Men Aegeon name)
Through wondering skies, enormous stalked along
Not he that shakes the solid earth so strong,
With Giant pride at Jove's high throne he stands
And brandished round him all his hundred hands;
The affrighted gods confessed their awful lord,
They dropped the fetters, trembled and adored."

Juno is represented as "seated on a throne holding in one hand a pomegranate, the emblem of fecundity, and in the other a scepter with a cuckoo on its top. Her air is dignified and matronly, her forehead broad, her eyes large, and her arms finely formed." She is attired in a tunic and mantle, and her hair is adorned with a crown or diadem, and a "veil often hangs at the back of her head to characterize her as the bride of Zeus or Jupiter."

*Briareus—he had 100 hands and 50 feet. †Neptune.

"LOOK HERE! UPON THIS PICTURE AND ON THIS!"

Look at the doctrine of sudden conversion,—the teaching that one may step, in a moment, out of a condition deserving hell, into a condition fit for heaven, by simply performing the mental act of believing something! What a strange overturning of moral order does this involve? Suppose a case in point. Suppose here is a man who has lived a life as bad as a man can live. He has made a brute of himself; he has blasphemed God, and he has injured his fellow-man all in his power. He is a liar, a thief, an adulterer, a murderer. At last, after many escapes, he is arrested, tried, sentenced to death. Finding that he is really caught, with no chance for escape, he becomes alarmed. He is told to believe in Jesus and he shall be saved. He is converted,—huzz,—goes to heaven. Here is another man, who has lived a life most exemplary; he has been a dutiful son, a loving husband, a faithful father, a good citizen; a helper of the poor and needy and suffering always; a friend to every good cause; even a supporter of the church and a sustainer of religion; and, in his own way, accord-

ing to the dictates of his own conscience, a worshipper of God. But he has never passed through that experience of mind called, by Orthodoxy, believing in Jesus. He dies—is lost. The murderer, who said "I believe," lifts up his eyes in heaven; the good man, who omitted to say that, lifts up his eyes in hell. Is that kind of doctrine moral, or is it not rather immoral in the worst way?—*Sunderland's Orthodoxy.*

PRONUNCIATION OF GREEK.

We publish the following by request:

English is English, and Greek is Greek; and as the proper method of spelling Greek words, when adopted into English, has been settled by the usage of the past English classics now for three hundred years, it is not only a silly affectation to change it, but it is a violation of the historical continuity of our language, which adopted these words, not directly from the Greek, but indirectly from the Latin. It is for this reason that we say *Plato, Zeno, Strabo*, and such like; not *Platon, Zenon, Strabon*. The law of historical continuity in the same way leads us to say *Socrates*, not *Sokrates*; *Isocrates*, not *Isokrates*, and so forth. As little are we entitled to write *Keltic* for Celtic, *Mykenæ* for Mycenæ, *Kikero* for Cicero, on account that the Greek *k* and the Latin *c* were both pronounced hard, even before a slender vowel, as they are always in the Gaelic at the present hour. For, as before said, Latin is Latin, and English is English; and we are no more entitled to say *Keltic* and *Kikero* than we are to call *Munich* *Munchen* or *Florence* *Firenze*.—*Prof. Blackie, of Edinburgh.*

CHURCHES SHOULD NOT BE EXEMPTED FROM TAXATION.

At the beginning of the French Revolution, which was the most beneficent explosion that history records, two acres out every five in all France belonged to the church. And the church was so good a judge of the land, that, in a large number of parishes, the church's two acres were worth more than the people's three. France was then in a condition similar to that of England before Henry VIII broke up the ecclesiastical institution and stopped exempting it from taxation.—"*Taxation of Church Property*" by *James Parton. (Free Religious Tracts No. 1.)*

CONSERVATIVE AND PROGRESSIVE MINDS BOTH WANTED.—Minds that affirm and minds that deny, minds that construct and minds that destroy, live and work next door to each other. Which of the two classes you and I belong to, in our day, is a matter that depends not over-largely on our wills. It is a matter of temperament, of education, of circumstances, rather than of will. One man can hardly help being a doubter; another is predestined for belief. What are your instincts—to accept or to examine? is the first question. What sort of intellectual atmosphere have you been bred in? is the next question. What sort of experience have you had—the kind that makes you cry, "How beautiful it is to be alive!" or that which makes you ask, "Is life worth living?" is the next. Then comes the question, have you treated your mind fairly, done what you could to affect the biases of temperament and narrowing conditions and yet, in the liberation, to keep yourself from other biases and from reactions beyond the line of reason? Whichever class you belong to—the constructors or the destroyers—it is well to remember that the other class is not to be greatly blamed, then, for being the other! and again, that it is well for the world that there is the other. If all affirmed, where would the new truths come from? for universal affirmations would pretty surely be acclaims of the moment's orthodoxy and the moment would then lengthen to the century. If all denied, where were the stability that steadies the generation and organizes the truth already reached into moral instincts and ever-sure ideals.—*W. C. Gannett.*

MORALITY.

As unconsciously as M. Jourdain had been speaking prose all his life, so have societies of men based their morality on utility. As men grew out of utter barbarism, and began to form a society, certain laws became necessary to keep that society together. The good of the whole had to be considered, and arrangements had to be made for its promotion. On what were these laws based except on utility? Murder and theft were forbidden. Why? Because the half-savage citizen's intuitions were against them? Not at all; but because men could not live together in security if these things were allowed. Lying became a sin, because it was found to destroy all confidence between man and man, and because confidence was necessary for the successful and convenient carrying on of work. The distinction between virtue and vice has been gradually evolved, through one course of action being proved to be beneficial, and the contrary course being proved to be hurtful to society. The very intuitions on which some modern religionists pride themselves, were primarily based on the utility they despise. By the sharp test of "the survival of the fittest," certain actions have been stamped as good, others as bad. We, "heirs of the ages" gone before, inherit those habit-views of right and wrong, which the moral experience of mankind has proved to be, roughly speaking, for the good of the community.—*Mrs. Annie Besant's essay on "The True Basis of Morality."*

A clergyman one told a drunkard's wife that God had abandoned her husband to his habits and drew the inference that it was high time for her to follow his example. She answered him "Do you say that God has abandoned my husband to his habits? Then it is high time that I should stand up for him and see him through. I will be God for him if God is of your mind." And if some ghostly counsellor should convince us that God has abandoned the whole world to its habits and that it is reeling on to destruction, that drunkard's wife would furnish us with an example of our rightful attitude.—*Chadwick's "God on our Side."*

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

"Catholicism," says Froude, "has learned nothing and forgotten nothing. It is tolerant now (about 1870) because its strength is broken. It has been fighting for bare existence, and its demands are at present satisfied with fair play; but let it once have a numerical majority behind it and it will reclaim its old authority. It will again insist on controlling all departments of knowledge. The principles on which it persecuted it still professes, and persecution will grow again as naturally and as necessarily as seed in a congenial soil. Then it will once more come in collision with the secular intelligence, which now passes by it in disdain."

I do not quote this in order to discriminate against the Catholic Church, which is, in some respects, better and freer from cant, and in all respects more logical, than her Protestant rivals. But I quote it in order to point out by analogy that here also the difference between them all is but one of degree, not of kind. Cruelty, intolerance, and the suppression of Freethought are not peculiar to any church, and the measure of repression and persecution is with all alike coincident with the measure, not of their inclinations, but of their power.

But I have allowed myself to digress. "Moses teaches," says the Quarterly Review, "just as modern science teaches, that the starry heavens existed far back in 'past duration,' before the creation of the earth." Was ever before even orthodox impudence comparable to this?

God had, on the first day, established light and darkness—after the bungling fashion of the Mosaic recorder. On the second day

he had established the "firmament," whatever that may be! On the third day he had concentrated the waters, and established earth and seas; and, mark the stupendous work of this day, all vegetation.

On the fourth day he constituted the "lights in the firmament of heaven, to give light upon the earth" * * the stars also! Those stars, of which there are perhaps few so small as our sun! How, we may ask, had the mundane vegetation been achieved before the sun, such as we know it, had exercised its benign influence? On the one hand the perfection of flora could not have been brought about under the dense pall of the primeval cauldron. On the other hand the life of gigantic reptiles might have been consistent with a state of things antecedent to that indicated in the account of the fifth day—always supposing that any inspiration tantamount to a prescience of latter day science, was present to the original Mosaicist—a supposition of the simplest absurdity.

I must be pardoned if, in the analysis which must follow, I am compelled to be minute, and to dissect the utterances of the writer, and the successive passages of the 1st Genesis, step by step. What the compiler of Genesis says is "In the beginning God created the heavens and the earth." Here is another misrepresentation. The starry heavens may, no doubt, have existed before the Solar system, and probably did. For, we must not omit to bear in mind that the sun himself is insignificant in comparison with thousands upon thousands of the fixed stars, and that the little earth—in behalf of whose puny inhabitants exclusively, the Christian religion assumes that its God perpetrated the atrocious injustice of the sacrifice of his "only begotten son," for an insufficient cause—is (putting aside the asteroids) the fifth only in magnitude of the sun's attendants—that the four outer planets are of enormously greater size, while the earth is, comparatively, but little larger than either Mars or Venus! What a marvelous conceit it is that, out of the myriad colossal systems, this minute speck in space should be selected for so astounding a manifestation, and for so signal an infraction of universal laws! Further—if the stars were included in the "heavens" created "in the beginning," why should they be brought in again with special inclusive mention as among the productions of the fourth day? Again—it is written "in the beginning God created the heavens and the earth." We see at once that the earth could not have been created in the "beginning" as that in which the heavens were constituted. For, setting aside the overwhelming probability of the earlier creation of myriads of giant suns, the earth could not have existed in the beginning even of the heavens of its own system. Before the earth was detached—first into a ring—from the contracting nebular mass, Neptune, Uranus, Saturn, Jupiter, the asteroidal Belt, and Mars, must have been successively thrown off. Of course, in contemplating such a process as evolution from nebular or vaporous matter, the scientific mind rejects the term "creation," but I use it in a sense which it is unnecessary to drive to a close definition, for the sake of brevity.

Let us follow on. "He (Moses) describes the formation of the sun, and its gradual condensation into a "lightholder" to give light upon the earth, in terms that almost seem to anticipate Herschel and Laplace." The italics are mine. Really it would seem that the impudence of special pleading could "no further go." Will any reader be good enough to open the 1st Genesis, and discover, if they can, anything like a description of the gradual condensation?

In another place our writer plumes himself on the refutation by recent science of the objections of Voltaire, and one of the writers in "Essays and Reviews," that there could be no light before the sun was created, in reference to the apparent contradiction between verses 3, 4, and 5, and verses 14 to 18; and, at first sight, it would seem that he had gained a point. For, there must have been light from the first formation of the nebula, which was probably luminous as soon as put in motion. There would, moreover, be day and night, whether visible or not through the cloud envelope of the seething and condensing world, as soon as it acquired its own rotation, and the central mass receded from it. But he fails to see, or it is inconvenient to him to point out, that

day and night, having been separated and so called, on the first day, there was no occasion to reconstruct them on the fourth. It matters little of what nature or duration the darkness and the light may have been previous to the ultimate condensation of the sun. It is a mere question of the rotation of the mass of the earth as soon as formed into a spheroid.

"If (says the Reviewer) Moses had wished to describe the modern doctrine concerning light, he could not have done so more happily." Another piece of reckless assertion of the falsehood of which the writer is in his own person an instance. For he himself partially describes it (as could any person of average education and culture) in terms far more precise than the Mosaic compiler could by any possibility have commanded.

Again, he draws a distinction between the heavens of the first day, and the heavens of the second day, which are also styled the "firmament," and says, "the difference of time proves a difference of subject." I italicize the word "proves," to direct attention to the simple but comprehensive fact, that "inspiration" can, out of record prove anything to the inspirationist. But there is no such royal road to demonstration open to the mind which rejects that childish figment. To the skeptic, bold assertion goes no further because it occurs in the Bible, than it would do occurring in any other miscellany.

He might have further illustrated his point by insisting on the difference of quality which might be supposed to distinguish the light of the first from that of the second day, and both these from that of the fourth. But I have already pointed out that the vegetable creation was completed before the sun was made capable of exercising that regularity of beneficent influence to which we owe the flora of the present geological period, and I only revert for an instant to the point to direct attention to the text of Genesis (1—11, 12.) with a view again emphatically to press the question—Will any sacerdotalist dare to maintain that the vegetation described in those verses is intended to be, or includes, any other vegetation than such as we, in common with the Hebrew compilers, are and were familiar with? Again the internal evidence is irresistible, that the record was intended only in the most literal sense—that its constructors lay under a sense of obligation only to contrive a plausible account of the beginning of mundane matters—and that so little of the spirituality which tinctures the writings of the prophets, penetrated the materialistic and very common-place minds of the editors of the Pentateuch—that any sort of inspiration sufficiently elevated to lift their invention a single step beyond what was suggested by that which they daily saw around them was absolutely lacking to them. Of any of them, if they were a plurality, might Wodsworth have written with as graphic a truth as of Peter Bell—

"A primrose by a river's brim,
A yellow primrose was to him;
And it was nothing more."

A consideration of the ideas, manifestly embodied in the word "firmament" lend force to these conclusions.

"A few verses later" (the article goes on) "describing the second day, Moses declared that God made the "firmament" and called it "heaven." Well! Some sort of heaven already existed, even in the "beginning." Before the first day, indeed, in which God said "Let there be light." Now the heavens, external to those disturbances which attended the development of the little solar system, were doubtless the same—being altogether undisturbed in their calm majesty by the convulsions which attended our small constellation—before they became visible from a habitable and inhabited earth, as after. What effect to our eyes, is perceptible of the present raging conditions of Jupiter and Saturn? How much do they affect the aspect of the mighty exterior heavens? The Mosaic narrative bears, instead of any correspondence with modern science a correspondence which is the wildest dream of the sacerdotalist—every mark of an arbitrary and artificial construction. The attempt at reconciliation is as futile as the expositions of the Millenarians from Faber, Dean of Carlisle, to John Thomas, M.D., and Dr. Cumming.

(To be continued.)

COMPARATIVE EVOLUTION OF THE LOWER ANIMALS AND MAN.

BY WILLIAM EMMETTE COLEMAN.

Based upon Gunning's Life-History of Our Planet.

GENERALIZED AND SPECIALIZED FORM.—It is obvious that specialized animals are more recent and the generalized more ancient. The Deer is more generalized than the Antelope, and it came first in the order of time. The Pig is more generalized than the Ox, and it appears earlier in the geologic calendar. The Deer is widely separated from the Pig, but the orocodon, a generalization of both pig and deer, that is, an animal intermediate between the two, appeared earlier than either. The Elephant, in the structure of its limbs, is generalized, but in skull, teeth, and proboscis is highly specialized. The Mastodon was more generalized than the elephant, and it came earlier. The Dinotherium was more generalized than the Mastodon, and it appeared earlier in the geologic record. The Lemurs are the lowest of living monkeys. In Eocene times the western slopes of America had Monkeys lower and more generalized than Lemurs. Out of forty-five species of Eocene Mammals whose remains have been taken from our western strata and tabulated by Leidy and Marsh and Cope, twenty-eight were generalized. Now, science has found the radical of the Horse back among these generalized orders, and she has made out its pedigree. The demonstration of this does not admit of the shadow of a doubt. She has indicated very clearly the origin of the Camel. She has traced the pedigree of Birds from animals which were generalizations of Bird and Reptile. She has demonstrated that ribbed and tuberculated and spined Ammonites were developed from smooth and simple ones. This is much. Suppose it were less. Suppose that the case rested on the horse alone. What then? When Newton had demonstrated the law of gravitation from atoms and apples and toppling towers, what did he do? He asserted universal gravitation. So if the question of the origin of species rested only on what has been demonstrated as to the origin of the Horse, the demonstration of its development suffices for the establishment of the truth of evolution and its universal application.

The development of life on our globe has proceeded very slowly from the general to the special, from the simple to the complex. The earliest Deer known to us, a Deer of the lower Miocene, had no antlers. The next Deer, from the middle Miocene, had simple antlers with but two branches. The deer of the upper Miocene had three branches to their antlers. The Deer of the next geologic age had a luxuriant growth of antlers adorned with many branches. So grew the order of the Deer. See now how grows the Deer. The young Deer has no antlers. It is a copy of its early miocene ancestors. The Deer in its second year has antlers with two branches. It is a copy of its middle miocene ancestors. In the third year it may have three branches, and is then a copy of its upper miocene ancestors. In maturity its antlers attain a luxuriance of growth like that which characterized the Deer of the Pliocene. As the order unfolded so unfolds the individual. A Deer lives over again in its own life the life of a long line of ancestry. The law written in the antlers of the deer is universal, though not everywhere so patent. All things, Birds, Mammals, and Man, repeat the part in the unseen and unconscious life of the embryo.

MONK OF EVOLUTION.—As animals have been created little by little, and as the growth of the individual epitomizes the unfolding of the species, so science has deduced the method of creation, or evolution. The workings of the world are carried on by hunger and by love. Hunger prompts the struggle to sustain life, and love the struggle to perpetuate life. Thus the world has advanced through war generated by hunger; so the world has advanced, change responsive to change through a vast maze of inter-relations. Hunger has bred sharpness of claws and teeth, and fleetness of limb. Love has bred beauty, and sometimes strength. Natural selection—the outgrowth of hunger—works for the maintenance of the individual, sexual selection—the outgrowth of love—which is also natural, works for the continuance of the race. So the world has advanced "through hunger and through love."

PROGRESSION AND RETROGRESSION. But all things have not advanced. As among men so among animals there has been advance and then recession. The struggle for life, if too sharp, works degradation. If it drives a Mammal into the ground it will deaden its senses and transform it into a Mole. Moles and Bats are extreme modifications of a common insectivorous ancestor, the Bat being a later divergence, as in embryo it bears a close resemblance to the Mole. If the battle for life drives an insect into a cave, touch and hearing may be quickened, but sight will be atrophied. Blind beetles are found in the dark recesses of Mammoth Cave. In these dark grottoes hunger is perpetual. Dr. Packard has shown that the principal variation going on now in cave-beetles is in the way of reduction in size. The factor which brings it about is hunger, overmuch hunger. If, in the life-struggle, one organism fixes its abode on another, there is hardly a limit to the degradation which awaits it. A typical example is seen in the *Saccellina Perquarian*. Senses it has none, limbs none, organs none. It has hardly the vestige of organs. This structureless clump begins life as a little barnacle-crab swimming through the ocean, having a segmented body, three pairs of legs, and one eye. In this, its "nauplius stage," it bears a close resemblance to the embryos of all Crabs. Very soon our nauplius barnacle leaves off his rowing ways and attaches himself to the soft hinder parts of a distant relative, the Hermit crab. There he does nothing but absorb the juices of his host. Soon he loses his eye, then his

limbs, then the segmentation of his body, his head, his intestines, his everything. He grows too lazy and sinks too low *even to eat*. Around his mouth develops a bundle of roots which spread through the soft body of the Hermit-crab as roots of a plant through the ground. He absorbs nutriment like a plant, and hence all the animal structures, even the intestine aborts, and the purple Sacculina has sunk to the level of a mere unconscious existence. Host and parasite started alike. In some long ago, the common ancestor of each, the common ancestor of all Crabs, were in maturity the form of this Nauplius. Parasitism has pulled the Sacculina, and a host of other Crustaceans, down into utter debasement. All creepers on the body, whether of bird, or beast, or man, all burrowers in the body, have lapsed from an ancestry of higher rank. The *cimex* (bed-bug) is a lapsed hemiptera, and the *pediculus* (louse) a lapsed diptera. Lower and lower grades of parasitism are indices of further and further retrogression.

And as some orders have risen and others have lapsed, so in the same organism some parts have advanced while others have remained stationary and others still have receded. Bears have been modified into flesh-eating and fruit-eating kinds, but the teeth have resisted change, and remain the same for all species. The little Aye-aye of Madagascar has become almost a Monkey, although its teeth remain nearly like a Squirrel. The great Elephant has departed widely from the average Mammal in skull and teeth and trunk, but it retains the generalized form of limb, and in some of its structures is closely related to the gnawing Rat. The Bird has advanced wonderfully from its ancestor, the Reptile, but the advance has not been along all the lines of structure. In various particulars it still has parts which retain the ancestral pattern. MAN has advanced and become the very "paragon of animals," but the advance has been in head and arm and hand. His digestive system is near the primitive, undifferentiated pattern, his circulatory system has lagged, a great portion of his anatomical structure has lagged. His teeth keep very near to the primitive pattern. His foot is near the generalized primitive pattern. He is plantigrade. He has a short heel-bone, a short astragalus, and five short toes, terminating in what are neither claws nor hoofs, but nails half way between. Man is old-fashioned in foot and tooth and stomach. He is new and highly differentiated in hand and head.

Asia has led the van in the world's progress. At the dawn of the Mammalian life the orders must have commenced their unfolding in such relations to each other as to present the best system of check and stimulant and counterpoise. Australia has lagged in the rear. When life dawned on that continent the orders did not unfold advantageously. The Carnivora did not start well, and the vegetarians, lacking the stimulant administered by tooth and claw, lagged; and all forms of life lagged and became rigid. South America received from North America a half-made Camel, which she never improved. The Llama remains as she took it, and is the highest of her ruminants. She made nothing better of the pachyderm than a Peccary, but she developed the humb's Edentate into the bigness of an Elephant,—into the Megatherium and the Glyptodon. In Asia or Africa where the carnivorous orders developed vigorously, the Edentate order could not have developed a megatherium, and still less could it have evolved a Glyptodon. Watchful and ravenous enemies, developing at equal pace with the Browsers and Ant-eaters, would have been friends to their posterity by preventing the creation of Megatheria and Glyptodons. The elements were not so blended and the orders so balanced in Australia or South America as to lead up to the higher creations.

BRAIN OF ANIMALS AND MAN.—When man makes *himself* the object of science, bating nothing in self-respect, he must hold his poise and suffer neither pride nor prejudice to warp his judgment. If he finds a sentiment or quality in himself and then finds a manifestation of the same sentiment or quality in an animal, he must not call it rational in the one and instinctive in the other, or divine in the one and brutish in the other, or good in the one and not good in the other. A noble quality in woman is the love and devotion she bears to her infant. When we see a monkey driving away the flies which pester her infant, shall we call the quality which prompts such an action by another name? A noble quality of heart is that which prompts a man or woman to care for the orphaned and helpless. When we see a female Baboon going about with her arms full of little orphan baboons and monkeys whom she tenderly guards, by what name shall we characterize that quality of heart? Science is justice with her eyes unbandaged. In her balances attribute weighs against attribute, structure against structure, form against form, humanity against animality, and sentiment does not shake the beam.

Low in the scale of organic life we find the brain of the Fish. Next in the ascending scale we meet the Reptile brain. Dropping the reptile, nature advances still further with her Bird and Mammal. She enlarges the cerebrum. It appeared first as a little downward-reaching bud, supporting the organ of smell. It appears now as an upward-swelling lobe containing a tri-radiate cavity. Nature is moving up into organs of reason, and is leaving behind the organs of sense. Dropping the bird at this stage (the stage when the cerebrum arches back and barely covers the optic mound), creation advances still further with the Mammal. She carries the cerebrum back a little further till it partly envelops the cerebellum, but she leaves it still smooth on the surface; and at this stage of growth she drops the lower Mammals, such as the Rodents. Advancing from the smooth-brained Rodent, she increases the surface of the cerebrum by folding and convolutions. She drops now all Mammals except those of a single order,—the Primates, which include Apes and Man,—and in this order her advance is marked by the addition of another lobe, and by deep-

ening the furrows and multiplying the convolutions. The cerebrum of Man has reached the utmost limit of unfoldment. What we see in an early stage of every brain,—what remains the permanent condition of the lowest brain,—a little downward-reaching bud from the anterior visicle, smaller than the organ of smell which it held, that we find now as an over-reaching dome, crowning and dominating all other brain elements. It began in the lamprey, and for a while Man and Fish traveled on together, alike in brain as in gill-arches. Leaving the fish behind he traveled on for several months with Reptile and Bird, having like them a smooth brain with only one lobe to the cerebrum. Leaving behind Reptile and Bird, he passed on, accompanied only by mammals. Rodents dropped out of line just as the brain had developed another lobe. Other Mammalian orders kept pace a little longer, and fell back when the surface of the brain was cut into fissures and crumpled into convolutions. After five months of creation, Man has sped beyond all the orders of life except that of which himself is head and crown. Another lobe begins then to sprout from the middle or second lobe. This is the posterior lobe, and it comes only in the brain of Man and the higher Apes. Toward the end of the journey Man has but three companions, Gorilla, Chimpanzee, and Orang-outang. He outstrips them each in bulk and texture, and, generally, in the complexity of the convolutions. But such differences as lie between man and Gorilla lie between one man and another. Our brains are more complex than those of the Hottentots. The brain of a Hottentot is more complex than that of a gorilla. *But the sulci and convolutions which are present in all adult men of all races are present in the brains of Gorilla and Chimpanzee.*

With brains which, to the outward look, are identical in their beginnings, which traverse the same history, and are so near of kin in maturity, it would be passing strange if their brain-manifestations were totally and radically different. If man reasons through his cerebrum he reasons very poorly when he infers that the Gorilla must do something entirely different through his. We can safely say, from what we know of the Apes, that the difference between their feelings and our feelings, their thoughts and our thoughts, is one of degree, not of kind.

As in the growth of the brain, so in the growth of the entire body. Man passes, one by one, the lower orders of life; and it is only at the later stages of development that he passes the Ape. He has passed the higher Ape but very little, even at the period of Birth. The young Gorilla and the young Human are not very far apart. They grow up, the one into brutishness and the other into manhood, and every day they grow asunder. In the human the brain grows up and pushes out the skull; in the animal the skull grows thick and pushes in the brain. The human grows *brain-ward*; the gorilla grows *jaw-ward*. The human grows *sky-ward*; the gorilla grows *earth-ward*. How far apart do they grow?

(Concluded next number.)

There is nothing of more radical importance to mankind than physical health. A strong, vigorous constitution and powerful physique renders one capable of bearing the burdens and sorrows of life with fortitude and even comparative cheerfulness. We can read, study and think, better and to more purpose when the blood is leaping and bounding through our veins in full vigor and activity, and the whole system is in the very best possible condition. Life then puts on for us her fairest form, and all looks bright, hopeful, cheerful and pleasant.

If we have an abundance of physical stamina, of pure animality as it is vulgarly called, we feel equal to any emergency, or any call that may be made upon us. The pale delicate cadaverous-looking scholar is no longer looked upon as the type of the highest mentality, the fountain from which flows forth the purest, clearest streams of thought; for we have learned that to produce large crops we must have strong rich soil. The body then should be our first consideration, and after that the moral and intellectual culture—that star of hope towards which the highest humanity ever turns its wistful gaze.—Mrs. E. D. Stenker.

CASH SUBSCRIPTIONS RECEIVED SINCE LAST NUMBER:—James Love, \$1.00; David Blair, \$1.00; James Allen, \$1.00; Geo. Heyburn, \$1.00; B. Bingham, \$1.00; W. Fenton, M.D., \$1.00; T. B. Bain, \$1.00; A. Jury, \$1.00; Chas. R. Hosmer, \$1.00; J. W. Oaks, \$1.00; Geo. Heatbeate, \$1.00; Alex. Anderson, \$1.00; Henry Canghai, \$1.00; G. E. J. Hanwell, \$1.00; G. W. Hodgkinson, \$1.00; T. W. Hugo, \$2.00, for W. J. Gould, Jr. and J. McDCoates; W. W., \$2.00, for G. Lewis and C. A. Costello, Chas. Eiller, per J. McDonough, \$1.00; Paul Gariepy, per E. C. Walker, 50 cents; John Lamphier, per Allen Pringle, \$1.00; James Ballantync, \$1.00; John Hennessy, \$1.00.

FREETHOUGHT LECTURES FOR 1878.

BY B. F. UNDERWOOD.

POSITIVE AND CONSTRUCTIVE LECTURES.

1. The demands of Liberalism.
2. The positive Side of Freethought.
3. The Genesis and Nature of Religion considered as an element of Human Nature.
4. A Scientific and Philosophical View of Religions Revivals.
5. The Influence of Christianity on Civilization.
6. The Triumphs of Liberalism.
7. What Liberalism offers as a Substitute for the Christian Theology.
8. A True Man Better than a True Christian.
9. Judaism and Christianity, Outgrowths of Pre-Existent Heathenism.
10. Origin and History of the Bible. (From one to six lectures.)
11. Buddha and Buddhism.
12. Ancient Egypt: Her Laws, Morality, and Religion.
13. The Theory of Evolution.
14. Darwinism: Its Principles Stated and Defended.
15. Natural Selection versus Design in Nature.
16. The Philosophy of Herbert Spencer
17. Modern Scientific Materialism.
18. Instinct and Intuition: organized experiences of the Race.
19. Woman: Her Past and Present, Her Rights and Wrongs.
20. Paine; The Pioneer of Freethought in America.
21. The French Revolution: Its Cause and Consequence.

CRITICAL LECTURES.

22. The Fallacies of Rev. Joseph Cook regarding the Personality and Being of God.
23. Cook's Criticism of Scientific Materialism Examined.
24. Why I am an Unbeliever.
25. Christianity and Intellectual Progress.
26. The Four Gospels Unhistorical and Unreliable.
27. The Evidences for the Divinity of the Bible Examined.
28. Popular Assumptions Regarding the Bible and Christianity.
29. Popular Objections to Infidelity Answered.
30. The Crimes and Cruelties of Catholic and Protestant Christianity.
31. Bible Prophecies Falsified by the Facts of History.
32. The Proofs of a Personal, Intelligent Deity Examined.
33. The Pros and Cons of a Future State.

For terms, &c., address

B. F. UNDERWOOD,
Thorndike, Mass.

AT LAST!

JUST THE BOOK THE LIBERALS HAVE BEEN WANTING.

The Youth's Liberal Guide!

By Prof. A. M. KOTTISOR, A. M.,
(Translated from, & revised German edition.)
A book for the Moral Culture and Religious Enlightenment of Youth.
"Fathers! Mothers! Let us live for our children."

PART FIRST.—MORAL CULTURE.

Section First.—Morals in Examples.

CHAPTER FIRST.—I. Duties Towards Ourselves. II. Duties of Benevolence Towards our Fellow-Creatures.

CHAPTER SECOND.—I. Private Rights and Duties. II. Public Rights and Duties.

Section Second.—Doctrines of Duties and Rights—in Questions and Answers.

INTRODUCTION.—CHAPTER FIRST.

Ethics. (In the Strictest Sense.)—Duties Towards Ourselves. (Personal Duties.)—Special Duties Towards Ourselves.—Duties Towards our Fellow-Creatures, (Duties of Benevolence,) Special Duties.

CHAPTER SECOND.—Doctrines of Justice (of Duties of Rights, Rest, on Reason and Nature. I. Private Rights and Duties, II. Public Rights and Duties. (State Rights.)

PART SECOND.—RELIGIOUS ENLIGHTENMENT.

Section First.—Outline of the History of the Principal Religions.

CHAPTER FIRST.—The Religions before the Christian Era, and the Islam.

CHAPTER SECOND.—*Christian Religion.*—1st Period.—(1-1024). From the foundation of the Christian Religion until the time of the Universal Government of the Popes. **PART SECOND.**—(1024-1300). 3rd. Period.—(1300-1518.) 4th Period.—(1518-1648.) 5th Period.—(1648-1789.) 6th Period.—(1789-1877.)

Section Second.—Biblical Narratives and their Criticism. **CHAPTER FIRST.**—Narratives from the Old Testament. **CHAPTER SECOND.**—Narratives from the New Testament

Section Third.—Views of the Universe from the standpoint of Modern Science. In questions and answers.

NOTES.—Excellent Contents Table.

Such is a brief outline of this much needed work. It is an 8vo. and contains 314 pages. Typographically, it is very well gotten up, and is neatly bound in cloth. Price, single copies, \$1.00 postage prepaid. I will furnish it to Liberal Leagues, Children's Fraternities and other societies at greatly reduced rates. Send for terms to clubs. Liberal Parents! This is just the work you want for your children. Sent 3 cent stamp for Catalogue of Books, Pamphlets, Photographs, etc.

E. C. WALKER,
Lock Box B, Florence, Iowa.

THE PRIEST IN ABSOLUTION

A Criticism and Denunciation,

FROM THE LATEST

London Abridged Edition

Of this remarkable work, which has created so much excitement in England.

The original volume was issued by the High Church authorities in England as a guidance of the clergy in the confessional, and for its plainness of language was tabooed and expurgated.

Sent by mail on receipt of 25 cents, or 5 copies for one dollar.

Freethought Publishing Co.,

BOSTON, MASS.

P. O. Box 3539.

CASH WITH ALL ORDERS.

MRS. BESANT'S NEW BOOK

THE

LAW OF POPULATION.

Its consequences and its bearing upon human conduct and morals,

BY ANNIE BESANT.

A Scientific and Medical Work every way superior to the "Fruits of Philosophy," or any of its kind. Adapted to the wants of the married poor and to the consideration of all mature persons.

"TO THE POOR"

In great cities and agricultural districts, dwellers in stifling court or crowded hovel, in the hope that it may point out a path from poverty, and make easier the life of British mothers, to them I dedicate this essay.

Authorized American from the twenty-fifth thousand, English Edition.

Cloth 75c. Paper 50c.

ALSO NOW READY

The Fruits of Christianity 10 c.
Constructive Rationalism 5 c.
On Eternal Torture 10 c.

SHORTLY TO APPEAR.

The True Basis of Morality 10 c.
The Gospel of Christianity and the Gospel of Freethought 10 c.
The Gospel of Atheism 5 c.
On the Religious Education of Children. . . 5 c.
Natural Religion vs. Revealed Religion. . 10 c.
On the Nature and Existence of God. . . 15 c.
On Prayer 10 c.
Is the Bible Indictable? 10 c.

PUBLISHED BY

ASA K BUTTS,

RADICAL FREETHOUGHT PUBLISHING HOUSE,
14 COURTLAND ST., NEW YORK.

THE

Physiologist & Family Physician

"An excellent sixteen page monthly. Its object is certainly a good one, and the enterprise deserves the support of an appreciative public."—TRUTH SEEKER.

"A harbinger of health and happiness for the household, an efficient preacher of the righteousness of right living."—CHRISTIAN CHAMPION.

"The necessity for such a publication has long been apparent to all interested in the wise philanthropy that seeks the moral and physical regeneration of the race. The Physiologist must and will be the prophet priest of the future, commissioned by creative intelligence to reveal those laws which are written in the vital structure of the human organism."—THOS. W. ORGAN, Ed. of "LIVING ISSUE."

"I am delighted with the first number of the Physiologist. It is all good, its matter varied, sensible, instructive, valuable, just what is needed in every family."—SUSAN H. WIXON.

"It is a beautiful paper, a valuable woman's paper—so clean, so purely white, and with a delicate loveliness spread all over it. I am in love with it, and prophesy for it a great name and a world-wide fame."—MRS. E. D. SISKER.

Subscription price, \$1 50 per year.

Single copies, 15 cents.

Address,—

SARA B. CHASE, A.M., M.D.

56 West 23rd St., New York.

ALFRED PIDDINGTON,

Bookseller and Stationer,

Will send by mail, post paid, on receipt of Catalogue price, any of the following works ;

Volney's Ruines of Empires.....	\$1 00
Strauss' The Old Faith and the New..	2 00
Christian Theology and Modern Scep- ticism, by the Duke of Somerset..	0 75
Parker's Discourses on Religion.....	2 00
Mills' Three Essays on Religion.....	2 00
Clodd's Childhood of the world.....	0 75
" Childhood of Religion	2 25
Frothingham's Transcendentalism in New England,	2 50
Frothingham's The Safest Creed	1 50
" The Cradle of Christ..	1 75
" Child's Book of Relig'n	1 00
" chiefs & Unbelievers and other Discourses	1 00
Supernatural Religion. 2 Vols. 8vo ..	8 00
Matthew Arnold's Literaturo & Dogma	1 50
" God and the Bible....	1 50
" Essays on Criticism....	1 50
" Essays on Church & Religion	1 50
Amberley's Analysis Religious Belief	3 00
Huxley's Critiques and Addresses....	1 50
" Anatomy of Vertobrated Ani- mals.....	2 50
" Man's place in Nature	1 25
" Origin of Species	1 00
Haeckel's History of Creation, 2 vols.	5 00
Geatrefage's Natural History of Man	1 00
Mivari's Contemporary Evolution....	1 50
Spence's (Herbert) Social Statics....	2 50
" Psychology. 2 vols	5 00
" Principles of Biology. 2 vols.	5 00
" First Principles	2 50
" The Study of Sociology	1 50
Draper's Intellectual Development of Europe. 2 vols	3 00
Draper's Conflict between Religion & Science	1 75
Buckle's History of Civilization in England. 2 vols.....	3 00
Tyndall's Forms of Water	1 50
" Heat as a mode of motion..	2 00
" On Sound	2 00
" Michael Faraday	1 00
" Fragments of Science	2 00
" Hours of Exercise in the Alps	2 00
Darwin's Naturalists' Voyage around the World	2 00
" Origin of Species	2 00
" Decent of Man. 2 vols.....	4 00
" Insectivorous Plants	2 00
" Cross and self Fertilization,	2 00
" Expressions of the Emotions in men and animals	3 00
Cazelles' Evolution—Philosophy	1 00
Fontaine's How the World was peopled	2 00
Smith's From Dawn to Sunrise.....	2 00
Underwood's Heroines of Freethought	1 50
Savage's Religion of Evolution	1 50
Stephen's History of English Thought 2 vols	8 00
Renan's Life of Jesus	0 75
Bradlaugh's Thoughts about the Devil	1 50
Cobbe's Religious Demands of the Age	0 40

*Some of the above may be had second-hand, at reduced prices.

Address ALFRED PIDDINGTON,
248 & 250 Yonge St.,
Toronto.

RARE CHANCES.

We will send the

Freethought Journal,
Spiritual Offering,
AND
The Evolution,

All for one year for the sum of \$3.75. *Evolution* and *JOURNAL* for \$2.00 a year; *Spiritual Offering* and *JOURNAL* for \$2.75, in advance. The *Spiritual Offering* is edited by Mr. D. M. Fox and Mrs. Nettie Pease Fox, and is one of the best magazines published in the United States. The *Evolution* is the best Materialistic journal in the United States, and the *FREETHOUGHT JOURNAL* is the only Liberal paper published in the Dominion of Canada. Has a corps of able contributors, and is abreast of the times.

Address,

W. J. R. HARGRAVE,

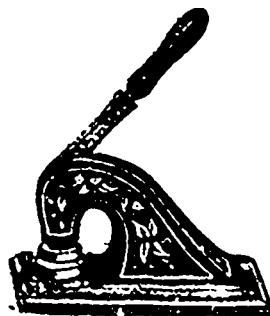
Albert Hall, No. 191 Yonge Street,

TORONTO.



In stock, or engraved to order,

Notarial Seals, Lodge, Corporation and
Society Seals.



Steel Stamps

FOR

Wood, Brass, Iron,
Ivory, &c.

Date Stamps, Bank,
Office and Hand
Stamps, &c.

Confectioners'
Stamps
And Rolls.

Silver and Brass
Doorplates.

Bottlers' Stamps for Capsules and wax—
all kinds.

Shields and Bannerets for Liberal Associa-
tions appropriately grouped.

THE HEADQUARTERS

FOR

*Scientific, Philosophical, and Religious
Works, and for the Leading Sec-
ular and Progressive
Papers of*

ENGLAND AND AMERICA,

At the rooms of the

FREETHOUGHT PUBLISHING CO'Y.,

28 SCHOOL ST. BOSTON.

We keep on hand all works of Advanced
Thought on Scientific, Philosophical, Re-
ligious, and Social Topics.

Attention is also called to the fact that
much of the best works of the real advanced
thinkers appears first in some one or other of
the leading periodicals of England or Amer-
ica. The periodicals can always be obtained
at our rooms. This is the only place in Bos-
ton where the

FREETHINKER

Can find a complete collection of such works
as he needs.

No Pamphlet too Trivial.

No Volume too Costly.

Works on Physiology constantly on hand.

Any book published in Europe or America
will be furnished at publisher's prices at
shortest notice.

Let Freethinkers purchase of the

Freethought Publishing Co.,

28 SCHOOL ST. BOSTON.

L. J. RIVERS, Manager.

P. O. BOX 3539.

Send for a Catalogue of Liberal Publi-
cations.