

FREETHOUGHT JOURNAL



Vol. 1.

TORONTO, JUNE, 1878.

No. 9.

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IS JESUS CHRIST THE GREAT EXEMPLAR?

BY WILLIAM EMMETTE COLEMAN.

Christian theology, whether orthodox or liberal, predicates Jesus Christ as the Great Exemplar—the model, the pattern for humanity's guidance and following. It declares, that in the deeds and actions of Jesus of Nazareth, we behold the life line of the Perfect Man, which we should, so far as in us lies, imitate and emulate. Freethought, however, speaking in the name and interests of common sense, enquires: In what manner is Jesus our great example—the pattern by which to mould our lives, thoughts and deeds? We are commanded to imitate his life, but we must have that life clearly presented to our minds before we can be enabled to imitate it.

How did Jesus spend his life? Was he married—a husband and father? Did he point out to us in any manner, by his example, our duties in the domestic relations? Verily not. On the contrary, he, if anything, looked unfavorably upon the marriage relation (Luke xx. 35), and encouraged self mutilation as a preventive of marriage, for the kingdom of Heaven's sake (Matt. xix. 12); while his favored apostle, Paul, inveighed right royally against the married state, advising all to remain single like himself. In this regard it must be confessed, that Jesus' life affords us no guide, no model of action.

Jesus, it will be remembered, waited until he was thirty years of age before engaging in aught to help the world. What necessity of this? Why let so many years of his life be wasted, surrounded as he was with sin and woe, misery and pain? If he possessed, as some suppose, the magnetic power of healing disease and relieving the distressed and the afflicted, he never utilized that power till nine or ten years after the attainment of

his majority. Can this be an example for us? Are we to wait till attaining the age of thirty years before we exert the inherent powers we possess in our world—labor? Surely not. How then is Jesus our Great Exemplar? It may be said that Jesus forbore from engaging in his ministry till he was thirty, in deference to the custom in Judea, that fixed that age as the one in which priests and public functionaries assumed the duties of their offices. So much the less, then, is this young Jew, our model and guide. Are we to be bound by an ancient Hebraic observance, because, forsooth, Jesus, in deference to it, wasted many precious years of his all-too-brief existence on earth? The fact of his conformity thereto proves, that, in this, as in his entire life, he was strongly imbued with Jewish prejudices and idiosyncracies, from the thrall-dom of which he never emancipated himself. In this respect, then, Jesus is no example for us.

But what was the nature of Jesus' public work during the one year, or the three years, of his ministry? Was he so employed that we, living in the nineteenth century, in the midst of civilization and enlightenment, should implicitly follow in his footsteps? Did he not lead the life of a wandering mendicant, accompanied by a select *cotterie* of fellow-mendicants, being followed from place to place by troops of women,—some of whom were of doubtful reputation,—upon whose substance he and his disciples often lived? (Luke viii. 1; vii. 37-39; xxiii. 55.) Did he not command his disciples to forsake all, parents, wives, friends, home, lands, and follow him—to sell all and accompany him; and declare that he himself had not where to lay his head? Did he not leave his comfortable home with his mother and brethren, who regarded him, it would seem, as insane, and tried to check him in his eccentric career, (Mark iii. 21, 31.) but who were in turn, renounced by Jesus, (Mark iii. 32-35,) and if he had not where to rest his head, was it not manifestly his own fault? Instead of gaining his livelihood by his trade of carpenter, he preferred, it seems, to be subsisted upon the substance of others; being even devoid of money sufficient to pay his taxes (Matt. xvii. 24-27.)

Did not the Nazarene enthusiast require pauperism, mendicancy, as absolutely indispensable in order to fit one to become his follower? and did he not strictly forbid his disciples to carry any money with them, likewise neither change of clothes, nor shoes,

but whithersoever they went, to subsist entirely upon the charity of those willing to entertain them; at the same time threatening eternal damnation on all those declining to permit themselves to be overrun by these peripatetic charity-seekers, those itinerant thaumaturgists? (Matt. x. 9-15; Luke ix. 3-5).

Was not the whole life of Jesus, from the inception of his ministry to his arrest in Gethsemane, spent in this manner, and is such a life a pattern for us? Must we follow in the footsteps of the Master, Christ,—renounce our friends, wives, children, houses and lands, as Jesus commanded, and, gathering together a chosen band of ignorant proselytes, with a feeble comprehension of the grandeur and extent of our missions and our teachings, full of worldly ambition and intent upon gaining the highest position at our (supposed) command, as in case of James and John (Mark x. 35-37); or waiting expectantly for a good round reward in the way of possessions, houses, lands, etc., as did Peter (Matt. xix. 27-29); or as in the case of the same disciple, when convinced that those expectant possessions will never be realized, deny, with oaths, all knowledge of us; or, like Judas, willing to betray us to torture and death for a handful of silver,—shall we, with these chosen bands of *unselfish* followers, go prowling about the country, without a penny in our pockets, billeting ourselves and bands upon whatever charitable and kind-hearted people we may encounter; and, at the same time, consign to the lowest hell all those refusing to receive and feast these wandering vagrants, these circumforanean tramps; and, all those cities and towns unwilling to believe in the divine mission of ourselves and lands, denounce in unmeasured terms as hell-deserving, reserved in wrath for fiery indignation? (Matt. xi. 20-24) We think that even the most infatuated Bibliolator must confess, that in this particular, Jesus cannot be taken as our guide, as a pattern.

Again, Jesus, although engaged in teaching some very useful and practicable precepts, laboring, as best he could no doubt, to induce his people to accept the higher teachings of his day and thus lift themselves to a more elevated moral plane, yet so conducted himself,—was so far carried away by fanatical zeal,—as to incense the authorities against him; having, through his imprudence and that of the enthusiastic multitude, suffered himself to be hailed as the King of the Jews, thus making himself a political offender: this being the more flagrant on account of the great publicity attending his triumphal entry into Jerusalem, the capital city of the kingdom, attended by a tumultuous mob of his partizans, heralding him as their king; thereby placing himself in conflict with the regularly constituted authorities of the country,—incurring the charge of sedition, insurrection, treason. This very unwise conduct on his part, this placing himself in antagonism with the Roman authorities, was followed, immediately upon his entry into Jerusalem, by the violent disturbance created by him in the temple,—the Holy of Holies of the Jewish religion, regarded as of peculiar sanctity, as the abode of Jehovah himself. This sanctity Jesus outraged by his forcible expulsion from the temple-courts of those engaged in legitimate traffic,—their business being indispensably requisite for the proper observance of temple service.

Coupled with this uncalled-for, extravagant, and fanatical proceeding, he daily, in the temple and public thoroughfares, leveled fierce tirades against the rulers and leading classes of the Jews, full of reproachful sarcasm and bitter invective; thus placing himself in deadly opposition, not only to the Roman Government by his arbitrary assumptions of regal dignity and power, but to the authority of the Jewish Sanhedrim,—the Scribes, Elders and Chief Priests. The natural resultant thereof followed hard upon. In a few days after his triumphant (it) ride into the Holy City, he was arrested both as a political and ecclesiastical offender, guilty unto death by both the Jewish and the Roman Law; and, being speedily condemned, was put to death, thereby through his foolish fanaticism, bringing to an untimely end his, in some respects, promising career.

Had Jesus displayed more forethought and discretion in his sayings and actions; restraining the impetuosity of his ardent temperament; keeping in check the fiery zeal over threatening to burst the bounds of moderation and dispassionate sway,—had he

done this, he would undoubtedly, have accomplished much more good than really attended his brief ministry. As it was, his success among the Jews was feeble indeed, he and his claims as their Messiah having been almost universally rejected by them from that day to this.

Jesus' life being an example for our guidance, we should, accordingly, violently and abusively denounce the existing rulers in church and state on street-corners and in the busy marts of trade, in church and cathedral, chapel and meeting-house; take forcible possession of the places of religious worship of those differing from ourselves, drive out the pawholders and stockholders, and set up, instead, our authority as Heaven-appointed teachers and judges of the world. We should also proclaim ourselves sovereign rulers of the countries in which we reside,—in America, Presidents; in England, Kings or Queens,—and by this means alienate from us the esteem and confidence of all respectable, law-abiding people, and bring ourselves in conflict with the governmental authorities; being very lucky if we do not thereby end our days in the State-prison or on the gallows. Surely, in this matter, our Christian brethren will hardly assert that we should regard Jesus as our Great Exemplar.

Besides, if Jesus be the guide of humanity, not a few alone, but all persons should walk in his footsteps; ergo, to follow his example, the entire human family should constitute themselves mendicant preachers and miracle-workers, with bands of chosen disciples accompanying them; but as each person would be himself or herself a preacher, it would be impossible for anyone to obtain disciples,—all those whom it would be desired to secure as followers being themselves Masters and Teachers in person. Moreover, if all persons were engaged in the business of parable-preaching and in the practice of sacred thaumaturgy, there would be no one to whom to preach or upon whom to work miracles; unless, indeed, it were done to and upon each other. A pitiable condition then, would the world be in, truly! All science, all art, all industry, all civilization and culture, would cease, and the blooming earth be speedily transformed into a howling waste and a desert wild. So much for making Jesus our model in the conduct of our worldly affairs.

We have thus seen that no portion of the life of Jesus can be taken as an ensample for our imitation or emulation. His life previous to his public ministry was wasted, so far as the rendering of any assistance to mankind was concerned. His life during his public career was wholly foreign to that necessary for us to lead in the nineteenth century, and was suddenly brought to a standstill through his having provoked his own death. How then can Jesus be truthfully characterized as our prototype, our guide, our pattern? No one, in sooth, has ever really attempted to follow him in his mode of life; save, occasionally, a few pious, deluded souls, all of whom are invariably classed as insane, lunatic, demented, by all sensible persons. The world has never seen a true follower of Jesus and never will. No two persons ever have lived or can live, precisely the same life. Each one must be true to his or her own individuality; hence, the absurdity of setting up any one person as a perfect pattern of a perfect man, by whom our lives should be moulded and fashioned.

FORT LEAVENWORTH, Kansas, U. S. A.

No one can give the history of the early Christians a careful and impartial study without perceiving that the whole stupendous fabric is built upon fraud and imposition. This is glaringly apparent, even though the whole combined efforts of the different sects, and all outside believers, who found their faith upon the bible, have been turned towards destroying all evidence possible that goes against it, while they each and every one, collected and carefully made use of all they could adduce in its favor. But it has had its day. Its downfall is sure and certain. Science is battering at its old, time-worn walls, and already breach after breach has been effected, and the whole tottering edifice trembles upon its baseless foundation.—Mrs. E. D. Stenker.

THE FREETHOUGHT JOURNAL,

PUBLISHED MONTHLY BY THE

Ontario Freethought Printing & Publishing Co.,

W. J. R. HARGRAVE, Managing 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 Subscribers at par.

All invariably in advance.

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.

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191 YONGE ST., TORONTO.

TORONTO, JUNE, 1878.

SUNDAY LAWS.

We do not object to Sunday being made a day of rest, even by Statute; as we are of opinion that both men and animals, or at least such animals as are used by man to perform labor, require such rest. The observance of a Sabbath, moreover, is not distinctively Christian, but is observed by Mohammedan, Buddhist, and Christian alike. With the exception of England and America, however, their Sabbath is a day of recreation as well as rest—rest for the mind as well as body. The puritanical Eastern States, and the equally puritanical provinces of the Dominion, have succeeded in making Sunday a day of woe instead of rest. A day in which all the brightness, all the cheer, all the happiness is mercilessly crushed out from the lives of all save the favored few. Boats and trains must be stopped running, gardens museums and theatres closed. The clerk, the mechanic and the laborer have the choice between remaining in their own close, stifling quarters, necessarily situated on narrow cheerless streets, or going to one of those modern ovens, called a church, there to be thrust into a cushionless and comfortless back seat, to listen to the worn out platitudes of some antiquated fossil called a clergyman. They are entire strangers to the woods, the green fields and fresh pure air; strangers to some of the purest joys that life affords; condemned to gaze on brick walls and paved streets till the heart sickens, and they become almost weary of life. Our Christian law-makers and those who urge upon them the necessity of stopping all Sunday travel, tell us that it takes men to run trains and boats, to keep museums and gardens open on Sunday, and that, apart from the sacredness of the day, they are serving the cause of the mechanic and the labourer when they enact and enforce such laws.

Let us see if they are honest in their pretensions. My Lord Bishop and hundreds of his wealthy parishioners, the clergy and the wealthy portion of every church in fact, may be seen almost every Sunday, but especially on stormy Sundays in winter and hot Sundays in summer, rolling to church in their carriages, to be

returned for after the services are over. On a fine Sunday afternoon our clergymen, our law-makers and our judges may be seen in their luxurious carriages heading for the country to enjoy its pure air and glorious scenery, thinking little and caring less for those they have left behind them in the dull, hot city, and who cannot afford the luxury of either a carriage of their own, or the expense of a hired one, but who, perhaps, could afford a cheap trip by train or boat, which they are denied by the utterly selfish and unjust laws of their country, enacted and enforced by these pharisaical men. For every two or three persons going to church or into the country in a carriage, at least one, and oftener two men and one or more horses are deprived of that rest which they tell us "God" commanded for both man and animal on that day, while a steamboat or railway train carrying five hundred passengers would require at most, six or seven men, and yet they have the impudence to tell us that it is in the interest of the laborer the law is enacted; that it is the good of the poor labourer they have at heart. Shame on such insulting and transparent hypocrisy! We are far from being Socialists, far from advocating Communism, but if trains and boats are not allowed to run, if gardens and museums must be closed, we would not be sorry to see every carriage on its way to church or to the country stopped, by force if necessary, in order that the law might be felt in all its rigor by all classes of citizens alike. If that were done, not by a few, but by the people generally, we would soon have thousands of advocates for a more reasonable law, and we would be quickly emancipated from the dull, leaden, oppressive atmosphere of a puritanical Christian sabbath. We were told by a clergyman the other day, that the poor, *if good*, would get their reward in the next world for all the privation, misery and injustice they had suffered in this; but we do not believe that one who has made, (if their theory be true), such a bungle of this world, who suffers such injustice here, will be either willing or able to do any better in the next, even if there is a next.

ALCOHOL.

We do not agree with those who think restrictive, or even prohibitory laws are wrong. We admit the principle that the State has the right to control the trade in alcohol, when we condemn those who are engaged in its manufacture or sale to pay a heavy license for the privilege, and force them to suspend the sale at certain hours. If the sale of liquor is beneficial to the community, we have no right to place upon it any burden to which other trades are not subjected. Few will have the hardihood to assert that the unrestricted trade in Alcohol would not be baneful to any community, and none would dare to assert that it would be a positive benefit. By almost unanimous consent *no* restriction must be placed upon it, and it must be subjected to burdens from which ordinary trades are exempt. No one objects to so restricting the sale of morphine, arsenic, and other like poisons, that a person can procure them only upon the order of a physician, and yet we think it will be admitted almost universally that Alcohol, in its various forms, is the cause of more suffering, disease and death, than all other poisons could possibly be, even if the latter were allowed to be sold without any restrictions whatever. We do object, however, to Christians arrogating to themselves the right to dictate in the matter, and to the claim that their "God"

is on the side of temperance, as understood by prohibitionists. It is a fact which cannot be successfully disputed that the teaching of the bible has been one of the main causes of the drinking customs of Europe and America. The Christian nations are *par excellence* the drunken nation of the earth. The Chinese use opium instead of liquor, but did not do so until it was first introduced, and then forced upon them by Christian England. The bible does say "No drunkard shall inherit the kingdom of Heaven," but it commends moderate drinkers, from whose ranks drunkards are made. We cannot understand how any follower of the religion of Humanity can uphold the traffic, though we can easily understand how a christian can, and that too, consistent with the teaching of his bible.

EDITORIAL NOTES AND NOTICES.

THE Christians of Meaford, after all their bluster, do not appear anxious to have their essayist Braden meet Mr. Underwood in public debate. We do not blame them, if success be their object, as Braden is no match for the champion of Materialism.

THE *Spiritual Offering* has been enlarged to fifty-six pages and the price advanced to two dollars a year. We will send the *Offering* and JOURNAL for one year for two dollars and seventy-five cents in advance.

We have read with much pleasure a pamphlet entitled "Buddhism and Christianity Face to Face," being a report of a discussion upon the relative merits of the two religions, between Rev. Mr. Missetuwatto, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, with introduction and annotations by Dr. J. M. Peebles, the noted traveler and Spiritualist. The introduction covers seventeen pages, and is a short but clear and intelligent history of the Buddhist religion, its founder, and its over 400,000,000 followers. It treats of the origin and prevalence of Buddhism, its doctrines, moral influence, its aims, gives the Buddhist Ten Commandments, and closes with a short account of the death of its founder. The next eighty pages are devoted to a full discussion between the two disputants. We not only sympathize with the "heathen" all through the discussion, but are of the opinion that he got decidedly the best of the argument. He showed himself much better acquainted with the Christian Bible and the Christian religion than his opponent did with the Buddhist Scripture or the Buddhist religion. He deals some heavy and merciless blows to the absurdities of the Christian faith. Witness the following. He said:—"As Mary, the mother of Christ, was created by Jehovah, Jehovah was her father and Mary his daughter; but as Christ was born of Mary, Jehovah becomes her son, and Mary Jehovah's mother, and as Christ is Jehovah's son, Jehovah becomes Mary's husband, and Mary his wife. So according to the Christian Scriptures, the same Mary becomes in one case Jehovah's daughter, in another Jehovah's mother, and in another Jehovah's wife, and truly if the term "roundabout" or "circumlocutory genesis" could be applied to any proceeding it was to the Trinity notions connected with the birth of Christ, and not to the reasonable doctrine of *Paticcasamupphada*."

The pamphlet should be read by all who want to become acquainted with a religion which is believed in, and followed by, more than one-third of the whole human race. For sale by Messrs. Colby & Rich, Boston, and at this office. Price 25 cents.

Our contemporary, the *Religio-Philosophical Journal*, is doing a good work in exposing fraud. Though a Spiritualist paper, it is first to expose and condemn fraudulent mediums. We wish we could believe that there were any of them who are not either deceivers or the dupes of those who are.

DURING one of the sittings of the Church of England Synod, lately held in this city, a Rev. gentleman gravely proposed that in the election of an assistant Bishop, the following plan should be used. "Place," he said, "the names of two candidates, on slips of paper, in a hat with a number of blanks, and then draw one of the slips; if one of the two names were drawn it would indicate God's will in the matter; if a blank, then it would indicate that God did not approve of either of the names proposed; then substitute two other names, and continue thus to do until a name was drawn, the name so drawn to be declared called of God, and unanimously elected by the Synod." Are we living in the nineteenth century, the century which has brought forth the railway, the steamboat, the telephone, which is celebrated for its scientific discoveries, its culture and refinement? or has that Rev. gentleman never heard of any of these things, never read anything except the productions of the dark ages. Imagine "Jehovah" watching that Rev. hat and directing the fingers of the drawer to a particular bit of paper.

MR. UNDERWOOD lectured at Albion, N. Y., June 27 and 28, and at Elmira, N. Y., June 30. We learn from the *Boston Index*, that he has been elected one of the Vice Presidents of the National Secular Society of Great Britain, at its meeting on June 9th, at Sheffield. He will allow us, in common with his many Canadian friends, to congratulate him upon the event.

We call the special attention of Canadian Freethinkers to the notice of the first annual Convention of the Freethinkers Association of central and western New York, to which we are invited. We had the pleasure of meeting its sterling president, Dr. T. L. Brown, and genial secretary, Mr. Edgar M. Sellan, at Rochester, last October, and can assure Canadians that they will receive a cordial and hearty welcome. Let every Canadian Freethinker, who can possibly do so, attend at Watkins, N. Y., on the 22, 23, 24 and 25th of August, next.

ALL those who have been receiving the JOURNAL and who have not paid for it, will please do so immediately.

ALTHOUGH we belong to the same political party as the *Mail*, we condemn without qualification the attempt of that Journal to injure Mr. Jury, simply because he is what is termed an "Atheist." We do not agree with Mr. Jury, politically, and can find enough in his *political* belief for which to oppose him, without trying to injure him through his religious opinions, even if such opinions were not in accord with our own. The *Mail* has yet to learn, perhaps, that it is *because* the leaders and the conservative party generally, are more liberal in their opinions on religious questions, that thousands are to-day in their ranks who otherwise would be found in the camp of the "enemy." There can be no more effectual method adopted, to drive those thousands into that camp, than the course pursued by the *Mail*—of attempting to blacken the character of an opponent, simply because his religious opinions do not accord with its own.

MOST of our readers will, ere this, have learned, that by the decision of an English-Jewish Judge, Mrs. Annie Besant has been robbed of her child. The learned (?) judge in rendering his judgment claimed that it was for the benefit of the child that she should be separated from her mother, as the atheistic opinions held by the mother were "unpopular," and the teaching the child would receive under the mother's care would injure her "prospects" in life. The decision is an outrage on the rights of humanity. Less than one hundred years ago the child of that same judge's grandfather might have been torn from him on the same plea—that his Jewish opinions were "unpopular"—and forced to submit to christian teaching, taught to hate and despise its father and his religion.

Mr. Wm. Emmette Coleman will accept our thanks for copies of his tracts, entitled, "Who was Jesus Christ," and "Spiritualism, Christianity and Rationalism." The former is a caustic but just criticism of the different accounts of the genealogy, life, and character of Jesus, as recorded in the "Gospels." This tract should be read in connection with Mr. Bell's "Resurrection of Jesus," and would make an able supplement to it. Published by D. M. Bennett, New York, price 2 cents each, or 20 cents per doz. "Spiritualism, Christianity, and Rationalism," is a true indictment of Christianity, coupled with an able defence of Spiritualism. Here is one of the counts in the indictment; "Christianity is the effete relic of a dead and mouldering past, insisting on dragging through the world its loathsome corpse—a horrid, ghastly spectacle, full of dead men's bones and all uncleanness—a grisly skeleton, grinning in fiendish gloe, at the manifold miseries, mountain-high, it has heaped upon helpless humanity." Mr. Coleman is right. Sceptics have long—eighteen hundred years—been forced to act on the defensive; but the time has come, when the real criminal—the destroyer of human happiness, the vulture of the world—Christianity, should be placed before the bar of public opinion of this scientific and progressive age, there to receive its sentence, a sentence of utter and speedy annihilation. He shows the contrast between Christianity and Spiritualism, and draws such a charming picture of the latter, that it engenders the wish that Spiritualism might be true. This tract is one of a series published by the *Spiritual Offering* at Springfield, Mo. Price, 2 cents each, 10 for 15 cents, \$1.20 per hundred, post paid.

In the name of the Canadian Freethought Association and Canadian Liberals generally, we thank Bro. H. L. Green, Corresponding Secretary of the Freethinkers' Association of Central and Western New York, for the kind and hearty invitation he has extended to them to attend the annual convention of the association, to be held at Watkins, N. Y., from the 22nd to the 25th of August next, inclusive. Let as many as can accept the invitation do so.

If orthodox Christian theology be true, heaven is peopled with murderers and hell with their victims.

We regret that want of space compels us to hold over the continuation of G. W. Griffith's article, "Mosaic Cosmogony," till next issue.

In the first issue of the JOURNAL we stated that the discussion of party politics would be rigidly excluded from its columns, and to that position we have strictly adhered. The JOURNAL is identified with neither political party, nor will it discuss the merits or demerits of either. The editor, however, has—and has the right to have—his preference, and that preference is indicated in a note condemning the *Mail* newspaper for the course it has seen fit to pursue regarding Mr. Jury; that of denouncing him simply because he is an Atheist. At the semi-annual meeting of the Toronto Freethought Association, we placed upon the table some proof sheets of the first half of this number of the JOURNAL, when an extraordinary scene occurred—a scene in which the impudence displayed, by one person in particular, could scarcely be paralleled. Mr. John T. Hawke, who has, it is well known, ever since the JOURNAL started, made persistent and unwearied efforts to injure it, and who has never contributed one cent to its support, but who has been on the dead-head list since its commencement, had the effrontery to object to the note mentioned, and actually attempted to get a seconder to a resolution censuring the editor for inserting it. In this he failed, but, not to be foiled in his malice, he attacked us with all that virulence and animosity by which, during the past two years, he has earned for himself such an unenviable reputation. During that time almost every prominent member of the Association has been made the object of his malice. The Association has borne with his insolence, hoping, that when he had attained the years of manhood, he would see the folly of his ways and abandon them. With us, however, patience, kindness, and

consideration for his youth have ceased to be a virtue. We must inform Mr. Hawke that we are not responsible to him, nor even to the Toronto Freethought Association, for the management of the JOURNAL, and that we decline dictation from him. The cause, both of the JOURNAL and the Association, have received all the injury from him which lay in his power to inflict. We have the consolation to know, however, that his power to injure has not been, by any means, equal to his desire. We will obey the instructions of the Executive of the Canadian Freethought Association, to which we are responsible, and the suggestions or even criticism, of the supporters and subscribers of the JOURNAL will be respectfully listened to by us, but we repeat that we decline, and that without respect, the dictation of one, who, like Mr. Hawke, has done all he could to make the enterprise a failure, and who at the same time has been receiving the JOURNAL as charity.

The author, D. M. Bennett, of the New York *Truth Seeker*, will please accept our thanks for a copy of his magnificent work entitled, "The Champions of the Church." Want of time and space prevents us giving in this issue, more than a cursory notice of this really valuable addition to Freethought literature, but in a future number we will devote the time and space to it which it really deserves. The main portion of the book (of over 1,100 pages), is devoted to biographical sketches of nearly 150 of the most eminent Christians who have lived from the time of Jesus of Nazareth to Anthony Comstock, of New York. The crimes committed by these ornaments of the Christian church are set forth by the author in his well-known vigorous and forcible style, and as we read we are filled with indignation and shame. With indignation that such monsters should have been allowed to live; with shame for our race that it has produced such men. The crimes of one man, or a dozen men, would not prove that the religion which they professed was the cause of such crime, or that the religion itself was untrue, but when we see that in all ages and in all countries where the Christian has been the dominant religion, cruelty, hatred, intolerance and persecution have been an effect, we may justly conclude that Christianity has been the cause. What surprises us most in the book is the wonderful acquaintance Mr. Bennett has with the best authors, and the great amount of labor involved in producing a work like this in so short a time. Mr. Bennett is known to be an able writer, but this latest effort of his surpasses all his previous ones. The book is not only intensely interesting from first to last, but contains information that one would have to ransack the whole of a very considerable library to obtain. "The Champions of the Church" should find a place in the library of every Liberal in Great Britain and America. It furnishes a host of facts with which they should be acquainted; in fact there are few books published which are so necessary to the sceptic. It is a perfect cyclopede of Christian history. It is a large volume of 1,119 pages, well printed and handsomely bound, and is sold at the low price of \$3 post-paid. Published by the author, New York, and for sale at this office.

COURT of Queens Bench. Present—Harrison, C. J., and Armour, J. JUDGMENT. *Pringle v. The town of Napanee*.—The plaintiff had engaged the town hall in Napanee for the purpose of having a lecture delivered there by Mr. Underwood, the Freethought lecturer; afterwards receiving a petition signed by the president and secretary of the Y. M. C. A., against allowing the use of the hall for a lecture by Mr. Underwood, the defendants refused to allow the hall to be used by him, and the Plaintiff engaged another hall in the town, for which he had to pay a very large amount. He then sued the defendants for breach of contract and to recover the difference between the price he was to pay them and the price he had to pay for the second hall engaged. The Chief Justice of this Court in giving judgment, summed up the English and American decisions on the subject, and came to the conclusion that Christianity is part of the common law of England, and as such was made a part of the law of this country in 1792. He held that the tendency of a lecture, like the one in question,

was against the interests of Christianity, and as such illegal. The rule *nisi* was accordingly discharged.

Our friends will see by this judgment that they have no rights which Christians are bound to respect, or even tolerate. They tell us that in the Dominion we have religious freedom. Yes, Christians are free to be Christians, and to coerce all others, under pains, penalties and disabilities to be Christians also. Religious freedom with a vengeance!

We have made arrangements for an unlimited supply of excellent photographs of Prof's. Tyndall, Huxley, Darwin and Proctor, Herbert Spencer, Mrs. Annie Besant, Mrs. Sara A. Underwood, B. F. Underwood, Charles Bradlaugh, Col. Ingersoll, William Cullen Bryant, Ralph Waldo Emerson, Goldwin Smith, Wendell Phillips, J. G. Whittier, Longfellow, and a large number of others of celebrated persons, poets, divines, &c., which we will send, post paid, at 7 cents each, 8 for fifty cents, or 17 for one dollar; also cabinet size photographs of Mrs. Annie Besant, Tyndall, Darwin, Huxley, Spencer, and Charles Bradlaugh, at 30 cents each, post paid. Liberal discount to dealers.

LIBERALS, do not forget to go to James Leslie's, 6 Queen Street West, for your boots and shoes. He keeps a good stock at reasonable rates, and he will make first-class work to order.

THAT ITINERANT DEFENDER OF CHRISTIANITY.

WHAT KIND OF A MAN CLARK BRADEN IS.

Clark Braden, after having made, and for two or three years repeated, false statements against B. F. Underwood, when confronted by Mr. Underwood during the Jacksonville, Ill., debate, retracted his statements and apologized to the man he had wronged. He put into Mr. Underwood's hands a written statement, in which he said: "I am compelled to confess I was mistaken." It is dated Aug. 14, 1876. The Jacksonville Courier of Aug. 16, 1876, said: "Mr. Braden last night confessed he was mistaken in certain statements he had made concerning Mr. Underwood, and which have caused much ill feeling." He expressed himself grateful to Mr. Underwood for the manly and generous treatment he had received from him, especially in declining to use certain documents against him which had been sent him by Braden's own brethren in the church, and he promised to publish in his own denominational papers a retraction of what he had said reflecting on Mr. Underwood.

To the surprise of Mr. Underwood and others, there appeared in the *Christian Standard* of Sept. 2, 1876, a card conveying the impression that Mr. Underwood had slandered Clark Braden, and had retracted his statement. "I satisfied Mr. Underwood," says the card, "that I did not make any such statement concerning him as was reported to him; and that what I did say was not designed to injure him, and could not do so if correctly reported. He retracted his charges against me, based on the report mentioned above, and it is hoped that the old-time friendship between us is restored." Mr. Underwood had made no charges against Braden that were not true, and retracted nothing. He still holds Braden's written statement. What kind of a man Clark Braden is may be inferred from the above.

We are permitted to give the following extract from a letter to a prominent Freethought lecturer and debater, by Mr. Clark Braden. It discloses his true motives and character. Rev. John Sweeney has for some years been a prominent preacher and debater in the same denomination with Braden. Wishing to be regarded himself as the champion debater, and to see his brother in Christ and in the ministry defeated and disgraced, so that he would be no longer a rival in the field of debate, he writes the advocate of Freethought a letter, hearing that he is about to debate with Sweeney, pointing out Sweeney's weakness, that the Infidel may strike effective blows, and make his victory complete. What sincere devotion to Christianity! what honesty and honor are here exhibited.

The gentleman who received this letter has had several debates with Braden, but has had no respect for him since he learned his real character, and has met him in debate only because Christians, in communities where he is unknown, have put him forward and endorsed him. Until now he has not permitted any portion of it to be published, but Braden's recent course, characterized by unqualified misrepresentation and falsehood, has induced him to show the Christian community what kind of a man Clark Braden is. We vouch for the correctness of the extracts here given, and if they are disputed the original letters can be produced by us.

Here is the extract from Braden's letter regarding Bro. Sweeney: "I enclose a tract which I have published, which is the basis of my insanity. Last fall I attended a Convention of our preachers in Indianapolis. You remember Luther's visit to Rome. Though I was not as infatuated as he was, yet found that a view behind the scenes was not beneficial in keeping up the illusions of the stage. "A chiel was amang them tukin' noes and faith he prented 'em." There was one of two things to be done. Answer the strictures or destroy their influence. The first they could not do. They seek to destroy their influence by scattering stealthily that I am insane. * * My offence has been that I have succeeded in a field of discussion where J. S. Sweeney failed, and have published a book that has been pronounced to be better than his efforts. He has been trying to injure me ever since last summer, and so have his lackeys. I criticized his conduct in Convention, and now he is doubly exasperated. I shall not notice the Dubuque chap* at all. His feathers won't pay for powder and shot. If you have not met J. S. Sweeney you will find him weak on history, historic evidences, science, the position that the Bible is an outgrowth of pre-existent paganism, and was built up like all other books of religion. He is sharp, pert, and declamatory, but superficial in education, not well read, and retails second-hand what he uses. If you will press these points on him, and frequently press on him that he does not answer them, you will defeat him. He will fail on what we debated in our first and second propositions also. Review what you have presented on his attention and you can defeat him.

Should you feel like reminding him of our debates do so FOR ME."

The following is an extract from a letter written by Mr. Clark Braden to a Freethought lecturer. Braden is evidently "on the make."

"I learn that you are lecturing and expecting to lecture next winter. I write to you to suggest that we agree to unite our labors, by holding joint discussions instead of lecturing separately.

I enclose a list of propositions. We could debate all or part of these as might be desired by our patrons. I do not think it advisable to debate for less than one week, and our time should count from our departure to our return home, or from the time we left our last place of work, until we closed the discussion. We should charge one hundred dollars per week each and require the hall to be furnished and kept up for us. Could we get places enough to make it pay? Let me hear from you or suggest some one who would make such an arrangement."

* "Dubuque chap" is Rev. Wm. Sweeney, brother of Rev. John Sweeney.

The great truth has finally gone forth to all the ends of the earth that man shall no more render account to man for his belief, over which he has no control. Henceforward, nothing shall prevail upon us to praise or to blame any one for that which he can no more change than the hue of his skin or the height of his stature. Henceforward, treating with entire respect, those who conscientiously differ from ourselves, the only practical effect of the difference will be to make us enlighten the ignorance, on the one side or on the other from which it springs—by instructing them, if it be theirs; ourselves, if it be our own, to the end that the only kind of unanimity may be produced which is desirable among rational beings—the agreement proceeding from full conviction after the freest discussion.—*Lord Brougham*.

THE FREETHINKERS' CONVENTION.

HARMONIOUS CO-OPERATION.

To all persons, and especially those who are seeking after and imparting truth, and teaching the liberty of thought and expression, we cordially extend an invitation to attend our Freethinkers' Association, to be held at Watkins, N. Y., on August 22, 23, 24 and 25, 1878.

Our object in calling attention to our first annual gathering is to have it early understood that so far as we can in word and deed, we shall give all civil classes, sects, and parties, an equal opportunity to declare their views of right and wrong for the good of all. To hear all sides and then decide, is the only safe way to fairly glean the facts so necessary to the formation of a wise conclusion.

Christians, Spiritualists, Infidels, Materialists and all sincere lovers of the Known and the Unknown shall be cordially welcome to our platform. We invite and protect universal expression of thought in the name of human liberty.

We believe it is unfair to dictate and command, where it is better to make plain all observation and experience.

We are to meet as earnest investigators of the truth, not like egotists and fierce disputants, as ignorance and superstition are the greatest enemies of individual development and freedom.

The blighting influence of fable, myth, miracle and fear, born of Theology and its various religions, must here meet the tests of reason and argument.

Justice and honesty as a rule of basis and action, with the evolution of thought will elevate or raise to the religion of Science.

Come as investigators of creeds and seekers of knowledge, which will make better fathers, better mothers, better teachers and better citizens.

Support mental liberty of knowledge, love and intellect. Equality should be ruled more by individual rights and privileges, and charity perpetuated by our experience in doing as we desire to be done by.

Useful culture will take its place in just the degree we meet out to each individual, equal education for the immediate wants of body and mind.

That we invite persons of all shades of opinions to an impartial investigation of all creeds and religions, and pledge ourselves to discard the bad, and accept and adopt the good from each, whether it be advocated by Christians, Spiritualists or Infidels.

That we encourage and insist upon the study and observation of natural, sanitary and scientific knowledge among the young, that each succeeding generation instead of being "weaker and wiser," will be "healthier and wiser," and pledge ourselves to advocate the punishment, by strict laws, of all persons guilty of publishing or practising that which tends to injure the morals of society.

That we recommend all persons to investigate impartially and carefully the doctrines of Christianity and Infidelity, respectively, as stated and defended by the standard authors of each creed, believing no person or sect has a right to defend any one doctrine without investigating the claims set forth by its opponent.

That we reverse the orthodox obligation which insists on faith and prayer to believe, and pledge ourselves to discourage faith and encourage doubt, and insist on the duty of doubt as necessary for the investigation of truth and advancement of the human race.

We petition that no child shall be permitted to grow up without a good elementary education, and that all schools shall be maintained with equal justice to all by confining them strictly to secular education.

That we heartily endorse and sympathize with the present movement to tax all ecclesiastical property in whatever it may consist, believing that the revenue arising from such just taxation, would, if rightly applied by proper legislation, tend to alleviate the sufferings of the starving poor and ragged pauperism that are left unnoticed to perish even in the shadows of their cathedrals.

That we extend our hearty sympathy to the co-laborers in the

great cause of Temperance, and pledge ourselves to recognize "Total Abstinence" as one of the first planks in our platform.

That copies of these articles properly signed by the President and Secretary of the Freethinkers' Association of Central and Western New York be drawn up and forwarded to the following Freethought papers for publication, viz: The *Boston Investigator*, *Truth Seeker*, (New York,) *Age of Reason*, (New York,) *Positive Thinker*, (New York,) *Boston Index*, *St. Louis Common Sense*, *Banner of Light*, *R. P. Journal*, and the *Evolution*, of New York, and that we extend a hearty invitation to the Infidels of Canada to participate with us in our Convention, and request that a copy of the above be forwarded to the FREETHOUGHT JOURNAL of Canada, whose motto is:

"In things demonstrated and certain, Unity; in whatsoever can be doubted, Free Diversity; in all things, Charity."

DR. T. L. BROWN, President,
Binghampton, N. Y.

EDGAR M. SELLON, Secretary,
Buffalo, N. Y.

THE BELLEVILLE "INTELLIGENCER."

In February last Mr. Underwood delivered a course of lectures in the Opera House, Belleville. I was present at the last lecture, which was an examination of the so-called evidences of a personal God. There was a good audience, especially in point of intelligence and culture, and the lecturer was frequently applauded. At the close the clergy present were invited to reply if they wished, and state objections if they had any; but not one could be induced to take the platform. One ex-minister, however, made some remarks, from the rear of the hall, and after Mr. Underwood's rejoinder and invitation to him to come to the platform, he admitted there was no substantial proof of the existence of a God, and asserted that he had not come prepared to discuss the questions in issue. It is a little singular, to say the least of it, that a minister should not at any time be prepared to defend the first article of his creed! But, after Mr. Underwood had got a safe distance out of Belleville, those gentlemen quickly found themselves prepared, or at least willing, to defend their dogmas, and even primed for an attack. They accordingly lost no time in coming to the front. The absent Materialist was duly reviewed upon a Friday afternoon in one of the largest churches in the city. The *Belleville Intelligencer*, which had carefully refrained from making one word of note in its columns of Mr. Underwood's lectures, was promptly on hand the next day with a report of Rev. M. W. McLean's review. The liberal friends in Belleville sent me the *Intelligencer* containing said report accompanied by a request to reply to the Rev. gentleman's positions through the same medium. I did so, and sent my MS. to the *Intelligencer*. Instead, however, of having the fairness to publish it, the sapient *Intelligencer* delivered itself in this wise:—

"The letter professing to review the Rev. Mr. McLean's lecture on Mr. Underwood's attack on the Bible and Christianity is declined. The *Intelligencer* is always willing to assist in the spread of 'liberal opinions,' and to aid in 'emancipating the press from the bondage of popular prejudices,' but there is such a thing as liberalism degenerating into libertinism, and there is such a thing as people in their efforts to emancipate themselves from imaginary 'popular prejudices' plunging themselves deeper into error and placing themselves under a worse than Egyptian bondage. The attempt of pigmies in science, in literature, in sacred and profane history to overthrow Christianity by butting against the Bible and its learned defenders, is very much like the effort of a school-boy to batter down the walls of Gibraltar with a pop-gun. We agree with the writer that too much of 'our highest literature is laden with rationalistic sentiment,' and cognizant of that fact we have no disposition to lend the columns of the *Intelligencer* to its further spread."

Now, who will say that this is not an *intelligent* deliverance for a city *Intelligencer*? Pigmies, indeed! Tyndall, Darwin, Spencer, Huxley, Froude, Bradlaugh, Underwood, etc., are all liliputians in

science and literature! Will the *Intelligencer* condescend to tell us where the brobdignagians are? Probably in Albert University, Belleville. And those "learned defenders" of the Bible! Is not Prof. Huxley fully three-thirds right when he says that "extinguished theologians lie about the cradle of every science as the strangled snakes about that of Hercules?" How was it, Mr. *Intelligencer*, that your "learned defenders" of the Bible in Belleville were so backward in coming forward while Mr. Underwood was in their midst? Did he not courteously invite them? Directly after he was gone the learned defence was put in, or as the sequel showed, an unlearned and weak one. How is it, Mr. *Intelligencer*, that you were so much afraid of the "pop-guns" of these "pigmies" that you dared not give to your readers the reply to this learned defence in Mr. Underwood's absence? I make you this proposition:—Let any one of your "learned defenders" either from your Belleville University, or Belleville pulpits come forward. Give them a column a day for a week, or a month, or six months if you choose, in your paper, to put in his learned defence. The writer of this only asks equal space to reply, and no favor, and then let your readers judge for themselves who is the "pigmy," and whose battery is of the pop-gun calibre. Or, if those learned defenders prefer oral public debate to written discussion, they have but to give the sign and they shall be accommodated with an accredited representative opponent. I am authorized by Mr. Underwood to make arrangements on his part for a debate with any clergyman or professor in good standing in Belleville. Neither you nor your learned defenders of Christianity dare accept either of these propositions. The defences of the Bible and Christianity and the attacks on "Infidels," are generally made, not on the platform, face to face with an opponent, but from the pulpit, which has been very appropriately termed "coward's castle," where opposition or correction cannot be offered. If we had to choose between them we had rather be "pigmies" than *poltroons*. I am assured that you, sir, Mr. *Intelligencer*, made no mention in your paper of Mr. Underwood's lectures at the time of their delivery in Belleville, while a minstrel show or itinerant magician would receive ample attention from the orthodox *Intelligencer*. No doubt the fear of Mrs. Grundy and the Belleville clergy was before your journalistic vision. Talk to us of "Egyptian bondage!" It is you, sir, that are in bondage—in worse than either Egyptian or African bondage. Mental bondage is infinitely worse than physical, and you are in subject mental bondage. You are in leading strings to the orthodox clergy. You are the slave of popular prejudices. You dare not print in your paper but one side of a subject—the popular side. Out upon such cowardice and servility in journalism! If that is your vaunted freedom, it is a mockery and a sham. But, it may not be so comforting to you as it is to us to tell you, there are really free and independent papers in this Province. There are papers which do not fear to let their readers see both sides of a question. The Belleville *Intelligencer*, however, is not one of them.

ALLEN FRINGLE.

SELBY, Lennox Co., Ont., June 1878.

You will do me the justice to remember that I have always strenuously supported the right of every man to his opinion, however different that opinion might be from mine. He who denies to another the right, makes himself a slave of his present opinion because he precludes himself the right of changing it. The most formidable weapon against error is Reason. I have never used any other, and I trust I never shall.—*Paine's Age of Reason*.

"Sell all that ye have and give alms." Yes; work, economise, and save, then sell it all, and give to the idle, the shiftless, and the lazy, to the spendthrift and the gambler, thus making them a thousand times more idle, lazy and vicious than before. The day will yet come when alms will be a thing of the past. Few will accept or require them. It is far more benevolent to find employment for people, and teach them to become creators of wealth, than it is to bestow upon them gifts, thus rendering them mere absorbers of other men's earnings.—*Mrs. E. D. Stenker*.

For the FREETHOUGHT JOURNAL.

THE HINDU SCEPTIC.

BY GEORGE ILES, MONTREAL.

"I think till I weary with thinking,"
Said the sad-eyed Hindu King:
"And I see but shadows around me,
Illusion in every thing."

"How knowest thou aught of God,
Of his favor or of his wrath?
Can the little fish tell what the eagle thinks,
Or leap out the eagle's path?"

"Can the finite the infinite search?
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throeb of the brain in its bars?"

"For aught my eye can discover,
Your God is what you think good—
Yourself flashed back from the glass
When the light pours on it in flood."

"You preach to me to be just,
And this is His realm, you say;
While the good are dying of hunger,
And the bad gorge every day."

"You say that He loveth mercy,
And the famine is not yet gone;
That He hateth the shedder of blood,
Yet he slayeth us every one."

"You say that my soul shall live,
That the spirit can never die—
If he were content when I was not,
Why not when I have passed by?"

"You say I must have a meaning—
So mast dirt, and its meaning is flowers;
What if our souls are but nurture
For lives that are greater than ours?"

"When the fish swims out of the water,
When the bird soars out of the blue,
Men's thoughts may transcend man's knowledge,
And your God be no reflex of you."

TAKE ME, MOTHER EARTH.

BY MRS. JAMESON.

Take me, Mother Earth, to thy cold breast,
And fold me there in everlasting rest!

The long day is o'er:
I am weary, I would sleep;
But deep, deep
Never to waken more!

I have had joy and sorrow. I have proved
What life could give; have loved, been beloved;

I am sick and heart-sore
And weary. Let me sleep;
But deep, deep
Never to waken more!

To thy dark chamber, Mother Earth, I come;
Prepare thy dreamless bed in my last hour;

Shut down the marble door,
And leave me! Let me sleep;
But deep, deep,
Never to waken more!

CORRESPONDENCE.

OAKVILLE, CUMBERLAND Co., PA., June 12, 1878.

Mr. HARGRAVE :

DEAR SIR,—Enclosed find \$1 for the FREETHOUGHT JOURNAL, all the numbers excepting No 2 having been received. The paper is conducted in a very able and creditable manner.

I got so many papers, etc., that I have for some time contemplated curtailing my list. If I don't renew at the expiration of my subscription, please discontinue the paper. I am in full sympathy with your efforts.

Yours, Fraternaly,

ISRAEL BETZ.

CARLETON, ST. JOHN, 1st July, 1878.

To the Editor of the FREETHOUGHT JOURNAL :

It is generally conceded that it is possible for Liberals of all shades of opinion to become united on a purpose of work.

There are a number of practical enterprises necessary to the well-being of humanity that all liberals are anxious to see established in society and to accomplish which they can and should unite.

Chief among these necessary wants I place the establishing and maintaining of a Free Platform or Pulpit upon which all shades of opinion may find expression.

A very few liberals in any community, if they would unite for this purpose, could accomplish it.

The difficulty at once arises that among the few, however willing they may be, there are not enough who have the ability to speak in public to make it possible to maintain a free platform.

How is this difficulty to be overcome ?

Let the few come together, rent a Hall, make arrangements for music, etc., and if they have not a sufficient number who are qualified to entertain the audience by original addresses or essays, let some one who can read intelligently and audibly read a sermon or address from some of the many liberal authors with which they are acquainted, and let the subject read be open for discussion by the audience.

Two or three intelligent Liberals in any community, and Liberals are generally intelligent, may organize under a simple constitution, and may maintain a free platform by the method proposed at a very small outlay of money.

Once started, as they increase, they may unite their efforts for additional enterprises, as library, Sunday schools, etc., and any of the philanthropic enterprises peculiar to the wants of the community.

Liberals thus united together and reporting the fact to a Liberal paper will soon become known to each other, and make it possible for us to help one another.

I venture to think there are Liberals enough in every town in the Dominion, of 4,000 inhabitants and upwards, who are outside the pale of existing societies, and who might successfully organize on the plan proposed.

How to arouse these liberals to action is a question for existing societies to discuss. Let the wisdom of the Freethinkers' Convention be brought to bear on this question.

GEORGE E. BAXTER.

P. S.—June 20th being the anniversary of our great fire, we had a public thanksgiving day to thank God for not burning the city all up, and for sending us so much relief from abroad, and to request him not to do it again.

On the 22^d we hung Vaughn the murderer. The papers informed us that during his confinement, by the efforts of skilful divines, he had experienced a change of heart and had received God's pardon. Thus leaving us to draw the inference that he had gone to heaven, but we are left quite in the dark as to where the poor woman he murdered went to.

- G. E. B.

EDITOR OF THE FREETHOUGHT JOURNAL :

SIR,—In the very able address of Mr. W. D. LeSueur to the "Progressive Society," at Ottawa, in the first article in the May number of your JOURNAL, there is one expression which I do not entirely agree with. He says, "We do not claim to have the truth." Now, though we Infidels are not so presumptuous as Christians, who claim to have ALL truth, yet some of us, at least, claim to have enough of truth, to know that Christianity is a total falsehood; that every one of the doctrines of Christianity are false, and therefore pernicious.

The whole history of Christianity is a history of falsehood, cruelty and blood. It is a bloody history. There are only two positions possible for the Christian clergy—neither of which are creditable—that

with all their boasted learning they are only either "learnedly ignorant," or they are something worse.

"Ignorance is not a crime," but he who teaches that as true, which he knows to be false—for the sake of a living—is not only criminal, but is guilty of the very lowest grade of meanness. Compared with him—though he wears "broadcloth" and "apes" the gentleman—the lowest beggar, or the thief who steals a sheep, or robs a hen-roost, is a nobleman.

Christians would have us believe that human reason is a poor affair; that it is not to be trusted; that it is apt to lead us astray, yet they tell us that reason is the gift of God. What would man be without reason? It is man's only sure guide.

We are indebted to human reason for all that we have of truth—for all the good we have.

"Christians are afraid of reason. No reasoning man can be a Christian." "As soon as a man begins to reason, good-bye to Christianity—it won't stand the test."

There is nothing that Christians are so much afraid of as truth—which shows that they know their system to be false.

Yours, for the cause of truth,

JAMES THOMSON.

ORTINO, WASHINGTON TER., U. S. A., June 10, 1878.

Mr. HARGRAVE :

SIR,—Please find enclosed twenty-five cents, for which you will forward to my address Ingersoll's lecture on the (G) "gods," etc.

And here allow me to express my entire approval of your publication, a few copies of which by chance fell into my hands—some you forwarded to Mr. Bowker. He having left the country, they fell to my lot as postmaster. It is indeed gratifying to me to note that our brothers across the line are able and willing to support such a paper, and I sincerely hope that every such publication may be liberally supported until superstition shall be obliged to hide her eyes from the broad and glaring light of advancing science. And still more do I concur with you in the opinion that other books besides the Bible should be furnished at cost price. I expect soon to be able to send you some subscribers, but cannot send you the subscription at present, as I already receive both the "Investigator" and the "Evolution," and will try ere long to cultivate a further acquaintance with you.

Anti-theologically, yours,

J. C. TAYLOR.

WHAT CAN WE DO TO ADVANCE FREETHOUGHT ?

BY J. J. HALLIWELL.

There are few who realize the magnitude of the work and the immense undertaking Freethinkers have before them. We must not be discouraged by the many difficulties that beset our road to advancement in quest of truth and light. As our noble champions plant the banner of Freethought on the bastions of Christianity's stronghold we must rally around them with our confidence and sympathy, and endeavor each and all to help them to carry the work, to clean out the superstition, intolerance, and bigotry; to dismantle the guns of theology and uproot the doctrines of the churches from the very foundations. It will be a long struggle, but truth will gain the day, no matter how great the odds; it will remain only a question of time. We must grapple with the ignorant and erroneous views that the church has taught in the past, and we must lay bare the fraudulent doctrines they have expounded and the inconsistencies of their Bible and its authors. We must strive for—and demand as a right—that our coming generations shall receive a secular education only, that the youthful minds shall not be perverted from nature by being educated in the outrageous and ridiculous doctrines of Christianity that takes a lifetime to eradicate.

I see the ladies of St. Paul, Minnesota, have unanimously voted against the use of the Bible in the public schools of that city. I wish that the ladies of Canada were as much advanced in the cause of Freethought. We are only too prone to be superstitious in our ignorance, then why in this nineteenth century are our much improved educational systems, our laws and social customs to be based on the Bible, that breeder of superstition—a work that treats of more inhumanity than any other book extant, a work that is full of contradictions and inconsistencies on the most im-

portant points in theology and morals, a work that has advocated slavery and polygamy, and that in many parts is so rousing with indecency that if published in the newspapers of to-day it would not be allowed to be sold, yet on this work our whole government, laws, and social systems are based. It is no wonder Christianity has grown into a powerful creed. The clergy know that to enlighten the people thoroughly would be to undermine their own foundations, therefore they teach them only their especial creeds, taking great care that they instill into them the flattering and selfish idea that they only are right, and all other doctrines, no matter how slight the variation, worthy only of damnation. The child is taken almost from its mother's breast and taught the superstitious idea of praying to a God who, according to the creed of the church, created humanity to a life of suffering and pain. As soon as a child can understand its mother's speech, it is taught the incredible stories of the Bible, its manifold miracles and fables, its imagination is distorted by the wondrous tales of heaven and hell, of the judgment day and the everlasting torments. The child grows up imbued with these ideas so strong that it is almost a miracle if it ever discards the doctrines it was raised in; it becomes, as it were, a second nature with which it has to struggle against continually. The time has come when we must strive to remedy this. It is a duty that we owe to future generations, that they shall attain the age of maturity, at least, before they become biased in any theological doctrine. We must increase our efforts to this end. We must boldly proclaim our views without flinching, and work hand in hand harmoniously for the welfare of our fellow men. We must welcome discussion on every side and acquaint ourselves with every inch of our opponents' ground. We must scatter broadcast through the land our Freethought literature in every shape. Often from our desire to attain the truth we will lose our dearest friends, who will sometimes become our bitterest foes. It is hard to bear, but it has always been so. In hard-fought struggles, in sorrow and tribulation, our greatest liberties have been gained. It was through the suffering of many that we have the freedom we enjoy to-day.

The clergy are rousing up, they begin to realize the danger that the church is in, they will leave no stone unturned to crush us if possible, but we must be ever ready, always watching, fearless and persevering. I hope the time is not far distant when every city, town and village in this wide Dominion will have its well organized association of Freethinkers, united into one harmonious whole by a fraternal feeling of love, and a heartfelt desire in each and all to seek the welfare and happiness of their fellow human beings. The humblest one amongst us can do something to further the interest of the cause. If each humble worker only is the means of leading one from the nursery of religious superstition, ignorance and Christian bigotry, and cause him to study nature with an unclouded mind, he will have attained some good. Every Freethinker should be a missionary of the cause to the extent of his ability and power. We must not mind the sneers of "mock and gentle-minded" Christians, nor the taunts and anathemas of their self righteous clergymen, but exert ourselves to obtain the truth, and lay the facts calmly before the eyes of the people, who, as they become better informed, will soon discard the preposterous and incredulous doctrines of the various religious creeds.

Port Dalhousie, Ont., 1878.

THE WATKINS CONVENTION.

SALAMANCA, N. Y., July 4th, 1878.

W. J. R. HARGRAVE:

DEAR SIR,—The Freethinker's Association of Central and Western New York will hold their first annual Convention at Watkins, N. Y., August 22, 23, 24 and 25th; and the Association desire to make it, in fact, a national Convention, including our Liberal friends of Canada, and I therefore cordially invite yourself and your readers all, and all others of the Dominion of Canada who

are in truth and in fact *Freethinkers* and *Free-speakers* as well, to meet with us on that occasion. Some fifty of the ablest Liberal speakers of America are expected to be present, and I judge from letters that are reaching me from every quarter, that nearly every State in the Union will be represented, and the speakers will represent every variety of Liberal thought. Some distinguished persons in this country will take the platform at the Convention who have not heretofore been known generally as Freethinkers, among the number is the eloquent Hon. Frederick Douglass, of Washington, D. C. We intend it shall be the most important Liberal gathering ever held in America, one that will, by its character, ability and numbers, command the attention of the whole people.

The place chosen to hold it is central in the State and nation, and one of the most attractive summer resorts in this State, located at the head of the beautiful Seneca Lake, and near the famous Watkins Glen. Arrangements are being made with railroads and steamboats for reduced fares, and the numerous hotels at Watkins will entertain those who attend the Convention at reasonable rates. And for the benefit of your readers I will state that to-days mail brings me news that the "Glen Park Hotel," one of the best, a \$3 house, will entertain for \$2, and that the "Cottage Home," a clean, pleasant house, kept by Mrs. H. Gaston, for \$1 per day. Everything will be done, that can be, to make the Convention a great success. Give us a large delegation from Canada.

Fraternally yours,

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

MYTHOLOGY—SHORT STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

No. 3.—*Jupiter, Jove, Zeus or Saturnius.*

Immortal Jove, high heaven's superior lord,
On lofty Ida's holy mount adored!

Jupiter was the greatest of all the heathen gods. He was worshipped under various names in different countries, just as the Mosaic God is called "Jehovah," "Lord," or the "Great I Am," by Christians, "Allah," by Mohammedans, "Gaudama," by Buddhists, "Great Spirit," by Indians, and "Nature," by Materialists. The Roman Jupiter was the most powerful of all the Gods, he was worshipped as the God of rain, storms, thunder, and lightning.

"The Almighty is the God of gods,
League all your forces then, ye powers above,
Join all, and try the omnipotence of Jove.
* * * If I but stretch this hand,
I heave the gods, the ocean and the land,
I fix the chain to great Olympia's height,
And the vast world hangs trembling in my sight,
For such I reign, unbounded and above;
And such are men and gods compared to Jove."

His temple at Rome stood on the lofty hill of the capitol, hence he was called Capitelinus and Tarpeius. He was regarded as the special protector of Rome. Persons guilty of treason and perjury were thrown down from the Tarpean rock. He presided over the great Roman games. He foresaw the future, and whatever happened, was as he willed it to be. He revealed the future to men through signs in the heavens, and the flight of birds, which are called his messengers. The eagle often figures in the Iliad as a sign during the siege of Troy.

Jupiter was regarded as the guardian of Law, Justice and Virtue.

"Two urns by Jove's high throne have ever stood,
The source of evil one, and one of good;
From thence the cup of mortal man he fills,
Messings to these—to those distillates ill.
To most he mingles both. The wretch decreed
To taste the bad, unmixed, is curst indeed,
Pursued by wrongs, by meagre famine driven,
He wanders outcast, both of earth and heaven.
The happiest taste not happiness sincere,
But find the cordial draught is dashed with care."

As Jupiter was the Prince of Light, the white color was sacred to him, so to him were offered in sacrifice pure white animals, and his chariot was drawn by four white horses.

Jupiter was the son of Saturn and Rhea, and in a former paper we have shown how his mother preserved his life by hiding him in a cave in Crete, where he was cared for by the Melian Nymphs. One of them, named Adrastea, rocked him in a golden cradle, and gave him a beautiful golden globe to play with. "On some Cretan coins Jupiter is represented as sitting on a globe." He was fed with honey and the milk of a goat called Amalthea, and the Curetes danced about him, making a great noise with their arms, so that his father, Saturn, should not hear his cries. It is said he was also fed on Ambrosia, which was brought from the streams of Ocean by pigeons in their beaks; and on Nectar "which an eagle drew each day with his beak from a rock." His first wife was called Metis, and was said to exceed both gods and men in knowledge—another proof (3) of the divine superiority of woman. But Heaven and Earth told him that her first child would be a maid who would equal him in strength and counsel, and that her second would be a son who would be king of gods and men, so he cajoled her when she was pregnant, and Saturn-like, swallowed her; which, as in the case of his father, proved to be a useless experiment, as the child Minerva sprang from his head.

After this he married several wives and had numerous children by them, and also became the parent of many children by mortal woman. Juno—his sister—became his last and lawful wife. He lived on Mount Olympus, and seemed to enjoy himself much as mortal kings do. Eating, drinking, talking and sleeping, music and poetry, gold and splendor, fame and glory, all those constituted a portion of his happiness and his life. Nor was his path wholly spread with flowers. He is often found quarreling with Juno, his wife, and his children rebel against his authority and do not agree with him, or try to further his aims, though when he is fully aroused he generally brings them all into subjection and obedience through force of dire threats and anathemas, and oftentimes real physical punishments. Juno was a very jealous woman, and indeed she had great cause to be so, for Jupiter seems to have been struck at sight of every pretty face he saw. Of his various amours we will only relate two short ones for the present:—

"As Europa, the daughter of Agenor, King of Sidon, was one day amusing herself with her companions, gathering flowers in the meads on the shore of the sea, Jupiter approached her in the form of a beautiful white bull. The maiden caressed him and at length ventured to mount upon his back. The god immediately bounded upon the surface of the sea, and ran along it with his lovely burden till he reached the isle of Crete, where he resumed his proper form. Europa became the mother of Rhodamantus, Minos and Sarpedon."

"Io, the daughter of Inachus, was loved by Jupiter. She rejected the suit of the god, but as she fled from him he checked her flight by spreading a dense cloud around her. Juno, looking down from heaven and seeing the cloud, and also missing her husband, suspected mischief. She sprang to earth, but Jupiter, aware of her approach, had turned Io into a white cow. When Juno admired the animal and asked Jupiter to give it to her, he could not refuse her request. The goddess, who well knew who the cow was, set the hundred-eyed Argus to watch her, and as only two of his eyes slept at a time, there was little hope of deceiving his vigilance.

At length Jupiter desired Mercury to kill him as the only mode of liberating Io. Mercury taking the guise of a shepherd, came and sat by Argus, and by playing on his pipe lulled all his eyes to slumber, and then cut off his head with his harpe or crooked sword. Juno placed the eyes of Argus into the tail of her favorite bird, the peacock, and sent a fury to torment Io, who fled through all the world till she came to Egypt, where Jupiter restored her to her original form, and she became the mother of Epaphus."

The Oak was dedicated to Jupiter as being monarch of the forest, and his ancient oracle was in the Oak Woods of Dodona.

The Eagle, as king of birds, was also dedicated to his service.

The Aegis was a celebrated shield which was made for him by Vulcan. It sent forth thunder, lightning and darkness, and struck all mortal beings with terror. Jupiter was represented by artists as the model of dignity and majesty of mien, his countenance grave but mild. He is seated on a throne grasping his sceptre and thunder, and the eagle standing beside the throne.

"He spoke, and awful bends his sable brows,
Shakes his ambrosial curls and gives the nod,
The stamp of fate, the sanction of the god;
High heaven with trembling dread the signal took
And all Olympus to the centre shook."

FROM OVER THE BORDER.

We have received the FREETHOUGHT JOURNAL, and think it one of the very best Liberal papers which we have seen. We like your spirit better than that of many of our co-laborers in the cause of progress. The true liberalism of to-day is not that of past generations. Being deeper, it is at the same time wider, and, if we may use the word, more catholic in spirit. Considering the subject of all religious disputes as matters upon which nothing is known or to be known, it is able to look with toleration and kindness upon all religions. This humane, tolerant spirit is itself far more effective in winning converts to Freethought than all the iconoclastic zeal of the old school of Freethinkers or their modern imitators. If a man firmly refuses to pretend to believe that which is false, or to say that he believes that of which nothing can be known, and yet is neither surprised nor vexed that others continue to be where he himself once was, he is ready to exert a great influence which, like the forces of nature, is silent but irresistible. The overwhelming logic and crushing invective of Ingersoll may be withstood. Such things are withstood. They excite combativeness and alarm prejudice. When these are active, judgment and candor are overpowered. The witness of a life faithful to the truth cannot be withstood. It hurls combativeness by refusing all dispute, and disarms prejudice by evident devotion to truth, and by perfect candor. We are not saying that the Liberal of to-day speaks with bated breath, that he fears to say what he believes or disbelieves on all proper occasions, but that the very tendency of his mind is to broad, generous ideas and affirmative views. He neither quarrels with the church nor with any man's belief. The church is what the ages have made her. She is the product of evolution. She has ever represented the state of the people. Look broadly enough, and you will see that she does so to-day. She is rapidly changing, and evidently doomed to essential modifications or to entire annihilation. Our work as laborers for Freethought is not to show directly that she is wrong. This has been done by our predecessors in all ages, and has proved an unprofitable task. Very few are thus emancipated from thralldom to an "infallible" book or an "infallible church." He who can admit an authority supreme and infallible other than the truth is beyond the reach of Ingersoll or Thomas Paine. Our true work is other and far greater than to point out the errors of bibles and creeds. It is to first attain the true scientific spirit, and then show it in all we say and do. By the scientific spirit we mean that perfect devotion to truth and that boldness of thought which characterize the man of science. There is only one way of knowing whatever is to be known, that is, what is true about religion is to be known in just the same way as anything else. The scientist does not scoff at the errors of the past, or at the popular fallacies of the present, for he knows that they are truly characteristic of the states and times which produced them. There was a time when it was believed that at the approach of winter swallows plunged into the mud of the marshes and streams and were transformed into frogs, to be again changed to swallows on the return of spring. We need neither be astonished nor ashamed that our ancestors believed this. The entire, or rather the gross, ignorance of anatomy and of the habits of swallows permitted such a superstition. Now, the incredibility of such an hypothesis is too great for any one. So

long as the laws of nature are unknown there is no distinction between the natural and the supernatural; or, in other words there is nothing incredible. Boundless credulity and perfect ignorance go together. Nothing but a knowledge of the phenomena of nature can lead the mind up to the conception of the reign of law, and nothing but familiarity with this idea of law can lead to any general hypothesis like that of evolution. The naturalist continually studying the phenomena of nature and discovering her laws, continually weakens the foundations of supernaturalism. But supernaturalism precedes naturalism, because ignorance precedes knowledge. Let us not be deceived. The superstitions held by individuals or bodies are entirely characteristic of their states and are to be removed, not by attacking the effect, but by removing the cause. He who loves the truth seeks it, finds it, discovers it, and comes in time to refuse the supernatural. Now of this we are to be examples. If we are not deceived, the spirit of our belief requires us to lay aside all bitterness, dogmatism and evil-speaking, and show ourselves just, kind, truthful, and in all things rational and patient. P. G. D.
Dayton, Ohio.

BASKET OF GEMS.

Right thinking involves *free* thinking. If to know truth makes us free, freedom, again, is the condition of knowing the truth.—*Dr. J. F. Clarke.*

A theology which defends itself by forbidding or limiting inquiry, and by tabooing reason, must necessarily be an unreasonable theology. It declares itself to be devoid of reason in its very condemnation of reason. If it were itself rational, it would have no objection to being submitted to the test of reason and inquiry. Things born of the light do not fear the light.—*Sunderland's Orthodoxy.*

If all mankind, *minus* one, were of one opinion, and only one were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.—*J. S. Mill.*

In this austere solicitude (the hermitage to which Peter retired) his body was emaciated and his fancy was inflamed; whatever he wished he believed; whatever he believed, he *saw* in dreams and revelations.—*Gibbon.*

Truth is a good dog; but beware of barking too close to the heels of an error, lest you get your brains knocked out.—*Coleridge's Table Talk.*

[This maxim of the great English seer seems to be modeled on the famous saying of the Galilean, "cast not your pearls before swine, lest they turn again and rend you." As a matter of worldly prudence, both precepts deserve careful consideration; but, if truth is not worth fighting for, and dying for, then the scheme of the universe is a manifest bungle which we will not readily believe.]

Orthodoxy, as a theology, is mixed up, through and through, with ideas that are immoral in their tendency, and nearly, or quite, every essential doctrine of it is either founded upon, or else necessarily involves, principles which, when legitimately carried out, and just in so far as they are legitimately carried out, lead to the degradation of God and the moral injury of man.—*Orthodoxy the Enemy of Christianity, by Rev. J. T. Sunderland.*

A great deal of discomfort arises from over-sensitiveness about what people may say of you or of your actions; whereas it may be doubted whether they will say anything about you.—*Arthur Helps.*

I will take no man's liberty of judging from him, neither shall any man take mine from me. I will love no man the less for differing in opinion from me.—*Chillingworth* (1635)

No atom of matter was ever created, and none can be annihilated. Not an atom is lost or used up in all the changes of nature's great laboratory. Not one ever had a beginning, nor will one have an

end; neither can a single atom always remain in any single form. Even the hardest adamant slowly and steadily disintegrates, changes and enters into new combinations and new identities, just as you and I, reader, must inevitably do when our little life here is lived and done.—*Mrs. E. D. Slenker*

The humblest human creature is not incapable of taking some part in the battle which is continually going on between the powers of good and those of evil, a battle in which every, even the smallest, help to the right side has its value in promoting the very slow and almost insensible progress by which good is gradually gaining ground from evil, yet gaining it so visibly at considerable intervals as to promise the not uncertain final victory for good.—*J. S. Mill.*

Whoever does a noble deed, or gives utterance to a noble thought, raises, elevates, and refines humanity.

By associating with the good and pure we invariably grow better and purer ourselves. By cultivating the beautiful and the artistic we create a tidal-wave of the aesthetic which flows from our own little world into the worlds of those around and absent.

By giving of the lovely and the true from the storehouse of our selfhood, we add to the treasures of our neighbour and yet lessen not our own.—*Mrs. E. D. Slenker.*

AN OPEN LETTER TO W. G. H. SMART.

SNOWVILLE, PULASKI Co, June 12, 1878.

FRIEND SMART,—

As I am not smart enough to understand the smartness contained in thy attempted criticism upon the "Gem" bearing my signature, in the February number of the FREETHOUGHT JOURNAL, I here appeal to thee for a little more smartness upon the subject.

'Tis said that all rules have their exceptions, and it is equally true that the generality of expressed sentiments have also their exceptions. But I would like to hear a few of thy objections to the observation that "the more a man knows the more he is valued by others, and the more competent he is to provide for himself, and for those dependent upon him." Simply saying a thing is not true is no *proof* of its falsity. My observations thus far have convinced me that it is true, and the proof that it is so is found in the fact that our great scientists, wise rulers, skilled architects, our best poets, painters and sculptors, our men and women who can "turn their hands to most anything" are always "valued" members of society, and are rarely unable to provide for themselves and those dependent upon them. Again, "our knowledge is our own individual property." I do not see that because "we have received it from others," makes it any the less *our own*, or that it will cease in any manner to be our own, when we have shared it with everyone who desires or will accept of any part of it. Nor is it selfish or miserly to "hoard up knowledge," for it is not like money; and in "laying it up in the storehouse of the mind," we do not keep it out of circulation, but with every item of real information we gain, we increase our power of adding to the stock of general knowledge. Does he who hoards up health, lays in a great store of strength, of muscular development, of good, pure blood, and sound, uncorrupt flesh, rob others of the same blessed possession? No! it is the ignorant and the diseased that scatter the seeds of ill by *not* hoarding up the good.

Neither does the "knowledge gatherers'" ("miser" is here a misnomer) wealth perish with him." There was a time when much of it did so, but as the world grows in knowledge and wisdom, so does the generous spirit of emulative love and charity increase in like proportion, and he who possesses a secret fountain of knowledge, a new discovery that he has carefully mined out by unwearying labor, or mayhap accidentally blundered upon, is now found providing a safe means of having it transmitted to the world after his death, even if he jealously guards it for the sake of gain or glory during his life time.

Will friend Smart please show me wherein I am wrong in these conclusions?

Respectfully,

ELMINA DRAKE SLENKER.

VOLTAIRE & PAINE NOT TO BE COMPLAINED OF.

(From the London Examiner of May 11th, 1878.)

Some little time ago Mr. Keene had in *Punch* a memorable sketch representing a couple of open-air preachers, one of whom is emphatically boasting to the other, that he " 'as bin lettin' old 'Uxley 'ave it 'ot." The Bishop of Winchester in his visitation to the clergy of Portsmouth and its neighbourhood, has been achieving a similar task. His Lordship looks back with wistful eyes to the happy time, "When most unbelievers were, at least Deists, who admitted a first cause of the universe, moral government and a futuro state." With Voltaire and Tom Paine, in other words, he has no fault to find. His war is with the unbelievers of the present day, who are, according to his view of their tenets, "Pantheists, Positivists, and almost Atheists. We were not aware that there was any similarity between Pantheism and Positivism, or between Pantheism and Atheism. This, however, is a matter of detail, and for a bishop who wants something or somebody to knock down and trample upon, one "ism" is, perhaps, quite as good as another. The Bishop of Winchester, has a triumphant answer for "isms" of an irreligious character. He "wants to know" how light was first formed in the universe, and what light is? Now we are ready to admit that neither Pantheist, Positivists or Atheist, can either tell us how light was first formed or what it is. Scripture, in this respect, has an advantage over science. It tells us how light was formed, by the simple process of the Divine fiat; but we are not aware that it tells us what light is, or enables us to come to any satisfactory conclusion between the emission hypothesis on the one hand and the undulatory hypothesis on the other. In this respect, at any rate, revealed religion has no advantage over science; neither are we aware that the Bible lets any light upon the problem, "why no other animal has ever attempted to make a weapon or a utensil?" We do not refute science by putting questions to scientific men, which no one pretends to be able to answer. It would, perhaps, be better, on the whole, if the bishops were to confine themselves to their own legitimate business and refrain from well-meaning but, after all, futile attempts to "let old 'Uxley 'ave it 'ot." While Dr. Harold Browne was still a professor at Cambridge, he wrote a very remarkable edition to "The Thirty-nine Articles, and what are called the Proofs." He will not unduly lower his reputation if he sticks to the Thirty-nine Articles, and leaves comparative zoology to those who have made it a special study.

ALCOHOLIC BEVERAGES.

A Digest.

BY R. B. BUTLAND.

From Youmans, Chambers, Spencer, Ray Lancaster, Todd, The Bishop of Peterborough, and others.

Brethren, it is a good thing to dwell together in unity, but I am afraid the Dunkin Act is eminently calculated to plant the seeds of perpetual strife in every municipality in Canada.

Prohibition acts very much in the same way as a very high protective tariff—in fact the two phrases are in common use as being synonymous terms for the same thing—a highly protective tariff is commonly called a prohibitive one. The testimony of some of the highest authorities on matters concerning prohibitive and prohibitive tariffs is, that they put a direct premium upon crime and law breaking. Gladstone, Sir Robert Peel, and others inform us that smuggling and other crimes increase in exact proportion to the prohibitive tendency of the tariff. This was proved in the most complete manner in the neighboring Republic during the late civil war. As they made their tariff on whiskey more prohibitive by raising the duty continually higher, so in arithmetical proportion did their revenue grow small by degrees and beautifully less. Not because the consumption of whiskey had decreased, (so the United States Secretary of Treasury informs us,) but because smuggling and private stills and illicit trading had increased.

The prohibitive tariff had put a direct premium on crime, on law-breaking, the crime increasing in geometrical proportion with the raising the duty higher—that is, nearer to a prohibitive state. This was clearly proved by the sequel. The necessity of getting a revenue compelled them to lower the tariff. As they gradually made the tariff less prohibitive so

in the same proportion did the revenue become greater. Not because the consumption of whiskey had increased (so the United States Secretary of Treasury informs us), but because smuggling, private stills, and illicit trading had decreased.

The Dunkin Prohibitive Act would put a direct premium on crime, on law breaking, illicit drinking, which would be a great national calamity. For to be a law-abiding citizen is to be a good citizen. One of the highest encomiums that can be passed on any nation is that of a law-abiding people. Hence the necessity for not making such impracticable laws as the Dunkin Act.

Herbert Spencer and others among the greatest authorities on the duties of governments and the kind of laws which are beneficial or baneful, tell us that it is no part of the duty of a governing body to say to its people you shall not drink this, you shall not eat that.

True, says the fanatical advocate of the Dunkin Act, but alcoholic liquors are poisons. Indeed! But we have a large number of the highest authorities in physiology who tell us that while alcohol, like many other substances, has in large quantities a narcotic—a devitalizing effect, it has in small quantities a stimulating effect, between which and narcotism there is a difference, not of degree, but of kind. The stimulating effect is precisely the same with that of highly nutritious and easily digested food. As regards the vital functions, it differs from the effect of ordinary food only in rapidity of production. It does not substitute an abnormal for the normal action of the bodily organs. It restores their natural functions, and it is capable of rectifying either deficient or redundant functional action.

The only positive difference of effect between ordinary food and alcoholic stimulants is, that the latter does not to any great extent add to the bulk of the body. There is no recoil or reaction after it, except that, as in the case of ordinary food, the effect is exhausted after a time. There is nothing to support the belief in a reaction except the depression involved in a gradual recovery from the effect of a large quantity of alcohol.

But between the narcotic effect of a large and the stimulating effect of a small quantity there is, as already said, a difference of kind. And the experience of mankind, the fact that moderate drinking does not usually pass into excessive drinking, sufficiently clearly shows that it is not found necessary to increase the quantity used for stimulation, as alleged by advocates of the Dunkin Act. For myself I know in this, our good city of Toronto, two worthy old maiden ladies—may their shadows never grow less—who for forty years have been in the habit of taking one one-half pint of beer divided between the two nightly, and during forty years' experience have never found it necessary to increase the quantity in order to produce the same effect every night of their life.

Since stimulation restores the natural functions, it of course is capable of removing the consequences of functions being perverted. Among other things, it gives relief from pain and muscular spasms, reduces the circulation when too rapid, produces healthy sleep, and removes general debility, as well as the fatigue of special organs.

Whether it to an important extent effects the waste of tissues or keeps waste matters in the blood is at present undetermined. However this may be there is no justification for holding that life is to be measured by the aggregation of tissue or the rapidity of bodily changes. The notion that alcohol checks the burning of tissue by taking up the oxygen received by the lungs, originated when it was believed upon the authority of Liebig (it was so believed until a few years ago, but the contrary is held now) that alcohol was altogether decomposed in the body. It follows that alcoholic liquors taken cautiously and in small quantities, (the quantities varying with the circumstances and with the constitution of the individual) may not only be used with safety, but advantage.

It is not disputed that many persons live in health without it; that persons having an abundance of wholesome food, not over worked, living in well constructed houses, and in wholesome air, can usually dispense with it. But when some or all of these conditions are wanting, which in towns at any rate, happens in all but exceptional cases, a nearer approach to health is made, when a moderate use is made of alcohol. It is not denied that drinking is closely connected with, or that it exacerbates the misery undergone by the poor, but it is denied that drinking is the cause of the misery. Drinking must be regarded as an effect of the bad conditions inherited by the poor, and under which they live. Persons born in close alleys, and brought up in foul air, living always from hand to mouth, often with insufficient or unwholesome food, feel a need of stimulants to support vitality.

The fluctuations of crime (properly so-called), do not depend upon the amount of drinking, (but so far as they can be traced to one or two circumstances upon variations in wages) the principal evidence for that idea is the statements of convicts who are anxious to palliate their offences by attributing them to an external cause. It is destitution and inherited tendencies, not drunkenness, that contributes most largely to the production of crime. Drunkenness, crime, pauperism, cannot be permanently reduced by the Dunkin Act, or anything else, except through a material and moral improvement being effected among the poor.

Herbert Spencer tells us that it is no part of the duty of a governing body to say to its people, "You shall not spend your money upon this or upon that." The power of procuring articles that are desired is what men work for—the great motive for industry. And it is unreasonable in a fiscal point of view to speak of the material resources being wasted upon liquors, any more than upon tea or beef, or other substances which perish with the using.

Compulsory abstinence from alcohol would not produce the same result as voluntary abstinence. Abstinence to be valuable must be a *sign of moral improvement*. It is SAFER, BETTER, to leave the poor to face temptations—trying to fortify them against these temptations by education—by giving them *correct scientific knowledge*—principles and views of their moral obligations to themselves, their families and society at large, at the same time holding before them the spectacle of temperance and its results in the case of the more comfortable classes. Moderate drinkers in general are in no danger of becoming habitual drunkards. It is persons wanting in prudence and of intemperate constitution that are exposed to that danger; and keeping people in leading strings has never been a success. And as to the plea of example—it is no more a duty to refrain from alcoholic liquors as an example to the intemperate, than it is a duty to refrain from marriage as an example to people who make improvident marriages with its accompanying miseries.

The brave Bishop of Peterboro' says of course it is competent in a community to make laws as to what I shall eat, and what I shall drink; but such a community is not free, and freedom is the immediate jewel of the soul; give me liberty or give me death. The craving for stimulation and for stimulants—in one or another of their innumerable forms—is not a local, unusual, arbitrary or statutory thing, but a rooted and universal passion of human nature. Just look at the high rate of crime, insanity and idiocy existing among the water-drinking Hindoos, the Arabs and Turks—and at the low rate in Ireland and Scotland, where alcohol is largely consumed.

The use of alcohol contributes largely to social pleasures, and therefore to the amelioration of the human lot, and has been explicitly approved by the founder of Christianity—who the Bible informs us created wine after men had well drunk.

The Dunkin Act gives the governing body a power to which it has not the least right or claim, a power of declaring the *absolute truth* of a doctrine, of laying down a law upon a question of private morals with which it has no more concern than a question of private creed.

There is not the slightest evidence to show that alcohol causes more immorality than eating to excess, than ostentation, idleness, vanity, or a hundred other errors of judgment or inclination with which statesmen in all free countries decline to interfere. The right of freedom includes the right to judge upon such points, even to judge wrong. A man may drink tea or smoke tobacco until he has shattered his nerves, lost his employment and become a hopeless invalid, but the State has no right to interfere. We have no more right to use compulsion to make a man better, than we have to compel him to be wiser. No more claim to make him take less alcohol than to compel him to indulge less in the mental dissipation of reading incessant telegrams from the seat of war, which will be all contradicted to-morrow.

The whole matter is one as entirely beyond the province of the state as religious belief itself. The Dunkin Act clearly shows the lengths to which the advocates of total abstinence are prepared to go—the utter contempt in which they hold freedom, humanity, and the welfare of the state in comparison with their crotchety hatred of a particular kind of food. The headlong reformer with any particular hobby—be it a Dunkin Act, or any other Act, who fixes his attention upon some special phase of stimulation, and would eradicate it root and branch, is soon found to be himself involved in something not very unlike what he so zealously condemns.

One thunders against the whole tribe of alcoholic stimulants, from ethereal wine to acrid whiskey, and never touches, tastes or handles them—the pipe will do for him. Another counterblasts tobacco—content with abundance of strong coffee; another decries all these together, inspired by the stimulus of concentrated potions of tea. Still another ingests, perhaps, only vegetables and water, and fulminates from the pulpit or platform against all those gross material indulgences, yet is lifted into the seventh heaven of enjoyment by the stimulating incense of flattery and praise which comes up from admiring auditors, and without which life to him would be "stale, flat, and unprofitable." Others get from music, pictures, theatres, fashion, novels, newspapers or travel, a quieter form of excitement, which, though often running into dissipation, is less harmful than ordinary narcotic over stimulation. How far the ball room, the pulpit, the political campaign, the teetotal platform, or a religious revival may be the equivalent of a drinking spree, we will not pretend to say; but that they are all marked by a common character—the stimulation of pleasurable feeling—carried to a pitch of excitement which ends in reaction, more or less exhausting, is not to be denied.

As regards relief from the mischiefs of over-stimulation—alcoholic or otherwise—the Dunkin Act cannot accomplish it. We shall do well to remember that the evil of alcoholic stimulation does not exist alone; it is part of the general imperfection of human nature, and the social state which accompanies it. Nor is it to be remedied alone. The evils that result from the craving for stimulants and the gratification of it to an injurious excess, will probably only be removed with the slow and general improvement of character and amelioration of social conditions. As soon as people know better their own nature, and the true conditions of its unfolding, and begin to regard the subject with a more sacred respect; in proportion to the growth of a scientific conscience—man will become a higher law to himself—and some of the grosser vices of conduct may be expected gradually to disappear.

The gross superstitious and idiotic absurdities to be found in Christianity, and the folly of drunkenness, both of these evils which now afflict humanity, will probably disappear together.

The habit of stimulation is not confined to special communities, but pervades alike the civilized and uncivilized races all over the world, varying in different types of humanity but common to all. Some races take to opium, others to hashesh, others to alcohol. It is this deep basis of the propensity in human nature that gives to the subject its mystery and its perplexity.

The rationale of stimulation is indeed not so puzzling. Food builds up and maintains the vital activity of the whole animate creation in its *working* state, but that is not enough for man. He leads a life of high and complex feeling—subject to wide fluctuations, while his intellect furnishes him with the means of influencing his emotional states. He therefore seeks those agencies which act to arouse pleasurable emotions, and these are stimulants.

From the days of Jehonadab, the son of Rechab, down to those of Father Mathew, Gough, Murphy and Rine, there have never been wanting prophets to denounce and predict the awful consequences of indulgence in alcoholic liquors. Yet in every civilized community in the world of the present day some form of alcohol is regarded as necessary to the comfort and happiness of the social gathering. The sovereigns of the world at their feasts, and the humblest denizens of huts and cabins have alike recognized its presence as an assuager of sorrow and the active agent in the development of those feelings which render human intercourse agreeable and pleasant.

Medical men of all ages have prescribed it for a variety of diseases. The daily experience of a large proportion of mankind who take small quantities of alcohol from day to day is, that whilst they experience its exhilarating effects, they are not aware of any depression. There is a very numerous and learned class of the community in all parts of the world—one of the scientific professions—the large majority of whom, together with their families, make alcoholic beverages an article of daily consumption, and the doctors are a scientific body who have made it the study of their lives what to eat, drink and avoid.

Among a host of others, Dr. Todd, Dr. Ray Lankester the translator of the Natural History of Creation, by the great German Philosopher, Ernest Haeckel, and others, tell us that the action of alcohol in disease is to suspend the disintegrating process engendered by morbid actions, and thus to give time for new and healthy actions to set in. The opinion of the great bulk of the medical profession is to be relied on and that would lead us to regard alcohol as equal if not superior to any other known remedy for the purpose of combating disease.

Perhaps of all substances used by man as food, alcohol confers the greatest amount of pleasure, the most intense gratification. What painting is to the eye, and music to the ear—sweet and pleasant—liquors are to the taste. In all nations and in all climes man has indulged in the pleasures of the palate. According to Christianity, wine and strong drink was the promise of the prophet of God to his people for obedience to his laws. The Psalmist thanked God for the wine that made his heart glad. Christ wrought his first miracle on earth in creating alcohol for the pleasure of the guests at a wedding feast, to show the important relations in which alcohol stands to man.

At all events the bigoted, fanatical prohibitionist is in the position of the hero of Butler's, Hudibras—"who compounded for sins he was inclined to, by damning those he had no mind to."

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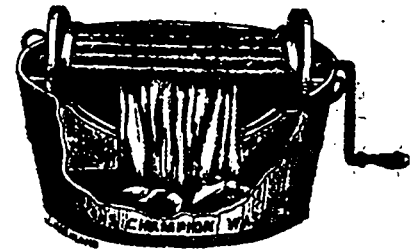
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