

FREE THOUGHT JOURNAL



Vol. 1.

TORONTO, APRIL, 1878.

No. 7.

W. J. R. HARGRAVE, Editor.

Editorial Contributors:

R. F. UNDERWOOD.

MRS. SARA A. UNDERWOOD.

MRS. ELMINA D. SLENKER.

ALLEN PRINGLE.

EDWARD MEEK.

WM. EMMETTE COLEMAN.

J. ICE EVANS.

R. B. BUTLAND.

LT. COL. G. W. GRIFFITHS.

W. B. COOKE.

MYTHOLOGY—SHORT STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

No. 1—*Saturn or Cronus.*

Saturn is the Father of "the Gods." He is the oldest of a long line of ancient divinities. He was a mythical king of Italy, and by the Romans was identified with the Greek god Cronus, (or Kronus) just as the Hindoo god or Saviour Krishna, seems to be identified with the Christian Saviour Christ.

Saturn was a son of Terra, the Goddess of Earth, and of Uranus (Heaven). Earth in this case was the wife of her own son and became the mother of twelve children by him. These twelve were called The Titans. It would, in this age, be thought to be an awful sin for such near relatives to marry, but among the Ionian Greeks where the women seldom saw the men, such marriages were very common, and so also were they among the old Bible Patriarchs. Abraham, for example, married his half sister Sarah, and Isaac, Jacob and others were wedded to own, or first cousins, which relationship, according to physicians and physiologists, is as near in blood, and often nearer, than that of half brothers and sisters.

Saturn married his sister Rhea, another of the mighty race of Titans, and they had three sons and three daughters. Of these children Jupiter was the youngest. Heaven and Earth, the parents of Saturn, told him that the fates had decreed that he should be deprived of his kingdom by one of his sons, and to avert this he devoured his children as fast as they were born; but his wife Rhea, not liking the idea of remaining childless, consulted with her parents as to how she might save the life of the unborn

Jupiter. Earth told him that as soon as the babe was born she should wrap up a stone in linen and give that to Saturn, that he might swallow it thinking it to be his child. She did so and the plot proved to be successful, for, God as he was, he never noticed the difference, but just gulped the bundle right down; while the infant was secretly conveyed to Crete, and there in a cave, was reared by the Nymphs. When he grew up he married Metis (Prudence), and she administered a draught to Saturn which caused him to cast up the stone and his children, who being Gods, were immortal and indigestible. The rest of the Titans, who had allowed Saturn to rule his Father's kingdom, provided he did not bring up any male children, now hearing he had done so, dethroned and imprisoned him and his wife Rhea, but "as soon as Jupiter was grown he flew to deliver his father and replace him upon his throne, but Saturn unmindful of this, conspired against him, and Jupiter banished him from his throne, and the father fled to Italy." Janus, the Italian King, received him kindly and hospitably; and even shared his throne with him. Saturn busied himself in civilizing the rude inhabitants of Italy, and teaching them arts, science and agricultural, and his government was so mild, kind and beneficent, that his reign was called "The golden age," because of the happiness, peace and prosperity which filled the land. Saturn, like our Jehovah, is generally pictured as an old man bent through age and infirmity. "In his right hand he holds a scythe with a serpent which bites its own tail, an emblem of Time and of the revolution of the year. In his left hand he has a child which he raises up as if instantly to devour it." It is said a temple was built to Saturn on the Capitoline hill by Tatius, King of the Salines, and on his Statues were generally hung fetters in memory of the chains he wore when imprisoned by Jupiter, consequently all slaves that obtained their liberty generally dedicated their fetters to Saturn.

"During the Saturnalia these chains were taken from the statues to show the freedom and independence which mankind enjoyed during the Golden age." In Rome the treasury was in his temple to show that agriculture was the source of all wealth. His statue was hollow and filled with oil "probably to denote the fertility of Latium in olives." Latium is a town in Italy, where

Saturn lay concealed. Many of the laws were also deposited in his temple, for laws were sacred in that day.

"The Greek words which stand for Saturn and Time differ only in one letter, and on this account Saturn is represented as devouring his children and casting them up again, as Time devours and consumes all things which it has produced, which at length revive again and are, as it were, renewed: Days, months and years are the children of Time which he constantly devours and produces anew. The name of Saturn is said to be derived from the Latin. Satur—full—satisfied—meaning a God who is satisfied with his own comprehensive powers."

LETTER FROM W. B. COOKE.

NEW YORK.

FRIEND HARORAVE,—

You will see by the above that I am in New York City, of which I can say nothing at present beyond just mentioning for Eyre Evans that I met and had a conversation with his brother of the *Graphic*.

I have already given you some description of Buffalo; Rochester you know something of from a visit. I found it thick with Spiritualists—the best class I met there were the readers of the *Index*. My hope of Western New York is in the young lawyers and doctors, the younger branches of both these professions being far advanced in cultured Freethought. The working men here have formed themselves into a distinct party, and in proportion as they keep distinct from the Republican and Democrat their power will be felt; but I fear the tricks of professional politicians on one side, and their old predispositions on the other, will cause some of them to be seduced by old party cries, and prevent their nominations being successful, hence their power not being felt will not be sought after.

In Rochester I fell in with a strange specimen of an orthodox lawyer, and was surprised at his inviting me home to tea. I had to refuse that evening as Ingersoll lectured for one night only, I told him I would not miss the opportunity of hearing him. He pressed me to call at his office the following afternoon, which I did, and accompanied him home. I think he purposely forgot my name, and introduced me to his wife and family as the "Radical Missionary"; I afterwards discovered that his wife was a Materialist. I assure you that it was a pleasant reflection to think that he had the good sense to gratify his wife's taste by introducing a kindred spirit to her company. We had a spirited controversy, free from offence or ill-feeling. I felt that he respected the honest Atheism of his wife, and that neither her moral worth nor happiness was lessened by her opposite opinions, and could not but remark that in that respect he was superior to the Deity he worshipped, as the common orthodox belief is, that faith is the highest heavenly virtue and unbelief the direst calamity—with the penalty of certain unending torment.

Syracuse was my next place—a liberal and lively city. It has no organized body of Freethinkers under that name, but has a large and liberal element. Here the Unitarian element preponderates. Orthodoxy here is as rotten as icy snow under an April sun. It is percolated and honeycombed by a liberalism which will never freeze thought permanently again. The Rev. Ezekiel W. Munday, an Independent in fact as well as in name, is doing good work here by breaking down the barriers of prejudice. I heard him preach a good sermon on "Creed and Conduct," from the parable of the good Samaritan, in which he showed that the true man was the Samaritan Heretic, not the Orthodox Priest nor Levite. He repudiated, with something like scorn, the belief that good conduct could not be acceptable to God unless accompanied by true theology, maintaining throughout that it, and it only, was the one absolute test of worth; that it could be no pleasure to God to meet once in seven days to pray and praise him if it did not benefit us. He denounced the doctrine of Hell in unmeasured terms, and said boldly that it was better to

blot out both heaven and hell than have both. I spent an hour or more with him in his study, and have a standing invitation to visit him when I again visit Syracuse. I afterwards called on Bishop Huntington, and took his order for the *Fortnightly*. He is a fine specimen of the Evangelical English Churchman. He appeared rather timid of Spencer, Tyndall and Huxley, and I think regards them as a dangerous trinity; but being of a controversial disposition will fight them rather than shirk them. Formerly I was afraid of ecclesiastical drapery. I then considered it added dignity to the wearer, but experience is making me sceptical respecting human greatness. The more I see of society, the more I am convinced that the mental difference between man and man is nothing like so great as our false educations have forced us to believe. My associations and experience embrace persons widely divergent in professional calling, Judges, Statesmen, Doctors, Divines, &c., and it is only occasionally I feel myself in the presence of a master mind, and then not always one whom society has set aside for his greatness.

In Albany I had the good fortune to meet an old acquaintance; one well trained in Freethought in England, he is the active spirit of a good Freethought Society, comprising nearly one hundred members with an attendance of from two hundred to three hundred visitors. Their meetings are conducted in the main much like our own; speech or essay, after which a debate of about one and a half hour, the first opposition speaker occupies twenty minutes, following speakers ten minutes each. There is more talent in the Albany Society than in any Freethought Society I am acquainted with. They possess at least two good writers and four good speakers. The speakers are ready debaters, each with a well stored mind and easy, effective, and fluent delivery. The writers and speakers I name are much superior to myself. At the request of my friend I spoke twice there in reply to the leading opposition—once on "Rationalism versus Orthodoxy," and once on the "Resurrection of Jesus." There is also in Albany a literary liberal organization, called the "Young Men's Association," which offers political aspirants the first step on the ladder to fame, one of the candidates for President engaged Ingersoll to deliver two separate lectures. Between the first and second visit Dr. Irving Magee, a talented and popular preacher, who was nominated on both tickets as curator, replied to Ingersoll's lecture in his absence and stated that Ingersoll had, at the Delevan Hotel, called Jesus Christ "a dirty little Jew." On Ingersoll's second visit he challenged the statement, stating that if the Doctor did not give his authority for the unfounded assertion he should tell the audience, "it was a dirty little lie," the authority was not forth-coming and the Doctor had to father the "dirty little lie." The Association put Ingersoll in nomination as curator against the Doctor and he polled nearly two hundred votes. This tells well for the liberal pluck of Albany. I enclose voting paper. It will be gratifying to you to hear that the Albany Society were so favourably impressed with the heading of the FREETHOUGHT JOURNAL, that they have given orders for our printed motto, in the order on our paper, to be painted on the wall of their meeting-room—ornamentally, and in as attractive a style as their best artist can display it. I left the copies of the FREETHOUGHT JOURNAL with Mr. Joseph McDonough, who promised to do all he could to extend its circulation in Albany and Troy—two fine cities and each full of Freethinkers, but, I am sorry to say, trade is frightfully dull in both places. I expect to reach home by the Queen's Birthday. If you or any of the friends have leisure please drop me a line during the week—I long to hear how you are going on. I will give you a special letter on the Oneida Community during the week with a slight notice of American Social Communities; it was a subject I was much at sea on till I visited the State of New York and conversed with communists, and heard their story as well the story of their enemies.

April 1, 1878.

B. F. Underwood lectured at Springfield, Ill., April 14th, and will lecture at Kirksville, Mo., 16th to 21st; Warsaw, Mo., 23rd, 24th, 25th.

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.

Address all communications to

W. J. R. HARGRAVE,

191 YONGE ST., TORONTO.

TORONTO, APRIL, 1878.

OUR REVEREND OPPONENTS.

The Rev. Mr. Handford asks: "What have Atheists to offer us in place of God and the Bible?" In the first place he will permit us to remark, that if a person was afflicted with a disease and a physician were to tell him that he could, by abandoning certain habits, be easily cured, would the patient be likely to ask, "what have you to offer me in the place of the disease?" If he did, the physician would probably answer him as we do Mr. Handford, *health*. The Rev. gentleman enumerated what he said he would have to give up. Besides his God and his Bible, he would have to part with his associations, his books, and last, but we suspect not least, his occupation. "Yes," said the preacher pathetically, "my dear old books must go. Shakespeare, Milton, Browning, Clarke, Keats, Goethe all all must go." "What," he exclaimed, "do I want of them if there is no God; if they have all this time been deceiving me!" Those who have read the writings of Baron Von Goethe, will understand how little the Rev. gentleman knew of what he was talking. But is it *true* that he will have to give up his books? Does he not admire the Iliad of Homer, the poems of Virgil, the orations of Cæsar and the histories of Xenophon, though they all talk of gods which he will tell us are myths; though they teach that Jupiter was the king and Juno Queen of Heaven? Can he not study and admire the morality taught by Socrates and the eloquence of Demosthenes, though they called on and worshiped the ancient gods of Greece? Mr. Handford will admit that those gods were but the creation of man's brain:—future generations will say the same of his God. We admit, however, that he would have to give up some things, and for which he has a right to demand an equivalent. He would have to give up the idea that the Bible is anything more than man's production; with the belief that the punishment of innocent children for the guilt of their parents is consonant with justice; with his belief in what Col. Ingersoll calls, "the bankrupt scheme of salvation and the credit system for sin," by which men can go on sinning during life and on their death beds charge the whole

debt to Christ and enter heaven a white-washed bankrupt. He would have to give up the chains of fear and superstition, which bind the intellect and fetter the mind. We offer in place of this, the religion of humanity, of love, of kindness and of charity. We offer him freedom from craven fear and superstitious adoration; we offer him an unfettered intellect, and an honest hatred to revenge, and cruelty, and wrong, whether committed by men or gods. Following in the train of a belief in gods, devils and ghosts are wars, plagues, drunkenness, cruelty and misery—these are *born* of a blind faith in gods and devils. The Religion of Humanity offers the opposite of all these; peace, health, progress and happiness here, and now. Happiness here is not *possible* to those who believe in a hell and a heaven hereafter. Along with the selfish hope of heaven *must* go the fear of hell. We do not envy the man who can call himself happy because he imagines *he* is safe, while he believes that untold millions are suffering, and will suffer, in hell eternally. Mr. Handford seemed to think he had made a strong point when he quoted Bradlaugh as saying that "all children are born Atheists," and then saying with Paul that, "when I was a child, I thought as a child; but when I became a man I put away childish things." The founder of Methodism had not only uttered the same truth long before, but said that "by nature we are mere Atheists and know nothing of God." Mr. Handford also said that his "inseparable environment would not would not allow him to be an Atheist." What is the greatest factor in the formation of that environment? If, as Wesley and Bradlaugh say, we are by nature Atheists *our early education* forms our beliefs for us. Persons interested in propagating the belief in a God instil it into the mind of the young Atheist before he is capable of judging right from wrong, the reasonable from the absurd. If Mr. Handford had been born in Constantinople his "inseparable environment" would probably have made him a Mohammedan, and as he was born an Atheist, had he not been taught to believe in a God, he would have been an Atheist still.

EDITORIAL NOTES AND NOTICES.

Professor (t) Clarke Braden has, for some weeks past, been reading essays before Canadian audiences in defence of Christianity, in which, with insufferable egotism, he assumes the role of a *teacher of teachers*. Here is his essay to the clergy on their "duties as ministers of religion in relation to Infidelity," epitomized. "You are not aware, Rev. gentlemen, of the great number of Infidels in your midst. Beside those who are openly such, they are in your colleges and schools, they are found in your pews, and have even invaded the sacred ranks of the holy ministry itself. Something must be done. The weapons you have been using are old, worn out, rusty and useless; in fact, Reversirs, you are powerless to combat Modern Infidelity. I, gentlemen, have been in this business for twenty years; the weapons I use are new, polished and invincible; Spencer, Tyndall, Darwin, all fall before my terrible blows, engage me for a course of lectures and you will not be again troubled by these terrible Infidels." Most of his essays are a compilation of the arguments of Warburton, Paley Butler, and Sir Wm. Hamilton. He knows just enough of the theory of Evolution to mis-state, mangle and distort it, and uses clumsily the arguments of Dawson, Cook, and McCosh against the theory. "Drowning men catch at a straw," but we did not suppose the clergy of Canada had become reduced to such

a pass that they would "catch" at such a small straw as this American Professor.

Mr. Allen Pringle will accept our thanks for a copy of his answer to the Rev. M. W. McLean of Belleville, who, it appears, delivered a lecture in that city in answer to Mr. B. F. Underwood, after the latter gentleman had left Belleville and was at a safe distance. Both the *Intelligencer*, in which a synopsis of Mr. McLean's lecture appeared, and the *Ontario* refused insertion to Mr. Pringle's communication; but our Liberal friends, determined that neither the bigotry of Belleville priests, nor the illiberality of the Belleville press should stifle discussion, printed one thousand copies of his article in sheet form and distributed them without charge. In concluding his able article, Mr. Pringle says: "I will simply, in conclusion, invite Rev. Mr. McLean or some other clergyman of Belleville, to meet Mr. Underwood in debate upon these questions, when they could be fully and thoroughly dealt with. Belleville boasts of a College and University, and surely it can furnish a theologian or professor both willing and competent to defend its religion and its theology, if they are defensible. We, of course, aver that they are utterly untenable and indefensible. Should this invitation or challenge to debate be accepted, we will communicate with Mr. Underwood and make necessary arrangements. I may say that Mr. Underwood is a representative exponent of Liberalism or Materialism in America, and should it be desired, we will furnish ample credentials."

William Emmette Coleman the able writer and earnest Freethinker, is doing an excellent and brave work, battling against the fossilized orthodoxy of the Academy of Science at Leavenworth, Kansas. He is delivering a course of lectures before that institution on "Darwinism," "Evolution of Man" and "The Animal Ancestors of the Human Race, from the Moner to Man." We take the liberty to make the following extract from a private letter from him:—"I am stirring up the Christians here at the Academy—last night I had a pitched battle with them. They have ruled there for years, and driven away all Rationalists in disgust, not allowing them to speak; and they are trying to do to do the same thing with me, but I don't scare worth a cent; I won't be put down, and I intend to fight them to the end, as I know my rights and will maintain them."

We publish, in this issue, an interesting letter from our friend Mr. W. B. Cooke. His friends in Canada will be glad to hear that he is doing successful work as a "missionary" in the cause in which we are all interested—radical Freethought. We are pleased to note that he promises us a letter descriptive of American Communism.

We are indebted to D. M. McMillan, Esq., of Chilliwack, B. C., for a copy of the Annual Report on Public Schools of British Columbia for 1875-1876. The Report contains an amendment to the "Public School Acts" for that Province, from which we make the following extracts, and would commend them to the serious attention and consideration of other Provinces, and our neighbors across the line, as being worthy of imitation.

Section 14. "No Trustee shall hold the Office of Teacher within the District of which he is a Trustee; Provided always, that no clergyman of any denomination shall be eligible for the position of Superintendent, Deputy Superintendent, Teacher or Trustee."

Section 41. "All Public Schools established under the provi-

sions of this Act, shall be conducted upon *strictly secular* and non-sectarian principles. The highest Morality shall be inculcated, but no religious dogmas or creed shall be taught."

Such is the law in British Columbia, and it is strictly enforced. Mr. Nicholson, Principal of the High School in Victoria, who attempted to evade the law by assuming that the "highest morality" could only be found in the Bible, and therefore continued its use in the High School, has been forced, by the Board of Education for the Province, to submit or resign. In doing so, the Board simply decided that *secular means secular*.

Owing to the many potty persecutions, to which, especially in small towns and villages, Freethinkers are subjected, we will, as announced in our last issue, mail the JOURNAL in separate wrappers.

We are under obligation to Mr. John T. Hawko for transcribing from the *Short-hand Magazine* part of a valuable article on "Prehistoric Times" which appears in this issue. Our readers will be pleased to learn that we will soon commence in the JOURNAL an original story, by Mr. Hawko; and from his known ability as a writer, we can promise them that it will be a good one.

James Anthony Froude, the eminent English historian, has sent an article to the *International Review* of New York, containing most remarkable statements upon the subject of science and religion. He holds that the present state of religious opinion throughout the world is extremely critical; that theologians no longer speak with authority; that those who uphold orthodoxy cannot agree on what ground to defend it; that materialism all over Europe is respectfully listened to when it affirms that the claims of revelation cannot be maintained; and the existence of God and of a future state, the origin of man, the nature of conscience of man, and the distinction between good and evil, are all open questions. He says that no serious consequences, at least in England and America, are yet outwardly apparent, and that the entire generation at present alive may pass away before the inward change shows itself in marked external symptoms; but that it is certain that religious opinion is moving with increasing speed along a track which it will never retrace and towards issues infinitely momentous.—*Press Despatch*.

About the same time above appeared in print, Lord Salisbury gave utterance to the same thought but in much stronger language. In reply to a member of that august House, who had bewailed the prevalence of Materialism and its rapid increase in Great Britain, Lord Salisbury said: "It is true, the world has taken a grand step forward, and the next generation will, in religious thought, be in advance of this. We cannot, in this age, accept as truth the religion of our forefathers."

Through the kindness of our friend, Wm. Sisson, Esq., we have had the pleasure of reading Miss Susan H. Wixon's charming book for the young, "Apples of Gold." While entirely free from the superstition of Christianity, it inculcates the highest and purest morality; every story in the book pointing to, and enforcing upon the attention, some great moral principle. We admire, and fully endorse the stand taken by Miss Wixon regarding the injustice of the present system of inequality in the punishment inflicted by society on delinquents, simply because they happen to belong to different sexes, but we scarcely think that either should be received with open arms, but rather that *both* should be punished by social banishment until a thorough reformation takes place.

Society can punish where other laws cannot reach; and what is wanted is, that punishment should be equally meted out. "Apples of Gold" should be in every Canadian liberal household. In this reading age children will read something, and it is the duty of Liberal parents to furnish them reading which will not bias their minds in favor of what we think baneful—the Christian religion. Published by J. P. Mendum, Boston, at \$1.50, and for sale by Alfred Piddington, Toronto, at publishers price, postage paid.

A new Freethought paper, to be called the *Liberal Age* will soon make its appearance. It will be edited and published, by Oliver Hull Lowroy, at 41 South Clark St., Chicago. Mr. Lowroy has had some experience as a journalist in Baltimore and New York, and is favorably spoken of by the Liberal editors of the United States. In size, and make up, it will be similar to the *Boston Investigator*, and will be issued weekly at \$2 a year. In the first number a portrait of Col. Robt. G. Ingersoll, with a sketch of his life, is promised. Chicago needs a good cultured Freethought paper and we believe that brother Lowroy is just the man to supply the need. We wish him every success.

The first number of *The Physiologist* is before the public, and we extend to it a hearty welcome, believing that such a publication is much needed. We understand it intends to utilize the best from all systems, and designs to be "a harbinger of healing to the household, a guide to the grand vestibule of the temple of life and physical purity, harmony and happiness. It promises to "wage no war against any person, system or institution," and yet, "to do its own thinking independently, and express its conclusions freely"—a difficult task. This number contains able articles by Elizabeth Oakes Smith; E. G. Cook, M. D.; S. H. Preston; Mrs. Elmina D. Slenker, and the editor, Mrs. Sara B. Chase, A. M. M. D. The *Physiologist* is a large sixteen-page monthly and is published at \$1.50 per annum. Address Sara B. Chase, A. M. M. D., 56 west 33rd. St., New York.

We have received from the author, W. S. Bell, a copy of his pamphlet, entitled, "The Resurrection of Jesus," and we fully endorse the opinion of our friend, Wm. Sisson, Esq., regarding it. The author shows that the evidence in favor of the resurrection of Christ, is not of a character that would convince men, of even a commonplace occurrence, much less of so stupendous, and incredible an event as the resurrection from the dead of Jesus or of anyone else. D. M. Bennett, New York, publisher. Price fifty cents.

Will those who have extra copies of numbers one and two of the JOURNAL please send them to us, as we have not a single copy left, though we issued five thousand of each. Some of our new subscribers are anxious to get all the back numbers, hence the request.

We have again to ask all those who have not remitted for the JOURNAL, to do so at once.

The Toronto Freethought Association has presented Mrs. Marples, widow of the Rev. John Marples, with the sum of twenty dollars from the Benevolent Fund of the Association.

We have a few excellent photographs of Col. Robt. G. Ingersoll, which we will send free of postage for twenty-five cents each.

The following correspondence occurred between Mr. Braden, during his late visit to Toronto, and the editor of this JOURNAL. For the information of our readers and to show how honourable (1) Mr. Braden is, we will inform them that his letter, in which he offers to lecture under the auspices of the Toronto Freethought Association was read (by his request) to our audience in Albert Hall. Mr. Braden also, as requested by us, read our letter to his audience in the Young Men's Christian Association Hall; after which he held up and read what he said was the answer he had prepared to send, but left out that part of it which we print in italics. We who were present, and we believe every person in his audience supposed he had read the whole answer. Those who have heard his essay, "What the world owes to Christianity," will know whether his first reason for refusing our challenge is an evasion or not. We are inclined to think that the reason given which he did not read to his audience was the true one.

Toronto, March 31, 1878.

W. J. R. HARGRAVE.

DEAR SIR,—Will you be so kind as to read the inclosed notice of my lectures for this week before the Toronto Freethought Association at their meeting to-night in Albert Hall.

Will you also read the accompanying note to the Association. I renew my offer to accept your offer of your platform; I will lecture Wednesday night, April 3rd, and Friday night, April 5th, at eight o'clock on these terms.

1. Lectures free but as liberal collection as can be made be taken.
2. You insert advertisement in *Globe* and *Mail* of Tuesday and Wednesday.
3. Advertising to be paid out of collection, the rest of collection to go to lecturer.
4. You exert yourselves to give me a full hearing of all Free Thinkers of Toronto.

Let me hear from you at *Monetary Times* Office on Monday.

Yours for Freethought,

CLARK BRADEN.

Toronto, April 1, 1878.

PROF. CLARK BRADEN.

DEAR SIR,—Your favor came duly to hand, and your request to read it and the accompanying notice, complied with. Will you kindly read this communication to your audience in Shaftesbury Hall to-night. Regarding your offer to lecture in Albert Hall on the evenings of April 3rd and 5th, under the auspices of the Toronto Freethought Association, I can but repeat what I said in my letter to you last Friday; that we have control of the Hall only on Sunday evening. I am too poor to pay for the use of a Hall for you, but will make the following proposition. I will take the negative in a debate upon the question: "Does the world owe its civilization to the Christian religion?" on the following conditions.

1. The debate to be free, and no collection taken.
2. Each to pay one half the expenses incurred.
3. The debate to be extemporaneous, except reading cited authorities, notes and references.
4. The chairman, (to be mutually selected) and ourselves only, to occupy the platform.
5. Each to be allowed one hour.
6. Two full days notice to be given if you accept challenge.

To you who have, as you say, lectured upon this and kindred topics for twenty years, above conditions should not be onerous. Awaiting your decision in the matter,

I have the honor to remain,

Your most obedient servant,

W. J. R. HARGRAVE.

Toronto, April 1, 1878.

W. J. R. HARGRAVE.

DEAR SIR,—Yours of to-day just received. In response permit me to remind you that your invitation was, that I address your

Association in a lecture. Your reply that you have the use of the Hall only on Sunday evening, at a time I am otherwise employed, renders needless further correspondence on that point.

Your invitation to a discussion is respectively declined, for the very good reason that I never have advocated the proposition that, "The world owes its civilization to the religion of Christ." You certainly did not expect me to affirm it, for no sane person believes it. My position was that "The religion of Christ, as taught in the New Testament, was and is, the originating and controlling cause of the political, social, domestic, intellectual, moral and religious superiority of Christian civilization over all other civilizations." There is a wide difference between the propositions.

Again, I am accustomed to being paid for my labor, and not to paying for the privilege of working. You certainly did not expect me to abandon work for which I am paid, lose my time, and pay for the privilege of working. There are other reasons, but these are sufficient reasons for declining your invitation.

Respectively yours,
CLARK BRADEN.

PRE-HISTORIC TIMES.*

TRANSCRIBED FROM THE SHORT-HAND MAGAZINE.

BY JOHN T. HAWKE.

Half a century ago, if an antiquarian had been asked where the most ancient monuments and remains of the human race were to be found, he would unhesitatingly have referred his questioner to Egypt and the East. Nowadays the seeker after archeological information would receive an answer of a very different character. He would be told that he could prosecute his researches without even crossing the Channel, because on the banks of familiar English rivers, and within the boundaries of commonplace English villages he would find undoubtable traces of human habitations reaching up to an epoch so remote that compared with those primitive children of Albion, the shepherd kings of Egypt are as men of yesterday. It is almost ludicrous to contemplate the position of some archeological enthusiast of the last generation poring painfully over a coin, reverencing it for its extreme antiquity—a paltry two thousand years or so—while all the while beneath his very feet there lay buried the emblems of a race of men who had seen *hippopotami* basking in the mud of the Thames, who had tracked the stately mammoth to his lair in Epping Forest; and had hunted the wool-haired rhinoceros on Black-heath.

Sir John Lubbock classifies the annals of pre-historic men in four leading divisions—first, the paleolithic or old Stone Age. The emblems of this period are rude and unpolished; no traces of metal are discernable; and the climatic conditions of Europe varied considerably from those now prevailing, as is shown by the existence of animals unsuited to the present temperatures, and which have since become extinct. To this and the succeeding epochs a very high degree of antiquity must be assigned, considerably transcending the ordinary mundane chronology. Second, The neolithic, or new Stone Age, exhibits an advance in civilization. Many of the weapons and instruments, of this period are beautifully made, but no metal appears to have been known, excepting gold, which was sparingly used for ornamental purposes. Third; next in order comes the Bronze Age, in which bronze, a compound of copper and tin, was used for arms and cutting implements of all kinds. Fourth, In the Iron Age, bronze had been superseded by iron for cutting purposes. This period is distinguished from its predecessors, not merely by the use of iron, but by other tokens of advancing civilization. Silver and lead were in use, letters had been invented, and coins struck.

It will be easily understood that these several eras are not separated from each other by any hard and fast line of demarcation; on the contrary, they overlap and intermingle. Human nature is

too conservative to allow an old contrivance to be readily vanquished by a new invention. Bows and arrows were in vogue long after the discovery of gunpowder; steam vessels have not yet succeeded in drivingsailing ships from the sea, and so stone and bronze implements were in use during the ago of iron. And as we do not know when these transitional stages of human progress began, so neither can we say when they respectively terminated. In fact, there are savage tribes, such as the Andaman Islanders, which are still in the Stone Age.

The Iron Age can hardly be regarded as pre-historic, for in these countries—Demerara for example—it is reckoned not to have set in till after the commencement of the Christian era. Sir John Lubbock, who prefers to trace our pre-historic annals in an upward direction towards their source dwells very briefly on the Iron Age, which on account of its comparative modernness, is less interesting than its predecessors, but he affords a conclusive proof, that the Age of Bronze superseded the Age of Iron. Some men ask, how it came to pass that the men of the Bronze Age preferred copper to iron, seeing that iron is a far commoner metal, and much better adapted to cutting purposes. The answer is, that iron being almost invariably found in the form of ore, would not readily attract the observation of ignorant persons; while copper is found often in a native condition, its ores are striking to the eye, and it would be much more amenable to the efforts of a primitive hammer-man. We may observe that the word "brass" which occurs thirty-eight times in the Pentateuch should be translated "bronze," brass being a compound of copper and zinc, an alloy unknown to the ancients. The difficulty is to decide where the primitive people got their tin from. Some have supposed that they used a compound ore containing both copper and tin. Unfortunately this convenient theory is opposed by the fact that such ores are extremely rare, and that they cannot be assimilated so as to form a metallic compound. We are therefore driven to the conclusion that the bronze men obtained their tin from Cornwall, the only tin mine in the world of any importance, except that found in the island of Banca in the Indian Archipelago. Sir J. Lubbock supports this view, believing that the knowledge of bronze was introduced into Europe from the East, and that the Phoenicians were the purveyors of tins from the Cornwall mines. This supposition opens up a very interesting view of European commerce at a period certainly *not later* than 1200 B. C. We may be sure that the Phoenicians did not undertake that perilous voyage to the Lizard Point for nothing; but that they charged a pretty high price for their merchandise. What did they take in exchange from the Irishmen, the Swiss, and the Danes; and how was the imported tin introduced into an inland country like Switzerland? So much locomotion and intercommunication implies a high degree of civilization; for the savage races of modern times can show nothing of the sort, and yet judging by relics they have left behind them, these bronze men were no further advanced than some of our modern savages. The only way of escaping from the difficulty is by supposing that all the civilization belonged to the Phoenicians; that they had their charter parties, and bills of lading, and energetic commercial men who waded through the Irish bogs, and scaled Alpine ranges for the sake of doing business, while their customers bore the same relation to them that an Ashantee chief bears to the Liverpool skipper who buys his palm oil in exchange for gunpowder and Manchester prints.

The chapter devoted to American Antiquities will be read with great interest by Europeans. Americans need no longer allege that they must visit Europe in order to see the ruins of former ages, for their own country teems with monuments of the past. These antiquities may be arranged in two great divisions—implements (including ornaments) and earthworks. The bone and stone implements closely resemble those of Europe, while the metallic implements consist of almost pure copper. In Minnesota an ancient copper mine was discovered, consisting of external excavations, often twenty-five or thirty feet deep, and extending over an area of several miles. In these shafts the stone mauls and hammers of the primitive workmen were found, and more than one generation of gigantic forest trees had found time to flourish and decay upon the mounds produced by the rubbish thrown up from them

* This extract has been transcribed from an abridgement in Phonographic Short hand, of a review which appeared in the London Times of Sir John Lubbock's celebrated work, entitled, "Pre-historic Times."—J. T. H.

shafts. Curiously enough this copper was wrought cold; the workmen appear to have been unacquainted with the smelting power of fire, and therefore though they used metal for their implements, they may in one sense be said to have lived in the Stone Age, since they used their copper as if it were stone.

The earthworks are chiefly found in the central parts of the United States. They decrease in number towards the Atlantic, west of the Rocky Mountains, and in British America. Some of the defensive earthworks are of immense proportions. We are told of one near Newark in the Scioto Valley which covers an area of four square miles. The walls at the gateway of this fortification are sixteen feet high, and the ditch thirteen feet deep.

Many of these ancient monuments are being rapidly obliterated by the plow, or covered with buildings; so that before long the writings and sketches of archeologists will afford the only proof of their existence. As to art, the primitive men of America were far in advance of their contemporaries. In Europe the primitive pottery is of the rudest description, and "in no single case," says Dr. Wilson, "is any attempt made to imitate leaf or flower, bird, beast or any single natural object," whereas in America the art of pottery had attained to a high degree of perfection. Some of the vases found in the tumuli, rival in elegance of model, delicacy and finish, the best Peruvian specimens. The tobacco pipes are, of course, the distinctive American feature. Many of these are ornamented with spirited representations of birds and beasts. On the pipes dug from the mines of Ohio, there have been found no less than seven representations of the Manatee, a sort of tropical walrus, now found only off the coast of Florida, a thousand miles away. This fact would imply either that the Ohio men of that age were as fond of locomotion as their modern representatives, or that some great change has occurred in the distribution of animal life. This fondness of depicting birds and beasts, is curiously illustrated by the "animal mounds," as they are called, which are principally found in the southern counties of Wisconsin, and are elevations of from one to four feet in height, representing on a gigantic scale, men, buffalo, elk—in fact, quadrupeds, birds and reptiles of every description.

Near Greenville, Ohio, there is an earthwork 250 feet long, representing an alligator, and in another county, in the same State, a serpent winds for one thousand feet along the spur of a hill. The Indians, although reverencing these animal mounds, are unable to afford any clue to their origin. In making the streets of Milwaukee, several of them were entirely removed. They are not sepulchral, and, except by accident, they contain no implement or ornament.

More interesting even than the records of the Bronze age, because indicating a period of much greater remoteness, are the remains of the cave dwellers, as found in the south of England and various parts of France. In these caves, often buried under a thick gathering of stalagmite, have been found buried human remains and works of art, such as arrows, beads and flint knives, together with the bones of extinct quadrupeds; a human skull was discovered, in no wise differing from the skulls of the present race. "It is," says Prof. Huxley, "a fair average skull, which might have belonged to a philosopher, or might have contained the thoughtless brains of a savage." The celebrated cave of Aurignac, in the south of France, was discovered by accident. A peasant seeing a rabbit run into a hole on a steep slope, put in his hand, and to his surprise, pulled out a human bone. Further search produced no less than seventeen human skulls. Unfortunately for the interests of science, the mayor of Aurignac caused these skulls to be re-interred, and when some years after M. Lartet, an antiquarian, explored the cavern, they could not be found again. The bones of numerous quadrupeds—some of extinct, others of existing species, and as many of the bones bore the marks of knives, he concluded that the cavern had been used as a burial place, and that finally feasts were held there. No implements, however, appear to have been discovered at Aurignac, nor is it possible to prove that the human skulls found there belonged to the same period as the bones of the mammoths and the rhinoceros.

The climate of Western Europe must have been very different at that time to what it is now. The presence of the reindeer, the chamois and the ibex indicate a climate of arctic severity. The mammoth, as is well known from the almost perfect specimen discovered in Siberia, was a native of cold countries; and the rhinoceros, with his woolly coat, was evidently intended to endure a more freezing temperature than his modern representative. Again, the accumulation of animal remains in these caves would have been insupportable to the human inmates if the climate had resembled that of the present day; it is only within the arctic circle that we find the modern savage dwelling with impunity surrounded by heaps of bones and flesh. But how, under these circumstances, are we to account for the presence of the hippopotamus, an animal which, according to our present notions, would find himself exceedingly inconvenienced by frost? Some investigators have supposed that the hippopotamus migrated during the cold weather—a very improbable course when we consider their unwieldy bulk and slow progress on land; others and apparently Sir John Lubbock among them, incline to think that the hippopotamus does not belong to the same epoch as the other animals; that he represents a period of excessive heat, just as they represent a period of excessive cold.

CHURCH PROPERTY AND CONFISCATION.

"During the last ten years the Italian government confiscated and sold \$106,000,000 of church property.—*Newspaper item.*

Such is the end. There are three steps in all. Privilege, undue accumulation, and confiscation. In France there were the same steps and the same result; and we know the history of Mexico—tells the same story. Shall we profit by these lessons, or shall we go blindly drifting on over the same sea, beneath whose tossing waters lie thick strewn the wrecks of nations and states, sent to the bottom because they had not yet learned the law of justice and religious liberty? Does not the Church herself know that such wrong always brings its sure retribution, or are her magnates careless alike of the woe or woe of their successors? They can bask in the sunshine of present prosperity, but those to whom they shall transmit the legacy of their privilege-bought wealth must face the storm when the day of reckoning shall have arrived. Where is their charity, their ostentatious love, their loudly paraded brotherly kindness? Do they vainly imagine that from this day onward their accumulating is to go on unchecked; that their property, exempted from all the burdens of government, is henceforth to be allowed to pile up without let or hindrance, while all other property which has to compete with it against such odds, must continue to decrease,—I say, do they imagine that this is to be the state of things in the future? Matters can continue as they are now going for a time, then cometh—revolution and confiscation,—happy will we be if it be not accompanied by bloodshed and pillage. Such, I repeat, are the lessons of history, and we must heed them if we would not that we or our children should to-morrow suffer the consequence of our to-day's neglect of duty. Ecclesiastical property must pay its just proportionate share of taxation. It asks for the protection of government, and it must pay the expenses of that protection just as all other property does. Privilege must be abolished, and the rule of equal and absolute justice must take its place. It is the work of Freethought to force this upon the attention of governments and peoples until civil, social, and religious rights are secured to all, irrespective of race, religion, sex or position.

The thought of the world is ripening for this grand consummation, and we must do our part in the grand work.

Florence, Iowa.

E. C. WALKER.

Mr. Labouchere declares that he recently went to church, which is hardly credible, and that being there he was edified by an eccentric exhibition of clerical pronunciation. The well known text, "He that hath ears to hear, let him hear," was so successfully disguised by a Ritualistic "priest" as to sound something like, "Ho that hath yaws to yaw let him yaw."—[Exchange.]

THE THREE PREACHERS.

There are three preachers, ever preaching,
 Filled with eloquence and power ;
 One is old, with locks of white,
 Skinny as an anchorite,
 And he preaches every hour
 With a shrill fanatic voice
 And a bigots fiery scorn,
 "Backward! ye presumptuous nations,
 Man to misery is born.
 Born to drudge and sweat and suffer,
 Born to labour and to pray.
 Backward! ye presumptuous nations
 Back!! be humble and obey."

* * * * *
 Milder is the second preacher,
 Soft he speaks as though he sung ;
 Sleek and slothful is his look,
 And his words as from a book
 Issue glibly from his tongue.
 With an air of self control,
 High he lifts his snow white hands—
 "Stand ye still, ye restless nations,
 And be happy all ye lands.
 Fate is law, and law is perfect ;
 If ye meddle ye will mar,
 Change is rash, and ever was so,
 We are happy as we are."

* * * * *
 Mightier, is the younger preacher,
 Genius flashes from his eye,
 And the crowds who hear his voice
 Give him, while their souls rejoice,
 Throbbing bosoms for reply.
 And they listen, yet elated,
 While his stirring accents fall,
 "FORWARD ye deluded nations,
 Progress is the rule of all.
 Man was made for healthful effort,
 Tyranny hath crushed him long .
 Ye shall march from good to better
 And do battle with the wrong.
 Standing still is childish folly,
 Going backward is a crime ;
 None should patiently endure
 Any ill that he can cure—
 Onward! keep the march of time.
 Onward! while a wrong remains
 To be conquered by the right,
 While oppression lifts a finger
 To affront us by its might ;
 While an error clouds the reason
 Of the universal Heart,
 Or a slave awaits his freedom,
 Action is the wise man's part.
 Lo, the world is rich in blessings,
 Earth and ocean, flame and wind,
 Have un-numbered secrets still,
 For the service of mankind.
 Science is a child as yet,
 And her power and scope shall grow,
 And her triumph in the future,
 Shall diminish care and woe ;
 Shall extend the bounds of pleasure
 With an ever widening ken,
 And of woods and wildernesses
 Make the homes of happy men.
 ONWARD! there are ills to conquer,
 Daily wickednesses wrought ;
 Tyranny is swollen with pride,
 Bigotry is deified,
 Error intertwined with thought.
 Vice and misery romp and crawl,
 Root them out, their day has past ;
 Goodness is alone immortal,
 Evil was not made to last.
 ONWARD! and all earth shall aid us
 Ere our peaceful flag be furled"—
 And the preaching of this preacher,
 Stirrs the pulses of the world.—DR. CHAS. MCKAY.

TO THE ORTHODOX WIVES OF FREETHINKERS.

BY MRS. SARA A. UNDERWOOD.

This number of the FREETHOUGHT JOURNAL will, I know, find its way into many families where the husband and father is the only person who has any interest in the doctrines and principles of Freethought, and I have my doubts as to whether this article will be read by many of the class to which it is addressed.

But I would like to say a few words in explanation of this tabooed subject, from the stand-point of a woman who has the interest of her own sex nearer her heart than any or all other subjects combined. It has been one of the saddest things in all my experience, as an avowed Freethinker, to find such a wide divergence of religious belief between those who should be one in thought and sentiment ; those who stand toward each other in the close and sacred relation of husband and wife. Because I know there are many homes where publications like this, brought into it by the husband and father, become the source of annoyance, and are looked upon with sullen disfavor, but never looked into, has made me venture to ask the wives and daughters of outspoken Freethinkers if they will not try, from a sense of justice toward the husband and father, to make some little effort to acquaint themselves with the grounds of the religious differences existing between themselves and their male friends! They will then, perhaps, understand that it is not from motives of pure perversity on the part of their husbands that these differences exist. You, whom I address, know well that in regard to matters that you do fully understand and take an interest in, that you have confidence in the opinion of your husbands, and find that where you differ they are as often in the right as yourselves. Not that I would have any woman so little self-respectful as to blindly accept, without investigation on her part, the conclusions of any man or set of men in regard to religion or any other subject. It is a duty which all persons, male or female, owe to themselves to investigate opinions for themselves, and not to accept the dictum of any one else without doing so.

What I ask of you is candid thoughtful investigation into what constitutes the differences in belief between you and the one nearest and dearest to you, and when you think you have found an argument against the belief of your husband, be brave enough to state that argument frankly and fairly, so that if he is wrong he may learn where his argument is weak and yours strong. I am not sure of course, but I think the majority of husbands, especially Freethinking husbands, will be found polite enough to listen attentively to your objections and answer them respectfully; else is their boasted freedom of thought and speech an unworthy fiction. What they demand for themselves they will certainly grant to others, and to their wives above all.

If you will do this, and bear in mind at the same time that opinions cannot be put off or on at will like garments, but are the slow growth and result of thought and comparison between conflicting ideas, and that after thinking on any subject we are forced to accept as true that which looks to us the most reasonable, you will soon cease to have that uneasy sense of wrong-doing in your husbands which I know is so often felt by those who do not take the pains to understand. If you will consider, too, how nearly impossible it is for any large number of human beings to think quite alike even when they agree on essential points; when you consider how many of your honest religious neighbors can and do believe in the doctrinal points of the various churches to which they belong, and doctrines to which you could not conscientiously subscribe, you can perhaps better understand why it is impossible for some of your male friends to believe any part of your religious faith. Think these things over; it will help you to come to a better understanding with the one with whom you should have no misunderstanding, and if it does not bring you to agree in opinion, it will at least help you to harmoniously "agree to differ," as many, I know, already do.

THORNDIKE, MASS.

"FREE MORAL AGENCY" AND "MORAL RESPONSIBILITY."

BY ALLEN PRINGLE.

(Concluded.)

And now as to "moral responsibility." We will make no attempt to evade the legitimate conclusions or consequences of the doctrine of *Necessity*. The main question with every honest investigator is, not what the consequences of a doctrine may be, but is the doctrine true? If it is true he accepts it and lets consequences take care of themselves. Prof. Tyndall says "It is as fatal as it is cowardly to blink facts because they are not to our taste," and with that we heartily agree. Moral responsibility! Responsibility to whom, or to what? The theologian says, to God. He may so hold himself if he pleases, but the rationalist acknowledges no responsibility or accountability to anything or anybody except to himself, his family, and society, and to them only in a qualified sense. Moral responsibility! Am I responsible for the height of my stature, for the color of my hair, or the hue of my skin? Am I responsible for being born, and for first seeing the light in one country instead of another? Am I responsible for the ante-natal conditions and influences which contributed to the moulding of my physical and mental organization? Am I responsible for the acts of my progenitors, and for the circumstances in which they moved, all of which had their due effect, as factors, in engendering, modifying, and moulding my subsequent existence? Am I responsible for my early education and training, and the conditions under which I unavoidably passed my youth? In a word, am I responsible for the combination of agencies, influences, and circumstances which gave me birth, and subsequently moulded my organization to what it now is? Is it not in early life, when the whole organization—body and brain—is plastic and susceptible, that the nascent capacities and tendencies are strengthened, developed, and even formed, which, in after life, lead to action and control the conduct? And no human being has any control over these early conditions in his *own* case. No one in his senses will deny this. Is he responsible, then, for their existence? He may have been given a low, vicious, organization. Could he help himself? His consent to be born so and so was not asked. After he is born his education and training may be good, bad, or indifferent for aught he can do about it. The circumstances and influences under which he is reared may be of the worst kind, but is *he* to blame? Is *he* responsible? No, my Christian friends! Place the responsibility where it belongs. If the clock is set to keep bad time, and it keeps bad time, is the clock to blame? Is it not rather the clockmaker? If a man is made with a bad organization (as we know, and have proved some are) and he, in consequence, keeps bad time through life, who is to blame? You say it is God who makes men, and if so, and they are not made right, who has the responsibility? You say, I anticipate, man *was* made right—made perfect—, but he sinned and "fell." This is too absurd! Pray how could he fall, if he was *perfect*? This is the veriest stultification. There was a *tendency* in man's nature to fall or he could not have fallen. And if the *tendency* to fall was in his nature he was not *perfect*. To say that man was made *perfect* and yet fell is to utter a contradiction. It will not stand a moment's reason. This, however, is assuming the story of the fall of man to be literally true. But the fact is, that legend is now regarded as allegorical not only by the scientific world, but by large numbers of theologians themselves. However, legendary or not, the fact still remains that the responsibility of imperfection rests not with the *thing formed*. Whether man be a product of Nature (as we believe), or the creation of a personal God, it matters not so far as his moral responsibility is concerned. If nature makes a botch of him and turns him out a bad job, he cannot help it, and is surely not responsible: and if God turns out similar work the *creature formed* is equally *irresponsible* for any ills in his construction.

The realization of these facts, however, is not at all likely to

result in the destruction of morality and the disintegration of society, as some *pseudo* moralists imagine. The law of progress will go on. The great moral and social forces will continue their operation towards a higher plane, in accordance with that progressive evolution which has brought us where we now are. Butler, in his "Analogy," as Prof. Tyndall says, "showed that as far as human conduct is concerned, the two theories of free will and necessity come to the same in the end." But, the Necessitarian, though utterly repudiating the arbitrary "responsibility" and accountability sought to be fixed upon man by the theologian, undoubtedly believes in responsibility, or, perhaps, more properly speaking, in *duty* and *right*. He perceives that a violation of the physical, social, or moral conditions of his being is naturally followed by the penalty of suffering, either by himself or his fellows; hence the incentive to obey those conditions. He also perceives that whatever is for the highest good of society is also either directly or indirectly for his own best good as a member of society, or as an individual; and hence the incentive to do right. This is the utilitarian sanction of morality, in contradistinction to the arbitrary theological sanctions. By long accumulating experiences, the race postulates the truth that whatever tends to the well-being and happiness of mankind is right, whatever does not so tend is wrong.—All true morality tends to the well-being and happiness of mankind; therefore morality is right. This is sanction enough not only for the guidance of individual conduct, but for all government, legislation, and law. Hence all governments, and all civil law, should be so founded. The theological sanctions, fear of hell etc., growing out of a belief in a future and an avenging God, have proved themselves ineffectual, both as regards civil governments founded thereon, and as regards individuals. The world now wants something better. And at the risk of digressing here I must add that what the world needs now is a *sanction* to guide national governments as well as individuals which will *not* sanction the wholesale slaughter of one nation by another, and which will *not* sanction the individual in the perpetration of the most atrocious crimes and cruelties in the name of these sanctions, God and religion. We want something better than this. The theologic "sanctions" have let out too much human blood, as the history of eighteen centuries proves.

In Prof. Tyndall's late Birmingham Address are some paragraphs, touching this vexed question of moral responsibility, which I cannot do better than quote here. After referring to the dogma of free will, which references were quoted in a previous article, Prof. Tyndall goes on as follows:—

"Here, again, we are confronted with the question of moral responsibility, which it is desirable to meet in its rudest form, and in the most uncompromising way. 'If' says the robber, the ravisher, or the murderer, 'I act because I must act what right have you to hold me responsible for my deeds?' The reply is, 'The right of society to protect itself against aggressive and injurious forces, whether they be bond or free, forces of nature or forces of man.' 'Then' retorts the criminal, 'you punish me for what I cannot help.' 'Granted' says society, 'but had you known that the treadmill or the gallows was certainly in store for you, you might have helped. Let us reason the matter fully and frankly out. We entertain no malice or hatred against you, but simply with a view to our own safety and purification we are determined that you and such as you shall not enjoy liberty of evil action in our midst. You, who have behaved as a wild beast, we claim the right to cage or kill as we should a wild beast. The public safety is a matter of more importance than the very limited chance of your moral renovation, while the knowledge that you have been hanged by the neck may furnish to others about to do as you have done the precise motive which will hold them back. If your act be such as to invoke a minor penalty, then not only others, but yourself, may profit by the punishment which we inflict. On the homely principle that 'a burnt child dreads the fire,' it will make you think twice before venturing on a repetition of your crime. Observe, finally, the consistency of our conduct. You offend, because you cannot help offending, to the public detriment. We punish, because we cannot help punishing, for the

public good. Practically, then, as Bishop Butler predicted, we act as the world acted when it supposed the evil deeds of its criminals to be the products of free-will.

'What,' I have heard it argued, 'is the use of preaching about duty, if a man's predetermined position in the moral world renders him incapable of profiting by advice?' Who knows that he is incapable? The preacher's last word is a factor in the man's conduct; and it may be a most important factor, unlocking moral energies which might otherwise remain imprisoned and unused.

It may be urged that, in dealing as above with my hypothetical criminal, I am assuming a state of things brought about by the influence of religions which include the dogmas of theology and the belief in free-will—a state namely in which a moral majority control and keep in awe an immoral minority. The heart of man is deceitful above all things, and desperately wicked. Withdraw, then, our theologic sanctions, including the belief in free will, and the condition of the race will be typified by the samples of individual wickedness which have been adduced. We shall all, that is, become robbers, and ravishers, and murderers. From much that has been written of late it would seem that this astounding inference finds house-room in many minds. Possibly, the people who hold such views might be able to illustrate them by individual instances.

'The fear of hell 's a hangman's whip,
To keep the wretch in order.'

Remove the fear, and the wretch, following his natural instinct, may become disorderly, but I refuse to accept him as a sample of humanity. 'Let us eat and drink, for to-morrow we die' is by no means the ethical consequence of a rejection of dogma.

So much for Prof. Tyndall and moral responsibility, and I beg now to make one brief quotation from the great thinker and teacher Fichte. He says:—"The moral man obeys the law of duty in his breast absolutely, because it is a law unto him; and he does whatever reveals itself to him as his duty, simply because it is duty. Let not the impudent assertion be repeated that such an obedience, without regard for consequences, and without desire for consequences, is in itself impossible and opposed to human nature."

I think I can now safely rest the whole case here, and conclude the subject by quoting a passage or two from the Scriptures. I do this, not because the facts and arguments which have been presented need Scriptural clinching, but for the benefit of our orthodox friends, who always prefer Scriptural proofs to facts and arguments so matter how cogent or conclusive. Touching the moral responsibility of the "robbers, ravishers, and murderers" spoken of above, I may quote the opinion of David (good Scriptural authority surely.) He tells us in the 58th Psalm and 3rd verse, that "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Now, this is exactly one point which I have been endeavouring to prove in these articles, that they are born so, and here is David giving the *comp de grace*. "I thank thee, Jew, for that admission." We will now hear Paul, and then we have done:—"For whom he did foreknow, he also did predestinate * * * * *, whom he did predestinate, them he also called. * * * For the children being not yet born, neither having done any good or evil that the purpose of God according to election might stand, not of works, but of Him that calleth." Gentlemen, arise and explain! Have you any plan of exegesis which will fit this?

SELBY, Ont., March, 1878.

"THE RESURRECTION OF JESUS."

EDITOR JOURNAL.

Sir Wm. Hamilton, and other great champions of Christianity, including Paul, assert, what is undoubtedly true, that, "if Christ be not risen from the dead, then is our religion vain." All who have read that able treatise on the "Resurrection of Jesus," by W. S. Bell, will agree with me in predicting, that Christianity is doomed to become a thing of the past. Mr. Bell shows upon what

a shaky foundation that "pillar of the Christian faith" stands. He handles the subject in a masterly manner, is exhaustive, clear, concise, logical and convincing. I wish it could be placed in the hands of every Christian who is an honest searcher after truth. There would be fewer believers in the "resurrection" after a careful perusal of it. Every reader of the JOURNAL should procure a copy and after reading it themselves, should lend it to some of their Christian neighbors,
Port Hope, Ont.

WILLIAM SISSON.

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

The Reviewer would be hard pressed to define his "act of creation," but I will presently help him, out of his own article, much farther on his road towards tracing the working of the nebular vortex ring to one act or point, than he might desire. We must, however, still follow him up a little step by step. He proceeds to favor us with a further work of supererogation in the way of explanation that every particle of matter attracts every other particle with a force proportionate to its mass, and that the variation of this force is as the inverse square of the distance; i.e. that, if the attraction of a given mass at one mile be called 1, it would, at two miles, be $2 \times 2 = 4$ or $\frac{1}{4}$ of one, and so on.

The next sentence is rather ingenious—"This law is but the mathematical expression upon matter by the Creator. It is no inherent quality, so far as we know." The reservoir is wise, inasmuch as the subject is here brought to a point as deep as the present state of knowledge will admit of our going, for he can no more prove a Creator (in his sense) than I can disprove one. It is sufficient to say that while, to the orthodox mind, the law naturally presents itself as a property impressed on matter by the Creator, it, as naturally, and, indeed, inevitably, presents itself to the scientific mind as an inherent quality. If we consider the chances of the perception of truth by the sacerdotal mind, as against the chances of the perception of truth by the scientific mind, the outlook is not cheering for the theologian.

"It is quite conceivable"—says our writer—"that the central law might have been different to what it is." Certainly; as we said before, the moon might be green cheese; but it happens not to be.

"There is no reason why the mathematical fact should be what it is, except the will of the Being who imposed the law. Any other proportion could equally well be expressed mathematically, and its results calculated."

Undoubtedly, and all nature would have worked on a different system, had she, so to speak, been differently instituted. However, like the rest of his kind, our writer evidently thinks, whatever he may say, that his God can only operate in one way, which is not to be wondered at when we are told, and of course the orthodox believe, that although (Judges 1 xix.) the countenance of the Hebrew Deity was by force sufficient to enable Judah to overthrow mountain tribes, yet it availed not against the chariots of iron in use by the inhabitants of the valley. None have so mean an idea of the God they adore as the orthodox.

The Reviewer then goes off full tilt on his "ifs" again. He proceeds to consider what would happen if, any other proportion than that of the inverse square were substituted as the attractive force of gravity; if, for instance, at distances 1, 2, 3, the attraction varied as 1, 2, 3, instead of as the squares of those numbers.

He assumes that the attractive force of the earth would, under such a law, be neutralized. I do not feel assured of the correctness even of this assumption. But, admitting it to be tenable, the whole scheme of deductions is so absolutely childish, valueless and pointless, that I will not inflict any more of it on the reader's patience.

"It follows"—he begins to sum up—"that although other laws are conceivable under which a solar system might exist, the solar

system such as we know it, could only exist under the actual laws which have been imposed upon its motions."

Again we are fain to acquiesce in the evident platitude, merely reminding our instructor that, had the 1, 2, 3 proportions been inherent in matter instead of those of the inverse square, and had we been sentient beings, the result of those different proportions, we might, in some scientific discussion have reversed the position, and speculated on what would be the effects of the law of the inverse square. It is in fact, arguing in a circle, and reminds one of a silly and vulgar old nursery rhyme beginning, "If it's and an's were pots and pans!"

We may then safely conclude"—our teacher continues—"that the solar system is absolutely isolated in space, and is collectively the result of one act of creation."

Let us at once put this question of isolation which has been so pertinaciously begged, in its proper relation. In the first place it is probable—it may almost confidently be asserted to be certain—that the solar system is no more isolated from other stellar systems, than thousands of these are from each other, and from all others; and it may be fairly surmised that, in this respect it simply shares in an average isolation which is itself indicative of a further law, possibly too stupendous to be grasped by our limited perceptions.

In the second place it suits our writer to ignore the proper motion of the sun through space, which all analogy forbids us to conceive of as other than in an orbit more or less circular, and consequently connected by some giant law, which the human intellect may never fathom, with some other inconceivable remote centre.

That there are other laws besides that of gravitation, which combine to rule the universe, I myself entertain no manner of doubt. These are as yet, and may be forever, inscrutable to us; but,—being more reverent than the orthodox, I do not limit the powers of God (or Nature) to the one line of action along which we have succeeded in affecting a slight advance—I yet hold, as against the Reviewer's implication of peculiarity in the construction of the solar system, made in order to fit into his theory of spasmodic creation, that we have abundant astronomical evidence that the solar system is actuated by precisely the same forces, and governed by precisely the same laws, as those which actuate and govern the far distant binary stars, and, in all probability the systems invisible to us, which revolve round Sirius, Vega or Aldebaran. Moreover the spectroscopic reveals to us that, although possibly in different proportions, the glorious stellar suns are composed of like materials to those which go to make up our little system; a fact from which the inference is inevitable, that they have been in like manner, condensed from cosmic atoms having the same original properties and qualities as those from which our order derive their form and substance. There can be no marked exceptional character in the solar system, neither is it probable that there is anything about so small a member of it as the earth, to mark it out as the theatre of any departure from immutable and inexorable law.

I will now pass to the exposure of a few specimens of downright disingenuous misrepresentation, which are no doubt perfectly satisfactory to those whose chief anxiety is to be upheld in a blind belief in what they are told by the sacerdotalist. Be it premised that the claim set forth in the article I am discussing is, that in virtue of the substitution of the term, or idea, "former duration," or "time previous to creation," for the word "beginning"—the Mosaic Cosmogony is to be accepted as a precise foreshadowing of the nebular hypothesis.

The precision of verbiage with which his theory is maintained leaves no room for quibble or evasion; and as my readers peruse the quotations I shall lay before them, they will be forcibly reminded of the stinging truth of the extract I made in the beginning of this paper from Mr. Le Sueur.

It will be my endeavor to show that the Biblicalists can no more slide out of a literal interpretation of first Genesis, than they can explain the arrest of the rotation of the earth for the convenience of Joshua, and the encouragement of Hezekiah.—why, if Matthew

and Luke were alike inspired, the latter furnished Jesus with fourteen more grandfathers than the former—why the genealogies severally diverge into different branches after David, and why (except on the eastern custom of adoption) the descent is traced to Joseph, who was entirely innocent in the matter—or where is the justice of condemnation and punishment of countless millions then unborn, for the trivial offence of a couple of simpletons, from whom the knowledge of good and evil was specially withheld, so that it is difficult to see how poor Eve could possibly have been able to attach moral importance to either obedience or disobedience

(To be continued.)

IN QUEST OF TRUTH.

This is an age of inquiry differing from all preceding ages in diversity of opinion, exhaustiveness of research and tolerance. In this particular, history is not repeating itself. The wholesale persecutions attending the early period of the Christian church—in turn the Protestant reformation and its attending conflicts—down to the last spasmodic gasp of the Spanish Inquisition, are forever among the things of the past. The one great relic of barbarism, surviving all others, destined to cease in the progress of humanity, is war.

—"The statesman's game—the priest's delight."

But not now the game of the statesman or the delight of the priest, as it was in the days of Queen Mab and the Revolt of Islam, or when Shelley wrote in the latter half of the eighteenth century. It requires a comprehensive vision to scan the past and take in the whole situation. But this much I gather from the lessons of history, that, unless it be as Walpole villainously characterized it—a *lie*, the world in all ages has been searching for the Truth, and, like the preacher who looked for it in its absolute completeness, individually and severally *they have found it not*. The prize men strive for is the monopoly, or the patent right, when once they think they have made the discovery.

Take the discussion concerning the plan of punishment for the wicked. All but the old school Universalists, who are well-nigh extinct, believe in rewards for conduct. The dispute is all about the future which no one has any right to give a positive opinion upon. The law of analogy is the only basis of presumption, and even that confers on no human being, be he Pope or ultra-Protestant, the right to dogmatize. Is it *everlasting*? The very magnitude of the question should make us pause on this the threshold of eternity, before a reply is attempted. Lamb's paradox is equally applicable to orthodox and heterodox alike—

"Wand knows what God knows.

But God knows what Wand knows!"

Too many venture a positive opinion of things which an infinite future alone can reveal. Even the past, by lapses of centuries, becomes an enigma. Let the future remain a perpetual revelation worth striving for, as it comes to us in the glorious present, enshrining all that is immortal as times flies, leaving the *dead* past to bury the dead.

The historical aspect of Jesus the Christ has been pretty thoroughly ventilated on all sides. Its speculative and barren theories can well be left to theologians whose *business* it is to chop logic. In no sense should the Christ of the Apostles be held responsible for the Christianity of this or any other period. His life was one of sublime self-abnegation—so entirely at variance with that of the world that it received him not. The *world*, all religions included, is much the same to-day as it was eighteen hundred years ago, barring the general advancement before mentioned. The record of his *life* may or may not be true in every particular—the miracles are an extraneous element in no way essential to his character, and of value only to eye-witnesses. An universal fact must be self-evident, otherwise it is of local interest. Leaving out the alleged miracles, much of his life and teachings are true, because they are and were before his advent, eternally true. It is ungenerous and unjust to charge the perversions of Christianity to Christ. I see something of the bitterness and

intolerance of Voltaire's imprecation, "crush the wretch!" in occasional outburst of passion among Liberals of this present day. Paine's contempt of the story of Christ's birth and parentage was levelled at the churches, the same as Voltaire's passionate imprecation. Both are unwise and still bear the fruits of un-wisdom. Let those who love the truth bear in mind the saying, "the truth shall make you free." It is possible for Liberals to be extremely illiberal, as well as for Religionists to be irreligious. Names change where the essence alone remains. The age of Robespierre and Danton proved what crimes could be committed in the name of liberty, the age of Calvin and Cotton Mather demonstrated the weakness of Protestantism and Puritanism; the age of the inquisition shows the inhumanity of Catholicism—one and all renounced the principle of "peace on earth good will to men," taught by the Christ and by good men centuries before the Nazarene came to teach in his humble way. The churches are massing for some purpose in Evangelical associations and otherwise. After a long period of estrangement the Church of Rome is making overtures to the Ritualistic party to come over. About two years ago, we are told on good authority, "one hundred members of the Church of England, among whom were clergymen and laity, were asked to join the Mother Church," and also that a "proposition has been made to the authorities at Rome, to the Vatican, asking them to loose the rules of the Romish Church in order that a large body of the members of the Church of England might join the Romish Church." This seductive policy of the venerable Mother of all the modern Christian churches has created alarm here in Canada. And why? Let others answer. An association is now in existence numbering 1,511 members in 1876, professedly to counteract the influences at work here as well as in England. Thus we see men striving for numbers and the balance of power. Are they all earnestly in quest of the Truth? If so, WHAT IS TRUTH?

R.

THE POWER OF FREETHOUGHT.

BY J. J. HALLIWELL.

The fact is dawning clearly in the minds of almost every man whose reason is not held in thralldom by Christian bigotry, that the agitation so bravely carried on for many generations past by our Freethought champions, in all parts of the world, has resulted in a wondrous change for the better; it has aroused a most ardent desire to obtain the truth, the whole truth, and nothing but the truth. The rapidly increasing spread of Freethought literature is striking terror to the hearts of the orthodox Christian, and shaking the very foundations of the Christian religion. They have sent out their anathemas against us from the pulpit, they have scoffed at us and heaped ridicule on our efforts, and decreed Freethinkers as things unclean. They have charged us with licentiousness and every conceivable vice, but their efforts have only succeeded in creating an interest in our teachings, that is gathering strength rapidly day by day in the minds of thousands whose reasoning faculties have been so long dormant under the paternal care of the church, causing them to feel an urgent desire to unravel the glaring and erroneous doctrines that have been so unblushingly propagated for centuries to the detriment of the human race. During the ages when the church held undisputed sway throughout the civilized world—what has been termed the Dark Ages in the history of civilization—every means were adopted that the minds of the vilest and most debased of bigoted, crafty, and subtle men could invent to stifle and trample down Freethought and free speech, and to silence the voices of those who dared in the least to expose the falseness and deception of their doctrines, but again and again through all the dark history of Christianity, and the almost impenetrable darkness of religion, there has reached us bright gleams of Freethought bursting forth like flashes from a volcanic mountain, giving warning of the powerful disturbance within.

Noble men and women were continually breaking through the bounds of orthodox belief and attempting to redeem their race

from ignorance and superstition, fearless of ecclesiastical threats and displeasure, they exposed the fallacies and errors of the church, or advocated some radical reform, only to be crushed and trampled on by their foes, and to suffer the most diabolical cruelties and death.

That such has been the general practice of Christianity in the past, who can gainsay? History is replete with such cases, and thousands have suffered in the cause of Freethought. The clergy knew full well that by keeping the people in ignorance, and by keeping the masses in a state little better than brute nature, and by struggling the faintest glimmer of Freethought they held the strongest power over them. True, they allowed the people to be educated to a limited extent but only as a means to further their own interests and increase their power over them. Christianity has been the greatest curse that education and science ever had to contend with. Have not our greatest men, our men of genius, had nearly always to put theology beneath their feet before they attained the climax of their fame? It has hung like a pall over this fair world of ours for centuries, and has blighted and destroyed some of the finest minds that nature ever produced. Christianity has had a long and powerful reign, but its history is a dark and bloody one throughout. It has been a reign of terror, such a reign as some debased or barbarous nation might have gloried in, yet they would tell us that their creed is one of love and charity to all men, meekness and simplicity their mottos. But the times are changed somewhat, Liberalism is becoming a great power in the world, the efforts of the noble Freethinkers of the past and present were not in vain; we owe them a debt of gratitude that we can never repay for much of the freedom we enjoy. They flinched not, but fought bravely on against great odds, knowing that what they did was for the cause of liberty and truth. Their labors, as years rolled on, bore fruit each succeeding year more abundantly. Turn in what ever direction you will and you can see the great good the agitation of Freethought has done.

It has done much, but there is an immense work before us yet; we have to unravel and scatter the superstitions and fables of Christianity, to lift the scales of ignorance from the eyes of millions, in fact, to uproot all the false doctrines of the church, and promulgate in its stead the Religion of Humanity, to educate the masses and let them see from an unprejudiced view the grand truths of Nature and Science. Education is the great bulwark of Freethought, and wherever the people are the most enlightened we find the power of the clergy and Christianity on the wane, though they are struggling hard to retain their hold. Look at Spain where the people are kept in the most abject ignorance. If they are taught anything it is only to fear the great power of the priesthood, and to teach them unthought of vices through the means of the confessional. Intolerance and tyranny are the mottos of the church, bigotry and superstition its only safeguard. But what do we see in England and America, and in all countries where education has commenced its grand work, where the masses are eagerly increasing their store of knowledge and the publication of Freethought literature is so rapidly on the increase? Why the clergy are in the greatest consternation at the radical changes that are coming over the public, they are awed by the dimensions of our party, and dread the ultimate struggle. They know their doctrines will not bear the light of reason or discussion; they have tried to shun the fight for freedom of mind, they have ignored the danger that menaces the church, thinking it nought, but it is undermining the very foundation of Christianity, and our cause will grow stronger day by day until the Religion of Humanity will become universal. Let us increase our efforts, pressing onward with all fervor, the world sees the force of our arguments in many ways, and in time we will gain the day.

PORT DALHOUSIE, March 26th.

The surest way of giving a man confidence of going to Heaven appears to be to hang him. While there is a great deal of uncertainty on this question among good men and women, the villains who are strung into eternity from the end of a rope almost invariably express an abiding faith in a "glorious hereafter."

THE ANIMAL ANCESTRY OF THE HUMAN RACE, FROM THE MONER TO MAN.

BY WILLIAM EMMETTE COLEMAN.

(Based upon Haeckel's History of Creation.)
THE SOURCES OF INFORMATION.

According to the doctrine of Evolution, all organisms—all species of animals and plants which have ever existed or still exist upon the earth—are derived from one single, or from a few simple original forms; and they have developed themselves from these in the natural course of a gradual change, through inheritance and adaptation. In order to determine the pedigree, or ancestral chain, of any animal form, three sources of information are open to us,—the knowledge obtained through researches in *ontogeny*, *phylogeny*, and *comparative anatomy*, respectively.

ONTOGENY.—*Ontogeny*, or, as it is more generally called, *embryology*, embraces the individual development of an organism, from the earliest inception to the attainment of its complete and normal structure. A fundamental law in embryology, or *ontogeny*, is, that each higher form in nature, during the earlier stages of its evolutionary growth, successively assumes, in the order of time in which its progenitors have originally been evolved on earth, the appearances in structure and development of the more prominent forms constituting the consecutive links of its chain of ancestors. This law is asserted by eminent naturalists to be universal,—operative in all species and types of animate existence. Thus, the embryo of the higher vertebrates, in the course of their development, resembles in succession the adult forms of the various lower vertebrates comprising its line of direct ancestors.

PHILOGENY.—Next, we have the science of petrifications—fossils, or paleontology, which shows us that each tribe of animals and plants, during different periods of the earth's history, has been represented by a series of entirely different genera and species. Thus, for example, the tribe of vertebrate animals was represented by classes of fish, amphibious animals, reptiles, birds, and mammals, and each of these groups, at different periods, by quite different kinds. This paleontological history of the development of organisms, more properly termed *phylogeny*, stands in the most important and remarkable relation to the other branch of organic history of development,—that of individuals, or *ontogeny*. On the whole, the one runs parallel to the other. In fact, the history of individual development, or *ontogeny*, is a short and quick recapitulation of paleontological development, or *phylogeny*, dependent on the laws of inheritance and adaptation. Although the records of creation formed by petrifications are defective and incomplete, those that have been actually discovered are of the greatest value. Their significance is of no less importance to the natural history of creation than the celebrated inscription on the Rosetta stone, and the decree of Canopus, are to the history of nations,—to archaeology and philology. Just as it has become possible by means of these two most ancient inscriptions to reconstruct the history of ancient Egypt, and to decipher all hieroglyphical writings, so in many cases a few bones of an animal or imperfect impression of a lower animal or vegetable form, are sufficient for us to gain the most important starting-points in the history of the whole group, and in the search after their pedigree. A couple of small back teeth, which have been found in the Keuper formation of the Trias, have of themselves alone furnished a sure proof that mammals existed even in the Triassic period.

Taking these two, *ontogeny* and *phylogeny*, in conjunction, we find that as every animal and every plant from the beginning of its individual existence passes through a series of different forms, as evidenced by its embryologic or *ontogenetic* history, it indicates in rapid succession and in general outlines the long and slowly changing series of states of form which its progenitors have passed through from the most ancient times, as evidenced to a great extent by its paleontologic or *phylogenetic* history. *Ontogeny* is of the most invaluable value for the knowledge of the earliest paleontological conditions of development, just because no petrified remains of the most ancient conditions of the development of tribes and classes have been preserved. These, indeed, could not have been preserved on account of the soft and tender nature of their bodies. No petrifications could inform us of the fundamental and important fact which *ontogeny* reveals to us, that the most ancient common ancestors of all the different animal and vegetable species were quite simple cells like the egg-cell. No petrification could prove to us the immensely important fact, established by *ontogeny*, that the simple increase, the formation of cell-aggregates, and the differentiation of those cells, produced the infinitely manifold forms of multicellular organisms. Thus *ontogeny*, or *embryology*, helps us over many and large gaps in *phylogeny*, or paleontology.

As so high and complicated an organism as that of Man, the organism of every other mammal, rises upwards from a simple cellular state, and as it progresses in its differentiation and perfection, it passes through the same series of transformations which its animal progenitors have passed through, during immense spaces of time inconceivable ages ago. Certain very early and low stages in the development of man, and the other vertebrate animals in general, correspond completely in many points of structure with conditions which last for life in the lower fishes. The next phase which follows upon this presents us with a change of this fish-like being into a kind of amphibious animal. At a later period the mammal, with its special characteristics, develops out of the amphibian; and we can clearly see, in the successive stages of its later development, a series

of steps of progressive transformation which entirely correspond with the differences of different mammalian orders and families. Now, it is precisely in the same succession that we also see the ancestors of man, and of the higher mammals, appear one after the other in the earth's history; first fishes, then amphibians, later the lower, and at last the higher mammals. Here, therefore, the embryonic development of the individual is completely parallel to the paleontological development of the whole tribe to which it belongs, and this exceedingly interesting and important phenomena can be explained only by the interaction of the laws of inheritance and adaptation.

COMPARATIVE ANATOMY.—To the invaluable records of creation furnished by paleontology and anatomy are added the no less important evidences for the blood-relationship of organisms furnished by *comparative anatomy*. When organisms, externally very different, nearly agree in their internal structure, one may with certainty conclude that the agreement has its foundation in inheritance, the dissimilarity its foundation in adaptation. Compare, for example, the hands and fore paws of nine different animals,—man, gorilla, orang, dog, seal, porpoise, bat, mole, duck-bill. Everywhere we find, though the external forms are most different, the same bones, and among them the same number, position, and connection. It will appear very natural that the hand of man differs very little from that of the gorilla and of the orang, his nearest relations. But it will be surprising if the fore feet of the dog also, as well as the breast fin (the hand) of the seal, and of the dolphin, show essentially the same structure. And it will appear still more wonderful that even the wing of the bat, the shovel-foot of the mole, and the fore-feet of the duck-bill (or oruthorhynchus), the most imperfect of all mammals, is composed of entirely the same bones, only their size and form being variously changed. Their number, the manner of their arrangement and connection, has remained the same. It is quite inconceivable that any other cause, except the common inheritance of the part in question from common ancestors, could have occasioned this wonderful homology or similarity in the essential inner structure with such different external forms. Now, if we go down further in the system below the mammals, and find that even the wings of birds, the fore feet of reptiles and amphibious animals, are composed of essentially the same bones as the arms of man and the fore legs of the other mammals, we can, from this circumstance alone, with perfect certainty, infer the common origin of all these vertebrate animals. Here, as in all other cases, the degree of the internal agreement in the form discloses to us the degree of blood-relationship.

While comparative anatomy compares the different forms of fully-developed organisms with one another, it endeavors to discover the common prototypes which underlie, as it were, the manifold forms of kindred genera, classes, etc., and which are more or less concealed by their particular differentiation. It endeavors to make out the series of progressive steps which are indicated in the different degrees of perfection of the divergent branches of the tribe. It shows us how the succession of classes of vertebrate animals, for instance, from the fishes upwards, through the amphibia to the mammal, and here, again, from the lower to the higher orders of mammals, forms a progressive series or ladder. The developmental series of mature forms which comparative anatomy points out in the different diverging and ascending steps of the organic system, and which is called the systematic developmental series, is parallel to the paleontological developmental series, because it deals with the result of paleontological developments, and it is parallel to the individual (or ontogenetic) developmental series, because this is parallel to the paleontological series. If two parallels are parallel to a third, they must be parallel to one another. We thus have the exceedingly important and interesting phenomena, the parallelism of individual (*ontogenetic*), of paleontological (*phylogenetic*), and of systematic development. No opponent of the Theory of Descent has been able to give an explanation of this extremely wonderful fact whereas it is perfectly explained according to the Darwinian Theory, by the laws of inheritance and adaptation.

The genealogy of the Human Race, which presents itself to every clearly and logically reasoning person as the direct result from the facts of comparative anatomy, and paleontology, may now be succinctly summarized. Of course, we can only indicate in a very general way the outlines of the human pedigree. However, we can, even now, with approximate certainty distinguish the various stages of the ancestors of Man herein given. Probably there are other intermediate stages of his ancestry which further investigations and researches will disclose to us.

I. INVERTEBRATE ANCESTORS OF MAN. (PROTODATA).

FIRST STAGE. MONERA.—The most ancient ancestors of Man, as of all other organisms, were living creatures of the simplest kind imaginable, like the still living *Monera*, inhabiting the water. They are very small living corpuscles, which, strictly speaking, do not at all deserve the name of organisms. For the designation "organism," applied to living creatures, rests upon the idea that every living natural body is composed of organs, of various parts, which fit into one another and work together, in order to produce the action of the whole. During late years we have become acquainted with the *Monera*, organisms which are, in fact, not composed of any organs at all, but consist entirely of shapeless, simple, homogeneous matter. The entire body of one of these *Monera*, during life, is nothing more than a shapeless, formless, mobile little lump of mucous or alimo (protoplasm), consisting of an albuminous combination of carbon. Simpler or more imperfect organisms we cannot possibly conceive. All trace of organization—all distinction of heterogeneous parts—is wanting in them,

and all the vital phenomena are performed by one and the same homogeneous and formless matter. So low in the scale of living were (and are) these *Monera* that they were not equivalent to a simple cell even, their form value being that of a cytod; for the little lump of protoplasm did not as yet possess a cell-kernel. The first of these *Monera* originated in the beginning of the Laurentian period by, probably, spontaneous generation, or archigony, out of so-called "inorganic combinations,"—simple combinations of carbon, oxygen, hydrogen, and nitrogen. A direct proof of the earlier existence of this most ancient ancestral stage, based upon the fundamental law of ontogeny, or embryology, is furnished by the circumstance that as many investigators assert, in the beginning of the development of the egg, the cell-kernel, or nucleus, disappears, and the egg-cell thus relapses to the lower stage of the cytod,—the *Monera* stage.

SECOND STAGE:—AMOEBA.—The second ancestral stage of Man, as of all the higher animals and plants, is formed by a simple cell,—that is, a little piece of protoplasm enclosing a kernel. There still exists large numbers of similar "single-celled organisms." Among them the common, simple *Amoeba* cannot have been essentially different from these progenitors. The form value of every *Amoeba* is essentially the same as that still possessed by the egg of Man, and by the egg of all other animals. The egg-cell of Man, which, like that of most other animals, is surrounded by a membrano, resembles an enclosed *Amoeba*. The first single-celled animals of the kind were evolved from the *Monera* by the inner kernel and the external protoplasm being differentiated; they lived in the earlier Primordial period. An irrefutable proof that such single-celled primæval animals really existed as the direct ancestors of Man, is furnished according to the fundamental law of embryology by the fact that the human egg is nothing more than a simple cell.

THIRD STAGE:—SYNAMBÆ.—From the "single-cell state" arose the simplest multicellular state, namely, a heap or a small community of simple, equi-formal, and equivalent cells. At the present day, in the ontogenetic development of every animal egg-cell, there first arises a globular heap of equi-formal naked cells, by the repeated self-division of the primary unitized cell. This accumulation of cells occurs in the same simple form in all the different tribes of animals, indicative of the fact that the most ancient, many-celled, primary form of the animal kingdom was in fact a single heap of *Amoeba*-like primæval cells, one similar to the other. This most ancient community of *Amoeba*,—this most simple accumulation of animal cells,—which has been and is recapitulated in the individual development of all subsequent forms, is called the *Synambæ*. These *Synambæ* originated out of the single-celled Primæval animals of the second stage by repeated self-division and by the permanent union of the products of this division.

FOURTH STAGE:—CILIATED LARVA (*Planœada*).—Out of the *Synambæ*, in the early Laurentian period, there was evolved a fourth primary form of the animal kingdom, called the ciliated larva. This arose out of the *Synambæ* by the outer cells on the surface of the cellular community beginning to extend vibrating fringes, or hair-like processes, called cilia, and becoming ciliated cells, thus differing from the internal and unchanged cells. The *Synambæ* consisted of completely equi-formal and naked cells, and crept about slowly, at the bottom of the Laurentian primæval ocean. The *Planœada*, as the forms of the fourth stages are termed, on the other hand, consisted of two kinds of different cells,—inner non-ciliated ones like the *Amoeba*, and external ciliated cells. By the vibrating movements of the cilia, or fringes of hair, the entire multicellular body acquired a more rapid and stronger motion, and passed over from the creeping to the swimming mode of locomotion. A certain proof of the existence of ancestors of man in the early Primordial period possessing the form value of these ciliated larvæ is furnished by the *Amphioxus*, the lowest of the Vertebrate animals, which is on the one hand related by blood to Man, but on the other hand has retained down to the present day the ciliated-larva stage during its embryologic development.

FIFTH STAGE:—PRIMÆVAL STOMACH ANIMALS (*Gastrœada*).—Out of the fringed-larva state was next developed an exceedingly important and interesting animal form, called the *Gastrœada*,—that is, larva with a stomach or intestine. This *Gastrœada* externally resembles the form of the fourth stage, but differs essentially from it in the fact that it encloses a cavity which opens to the outside by a mouth. The cavity is the "primary intestine," or "primary stomach," the *progestæ*, the first beginning of the alimentary canal; its opening is the "primary mouth" (prostoma). These *Gastrœada* possessed a perfectly simple globular or oval body, which enclosed a simple cavity of like form, the primitive stomach or intestines; at one of the poles of the longitudinal axis the primary intestine opened by a mouth which served for the reception of nutrition. The body wall—which was also the intestinal wall—consisted of two layers of cells, the unfringed intestinal layer, and the fringed skin-layer; by the motion of cilia or fringes of the latter they swam about freely in the Laurentian ocean. This exceedingly important larval form, the *Gastrœada*, makes its appearance in the embryologic evolutions of all tribes of animals,—in Sponges, Medusæ, Corals, Worms, Ascidians, Radiated Animals, Molluscs, and the lowest of the Vertebrates. A certain proof that the *Gastrœada* are included in the ancestors of man is furnished by the *Amphioxus*, which, in spite of its blood relationship to man, still passes through the stage of the *gastrœada*.

SIXTH STAGE:—GLIDING WORMS (*Turbellaria*).—The human ancestors of the sixth stage, which originated out of the *Gastrœada* of the fifth stage, were low worms, which, of all the forms of worms known to us, were most closely allied to the Gliding Worms, or *Turbellaria*, or at least

upon the whole possessed their form value. Like the *Turbellaria* of the present day, the whole surface of their body was covered with cilia, or hair-like fringes, and they possessed a simple body of an oval shape, entirely without appendages. The acelomatous worm did not as yet possess a true body-cavity (coelom) nor blood. They originated in the early primordial period out of the *Gastrœada*, by the formation of a middle germ-layer, or muscular layer, and also by the further differentiation of the internal parts into various organs; more especially the first formation of a nervous system, the simplest organs of sense, and the simplest organs for secretion and generation. Both comparative anatomy and the ontogeny of the lower acelomatous worms enable us to recognize in these worms the nearest blood relations of those extinct animal forms which were the original primary forms of the four higher animal tribes. Hence these latter, the Molluscs, Star-fishes, Articulated animals, and Vertebrate animals, do not stand in any close blood relationship to each other, but have originated independently in four different places out of the tribe of Worms. The Vertebrate kingdom, of which Man is a member, having been evolved from one branch of these worms, they constitute, therefore, a sixth link in the chain of human ancestry. Now, of all the animals known to us, the *Turbellaria*, which possess neither a body-cavity nor blood, are most closely allied to these primæval acelomatous Primary Worms.

SEVENTH STAGE:—SOFT WORMS (*Scolecida*).—Developing out of the *Turbellaria* of the sixth stage by forming a true body-cavity and blood in their arteries, we find the next intermediate form to be Soft Worms, or *Scolecida*. Of the still living worms of this class, probably the Acorn-worms (*Balanoglossus*) are the nearest akin to these extinct forms.

EIGHTH STAGE:—SACK WORMS (*Himatæja*).—Under the name of Sack Worms, or *Himatæja*, are evolved those celomatous worms out of which the most ancient skull-less Vertebrata were directly evolved. Among existing forms the Ascidians are the nearest relatives of these exceedingly remarkable worms, which connect the widely-differing classes of Invertebrate and Vertebrate animals. The embryologic evolution of the Ascidians agree in their earlier stages of development in a most remarkable manner with that of the lowest Vertebrate, the Lancelot or *Amphioxus*. Although an Invertebrate animal, the freely swimming larva of the Tunicate Ascidians develop the undeniable beginning of a *spinal marrow* and of a *spinal rod*,—the special characteristics of the Vertebrate kingdom,—and this moreover in entirely the same way as does the *Amphioxus*, the lowest true Vertebrate. The spinal marrow, as the beginning of the central nervous system, and the spinal rod, as the first basis of the vertebrate column, are such important organs, so exclusively characteristic of Vertebrate animals, that we may from them with certainty infer the true blood relationship of Vertebrate with Tunicate animals. It is not meant by this, that Vertebrate animals are derived from Tunicate animals, but that both groups have arisen out of a common root, and that the Tunicates, of all the Invertebrata, are the nearest blood relations of the Vertebrata. It is quite evident that genuine Vertebrate animals developed progressively during the primordial period (and the skull-less animals first) out of a group of worms, from which the degenerate Tunicate animals arose in another and a retrograde direction.

[Concluded in next number.]

CASH SUBSCRIPTIONS.—Received since last issue from T. C. Collins, \$1.00; Geo. Bulstrode, \$1.00; T. Brenton, per Geo. Bulstrode, \$1.00; Thomas Busby, per J. B. Bell, \$1.00; J. F. Aseltine, \$1.00; John Taylor, \$3.50, for John Coleman, Mr. Baker, Alex. Purse, and Mr. Jackson; Wm. Kay, per J. McDonough, \$1.00; S. Martin, \$1.00; John A. McLaren, \$1.00; Dr. Ross, \$1.00; A. Reckahn, \$1.00; John Sladek, \$1.00; J. P. Helyar, \$1.00; Wm. Gould, per E. Honeyman, \$1.00; L. E. Pake, \$2.00, for C. H. Spang and L. Howe; James G. Cooper, \$1.00; T. D. Rogers, 25 cts.; Wm. Logie, per Wm. McDonnell, \$1.00; A. Kester, 50 cts.; John Ludgat, 50 cts.; Ross Hopkins, \$1.00; Hugh Carson, \$6.00, for John Neeland, John Adams, Richard Hawkins, Stewart Clarke, Thomas Randall, J. B. Leroy, P. Brady; Mrs. D. W. Roberts, per Geo. W. Patterson, \$1.00; Geo. E. Baxter, \$6.00, for Hugh Glasgow, John Ferguson, E. A. King, Newton Glasgow, Albert Johnston, Alexander Christie; A. Plinta, per J. McDonough, \$1.00.

The FREETHOUGHT JOURNAL for March is just at hand. This excellent publication now appears monthly, and its manly, outspoken style—free from that intolerance and occasional absurdity which marks some of its competitors—should secure for it a large circulation even among those who are not prepared to accept its conclusions. Published by W. J. R. Hargrave, Toronto, at \$1 per year.—*Troquois Times*.

We have a few photographs of Darwin, Tyndall, Huxley, Spencer, Proctor, Paine, Goethe, Shelly, Voltaire, August Comte, Byron, Mill, Bradlaugh, B. F. Underwood, Fronde, and Miss Susan H. Wixon, which we will send free of postage at twenty cents each or six for one dollar. Address W. J. R. Hargrave, Albert Hall, Toronto.

FREETHOUGHT LECTURES FOR 1878.

BY B. F. UNDERWOOD.

POSITIVE AND CONSTRUCTIVE LECTURES.

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

CRITICAL LECTURES.

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

For terms, &c., address

B. F. UNDERWOOD,
Thorndiko, Mass.

AT LAST!

JUST THE BOOK THE LIBERALS HAVE BEEN WANTING.

The Youth's Liberal Guide!

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

PART FIRST.—MORAL CULTURE.

Section First.—Morals in Examples.
CHAPTER FIRST.—I. Duties Towards Ourselves. II. Duties of Benevolence Towards our Fellow-Creatures.
CHAPTER SECOND.—I. Private Rights and Duties. II. Public Rights and Duties.
Section Second. Doctrines of Duties and Rights—in Questions and Answers.
INTRODUCTION.—CHAPTER FIRST.
Ethics. (In the Stricter Sense.)—Duties Towards Ourselves. (Personal Duties.)—Special Duties Towards Ourselves.—Duties Towards Our Fellow-Creatures. (Duties of Benevolence.) Special Duties.
CHAPTER SECOND.—Doctrines of Justice (of Duties of Rights, Resting on Reason and Nature. I. Private Rights and Duties. II. Public Rights and Duties. (State Rights.)

PART SECOND.—RELIGIOUS ENLIGHTENMENT.
Section First.—Outline of the History of the Principal Religions.

CHAPTER FIRST.—The Religions before the Christian Era, and the Islam.
CHAPTER SECOND.—*Christian Religion.*—1st Period.—(1-1024). From the foundation of the Christian Religion until the time of the Universal Government of the Popes. *PART SECOND.*—(1024-1300). 3rd. Period.—(1300-1518.) 4th Period.—(1518-1648.) 5th Period.—(1648-1789.) 6th Period.—(1789-1877.)
Section Second.—Biblical Narratives and their Criticism. *CHAPTER FIRST.*—Narratives from the Old Testament. *CHAPTER SECOND.*—Narratives from the New Testament
Section Third.—Views of the Universe from the standpoint of Modern Science. In questions and answers.

NOTES.—Excellent Contents Table.
Such is a brief outline of this much needed work. It is an 8vo, and contains 314 pages. Typographically, it is very well gotten up, and is neatly bound in cloth. Price, single copies, \$1.60, postage prepaid. I will furnish it to Liberal Leagues, children's Fraternities and other societies at greatly reduced rates. Send for terms to clubs. Liberal Parents! This is just the work you want for your children. Sent 3 cent stamp for Catalogue of books, Pamphlets, Photographs, etc.
Address,
E. C. WALKER,
Lock Box B, Florence, Iowa.

THE PRIEST IN ABSOLUTION

A Criticism and Denunciation,

FROM THE LATEST

London Abridged Edition

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

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

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

Freethought Publishing Co.,

BOSTON, MASS.

P. O. Box 3539.

CASH WITH ALL ORDERS.

Fruits of Philosophy.

The genuine Bradlaugh-Besant book, which the English Government is trying to suppress. By sending 75 cents, a copy will be sent prepaid, by express to any address. Address Freethought Publishing Company, Boston, Mass. P. O. box 3539.

COMMON SENSE. A large sixteen page semi-monthly Journal. Devoted to the RISE OF REASON AND DOWN-FALL OF FAITH. Motto—"ONE WORLD AT A TIME." "The Prophet is a fool, the Spiritual man is mad.—HOSEA ix: 7. A good newspaper as well, and contains much information about Texas. Now in its fourth volume; \$1.50 per annum. Specimen copies five cents. Address R. PETERSON, Proprietor, St. Louis, Mo.

PHOTOGRAPH OF "A GOD."—Send five cents for illustrated COMMON SENSE with picture of "A God," as described by the Prophet Habakkuk, the Psalmist David and John the Saint. Address COM^{MON} SENSE, St. Louis, Mo.

GEO. FRANCIS TRAIN Organizing REVOLUTION! Psychology check-mating Demonology. Immense audiences proclaiming Dictatorship. Down with Hayes' Cromwellize Congress! Death to Thieves! See "The Dictator," (different speech each number, six nos. out, 2c.; 6 nos. 10c.; 20 nos. 25c. 52 nos. 50c. Re-mit, THE DICTATOR, Phoenix House, Broadway and 12th St., New York.

THE

Physiologist & Family Physician

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

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

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

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

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

Subscription price, - - - \$1 50 per year.

Single copies, - - - - - 15 cents.

Address,—

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

56 West 23rd St., New York.

ALFRED PIDDINGTON,

Bookseller and Stationer,

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

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

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

Address ALFRED PIDDINGTON,

248 & 250 Yonge St.,
Toronto.

A RARE CHANCE.

We will send the

FREETHOUGHT JOURNAL

AND THE

SPIRITUAL OFFERING

Both for one year for the sum of Two Dollars in advance. The SPIRITUAL OFFERING is edited by Mr. D. M. Fox and Mrs. Nettie Pease Fox, and is one of the best magazines published in the United States, and the JOURNAL is the only Liberal paper published in the Dominion of Canada. Has a corps of able contributors, and is abreast of the times.

Address,

W. J. R. HARGRAVE,

Albert Hall, No. 191 Yonge Street,

TORONTO.

JUST ISSUED:

A NEW STORY BOOK

FOR BOYS AND GIRLS.

"APPLES OF GOLD."

By Miss SUSAN H. WIXON.

This is a work of superior merit, and, unlike every other book of the kind, entirely free from superstition or theology. Price, \$1.50, postage, 3 cents.—For sale by A. Piddington, Toronto.

RECOMMENDATIONS:

The following are a few of the many testimonials which have been received.—

Mrs. E. D. Slenker writes,—"I have just received 'Apples of Gold.' It is a beautiful book, and I like the general tone of the stories as far as I have read them. I hope every Liberal family will buy one. I'd get a dozen for distribution among my young friends if I were able.

William Sisson, Esq., of Port Hope, Ont., writes,—"Apples of Gold' is full of interest from first to last, with numerous fresh and very invigorating thoughts, instructive, moral, amusing and witty, without lack in refinement; and, being without superstition of any kind, it is one of the best story books for all classes, from young to old, that I have ever read."

"A. N." writes,—"All who have read the book hereabouts speak of it as the best work for boys and girls they have ever known. The stories are entertaining and instructive, and entirely devoid of superstition—that poisoner of young minds."

A gentleman, ordering the "Apples of Gold" for a pet, writes,—"This is a present for a bright little girl of 10 years, whose grandfather is one of 'our ranks,' and I am pleased to give her such a splendid good book as 'Apples of Gold.'"

CALKIN'S

CHAMPION

AND

NOVELTY WASHER!



Is the most remarkable discovery of the 19th century, whereby every lady can be her own laundress and find pleasure and amusement therein. It saves time, labor, trouble. It washes quickly, cleanly and easily. Will do a day's washing in three hours, and do it well.

Cannot get out of order.

Have one and try it before you buy it. No charge for trial. Price reduced to \$6.00.

It saves its cost in the wear of clothes in six months.

STOCKTON, ROSSITER & CO.

122 King Street West, Toronto.



In stock, or engraved to order,
Notarial Seals, Lodge, Corporation and
Society Seals.

Steel Stamps

FOR

Wood, Brass, Iron,
Ivory &c.Date Stamps, Post,
Office and Hand
Stamps, &c.Confectioners'
Stamps
And RollsSilver and Brass
Doorplates.

Bottlers' Stamps for Capsules and wax—
all kinds.

Shields and Bannerets for Liberal Associa-
tions appropriately grouped.