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SOUL—"DOES DEATH END ALL?"—REV. JOSEPH COOK,
ET ALII.

(By ALLEN PRINGLE.)

What is meant by soul? This is the first thing to be settled. Is the soul of man an indescribable "immaterial entity" apart from the mind, dwelling in the body during life, but independent of it; or is the soul the mind—the aggregate of our mental activities—a consensus of our faculties? The former view is ancient, the latter modern—the one is theological, the other scientific. We know, of course, what Webster and Worcester, and the "Commentators" tell us of soul, by *they* cannot settle the question.

In order to ascertain definitely what is meant by soul among theologians of the present day, I addressed letters of enquiry to five or six of the leading ones in this country, viz, Prof. Dawson, McGill College, Montreal; Rev. G. M. Grant, Queen's University, Kingston; J. T. Lewis, Episcopalian Bishop; Dr. Lynch, Roman Catholic Archbishop; Rev. Dr. Nelles, Victoria College, Cobourg; and Dr. Ryerson, Toronto. The following, with some variation, according to the one addressed, is a copy of the letters:—

"J. W. Dawson, I.L.D., F.R.S., Principal McGill College, Montreal:—

"DEAR SIR:—Without making any apology for addressing you, I proceed at once to state my request. Will you kindly give me a definition, as a scientist and theologian, of 'Soul,' or 'Spirit'—that part of man which is said to be immortal.

"Please give a concise statement of what you understand by the 'soul of man.'

"Yours, etc."

I received, if not satisfactory, at least courteous replies from all, except his Grace the Roman Catholic Archbishop, who made no reply, or, if he did, it failed to reach me.

Only three, however, of these theologians ventured to define "Soul," and tell what they understood by the word. Prof. Dawson, whose conception of it I was more anxious to get than

any, as he is regarded the ablest champion Christianity has in this country, did not give any definition, as the question was, he was "sorry to say, not at all in his line of study." As Prof. Dawson, by implication, if not directly, deals with theological questions in his polemical defenses of the Bible from a scientific standpoint, it is to be regretted and wondered at that he can give no account of "soul" either from a scientific or theologic standpoint.

Among the three (Principal Grant, Bishop Lewis, and Dr. Ryerson), who do give their definitions of "soul," there is much divergence. One retains the ancient Greek and medieval notion of soul as an essence or entity entirely independent of the body, and producing all of its activities—mental and physical. Another takes a more modern and scientific view, and makes soul to include the intellect, affections, etc. The other seems to hold a sort of compromise position—a middle ground—between the *entity* hypothesis and the present "consensus of the human faculties" exposition of the Positivist school. There is thus little agreement among theologians as to what soul is. In looking for anything like consensus among them, you only find "confusion worse confounded." The chaos of conflicting notions and conceptions of soul may, however, be reduced to two general propositions, thus:—First, Soul is an *essence* or *entity* independent of the organism, yet indispensable to all of its activities; and Secondly, Soul is the sum of the mental activities, resulting from organization. The former conception, in a much more extended sense, runs through Greek philosophy and medieval literature. Plato supposed this soul or entity to exist in all organisms and forms, animal and vegetable, being the source, not only of every activity, but of every *form*. The only residuum, however, of this ancient fragment that now remains is, according to Mr. F. Harrison, the notion of *man's* immortal soul. The Christian philosophy of these times still locates this soul entity in man behind all his activities; but without the consistency of the Greek philosopher, denies it to animals, trees, etc.

Now, if every manifestation of mind or emotion in man requires soul behind it to produce it, then, of course, every manifestation of mind or feeling in the lower animals must also have soul behind it to produce it. Hence, on this hypothesis, every animal has an immortal soul. This is the only logical conclusion from the premises. If man is immortal, he must inevitably take with him every animal which manifests *mind*, from the polecat to the gorilla.

In the way of this soul theory are certain difficulties which those who still adhere to it, on grounds of *evidence*, ought to clear up. The first little difficulty which we meet is, that there is not one particle of proof forthcoming outside of so-called revelation

that this indescribable entity which they call soul has any existence whatever, either in the flesh or out of it. When does it enter the body of human or animal? At birth? If so, where was it, what was it doing, and was it conscious the decillions of ages before the birth of the body it goes into? Or, if it is created at birth specially for the particular body it is to be put into, is it created perfect—fully developed? Or is a small embryo soul made so that it can grow and develop with the body? But, then, how can this soul be "independent" of the body if it must keep time with the body? Are the souls all created *alike*, or is a *different* soul made for every body? If they are all made alike, and the subsequent differentiation is caused by the body, how can the soul be *independent* of the body? If they are created differently from the beginning—of all grades, good, bad, and indifferent—is this fair or just? And are those having *bad* souls responsible for the same? These are questions which ought to be answered. And, further, where is this soul when the subject is insane? Or where is it during sleep? Or when the brain is compressed, producing utter unconsciousness, where is the soul? There is no sign of it. It is *non est inventus*. And if the soul was not created at birth, but was pre-existent, was it conscious? If so, it was a consciousness not only apart from, but different from ours, as we have no recollection of it. If, then, it was a different *ego* from us before birth, why would it not be a different *ego* from us after our death? In that case, of what account would such a future existence be to us, if we are not to be ourselves, but somebody else? That would be as dubious an identity as that of *Ami*, of peripatetic fame. To digress a little, the story of *Mr. Ami* runs thus:—This philosopher, whose brief surname happened to be *Ami* (accent on the consonant), took lodgings at a village tavern while in a condition of *spiritual* or *alcoholic non compos*. Before he retired to rest, or rather before he was put into a state of reticacy, some mischievous wag (*Mr. Ami* wore a full beard), shaved one side of his face, leaving the other in a "state of nature." On rising next morning, not fully recovered from an unusually deep sleep, our hero, as is natural to some men, and all women, essayed to recognize his individuality in, or through, the looking-glass; but, on discovering a dubious nondescript, he thus cogitated: "Am I *Ami*, or am I not *Ami*; and if I am not *Ami*, who am I? Now, if this theory of the pre-existence of the soul be true, when we get "over the river" we will probably find ourselves in as great a quandary as to our identity as *Ami* was.

This ancient theory of a soul entity is so encompassed with mystery and absurdity that it is not surprising it is losing its hold upon the modern mind. Whether it may yet appear in the unfolding of nature that mind has a posthumous existence or not, the hypothesis of soul as an entity apart from the mind is rapidly vanishing. The mind, including all of the emotions, is the only *ego*—subjective or objective—that we know anything of, or that we have any consciousness of. Of any soul beyond that we know nothing. The only rational and tenable hypothesis, therefore, is, that what has been called "soul" is simply *mind*—the sum of our activities resulting from organization. Now, as mind is a *process* not an *entity*, a *property*, not a *substance*, it follows that it cannot be immortal. The idea of a mere function or property being indestructible and immortal is absurd. The mind is the *function* of the brain. We find mind in connection with brain only, and never apart from, or independent of it. All our knowledge on the subject goes to show that the mind or soul is utterly dependent upon the brain. Mind is the function of the brain, the same as digestion is the function of the stomach, or circulation of the heart and lungs, etc. As digestion in any organism forever ceases when its digestive organs are destroyed, and circulation when its organs are destroyed, so do thought and individual consciousness forever cease when their organ, the brain, is destroyed. While there is a living healthy stomach there is hunger, thirst, and digestion; heart and blood vessels, there is circulation; brain and nervous system, there is thought—mind; but there is no such thing as hunger apart from a stomach, or sensation apart from nerves, or mind apart from a brain.

A month or two ago, Rev. Joseph Cook delivered a lecture in

Toronto, on the subject, "Does Death End All?" Judging by the *Globe* report, Mr. Cook failed to throw any new light on the subject. One feature of the lecture, however, strikes the Materialist as not a little extraordinary. The Rev. gentleman, conscious, no doubt, that something stronger than revelation was needed to convince his audience, essayed to prove a future existence by the aid of science. Now, the scientists tell us that they are unable to find one tittle of evidence in nature—in the whole present field of scientific exploration—that the mind consciously survives the death of the body. Albeit, the Rev. Joseph Cook, who is not a scientist, but a theologian, declares *per contra*, that science does establish the immortality of the soul! The *Globe* tells us that "by a process of reasoning on purely scientific methods, he arrived at the conclusion that death does not end all." Now, this theological reasoning on "scientific (!) methods," and the "conclusion" arrived at, may be eminently satisfactory to Mr. Cook, and reassuring to the orthodox Christian; but they will scarcely avail to disperse the thoughts of thousands of thoughtful people in the churches, much less move the cultured rationalist or materialist.

When Prof. Tyndall, a year or two ago, in his new celebrated Belfast Address as President of the British Scientific Association, ventured to touch upon what was claimed to be theologic issues, the theologians raised a great hue and cry about science "presuming" to decide theological problems. The Professor was roundly berated and denounced for having the "arrogance" and "presumption" to trench upon sacred ground—even ecclesiastical ground. And, be it remembered, Prof. Tyndall did not essay to pass upon any *crisis* of theology from a theological standpoint, but simply, by implication, from his own standpoint of science. He had a perfect right to do this. If it is found that the logical and inevitable outcome of certain scientific facts and generalizations is the destruction of a time-honored dogma in theology, is the exponent of science to blame for merely pointing out the fact? The scientist has nothing to do, directly, with theology,—to him it is an exotic weed, and he never meddles with it except to uproot it when he finds it in his way. He himself never enters the theological field, though his scientific artillery may reach over into that domain and do fearful work. But what does the theologian do? What does Mr. Cook do? He does not rest with trying to prove a future existence from theology and revelation, but coolly and "arrogantly" steps over into the field of science, (where, by the way, he is as much out of his element as a fish on land), and complacently tells us that science proves the immortality of the soul. It was very "arrogant," of course, for Tyndall simply to point out from his own ground the falling of the old rotten trees on the theologic side of the fence by the scientific lightning from his side; but there is no arrogance, forsooth, in Joseph Cook crossing the fence and calling desparately upon us to look at the great living oaks falling, when they are not falling at all—his theologic thunder having had no effect on them.

Mr. Cook dilated learnedly—aye, and dogmatically—upon the "abstruse principles of diurnal biology" (whatever that can be) with, as the *Globe* puts it, the "skill of a master,"—and we may add with the *finesse* of a theologian. Biology, of course, under the theologic manipulation and elastic exegesis of Mr. Cook, proves that "death does not end all." Let us see. Prof. Huxley, admittedly the very highest authority in biology, says, "But in the interest of scientific clearness, I object to say that I have a soul, when I mean, all the while, that my organism has certain mental functions which, like the rest, are dependent upon its molecular composition, and come to an end when I die."—"A Modern Symposium," p. 82, Rose-Belford Pub. Co., Toronto, 1878.)

If such philosophers and theologians as deal with the "soul and future life" in that wonderful "symposium" just mentioned, have not one ray of light to give to the world on that dark subject, we may well despair of Joseph Cook's being able to clear away the mist. In striving to prove immortality by the aid of biology, Mr. Cook only exhibits his lack of knowledge in that department of science as it stands at present. And, in defining *matter*, he is as far behind the natural philosophy of to-day as he was in his metaphysics in trying to explain *conscience*. He gravely told the

students of Knox Collogo that conscience was an *intelligent* faculty, *knowing* right from wrong; and then regaled his audience at the Shaftesbury Hall with the decaying doctrine of the absolute *inertia*—utter deadness—of matter. Pope says:—

"See thro' this air, this ocean, and this earth,
All matter quick and bursting into birth."

But, as there is perhaps more poetry than prose about this authority, let us have Tyndall on the subject. In his Belfast Address he says he "discerns in matter the promise and potency of every form and quality of life." He also quotes Bruno approvingly to the effect that matter is not "that zero empty *capacity* which philosophers have pictured her to be, but the universal mother who brings forth all things as the fruit of her own womb," and Lucretius that "nature is seen to do all things spontaneously of herself without the meddling of the gods."

The theologian is exceedingly anxious that matter should still remain that "mere empty capacity" it was formerly supposed to be, so that it would always require "soul" or "spirit" or "God" behind it to mould and move it. But, unfortunately for theology that *vis inertia* has fled from it, and that which was utterly "dead" is surely come to life! The theological notion of matter requires a God behind it, or within it, to move it; but there is absolutely no room for the gods in modern philosophy. After a lugubrious effort to show that life *preceded* organization, with great confidence Mr. Cook exclaims, "If, then, organization did not begin life, how dared any man assert that disorganization ended all? If he proved that organization did not begin life, then he thought the burden of proof with regard to a future existence was thrown on the materialist." Bravo! If Mr. Cook proves what nobody denies, then we are, forsooth, bound to prove a negative! This is, indeed, queer logic—albeit it is strictly theological. No one denies that life exists before the body—that is, unconscious life, mere force. The sperm and ovum, before they are brought together by copulation, are no doubt alive in a certain sense; but will Mr. Cook say there is any *conscious* life, even for months after embryogenic vivification. There is life in the kernel of wheat and in the acorn, and there is life in the "speck of *albumen* floating upon the water," but no *conscious* life. "If organization does not begin life, how dare any man assert that disorganization ends all?" Now, this is what we "dare" assert,—That organization begins *conscious* life and disorganization ends it. We do not say that disorganization ends the *unconscious* force which preceded *conscious* life. We simply say that as conscious, intelligent life begins with the body it ends with the body. Whatever *begins to be* will *cease to be* is a truism which Mr. Cook will scarcely deny. The mind or soul begins to be with the body, therefore it ceases to be with the dissolution of the body. We are conscious of no existence before birth, we have therefore no guarantee of a conscious existence after death. The unconscious life or force which inheres in the sperm and ovum, and in the nutritious elements from which they came, may still persist in another form of force after the death of the body, but that is all. If a future existence of that description is any consolation we have it; but that the personal, individual, conscious intelligence which we call mind or soul, constituting the only *ego*, is indestructible and survives the dissolution of its organs, is unphilosophical and absurd, and we have no faith in it, as there seems no substantial evidence whatever to support it.

There is, however, a conception of a future life entertained—indeed, cherished as a religion—by many noble and cultured minds who cannot believe in a personal immortality; and that is, the immortality of our thoughts and noble acts which will continually persist forever in their influence. And this really appears a much higher and less selfish view than the desire for a personal future life of personal never-ending enjoyments and indulgences.

Selby, December, 1878.

P.S.—To our readers, one and all, I beg to wish all the compliments of the approaching holiday season, and all the possible happiness they can legitimately secure during the whole of *this* life—the only one we are certain of, or know anything about.

Fraternally,

A. P.

THE FREETHOUGHT JOURNAL.

PUBLISHED MONTHLY BY THE:

Ontario Freethought Printing & Publishing Co.,

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

SUBSCRIPTION.

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

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

All invariably in advance. 'Ct

Advertising Rates made known on application to the Managing Editor.

Correspondence on all subjects, except party politics, will receive consideration, but rejected manuscript will not be returned, except where return postage is sent.

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

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TORONTO, DECEMBER, 1878.

The Princess Alice, our readers are aware, departed this life on the 14th December, and it has been remarked as a curious coincidence, though surely it is a very trifling one, that the 14th is the anniversary of her father's death, in 1861. The event will, we have no doubt, try the fortitude of our revered and beloved Queen; but as, besides being a queen, perhaps we should say, *in spite of being a queen*, she is a woman of good sense, she has not now to take in the idea, as a surprise, that she and her children, like the meanest of her subjects, are subject to the great law of mortality. We entirely sympathise with Her Majesty, and not less with our "own" Princess Louise, who will naturally feel the loss of her sister, and be, perhaps, inclined to wish that she were now by her mother's side to share her grief, and solace her in her hour of bereavement. But when they come, these things must be borne. Death is the great leveler, and over-rides all distinctions. It is in no spirit of levity, but in all seriousness and honesty that we wish to "improve the occasion," and we, therefore, raise the question, *why* such an event has been permitted to occur, if it was within human power to prevent it. We do not wish to be understood as entertaining any doubt that the Grand Duchess had the best medical advice that could be had, and every attention that the most anxious solicitude could procure for her. These things go without saying. But we cannot help asking, why the Church's prayers were not invoked and made use of to avert the impending calamity. When the six hundred victims of the *Princess Alice*—another coincidence—sunk beneath the wave, there was no time for intercession; but, in this case, it was known for eight or ten days, that the Grand Duchess was in danger, and yet no effort was made to save her. Some years ago, it will be recollected, her brother, the Prince of Wales, was supposed to be at death's door, and, then, all the churches in England and in her colonies lifted up their voices, and prayed for his recovery.

Well, sure enough, he did recover, and the priests—with their usual front of brass—took credit to themselves for having prevailed *with*, or, to listen to the more fanatical of them, *over* God, and *with*, in fact, having worked a kind of miracle. His recovery was, any way, a lucky hit for the saints, and they were not slow to make capital out of it. But what we want to press on them now, is the question, Why did you not repeat the experiment? There was plenty of time to get up the steam, and surely the object was a good and worthy one. Nothing, however, was done. Not a single public prayer was offered up on her behalf. The clergy of England—so far as we know—rested on their oars; the clergy of Canada followed suit, and even our Y.M.C.A. looked on “with mute, insensate gaze”; and now, all men may see the end. Is there not “something rotten in the state of Denmark?”

The subject is not an agreeable one, and we shall not pain our readers by lingering on it. We only say, and we say it in all honour and honesty, that we cannot believe that the saints believe so absolutely in the efficacy of prayer, as they profess to do, or they would not have failed to use it, in a case so interesting and so distressing. If they really and truly believed that *their* prayers could avail aught, and yet declined to offer them, we do not well see how they can be acquitted, or how they can acquit themselves of “constructive——.” Let them think of these things. Let them learn to amend their ways, and to make their practice square with their profession. *Fas est ab hoste doceri*; the “Christians” may take a friendly hint from us, and try and be a little more consistent.

We wish our readers the compliments of the season and many returns. We would like to hear from them, everyone, with the amount of their subscriptions for the second year of the JOURNAL and arrears, where such exist.

Not only do Christians seem to think that sceptics have no rights which a Christian is bound to respect, but, some of them, at least, think that even courtesy is not due them. The Rev. Mr. Sandford, in his “Review of Coleman,” is careful to give himself the title of “Rev.,” but has not the common decency to give Mr. Coleman even a modest “Mr.”

The meeting in Albert Hall every Sunday evening, under the auspices of the Toronto Freethought Association, continue to be well attended, and are of an interesting character. The semi-annual election of officers takes place on Sunday morning, the 8th January, 1879.

We are in receipt of a communication from the Rev. J. H. Dodd, regarding an editorial of ours in last issue of JOURNAL, criticising his attempt to prove the existence of a “God,” in the Boston *Investigator*. Our space will not permit us to engage in a long controversy with Mr. Dodd, and if we published his letter, and replied, it would inevitably lead to such a controversy. Besides, we are of the opinion that our friend, Mrs. Elmina D. Slenker, who is his opponent in the *Investigator*, will be quite able to deal with him without aid from anyone.

THE REDISTRIBUTION OF WEALTH.

Common experience has shown that wealth unjustly acquired is not permanent. Such riches are said to take wings and fly away. The fact has been observed, and yet the reason assigned has been of such a nature as to involve the whole subject in obscurity, and even to produce doubt and distrust as to the reality of the phenomenon. The nemeses of unearned money has been, in all ages, attributed to the anger of the gods. A man has been unjust to his neighbour, has incurred their anger, and the gods avenge themselves by bringing some sudden calamity, by sending the plague among his cattle, burning his house, or sinking his ship. This explanation has two great disadvantages; the one, that such calamities are common to the just and the unjust; the other, that it involves the supernatural—the work of agents with whose nature and motives man is unacquainted. Such is the explanation so long as men are in the theological state; that is, while phenomena are referred to supernatural and arbitrary causes. So long as the fact is thus accounted for, there can be no true knowledge of right and wrong. Men are exhorted to refrain from injuring their fellows, lest they suffer the vengeance of an offended Deity, not because the act is by constitution of society injurious to the doer and to the injured party. At the same time, it is taught that there are means by which offended Deity can be reconciled. But this theological sanction has another great drawback. Moralists, legislators, and religionists have alike erred in supposing that in the realm where all is darkness and uncertainty, they may find a sure foundation for their teachings. The supernatural sanction is one of the weakest and most uncertain, instead of being one of the most certain and invariable. He can never tell just how great and how real is a man's belief in his gods. Men who take the oath by that form which, according to their supposed faith, should effectually bind the conscience, are observed to be very careless of the truth, whether they call themselves Christians, Jews, Brahmins, or Mussulmans. The supernatural sanction fails. On the contrary, the natural explanation calling in nothing but what is clearly understood, and fortifying each step by daily experience, casts a flood of light upon the whole subject, removes it from the unknown, and brings it within the known and reasonable. It is not enough to know that injustice is punished, we must see that it is punished by the law of nature. A thief steals fifty dollars. It is folly to say that that fifty dollars will do him no good; it will buy fifty dollars worth of any good thing, and will most likely be used to buy food and clothing, or some other good thing, but it is rational to say that there is no general prosperity to the thief. The fifty dollars stolen is not the first of his crimes, but is one of a series. He has committed a hundred thefts, some greater and some less. Suspicion is already directed to him, honest men shun him; one day, perhaps, his long career in crime will close by proof of crime being found which will condemn him to prison. But without this, the man is an outcast from the society of honest men; they fear him, but he fears them ten times more, the fifty dollars gained by theft he must divide with a pack of hungry parasites who, if refused, can bring him to justice. Besides, stealing is very uncertain and precarious as a means of livelihood, a business that no one can ever become rich or prosperous by following, for the only certainty of prosperity lies in industry and economy, and no thief is either industrious or economical. We look then for the thief to be punished, not by bad luck, but by the consequences of his own acts. There is nothing supernatural in this, no mysterious avenging powers, nothing but men acting on ordinary motives. Men object to being robbed of the fruits of their labour, and combine in every way against those who rob them; he who enters upon a career of theft will continue that career, and will finally come to grief, either at the hands of honest men, or of thieves. In the nature of things there is some uncertainty as to how long such a career may be continued, and whether it end by this or that catastrophe, or without one, but that the thief will not prosper with his ill-gotten gains, is certain. So far we have been talking of theft, but in whatever manner money is unjustly obtained, we shall find that

it is exposed to dangers to which earned money is a stranger. In any case it fosters improvidence and extravagance, and destroys industry. Often it is distributed among accomplices. The speculator's money is lost by speculation, the gambler's by idleness, improvidence, and the hazard of play. A gambler has sometimes died while in luck, as a thief might die before he had eaten up a stolen barrel of flour; but prosperity and enduring wealth are matters of law so plain that all may understand them.

P.G.D.

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

There is no surer index to national characteristics than the genius of a language. Hear what Canon Farrar ("Families of Speech," p. 123-4), says of the Hebrew: Contrasting Aryan with Semitic tongues, he speaks of "the metaphysical subtlety of the Greek, its rich variety, its delicate capacity for reflecting the minutest shades of meaning, the extraordinary wealth of its inflection, its softness and music, its lightness, gaiety and voluptuousness, its extraordinary flexibility and precision as an instrument of human expression, its genial lyric playfulness, the oceanic roll of its oratory, and the sonorous lilt of its epic verse, all contrast strangely and forcibly with the grave unbending stateliness of the Hebrew, its absence of syntax, its inflexible stiffness, its parsimony of construction, its gutturals and sibilants, its *utter vagueness* and *mistiness*, its almost *penurious absence* of modal and temporal distinctions. One would say that Greek is liquid, and Hebrew metallic, or that Greek is a colored sun-picture, reproducing with the minutest fidelity of Nature herself, every shadow on the earth, and every ripple on the sea; while Hebrew is a broad, rough, unshaded sketch, in the sweeping strokes of a Michael Angelo or a Tintoretto."

Elsewhere Canon Farrar insists strongly on the extreme and bold literalness of the tongue, and at p. 128 he thus illustrates that characteristic of the language of the Bible which I endeavored with the aid of Macaulay, to describe in the January number of the FREE-THOUGHT JOURNAL, "the Hebrew language is indeed adapted to the most splendid and *Sibylline utterances of prophecy and poetry* * * * but *in prose* can hardly be said to admit the possibility of a style." Add to this the Rev. Canon's remark that "*the Hebrew does not so much as possess an aorist or a pluperfect, or even a present, but contents itself with a single vague imperfect and a single vague future,*" and we not only cease to wonder at the literal imaginary which separates the waters below from those above the firmament, but we gain the key to the ascription of prediction of the future to writings which really speak of the past. When a language is deficient in delicacy of tone, its literature, when also obscured by antiquity, involves nice shades of meaning in a hopeless confusion, and defies precision or significance.

Mr. Gregg, in his "Creed of Christendom," (p. 121), alluding to the endeavors of, amongst others, Dr. Buckland, to establish the "Consistency of Geological Discoveries with the Mosaic Cosmogony," speaks, in his half-scornful, but quiet, matter-of-fact, manner, of Dr. Buckland, as "another melancholy specimen of the low arts to which the ablest intellects find it necessary to condescend, when they insist upon reconciling admitted truths with obvious and flagrant error." He proceeds to quote a specimen of the ludicrous species of travesty of logic by which even the ablest theologians impose on themselves. "I trust it may be shown, not only that there is no inconsistency between one interpretation of the phenomena of nature and the Mosaic narrative, but that the results of geological enquiry throw important lights on parts of this history, which are otherwise involved in much obscurity. If the suggestions I shall venture to propose require *some modification* of the most commonly received and popular interpretation of the Mosaic narrative, this admission neither involves any impeach-

ment of the authenticity of the text, nor of the judgment of those who had formerly interpreted it otherwise in the absence of information as to facts which have been but recently brought to light; (!) and if, in this respect, geology shall seem to require *some little concession* from the literal interpretation of the Scripture, it may fairly be held to afford ample compensation (!) for this demand by the large additions it has made to the evidences of natural religion in a department where revelation was not designed to give information." "Then," says Mr. Gregg, although he (Dr. B.) "shrinks from the impiety of bending the language of God's Book to any other than the obvious meaning," this theological man of science, this pleader who has accepted a retainer from both the litigants, proceeds to patch up a hollow harmony," etc., etc. The italics and notes of admiration are Mr. Gregg's.

As if this sort of desperate clutching at broken reeds for reconciliation were not damage enough to inflict on the cause of orthodoxy, Dr. McCaul in "Aids to Faith," p. 264, further stultifies it by putting his trust in the catastrophist, Dr. Whewell, a man whose fervor of eloquence correctly indicated a temperament unfit for scientific analysis. Dr. McCaul therefore leaps at once to the climax of obscurity by quoting Dr. Whewell's "Theory of the Solar System," as an authority for "waters above the firmament," to the following effect: "The planets exterior to Mars, Jupiter and Saturn especially, as the best known of them, appear by the best judgment which we can form, to be spheres of water, and of aqueous vapor, combined, it may be, with atmospheric air. Can we see any physical reason for the fact, which appears to us probable, that all the water and vapor of the system is gathered in its outward parts? It would seem that we can. Water and aqueous vapor are driven off and retained at a distance by any other source of heat. It was, then, agreeable to the general scheme, that the excess of water and vapor should be packed into rotating masses, such as are Jupiter and Saturn, Uranus and Neptune. And thus the vapor which would otherwise have wandered loose about the atmosphere, was neatly wound up into balls, (!) which again were kept in their due place by being made to revolve in nearly circular orbits about the sun."

(Concluded in Next Number.)

REVIEW OF COLEMAN.

BY REV. J. H. SANFORD.

"IS JESUS CHRIST OUR GREAT EXEMPLAR."

MR. EDITOR:—While in Ontario last summer, the FREE-THOUGHT JOURNAL of June, 1878, was put into my hands, the leading article of which is under the above caption. And, as a freethinker, I crave space in your journal for a brief review of that article, which, if granted, please forward to me, at Berlin, Mich., the number containing it, and if you or Mr. Coleman wish to criticise my review, that, of course, is your privilege. I love free thought, and advocate free speech, free men, free trade, and free press. No sentiment is of value that will not endure investigation.

Mr. C. starts out with the question, "In what manner is Jesus our great example—the pattern by which to mould our lives, thoughts, and deeds?" "We are commanded to imitate His life," etc., and in attempting to delineate His life, insinuated against it because He was not married, and was not a father, and did not enter into domestic relations, thus setting an example in those relations. It would seem that any man of good sense would know that was neither the object of His mission, nor necessary under the circumstances. But he says, "On the contrary, if anything, He looked unfavorably upon the marriage relation." (Luke 20, 35.) A candid examination of the above passage and its context should convince anyone that He was favorable to the marriage tie in this world, but in the spirit world, or immortal state, marriage as here does not exist. Then he says Jesus "encouraged self-mutilation," and quotes, in proof, Mat. 19, 12. Let any unbiased

mind examine this text and its context and he will see that Jesus was only narrating incidents which occurred, but did not say an encouraging word of it. He says, "Paul inveighed right royally against the married state, advising all to remain single like himself." It will be difficult to produce a single sentence from the writings of Paul to that effect. Under the then existing circumstances, and in the then near future, the family relations would be attended with difficulties which the unmarried could measurably escape. But no man could argue more strongly in favor of constancy in connubial love than did the Apostle Paul. Instead of advising *all* to live single, he only said, in view of the approaching calamities, "He that hath not a wife, let him seek not a wife. But he that hath a wife, let him seek not to be loosed from a wife." Such arguments as Mr. C.'s, based on so unsound premises, appear unworthy of a noble-minded freethinker.

In his third paragraph he objects to Jesus as an example, because He waited until He was thirty years old before he "engaged in aught to help the world." Did He not help the world by working at His trade? His mission was of the ministerial character, and under the Jewish priestly rule a man was not allowed to enter on the priestly duties until he was 30 years of age. But is 'his evidence that He did no one any good? By no means. There is much evidence in the history of His childhood of His having done good in various ways. Did Mr. C. read the account of His tarrying at Jerusalem and conversing with the doctors and lawyers when He was but twelve years of age? We know of nothing that goes to show His minority was wasted. In obeying the laws, rules, and edicts of His country, "the Young Jew" was a suitable example for us to follow in obeying the laws of the land in which we live. Does Mr. Coleman suppose anyone thinks he is obligated to make a Jew of himself because Jesus observed the Jewish rites?

In his fourth paragraph he asks if Jesus was "so employed that we should implicitly follow His footsteps?" It seems disingenuous to throw out such an insinuating interrogatory, if he intends by following in His footsteps he means literally walking by the Sea of Galilee, or climbing the Mount of Olives, or sweating drops of blood in Gethsemane. But the full free-thought of the subject is, He went about doing good. He climbed the mountains for contemplation, for inspiration of the thoughts that speak, the words that burn and communion with His Father. And in His love of the sublime, His sympathy with the afflicted, and patience and resignation in the hour of trial, we may well follow His examples. My free thoughts lead me to think Mr. C. lowered himself by representing Jesus as "a wandering mendicant," and those who followed as "a coterie of fellow-mendicants," and "by troops of women of doubtful reputation." Read His quotations and it will be seen that those women were those who had been healed and purified. By His requiring those who became His disciples to leave their earthly possessions and follow Him, it was only intended for their good in escaping the calamities which befel those who were not His disciples in that generation. Do not many young men leave their friends in these days and go out into the world to labor for the good of others? But it appears that Jesus did not leave home until He had passed His minority. True, some, on account of His wondrous works, thought He was beside Himself, but He proved His sanity very clearly. But that He renounced His mother, brethren, and sisters, Mr. C. is unable to prove. He only said those who do the will of His father are His relatives. But not a word of discarding His friends. It was not that He preferred to be subsisted on the substance of others that He left His trade, but for the sake of doing good, and anyone would feel it even a privilege to ascertain Him. But how does Mr. C. know He was "devoid of money to pay His taxes?" It is not even said He was called on for taxes. Read His quotation, (Mat. 17, 24, 27), and it will be seen that He had money to pay His custom, which He voluntarily ordered one of His disciples to pay for them both.

In his fifth paragraph Mr. C. insinuated that the "Nazarine enthusiast" required pauperism and mendicancy as absolutely necessary to fit one to become His follower, and cites the direction

to His Twelve, whom He sent out to preach, to take with them no money, etc. But this does not savor of mendicancy. They were to do much good to the people where they were to go, and it was right that they should be fed and clothed for their services. This they received, and on their return they reported they "wanted nothing." Nor was it wholly on charity that they subsisted, but their services were illy requited by their receipts. The idea that Jesus threatened with eternal damnation all those declining to be "overrun" by those whom he sent out to preach. There was no "overrunning" about it. Nor were they charity-seekers. Those thoughts, free as they flowed, are dishonorable. Any man of common intelligence should know better. (Mat. 10—5, 10; Luke 9—3, 5.) There was no threatening language used, nor eternal damnation mentioned. Only did he give the idea that the case of "that city" should be worse in the day of its judgment than it was with Sodom and Gomorrah, which were "overthrown as in a moment, and no hands stayed on them." Surely, I think, a free-thinker on such a subject as this ought to be a more clear thinker than Mr. C. has proved himself to be, while thinking for a thinking public. The use of such low epithets on men who spent their lives for the good of our race is beneath a man of sense. It is very evident from history that those unchristianized cities suffered more in the days of their visitation than those ancient cities which were destroyed suddenly, and there was no eternal damnation denounced on either.

Sixth paragraph. Mr. Coleman admits in his way that the whole life of Jesus, from the inception of His ministry, was spent in the same manner, and asks if such a life is a pattern to us? His life was spent in the best possible manner for the elevation of the race, in a moral and spiritual point of view, and, as such, it is worthy of our highest admiration and most honorable practice. And Mr. C. knows, or ought to know, that no intelligent Christian holds or teaches that *literally* it was ever intended that we should do everything exactly as he did. But that we should love God supremely and man universally, and do good as we have opportunity. Jesus did not, as we understand Him, require His disciples to renounce, in the modern sense of that term, His nearest friends; but only that they should love Him more, as His mission was a higher and a holier one, as the hope of a happy immortality exceeds any object of an earthly nature. "Ignorant proselytes with a feeble comprehension of our mission." If His disciples were ignorant, they were in need of instruction, and they learned of Him the mysteries of the Kingdom of God. But James and John were given to know the error into which they had fallen. (Mark 10—35, 37.) Also Peter was instructed that the reward of well-doing consisted not in houses and lands, or worldly instruments, but in the knowledge of God and His works, and the hope of future life and bliss. The cause of the denial of the same disciple was not on account of disappointment in worldly goods, but from fear of persecution. What he says of Judas and a band of *unselfish* followers, shows a want of candor, and is unworthy of notice. But His consigning men "to the lowest hell" for refusing to receive them appears to be wholly an error. He foretold the fall of certain cities for their wickedness. (Mat. 11—20, 24.) Had we the gift of prophecy, no one can tell what calamities might be predicted for some wicked people, but it is not certain that they blotted themselves on kind-hearted people," or were "without a penny in their pockets." It appears from John 6—5, 9, that they were in the habit of either carrying provisions with them or buying. They are not reported as beggars.

In his seventh paragraph he admits Jesus was "engaged in teaching very useful and practical precepts" which were calculated to lift them up "to a more elevated moral plane." Is not this worthy of emulation? Then he insinuates against Him because the authorities were incensed against Him. His zeal was commendable, and His cause was just. The most momentous truths lay before Him, and it was His duty to substantiate them. This He did by word and work such as had never been heard or seen before, in so much that they said "never man spake like this man." Mr. C. says "He suffered Himself to be hailed as King of the Jews, thus making Himself a political offender." He had

no hand in that matter; nor was He hailed as King of the Jews by His disciples. He saw that the people were about to take Him by force and make Him a King, and fled from them into the mountain Himself alone. (John 6, 15.) He declared His Kingdom was not of this world. His "triumphal entry into Jerusalem" was of an entirely different character from Mr. C.'s representation. Riding on an ass colt, with their garments spread over Him, was not such a scene as would excite the suspicion of the people or incur the charge of treason or insurrection. There is no evidence that I can see that He placed Himself in antagonism to the Roman authorities. But He counselled His hearers to render unto Caesar the things that were Caesar's, and unto God the things that were God's. (Mat. 22, 21.) It appears that the expulsion from the Temple of those who were engaged in traffic and speculation, was legitimate, for they had made the house of prayer for all nations "a den of thieves." Nor was that act in defiance of the Roman power, for it was a Jewish synagogue, and under the control of the Jewish Sanhedrin. His arrest, soon after this, was not because He had committed any flagrant act, but out of malice because He was truthful and honest as well as fearless in all His expressions, and He was only convicted on false witnesses. And Pilate said he found no fault with Him.

His eighth paragraph is such a flagrant caricature that it deserves but little notice. It closes with the idea that His "foolish fanaticism brought to an untimely end His, in some respects, promising career." My free thoughts lead me to conclude that Mr. C.'s wisdom would fall far short of the "foolishness" of Jesus. The people said, "Wherefore hath this man this wisdom and these mighty works?" (Mat. 13, 54.) But His career was not cut short. They would have taken Him sooner, but His time had not come. (John 7, 30 and 8, 20.)

In his ninth paragraph Mr. C. gives the idea that if "Jesus had displayed much forethought and discretion in His sayings and actions," etc., He would have accomplished much more good than really attended His brief ministry. The probability is, Jesus knew what He was about then as well as Mr. C. does now. It is also probable He accomplished all He intended to on earth; for He said He had finished the work His Father gave Him to do; and, again, on the Cross, He said "It is finished," and "He bowed His head and gave up the ghost," (i. spirit.) (John 19, 30.)

His tenth paragraph professes to point out our duty if we take Jesus for an example, and is such a gross perversion of the life and conduct of Jesus that it seems strange any man of intellect and common honesty should condescend to it. Jesus is not reported as entering churches and driving out the pew-holders or stockholders; nor proclaiming Himself a Sovereign, nor did He forfeit the esteem of respectable and law-abiding people.

His twelfth and last paragraph is a complete tissue of misrepresentation, and it would seem that he has become demented, to say the least. "No portion of the life of Jesus can be taken as an example for our imitation." Should we not strive to imitate His meekness, His gentleness, His goodness, benevolence, and sympathy, His filial love and duty? Did He not go about doing good? Healing the sick, curing the lame, giving sight to the blind and speech to the dumb, sanity to the lunatic and comfort to the mourner? Did He not teach His hearers all the graces of the Kingdom of God? To love each other, and do unto others as they would be done by? Did He not enjoin upon His hearers the importance of filial trust in the goodness of the Creator as their Father in Heaven? Did He not say, "As I have loved you, so ought ye to love one another"? Here are examples which I am free to think if Mr. C. would imitate he would be a better and happier man than he is. Bear in mind I would not accuse him of immorality any further than caricature and misrepresentation are concerned, but he seems to lack a due regard for the purity of heart that actuated the life of Jesus.

Berlin, Mich., U. S. A.

Received and forwarded to Mr. Pringle, one dollar from Ed. Payne, M. D., Marmora, Ont.

THE DENIAL OF JESUS BY PETER.

BY WILLIAM EMMETTE COLEMAN.

Peter declared that he would lay down his life for Jesus previous to Jesus' prediction of his thrice-repeated denial (John xiii. 37, 38; Luke xxii. 33, 34); though it was after the prediction of the denials that Peter expressed his willingness to die for Jesus (Matt. xxvi. 34, 35; Mark xiv. 30, 31). Jesus told Peter of the prospective denials while they were at supper (John xiii. 1, 2, 37, 38; Luke xxii. 14, 34, 39); but it was after supper on the Mount of Olives, that Peter was informed of his future denials by his Master (Matt. xxvi. 30, 33, 34).

Jesus told Peter that before the cock crew *once* he would deny him thrice, (Matt. xxvi. 34); Jesus, however, informed Peter that before the cock crew *twice* the three denials would occur (Mark xiv. 30), howbeit, Peter denied Jesus, not three times, but *once* only, before the first cock-crowing (Mark xiv. 68, 70, 71), nevertheless, Peter did deny Jesus *three times* before the cock gave the first crow (Matt. xxvi. 69-75). The denials of Peter occurred while the trial of Jesus was going on, or after it had ended (Matt. xxvi. 57-68, 69-75); but Peter denied Jesus before the trial had commenced (Luke xxii. 54-62, 66). Peter's denials took place in the house of Annas (John xviii. 13, 15, 17, 18, 25-27), yet the denials of Jesus took place in the house of Caiaphas (Matt. xxvi. 57, 58, 69-75).

Peter's first denial occurred while he was in the court of the high priest's house (Matt. xxvi. 69); yet the first denial of Jesus took place while Peter was in the hall of the high priest's palace (Luke xxii. 55, 56, 57); notwithstanding the denial occurred while he was entering the court of the palace (John xviii. 16, 17). Peter was sitting when he first denied his Master (Matt. xxvi. 69, 70), yet when Peter denied Jesus first, he was standing (John xviii. 16-18).

Peter's second denial was to the maid servant (Mark xiv. 69, 70), but the second denial of Peter was to a man (Luke xxii. 58) which man or maid was several persons either male or female (John xviii. 25). Peter was in the court of the palace when he denied the second time (John xviii. 15, 16, 18-25); still, Peter when he made his second denial, was outside of the court in the porch (Matt. xxvi. 71; Mark xiv. 68-70).

Peter's third denial was to several bystanders without the house (Matt. xxvi. 71, 73, 74); which bystanders were one certain man (Luke xxii. 59); which certain man was the high priest's servant (John xviii. 26, 27). The third denial took place without the court, in the porch (Matt. xxvi. 71, 73, 74); it however occurred while Peter was within, in the hall of the palace (Luke xxii. 59, 60, 62) Jesus was present with Peter at the third denial, both being in the house (Luke xxii. 69-72); yet Peter was not with Jesus when he denied him the third time, Jesus being in an upper apartment of the palace, and Peter in the porch beneath (Mark xiv. 53, 55, 65, 66, 68, 70).

Peter was reminded of Jesus' prediction relative to his thrice-repeated denial by hearing the cock crow (Mark xiv. 72); but the prophecy of Jesus was recalled to Peter's remembrance by seeing Jesus looking reproachfully upon him (Luke xxii. 61). Peter made use of an oath at the second denial (Matt. xxvi. 72); but he did not begin to curse and swear until the third denial (Mark xiv. 70, 71); nevertheless, Peter neither cursed or swore either at the second or third denials (Luke xxii. 58, 60). The third denial took place an hour after the second (Luke xxii. 59); but the second denial occurred less than an hour previous to the third (Matt. xxvi. 73). Another disciple (John?) came with Peter to the high priest's house, and was present during the denials (John xviii. 15, 16, 17); but Peter came alone to the palace, and no disciple was with Peter when he uttered the denials (Matt. xxvi. 58, 69-75; Mark xiv. 54, 66-72; Luke xxii. 54-62).

Query.—Did Peter ever deny Jesus at all?

Fort Leavenworth, Kansas, U. S. A.

SELF-DEPENDENCE.

MATTHEW ARNOLD.

Weary of myself, and sick of asking
What I am and what I ought to be,
At this vessel's prow I stand, which bears me
Forward, forward, o'er the star-lit sea.

And a look of passionate desire
O'er the sea and to the stars I send :
"Ye who from my childhood up have calmed—
Calm me, ah ! compose me to the end !"

"Ah ! once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew ;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you !"

From the intense, clear, star-sown vault of heaven,
O'er the lit sea's unquiet way,
In the rustling night-air came the answer.
"Wouldst thou be as these are ? Live as they."

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy."

"And with joy the stars perform their shining,
And the sea its long moon-silvered roll ;
For self-poised they live, nor pine with noting
All the fever of some differing soul."

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O air-born voice ! long since, severely clear,
A cry like thine in mine own heart I hear ;
"Resolve to be thyself ; and know that he
Who finds himself, loses his misery."

MYTHOLOGICAL STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

Proserpine, No. 3.

In Sicilia's over-blooming shade,
When playful Proserpine from Ceres strayed,
Led with unwary steps her virgin trains,
O'er Etna's steeps and Enna's golden plains ;
Plucked with fair hand the silver-blossomed bower
And purple mead—herself a fairer flower ;
Sudden, unseen amid the twilight shade,
Rushed gloomy Dis, and seized the trembling maid.
Her startled damsels sprung from mossy seats,
Dropped from their gauzy laps their gathered sweets,
Clung round the struggling nymph, with piercing cries
Pursued the chariot and invoked the skies,
Pleased as he grasps her in his iron arms,
Frights with soft sighs, with tender accents charms.
The wheels descending rolled in smoky rings ;
Infernal Cupids flapped their demon wings ;
Earth with deep yawn received the fair, amazed,
And far in night celestial beauty blazed.

Proserpine was the daughter of Jupiter and Ceres. The favourite residence of Ceres was Sicily, and there she brought up her tenderly beloved daughter, who wandered over the Valley of Enna with her young companions. In Attica she was worshipped under the name of Coro (the daughter), and she and her mother, Ceres, were called "the mother and the daughter." Homer describes her as the wife of Pluto, and "the formidable, venerable, and majestic Queen of the Shades." One day when Proserpine was enjoying her favourite pastime plucking roses, violets, crocuses, and hyacinths, she beheld a Narcissus of great size and beauty, having 100 flowers growing from a single root, she was just plucking the flower when suddenly the Earth opened and Pluto (Dis) arose in his golden chariot, drawn by two horses black as

ebony, and seized the maid and carried her off shrieking for aid ; but all in vain were her cries—she was unheard and unseen by all save Hecate, the daughter of Persous, who sat in her cave, and King Helius (the Sun), whose eye nothing on Earth escapes. At length her mother heard, and, frantic with grief, sought for news of her ; but none could give her the intelligence she asked for. She lighted two torches at Etna, and for nine days and nights she wandered over the Earth seeking her child by their flaming light. On the tenth Hecate met her, and together they went to Helius, and the sun-god told Ceres that Pluto had taken her to his Queen by permission of her father Jupiter. At this Ceres was so offended at Jupiter that she forsook the society of the gods and came down among men, and lived under the guise of an old woman, and was employed as nurse by the wife of Celeus, monarch of Eleusis, for their son Demophoon. Under her care the child "throve like a god." He ate no food, but Ceres "breathed upon him as he lay upon her bosom and anointed him with ambrosia, and every night hid him beneath the fire," intending to make him immortal. Metanira, the mother, watched one night and saw what the nurse was doing, and screamed in horror, when she dropped the child and told the mother what she had lost, but that the child would still be an honored man. She then told who she was, and directed the people of Eleusis to raise an altar and temple to her without the city, on Callichorus Hill, which was done, and there she took up her abode, but she allowed the Earth to yield no produce. Jupiter, pitying mankind, sent Iris to Eleusis to invite Ceres back to Olympus, but she refused to go. All the other gods were sent also, but in vain, and finding she would not allow the Earth to bring forth till she had seen her daughter, Jupiter sent Mercury to Pluto to coax him to let Proserpine return to the light. He gave consent—the goddess sprung up with joy, and heedlessly swallowed some grains of Pomegranate which Pluto presented her. Then Mercury conducted her to Eleusis and to her mother. When the joy of meeting was a little over, Ceres anxiously asked her if she had tasted anything while below—if not, she was free to spend her whole time with her father and mother, but if she had she would be compelled to pass one-third of the year with her husband. Proserpine confessed she had tasted the grains of Pomegranate, and then told the whole story of her abduction to her mother. Jupiter sent Rhea to invite them back to Heaven. Ceres now complied, and once more fertility prevailed over all the Earth.

Proserpina is supposed to signify seed-corn, which is cast into the ground and concealed for one-third of a year (from the sowing till the ear is produced). In works of art Ceres is represented in full attire, around her head is a garland or wreath of corn ears, and in her hand is a sceptre and sometimes a torch, while she holds a mystic basket of grain. Pigs are sacrificed to her. The property of traitors was often made over to her temple, and the decrees of the senate were deposited therein.

"On Ceres's sacred floor, the swain
Spreads the wide fan to clear the golden grain,
And the light chaff before the breezes borne,
Ascends in clouds from off the heapy corn,
The gray dust, rising with collected winds,
Drives o'er the barn, and whitens all the hinds."—HOMER.

FREETHOUGHT AND WOMEN.

The question of Freethought and its cultivation amongst the women of our day seems to be just now kept somewhat out of sight amongst the prominent Freethinkers, but why it should be so is not always apparent. There is a strong feeling, (perhaps unconsciously), in the minds of many men, who, themselves, ignore the necessity of divine rules for human guidance in matters moral, that women, from their greater liability to act on impulse, require some restriction, outside those which man deems sufficient for himself, to prevent her from following the bent of any passion or sudden inclination that may at the time have a slight ascendancy. With a sensible woman there is no more necessity for the "fear of hell" before her eyes, to prevent her

doing wrong, than with man, and as morals were invented before the Bible, the latter is not necessary to command the former. Another reason is, probably, the unpopularity of the opinions at present, but that I consider a weak reason; because, if any thinking man or woman is really convinced of the truth of their belief, no thought of how the masses of the people think, should be allowed to prevent an honest expression and practice of them in the face of all men. I do not advocate a martyrdom for the cause, or anything of that kind, as in these days such proceedings are apt to do more harm than good, from the fact that the ordinary current of popular thought in all creeds taboos extremes, but just a steady and constant adherence to one's own convictions in all circumstances and places. The Scripture which said, "He that is not with us is against us," spoke a great and solemn truth; and though toleration may forbid its public enunciation, the same is but too true in fact, and should be considered when many persons who question the truths of Christianity, affirm that they are not "freethinkers," because of their fear of others' opinions. There are, I have no doubt, thousands of women to-day who would openly avow their entire separation from all lines of religious thought if they only received a little more encouragement from the opposite sex, and if men would endeavour to cement those feelings by a little more and freer interchange of opinion on the subject. If man's mind is elevated, and his intellectual power increased by his deciding for himself as to his own course and course of action relative to matters theological, why not woman? Freethought can never become all-powerful until the minds of our women are given up to it, for with them rests in a great measure the moulding of the youthful mind, to say nothing of the powerful influence they have on more mature ones, and until the habit of filling children's with superstitious absurdities is overcome in some measure, there will be a half-heartedness about the professors of Freethought, which is a most effectual bar to its solid establishment in society. No impressions are ever so vivid and lasting as those conveyed in childhood, when every thing is now, as is proved by the struggles of so many men to throw off the ideas on religion which have accumulated in their minds from their earliest infancy. I have often noticed at meetings of Freethinkers, that the women are either very few, or entirely absent. Do our champions have so little faith in their own convictions, that they cannot persuade their wives and lady friends to attend even? I am afraid that some men do not think logically of their own opinions, and lay more stress on the positive side of them than the abstract and considering one. They should remember that it is much easier to undermine a wall than to butt it down with their heads, and in discussing the question of the truths of Christianity with women, it is much easier to to excite enquiry by reasoning on the falsity of an idea from the standpoint of common sense, than to positively assert that it is false, without going into particulars as to why and wherefore. Probably the education of our day is not altogether conducive to that independence of character which is necessary before a man or woman can really believe that humanity is dependent solely on itself, and throw off all feeling of dependence on a higher imaginary power; but, if man can overcome the depravity of education in this matter, I think certainly that as much can be done by his "softer self." There are, of course, some few women who do boldly take their stand outside the pale of "sanctified sinners," and nobly do they labour for their cause, but their work is not appreciated by their sisterhood. I am afraid, indeed, often enough it never reaches the hands of those for whom it is intended, and who, therefore, are not affected by such noble examples of determination in the good cause. The influence which is calculated to do the greatest amount of good is that which is ever present, and is seen at every turn. Such is the influence of daily intercourse, and the exchanging of opinions in common things, and until the cultivating of the reason in matters theological becomes one of the "common things" of life, so long will the Freethinkers be alone in a multitude, and without sympathy, very often from those nearest and dearest to them.

R.

PROF. McLAREN ON THE INSPIRATION OF SCRIPTURE.

BY JOHN HALLIWELL.

I was much disappointed in reading Professor McLaren's address to the students of Knox College the other day. It was a lengthy and well gotten-up address in many respects, filling no less than six columns of the *Globe*, but remarkably devoid of the convincing arguments I had expected from a man so able. I expected he would have given the world some solid facts to prove that the Bible was inspired, but he was not speaking for the benefit of seekers after Truth, only making the meshes stronger for those he had in the net of Christianity, viz., the students. He says "that it is not a subject that we require to discuss with unbelievers;" the fact is, their arguments are as nothing in support of their creed when discussed in the light of modern science, therefore, they prefer only to discuss them with such as believe faithfully all that is laid down for them.

Professor McLaren says, "one fact which strikes us in perusing the Bible is, that it was written by men. It carries upon its face the impress of the distinct style and character of various human authors as plainly as any collection of books. Each book is as perfectly human in its style as if God had nothing to do with its composition." Here I quite agree with him. There can be no doubt of the thoroughly human agency in its production, and some of its authors appear to have been the most crafty, bigoted, and bloodthirsty of men, while some appear to have been extremely ignorant; but how he can reconcile this with what follows I cannot tell. He says, "There are two statements warranted as we judge, by the facts and phenomena of Scripture, viz.: (1.) The sacred writers intended to give to mankind in their writings only what God had supernaturally given to them; and, (2.) God enabled them, by His special aid, to do what they intended. In one word, the Scriptures have been so written that God has made Himself responsible for their contents." If this is so, it shows a bad arrangement on God's part, inasmuch as He endorses that which He knows to be false and erroneous. He should have corrected it before it left the author's hands, though, according to the Professor, they were merely agents, taking their instructions direct from God, and under His complete guidance. If he had the management and responsibility of a work that was to teach untold millions the path to eternal realms of bliss, it would have been more like the act of a loving and almighty Father desirous for His children's good, to have left such a book perfect, without a fault, that might create a doubt in the mind of, or prove a stumbling-block to any human being. But what do we find? We find that it contains a mass of contradictions of the most pregnant kind. Yet we are told God never changes His mind; He is the same yesterday, to-day, and to-morrow; but we find Him continually repenting and changing His mind. He gave strict commandments to His chosen people, in the earlier portions of the Scripture, which are totally thrown aside and condemned in the latter portions, showing that God must have changed, that is, if He is responsible for the Bible.

Among some of the inconsistencies that are numerous enough I will mention a few: In cursing the serpent, after beguiling Eve, God cursed him worse than all other cattle and beasts. He does not say in what degree the cattle and beasts had been cursed, only, "thou art cursed above all other cattle and beasts, upon thy belly shalt thou go, and dust thou shalt eat all the days of thy life." I think here the Bible is a little too dark for a God-inspired work, it does not state what means of locomotion the serpent had had hitherto—whether it had wings or feet; whether it swam, flew or walked I cannot find out. I believe the serpent never had any other means of travelling than it has at present. Perhaps Professor McLaren will correct me if I am wrong, and with respect to "its eating dust all the days of its life" there must have been a great mistake, for serpents as a rule have never adopted dust as a diet, at least, in these days they choose anything but dusty food or dusty places to dwell in.

Then, again, we have the wonderful tale of the flood. We are

told of the highest mountains being covered with the waters. Imagine such a state of affairs—the depth and quantity it would take—it is almost beyond comprehension. Where was it stored previous to the flood, and how long would it take to evaporate to bring it to the present level of the oceans, and where would such a mass of water be held after evaporation? Then follows the wonderful salvation of Noah and his family, and his selection of all other living creatures on the earth. Now, if the size of the ark had been left out it would have been more feasible to gull the masses, but with the dimensions given we can easily form some idea of the craft. Supposing all the beasts, etc., to have been of a tractable nature, and easily marshalled to their respective berths, the question arises, could they have been disposed of within? Then, again, the provender that would be necessary to keep such a multitude of creatures for so long a period would be no small cargo for the largest vessel that ever floated in modern times. Fancy Noah and his sons, on their daily route through the menagerie, attending to the wants of such a heterogeneous crowd of creatures, some of which probably he had never seen before. It takes, I should think, a strong faith and considerable blindness to believe this tale of the flood.

The learned Professor made a very lame defence for one blunder, namely, the command of Joshua that the sun and moon should stand still while the chosen people of God should continue the massacre of the already beaten and routed Amorites. The Professor says that we still use the phrase of the sun rising and setting, though we well know it does neither. To my mind that does not improve the astronomical error of Joshua, for it is a well-known fact that the ancients, whether Jew or Gentile, knew very little of astronomy; they fully believed that the sun and planets moved around the earth, and that the earth was the centre of the universe. It was the belief of all nations for thousands of years, from the earliest period till the time of Galileo, so that the words of Joshua were quite consistent with the ideas of the world at that time, but surely if God was responsible he would not have allowed such errors to have crept into His word. An infinite God must have known that it would mislead and be a stumbling-block to millions. If the author of the Book of Joshua had written under the supernatural guidance of God, as the Professor says, how comes it that God guides him astray in his work, and the same with regard to all the other errors.

I pass over a multitude of errors, and I will conclude with one from the New Testament, and from the first chapter. It was the expectation of the Jews for hundreds of years that the Christ, the Saviour, should come of the royal house of David. The Jews, above all nations, were the strictest in regard to their genealogical records, and it was no trouble to trace many of them back to David's time. They certainly had no trouble in tracing Joseph, the supposed Father of Jesus, through twenty-eight generations to David, but they have made one great error. From David to Joseph the genealogy is unbroken, apparently, but here it stops, and the trouble begins, for St. Matthew distinctly states that Joseph was not the Father of Christ. It is emphatically laid down in the "Inspired Word of God" that Jesus had no human father whatever. Now, can the Professor in any way explain how the royal blood of David could be transmitted to Christ without Joseph being His father? They cannot. It is a sad blunder for Christians to cloak over, but it is a logical question that must be answered logically. If Joseph was not the Father of Christ, then Christ could not have the least drop of blood from the line of David in His veins, and the genealogy of His ancestors, given in this chapter, is a deception and a fraud. The learned Professor did not touch on this point at all, but it is open for him to explain it at any time. It is a subject that might be gone into at great length, and perhaps I may do so on another occasion, but I think enough has been said to show the absurdity of supporting the idea of the inspiration of the Bible. It condemns itself in itself, and it is certainly a most ignorant compilation to have been dictated and endorsed by an All-Powerful God, such as the Christians claim him to be.

Port Dalhousie, Oct. 23, 1878.

THE NEW ISSUE.—"PROTECTION" AGAINST CAPITAL.

BY PHILLIPS THOMPSON.

I owe half an apology to Joseph Cook,—I will not call him "Rev.," as he disdains the title—for having in my former paper classed him among the hired advocates of capital; only half an apology, however, for while since my last was written he has spoken brave, vigorous words against the abuses of the factory system his former prejudiced utterances in denunciation of what he is pleased to style "communism," certainly laid him open to the suspicion of being influenced by mercenary considerations. Let us do justice to opponents, even though we do not get it in return. Mr. Cook has done a good work in pointing out the sufferings of women and children in factory towns under the iron rule of "supply and demand." Let him have credit for it, though his course in regard to other questions may be unfair and disingenuous. There is another reason, moreover, for the limitation of our acknowledgement of Mr. Cook's plea for the rights of labor. While he emphasizes such appalling facts as that, during seven years in Massachusetts, from 1865 to 1871, 72,700 died in their working period, leaving a loss of 1,900,000 years by their premature deaths—that in the case of the laboring female population seven out of ten die before they are fifty—that fathers rely on their children for from one-quarter to one-third of the entire family earnings, and thereby multitudes are growing up without education, while he rings the rhetorical changes in the presentation of these terrible phases of industrial life—or death—his conclusions, so far as any have been arrived at, are vaguely inconsequential. Admitting the wrongs, he condemns the only remedy competent to right them, viz., associated political action, striking at the root of the hateful and oppressive system of competition, and substituting protection for the laborer, by the same right as it is now claimed for the capitalist. We have nothing offered as a practical solution but platitudes about "Christian philanthropy," "Dives and Lazarus being brought face to face, and, for the profit of both, changing eyes"—whatever that favorite metaphor may mean. True, he proposes stricter laws for factory inspection, forbidding the employment of young children, etc. But the laws already on the Statute books to the same effect are not executed, and at best such regulations only aim at some of the grosser abuses of the system. So long as political power remains in the hands of either of the present parties, both of which are ruled by the moneyed interest, workingmen may look in vain for justice. Your readers will excuse me, I hope, if I seem to treat the question, as at present it must be treated, rather from an American than a Canadian standpoint. It is more exigent here, where the fire is just opening along the skirmish line, but you will soon hear the reverberations of the big guns, and the edge of the battle will overlap a partly imaginary frontier.

Both the old parties, Republican and Democrat, the flaunters of the bloody shirt in the North, and the wearers of the red shirt in the South, are rotten to the core—both favorable to rings, railway swindles, national bank thievery, contract robbery, and official plundering. The Democratic party never cared to assume even the semblance of decency, the Republicans cast the last shred of their pharasaic cloak to the winds when they allowed Civil Service Reform to be slaughtered in the house of its friends, and by the surrender of the weak-kneed President, proclaimed the rehabilitation of the doctrine that party was but a means to the gaining of offices and plunder. Does this statement condemn the American people as corrupt and time-serving? No, no: large masses of the electors have completely lost faith in the old parties. Many have become utterly apathetic and disgusted with politics altogether, others of unquestioned integrity continue to vote, on the principle of choosing the least of two evils, while freely acknowledging the abuses which abound, and there is a third, and perhaps a larger class, who are alive to the new issues, who see plainly enough that the politicians are knocking down men of straw and fighting shadows, but who are as yet unor-

ganized. They want a platform, a leader and rallying cry; they have seen a score of new parties rise like exhalations and fade as quickly; they are unconscious of their own strength. Feeling the pressure of financial and industrial evils, and conscious that the country is receding every year in its politics, society, and business, from the old Republican ideal, they have but a vague, faintly-outlined idea of the remedies. The Red Spectre of the Commune has been materialized and manipulated to good advantage by the party tricksters, and is an excellent bugbear to scare stragglers back into the party ranks. The mad-dog cry of "Communist," like the stigma of "Infidel," has too often proved effective in stifling the expression of free opinion on these topics.

I have noticed the retrogression from the old Republican standards. It is visible on every hand. In legislation, in daily conversation, and in the tone of the press, provided you read between the lines. Massachusetts charges her citizens \$2 for the privilege of voting, an arrangement which every year keeps tens of thousands of poor voters away from the polls. New Hampshire has lately passed a trump Act, by which honest poverty, *i. e.* poverty which is not necessarily dishonest, is made a crime punishable by heavy penalties. Virginia and Maryland flog petty thieves, male and female, with brutal severity. New York bankers, in defiance of the law, refuse to take the silver dollar at its legal value. The Wall street sharks know that scarcity of money means high interest, and varying currencies afford endless opportunities for exchange and discount swindles. The power of the money and railroad rings at Washington is notorious. They are already intriguing for a third term for Grant, the most facile tool of rogues that ever sat in a Presidential chair, in order for another four years saturnalia of corruption. To judge from the capitalist-owned press of New York the old American passion for liberty and hatred of despots is dead. They systematically denounce the attempts of the struggling peoples of Europe for a larger measure of freedom, and have nothing but adulation for Emperor William, the most rigorous of despots, who has lately inflicted cruel sentences of imprisonment upon hundreds of his subjects for simple expressions of opinion. Time was when the announcement that such a royal ruffian had been struck down by an avenging bullet would have been received, if not with exultation, at any rate with a quiet satisfaction at the turning of the crushed worm. But, now, American journalism, representing the capitalists and not the people, has nothing but effusive sympathy for the tyrant and execration for the assassin. I fail to see that the last word carries with it any larger measure of approbrium in the case of Nobeling than in that of Brutus, Cromwell, the English regicides, or the French executioners of Louis XVI. No assassination is strictly justifiable. If a sense of political oppression and a passion for liberty lend a halo rather than a stigma to the brows of some successful historic regicides, is it the attempt or its failure merely that infamizes their imitators of to-day?

The times are auspicious for a movement that shall rehabilitate American Republicanism; (I do not mean the party, but the idea), a remodelling of the Constitution and the laws to suit the changed circumstances of the day. The fathers were wise in their generation. They framed a Constitution admirably in its adaptation to the prevalent condition. But they could not foresee how completely the relations of citizens would be changed by the railroad and manufacturing system, the immense accumulation of capital, and the creation of a bond-holding class. When they wrote, "all men are born free and equal," they certainly never contemplated a state of affairs in which every citizen should be born with a mortgage on him, and a favoured few born to draw the interest. They were wise. Is it any discredit to their memories to say that they were not omniscient, and prophetic into the bargain? It is a mistake to lay down abstract principles in Government. The *laissez faire* idea was excellent when population was scattered, when there were no millionaires, and few paupers, and land was to be had for the clearing. In the presence of the crowded and pauperizing populations, the grasping corporations, the confused and clashing interests of the day, the best Government is no longer that which governs least. What is now

demanded is a Government "paternal" enough to protect the weak, and repress the strong and unscrupulous, to interfere in every detail of industry, and intercourse where interference is necessary for the purpose, in a word, *Protection* extended and amplified.—"I thank thee, Jew, for teaching me that word,"—may well be the utterance of oppressed labour to the manufacturer enriched by Government interference. Railroads and telegraph lines must be appropriated by the State. Conservative England was set a precedent in this direction. The great national highway must not be permitted to remain tools in the hands of gamblers, and instruments of extortion. Hours of labour must be regulated by law. The national Treasury, replenished by a graded income tax, which shall check the greed of the capitalist, must be made available for aiding labor by supplying outfits to those willing to take up land. Granted the will and the active interest on the part of the future legislators to solve the great problem, there will be discovered a hundred ways in which the end can be wrought out. It is "utopian" and "impossible" now, because the great majority of legislators have not the interest of the people at heart. Considering the influences under which they were elected, it is impossible they should have.

"There is but one protection," says Bucker, "against the tyranny of any class, and that is to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power if much of it is conferred on them. The entire history of the world affords no instance to the contrary." How significant are these words in the light of the last fifteen or twenty years of American legislation! It is time the power which the people have, through carelessness, allowed the capitalist class to usurp were resumed.

Boston, Dec. 22nd, 1878.

FROM "THE DARWINS."

BY MRS. ELMINA DRAKE SLENKER.

You Christians are all the time accusing us of negating and objecting, but it is only by 'objecting' to the unreasonable and improbable, and by ceasing to be credulous and gullible, that real truth is ever sifted out from romance, error, legend, fable or myth. How did Protestants ever come out from Catholics but by 'objecting'! How does any science ever perfect itself but by 'objecting' to and eliminating from itself all that is erroneous and unscientific? How was paganism and the mythology of the Greeks and Romans supplanted by Christian mythology but by 'objecting' to their glaring mistakes and false historical accounts.

"How can you hold to your peculiar belief but by objecting to that of every other sect, as well as to the philosophy of Atheism itself! How can anyone believe as he does but by objecting to all that conflicts with his own ideas! It is time this negation and objection business was thrown overboard. We Infidels do not 'object' or 'negate' one iota more than you do. I defy you to prove that I make one more 'objection' to your belief than you do mine. And as to seeing 'both sides,' who is more ready to do this than Infidels? Who is it that objects to giving 'both sides' a hearing in pulpit and press! Who is it that makes laws to bind Infidels in bonds lest 'both sides' have a fair show! Who is it that compels Infidels to pay for the making of pious laws and the support of pious law makers! Who confine, imprison, blackmail and misuse, even to the death, noble, true self-sacrificing men, such as those who have been the victims of Anthony and Snek! Who is it that compels Infidels to pay taxes on millions of dollars' worth of church property, where only 'one side' is heard and the other foully and often ignorantly misrepresented! Who is it that wants their God and Jesus in the Constitution, so as to kill, if possible, all sides but their own! We Infidels demand perfect freedom to discuss all questions—Atheistical, religious, social, political and financial; anything that is fit to be is fit to be dis-

cussed in a proper and decent manner. But you Christians have always been enforcing gag laws on all who dared to look over your theological bars into the broad fields of reason, common sense, worldly pleasure, and earthly happiness.

"We Infidels ask for discussion; we give all inducements possible for the theologians to come and talk to and with us. We ask you to show us all the flaws you can in our reasoning. If we are wrong we ask to be put right. I assure you I have seen far more of 'both sides' than it is possible for you to have done; for I have lived on both sides. I have been all the way along from Methodism to Universalism and Deism, and then out into the glad, free expanse of enlightened, glorious and happy Atheism."

* D. M. Bennett, New York. Cloth, 75 cents; Paper, 50 cents.

SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE.—John Groom, \$8.00, for J. P. Paul, S. Nelson, John Adams, S. Vanderburg, John Appleton, Thomas Aries, P. Brady, and John Groom; W. Pearson, \$1.00; A. Lauder, 50 cents; George Hoyburn, \$1.00; J. Greaves, \$2.00, for R. Lynn and Chas. Cameron; D. M. M. M., \$1.00; J. H. Gould, \$1.00; W. A. Glover, \$1.00; G. S. Caldbeck, \$5.00, for G. Howitt, Owen Sound F. A. and Self; G. A. Sangster, \$1.00; O. V. Greend, \$1.00; Wm. Ridley, \$1.00; J. McDonough, \$1.00, for Chas. Esler; Allen Pringle, \$5.00, for Max Fox, J. Chatterton, W. H. W., R. Ford, Prof. Goldwin Smith, and Allen Pringle; R. Brough, \$1.00; H. Sells, \$2.00; W. C. Gouinlock, \$1.00; H. Rydor, \$1.00; W. H. Hamacher, \$1.00; W. McMorran, \$1.00; Ed. Payne, M. D., \$1.00; H. Wingert, \$1.00; T. W. Hugo, \$2.00, for Self and Capt. Simpson; Wm. How, \$1.00; J. H. Morris, \$1.00; E. A. Stevens, \$1.00; James Tudhope, \$1.00; Thos. Jickling, \$1.00; D. S. Chrystal, \$1.00; J. W. Youmans, \$1.00; John A. Lloyd, \$1.00; W. S. Pettigrew, \$1.00; E. McLean, \$1.00; John Foley, \$1.00; James Brown, \$1.00; E. Panton, \$1.00; E. J. Steele, \$1.00; P. W. Kane, per W. A. Goodwin, \$1.00.

SCENE IN A TORONTO COURT.

It was our intention to publish in this issue, a "Scene in a Toronto Court," but want of space compels us to omit it. Our friend, Hermann Jacobson, late of Boston, Mass., when called upon to testify in a case in which he was interested, was met by a challenge by opposing counsel, who stated that witness was an Atheist, and therefore could not be sworn. After a good deal of sparring, in which the lawyer came out second best, Mr. Jacobson was sworn on the Koran—after stating to the court that he was born in the Mohammedan faith and had found none better. After being sworn the Judge asked witness if he would now swear the truth. The witness answered that he would, and that he would have done so had he not sworn upon any book at all.

MIGRATION AND GEOGRAPHICAL DISTRIBUTION OF PLANTS AND ANIMALS.

(An Abstract.)

BY R. D. BUTLAND.

(From Haeckel, Spencer, Darwin, Wallace, Humboldt, Wagner, Lyell and others.)

We have to consider the distribution of organisms in space and in time. As to space, there are two classes of facts. First, plants and animals of each species have their habitats limited by external conditions; they are restricted to spaces in which their vital actions can be performed. Second, the existence of certain conditions does not invariably determine the presence of organisms that are the fittest for them. There are many spaces perfectly adapted for life of a high order in which only life of a much lower is found.

The theory of the local distribution of organisms over the surface of the earth includes not only the geographical distribution of plants and animals over the different parts of the earth, continents, islands, seas and rivers, but also their topographical distribution in a vertical direction, their ascending to the heights of mountains, and their descending into the depths of the ocean. Horizontally over parts of the earth, vertically in heights and depths.

The causes for the explanation of these facts were first made known by the theory of selection and its teachings as to the migrations of plants and animals, as expounded by Darwin and Wallace.

Under the creative hypothesis we gaze at those phenomena as a confused collection of incomprehensible and inexplicable miracles. But leave this low standpoint, and rise to the height of the theory of development, at once a clear light falls upon these apparent miracles; we can understand them quite simply and clearly by the theory of a common descent of all species and their passive and active migrations.

The first and most important principle is, that as a rule every animal and vegetable species has arisen only once in the course of time, and only in one place on the earth, its so-called centre of creation by natural selection. It is quite incredible that (except as an exceedingly rare accident) all the manifold and complicated circumstances, all the different conditions of the struggle for life, which influence the origin of a new species by natural selection, should have worked together in exactly the same agreement and combination more than once in the earth's history, or should have been active at the same time at various points of the surface of the globe. This refers more especially to the higher and more perfect organisms.

But it is highly probable that the simplest organisms, such as single-celled Protista and Monera, have many times simultaneously arisen in various parts of the earth. Higher forms of hybrids may also have often arisen anew in various places. However, these being only exceptions, we need only consider the vast majority in regard to whom the single origin in a single locality in its so-called centre of creation can be considered certain.

The confinement of different kinds of plants and different kinds of animals to the media for which they are severally adapted is the broadest fact of distribution. Extensive groups of plants are respectively sub-aerial and sub-aqueous; and of the sub-aqueous some are exclusively marine, while others exist only in rivers and lakes. Among animals some classes are confined to the air and others to the water; some are restricted to salt water, others to fresh. Certain organisms exist only between certain depths of the ocean, others between other depths—the limpet within the littoral zone, the globigerina at the bottom of the Atlantic. On land various plants and animals are peculiar to low regions, others to high ones.

Next we have geographical limitations made by climatic temperatures that restrict organisms between certain isothermal lines, and states that prevent the spread of organisms beyond areas having a certain humidity or dryness. Besides such general limitations we find special ones. Some forms occur only in snow, some occur in hot springs. Some fungi inhabit mines or other dark places others are unknown beyond the water of particular caves.

After the limits to distribution imposed by physical conditions come limits of a different class, caused by the presence or absence of other organisms. Some are confined within belts wherein grow plants which are their food, others cannot live out of kinds that produce their animal prey. The sloth is limited to particular forests, and bats to the abode of night insects. To those dependencies of the superior on the inferior organisms which they consume must be added dependencies of the inferior on the superior.

Darwin shows how general is the fertilization of plants by insects, and consequently such plants are limited to regions inhabited by those insects. Conversely the spread of organisms is often bounded by the presence of particular organisms beyond the bounds—either competing organisms or organisms directly inimical.

cal, a plant adapted to adjacent territory fails to overrun it, on account of its pre-occupation by a plant superior, either in fertility or power of resisting destructive agencies; or also because there lives in the territory some animal which browses on its foliage, or bird which devours nearly all its seeds. Similarly an area in which animals of a particular species might thrive is not colonized by them because they are not fleet enough to escape some beast of prey inhabiting this area, or because the area is infested by some insect which destroys them, as the tsetse destroys the cattle in parts of Africa.

Another series of limitations are caused by parasitism. Some parasitic plants flourish only on trees of some few kinds; others have certain animals for their home, such as the fungus, which destroys the silkworm, or that wonderful growth out of a New Zealand caterpillar. One parasite, the *Chelonobia*, uses the turtle for purposes of locomotion; for the same purpose a certain actinia uses the shell inhabited by the hermit-crab, and snatches from the hermit-crab the morsels of food it is eating. Other parasites, the Epigon, attach themselves to the surfaces of other animals and feed on their juices or on their secretions. Another order of parasites, the Entogon, lives within other creatures. Besides being restricted in its distribution to the bodies of the organisms it infests, each species of parasite has usually still narrower limitations; in some cases the infested organisms furnish fit habitations for the parasites only in certain regions, and in other cases only when in certain constitutional states.

There are many other indirect modes in which the distributions of organisms affect each other. Plants of particular kinds are eaten by animals only in the absence of kinds that are preferred to them, and the prosperity of such plants hence partly depends on the presence of the preferred plants. Mr. Bates has pointed out that some South American butterflies thrive in regions where insectivorous birds would else destroy them, because they closely resemble butterflies of another genus which are disliked by these birds. And Darwin gives cases of dependence still more remote and involved.

Every animal and vegetable species from the beginning of its existence has possessed the tendency to spread beyond the limited locality of its origin, beyond the boundary of its centre of creation, or in other words beyond its primeval home or its natal place. This is a necessary consequence of the relations of population and over-population. The more an animal or vegetable species increases the less is its limited natal place sufficient for its sustenance, and the fiercer the struggle for life; the more rapid the over-population of the natal spot, the more it leads to emigration. These emigrations are common to all organisms, and are the real cause of the wide distribution of the different species of organisms over the earth's surface. Just as men leave over-crowded states, so all animals and plants emigrate from their over-crowded primeval homes.

The means of transport are partly active, partly passive—the organism effects its migration partly by free locomotion due to its own activity, and partly by the movements of other natural bodies in which it has no active share.

The more freely an animal's organization permits it to move in all directions the more rapidly will it spread over the earth. Flying animals and birds among vertebrata, and flying insects among articulata have the advantage in this respect. As soon as they came into existence these two classes spread over the whole earth with greater facility than any other animal, which explains the uniformity of structure of these two great classes of animals. For although the number of different species they contain is enormous, (those of insects alone being more numerous than those of all other animals together), yet they all, as well as the birds, agree in the essential peculiarities of organization. They contain but few groups, which differ but little in structure. The orders of birds, with their numerous species, are not nearly as distinct as the orders of the mammalian class, containing much fewer species; and the orders of insects, with their innumerable genera and species, resemble each other more closely than the small orders of the crab class. The general parallelism between birds and insects

is very interesting in relation to systematic zoology, and the great importance of their richness of forms for scientific morphology lies in the fact that they show us how, within the narrowest anatomical sphere, and without profound changes of the essential internal organization, the greatest variety in external bodily forms can be attained. The reason of this is evidently their flying mode of life and their free locomotion. In consequence of this birds as well as insects have spread rapidly over the whole surface of the earth, have settled in all possible localities inaccessible to other animals, and variously modified their specific form by superficial adaptation to particular local relations.

Next to the flying animals those have spread most rapidly and widely which were next best able to migrate, the best runners and swimmers. Fixed animals which adhere to other substances migrate in early life, while possessing free locomotion, before they adhere to anything.

Plants and animals are ever intruding on each other's spheres of existence. Of the various modes in which this is shown the commonest is the invasion of territory, that tendency which we see in the human races to overrun and occupy each other's lands, as well as the lands inhabited by inferior creatures, is a tendency exhibited by all classes of organisms in a variety of ways. Among them, as among mankind, there are permanent conquests, temporary occupations, and occasional raids. Annual migrations are instances of this process in the most familiar form. Every spring an inroad is made into the area which our own fly-catchers occupy, by the swallows of the south; and every winter the field fares of the north come to share the hips and haws of our bushes with native birds—a partial possession of their territory, which entails on our native birds some mortality. Besides these regularly recurring raids, there are irregular ones, as of locusts into countries not usually visited by them; or of strange birds which in small flocks from time to time visit areas adjacent to their own. Every now and then an incursion ends in permanent settlement—perhaps in conquest—over indigineous species. Within these few years an American water weed has taken possession of English ponds and rivers, and to some extent supplanted native water weeds. Of animals may be named a small kind of red ant, having habits allied to those of tropical ants, which has of late overrun many houses in London. The case of the rat, which must have taken to infesting ships within these few centuries, is a good illustration of the readiness of animals to occupy new places that are available; and the way in which vessels visiting India are cleared of the European cockroach by the kindred *Blatta Orientalis*, shows us how these successful invasions last only until there come more powerful invaders.

Plants and animals encroach on each other's spheres of existence in further ways than by trespassing on one another's areas; they adopt each other's modes of life. In some instances these usurpations of habits is slight and temporary; in others they are marked and permanent. Grey crows frequently join gulls and curlews in picking up food between tide marks, and gulls and curlews may be occasionally seen many miles inland feeding in ploughed fields and on moors. Darwin watched a fly-catcher catching fish. He says that the greater tit-mouse sometimes adopts the practices of the shrike, and sometimes of the nut-hatch; and that some South American woodpeckers are frugivorous, while others chase insects on the wing. The sea eagle hunts the surface of the land for prey like the rest of the hawk tribe, and also swoops down upon the sea for fish. Darwin found that one species of petrel has taken to diving, and its organization is considerably modified in consequence.

These last cases introduce us to a still more remarkable class of facts of kindred meaning. This intrusion of organisms on one another's modes of life goes to the extent of intruding on one another's media. The great mass of flowering plants are terrestrial, and are required to be so by their processes of fructification. But there are some which live in the water and protrude only their flowers above the surface. There is a still more striking instance; on the sea shore may be found an alga a hundred yards inland, and a phanerogam rooted in salt water. Among animals

these interchanges of media are numerous. Nearly all coeleptous insects are terrestrial; but the water beetle, which, like the rest of its order, is an air-breather, has aquatic habits. Water appears to be an especially unfit medium for a fly; but Sir John Lubbock has discovered more than one species of fly living beneath the surface of the water, and coming up only occasionally for air. Birds as a class are especially fitted for an aerial existence; but certain tribes of them have taken to an aquatic existence—swimming on the surface of the water and making continual incursions beneath its surface; and there are some genera that have wholly lost the power of flight. Among mammals, too, which have limbs and lungs implying an organization for terrestrial life, may be named kinds that live more or less in the water, and are more or less adapted to it. We have water rats and others which unite the two kinds of life, and show but little modification, hippopotami passing the greater part of their time in the water and somewhat more fitted to it; seals living almost exclusively in the sea, and having the mammalian form greatly obscured; whales wholly confined to the sea, and having so little the aspect of mammals as to be taken for fish. Conversely sundry inhabitants of the water make more or less prolonged excursions on the land. Eels migrate in the night from one pool to another. There are fish with specially modified gills and fin-rays serving as stilts, which, when the rivers they inhabit are partially dried up, travel in search of better quarters, and while some kinds of crabs do not make land excursions beyond high water mark, other kinds pursue lives almost wholly terrestrial.

The power of free locomotion, and hence also of active migration, is not confined to animals alone, but many plants likewise enjoy it. Many lower aquatic plants, especially the class of the Tangles (Algae) swim about freely in the water in early life, like the lower animals just mentioned, by means of a vibratile, hairy coat, a vibrating whip, or a covering of tremulous fringes, and only at a later period adhere to objects. Even in the case of many higher plants, which we designate as creepers and climbing plants, we may speak of active migration. Their elongated stalks and perennial roots creep or climb during their long process of growth to new positions, and by means of their widespread branches they acquire new habitations, to which they attach themselves by buds, and bring forth new colonies of individuals of their species. Influential as these active migrations of most animals, and many plants are, yet alone they would by no means be sufficient to explain the distribution of organisms. Passive migrations have ever been by far the most important, and of far greater influence in the case of most plants, and in that of many animals. Such passive changes of locality are produced by extremely numerous causes. Air and water in their eternal motion, wind and waves with their manifold currents, play the chief parts. The wind, in all places and at all times, raises light organisms, small animals and plants, but especially their young germs, animal eggs and plant seeds, and carries them far over land and sea. Trunks of palm trees from the West Indies are brought by the Gulf Stream to the British and Norwegian coasts. All large rivers bring down driftwood from the mountains, and frequently Alpino plants are carried from their home, at the source of the river, into the plains, and even further down to the sea. Frequently numerous inhabitants live between the roots of the plants thus carried down, and between the branches of the trees thus washed away there are various inhabitants which have to take part in the passive migration. The bark of the tree is covered with mosses, lichens, and parasitic insects. Other insects, spiders, etc., even small reptiles and mammals, are hidden within the hollow trunk or cling to the branches. In the earth adhering to the fibres of the roots, in the dust lying in the cracks of the bark, there are innumerable germs of smaller animals and plants. Now, if the trunk thus washed away lands safely on a foreign shore or on a distant island, the guests who had to take part in the involuntary voyage can leave their boat and settle in the new country. A very remarkable kind of water transport is formed by the floating icebergs which annually become loosened from the eternal ice of the Polar Sea. Although these cold regions are thinly peopled, yet

many of their inhabitants, who were accidentally upon an iceberg while it was becoming loosened, were carried away with it by the currents and landed on warmer shores. In this manner, by means of loosened blocks of ice from the Northern Polar Sea, often whole populations of small animals and plants have been carried to the northern shores of Europe and America. Even Polar foxes and Polar bears have been carried in this way to Iceland and to the British Isles.

(To be continued.)

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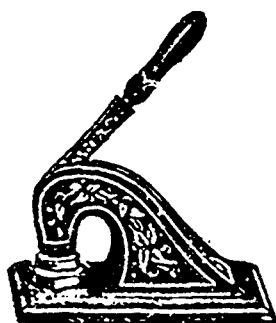
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