

# FREETHOUGHT JOURNAL



Vol. 1.

TORONTO, MARCH, 1878.

No. 6.

W. J. R. HARGRAVE, Editor.

Editorial Contributors:

B. F. UNDERWOOD.	WM. ENNETTE COLEMAN.
MRS. SARA A. UNDERWOOD.	EDWARD MEER.
MRS. ELMINA D. SLENKER.	J. ICK EVANS.
WM. McDONNELL, Author of "Exeter Hall, Heathens of the Heath's, &c."	R. B. BUTLAND.
ALLEN PRINOLE.	Lt. COL. G. W. GRIFFITHS.
	W. B. COOKE.

## GLEANINGS FROM A REVIVAL FIELD.

BY MRS. SARA A. UNDERWOOD.

Editor FREETHOUGHT JOURNAL:

I am stopping for a few days in Springfield, Mass., where we are just over a four weeks season of Moody and Sankey, and there is in consequence a decidedly religious tone pervading all grades of society. In the cars or on the street, the talk runs chiefly on religious topics. Just now while the revival fever is at its height, there is a wonderful accord of sentiment among the various orthodox churches, and for the time being all such minor differences as to immersion or sprinkling, open or close communion, a literal or figurative hell, etc., are kept carefully in the back ground, and only those subjects discussed in regard to which all orthodox churches are agreed. Moody having gone, it is now time to divide the spoils and each church is making haste to gather up the fragments of the revival feast by hurrying into church-membership as many converts as they can secure for that purpose. The other evening I dropped into a Baptist meeting where this process was taking place. About ten young converts, only two of whom were males, none of them over twenty apparently, and the youngest eleven years old, were present and made open confession of their faith preparatory to being baptised and received into full membership. One by one each of these stood up and related his or her "experience," an experience that was wonderfully alike in all of the cases, i. e., that on a certain day or evening, the date of which was given, while attending the Moody meetings some friend asked them if they didn't want to be a Christian, and they

replied that they did. Then they were prayed for and with, or prayed for themselves; after a day or two they thought God had forgiven their sins, and found that "they had never before known what true happiness was, and had been happy ever since." There was a general indefiniteness in these confessions which was remedied however by the adroit questioning by the pastor, to which the answers needed only a "No, Sir," or "Yes, Sir," in reply, to make them appear to make just such statements as he chose to have them make.

But I was sorry to see full grown men and women acquiesce and perfectly satisfied with this underhanded method of increasing their church membership by entrapping in this way these young and guileless minds who with earnest desire to do right which all normal minds feel, and who know no other method of expression to that desire save by joining some church, and binding themselves to believe certain tenets and dogmas of the morals of which they are incapable, from immaturity of judgment, to decide. But though not a good, it is a politic thing for those who wish their church membership increased to do, for being thus early pledged they are pretty sure to remain in the church for life, since whatever convictions may hereafter come to them as to the falsity of what they profess to believe, there will be very few of them who will have the moral courage to publicly avow their disaffection in view of the mental martyrdom which would in such case be theirs. They are now entangled, as some of them will one day find, in worse meshes than those of Tennyson's weird "Lady of Shalott."

All the churches are well filled now; even the Universalists have caught the revival fever. I attended one of their nightly meetings in order to find out how they managed such matters. I found that their plan consists mainly of an appeal to the affections. Just before "inviting them forward for prayers" the minister requested the fine solo singer (one of which a-la-Saukey is always present at all meetings) to sing an affecting piece called "Waiting and Watching," descriptive of the longings of the human heart to meet in another world the loved and lost. A dear friend who has lost all her little ones by death, told me that after the singing of this song by Saukey, she cried all night

long, half-happy half-longing tears in the hope thus awakened of meeting her darlings and having her empty arms filled. I remembered when she told me that, that she wrote me these words on the death of her first-born. "They tell me that my darling is safe in the arms of Jesus, but my rebellious heart cries out that he could not be safer anywhere than in his mother's arms." But this is a digression—On the occasion referred to, though there were many bowed heads and weeping eyes, yet none seemed ready to "rise for prayers" to the pastors' evident discomfiture and chagrin.

Conversing the other day with an orthodox friend who is aware of my unorthodox views, she declared that she could not understand how I could assent to the views of such wicked people as Denton for instance—the only freethought speaker she had ever heard, and so dreadfully wicked she never wished to hear him again. It was at a temperance meeting—"And such things he said, it was awful wicked! awful!"

"How wicked?" I asked, "was he profane or vulgar, or did he lie, or slander anybody, was he ungentlemanly, discourteous, drunk, or what?"

"No, he was not wicked in that way," she answered, "I am sure you know what I mean. He said the awful things I ever heard, and one of the ladies who was going to read, refused to do so after hearing him. She said she could not lower herself so far as to take part in any meeting where such a man was allowed to speak." "But do tell me *what* he said that was so awful," I entreated. "Well, I don't remember now just how it came about, but some one has said something about christianity and temperance, and Denton in his reply said the gentleman was free to take as many 'blood baths' as he chooses to, but for himself he had too much respect for Jesus Christ to think of using his blood for a bath—or something to that purport. It sent the cold chills all over me to hear such a dreadful speech."

"That was dreadful, indeed," I exclaimed, "But it seems to me you grow wonderfully sensitive all at once, since that is the kind of talk you have been accustomed to hear for years without wincing. I confess I don't like such sanguinary talk myself, and that I wanted to get rid of hearing it, was one of my reasons for leaving the church." "How many prayer meetings did you ever attend that the 'cleansing power of the blood of Christ' was not one of the staple subjects? How often have you joined in heartily singing that humble hymn beginning

"There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood,  
Lose all their guilty stains."

Just think how horrible that sounds! sinners bathing in the blood drawn from God's veins! Could any heathen barbarism beat that idea in coarseness and blasphemy! More than this, you will find more than half of the hymns sung in the Moody meetings, and printed in their 'Gospel Hymns,' have some repulsive reference to the blood of Jesus. It is disgusting, but no worse to hear from Denton's lips than from Moody's or from Moody's followers; and I shouldn't wonder if Denton's object in thus expressing himself, was to awaken his christian hearers to a sense of how repulsive, coarse, and vulgar such stuff is, uttered in the name of religion."

**THEOLOGICAL BIGOTRY.**—Some little time back (reports the *Enquirer*) a man was passing a chapel in which service was being held. A bill in the doorway attracted his attention, and he stepped in to look at it. While so engaged a man came from the inside, and, placing his hand on the other's arm, said, "Friend, come in and be saved." The wayfarer expressed his unwillingness to accept the invitation, whereupon the other exclaimed, "Then go out and be damned." There spoke the true spirit of religious—theological bigotry. There is in the voice of all Popes, whether Roman Catholic, Methodist Connexion, or, alas, must we add? Unitarian. Inside the Church, Connexion, or Body, salvation—outside, the other thing.

#### EDITOR FREETHOUGHT JOURNAL.

It was with great pleasure that I read your editorial, "Clerical Scandal" in the February number of the *JOURNAL*. You have taken just the right position upon this subject. Many of our liberal papers are much to be blamed in this matter. My ideal of a liberal paper is of one that deals with principles, not men; that attack a belief or a doctrine, not because certain men have believed it, but because it is false—not founded in the facts of nature.

Your position, that when we give such prominence to these so-called *falls* of preachers, we virtually admit that it was expected by us that their religion would have made them better, is logically unassailable. Not stopping now to consider that many of these reputed *sins* of the clergy are no sins at all, and will not be so regarded when society shall have taken a few more steps upward in the path of progress, and we shall more clearly distinguish between *real* and *fictitious* virtue, we must not forget that we have more pressing work to do than to be peering around in the dark corners of human life, looking for something revolting. Let us leave this scavenger work to those who believe that human nature is given up wholly to sin and iniquity, and that without the saving grace of their God it can do no good. Let us leave the personal characters of our opponents alone, and deal with their arguments. A hundred reforms claim our earnest, serious attention, and we have no right to fritter away our time and energies picking holes in our neighbors' garments. Given the same organization, the same education, and the same environment now, and our record would be the record of the "fallen" ones.

Their creed does not lift them to any elevation from which they might "fall," because it *could* not. It was the product of a barbarous people, and a barbarous age. They have been falsely regarded almost as demi-gods, and it is this belief, or rather the results of it, the effects which it has produced upon our minds, which makes so many liberals regard these "Clerical Scandals" in this false light.

E. C. WALKER.

Nip, the famous Chimpanzee, whose recent arrival in New York created a sensation, is dead, and the doctors have held an autopsy on the remains of the distinguished foreigner. During the long voyage across the ocean Nip contracted a severe cold, and this, aggravated by the severity of the climate, culminated in a rapid consumption, and on Friday afternoon he drew his last breath. A large number of scientific and medical men attended the *post mortem*. The brain was strikingly human in appearance. The circumference of the cranium was fourteen inches, and the diameter a little over four inches. The brain itself was found to be rich in convolutions, the base repeating in every respect the well-known appearance of the human brain. The size of the brain was about that of a newly-born child. The cerebrum not only overlapped the cerebellum, but overlapped it the third of an inch. That portion of the brain bearing upon the power of speech was found fairly developed. Dr. Spitzka, an enthusiastic Darwinian, said that in imbecile patients he had found this portion no better developed than in the subject before him. All that his Chimpanzee lacked in order to speak, he said, was association and inherited habit. The potentiality of speech is there, but has not been developed. None of the organs were abnormally developed, and all of them presented a striking similarity to those of a human being. Dr. Spitzka said that every point in controversy between Prof. Huxley and Prof. Owen could have been settled by this autopsy, in favor of Mr. Huxley. The discussion between these two scientists began about fifteen years ago, and Dr. Spitzka remarked that every dissection since had supported the views held by Huxley.—*Exchange*.

Mr. Underwood lectured at Des Moines, Iowa, March 7, 8; Nowton, Ia., 12, 13; Moberly, Mo., 15, 16, 18; Milan 19, 20, 21; and will lecture at St. Charles, Minn. 27, 28, 29; Manitowoc, Wis., April 1; Two Rivers, Wis., April 2, 3.

THE FREETHOUGHT JOURNAL,

PUBLISHED MONTHLY BY THE

Ontario Freethought Printing & Publishing Co.,

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

SUBSCRIPTION.

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

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

All invariably in advance.

Advertising Rates made known on application to the Managing Editor.

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

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

Address all communications to

W. J. R. HARGRAVE,  
191 YONGE ST., TORONTO.

TORONTO, MARCH, 1878.

We have sent the JOURNAL since its commencement to some who have not, as yet, subscribed, and very few—not more than a dozen—have been returned as “refused.” Will those who have been receiving it, whether subscribers or not, please send, at an early date, the amount of one years subscription. We are in need of every dollar due us, and one dollar would be of more service to us now, than two dollars at a future time. All sums received for subscriptions, when not otherwise acknowledged, will be mentioned in the following number of the JOURNAL.

OUR REVEREND OPPONENTS.

For some time past a number of the clergymen of this city have been endeavoring to “stem the torrent” of Infidelity by preaching sermons to their congregations in which misrepresentation, denunciation and frantic appeals to popular prejudices form a larger part than argument. Among them the Rev. T. W. Handford has been conspicuous for his ignorance of what Infidels teach; or, which is worse, for willful misrepresentation of them. We listened to his sermon on Atheism, and will notice the so-called arguments which he advanced in support of the Christian idea of a God. His opening prayer was an excellent prologue to his sermon. He thanked his God that he did not live in an universe where iron and resistless law prevailed. He must be a denizen of some other universe than this, for in this, most assuredly iron and resistless conditions prevail, and he is as much bound by them as is the prisoner in his cell—prayer and supplication cannot burst the bonds. He next prayed for more faith to believe, but if the existence of a God can be demonstrated, we do not see that faith is needed. He commenced his sermon with the astounding assertion, that “no man who believes in a God is an Infidel.” There is not an orthodox clergyman of any church in christendom who will endorse that proposition. If that be true, neither Paine nor Voltaire were infidels; both believed in a God,

and Paine hoped for future existence. By taking that position Mr. Handford shirked the question of the inspiration of the bible, the divinity of Christ, his “atonement,” and the existence of a heaven and a hell. A man may believe in the existence of Deity and utterly repudiate all these doctrines, as Paine and Voltaire did. “Atheists deny the existence of a God” says Mr. Handford. Men who aspire to become, or assume to be public teachers, should be better acquainted with their opponents than he seems to be with his. Atheists do not deny the existence of a God. They assert that there is no evidence of such existence; that such existence is inconceivable. He acknowledged this position to be unassailable when he said, that “God is too great to be proved,” that “the finite cannot comprehend even the existence of the infinite.” How he can clothe with greatness, goodness, &c., a word (God) which can have no meaning if, as he admits, such word cannot be proved to represent anything, is beyond our comprehension; it is a piece of theological jugglery we shall not attempt to fathom. He asked his hearers if they would deny the existence of the sun during an eclipse, simply because the existence of the sun could not be demonstrated. If men had never seen the sun; if they had never been warmed by its rays, or gladdened by its light; if, in fact, no sun existed, sane men would scarcely believe in its existence simply because Mr. Handford and others asserted that it did exist. But, says Mr. Handford, “the existence of the finite proves that there must be an infinite.” In such a case would the existence of lesser bodies, such as the moon and the planets, prove the sun’s existence? Does finite intelligence prove that there must be infinite intelligence? We could as logically assert that because there is an imperfect tree there must be a perfect tree; that because there is a finite instinct there must be an infinite instinct; that because there is finite evil there must be infinite evil, as to assert that because there is finite good and finite knowledge, there must be infinite good and infinite knowledge. After saying that God was too great to be proved, he, like most other theologians, told us what God was, what he would do, and what he required of us as though he was on the most intimate terms with him. He attempted to prove what he had admitted could not be proved, by reiterating the old worn out Paley “watch argument,” which, stripped of its verbiage, is simply this: the watch exists and moves, therefore it must have had a designer and creator. Man also exists and is endowed with life and motion, therefore he must have had a creator. If the existence of a thing proves that it must have a creator, Mr. Handford has only to demonstrate the existence of a God to prove that he also must have had a maker. Mr. Handford, with a good deal of emphasis, told us he believed in a God. We do not suppose anyone will find fault with him for believing what he chooses, but his belief or the beliefs of all the inhabitants of the universe proves nothing. For centuries before Copernicus the whole world believed the earth to be flat. Did that make it flat? For ages the world believed that the earth was at rest. Did that stop the earth in its course around the sun? Belief is but a synonym for ignorance. One person may believe a piece of carpet to be tapestry, another that it is brussels, their different beliefs regarding it simply express their ignorance of what it really is, and it may be neither tapestry nor brussels. The moment we know a thing it ceases to be a belief and becomes a certainty. Men do not say: “we believe the sun shines,” they say, “we know the sun shines.” The preacher told us that it was an easier thing to believe than

not to believe, and almost in the same sentence said, "if faith was an easy matter it would be of little value." We will leave it to him to explain the contradiction, but we *deny* that it is easier to believe, except for those who are too ignorant, too indolent or too cowardly to examine the evidence. He told us that "doubt was but the shadow of faith." That is *not true*, though it may be poetical. Doubt, instead of being a shadow, has been the silver lining of the gloomy cloud which has hung for ages over the minds of men. Christianity and Mohamedanism have cast their dark and deadly shadows over the fairest portions of this earth for centuries. Doubt first pierced the dark clouds of superstition, and now the light of science is rolling them back, regardless of their loud but harmless thunder. "Infidel arguments," says Mr. Handford, "consists of cold negation only, and they aim at nothing higher than the gratification of the senses." The former statement is a misrepresentation, and the latter is infamously false. Purer men, men with more lofty aims and aspirations never breathed the breath of life than the leaders of modern Scientific Materialism. They labor to make the world better and purer for their having lived in it; their hope is for the happiness, the progress and the freedom of the human race. They know that wrong and evil and misery are in the ascendant, although religion has had almost absolute sway over the world for thousands of years past. They know that much misery and crime have been caused by religion. Christians have been the governors of the civilized world; they have made the laws and they have executed them; they have been the guardians of so-called christian morality. What has been the result? Fraud, crime, misery, injustice and war. They have not succeeded in making the world any better after centuries of power. The love of humanity is a nobler sentiment than the love of God. Men we can benefit by our love; we can encourage them to do right—not by offering them a bribe as christians do, but because it is right. "But," says Mr. Handford, "Infidels say there is no such thing as sin." That is not true, and shows that he is either entirely ignorant of what Infidels teach, or that he deliberately misrepresents them. To sin, is to do that which will injure ourselves, our families or our neighbors. We differ from christians only as to what sin is. What Mr. Handford would call the sin of unbelief we think a virtue, because we think no man should believe a thing without sufficient evidence; and if he doubts or disbelieves, and pretends to believe, he is dishonest. Mr. Handford says he respects an honest doubter, but has no respect for those who make their doubts public. We might retort that we respect christians but have none for those who acknowledge their christianity publicly. When he gives such advice to us how can we be sure that *he* is honest? He may be a doubter following his own advice. Doubt and disbelief leads to investigation and to truth. We do not deem it a sin to eat meat on Friday, or to take pleasure, as well as rest, on Sunday; as we do not consider Friday sacred to fish and vegetables, nor Sunday sacred to misery and the reading of a book of fables called the bible.

This champion of christianity told us that a belief in God satisfied the "inner consciousness" of christians, which was a proof of his existence. He said "the uneducated man is just as capable of judging what satisfies his 'inner consciousness' as Spencer, Tyndall or Holyoake are to tell him." The latter may be true, but does that prove that a belief which does satisfy them must be true? What of the countless millions whose "inner consciousness" has been satisfied by the worship of Brahma, Jupiter and the numberless gods of the ancients? Was their religion true also?

Space will not permit us to follow the preacher through his utilitarian arguments, but we may, in a future number, answer his question "what have Infidels to offer me in the place of God," and he might have added, "and my salary." The natural and the *only* inference we could draw from the appeals he made to the selfishness and greed of his audience was, that if the price offered was large enough he was prepared to sell out his God, his bible, and even his occupation.

## EDITORIAL NOTES AND NOTICES.

We are glad to be able to inform our readers that the Owen Sound Town Council has refused to grant the petition, of the ministers of that place, to refuse the use of the Town Hall to the friends of Mr. Underwood. Several members of the council, in debating the subject, took the very sensible ground that only petitions coming from *tax-payers* should be considered, when such petition effected the revenue of the town.

In this number we publish the introductory chapter of a series of articles by our well-known and esteemed contributor, Mrs. Elmina Drake Slenker, on ancient Mythology. They are designed for the special benefit of the younger portion of our readers, and will prove both interesting and instructive, not to them only, but to all those who have not had the opportunity to acquire a classical education. Almost every book, periodical and poem contain allusions to ancient gods and goddesses which only the favored few understand. Let our young readers compare bible Mythology with the Greek and Roman and they will find one is as incredible and unworthy of belief as the other.

We can supply Col. Ingersoll's famous lectures on "Ghosts," post-paid at ten cents each. Also his Orations on "The Gods" "Thomas Paine," "Humboldt," "Arraignment of the Churches" and "Heretics and Heresies," in one volume, at twenty-five cents. These are the *cost prices*. We think that the bible and trashy christian tracts ought not to be the only kind of literature supplied to the public at cost.

We are indebted to Mr. E. C. Walker of Florence, Iowa, for a copy of "*The Youth' Liberal Guide*," by H. M. Kottinger, A. M. The want of such a work has been long felt by liberal parents. Almost every book published, which is at all suited to the capacities of the young, is so permeated with the absurd doctrines of christianity that our children are forced to imbibe them before they are capable of judging right from wrong. Although the "Guide" is designed for, and suited to the capacities of the young, there is much in it that will both interest and instruct those of more mature years. Its code of morals is unexceptionable, and is enforced upon the attention by suitable illustrations and examples. It is recommended by Mr. B. F. Underwood, which is, of itself, a sufficient guarantee of its worth. We wish it could be placed in the hands of every girl and boy in the country. For partial contents see advertisement. Price \$1.60 post paid. Remit to E. C. Walker, Florence, Iowa, or to this office.

The meetings held by the Toronto Freethought Association every Sunday evening, in Albert Hall, are well attended; the Hall being usually filled to its utmost capacity. The programme consists of music, ten minutes reading, generally on a scientific subject, half hour essay or lecture, followed by a debate; each person taking part in such debate being allowed ten minutes. Miss Henrietta Scadding presides at the piano, and the Association is much indebted to her for the most attractive part of the programme. She is prepossessing, plays nicely, and is a general favorite with the audience. Two years ago, scarcely a score of persons attended the meetings; now, one of the largest halls in the city is filled to overflowing. We expect to see the day when our churches will be compelled to give the people more of science and less of theology, and for the happiness of mankind that day cannot come too soon.

It seems that Bro. Mitchell of the *Duluth Tribune*, is being subjected to persecution by some of the officious Christians of that town. Some sixty odd have signed an agreement to withhold their patronage from the *Tribune*, till it becomes orthodox. The joke of the matter is, however, that several of the signers are ladies, and of the rest, only *twenty* have ever been patrons of the paper. He should receive twenty subscribers for every one lost, if for no other reason, than that he dares to honestly avow his convictions. Our friends in Manitoba and the North-west, should extend a helping hand to Bro. Mitchell

We have received from the publisher, Asa K. Butts, New York, an essay, entitled, "The Evolution of Religion," being the first of a series of essays by Geo. W. Cooke, Minister of the Unitarian Society of Grand Haven, Mich. They will be published monthly, and sent to subscribers as published for fifty cents for the whole series. The author says: "I regard Evolution as the method by which all things have come to be what they are to day. \* \* \* Its ablest interpreters in the most inspiring books now before the public, will be followed." Judged by the first, these essays will be a valuable addition to our liberal literature. Send fifty cents to Asa K. Butts, 34 Day Street, New York, or to the Author.

Most of our Western contemporaries are very bigoted and intolerant, but we are glad to notice a few bright exceptions. Among them, the *Moberly Daily Monitor* deserves mention. A late issue of that paper contained a fair resume of no less than four debates delivered by Mr. Underwood in that city.

Commencing with this number, the JOURNAL will be mailed to all subscribers in separate wrappers.

Mr. Underwood will lecture at Winchester, Ind., April 5, 6 and 7.

The Rev. Mr. Cook said in his last Monday evening lecture at Boston: "If there is any young man in this audience about to be married to a young woman of about his own age, that future wife is now living somewhere upon the earth." When once this remark has been made, it is very easy to see how true it is, and if proof should be called for by the more hard-headed and prosaic among us, Mr. Cook could easily furnish it from the pages of the German philosophers, poets and men of science, with whose works he is ridiculously familiar.—*New York World*.

CASH SUBSCRIPTIONS.—Received since last issue from O. V. Greend, per J. C. Kearns, \$1.00; J. D. Clement for JOURNAL and *Spiritual Offering*, \$2.00; Rev. G. W. Cooke, 50 cents; John Taylor \$1.00; Geo. E. Baxter \$1.00; J. W. Youmans, per John Helm, \$1.00; R. McKenzie 50 cents; W. G. Woodman \$1.00; W. H. Evans 50 cents; R. B. Watson for JOURNAL and *Spiritual Offering*, \$2.00; N. Vernon, per Mr. Taylor, \$1.00; Geo. Rogers \$1.00; Sampson Gill \$1.00; Allen Pringle \$1.00; J. E. Ludlam 50 cents; Anthony Malono 50 cents; P. H. Clark \$1.00; G. G. Bobier, \$6.00, for John Chambers, Malcolm McLean, R. Sutherland, J. Etsell, Geo. Etsell and G. G. Bobier; W. W., for W. K., T. H., and self.

### THE DEATH AND FUNERAL OF AN ATHEIST.

The *Dallas County News*, published at Adel, Iowa, chronicles the death of Dr. Barak Michener a prominent Freethinker of that town. He was a radical Atheist. "From his earliest manhood to the day of his death," says the journal named, "he stoutly denied any external interference with natural law or with the affairs of this world. \* \* \* The modern Gospel of Evolution received from him unqualified endorsement, and his efforts to make it known were truly a labor of love. He has been afflicted with pulmonary consumption for many years, and his physical powers being exhausted he died so peacefully that it was difficult to say at what moment life was extinct."

"The funeral services on the 11th, at the residence of Dr. J. C. Michener, conducted by B. F. Underwood, were from the rationalist point of view, the ideal of propriety and good sense. A considerable part of that incomparable poem, Bryant's 'Thanatopsis' was read, and a few verses were sung, and then the life, character and belief of the deceased were portrayed with a vividness and truthfulness which all acknowledged, and which were truly gratifying to the friends, and edifying to all who could appreciate them."

"The body in a very complete metal casket, was taken to the cemetery East of the town, and after another brief, but thrillingly grand address, was deposited in its final resting place. In compliance with the expressed wishes of the deceased, he was buried with the head to the North. On the West side, is a simple but massive monument, erected some years since by the deceased, on which is engraved, in addition to the date of birth and death, these words from 'Thanatopsis'—'Surrendering up thine individual being, shalt thou go to mix forever with the elements.'"

A long procession followed the corpse to the place of burial, many out of respect to the dead, others probably from curiosity to witness the ceremony of burying an Atheist. Mr. Underwood's remarks at the grave were as follows:—"Our brother was worn out by age and illness and death kindly came to his relief, touching his weary heart, and taking him from the empire of the living to the silent realm wherein he will rest forever more. We are now about to commit our dead to the care of mother earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death.

Suns will rise and set, moons will wax and wane, generations will come and go, empires will flourish and decay, bringing hopes and fears, joys and sorrows, sufferings and death to all who live, and the millions yet to be,—for these are the common lot and heritage of man—but no vicissitudes of earth, no event of time, can disturb our brother's rest, or wake him from his dreamless sleep. His career finished, his conscious life ended, he belongs now to that vast realm whose monarch permits no sound, not even a whisper or a sigh, to break the silence that reigns throughout his wide domain.

What, though the storms of winter sweep coldly over him, or the lightnings flash and the thunders roll above his narrow home; what though the tramp of armies and the roar of battle shake his grave, or the earthquake sinks him deeper in the bosom of mother earth; what though, the globe itself, waxing old, dissolves and passes into the great mausoleum of worlds, as our brother, growing old died 'to mix forever with the elements' of earth—the great mausoleum of man—he will feel not, he will hear not, he will heed not these conflicts and commotions, the convulsions of Nature, even a world's dissolution will, to him, be no more than the decay of a flower on his grave, or the mouldering of the marble that marks his burial place.

The influence of his upright character, and of his long and useful life, will remain with us and be a legacy to the living of all ages as long as the race of man endures.

Brother farewell. Careful hands and loving hearts will guard and deck thy grave, and keep thy monument whole and thy memory green. Farewell forever."

Cherish thy parents! What thou bestowest on them, thou shalt receive from them in thine old age.—*Thales*.

## "FREE MORAL AGENCY" AND "MORAL RESPONSIBILITY."

BY ALLEN PRINGLE.

(Continued.)

Having, in previous articles, dealt with free will, I now come to "free moral agency," and "moral responsibility." But these are necessarily involved in "free will." They are so correlated that they stand or fall together. If the doctrine of free-will is false (and I think I have shown it is), free moral agency is also. Still, as the two are apparently separate in their implications, it may not be amiss to give some further consideration to free moral agency in connection with moral responsibility.

It is well just here to have terms understood, and definitions clear, so that there will be no verbal or technical quibbling. What is "Free Moral Agency"? What is "Moral Responsibility"? By the former I understand, the power to choose either good or evil, virtue or vice, and to act accordingly—that a person can, in virtue of the freedom of his will, be moral or immoral in his acts, virtuous or vicious. By the latter I understand, that man is responsible or accountable for all his voluntary acts, and for his beliefs. These definitions are, I think, the popular as well as the theological or orthodox ones, and doubtless will be accepted by our opponents.

In examining free moral agency, apart from free will, as it was by implication dealt with in treating the latter, it will be necessary to briefly revert to arguments already adduced. The fundamental truth equally destructive of both assumptions, and underlying this whole question, is that constitutional *capacities and tendencies* differ vastly in different persons. *External circumstances* also differ; and, as character inevitably results from organization and external circumstances, therefore motives and acts must diverge in different individuals in accordance with such diversity of organization and circumstances. That some are born intellectually imbecile none will deny. Others are no less surely born *morally* imbecile. And as intelligence cannot proceed from the former, so morality cannot proceed from the latter. And this is equally true of all intermediate gradations between the highest natural endowments and the lowest. Some are oblique in body and brain from birth, and the physical, mental, and moral nature resulting, must partake of this natural liguity. Nature gives to some comparatively high endowments, mental and moral, to others low, and the character and acts of each will always be in accordance therewith, and with the environment. But, further amplification here would only be repetition of what has already been pretty fully presented. These are truisms which, I think, will scarcely be questioned. The disinterested investigator sees ample evidence of them on every hand. Science demonstrates them. In the *English Medical Examiner* appears the following:—

"In our last issue we publish a very interesting letter from our Vienna correspondent, in which a brief summary was given of Prof. Benedict's researches on the brains and skulls of criminals. \* \* \* \* Up to the present time Dr. Benedict has examined the brains of sixteen criminals, all of which, in comparison with the healthy brain, he finds to be abnormal. Not only has he found that these brains deviate from the normal type, and approach toward that of the lower animals, but he has been able to classify them, and with them the skulls in which they were contained, in these categories. These consist in: First, absence of symmetry between the two halves of the brain; second, an excessive obliquity of the anterior part of the brain or skull—in fact, a continuation upward of what we term a sloping forehead; third, a distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are distinctly of a lower type than those of normal men, and the interesting question arises, how far are the evil acts of the criminal to be attributed to this retrograde development? Dr. Watts can pardon the vicious propensities of 'bears and lions,'

on the ground that 'God had made them so.' If he had foreseen these new inquiries he might have felt less hopeful when he bade his little readers not to 'let their angry passions rise.' The result of Dr. Benedict's researches, if confirmed by further examinations will do much to shake many beliefs now firmly fixed."

Here are scientific facts which cannot be blinshed. They have a heavy significance here. And they have been confirmed by other eminent physicians and naturalists.

In the *A. P. Journal* (Vol. 47 No. 2) I find the following:— "The world accepts the motto relative to the poet, '*nascitur non fit*'—he is born, not made; why, then, should it be startled at the idea that the tendency to vice is inborn, not merely the result of bad associations. The following case \* \* \* seems a strong illustration of inborn perverseness:—The trial of Lemaire, the young Frenchman who killed a girl because he feared his father intended to marry her, is one of the most remarkable in the annals of crime. In the murder itself there were no unusual incidents. Lemaire, having decided to kill her, proceeded about it without strategy or efforts to conceal the crime. He put her out of the way with as little compunction as though she had been an animal whose existence was no longer desirable. He was apprehensive the girl would come between him and his patrimony, and he would probably have killed any other woman who menaced his future in the same way. \* \* \* He seemed to have no consciousness of having committed a crime. He simply recognized the fact, that the law declared it a crime punishable with death. The act itself was to him no more criminal than the killing of a chicken. He asserted this in court and at all times, and it was impossible to arouse in him any consciousness of a wrong deed done, for the doing of which he ought to be stricken with remorse. \* \* \* After his execution, a *post mortem* examination was held, and attended by many distinguished physicians, surgeons, and men of science. Inquiry has of late been directed to the physical causes of crimes, and Lemaire furnished a capital subject for pursuing the investigation. A more pronounced case of apparent want of moral nature was never placed on the dissecting table."

There was a minute *post mortem* examination in this case, and here is the published result:—"The cerebral mass, which was unusually large, and showed extraordinary intelligence was deformed by large protuberances in that section where science has located the sanguinary instincts (Destructiveness particularly); and after the examination the eminent doctors gave it as their opinion that the vice of murder had been transmitted to Lemaire; that it was fatally transmissible, like diseases of the skin and blood, and that had Lemaire lived to have had grand children, they would, inevitably, have been brutal and impulsive in nature, and would doubtless, have been guilty of shocking crimes."

Do such facts as these and analogous ones which are frequently transpiring mean anything? Can the theologian reconcile them with his doctrine of "Free Moral Agency"? No doubt he will try! Seeing that he has brought Genesis and Science into amicable (!) relations he will not be likely to stick at this. By that "marvellous flexibility" of language and interpretation, which Prof. Huxley speaks of, the theologian can do almost anything in the way of biblical and scientific exegesis.

Another fact—When the celebrated George Combe (author of the *Constitution of Man*) was in Edinburgh during his life he went into the prisons there, on a test, and while blindfold selected the criminals from a promiscuous party of convicts and exemplary citizens placed there for the purposes of the test. He did this solely by an examination of their cranial conformations. Who will say that these were not born criminals, having, as they had, the indices of vicious propensities legibly written upon their organizations? Nature and circumstances did it for them. Or, on the Christian theory, God did it. Will the theologian reconcile this with his "Free Moral Agency"?

(Concluded in next number.)

Sound health, moderate fortune, and a mind well stored with knowledge; these are the grand ingredients of happiness.—*Thales*.

## ABSTINENCE vs. TEMPERANCE.

## "A DOUBTFUL CASE."

ABSTINENCE.—As long as there are wells and springs,  
And clear refreshing fountains,  
As long as mighty rivers run to ocean from the Mountains,  
As long as seas give back to clouds the rains which form the river,  
We'll drink our draughts of water pure  
And bless the bounteous giver.

TEMPERANCE.—As long as vineyards yield the grape,  
And nectarines grow mellow,  
As long as apples load the trees and barley fields are yellow :  
We'll drink our cider, ale or mead, and wine the best of liquors,  
And press whatever juice we please,  
To fill our flowing bickers.

ABSTINENCE.—Let ye who toast the Gods of War,  
And Demi-gods of battle,  
Profer your draughts of fiery wine and make your tables rattle ;  
We drink to men of peaceful deeds, to men abhorring slaughter,  
The civilizers of the earth,  
And here's to them—in water.

Let you whose fitful passions rove,  
From now to newer beauty,  
Drink to your changeful loves in wine, and scorn the charms of duty,  
We drink, "The mild domestic hearth,"  
"The Wife,"—"The Son,"—"The Daughter,"  
"The bright firesides of honest men,"  
And here's to them—in water.

TEMPERANCE.—Let ye who are so puling weak,  
So lost to self reliance,  
As not to trust your own resolve to bid excess defiance,  
Drink if you will of pumps and wells,  
Lest use of wine should hurt you ;  
We'll taste the blessings heaven has sent,  
Nor think DENIAL—VIRTUE.

Poor Souls you fear not OTHER men,  
You dread INTERNAL treason,  
And if you'd starve for fear you'd choke,  
You'd show as much of reason.  
We too can honor virtuous love,  
And fame unbought of slaughter,  
And drink to both in wholesome wine,  
But wash ourselves in water.

UMPIRE.—(loq.)—Like every umpire ever named,  
A "Doubtful Case" to settle,  
I can but say I love you both,  
O goblet !! and O kettle !!  
Let you who masters of yourselves,  
Can use without abusing,  
Drink the good wine, whate'er it be,  
I'd leave it to your choosing.  
But you who feel your want of strength  
When wooed by potions richer,  
Are wise if you confine your draughts  
To water from the pitcher.—DR. CHARLES MOKAY.

## THE EVOLUTION OF MAN.

The following was unintentionally omitted from W. E. Colman's article, finishing on page 98 of this number, and should be read as a continuance of it. That part of the paper was in press before we observed the omission.—ED. JOURNAL.

As we can scarcely impute this to "survival of the fittest," we may conclude that it is due to the inherent progressive power of those glorious qualities which raise us so immeasurably above our fellow animals, and at the same time lead us to reasonably suppose that there may be other and higher existences than ourselves, from whom these qualities may have been derived, and towards whom we may be over tending.

## "A BLOW TO ORTHODOXY."

The Toronto *Telegram* in speaking of the celebrated case against Prof. Smith, before the Presbytery in Scotland says :—

"The case against Mr. Smith comprises eight divisions, each of which was dealt with at separate sittings. Briefly summarized, Mr. Smith is charged with denying the inspiration of the Book of Deuteronomy, and regarding it as an historical record presented in dramatic form; with attributing to inspired writers errors like other authors, unnecessary and incorrect explanations, and as writing under the influence of a party spirit and for party purposes; with considering the books of Job and Jonah as poetical fictions, and ranking the book of Esther among apocryphal productions; with stating that Daniel was not called a prophet in the Old Testament; with expressing the opinion that the portion of Scripture known as Canticles—declared in the Confession of Faith as immediately inspired by God—is devoid of any spiritual significance, and has been retained by the prejudice in favor of allegorical interpretation; with ignoring or contradicting the testimony furnished in the Old Testament, thereby discrediting the momentous teachings of our Lord and His Apostles—teachings based on Old Testament Scripture; with disparaging prophecy, representing it as merely spiritual insight based on the certainty of God's righteous purpose; and finally, with stating that belief in the superhuman reality of the angelic beings of the Bible is a popular assumption more than a doctrine of revelation. \* \* \* Each charge was taken up, discussed and voted on with an average result of a two-thirds majority in Mr. Smith's favor, and the minority have appealed the case to the Synod, which meets in May.

The result of the contest is so far a decided victory for the supporters of unfettered thought and action in Scriptural matters, and this in the stronghold of cast-iron creeds and confessions. The march of intellect in this age is not to be restrained by old-fashioned dogma or standard; and whatever doctrine is to be retained for the spiritual guidance of thinking minus must be capable of withstanding the most searching analysis from all points of view." \* \* \*

## MYTHOLOGY—SHORT STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

Though almost every one has heard of Mythology, few save the scholars—the classically educated—realize that these Mythologies were at one time actual, living religions, and just as firmly believed by the people of their day as are the creeds, opinions, and beliefs of this age credited by their professors. As very few of our young people have read, or have had opportunity to read, much about these old heathen gods and goddesses, I propose to write a few short stories for the young concerning them. I do not propose to go deeply into "Comparative Mythology," as it is termed, or explain the remotest origin of the myths. Though I would like to give my readers a taste for such researches, time and space will allow me only to retell the stories, making them as plain and simple as possible. This is an age of realities, and facts are what we all want—facts worked up in simple, strong, and terse language. There is so much we need to learn, that we have little time to waste in reading mere words and useless rhetoric. We should all know, however, who and what these ancient gods and goddesses were, because we find their history is intimately connected with the universal history of the civilized world. Mention is made of them in almost every book, paper or magazine that we get hold of, and the very stars above us bear their names, thus testifying to their former existence and consequence.

Nearly all nations and peoples have had their peculiar beliefs and opinions concerning the origin of the material forms and substances with which they find themselves surrounded.

Cause and effect are traced back as far as the limited means of the observer will admit; then, finding a dead wall of incomprehensibility before him, he suddenly and abruptly stops, and creates in his mind an invisible, intangible agency, which he calls a god,

and relegating to this power or being all future points of difficulty. To say, "The gods did it," suffices for him; and in this way he fancies he accounts for all that is.

As Ingersoll says: "The ignorant are not satisfied with what can be demonstrated. Science is too slow for them, so they invent creeds. They demand completeness. A sublime segment, a grand fragment, are of no value to them. They demand the complete circle, the entire structure. A religion that can not answer every question and guess every conundrum is, in their estimation, worse than worthless. So men have invented myths to supply the place of the real causes and effects which they fail to comprehend or understand."

Among the ancient Greeks these myths were called gods and goddesses, and were supposed by their creators to be very much such beings as themselves, only larger and immensely more powerful. They made them to be giants, and gave to them, in exaggerated quantities, every feeling, passion, or quality that they themselves possessed, just as the god-makers of to-day form their gods in their own images. The gods of every age resemble the peculiar type of humanity which that age brings forth, as they are but the objective form of the inward thought.

These gods and goddesses of old had a peculiar sort of blood, named Ichor. Their meat they called ambrosia, and their drink nectar. They were immortal, for though they could be wounded and injured, they could not be killed.

They had the power of becoming visible or invisible at will, the same as the God of Moses could do, and *did* do at various times, according to the record we have of him. But the Greek gods could do even more than this, for they could change themselves into animals and back again to the human form as they pleased. They visited the abodes of men, and ate, drank, and talked in a friendly, sociable way with them, just as the angels did in the house of Lot. They intermarried with the youths and maidens of Greece, and had children by them in the same way that the "sons of God" did with the "daughters of men," according to our own Mythology. The gods of Greece dwelt on the top of a snow-clad mountain called Olympus. Jupiter was their king, and in the great hall of his palace the gods met together each day, to feast upon ambrosia and nectar and talk over the gossip of heaven and earth. A god called Apollo gave them music from his lyre as they sat feasting, while fair and lovely maidens acted as waiters. Hebe (another name for Youth) was cupbearer, and handed around the nectar, while the Muses sang in sweet and harmonious strains. Minerva and the Graces wove most of the material for the clothing of the goddesses, while Vulcan was architect, smith, and charioteer. The houses he built were all made of brass, because brass and copper were the most plentiful metals of Greece, and they therefore supposed them to be most common among their gods. Vulcan made shoes for them of pure gold, and with them the wearers walked upon the air, the earth, and the water, going with the speed of the wind from place to place as they chose or desired. Vulcan also made girls out of gold, and endowed them with motion, so that they might act as waiters for the gods.

The Earth was supposed by the Greeks to be a round, flat surface, and Mount Olympus, where the gods resided, was the centre of it. This circular disk of the Earth they imagined to be cut into two parts by the Mediterranean and Euxine Seas, while around the whole wound a large river (the Ocean). Under the Earth was a place called Tartarus, something resembling the Christian Hell. This place was enveloped in perpetual darkness, and to it were banished all rebellious gods and goddesses.

The Greeks endowed everything with life, soul, and mind. Chaos, or empty space, they supposed was the first of all existence. Then came into being Earth, Tartarus, and Love. These four were, from all accounts, parentless and self-created. According to our own Mythology, the gods and chaos were also first and self-existent, thus proving this later myth to have been built upon that of the older or Grecian myth. Erebus (Darkness) and Night were the children of Chaos, and Night married her brother Erebus, and to them were born Day and Ether. Then Night,

without a father, became the mother of the Hesperides, or maidens who kept the golden apples on the ocean shore, and of Momus and Woe, of Death, Sleep and Dreams, and Nemesis, Old Age, and Discord. Earth brought forth Uranus or Heaven, the Sea (Pontus), and the Mountains. Then Earth bore to her son Uranus six sons and six daughters, called the Titans. They were also the parents of the three Cyclops, and the three Hundred-handed. These children were hated by their father, and he hid them in a cavern of Earth as soon as they were born, which angered the mother so that she persuaded her son Saturn to mutilate his father with a sickle which she made of steel for that purpose. The drops of his blood that fell upon Earth produced the giants and the Miliian nymphs, and from those which fell into the Sea sprang Venus, the goddess of love and beauty. After this the gods and goddesses married and intermarried, so that it is almost impossible to trace their various relationships. Mothers wedded to their sons, sisters to their brothers, daughters to their fathers, and uncles, aunts, nieces and nephews indiscriminately intermingled as fancy seemed to dictate. But with each short story or biography we will try and give, as nearly as possible, the immediate ancestors of the gods and goddesses who figure therein, trusting, at all events, to make the record as plain and simple as the Christian Bible makes the genealogy of its various heroes and heroines. That history tells us that Adam was created by the gods and Eve was made from one of his ribs; then they two—brother and sister—bore Cain and Abel, and Cain married one of his sisters, who had at some previous time emigrated to the "Land of Nod," as there was supposed to have been but the one family, as yet, upon the whole earth.

The Mythology of ancient Greece and that of the civilized and enlightened nations of to-day have many and great points of resemblance. If the one be true, it is probable that the other is also true. Ours has undergone a continuous system of pruning and fixing up for the last two thousand years, thus being rendered a little more plausible and reasonable in its details; but any person who can consistently credit all the records which are contained in the book of Christian Mythology will find few stumbling-blocks among those recorded in the ancient Grecian poems in the time of Homer and Hesiod. Enough points of resemblance still remain between the modern and ancient Mythologies to forever link the two indissolubly together as parts of one great whole.—*Evolution.*

## THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

Laplace's mechanical explanation, fairly embodied in previous article, does not, however, rest only on theory, even though the theory was shown by that eminent mathematician to be capable of the results of which other scientific operations assure us. It has been further verified in a most remarkable manner by a singular experiment, the description of which I will also give in the words of the Reviewer, which could scarcely be improved upon.

"Professor Plateau, several years ago, tried the experiment of pouring olive oil into alcohol and water, mixed in such proportions as exactly to equal the density of the oil. The oil thus became a liquid mass relieved from the operation of gravity, and free to take any exterior form which might be imposed by such forces as might be brought to bear upon it. *The oil instantly took the form of a globe by virtue of molecular attraction.*"

I pause an instant here, and interrupt the thread of the explanation, interesting as it is, to ask why the Reviewer acknowledges molecular attraction to be a law, having in itself the fulfilment of inevitable consequences, and why it should not be, (in contradistinction to what we conceive of an "inherent quality,") "a property imposed upon matter by the creator," for the express behoof of the solar system? "It is quite conceivable," (I quote our 'friend, philosopher and guide,' from another portion of his article), "that the \* \* \* law might have been different from what it is. There is no reason why the \* \* \* fact should be what it is, except the will of the Being who imposed the law." The significance of this question will be apparent further on.



"Professor Plateau then introduced a wire into the globe of oil, in such a manner as to form for it a vertical axis. The wire had on it a little disc coincident with the centre of the globular mass, and, by turning the axis, the oil was made to revolve. The sphere soon flattened at the poles and bulged at the equator, thus producing on a small scale an effect known to have taken place in the planets."

"The experiment has been several times repeated. Where the rotation becomes very rapid, the figure becomes more oblately spheroidal, then hollows out above and below the axis of rotation, and stretches out horizontally, until, finally, the outside layer of oil abandons the mass, and becomes transformed into a perfectly regular ring. After a little while the ring of oil losing its own motion gathers itself once more into a sphere. As often as the experiment is repeated the ring thrown off immediately takes the globular form. These are seen to assume, at the instant of their formation, a movement of rotation upon themselves, which takes place in the same direction as that of the ring. Moreover, as the ring, at the instant of its rupture, had still a remainder of velocity, the spheres to which it has given birth tend to fly off at a tangent; but as, on the other side, the disc, turning in the alcoholic liquor, has impressed on the liquor a movement of rotation, the spheres are carried along, and revolve for some time round the disc. Those which revolve at the same time upon themselves present the curious spectacle of planets, revolving at the same time on themselves and in their orbit. Another curious result is almost always exhibited in this experiment. Besides three or four large spheres into which the ring resolves itself, there are almost always two or three very small ones which may thus be compared to satellites. The experiment presents, therefore, an image in miniature of the formation of the planets, by the rupture of the cosmical rings attributable to the condensation of the solar atmosphere."

So far good, and that which has been quoted is highly instructive. But the Reviewer then enters on a demonstration of the isolation of the Solar System in space, and endeavors to establish therefrom, that it is the result of what he calls "one continuous act of creative energy."

We will hear him a little more on this point. "It is difficult," he says, "to gaze upon the thousands of stars that brighten the night with their radiance, and yet realize our entire isolation. The solar system is but a point in a vast solitude. No star is nearer to us than 200 millions of millions of miles. This inconceivable remoteness shows that the sun and his satellites lie apart in space. They form one whole, interdependent on each other, but completely removed as regards their internal economy from the influence of any attraction outside."

"There are reasons for concluding that the system thus organized and isolated was brought into existence by one continuous act of creative energy, and that, however long the period was over which the act may have been spread, the whole solar system forms part of one creation."

A great deal of special pleading is now gone into in demonstration of this point. To what end—except the necessity of making much out of little—of making capital to prop up foregone, but shaky conclusions, by very doubtful, if not absolutely false, assumptions—it is difficult to see.

The fact of isolation is perfectly well known, to the extent indicated, and for what it is worth, to the most superficial student of the most popular astronomy, and we shall presently see, not only that it is disingenuously stated, but that even in the sense which is sought to be imparted to it, it carries with it no strength to succor the orthodox weakness.

"Though it has been sometimes thought," continues the Quarterly luminary, "that the earth was made by itself, and that the sun was introduced from outside space, or created where he is at a different time, the evidence is strong against such a supposition." Is it, really? Well, we certainly are conscious of some such idea! One would like to know the style of idiot by whom, at all events within the last twenty years, "it has been sometimes thought" "Ye gods! is this a specimen of orthodox reasoning? There is, in the words 'created where he is,' a delightful unconsciousness of the sun's motion through space."

But there follows an ostentatious array of evidence in support of this gratuitous, and highly original proposition. The whole thing is a fair instance of the jaunty assumption of candour affected by the theologian who dabbles in science in support of dogma.

The orbits of the planets are nearly in one plane, and describe nearly concentric "circles" (sic). If the planets had been started with a little more initial velocity their orbits would have been more elongated. (How can a "circle" be elongated at all?) If they had been the result of several distinct acts of creation the "orbits would probably have been ovals, narrow and wide in all degrees, and intersecting, and interfering with, each other in all directions." Why so? Might not the sacerdotalist God have impressed other laws upon them? While the orthodox are perpetually straining after a false idea of omnipotence for the fetish they worship and call God, they are per-

petually displaying their inconsistency by limiting him to a single line of action. If the orbit of Jupiter were as eccentric as that of Mercury, the attraction of the larger planet would cause the smaller to change their approximately circular orbits into long ellipses, and they would fall into the sun, or fly off into remote space. The moon would approach nearer and nearer to the earth at every revolution, violent heat would succeed to violent cold, we should see the planets, portentous in size and aspect, glaring and disappearing at uncertain intervals, deluges of tide would sweep over whole continents, and finally the fall of the moon, or one of the planets, to the earth, would annihilate both.

This kind of writing (for I have not materially altered our Reviewer's words) is, like Dr. Whewell's splendid peroration on the catastrophic end of the world, no doubt extremely eloquent, but none the less baldheaded made sensational, to cover lack of argument. There is a higher and more polished, as well as a lower and vulgar claptrap, and Mr Carlyle's majority is omnipresent to swallow it in both kinds.

But can anything, in point of fact, be more childish than such speculations. The writer evinces the inevitable and invincible tendency of the dogmatic mind to evade fact, and meander through regions of fanciful speculation. If the great laws of Nature were not what they are, Nature would of course be something different to what she is. If the moon were green cheese she would not be a world whose life sustaining conditions have apparently died out. But our logician continues, "Another reason for supposing that the solar system is the result of one separate act of creation, is that all parts of it are subject to one uniform law: that of gravitation." Now, setting aside the evidence of the operation of another law, that of repulsion, with the modus operandi of which we are as yet imperfectly acquainted, any great law, such as gravitation, stands "per se" as an argument for law, rather than for any theory of spasmodic creation.

#### PRINGLE vs. BIGOTRY.

"To the Editor of the Bruce Herald,

"SIR,—I have a copy of the *Bruce Herald* for 22nd February, in which your Arran Correspondent seems sorely exercised over the FREETHOUGHT JOURNAL. He declares 'its remarks are such that the Government should interdict its publication,' it 'should not be tolerated by a christian community, etc., etc.' Will you kindly allow me space to make a brief reply, as I have the honor to be a contributor to that obnoxious FREETHOUGHT JOURNAL.

In the first place let me say that I cannot help thinking that your Arran Correspondent is out of place in this age of progress. From the narrowness of his effusions, it is plain enough that he should have lived two or three centuries ago, and he then would have made an excellent inquisitor. I would like to enquire, does this sapient scribe of Arran read our highest Canadian literature? Does he ever see the *Fortnightly Review*, republished at Toronto, or the *Canadian Monthly* issuing from the same place? If so, it is something extraordinary that he has not, ere this, fallen foul of them both. If, in the opinion of this sage, the FREETHOUGHT JOURNAL should be 'interdicted,' these reviews ought also to be suppressed; for they contain about as liberal utterances as the JOURNAL. They should all be put down! Our leading literature should, according to this light of Arran, be squelched. Haeckel, Darwin, Huxley, Tyndall, Spencer, Clifford, Stephen, Carpenter, Youmans, *et hoc genus omne*, should all be consigned to limbo, and their writings with them! So thinks this gentleman up in Bruce county. While it is apparent from his remarks that he knows but little of our best literature and ablest authors, he complacently avers 'if these men (meaning the writers of the FREETHOUGHT JOURNAL) would take the trouble to examine history, they would find that Christianity has *always* travelled side by side with civilization and progress.' Would they, indeed! It is clear that he has never 'taken the trouble to examine history' or he never would have made such a statement. Does he not know that long before christianity was over heard of, there existed very high states of civilization in Egypt, Greece, and Rome—civilizations which, in many respects, have never been surpassed, or even equaled, with eighteen centuries of Christianity. Let us glance at ancient Greece. An able writer (Underwood), says:—'Five centuries before the Christian religion appeared, there was a glory in Greece, lit up by the rays of the arts of peace and war con-

vorging there, which shone through all the nations, and made it the brightest spot on earth. The greatest and noblest minds of every succeeding age have looked back upon that period with wonder and admiration. During the 2,300 years that have followed, literature in its most flourishing periods has rekindled her torch at the altars of Greece, and art has gone back to the age of Pericles for her purest and noblest models. Of all the Epic poems ever written, the Iliad of Homer, composed far back in the twilight of history, is probably the greatest. The heroic Odes of Pindar are, to day, regarded as models of their kind. Demosthenes' Orations are regarded as the finest specimens of eloquence extant. The works of Plato are yet carefully studied by the profoundest and most philosophic minds. The old Greek plays are still valued for their many excellencies. The histories of Herodotus, Xenophon and Thucydides possess great merits as compositions, and are prized for the light they throw upon the past. The statues of Greece still stand forth, after the lapse of ages, in unrivalled beauty. Modern architects have not improved on the proportions of Athenian architecture, and some of the pictures of Athens have been pronounced, by competent judges, equal in excellence to the Venus de Medicis, the Apollo Belvedere, or the Dying Gladiator.' (Influence of Christianity on Civilization).

"In regard to the character of the ancient Greeks, we are told by a candid Christian scholar, that they were 'constant in their love of liberty, faithful in their affections for their country.' \* \* \* 'In their private life the Athenians were courteous, generous and humane. \* \* \* They were temperate and frugal in their habits, and little addicted to ostentation and display.' (Cocker's Christianity and Greek Philosophy.) So much for ancient Greece without any Christianity.

"And, to come down to modern times, I would ask, has Christianity and civilization 'travelled side by side' in Abyssinia where the Christian religion has prevailed for fifteen centuries? The Abyssinians are sound in the faith, and orthodox in their Christianity, having no Huxleys, Tyndalls, *Reveries* or even FREETHOUGHT JOURNALS among them. And what has Christianity done towards elevating and civilizing them! The accounts we get from travellers respecting their Christian 'civilization' are anything but reassuring as to the elevating influence of their religion. The Scottish traveller, Bruce, tells us that it is no uncommon thing in Gondar, the capital, to see dead bodies lying in the streets left to be devoured by dogs. 'We are told,' says Goodrich, 'that the people eat the flesh from the cattle while alive, and sometimes after a large piece has been taken out, draw the skin over it, and drive the bleeding beast on its way. Sometimes when a party are assembled for a feast, and are seated, the oxen are brought to the door, the flesh is cut off, and the meat devoured while the agonized brutes are filling the air with their bellowings. These horrid things are said to be less common now than formerly, but the manners of the people in other respects are barbarous in the extreme.' From these examples it will be seen that Christianity alone will not elevate and civilize a nation, and also that a nation may attain high excellence in civilization, enlightenment and morality without any help from Christianity.

But as you could not allow me space in your columns to enter into these matters and expose the utter untenableness of your correspondent's statements, I would simply, in conclusion, advise him to 'examine' further into these subjects before again entering water beyond his depth. I commend to him for his perusal, 'Moshem's Ecclesiastical History,' 'Hallam's Middle Ages,' 'Lecky's History of Morals,' 'Draper's Intellectual Development of Europe,' 'Buckle's History of Civilization,' 'Gibbon's Rise and Fall,' etc., etc., and then, in dealing with these questions he would probably know what he was talking about."

Respectfully yours,

ALLEN PRINCE.

NAPANEE, March 12th, 1878.

Acknowledge thy benefits by return of other benefits, but never revenge injuries.—*Confucius*.

## CASKET OF GEMS.

The foundation of all religion is Paganism. The Roman Catholic Church, the mother church of Protestantism, is founded upon heathen mythology; and all reformations in Religion—Christianity, Universalism, Puritanism, or Spiritualism—are but semi-Infidel movements; each circling on to the ultimatum, utter Atheism. All Reformers, from Christ to Luther, Paine and Parker, were Infidels to the prevailing system of religion of their day and age. It has been truly said, "religion is only superstition in fashion, while superstition is religion out of fashion," and therefore all religions in due course of time become superstitious; and consequently are superstitions now. For truth cannot be effected by fashion, custom, or time; and whatever can be so effected is not true.—*Mrs. E. D. Slenker*.

Human nature, like trout, is apt to take its color from the stream it swims in.—*Jenkins*.

Without depth of thought or earnestness of feeling or strength of purpose, living an unreal life, sacrificing substance to show, substituting the superstitious for the natural, mistaking a crowd for society, finding its chief pleasure in ridicule, and exhausting its ingenuity in expedients for killing time, fashion is among the last influences under which a human being who respects himself or who comprehends the great end of life would desire to be placed.—*Channing*.

When thou doest alms, let not thy left hand know what thy right hand doeth.—*Bible*.

By the combat of nature, by hunger and by death the highest problem is solved which we are able to comprehend: The generation of gradually higher and more perfect species.—*Darwin*.

Make Reason thy guide.—*Solon*.

Those who respect themselves will be honorable; but he who thinks lightly of himself, will be held cheaply by the world.—*Confucius*.

Learning is the best provision for old age.—*Aristotle*.

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

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

Man's happiness can only be produced by the exercise of his faculties. Happiness consists in the due satisfaction of all the desires, that is, in the due exercise of all the faculties.—*Herbert Spencer*.

'Tis said, no one can help his looks, but we find that it does lie greatly within us whether we be outwardly attractive or not. We can think good and beautiful thoughts till the inward light will shine out through our countenance, making the homeliest face bright with a pure and lovely lustre. Dark, gloomy or evil thoughts always leave their impress upon the features; hence we should be doubly careful never to give them place in our minds, but fill them so full of high, noble and pure aspirations that no room will be left for aught else.—*Mrs. E. D. Slenker*.

Do to another what you would he should do unto you ; and do not unto another what you would not be done unto.—*Confucius (551 years before Christ.)*

All the machinery of the church is constantly employed in corrupting the reason of children. In every possible way they are robbed of their own thoughts and forced to accept the statements of others. Every Sunday school has for its object the crushing out of every germ of individuality.—*R. Ingersoll.*

It is worthy of remark that a belief constantly inculcated during the early years of life, whilst the brain is impressible, appears to acquire almost the nature of an instinct ; and the very essence of an instinct is, that it is followed independently of reason.—*Darwin.*

One of the most precious attributes of our nature is the love of the beautiful. It is found in every heart, and makes glad many a moment of the most humble life. We worship the beautiful in nature, in art, in humanity, and in all that is around and about us. There is no faculty of our nature that elevates, purifies and refines man more than this one that impels us to admire, reverence and adore the truly beautiful. Cultivate, then, all ye who wish for a higher tone of thought, this taste that dwells within you, and let it grow and expand till it fills you so full of lively ideas that there shall be no room in you for ought that is base, ignoble or unlovely—dwell upon the good, the true, and the beautiful, till they grow to be a part of your inmost nature, then will all unkindness, evil and sin be far from you.—*Mrs. E. D. Slenker.*

#### THE DOGMA OF HELL.

Read at the "Liberal Thought meeting," Hamilton Hall, St. John, N. B., Sunday evening, March 10th, by Geo. E. Baxter.

I must confess that the current teaching respecting this awful doctrine of hell, would drive me to the blankest atheism were I compelled to consider it from the standpoint of the infallibility of the bible, and the deityship of Jesus. But from the standpoint of liberalism, which demands that the teaching of the bible be brought to the bar of enlightened reason, and there judged, and which also considers Jesus to have been a man and not a god, I think we can consider this subject without losing either our faith in God, or our hope in humanity.

From the fragmentary accounts of the teaching of Jesus that we have in the gospels, I think it is plain that he taught the doctrine of a future endless hell. Grant that some of his references to future woes may be explained as referring to the destruction of Jerusalem, there are enough left that cannot be made to square with this explanation to warrant our conclusion. A few extracts will make this plain. In explaining the meaning and application of the parable of the sower, to his disciples, Jesus says: "He that soweth the good seed is the son of man. The field is the world. The good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace, there shall be wailing and gnashing of teeth."

In sketching the scenes of the final judgment, its lurid fires are brought out with solemn emphasis. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous, into life eternal."

A personal application of this awful doctrine is made in the case of Dives. "And the rich man died, and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried father Abraham have mercy on me, and send Lazarus that he may dip the tip of

his finger in water, and cool my tongue, for I am tormented in these flames." In addressing his apostles before starting on their missionary journey, he tells them to expect persecution and trials, but he adds—"Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

If such language, aided by familiar comparisons, does not teach the doctrine of hell, as currently taught, then I know not how it could be more plainly expressed. Jesus does not only teach the doctrine of an endless hell, but he is the founder of the dreadful dogma and introduces into the Jewish philosophy of a future life, strange scenery and new characters. "Everlasting fire, prepared for the devil and his angels." One thing is certain, that the church both Protestant and Romish, has based its doctrine of future rewards and punishments upon the teaching of Jesus. Leading divines who would like to save the better parts of the system of moral philosophy that has been built upon it, may object to the language and demand that milder expressions be used, but the doctrine still remains, the grammar and lexicon can only change the clothing of the thought and perhaps dress it in more fashionable attire.

The great question from the standpoint of liberalism is, not did Jesus teach it, but is it true, no matter who taught it. Is it according to the nature of things. If it is, the more we examine it, the more will we be convinced of its truth, if it is not true and in harmony with the economy of nature, then its declaration by an angel from heaven would not make it so. It is evident to every bible reader that the doctrine of "everlasting fire prepared for the devil and his angels" is not taught in the Old Testament. It did not originate with the Hebrew mind. It will be remembered that the devil who afflicted poor Job, was one of the sons of God, and acted all the time under God's directions. The doctrine of evil presided over by a devil is of Persian origin. The Persians made God the author of good, and the Devil the author of evil. During the captivity of the Jews into Babylon they became indoctrinated with the Persian philosophy, and in this way the doctrine of the "devil and his angels" which forms so important a part of the christian system was borrowed from Persia.

Jesus, along with the many good things he taught, also taught some of the superstitions and traditions of his age. What more natural? It has its use in the moral education of a large part of the race. It may even now be used to stimulate the moral faculties of an undeveloped nature. It is safe, however, to say that it is fast losing its sway over the higher developed minds. It is disbelieved by the majority of church goers, and accepted, with mental reservation, by all but a few. The church on this point is dragging her anchor and drifting. No one is compelled to believe it as requisite to church membership, and yet it is the foundation upon which the scheme of salvation rests. It may be convenient to have a hell for the special benefit of Infidels and heretics, but never for ourselves or our friends. This dogma of "Hell," of "everlasting fire, prepared for the devil and his angels," is fast becoming fossilized in the creeds of the churches, and will serve to show the great changes that have taken place in the thought of humanity which has freed the human mind from an unreasonable christian dogma. "The fear of hell's a hangman's whip."

Let us now enquire how this great change has been brought about. What liberalizing influence has been at work in the world to cause so general a disbelief in the teaching of Jesus. The Universalist denomination held to the infallibility of the bible as the only rule of faith, and the most they have done is to show that there is more than one way of interpreting the text of the bible. Readers however, have a choice of interpretations. The liberalizing effect of this denomination is not sufficient to account for the general disbelief in the doctrine of Hell. The liberalizing influences of society are not to be found in the church nor in the teaching of the bible. The church does not comprise the world. Humanity is greater than christianity. God in nature has remodeled our God in theology. Science which is simply another name for truth, has been the great liberalizer of the world. While priests have been chanting their prayers before dusty altars, invoc-

ing the favor of an angry God, the votaries of science have been studying the operations of the unerring laws of nature and learning her secrets. While the bibles of human origin have been teaching mankind to win the favour of God by sacrifices and penances, the great bible of nature has been teaching that the laws of God are inexorable and must be obeyed. God in nature has taught us that "what a man soweth that shall he also reap."

When Jesus emphasized the great fact that our highest ideal of God was to be found in the nature of a loving father, he gave us the data whereby we can demonstrate that the doctrine of endless future punishment is unnatural, and consequently untrue. Nature knows no vicarious Saviour. No plan of salvation. It knows no devil as the author of evil. No God who will take vengeance by punishing the sinner. Nature says that sin is the violation of law and salvation is obedience to law. "Search the universe with a microscope" says Dr. Lears "and you cannot find that God has made any contrivance to produce pain. Pain always results from the perversion of the contrivances which he devised for pleasure, and analogy gives not the faintest whisper to teach us that he will ever create a new engine whose special end is to torment the creatures of his hands." What we call sin and pain is part of the economy of nature.

Among the religions of the present day that is doing much to liberate the human mind from the dogmas that have come down through the creeds from a darker age, I must mention that of Spiritualism. Modern spiritualism is not as many think, a religion of shadows and ghosts, visions and dreams, fit only for the credulous and the weak-minded. Its advocates court scientific investigation. It may be called a spiritual science. Its errors can only be combated on scientific grounds. I fear many who claim to be spiritualists are not aware of its liberalizing effects, and are not true to its teachings when they subscribe to old time dogmas, and keep within the pale of the church for fashion's sake. What is this new science doing? It is demonstrating the continuity of life. The potency of spiritual forces and the great law of progress from lower to higher conditions. This religion wants no mediator, no sacrifice, no altar, no priesthood. While I recognize Spiritualism as a great liberating religious power, I by no means ignore that philosophy which takes the common phenomena of every day life, as evidence of an overruling wisdom, and that leaves the hereafter, to the hereafter, but which insists on making this world contribute to happiness by a rigid application of the "Golden Rule" to the transactions of life. The ends to be accomplished are the same, though the methods may differ. Thus it is, that from outside influences the churches are becoming liberalized, so that now holders can smile with indifference when the pulpit makes accidental allusions to "hell" as a motive power to goodness.

We publish the above address by Mr. Geo. E. Baxter, with pleasure, and there is much in it with which we cordially agree; but we think Mr. Baxter is mistaken in his estimate of Spiritualism. We admit that many Spiritualists are extremely liberal and have done much to break down creeds, but Spiritualism seems to us to be as dogmatic and intolerant as Christianity. Has it not been that they have themselves been persecuted and ostracised by Christians and that therefore they are liberal? Mr. Baxter says: "Its advocates court scientific investigation." But how! In dark rooms and under conditions which preclude the possibility of intelligent investigation. Mr. Baxter informs us that the well-known Spiritualist lecturer and traveller, Dr. J. M. Peckles, who is now lecturing in London, Eng., will, on his return to America, spend some time in Halifax, N. S., and St. John, N. B., where he will lecture on "Scenes in other Lands" and on "Spiritualism." Should the liberals of this Province wish to secure the services of the celebrated lecturer, they should communicate at once with Mr. Geo. E. Baxter, Carleton, St. John, N. B., or with Dr. Peckles, to his care.—ED. JOURNAL.

## THE EVOLUTION OF MAN.

BY WILLIAM EMMETTE COLEMAN.

[Concluded.]

**LANGUAGE OF ANIMALS.**—Man is not the only animal that can make use of language to express what is passing in his mind, and can understand, more or less, what is so expressed by another. In Paragua, the *Cebus azar*, when excited, utters at least six distinct sounds, which excite in other monkeys similar emotions. The dog, since being domesticated, has learnt to bark in at least four or five distinct tones; while the domestic fowl utters at least a dozen significant sounds. That which distinguishes man from the lower animals is not the understanding of articulate sounds, for, as all know, dogs understand many words and sentences; nor is it the mere articulation of sounds, for parrots and other birds possess this power; nor is it the mere capacity of connecting definite sounds with definite ideas, for it is certain that some parrots, which have been taught to speak, connect unerringly words with things, and persons with events. A dog frames a general concept of cats, rats or sheep, and knows the corresponding words as well as a philosopher; and the capacity to understand is as good a proof of vocal intelligence, though in an inferior degree, as the capacity to speak. Ants have considerable powers of inter-communication by means of their antennae, as shown by Huber, who devotes a whole chapter to their language. Language in man owes its origin to the imitation and modification of various natural sounds, the voices of other animals, and man's own instinctive cries, aided by signs and gestures. Primeval man or rather some early progenitor of man, probably first used his voice in producing true musical cadences, that is in singing, as do some of the gibbon-apes at the present day.

**MAN'S ANIMAL ANCESTRY.**—Man is liable to numerous, slight, and diversified variations, which are induced by the same general causes, and are governed and transmitted in accordance with the same general laws, as in the lower animals. Man has multiplied so rapidly, that he has necessarily been exposed to the struggle for existence, and consequently to natural selection. His body is constructed on the same homological plan as that of other mammals. He passes through the same phases of embryological development. He retains many rudimentary and useless structures, which no doubt were once serviceable. Characters occasionally make their re-appearance in him, which we have reason to believe were possessed by his early progenitors. The mental faculties of man do not differ in kind from those of the lower animals, though immensely in degree. If the origin of man had been wholly different from that of all other animals, these various appearances would be mere empty deceptions; but such an admission is incredible. These appearances, on the other hand, are intelligible, at least to a large extent, if man is the co-descendant with other mammals of some unknown and lower form.

Evolution does not teach the derivation of man from the monkey, as is commonly attributed to it by the uninformed. From neither monkeys, apes, baboons, orangs, gorillas, nor chimpanzees was man evolved; but these animals—the *quadrumana*—are, together with man, the descendants of a common original stock. From an extinct animal form, probably ape-like in many characteristics, there were two divergent branches: one of these branches led up, through successive links, to the present *quadrumana*, and there stopped; the other branch led up through successive forms now all extinct,—“missing links,”—to man, and there stopped; the connection between men and “monkeys” being thus remote and slight, not immediate and close, as many would have it.

The *Simiada* or *Quadrumana* are divided into two classes; the Catarrhine group, or Old World Simians, and the Platyrrhine group, or New World Simians. Man's anatomical structure is closely related to the Old World group; consequently there can hardly be a doubt that man is an offshoot from the old world Simian stem, rather than from that of the New World. But we must not fall into the error of supposing that the early progenitors of the whole Simian stock, including man, were identical with, or even closely resembled, any existing ape or monkey. Man stands at the head of the vertebrate animals; and, in tracing man's ancestry we must, therefore, trace the successive steps by which the various branches of that kingdom have been evolved. The most ancient progenitors in the *Vertebrata*, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvae of existing *Ascidians*. These animals probably gave rise to a group of fishes, as lowly organized as the *Loxosteles*; and from these the *Gnathostomes*, and other fishes like the *Leptosteus*, must have been developed. From such fish a very small advance will carry us on to the *Amphibians*. Birds and reptiles were once intimately connected together; and the *Moustrumata*, or lowest mammals, now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds and reptiles, were derived from the two lower vertebrate classes, namely, amphibians and fishes. We have good reason, however, to believe that no true bird or reptile intervenes in the direct line of descent of man and mammal; but rather, that from the *Amphibians* three diverging lines led up, respectively to the reptile, the bird, and the mammal. In the mammals, the steps are not difficult to conceive which led from the ancient *Moustrumata* to the ancient

*Marsupials*; and from these to the early progenitors of the *placental mammals*, we may thus ascend to the *Lemuridae*; and the interval is not very wide from these to the *Simiidae*. The *Simiidae* then branched off into two stems, those of the *New World* and of the *Old World*; and from the latter, at a remote period, MAN, the wonder and glory of the universe, proceeded.

Man thus has a pedigree of prodigious length: the world, it has often been remarked, appears as if it had long been preparing for the advent of man; and this is strictly true, for he owes his birth to a long line of progenitors. If any single link in this chain had never existed, man would not have been exactly what he now is.

In regard to bodily size or strength, we do not know whether man is descended from some small species like the Chimpanzee, or from one as powerful as the Gorilla. An animal possessing great size, strength and ferocity, and which, like the gorilla, could defend itself from all enemies, would not perhaps have become social; and this would most effectively have checked the acquirement of the higher mental qualities, such as sympathy and the love of his fellows. Hence it must have been an immense advantage to man to have sprung from some comparatively weak creature.

The early progenitors of man must have once been covered with hair, both sexes having beards; their ears were probably pointed, and capable of movement; and their bodies even provided with a tail, having the proper muscles. The foot was then prehensile, judging from the condition of the great toe in the human fetus; and our progenitors, no doubt, were arboreal in their habits, and frequented some warm, forest-clad land. The males had great canine teeth, which served them as formidable weapons.

It has long been known, that, in the vertebrate kingdom, one sex bears rudiments of various necessary parts, appertaining to the reproductive system, which properly belong to the opposite sex; and it is now ascertained, that, at a very early embryonic period, both sexes possess true male and female glands. Hence some remote progenitor of the whole vertebrate kingdom appears to have been hermaphroditic or androgynous. Man alone, of all the animals, has become a biped: man could not have attained his present dominant position in the world without the use of his hands, which are so admirably adapted to act in obedience to his will. But the hands and arms could hardly have become perfect enough to manufacture weapons, or to hurl stones and spears with a true aim, as long as they were habitually used for locomotion, and for supporting the whole weight of the body, or so long as they were specially fitted for climbing trees. For these causes alone it would have been an advantage to man to become a biped; but for many actions it is indispensable that the arms and whole upper part of the body should be free; and he must for this end stand firmly on his feet. To gain this great advantage, the feet have been rendered flat, and the great toe has been peculiarly modified, though this has entailed the almost complete loss of the power of prehension. With some savages, however, the feet have not lost their prehensile power. As the progenitors of man became more and more erect, with their hands and arms more and more modified for prehension and other purposes, with their feet and legs at the same time transformed for firm support and progression, endless other changes of structure would have become necessary. The pelvis would have to be broadened, the spine peculiarly curved, and the head fixed in an altered position, all of which changes have been attained by man. The early male fore-fathers of man were, as stated, probably furnished with great canine teeth; but as they gradually acquired the habit of using stones, clubs, or other weapons, for fighting their enemies or rivals, they would use their jaws and teeth less and less. In this case, the jaws and teeth would become reduced in size; and a great reduction of the canine teeth in the males would affect the teeth of the females through inheritance. As the various mental faculties gradually develop themselves, the brain would certainly become larger; and the gradually increasing weight of the brain and skull in man must have influenced the development of the supporting spinal column, more especially as he was becoming erect. As this change of position was being brought about, the internal pressure of the brain will also have influenced the form of the skull; for many facts show how easily the skull is thus affected.

**EVOLUTION OF THE INTELLECT.** Up to a certain point the brain and the rest of the body are alike alterable by natural selection, and the other agencies concerned in the slow modifications of organisms. But when the brain has reached a certain point in size and complexity, the rest of the body ceases to change, save in a few slight particulars, and the agencies forwarding evolution seem to confine themselves to the brain, and especially to the cerebrum,—the result being marked cerebral development, unattended by any notable physical alteration. When an animal has once appeared, endowed with sufficient intelligence to chip a stone and hurl a weapon, natural selection will take advantage of variations in this intelligence, to the comparative neglect of purely physical variations. So soon as the intelligence of an animal has, through ages of natural selection and direct adaptation, become so considerable that a slight variation in it is of more use to the animal than an variation in physical structure, then such variations will be more and more constantly selected, while purely physical variations, being of less vital importance to the species, will be relatively more and more neglected. We may now understand why man differs so little, in general physical structure and external appearance, from the chimpanzee and gorilla, while, with regard to the cerebral structure and its correlative intelligence, he differs so vastly from these, his nearest living congeners, and the most sagacious of animals save himself. The ongoing comprehensive truth, ranking as one of the most brilliant con-

tributions ever yet made to the Doctrine of Evolution, and for which we are indebted to Mr. Wallace, goes far to bridge over the interval, which formerly seemed so impracticable, between brute and man. Since the period during which man has possessed sufficient intelligence to leave a traditional record of himself is but a small fraction of the period during which he has existed upon the earth, it is but fair to conclude that, during those long ages of which none but a geologic record of his existence remains, he was slowly acquiring that superior intelligence which now so widely distinguishes him from all other animals.

**GENESIS OF MORALITY.**—It is an undeniable fact, that, while the nervous connections accompanying a simple intelligence are already organized at birth, the nervous connections accompanying a complex intelligence are chiefly organized after birth. Thus there arises the phenomena of infancy, which are non-existent among those animals whose physical actions are purely reflex and instinctive. Infancy is the period during which the nerve connections and correlative ideal associations necessary for self-maintenance are becoming permanently established. Now, this period becomes longer and longer as the intelligence increases in complexity. In the human race it is much longer than in any other race of mammals, and it is much longer in the civilized man than in the savage. Throughout the animal world the period of infancy is correlated with feelings of parental affection, sometimes confined to the mother, but often shared by the father. Where there is no infancy, as among the lower animals, there is no parental affection. The prolonged helplessness of the offspring must keep the parents together for longer and longer periods in successive epochs; and where at last the association is so long kept up that the older children are becoming mature while the young ones still need protection, the family relations begin to become permanent. This, long enough continued, must inevitably differentiate and intergrade a troop of gregarious ape-like men into a number of small family communities such as are now found among the lowest savages. In these communities, as the parent dies, the headship of the family thus established devolves upon the oldest, or bravest, or most sagacious male remaining. Thus the little group gradually becomes a clan, the members of which are united by ties stronger than those which ally them to members of adjacent clans, with whom they may, however, combine to resist the aggressions of yet further outlying clans. We thus cross the chasm which divides animality from humanity, gregariousness from sociality, hedonism from morality, the sense of pleasure and pain from the sense of right and wrong.

Sympathy, or the power of ideally reproducing in one's self the pleasures and pains of another person, is manifested in a rudimentary form by all gregarious animals of moderate intelligence. Not infrequently a laborer has been known to risk his life to save that of a comrade; and the higher apes habitually take under their care young orphans of their own species. It is evident that this power of sympathy must be strengthened and further developed when a number of individuals are brought into closer and more enduring relationships. Given this rudimentary capacity of sympathy, we can see how family integration must alter and complicate the emotional incentives to action. While the individual may still exercise his brutelike predatory instincts upon strangers and the lower animals, there is a curb upon his exercise of them within the limits of the clan. There is a nascent public opinion which lauds actions beneficial to the clan, and frowns upon actions detrimental to it. There will gradually be produced in him feelings of inclination or repugnance towards lines of conduct that have become established or interdicted, because they are beneficial or injurious to the tribe; though neither the young nor the adults know why they have become established or interdicted. In these ways, the establishment of permanent family relationships generates new incentives to action, unknown in the previous epochs of gregariousness, which must often, and in some instances habitually, over-ride the mere animal incentives comprised in personal pleasures and pains. The good of the individual must begin to yield to the good of the community. Enduring from birth until death, the permanent relationships of the most rudimentary human family group acquire a traditional value which passes on from generation to generation; and thus there arises reciprocal necessities of behavior between parents and children, husbands and wives, brethren and sisters, in which the requisite conditions for the genesis of those ego-altruistic impulses which, when further modified by the expansion of the sympathetic feelings, give birth to moral sentiments. The very state of things which made mental variation more advantageous to the progenitors of mankind than physical variation, simultaneously conspired to enhance the progressiveness of primeval man and to prolong his period of infancy, until the plastic or malleable parts of his life came to extend over several years, instead of terminating in rigidity in four or five months, as with the orang outang. Amid the entanglement of all the causes conspiring to elude humanity from animality, is the fact that this prolongation of infancy was manifestly the circumstance which knit these permanent relationships, giving rise to reciprocal necessities of behavior, which distinguishes the rudest imaginable family group of men from the highest imaginable association of gregarious non-human primates. In this new suggestion as to the causes and the effects of the prolonged infancy of man, for which the world is indebted to Mr. J. M. Fiske, of Harvard University, we have a suggestion as fruitful as the one which we owe to Mr. Wallace, and adverted to in the preceding section. From of old we have heard the maxim, "Except ye be as babes, ye cannot enter into the kingdom of heaven." The latest science now shows us—though in a very different sense of the words—that, unless we had been as babes, the ethical phenomena which give all its significance to the phrase "kingdom of heaven" would have been non-existent for us. Without the circum-

stances of infamy we should never have comprehended the meaning of such phrases as "self-sacrifice" or "devotion." The phenomena of social life would have been omitted from the history of the world, and with them the phenomena of ethics and of religion.

The social instincts acquired by man for the good of the community will from the first have given to him some wish to aid his fellows, some feeling of sympathy, and have compelled him to regard their approbation and disapprobation. But as man gradually advanced in intellectual power, and was enabled to trace the remote consequences of his actions; as he acquired sufficient knowledge to reject baneful customs and superstitions; as he regarded more and more, not only the welfare, but the happiness, of his fellow-men; as from habit, following on beneficial experience, instructions, and example, his sympathies became more tender and widely diffused, extending to men of all races, to the imbecile, maimed, and other useless members of society, and finally to the lower animals,—so would the standard of his morality rise higher and higher. As a struggle may sometimes be seen going on between the various instincts of the lower animals, it is not surprising that there should be a struggle in man between his social instincts, with their derived virtues, and his lower, though momentarily stronger, impulses or desires. Looking to future generations, there is no cause to fear that the social instincts will grow weaker, and we may expect that virtuous habits will grow stronger, becoming perhaps fixed by inheritance. In this case, the struggle between our higher and lower impulses will be less severe, and virtue will be triumphant.

**SEXUAL SELECTION AND MAN.**—Sexual selection has, probably, been an important factor in the evolution of man. The sexual struggle is of two kinds; in the one it is between individuals of the same sex, generally the males, in order to drive away or kill their rivals, the females remaining passive; whilst in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females which no longer remain passive, but select the more agreeable partners. It seems almost certain, that, if the individuals of one sex were during a long series of generations to prefer pairing with certain individuals of the other sex, characterized in some peculiar manner, the offspring would slowly but surely become modified in the same manner. We may calculate that the greater size, strength, courage, pugnacity, and energy of man, in comparison with woman, were acquired during primeval times, and have subsequently been augmented, chiefly through the contests of the rival males for the possession of females. The greater intellectual vigor and power of invention in man is probably due to natural selection, combined with the inherited effects of habit; for the most able men will have succeeded best in defending and providing for themselves and for their wives and offspring. As far as we can judge, it appears that our male ape-like progenitors acquired their beards as an ornament to charm or excite the opposite sex, and transmitted them only to their male offspring. The females apparently first had their bodies denuded of hair, also as a sexual ornament, but they transmitted this character almost equally to both sexes. It is not improbable that the females were modified in other respects for the same purpose and by the same means; so that women have acquired sweeter voices and became more beautiful than men. Mr. Darwin concludes that of all the causes which have led to the differences in external appearances between the races of man, and to a certain extent between man and the larger animals, sexual selection has been the most efficient.

**"MISSING LINKS."**—The great break in the organic chain between man and his nearest allies, which cannot be bridged over by an extinct or living species, has often been advanced as a grave objection to the belief that man is descended from some lower form; but this objection has really little weight. Sir Chas. Lyell has shown that, in all the vertebrate classes, the discovery of fossil remains has been a very slow and fortuitous process. Nor should it be forgotten that those regions which are the most likely to afford remains connecting man with some extinct ape-like creature, has not as yet been explored by geologists. Asia or Africa, or both, in all probability, constituted the primeval home of early man; hence in those countries, and in those only, is it likely that any records of our semi-human ancestors exist, or will ever be discovered. But no portion of those continents have, as yet, been explored for fossils of primitive man, or of the types and species anterior to man; consequently, none have ever been brought to light.

**SUPREMACY OF MAN.**—Man has not only risen superior to natural selection himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised. We can anticipate the time when the earth will produce only cultivated plants and domestic animals; when man's selection shall have supplanted natural selection; and when the ocean will be the only domain in which that power can be exerted, which for countless cycles of ages ruled supreme over all the earth. If it be enquired, whether man too must change in form, and become developed into some other animal, as different from his present self as he is from the gorilla or chimpanzee, the evident reply is, that such will not be the case; for no change of conditions is conceivable, which will render any important alteration of his form and organization so universally useful and necessary to him as to give those possessing it always the best chance of surviving, and thus lead to the development of a new species, genus, or higher group of man. We know that far greater changes of conditions and of his entire environment have been undergone by man than any other highly organized animal could survive unchanged, and have been met by mental, not corporeal adaptation. The difference of

habits, of food, clothing, weapons, and enemies, between savage and civilized man, is enormous. Difference in bodily form and structure there is practically none, except a slight increased size of brain, corresponding to his higher mental development. We have every reason to believe, then, that man may have existed and may continue to exist, through a series of geological epochs which shall see all other forms of animal life again and again changed; while he himself remains unchanged, except as regards the head and face, as immediately connected with the organ of the mind, and as being the medium of expressing the most refined emotions of his nature. In the future of the human race it must inevitably follow, that the higher—the more intellectual and moral—must displace the lower and more degraded races; and the power of natural selection, still acting on his mental organization, must ever lead to the more perfect adaptation of man's higher faculties to the conditions of surrounding nature, and to the exigencies of the social state. While his external form will probably ever remain unchanged, except in the development of that perfect beauty which results from a healthy and well-organized body, refined and ennobled by the highest intellectual faculties and sympathetic emotions, his mental constitution may continue to advance and improve, till the world is inhabited by a single nearly homogeneous race, no individual of which will be inferior to the noblest specimen of existing humanity.

Our progress towards such a result is very slow, but it still is a progress. Despite the fact, that, among civilized nations of the present day, it is the mediocre, if not the low, both as regards morality and intelligence, who succeed best in life and multiply fastest, there is yet an advance—on the whole a steady and permanent one—both in influence on public opinion of a high morality, and in the general desire for intellectual elevation.

FORT LEAVENWORTH, KANSAS.

WE CANNOT forbear to express our cordial and sincere admiration of these words of the *Toronto Freethought Journal* for February, respecting "Clerical Scandals": "We have received numerous communications giving detailed accounts of the misdoings of ministers of the 'gospel' and other prominent members of Christian churches who have strayed from the path of virtue. We have consigned all such communications to the 'waste-basket,' and, so far as the *Journal* is concerned, to oblivion. Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandal prominence. Christians claim that their religion makes them better, more virtuous and honest than they could possibly be without it. By carefully nothing and giving prominence to every christian's 'fall from grace' we acknowledge that their assertions are true; that their Christianity ought to make them better than other men; that they ought to stand on a higher moral plane than their neighbors; that had they lived in accordance with the teachings of the Bible they could not have erred; and that consequently it was the loss of their religion which occasioned their fall. A man cannot fall unless he is upon an elevation, unless he occupies a more or less lofty position to fall from. We are not disposed, even by implication, to make such an acknowledgment." In such sentiments as these every lofty-minded liberal must take unfeigned delight. They put to shame the vile disposition which gloats triumphantly over "clerical scandals."—*Boston Index*.

*The Freethought Journal.*—The freethinkers have resolved to publish their *Journal* monthly instead of weekly as at first intended. In the February number now before us, under the head of "Clerical Scandal," the *Journal* says:—"We have received numerous communications giving detailed accounts of the misdoings of ministers of the 'gospel' and other prominent members of christian churches who have strayed from the paths of virtue. We have consigned all such communications to the 'waste-basket' and, so far as the *Journal* is concerned, to oblivion. Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandal prominence." In view of the recent number of such social scandals, and the prominence given them by the press of America and the Dominion and the injurious effects the publications have upon the community the *Journal* deserves the thanks of its readers for its moral lesson, and the magnanimous course pursued by refusing publicity to these scandals, instead of seeking the advantage of professing Christians through their erring members, speaks well for the high tone of its promoters and editors.—*News, L'Original*.

**FREETHOUGHT LECTURES FOR 1878.**

BY B. F. UNDERWOOD.

**POSITIVE AND CONSTRUCTIVE LECTURES.**

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

**CRITICAL LECTURES.**

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

For terms, &c., address  
**B. F. UNDERWOOD,**  
 Thorndiko, Mass.

**AT LAST!**

**JUST THE BOOK THE LIBERALS HAVE BEEN WANTING,  
 The Youth's Liberal Guide!**

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

**PART FIRST.—MORAL CULTURE.**

*Section First.*—Morals in Examples.  
**CHAPTER FIRST.**—I. Duties Towards Ourselves. II. Duties of Benevolence Towards our Fellow-Creatures.

**CHAPTER SECOND.**—I. Private Rights and Duties. II. Public Rights and Duties.  
*Section Second.*—Doctrines of Duties and Rights—in Questions and Answers.

**INTRODUCTION.**—**CHAPTER FIRST.**  
 Ethics. (In the Stricter Sense.)—Duties Towards Ourselves. (Personal Duties.)—Special Duties Towards Ourselves.—Duties Towards Our Fellow-Creatures, (Duties of Benevolence,) Special Duties.

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

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

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

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

*Section Second.*—Biblical Narratives and their Criticism. **CHAPTER FIRST.**—Narratives from the Old Testament. **CHAPTER SECOND.**—Narratives from the New Testament  
*Section Third.*—Views of the Universe from the standpoint of Modern Science. In questions and answers.

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

**THE PRIEST IN ABSOLUTION**

A Criticism and Denunciation,  
 FROM THE LATEST  
**London Abridged Edition**

Of this remarkable work, which has created so much excitement in *England*.  
 The original volume was issued by the *High Church* authorities in England as a guidance of the clergy in the confessional, and for its plainness of language was tabooed and expurgated.

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

**Freethought Publishing Co.,**  
 BOSTON, MASS.  
 P. O. Box 3539.  
**CASH WITH ALL ORDERS.**

**Fruits of Philosophy.**

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

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

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

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

**THE POSITIVE THINKER**—Owned and published by the New York Liberal Publishing Company, in Science Hall Building, No 141 Eighth street, near Broadway, G. L. Henderson and H. B. Brown editors, is an eight-page family newspaper, devoted to the three greatest human interests—True or Positive Thought, Industry, Improved and Happy Homes. It will advocate the Religion of Humanity, showing that, though there are many churches and sects, there is but One Religion; that, when separated from superstition and based on the solid rock of Science—leaving the barren fields of negation, doubt, the unknown and the unknowable to metaphysicians and theologians—will when properly presented, unite mankind everywhere, furnish instruction to young and old, teaching the truth, in order to do the right—giving instruction and guidance from the cradle to the grave. The "Positive Thinker" is not the organ of any society, sect or party. It assumes the responsibility of all its utterances. It hopes to find many readers within as well as outside the churches. It will do more to present what is true than to ridicule what is false; to affirm rather than deny; to build than destroy, to replace faith by convictions—and particularly labor to make this world better and man happier. The first few numbers will appear monthly, until our subscribers learn its value, after which it will be issued weekly. Price per annum \$1.50, six months 75 cents; three months 40 cents. To clubs of five \$5; to clubs of ten, and to getter-up of club, \$10, postage free. Send for sample numbers. Address the POSITIVE THINKER, Science Hall Building, No. 141 Eighth St., New York.

ALFRED PIDDINGTON,

Bookseller and Stationer,

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

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

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

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

## A RARE CHANCE,

We will send the

FREETHOUGHT JOURNAL

AND THE

SPIRITUAL OFFERING

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

Address,

W. J. R. HARGRAVE,  
Albert Hall, No. 191 Yonge Street,  
TORONTO.

JUST ISSUED :

### A NEW STORY BOOK

FOR BOYS AND GIRLS.

## "APPLES OF GOLD."

By Miss. SUSAN H. WIXON.

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

RECOMMENDATIONS :

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

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

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

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

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

CALKLIN'S

## CHAMPION

AND

## NOVELTY WASHER!



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

Cannot get out of order.

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

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

STOCKTON, ROSSITER & CO.

122 King Street West, Toronto.



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

### Steel Stamps

FOR

Wood, Brass, Iron,  
Ivory, &c.

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

Confectioners'  
Stamps  
And Rolls.

Silver and Brass  
Doorplate.



Bottlers' Stamps for Capsules and wax—  
all kinds.

Shields and Bannercets for Liberal Associa-  
tions appropriately grouped.