

FREETHOUGHT JOURNAL



Vol. 2.

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No. 1.

W. J. R. HARGRAVE, Editor.

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ALLEN PRINGLE.
WM. EMMETTE COLEMAN.

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

DR. JAMES F. CLARKE.

Among liberal Christians, as our friends the Unitarians seem now to prefer calling themselves, there are few who hold a higher place than Dr. James Freeman Clarke, of Boston, and there are not many, we imagine, among what we fondly call, "advanced" thinkers who will not listen patiently to anything he may have to say in arrest of judgment why the school of Channing, Gannett, Peabody, Eliot and Walker should not stand aside and make room for the advocates of Free Religion, such as Frothingham and Adler of New York, Dudley and Savage, of Boston, Swing and, (shall we add?) Thomas of Chicago—that is, for men who speak, more or less clearly, their own, present, personal convictions, and not merely trample under their feet all man-made creeds, confessions, articles, etc., but, as we interpret their meaning, refuse to be bound, hand and foot, by the *ipse dixit*, the mere word, of any man, God-man, or God that ever appeared on the face of the earth.

The "orthodox" have, up to this time, contemptuously refused to share the name of Christian with the Unitarians, claiming that they alone are entitled to the appellation. The Catholics, of course, treat the Evangelicals with the same sovereign contempt, and insist that they alone have "the power of the keys," and all that sort of thing. There are not wanting signs and symptoms, however, that the fight will not, forever, rage around that name. Deeper issues are now to be considered, and no name under heaven can arrest the spirit of inquiry that is beginning to manifest itself among all classes. We say nothing of the higher order of thinkers in Germany, France, and England, but we can, even on this continent, proudly point to Mr. Abbot of the *Index*, and the heroic—though all too small—band who fight under the banner of Free

Religion. They openly proclaim that they care nothing for the name, and look on it rather as a hindrance than a help to our further social and moral progress. To call a thing "Christian" is no recommendation in their eyes; rather is it a reason why they should question and mistrust, if not actually and actively oppose, every such institution or custom till the reason and reasonableness of its existence be proved. The contest—if we read the stars aright—is likely to be a long and severe one. The Christians of the orthodox type will, no doubt, "hold the fort" as long as they can, and even the Unitarians, as a sect, will we fear, for many a day, fight shy of, and stand aloof from, those who plant themselves on natural reason alone—not considering it any part of their duty to call Jesus "Lord," or to accept his word for more than its inherent value.

When we see, with our own eyes, outward or inward, that the three angles of a triangle are equal to two right angles, we believe that mathematical truth and accept it in all our actions—caring nothing, except it be as a matter of historical curiosity, whether it was Euclid or his grandfather or great grandfather who first apprehended the truth and fixed it by definite proof. So when Christ declares that God sends his rain upon the just and unjust alike, we accept the truth, as we see that it accords with the facts of nature, obvious to our senses. When we hear him declare that not a sparrow falls to the ground without our Heavenly Father, we may perhaps take the liberty to doubt, if this is literally true and not rather to be understood as an oriental exaggeration or a mere figure of speech. When, again, he tells us to give to every one that asks of us, we may decline following the precept. We attribute this "declension" to the comparative clearness of our intellect, but if it please the "Christians" to attribute it to the hardness of our hearts, they are welcome to the conclusion. We leave them to accept the precept literally, and only hope that they will be careful to follow it. Then once more will all men say, "See how these Christians love one another!"

The orthodox speak in such wrathful and contemptuous terms of those that they are accustomed to call sceptics, agnostics, infidels, deists and atheists (often using the two latter epithets in the same breath), that we, Freethinkers, can hold little or no intercourse with them; but with men of the mental calibre of Dr.

Clarke—to say nothing of his fine moral instinct and clear sense of justice, it is neither difficult nor impossible nor unprofitable to hold a friendly parley, even if it should, after all, turn out that we cannot come to absolute agreement and see everything in the same light. It is impossible for us to cherish anything but feelings of gratitude for a man who so often, and, as far as we remember, so uniformly, speaks of our brethren with entire justice and even, sometimes, with admiration and respect. We would decline his pity, but we willingly accept his justice and thank him for it.

Let our readers now listen to a few sentences from his last published work, "Essentials and Non-Essentials of Religion," and they will see why we single him out from the mass of popular preachers and hold him up as an example to his brethren:

"Faith may even sometimes appear under what seems to be unbelief. A soldier, dying on a field of battle in our war for freedom and union, was asked by a chaplain, who tells the story, to trust in the atoning blood of Christ, and ask God for pardon. 'No, not now,' said the soldier, 'I did not do it when I was strong and well; I will not do it now merely to please God and to prevent him from sending me to hell. That would be the act of a coward.' Though the chaplain did not see it, this was really an act of trust in God. The soldier preferred rather to trust himself to God as he was than try to pacify the Almighty by a death-bed confession. And that was faith. So when John Stuart Mill wrote his famous sentence, protesting against the notion of Mr. Mansoll that the goodness of God could be essentially different from ours, and declared that 'if he must go to hell for believing in the goodness which seemed to him good, then to hell he must go,' he also was really expressing faith in God as a faithful Creator, who, having made the human mind to believe in right and in truth, would not demand of it to believe differently."

"In my first chapter I spoke of a soldier who, about to die, refused to say that he repented, or that he believed the atonement, because he thought if he did, it might be merely from fear of future punishment. Of course, I believe that sincere repentance is always necessary; and that whenever a man sees that he is going wrong, whether on the death-bed or at any other time, he ought to repent. He should turn from wrong to right; first inwardly, in his soul; then outwardly, in his conduct. But I commended the soldier for this; that he preferred to trust himself to God as he was rather than to profess repentance and faith when he was not sure that he did repent or believe."

"I have seen and known numerous infidels in all parts of the land, and know that among them are many of the most upright and conscientious of men, whose lives would be a credit to any Christian church."

"At the beginning of my ministry I had a church in Kentucky. There I found many persons who were reputed to be infidels, and thought themselves so, and whose influence was against Christianity, simply because they could not accept the verbal inspiration of the whole Bible. One man I know, one of the best of men, upright and honorable, benevolent and kind, who was called an infidel. When I asked him about it, he said, 'Yes, I have thought myself so, and for this reason: When I was young I heard a minister say, taking a Bible in his hand, "Everything between these lids is the word of God, and if you do not believe it you will be damned." I said, "If this is Christianity, I must be an infidel." But now I have changed my mind. I do not think that Christianity requires me to believe every word in the Bible, and so I can gladly be a Christian.'"

If all "Christians" would only condescend to speak of "Infidels" with as much justice and show as true an appreciation of their motives, these said Christians might easily secure for themselves a little more personal respect, and, if that is too mean a motive to find a lodgment in, and to actuate, their pious breasts, they might reflect that, thereby, they would be likely to gain a more favorable hearing for their message. They may have heard of the traveller who would not give up his cloak to the blustering winds, but who willingly surrendered it to the mild influence of the sun. We are ever ready to listen to the words of reason, but we must

decidedly refuse to submit to insolent dictation. The orthodox may pour into the infant mind what stuff they please, and the odor—according to an ancient poet—will long remain with them; but the most of us are "too old birds to be caught with chaff." They may affect to despise our attainments, literary or scientific; they may try to undermine our characters; they may ostracise us from their society; they may continue to compel us to shingle the roofs of their temples, which we never enter; they may even deny us justice in their courts of law; but their attempts to silence us will be forever vain and impotent. They can, in no wise, turn us from the path of duty—which is to search for truth and to proclaim it. We do not often seek to fortify our conclusions by the authority of Dr. Isaac Watts, but a verse of his, if our memory is not at fault, may rightly conclude the present argument:

"Seize upon truth wherever it is found,
Whether on Christian or on heathen ground;
The flower is divine where'er it grows,
Neglect the thistle and assume the rose."

TRIMEGISTUS.

DR. THOMAS CHALMERS ON THE STUDY OF THE CHRISTIAN EVIDENCES.—We happened to turn, the other day, for want of better employment, to an early work of the celebrated Dr. Chalmers, who is generally looked on as the father and founder of the Free Church of Scotland, and whose praise is in all the churches. We were much pleased to find in him a breadth and catholicity of spirit that is now—in these latter days—very rare. We much doubt if the young men of our theological schools, such as Trinity College or Knox's College, often hear such brave words as we now transcribe and earnestly recommend to their notice: "Instead of a pure question of truth, Christianity has been made a question of sentiment, and the wishes of the heart have mingled with the exercises of the understanding. Since, however, the inquiry is not about its character but its truth, the philosopher will be careful to separate the exercises of the understanding from the tendencies of the fancy or the heart. He should be prepared to follow the light of evidence, though it may lead him to conclusions the most painful and melancholy. He should train his mind to all the hardihood of abstract and unfeeling intelligence. He should give up everything to the supremacy of argument, and be able to renounce, without a sigh, all the tenderest prepossessions of infancy the moment that truth demands of him the sacrifice." And again: "Let every prepossession be swept away, and room be left for the understanding to expatiate without fear and without encumbrance." Finally: "No partiality of the heart or fancy is to be admitted, and no other influence acknowledged than the influence of evidence over the convictions of the understanding." If our young students of divinity were often treated to such discourses and above all, if they were trained to the hardihood of thought which Dr. Chalmers here recommends, we should soon see a different crop of religious teachers from the flabby, milk-and-waterish preachers who now vex the public ear with their inane platitudes and glittering generalities, and who send forth pamphlets, sermons, tracts, "whereof," as another and a far greater Scottish prophet, even Thomas Carlyle, has well said, speaking in the name of the redoubted *Diogenes Teufelsdröckh*, "Whereof he that runs and reads may gather whole hampers—and burn them."

P. P., CLERK OF THIS PARISH.

In the ordinary theological treatment of it, reason is alternately patronized and discarded. Against Romanism and its dogmas and rites, the popular Protestantism uses reason with uncompromising energy, vehemence and ridicule, allowing the claim of no self-styled infallible church, as interpreter of an infallible Bible. But to free, inquiring criticism, philosophy and science, this same Protestantism utters deprecations and warnings against blind and false and proud and misleading human reason and throws itself back for absolute truth on an assumed infallible book, though interpreted by fallible man.—W. C. Tenney.

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TORONTO, NOVEMBER, 1878.

"THERE IS A GOD."

So says the Rev. J. H. Dodd in an opening letter affirming the above proposition in the Boston *Investigator*. Let us see how he attempts to prove it. He instances the experience of Moses with "God" on "Mount Horob," seeing the "burning bush," hearing the "voice of God," his rod being "turned into a serpent," etc., and then says: "If these things did not occur, as reported in Exodus, is it not plain that some one has lied? Will our opponent please tell us who did lie?" Again he says: "the historians of the Bible told the truth as to the facts of the book, or they lied." The latter sounds like a truism, as self evident, but is very far from being so. This story has been handed down to down to us through a long period of time, it has necessarily passed through a great number of hands, was lost and re-written. Men may have written what they believed to be true, and yet have been mistaken; the story, moreover, was not new, other tribes before the time of Moses having had similar traditions, and no doubt the "burning bush" story is a mere copy of older traditions. It does not necessarily follow that because a writer tells what is not true that he is guilty of lying. To lie is to assert that which we know to be false, we would no more think of accusing the Old Testament writers of uttering a falsehood than we would accuse the poor ignorant devotees at the shrine of "Our Lady of Lourdes" of the same thing. In an ancient city three thousand tablets were erected in honor of the God Neptune. Some of these tablets are in existence to-day, each tablet testifying that it was erected in honor of the God because of answer to prayer. Did these three thousand sailors lie? or is there such a God as Neptune? Father Coghlan lecturing in Brooklyn on

"Teachers sent by Christ," said: "There is no church established by Christ but the Catholic Church, which is the true church. God sent a miracle to establish this fact. St. Francis Xavier in the presence of 5,000 people, raised a dead man to life from his grave." There are scores of "miracles"—some of very recent date—attested by hundreds of witnesses, which we know the Rev. Mr. Dodd could only refute by what he says will not do in the case of Bible miracles, namely, "attempted ridicule." Why believe the incredible stories regarding the "burning bush" while we refuse to believe that miracles have been performed by "Our Lady of Lourdes," or through the agency of the relics of the late pope? Why believe what we find written in a book as Mr. Dodds says some 3,300 years ago, and refuse to believe what is said to have transpired in our own generation and which have an hundred-fold more evidence to support them than has the "miracles" of the Bible? Are all the clergy of the Church of Rome, from the Pope to the country cure, liars? They all assert that miracles have been and are being performed almost daily. Again, when Greece lit the whole world with the glory of her civilization, when her sons and her daughters gave to the world poetry, oratory and sculpture, which are models of excellency to this day, the majority firmly believed in the Gods which we now call Myths, "Miracles" were common and were well atted. Were all these highly cultivated people liars, or were they as we think our christian friends are to-day, blindly superstitious?—made so by early education. There were a few "Atheists," however, even in ancient Greece. Who were right, the many who believed in the "Gods" of Greece, or the few who did not believe? Spiritualists by the thousand attest having seen "spirit manifestations." Are all Spiritualists liars, or are they deceived? All these may be true; the "Gods" of Greece may still exist. "Miracles" may yet be performed through the agency of an under-garment which belonged to the late pope. "Spirits" may "manifest" themselves, Mr. Dodd's "God" may exist, but surely if the evidence is not sufficient to warrant belief in the existence of the "Gods" of Greece, the "Spirit Manifestations," and the "Miracles" of the Roman Church, all so well attested, we cannot be reasonably expected to believe in the "God" of the bible, simply because Mr. Dodd says: "if he does not exist, somebody must have lied." It seems to us that Mr. Dodd begs the whole question when he assumes the bible to be a veritable record of facts as an evidence of the existence of a "God." His argues in a circle. "The bible is true because God exists, and God exists because the bible is true," seems to be his whole argument. He must excuse us if we treat such a contemptible argument with contempt.

PRINGLE FUND.

Received and forwarded to Mr. Pringle from
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EDITORIAL NOTES AND NOTICES.

In Mrs. Slonker's article on "Mythology" in last number of JOURNAL, occurs several errors, which of course was not in the "copy." For "Pelsin" read Pelion, for "Neptune; those whose aims are hurled," read Neptuno; thou whose arms are hurled.

Any four of the small or one of the cabinet size photographs mentioned in numbers 11 and 12 of the JOURNAL, will be sent to all who pay for the JOURNAL for the second year, with arrears if any, on or before the 20th December, 1878. After that date we shall not offer premiums of any kind.

A subscriber closes a friendly letter to us with the following benediction: "And now by the grace of our Liberality, Justice, Charity, and love of Goodness, the Father of Happiness, and the fellowship of the Highest, most intelligent and Noblest Humanity, now and forever more, Science and Progress, world without end, amen."

The failure of the Glasgow Bank last month startled the financial world. Its directors, managers and secretary, most of whom are in duranco, were all prominent and active members of the christian church. That fact does *not* show that the Christian religion is false, but it shows that those who profess Christianity and who may be Christians, are not therefore necessarily good or honest men.

The amount received, thus far, by Mr. Pringle toward the costs in his—really our—suit against the Town of Napance, is not nearly sufficient. Mr. Pringle informs us that, besides the bill of costs of nearly \$600, a large sum was expended by others during the trial for which he is responsible. The Liberals of Canada should not allow him to suffer in pocket through his manly defence of their rights in the courts.

Necessity may *know* but can obey no law. We do not willingly so often appeal to the Liberals of Canada for support, but necessity compels. Those who are in arrears *must* remit at once, or we will be compelled to place their accounts in hands for collection. We would also urge all to renew as early as possible. We will endeavor to make the JOURNAL worthy the patronage of all Liberals of whatever type, and we ask all to come to our aid. The price is as low as such a paper can be afforded at, and we hope none will feel too poor to spend one dollar for the Liberal cause in Canada.

We are in receipt of several copies of the *Seymour Times*, a weekly paper, published at Seymour, Indiana. We find many things in it which are admirable, several of which we copy in this issue. It has lately come out with a new heading which is very expressive, if not in the very best of taste. Brother Monroe uses some words and phrases which might perhaps be called "slang," and which to us verdant Canadians are more unintelligible than Greek. On the whole we like the *Times*. It is an outspoken opponent of the myths and fables of Christianity, and shows more ability than most of our Liberal exchanges.

It is with pleasure that we announce to our readers that each number of the JOURNAL will contain an article on the relations

between Capital and Labor from the pen of Mr. Phillips Thompson, ("Jimuel Briggs") of the *Boston Traveller*. Mr. Thompson is too well known to need any commendation from us, and though some of our readers may not agree with all of his views, we are sure they will be glad to hear all he has to say on the subject. His opening article appears in this number. We have opened our columns to those interested in Labor Reform, and we congratulate them that the field has been taken by one so well acquainted with the subject and so able to deal with it.

We have received the first number of a new weekly paper published by Asa K. Butts, New York, called *Man*. Each number is to be accompanied by a supplement of eight pages, containing one or more Scientific lectures delivered some years ago in Manchester, England, by some of the leading Scientists. Both *Man* and the supplement will be sent to subscribers at the very low price of \$1.00 a year, or *Man* alone at 50 cents when in clubs of four. The new aspirant for public favor is very radical on all the questions of the age, social, political and religious. We wish *Man* success but do not see how success can be attained at the price.

Several clergyman in this city preached sermons against Infidelity on the evening of Sunday the 17th inst; among them the Rev. Mr. Rainsford of St. James' Cathedral. Speaking of Materialists he acknowledged that they were men of high aims and purposes, men who were striving to be good and to do good because it is good and not from any hope of reward here or hereafter. Mr. Rainsford bewailed the want of hope in these men, and pointed to the hope of the Christian as an incentive to be and do good, inferring that at least some of them could not do right without such an incentive. How infinitely better these Materialists must be than such Christians. One doing good without the offer of a bribe, the other requiring promises of reward to induce them to do right.

Last month the Ontario Christian Conference met in this city. A Rev. Mr. Donovan was chosen to read a paper on the subject "Christ in us and we in Christ." At the conclusion of the paper the Rev. Mr. Potts strongly objected to the doctrine advocated, and was rewarded with cheers and hisses. Mr. Donovan replied and was rewarded in a similar manner. Rev. Dr. Mackay, the chairman, finally restored order by taking the platform himself and speaking till the adjournment for the day. The high sounding mottos adopted by the Conference "In essentials unity; in non-essentials diversity; in all things charity," are as a "Sounding brass and a tinkling cymbal. It is an attempt to harmonize utterly discordant ideas. What one sect deems essential another deems non-essential, what one considers as unimportant another considers "necessary to salvation." The Rev. Dr. Mackay of Hull, England, who acted as president of the conference, startled his hearers by stating that "God had tried Rationalism and failed, then Ritualism, and again failed." We would ask Mr. Mackay and his Christian admirers, if "God" has tried several plans to save the world and failed, what surety have we that he has hit upon the right plan yet? Here again we see "brotherly love" exhibited. Several correspondents of the *Globe* and *Mail* and the editor of the *Canadian Spectator*, take the Rev. Dr. to task, one of them giving utterance to the hope that

the Dr. may never visit Canada again, and the Rev. Mr. Bray, editor of the *Spectator*, bluntly accuses him of being profane. The time has not come when "the lion and the lamb shall lie down together."

We are in receipt of articles from "P. G. D." on "The Redistribution of Wealth," and Rev. J. H. Sanford, "Review of Coleman," both too late for this number. They will appear in next number, as will also a selection from Mrs. Slenker's story in the *Truth Seeker*, "The Darwin," which we believe Mr. Bennett is to bring out in book form, and which should meet with a large sale.

Our friend Mr. Underwood paid Toronto a visit and delivered a course of lectures in Albert Hall, on the 1st, 2nd and 3rd of this month, on "The Fallacies of the Rev. Joseph Cook," "The Influence of Christianity on Civilization," and "What Liberalism Offers in Place of Theology." The first two to moderate, and the last to a large audience of cultivated people. They were all masterly efforts and were heartily applauded. Miss Henrietta Scadding presided at the piano and received deserved applause. Miss Scadding is a general favorite among those who have the pleasure of knowing her. We are sorry that want of space prevents us from giving even a synopsis of lectures. Mr. Underwood was accompanied by Mrs. Underwood and Mr. Charles Ellis of Boston, and the latter briefly addressed the audience after the lectures. Mr. Ellis is a forcible and pleasing speaker, and Liberals would do well to keep him continually in the lecture field. His address is 8 Portland street, Boston, Mass. Mr. Underwood becomes more popular in Canada every time he favors us with a visit, and the daily papers, though ready enough to take money for advertising his lectures, gave no report of them. They are always on hand with reporters when some Rev. comes from the other side of the line, and dish up to their readers the next morning the whole lecture, no matter how commonplace, silly, or stale it may be. American papers are far ahead of those in Toronto in liberality. The most orthodox of the secular press there, report lectures by such men as Underwood, Ingersoll and Jamison.

The second Annual Congress of the National Liberal League of the United States met in Syracuse last month, and, we are sorry to say, resulted in division. One party, headed we believe by Judge Hurlburt, left the Congress in consequence of alleged bad faith. For some time previous to the meeting of the Congress it appeared evident that the question of the advocacy of "repeal" or "reform" of what are known as the "Comstock laws" would be a leading question. Mr. Abbott, of the Boston *Index*, President of the League, with two or three other directors, offered themselves for re-election provided the Congress favored "reform," but not otherwise. The Congress met, and after a good deal of discussion decided to leave the question over for another year. On the afternoon of the same day officers for the ensuing year were elected, and upon the ballots being counted it was found that Mr. Abbott and the whole directorate were defeated and replaced by those favoring repeal. This action on the part of the majority the Abbott party claims to be a breach of faith, and the consequence was their withdrawal and the formation of a new League under the name of the National Liberal League of America. (Are the

Dominion of Canada and Mexico included in "America?") We are sorry the division occurred. We are of the opinion that Liberals cannot afford to divide their forces in the face of an energetic and unscrupulous enemy. (We do not intend to be discourteous, but we know to our cost that Christians are both energetic and unscrupulous toward skeptics.) On the question of the circulation of obscene publications we are in entire accord with Mr. Abbott, and we would even give up some of the privileges which the citizens of a free country should enjoy to prevent those who would influence the passions and corrupt the morals of the young for the purpose of gain from carrying out their base designs, but we fail to see that the election of Hon. Eliza Wright as President of the League was in any manner furthering the designs of the "obscenity party." Mr. Abbott says that he was quite satisfied that the question should stand without further action for another year, as at the inauguration of the League at Philadelphia in 1876 the principle of reform or modification as against repeal was specifically and unequivocally enunciated in their platform. If so, why did Mr. Abbott in his "card" insist that action must be taken at the Congress on pain of his withdrawal from candidature for office? If he was satisfied with the "declaration of principles" at Philadelphia in 1876, why did he demand that they be re-affirmed? We do not re-enact a law to make it stronger, and it would not make it stronger if we did. On the other hand, we do not think the majority used their power either wisely or well. Mr. Abbott had been the soul of the movement at its commencement and for the first two years of its existence. The Presidency could not have been in better hands for the "third term." Whatever his opinions were, they were undoubtedly honest, and entitled to respectful consideration. He had done nothing to forfeit the respect of Freethinkers, and, though we are democratic enough to concede the right of the majority to rule in such matters, we know that majorities are often wrong and the minority right. Had this not been true the earth would be flat, and the Roman Church still the mistress of the world. We wish both Leagues success, but we fear they will share the fate of "a house divided against itself."

We clip the following from the Boston *Investigator* :

To the Rev. Clark Braden, Fort Scott, Kansas.—Sir: If B. F. Underwood should do such a vile and ungentlemanly act as to send us a printed circular so outrageously personally abusive of you as yours is of him, we should frankly tell him that he must seek some other channel than the *Investigator* through which to pour his enmity or malice. And we now say the same to you, for if we would not allow a Liberal to slander a Christian, we shall most assuredly not permit a Christian to slander a Liberal in our columns. For forty years we have labored to make the *Investigator* a civil and respectable paper, and believing that to be the right course, we have no disposition at this late day to transform or "convert" it into the cart of a scavenger, not even to please a Christian. If you are anxious, as it seems you are, to debate with Mr. Underwood, he will probably accommodate you in that respect, for we don't imagine that he is in the least afraid of you, notwithstanding your assertion to the contrary. But if you "lay the flattering unction to your soul" that we are going to allow you to slander him in the *Investigator*, you entirely mistake its object and the manners of

Yours, with all the respect you deserve,

THE EDITOR.

We are also in receipt of a printed circular from Mr. Braden with request to publish, which we suppose is the same referred to

by the editor of the *Investigator*, and which we can only truthfully characterize as *infamous*. The circular purports to be a challenge to Mr. Underwood to have investigated before a committee certain charges affecting Braden's character. Braden makes all the conditions for such investigation, and then challenges Mr. Underwood to bring forward his charges. We have no doubt other culprits beside Braden would like to have the making of all the rules and mode of procedure of the court before which they were to be tried. Braden shows the "cloven foot" when he makes the condition that "all documents shall be left in the hands of the board of arbiters for future reference," although one of his conditions is, that "the decision of the board shall be final." If the decision is to be final, what future reference could the "board" make? We will inform the public *why* Braden wants all documents safely locked up. Mr. Underwood has in his possession letters in Braden's own writing which would blast the character of any man who had a character to lose. Mr. Braden knows that the decision of a board could easily be misrepresented or denied, while the documents in Mr. Underwood's possession are damning evidence against him at all times and in all places, in Canada as well as in the United States. We do not wonder that Mr. Braden would like to have them safely shelved. The circular winds up in such coarse, low and abusive epithets that if uttered in our streets he would be liable to arrest, therefore we will allow no such language to appear in our columns.

The Evolution for October was a good number. Besides Dr. Cushing's article on "Force," in which he claims that all the force we know of is resolved from the one only force, that of gravitation, there was Mrs. Besant's essay on "Natural and Revealed Religion," Mrs. Gil's on "Prison Reform," a selection on "Evolution in France," Mr. Cooke's "Evolution of Religion," Mr. Havens' "Native Races of North America," an editorial on the signs of the times, as seen in "Significant Meetings," &c., and another leader on the "Substitutes for Religion" from which we make the following extracts :

On the whole Prof. Smith seems to concede that a personal religion is only defensible in default of a better, and thus exists only of necessity. Talleyrand, when appealed to that one must live, replied that he did not see the necessity, and this reply we must make to the appeal that one must have a religion. All that we can concede is that religion exists as a great force to the mass of mankind, and that it exists in defiance of reasons which has binding force for a small minority. The question is whether these reasons will ever come to have a binding force for the majority, and perhaps we are not too sanguine when we answer that there will. For the mind of man is at the same time the result of his environment, and the record of his experience and impressions. It is the result of a growth which reveals itself by successive changes. We have been assured from time to time in the past that society could not survive the changes that came upon it, and they really seemed unsurmountable to many minds which retained the pictures of a former condition too strongly. Such minds must be broken and must perish, but before they succumb they struggle. If, indeed, the clergy could be induced to abandon their office on the expulsion of their doctrines, the advisability of their doing so might be discussed. But this is clearly impossible, and if it were not, the "invention of a God" and a theological system would be entered upon, not by the enlightened, as Voltaire and

Prof. Smith recommend, but by the very classes themselves who are accustomed to such institutions. The anxiety for the condition of the people, without an organized system of religion, is therefore entirely borrowed trouble. It is not entertained by science because she recognizes that the processes of mental growth are slow, and that it is impossible to shake the people by any sudden overthrow of the theological argument at any given point. She also entertains a different estimate of the moral status of the people, and perhaps sees underlying proof that morality has progressed independent of any particular system of religious belief, and even in opposition to it. She treats religion, above all, as a phenomena of the mind, intertwined with conduct and experience, and no more to be confounded with either than the trellis is with the plant which it supports. And she looks forward to the time when the mind will not need such support, and contemplates, not only with calmness, but with joy, the moment when the old and infirm scaffolding will become unnecessary, and fall away of its own decay. For already the topmost branches of the tree of life are moved by a purer atmosphere, and it is becoming thrifty enough to stand alone and brave the winds of Heaven.

Addresses at the Watkins Convention: D. M. Bennett, N. Y. ; price, \$1.25 ; for sale at this office. This is a goodly *octavo* of about 400 pages, printed on good paper and every way well got up. We have read the volume, without availing ourselves of the reviewer's recognized privilege to skip the pages that do not suit his taste, and we do not hesitate to recommend it, on the whole, as full of sound and useful matter. The work will, for a time, serve the purpose of a text-book to all earnest seekers after truth. We say advisedly *for a time*, because there are not wanting rash assertions, peevish outcries, and frivolous remarks that further thought and inquiry will cast aside. But, after eliminating all objectionable matter, there remains a substantial body of well digested thought which cannot fail both to cheer and guide the candid inquirer. There are about fifty separate and distinct articles, mostly under the head of addresses, and it is quite impossible, with the space at our command, to attempt an analysis of the volume.

The largest and, in our opinion, the most valuable address is that given by the Hon. G. W. Julian, of Indiana. We had already read this article in the *North American Review* and in the *Index*; but we were more than pleased to meet with it again. Mr. Julian is not to be looked on as an ordinary every-day writer. He writes deep thought with a clear and forcible style that reminds us of the mental vigor of J. S. Mill and the brilliant rhetoric of Macaulay. If any one thinks we are exaggerating or "drawing it too strong," let him read the article for himself, and we venture to say that he will come to the same conclusion as we have arrived at. Mr. Julian's address has for its title, "Is the Reformer Any Longer Needed?" and it may be said to be a full and adequate commentary on the words of the aforesaid J. S. Mill. "We ought not to forget that there is an incessant and ever-flowing current of human affairs toward the worse, consisting of all the follies, all the vices, all the negligences, indolences and sloppinesses of mankind, [let the reader notice how Mill strains the English language to correspond with the intensity of his ideas], which is only controlled and kept from sweeping all before it, by the exertions which some persons constantly and others by fits, put forth in the

direction of good and worthy objects." To much the same purpose Dr. Arnold, of Rugby, the illustrious father of Mr. Matthew Arnold, of the present day, used to maintain that Conservatism, whether in morals or politics—in Church or State—was a perpetual absurdity. It would have been all very well, he argued, if Adam had let things remain as they were, when God pronounced them "good;" but when he and his unfortunate spouse had to walk out of paradise; Adam and all his posterity "descending from him by ordinary generation," had to commence the struggle with evil, which is not yet ended. Some of our readers may not like the Doctor's way of putting it, and, indeed, it does seem queer language in these days, though it is little more than thirty years since Arnold, who was regarded as a Radical, and so escaped being made a bishop, "joined the majority." Bacon has the same idea, and his language will never become obsolete. "Time is the greatest innovator, and if time, of course, alter all things to the worse and wisdom and counsel shall not alter them to the better, what shall be the end?"

But we have allowed ourselves to linger too long with Julian, although we willingly confess that we cannot help admiring and loving him, because he nails his colors to the mast and gives us a sure pledge that he will never deserve to be confounded with Julian the apostate.

We have another "lion" on the list, even Elizur Wright, who gives no uncertain sound, and we look upon his name as a tower of strength in the thickening struggle for liberty of thought and free speech. The names of Profs. Oliver and C. D. B. Mills and that of James Parton shine throughout the volume as stars of the first magnitude, and there are many others, with whom we less warmly sympathize, but whom we entirely respect. Mr. J. M. Peebles strikes us as a man of rare good sense, albeit a Spiritualist of the first water, and among the ladies we especially recommend to the notice of our readers Ella E. Gibson, who reviews the character of J. C. with entire freedom, indeed but not without becoming respect. Altogether, this volume is well calculated to do good service, and we earnestly recommend it to public favor.

ACKNOWLEDGEMENT.

I beg to acknowledge the receipt of a contribution of \$5 towards the costs of the Narance "Town Hall Case" from Prof. Goldwin Smith, M. A., Toronto. In justice to Prof. Smith, I publish the following explanatory letter which accompanied his contribution.

ALLEN PRINGLE, Esq.,

DEAR SIR,—In response to your appeal, I enclose a contribution to your fund. Please understand that it is a tribute paid by a Christian to liberty of thought, not to any particular opinion; and that it implies no impeachment of the conduct of the judges.

Yours Truly,

GOLDWIN SMITH."

In our struggle for liberty of conscience and freedom of thought and discussion, it is certainly a source of the utmost gratification and encouragement to us to receive the sympathy and material aid of men so high in literature and philosophy, and standing so high in the community morally and socially, as Prof. Goldwin Smith, and some others whose sympathy and aid we have received. Though these gentlemen may differ from us widely on some subjects, they no doubt cordially agree with us on the subject of liberty of thought and equal rights; and for their tangible sympathy we tender our gratitude and sincere thanks.

I would also take this opportunity to acknowledge the contri-

bution of F. T. Jones, Esq. of Toronto, and especially to thank him for his kind and manly letter to Mr. Cooke in reference to the "Town Hall Case," which appeared in the last issue of the JOURNAL. Mr. Jones, who is well known in our highest periodical literature as one of the ablest writers in Canada, places us under obligations for his brave words in behalf of "freedom of conscience and liberty of thought and discussion."

It affords me much pleasure to further acknowledge in this connection a contribution of ten dollars towards the costs, from Lt. Col Griffiths of London, Ont., Commandant of "Dufferin College," who has also kindly permitted me to publish his name, and says in a letter he "entirely sympathizes with our position." Col. Griffiths is a valued contributor to this JOURNAL.

ALLEN PRINGLE.

Selby, Nov., 1878.

REV. JOSEPH COOK.

[The following letter was sent to the *Daily Globe*, but that paper will publish nothing against the fallacies of Rev. Joseph.]

To the Editor of the *Globe*.

Dear Sir.—In the *Daily Globe* of 31st ult. I find a report of Rev. Joseph Cook's answer to the students of Knox College, Toronto. It appears that Mr. Cook, at the close of his address, invited the students to submit to him written questions touching any difficulties they had encountered in their reading, and he would try and "help them out of their difficulties."

The students seem to have eagerly embraced this opportunity, and the questions propounded took a wide range.

Now, to a person tolerably acquainted with our present scientific and philosophical literature some of the Rev. gentleman's answers, though ingenious, will appear not a little extraordinary—not to say crude; while others furnish an excellent illustration of *how not to do it*. This vain struggle of Theology with the hard and stubborn facts of science and philosophy must have afforded rich food for reflection to the critical and unbiased listener.

Allow me to notice a point or two. The students put this question:—

"By what arguments, in brief, would you refute the theory of 'hereditary beliefs' by which materialists account for man's religious convictions?"

Mr. Cook's answer is a curiosity in its way, and if the students of Knox College felt the "difficulty" cleared up by such an elucidation their doubts had not taken very deep root. After telling them that an axiom is as true in the Sun and the North Star as it is here on our earth (which the students will scarcely deny) Mr. Cook proceeded to define conscience, and in doing so the Rev. gentleman labored under the very serious disadvantage of being far behind the metaphysics of to-day. As a convenient premise from which to explain away a little difficulty he gives us the effete, theological definition of conscience, with which no mental philosopher of the present day would agree. Mr. Cook tells us that conscience "directly perceives right or wrong." Now, this is simply absurd. Conscience, being non-intelligent, "perceives" nothing, "knows" nothing. It belongs to the domain of emotion, not of intellect, and hence, in itself, "knows" nothing. Conscience is *per se* a blind impulse. It simply desires or thirsts for the right, but it is utterly incapable of deciding what is right, or what is wrong. The intellectual part of man decides this matter as well as others, and the nature of the decision will depend upon various circumstances and conditions, such as the degree of mental culture and development, the character of the education, external circumstances, etc. This notion that conscience "perceives" right and wrong, and "knows" right from wrong will not stand a moment's critical examination. It is in direct conflict with the facts of human experience. If conscience were an intelligent moral principle, perceiving right and wrong and knowing one from the other, it would be an unerring guide for all, and would make the same distinction between right and wrong in all persons,—would be a true, unerring, unerring guide and monitor. But this is not the

case. What one man *conscientiously* deems right another, equally *conscientious*, deem wrong. If the hythecesis that conscience "knows" right from wrong were true it would only be necessary to know that a given person was conscientious in any matter to know that the matter was absolutely and essentially *right*. But in the light of history and human experience how ridiculous is such a proposition! Why John Calvin may have been quite conscientious in burning Servetus, but does this ago think the act was right? The English judges of a century or two ago were no doubt quite conscientious in condemning so-called witches to death, but does the conscience of the 19th century sanction such cruelty? Conscience is a variable quality, and the remark that "consciences differ" is but too true. The fact is, conscience perceives nothing and knows nothing as between the right and the wrong of anything. It is a *feeling* for the right, which varies in strength in different individuals. If it is constitutionally strong in a given subject every act of the subject will be passed upon by the intellect as to whether it is right or wrong, and, as already remarked, the nature of the verdict will depend upon various circumstances. If the feeling is constitutionally weak in a given subject the right or wrong of his act is a minor consideration with him.

To the scientific Evolutionist the origin of conscience and its existence in men and some of the higher animals (in rudimentary form) is no mystery; while the theological hypothesis is encompassed with difficulties and stultifies itself, inasmuch as it represents conscience as a "divine guide" and "monitor" while we at the same time see that in many instances it is a very bad and unreliable guide.

Yours, etc.,

ALLEN PRINGLE.

Napanea, Nov., 1878.

THE DESPOTISM OF CAPITAL.

BY PHILLIPS THOMPSON.

THE FREETHOUGHT JOURNAL has done a good thing in inviting communications on Labor Reform and kindred questions. If the Liberal movement is to have permanent vitality it must have a wider scope, than the presentation of anti-theological arguments or even the constructive philosophy of Materialism. With the great majority of your readers these are doubtless accepted conclusions. They have settled convictions in favor of some phase of Infidelity, and the principal *raison d'être* of a Freethought paper, so far as they are concerned, is to voice Liberal opinion upon current issues. The successful Liberal journal of the future will be that which devotes the most of its attention to living topics—not, of course, neglecting the controversial element, but relegating it to a secondary position. No religious journal thinks it necessary to be continually going over the ground of the alleged evidences of Christianity. They take it for granted that their readers are with them on that point, and go ahead as exponents of orthodox thought upon the vital issues of the hour. It is not wise to be above learning from an opponent. We know that the whole didn't swallow Jonah, we all admit the impossibility of Gen. Joshua's interference with the heavenly bodies, and the question which naturally arises is: "Well, if these things are so, what of it? What bearing have our views as Infidels upon our position as citizens, upon the laws present or proposed, upon institutions, manners, theories, systems which concern our life here?" Milk for babes by all means, but more strong meat for those who have attained their growth, and are anxious to do their part in the world's great field of battle. Excuse this extended prologue, but it is a subject I have had on my mind for some time.

"Labor Reform" is a phrase that inadequately expresses the question, or rather the cluster of questions, which, as any one of political foresight can see, are to be the issue not only in America, but throughout the civilized world for many years to come. "Labor Reform" proper is only one phase of the conflict between the all but omnipotent power of capital and the dependence of not

"labor" merely, but all who do not possess wealth or influence. And here I would note what appears to be the remarkable shortsightedness not only of the "laborer," as the term is generally understood, but of those who by every interest ought to range themselves on his side in the struggle, but who, either from considerations of "respectability," fancied or temporary interest or social pressure, are generally found on the side of the money power. I refer to the large section that may be briefly described as the poor but educated class—the struggling professional men, journalists, school teachers, mercantile employees, etc. All these are just as much interested as the manual laborer in crushing the power of capital. Unjust taxation favoring the rich presses every bit as hardly on them as on the workingman. They are exposed to just as many slights and snubs from the insolent, purse-proud arrogance of the wealthy. The meanness of the employer who grinds the faces of his laborers, and, taking advantage of hard times, forces them to accept the lowest pittance, does not stop there. It is felt as keenly by his clerks, book-keepers, and all who have the misfortune to be at his mercy. Yet we continually see this educated or, at all events, brain-working class licking the hand that smites them, fawning and toadying to the man of dollars, and affecting to regard with contempt those who, if they only know it, are fighting their battle. Nor, on the other hand, are the workingmen entirely free from blame in the matter. They have done little or nothing to invite co-operation of those who are not manual laborers. Speaking generally, they are not disposed to recognize such as "workingmen," claiming for themselves a monopoly of the title. Now the point I wish to make is this: That all workers (*i. e.*, those who are neither moneyed men nor loafers) have a common interest in what, for want of a better term, is called the cause of labor. United they would be able, under the liberal franchise of Canada, and still more under the American system, to carry all before them. But so long as the only opposition comes from the wage-workers, Wall street and the Rothschilds have it all their own way.

I am almost afraid to write the word "Protection" for fear it will place my paper under the ban as dealing with party politics. But I venture, premising that nothing is further from my intention than to say a word touching on present political issues. The labor cause is essentially that of the future. But about protection. Take it as a fixed fact. It is so certainly in the United States, probably in Canada. I do not speak of it as desirable or otherwise. Enough that it exists, and has been granted in the interests of the manufacturers. Does not this give an immense leverage to the cause? How? Why, in that it discredits and stamps as obsolete the doctrine of "supply and demand" which has been continually adduced in answer to all claims on the part of the laborer for legislative consideration. Labor Reformers should be quick to occupy this vantage ground. If capital is to be protected, why not labor? To quote Adam Smith to the workingman and prate of inexorable laws of nature in order to reconcile him to long hours and scanty pay while supporting heavy tariffs that manufacturers may realize big dividends is the grossest inconsistency. The poorer classes, hand workers and brain workers alike, have a right to demand the extension of the principle of protection—of "paternal government," if you like to call it so—to every interest that suffers from unrestricted competition. If the law of the land is invoked to prevent the capitalist suffering from competition, there is no logical reason why the government should decline to interfere to prevent organized wealth taking undue advantage of prostrate labor and restrict the inordinate selfishness of the money power. The devilish doctrine of free competition—the gospel of grab and greed—under which one man meaner and more sordid than his fellows becomes a Vanderbilt or a Stewart, while the lives of a thousand are a continual struggle for existence—has been formally and emphatically denounced in one department of legislation, that relating to foreign commerce. The decision of both the American and Canadian people on this question right in the teeth of the teachings of the political economists cannot fail to weaken the hold of the entire system upon which modern trade and industry is organized.

"*Laissez faire*" as the motto of government in America is doomed. It is for the laborer—the non-capitalist—to demand and through the ballot-box to insist that government intervention shall not be one-sided in its application, but shall strike at native as well as foreign monopolies and oppressions, equalizing as far as may be the conditions of existence.

The measure most urgently demanded throughout the civilized world at present as a means of curbing the insensate and inhuman greed of the money kings is a graduated income tax, sparing the small incomes, say up to \$1,000, falling lightly upon the class immediately above these in the scale, and increasing in its percentage as the income rises until the maximum amount which any one man shall be permitted to receive annually is reached, when all above that figure shall be taken. There is no right nor justice in any man being permitted to accumulate—like the late Cornelius Vanderbilt, of infamous memory—ninety million dollars, while tens of thousands of his countrymen want the necessities of life. These accumulations of immense fortunes by stock gambling, ring swindles, and legislative trickery are the monster abuse of the age. The proposition to crush this giant evil by a graduated tax raises a shriek of alarm from the hiring press, from the venal political economists, from the hired pulpsters of the Beecher, Joe Cook and Talmage stamp, the \$200-a-lecture men, who are owned body and soul by the moneyed interest. "Would you rob honest industry and self-denial of their legitimate reward?" they ask. The question is too absurd for serious reply. As well talk of the "honest industry" of Boss Tweed, the "self-denial" of S. Angier Chase. The immense fortunes of the Wall Street magnates—the Tom Scotts and Jay Goulds—have not been achieved by honest industry or frugality, unless in the sense that gambling with marked cards is an honest industry, and nobody knows it better than their hired advocates. But even were it otherwise, society has always the right of self-protection—the supreme and inalienable duty to provide for the greatest good to the greatest number. Allowing that a few may have heaped up their millions by honest meanness and miserly self-denial, the state has surely a right to say: "Your wealth in the presence of surrounding misery is a danger to the community. It is only by means of the social organization into which you were born that you have been enabled to acquire. You did not make the channels of commerce, organize social order, create the demand for your commodities. You found these ready to your hands, provided by us. You have acquired an ample fortune. Every addition to it renders the struggle harder, the burden heavier upon others who equally deserve our consideration. Be content with what you have. Thus far but no further. If you choose to make further exertion the surplus shall be for the public benefit." The day is assuredly not far distant when the non-capitalists everywhere will recognize the necessity of this check upon unbounded competition and its natural result—wealth, in the words of Dr. Johnson, "beyond the dreams of avarice," surrounded by squalid, hopeless, degraded poverty, with an ever-widening gulf between—the one ostentatious, insolent, oppressive, and overbearing; the other by turns servile and crouching, sullen and desperate. To this complexion it must come at last.

Boston, Mass., Nov. 10.

The Ten Times Ten Hundred Millionth Failure.

We don't see that any "true believer" is set back any by the ridiculous failure of legalized prayer to put an end to the southern plague. No one seems to be ashamed of such folly and failure. No complaint goes from the pulpit to the Lord for his deafness or indifference. No apology is made for the Lord's failure or refusal to stop the fever at the suggestions or official prayers of Uncle Jimmy and R. M. Bishop and their people. Praying people still keep on praying, while their Lord pays no more heed to them than would an Egyptian mummy. The plague has gone right along about its business, getting worse and worse, under natural laws. Where is this God that he will not or cannot hear and

heed the prayers officially addressed to him? And does it not look slightly ridiculous for big, stout, full-grown men to still kneel and keep on praying to and beseeching an imaginary power to interfere in the affairs of this world, and to reverse the laws of nature after so many signal failures? Isn't it about time for men to be men, and to fall back upon their manhood? Is there a sensible man now living who has the very least speck of faith in the efficacy of prayer? Is there a man pretending to be sane that will say he believes that prayer addressed to a supposed ruler of the universe is ever answered? Is there a sane man who can point to an instance where the natural order of events was reversed by prayer? Let us come down to reason. Let us put trust in honest manly exertion in the light of experience and science to avert plague, famine and other disaster. Let us be men and depend upon our own exertions. Let us no longer be groveling slaves to the fear-engendered creatures of our imaginations. Let us at once and forever lay aside our reverence for and dependence upon the myths, the gods, the creators and the saviors born of man's ignorance and fears. Let us put faith in the tangible, the obvious, and be done with the creations of fancy and fiction.—*Seymour Weekly Times*.

REV. MR. BRAY IN "CANADIAN CATASTROPHICATOR."

Poor Mr. Talmage is in a chronic state of hysterics. He told the people last Sunday that he had recently "explored the slime pits of New York" in the name of the Lord, and took the devil as his advertising agent, who did the work "free gratis for nothing." Evidently Mr. Talmage believes in making use of all his friends. It was too bad though for him to try and ruin the reputation of our Canadian G. T. R. as he did, saying that certain persons had "the money to buy a ticket on the Grand Trunk Railway to Hell: and that train makes no stop till it comes to the grand smash-up." I think the public should see that Mr. Hickson takes off that train, and closes that station, now that Mr. Talmage has made known the evil.

But Mr. Talmage is quite ignorant of London "slime pits," as evinced by one of his meditations. He said in his sermon:—"But I also thought all this glitter is but a miserable imitation of foreign dissipation. In London they have the 'Argyll Rooms,' the 'Cremorne,' and the 'Strand.'" Now "Cremorne" has been closed about three years—the "Argyll Rooms" were shut up more than a month ago the license having been refused by the Middlesex Magistrate—and the "Strand"—well, that is still open; but then the "Strand" is a street, about one mile in length, and there is no particular need for closing it. Cremorne still exists as a garden, but it is so proper and prosy that I question if Mr. Talmage would care to visit it now.

On the whole, such preaching as Mr. Talmage indulges in about "the slime-pits of New York" is calculated to do more harm than good. It excites curiosity, and the curious will seek gratification. Many will go to these places to see "if Mr. Talmage is right," others will go just to prove that he is wrong; and some will go as he went, to get, or make, a sensation. If Mr. Talmage by going into the midst of moral impurity could save the people who are impure—if he could preach in "the slime-pits" one could see that good might be affected; but Mr. Talmage only spreads the disease. He is like a man who goes into a small-pox hospital to see how the poor people suffer, and then come out to go into healthy homes and tell what he has seen. The people who hear Mr. Talmage on Sunday morning are not the people whom he saw wallowing in the "slime" on Saturday night: and even if they were there is nothing in what he says to induce them to give up the ways of sin. They knew what those "Hells" are better than any preacher can tell them; and those who do not know what they are will be none the better for enlightenment on the subject.

What can be the matter with the Montreal *Witness*? I pointed out the other day that it had taken to weeping and wailing be-

cause "man has but one stomach," and that "his happiness, yea, his mental and moral nature depends greatly upon it," and here it is again, of date Nov. 4th, groaning and moaning and saying:—

"The world has moved along long enough without discovering that the mind cannot develop without the body any more than one side of a horse can move forward without the other, or else remain content with the Hudibrastic method of using only one spur, and that not too tenderly."

Which side do you mean to "remain content." dear *Witness*, the side that moves or "the other?" And here again:—

"The mind is as much dependant on the stomach as the printing press is on the steam engine."

And again it tells us "that our power of observation," "of applying knowledge to the facts around us," "alertness in noticing and dealing with circumstances" are "processes of the mind," "which are rather suppressed than otherwise by book learning, but are all drawn out by physical training." I am not so much alarmed at the mental and moral philosophy of the *Witness*, that always was a bit particular; but the blank materialism of the thing troubles me. The *Witness* has sent out a clergyman to teach the science of farming—and now, instead of weeping over original and other sins, it is weeping for two stomachs, and a gymnasium. *Et tu, Brute.*

I have been soundly and roundly rated for what is called my "attack" upon Mr. Mackay, of Hull, England—who, at what was named a Christian Conference, declared that God had been at one time a Rationalist, and failing in that had tried Ritualism as a method of governing and saving the world. I made no attack, but simply rebuked the ignorance and profanity that were displayed.—*Canadian Spectator, Nov. 9.*

THE CLERGY.

Mr. John Morley, in the last number of the *Contemporary Review*, speaking of the clergy says: "You have so debilitated the minds of men and women by your promises and your dreams that many a generation must come and go before Europe can throw off the yoke of your superstition. But we promise you that they shall be generations of strenuous battle. We give you all the advantages that you can get from the sincerity and pious work of the good and simple among you. We give you all that the bad among you may get by resort to the poisoned weapons of your professions and its traditions—its bribes to mental indolence, its hypocritical affections in the pulpit, its tyranny in the closet, its false speciousness in the world, its menace at the death bed—with all these you may do your worst, and still humanity will escape you, still the conscience of the race will rise away from you, still the growth of brighter ideals and a nobler purpose will go on, leaving ever and ever further behind them your dwarfed finality and leaden, moveless stereotype. We shall pass you on your flank, your fiercest darts will only spend themselves upon air. We will not attack you as Voltaire did, we will not exterminate you, we shall explain you. History will place each dogma in its class, above or below a hundred competing dogmas, exactly as the naturalist classifies his species. From being a conviction, it will sink to a curiosity, from being the guide to millions of human lives, it will dwindle down to a chapter in a book. As history explains your dogma, so science will dry it up, the conception of law will silently make the conception of the daily miracle of your alters seem impossible, the mental climate will gradually deprive your symbols of their nourishment, and men will leave your system, not because they have confuted it, but because, like witchcraft or astrology, it has ceased to interest them. The great ship of your church, once so stout and fair and well laden with good destinies, is become a skeleton ship, it is a phantom hulk, with warped planks, and you who work it are no more than ghosts of dead men, and at the hour when you seem to have reached the bay, down your ship will sink to the lowest bottom, like lead or like stone."

MYTHOLOGICAL STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

No. 7.—*Pluto, or Hades.*

"At hells dread mouth a thousand monsters wait;
Grief weeps, and Vengeance bellows in the gate;
Base Want, low Fear, and Famine's lawless rage,
And pale Disease, and slow repining Age,
Fierce, formidable fiends, the portal keep;
With Pain, Toil, Death, and Death's half brother, Sleep.
There Joys, embittered with Remorse, appear;
Daughters of Guilt! here storms destructive War;
Mad Discord there, her snaky tresses tore;
Here, stretched on iron beds, the Furies roar."

Pluto or Hades, also called Dis, was the son of Saturn (Cronus) and Rhea (Ops) and the brother of Jupiter and Neptune. In the division of the earth Pluto received as his share the lower or nether-world—the abode of the shades. The name Pluto means wealth, as mines within the earth produce precious metals—while the name Hades denotes invisibility, signifying the nature of the realm over which Pluto bore sway. Pluto also, according to Homer, possessed a helmet forged by Vulcan, which rendered its wearer invisible, and this he lent to gods and men.

Pluto is described as being fierce and inexorable, and was most hated by mortals of all the gods. His realm was called Erebus (Darkness), and like the present hell of Christians, it was represented to be down under the foundations of the earth; but it was the abode of the virtuous as well as the wicked. Good and bad, old and young, high and low, all alike wandered there "conversing about their former state on earth," and all were distressed and unhappy, having no strength of mind or body. "Some few, enemies of the gods, such as Sisyphus, Tityus, and Tantalus are punished for their crimes, but not apart from the rest of the dead. Nothing can be more gloomy and comfortless than the whole aspect of Hades as pictured by Homer."—*Anthon.*

Immediately after death Mercury conducts the soul down to the realm of Pluto and delivers it to the care of Charon, who receives from the Shade a small piece of money (which is always placed in the mouth of the deceased for this purpose) as his fare, for which he ferries the spirit across the river or Acherusian lake which surrounds Hades; they disembark on the further bank, go to the palace of Pluto, which is guarded by Cerberus, a dog with three heads and with serpents along his back. "This monster lay quiet, only gazing at those who entered, but if any turned back and attempted to escape he flew out of his cavern and seized them. The dead were brought before the tribunal of the judges Minos, Rhodamantus, and Eacus, and were doomed according to their works on earth. The virtuous were sent to a blissful region called Elysium, and the wicked were consigned to the endless torments of an immense and gloomy prison called Tartarus, "which was surrounded by triple walls of solid brass, beneath which rolled the fiery waves of Phlegethon, and further on was the stagnant marsh of Coeetus." This region also was watered by the river Styx (Dread), whose waters were inky black and piercing cold. When there was any dispute on Olympus, Jupiter sent Iris to fill a cup with the water of Styx and bring it thither, and on this the contending parties were compelled to swear, and if any swore falsely he was banished nine years from the table of the gods. The quiet, placid stream of Lethe (Oblivion) flowed through the fragrant valleys of Elysium, and "the souls of the good which were destined to animate other bodies on earth" drank from it to "quaff oblivion of present bliss before departing to taste once more the bitterness of life beneath the sun." And some of the wicked, after suffering punishment for a thousand years, drank of Lethe, forgot their misery, and "were removed by the gods to some happy state of existence." The entrance to the infernal region was called Avernus, and before it stood Disceas, Old Age, Hunger, Discord, Furies (terrible women with snakes for hair and whips of scor-

pions in their hands), and a multitude of other frightful forms. Virgil thus describes the horrid place as Eneas enters it :

"Now to the left Eneas darts his eyes
Where lofty walls with triple ramparts rise,
There rolls fierce Phlegethon, with thundering sound,
His broken rocks, and whirls his surges round ;
On mighty columns raised sublime are hung
The massy gates, impenetrably strong.
In vain would men, in vain would gods essay
To hew the beams of adamant away.
Here rose an iron tower ; before the gate
By night and day a watchful Fury sate,
The pale Tisiphone, a robe she wore
With all the pomp of horror, dyed in gore.
Here the loud scourge, and louder voice of pain,
The crashing fetter, and the rattling chain,
Strike the great hero with the frightful sound,
The hoarse, rough, mingled din that thunders round."

—Pitts' Virgil.

In ordinary life this deity and king of hell was called Pluto, because pupils did not like to pronounce the name of Hades, just as pious people now dislike to say "devil." Thus we see all religions have a similarity in numerous respects. The sacrifices offered to Pluto and his wife Persephone consisted of black sheep, the cypress, the Narcissus, and adiantum, and the person who offered the sacrifice had to turn away his face. "The ensign of his power was a staff, with which he drove the shades into the lower world." In works of art he resembles his brothers Jupiter and Neptune, except that his hair falls over his forehead and his appearance is dark and gloomy. Like his brothers and all the gods of whom we have record, he had his illicit loves, one of whom was a nymph, Mentha, whom his wife Proserpino (or Persephone, as she is also called) metamorphosed into the plant called mint. He also loved the ocean nymph Lence, and when she died he caused a tree, named for her, to spring up in the Elysian fields.

"Pluto, the grisly god, who never spares,
Who feels no mercy, and who hears no prayers,
Lives dark and dreadful in deep hell's abodes,
And mortals hate him as the worst of gods."

—Pope's Homer.

Snowville, Pulaski Co., Va., Nov. 8, 1878.

THE NAPANEE TOWN HALL CASE.

MR. EDITOR.—We have for sometime intended to say a few words through the JOURNAL in reference to the Pringle vs. Napanee Town Hall case. But the pressure of farm work has caused the delay. In the first place we understand that Mr. Pringle rented the Hall in the same way as any other party might have rented it for any public purpose. Did it not therefore for the time it was rented become his own to use as he pleased, just as much as his own house or his own horse? We understand this view of the matter was entertained by the judge, so long as he did not use it for any illegal purpose. But it appeared that Mr. Pringle was to have opened the door to Mr. Underwood, an Infidel and a scientific lecturer. The judge therefore decided that those lectures were "against the interests of christianity, and therefore illegal" and so he lost his case, and the use of the Hall. Now if those lectures were illegal, the lecturer should have been arrested and punished according to law. It is well known that fines and imprisonment may be inflicted for making use of profane language or working on Sunday, but is it known that a man may be punished for writing or reading an Infidel book, throwing out Infidel sentiments in conversation, or delivering Infidel lectures? Such undoubtedly is the case in the decision in this Town Hall case is well founded. If the law will allow men to deprive Mr. Pringle of the use of his Hall because it was to be devoted to a particular purpose, why not allow them to deprive him of his house if he was to use it for the same purpose? Or if the opening of this Hall to Mr. Underwood for the utterance

of his honest convictions was a sufficient reason in the eyes of the law for taking it from him, why might not his horses and carriage be taken from him if used in conveying Mr. Underwood to an appointed lecture? Would not the use of either house or horse for such a purpose be "against the interests of christianity", and therefore on the same principal would it not be perfectly right to deprive him of them? But if the reason for depriving him of the Hall is a good one, might he not be deprived of his liberty for the same reason? Why should he be allowed to go at large, to talk his Infidel opinions? Is it not "against the interests of Christianity?" The good folks at Napanee, to be consistent should lynch him and lock him up. They might even go further, and take away his life, and then defend themselves on this ground, namely, "It is against the interests of christianity" that such a man should live. This argument has been used for hundreds of years. It has filled the prisons, and tortured and slain its tens of thousands, and even now, it can in this so-called enlightened age, and in this Canada of ours, deprive a man of his legally obtained property. How slow the world moves! But, friends, never fear. This kind of injustice and oppression will do more to open men's eyes than the lectures of Mr. Underwood, however talented he may be. Persecution only helps forward that which it tries to repress..

Innerkip, November 6th, 1878.

F. MALCOLM.

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

Dr. McCaul, in the "Aids to Faith," takes two of the essays which compose the volume, "The Mosaic Record of Creation" and "Prophecy."

I have elsewhere adverted to the "firmanent," a word which has been the subject of the keenest controversy. It is noticeable that the theologians vehemently claim for it the meaning of an "expanse," while the "infidels and heretics" interpret it in the sense of a solid vault—"strong vault" is the term used by Mr. Greg in his "Creeds of Christendom."

Dr. McCaul expends some pages in the endeavor to prove that the Hebrews, notwithstanding the prima facie materialism of the Mosaic diction, had in reality a fairly just conception of the nature of the visible heavens. I think his instances are not without considerable weight. But we ourselves, many of us, know what it is to have regarded "holy mysteries" with a dual vision. On the side of the intellect with a smothered distrust, on the side of the emotions with simple, fatuous, unquestioning faith. It is difficult to a child's mind to grasp the fact that there is no top and bottom, no up and down in space, and that the antipodes are not feet upwards. No man can really use his reason and believe the confusion worse confounded, of the Athanasian creed. But the aspects of all such questions are jumbled together in the minds of the un-emancipated by force of the mental dualism. Faith acts as a narcotic on intellect, and the misdirected instincts of the heart paralyze the healthy action of the brain. Thus it is of no material consequence whether the Hebrews really believed in their heart of hearts that the sky was a solid azure vault studded with spangles of gold, or whether they had a truer conception of its nature. There is much evidence of the latter condition. Few of them probably could have explained clearly what they really believed. But this much compels conviction. They were heavily and grossly materialistic, and what properties of imagination they possessed led downward rather than upward. There is a great deal of cant and affectation in the current assumption of the grandeur of the Hebrew poet. That he has striking grandeur I do not deny. But it is the grandeur of the bold and barren rocks of the desert, and infinitely inferior in exaltation of metaphor to the spiritual delicacy of fancy of the modern. The modern poet by simile exalts the earthly to the spiritual; the Hebrew drags

down the heavenly to the grossest earth. The modern poet aims at purity, or, at least, delicacy of expression; no uncultured rustic boor, or miner of the "Black Country," is coarser than the Hebrew. The result is a fullness of satisfaction of the highest instincts in the poet of to-day; a sense of poverty and debasement of expression in him "of old time."

Mark the infinite and exquisite suggestiveness with which Wordsworth puts simple woman's beauty *en rapport* with the highest, broadest, purest and loveliest aspects of nature:

"Her eyes as stars of twilight fair,
Like twilight, too, her dusky hair;
But all things else about her drawn
From May time and the cheerful dawn,"

and contrast it with the gross and clumsy metaphors by which the writer of Solomon's Song endeavors to convey his ideas of the same thing: "Thy hair is as a flock of goats that appear from Mount Gilead; thy teeth are like a flock of sheep that are even shorn * * * whereof every one bears twins; thy neck is like the tower of David, * * * whereon there hang a thousand bucklers; * * * thy two breasts are like two young roes," &c., &c., ad nauseum. Such a description as that in Genesis was doubtless looked upon by the Hebrews much as it has been by the orthodox of all subsequent ages, i. e., accepted as a matter of fact statement—the scales of faith and submission being too tightly bandaged over the mental eyes to admit a possibility of analysis. It is only in these latter days that the "Religion of Brains" has dared to stand up in rebuke of the "Religion of Blood."

(To be continued.)

But it is Murder, Nevertheless.

A 70 year old woman named Flaherty was shot and killed, at Alton, Ills, by a man named Lowe, about 3 o'clock in the morning, Oct. 14th. The poor, half-starved old creature was stealing potatoes from the garden of Lowe's father. The law said it was justifiable. This is "christian" law. The law of humanity pronounces this act murder, and would have dealt out a far more lenient punishment. If the poor old woman had been approached and rebuked—if Lowe had helped her to fill her basket and sent her off with an admonition to come to him in daylight and ask him for potatoes when next in need, the old lady would have been overwhelmed with gratitude and shame, she would have been still living, a fast friend of Mr. Lowe's, she would never have stolen anything more, she wouldn't be lying in her grave, and her blood wouldn't be incarnading the hands and soul of Mr. Lowe to-day, to-morrow and forever for him, for peace can never rest in his bosom more. The dictates of a man's conscience and the religion of humanity forbids one to be so great a stickler for his "legal rights," under our christian code, as to commit murder—the murder of a poor old starving woman—for so trivial an offence as invading his potato patch for a few potatoes to appease her hunger and that of others depending on her for food, perhaps.—*Seymour Weekly Times.*

We have added to our exchange list the FREETHOUGHT JOURNAL, a monthly published at Toronto, Ont., in the interest of the Liberals. It is edited by W. J. R. Hargrave, and numbers among its contributors such writers as B. F. Underwood, Mrs. Sara A. Underwood, Allen Pringle and others. In our opinion, it is the ablest and most candid Liberal publication in the country. Ridicule is not one of its arguments; its tone is always respectful and earnest. It is read by investigators everywhere, and we occasionally notice in its columns a responsive article from some clergyman. \$1.00 a year; American currency taken at par. Address the editor, as above.—*De Kuyter Weekly Gleaner.*

O madness, to think use of strongest wines
And strongest drinks our chief support of health!
When God, with them forbidden, made choice to rear
His mighty champion,* strong above compare,
Whose drink was only from the liquid brook.

*Samson.

—Milton.

DRAUGHTS FROM RUNNING STREAMS.

The free man thinks of nothing less than death; his wisdom consists not in the meditation of death, but of life.—*Spinoza.*

Are we not foolish in talking about preparing to die? Our business is to live. He that is fit to live and prepared to live is fittest to die; is he not? To wear well the one suit is to prepare well for the next. I am sometimes disturbed by the canting talk one hears about preparing to die. I want to live; for the soul never tells you or me that we shall die. The senses die; and so death is an affair of the senses—too sensual a matter for wise men to concern themselves much about.—*Theodore Parker.*

Intellectually speaking, a very large proportion of men never attain maturity. Nonage is their final destiny; and manhood, in this respect, is for them a pure idea. As regards moral development—by which I mean the whole system and economy of their love and hatred, of their admirations and contempt, the total organization of their pleasures and pains—hardly any of our species ever attain manhood.—*De Quincey.*

The sermon by Dr. Bellows is described as particularly "liberal," the preacher maintaining that goodness is goodness in a heathen; that an Esquimaux would not be turned out of heaven if he were a good and religious man; and that a true and sincere prayer, though offered to an idol, would go to the right place, for the only God would take it. The discourse alarmed and shocked the more backward of the brethren, but the younger-hearted were not disturbed.—*Theodore Parker.*

You have an alarm clock in your chamber. It sounds its signal, and you are startled from your slumbers and rise up and go about your work. But some morning after the signal you sleep on. The next morning it does not sound so clearly. If again you heed it not, it becomes still fainter the next day, and at length it has not even potency enough to make you dream a dream. It is just so with the alarm of conscience. If when it sounds we rouse ourselves and go about our work, it never fails to waken us. But if we do not heed it, it grows fainter and fainter, till, at length, we do not hear it at all. We talk of the fierce hell of an accusing conscience for the inveterate sinner. But the real horror of his hell is that his conscience no longer accuses him.—*Chadwick.*

The members of any particular faith, however sure that their faith rests on authority, nay, because they are so certain of this, are equally sure that theirs is the only one that does, that every other is a delusion or an imposture, a superstition or a fraud. Each religion thinks the neighboring religion a lie. The European smiles at the monstrous mythologies which the Asiatic believes to be well attested revelations from heaven. The Asiatic religions hold one another in derision. The Christian calls Mahomet an impostor, speaks with open scorn of the Koran, and wonders how any but children can receive the legends about the prophet as true. The Protestant does not tire of making fun of the mummeries of the Church of Rome. The liberal Protestant regards the Evangelical system as a tissue of absurdities, with a goodly sprinkling of barbarities intermixed. The Christ of one discredits the Christ of the next. The philosopher discredits the Christs of all, holding that all are about equally deluded, that the claim to certainty is without evidence, that the boasted authority is imaginary.—*Frothingham, Authority and Religion, p. 6.*

Beware of those who promise too freely. The earnest doer is chary of professions and promises, but labors to perform and to accomplish. Promise rarely and perform punctually. One broken promise clings to a man's character as a blot and stain forever. Keep, then, the record-pages of thy life sacred to truth, honesty and virtue and the tongue of slander will have no dread for thee, while thy own conscientiousness of an unsullied name will render you proud and happy.—*Mrs. E. D. Stenker.*

The man who intelligently renounces spiritual authority is emancipated. His mind receives an impulse forward. He is free to seek truth in every direction, and able to recognize it wherever he finds it. He is not limited to one view, or confined to one hope, or tied to one answer to his questions, or shut up within a narrow compass of inquiry,—but at liberty to seek in all quarters, to knock at all doors, to ask of all teachers; no doctrine being branded for him with infamy, he deals justly with all, without fear and without anger. The feeling of rebellion is taken out of his heart, the intellectual world, instead of being a realm of darkness, dotted here and there with points of light, is a world of light contrasted with the realm of ignorance, which is dark. To him all questions are open questions; open to answers from any direction. He can be fair to all opinions, generous to all teachers, just to all creeds. He has no bigotry and no fanaticism. His faith is untainted with superstitions, his enthusiasm is unalloyed with partizanship. He has a welcoming word for all sincere inquirers, and he rejoices unfeignedly at every increase in knowledge or respect for knowledge. He is open-minded, which is another way of saying he is accessible to wisdom.—*Frothingham's Authority and Religion.*

A real knowledge of what now is, and towards what things seem to be tending, are the best preventatives of error, misfortune and fear. Try to understand the world of which thou art a portion and a part, leaving the uncertain, the speculative and the unknowable for time to explain and to sweep away into the great vortex of unfulfilled dreams and vain, delusive imaginations. Our labors, hopes and desires should be all concentrated upon the here and the now.—*Mrs. E. D. Stenker.*

Fancy me going up to my pulpit as a beggar every Sunday and my people expecting value for their money out of my sermon. Imagine their remarks at the church door: "Not much there for sixpence," "A very poor shilling's worth," and so forth.—*Miss Brauden's Open Verdict.*

There are few intelligent people who do not outgrow their belief in all religions by the time they reach middle age, and become skeptical to that which does not look reasonable; but as they get well on down the hill of life's declivity they become feeble in body and mind, and forget much that lies between childhood and age, and they take up once more the strong and ineffaceable ideas and beliefs of their youth and die good (!) christians, because they are afraid to go out into the unknown dark without the aid of prayers and priests, which stand them in lieu of the lullaby and the nurse which soothed them to sleep in their infancy, but had they lived on a thousand years, several hundred of these years would have been spent in investigating the real facts of nature and they would thus become so thoroughly grounded in the actual philosophy of things that they would just as soon go back to the worship of sacred animals, serpents, or gods of wood and stone, as to the gods of Jewish or Hindoo bibles. It is only the few who are far-seeing and right-judging, who reach the goal of Atheistic, scientific belief; and these chosen ones never go back to myths, no matter how old, or feeble, or weak they become, because their gods are dead, and the dead cannot be made alive again, never! never!! never!!!—*Mrs. E. D. Stenker.*

The possibility of miracles is one thing, the possibility of proving them another. With such views as these objectors [Huxley, Tyndall, &c.] entertain of the constancy of nature, I confess that no testimony, not even the written affidavit of a dozen witnesses taken on the spot, supposing that we had it, would suffice to convince me of the truth of marvels occurring two thousand years ago, of the kind recounted in the gospels. My Christian prepossessions might incline me to believe in them; the weight of evidence would not. No wise defender of the Christian cause, at the present day, will rest his plea on the issue to which Paley committed its claim. After all that biblical critics and antiquarian research have raked from the dust of antiquity in proof of the genuineness and authenticity of the books of the New Testament, credibility still labors [whose roadeth let him understand!] with the fact that

the ages in which these books were received and put in circulation was one in which the science of criticism as developed by the moderns—the science which scrutinizes statements, balances evidence for and against, and sifts the true from the false—did not exist; an age when a boundless credulity disposed men to believe in wonders as readily as in ordinary events, requiring no stronger proof in the case of the former than sufficient to establish the latter, namely, hearsay and vulgar report; an age when literary honesty was a virtue almost unknown, and when, consequently, literary forgeries were as common as genuine productions, and transcribers of sacred books did not scruple to alter the text in the interest of personal views and doctrinal prepossessions.—*F. H. Hedge's Ways of the Spirit.*

The longer I live the more do I become satisfied that nothing is so good for people who are in deep trouble as real hard work—work that not only occupies the hands, but the brain; work on which one lavishes the best part of the heart. I know it requires a great deal of resolution to break away from the apathy of a deep sorrow or a heavy trouble and resolutely to put one's hand to the new or long disused plow; but the effort once made, if there is anything in the individual, he or she will never turn back. And after work, real work, work with the hands, head and heart—after this will come trust, and with trust will come peace.—*William G. Eliot.*

The word "toleration" suffers a change of meaning in successive times. To suffer an opposite sect to worship at all, to suffer your religious opposite to live, was once the meaning of toleration. But we have passed beyond that usage of the term, and have come to a better age, when toleration means the extending toward one of different belief our friendship and all the civilities of refined or Christian life. Not daring any more to put men to death for their opinions, the question remains as to how much ill feeling we must suppress and actual good will reveal. This is the form assumed by the question in our enlightened and free country.—*David Swing's Sermons.*

Whoever does a noble deed, or gives utterance to a noble thought, raises, elevates and refines humanity. By associating with the good and pure, we invariably grow better and purer ourselves. By cultivating the beautiful and the artistic, we create tidal waves of the aesthetic which will flow from our own little world into the worlds of those around us. To give the lovely and the true from the storehouse of our selfhood adds to the treasures of our neighbor, and yet lessens not our own.—*Mrs. E. D. Stenker.*

THE DESTINY OF MAN.

Being conclusion of article on "Comparative Evolution of the Lower Animals and Man."

BY WILLIAM EMMETTE COLEMAN.

THE DESTINY OF MAN.—Through war in man of the-spiritual against the animal the higher man is born. When man looks Nature steadily in the face he pronounces her a scene of moral disorder. When he looks in on himself he finds disorder there as well, but it does not type the disorder without. Whence came unto him the sense of justice when there seems no justice in Nature? or pity when there is no natural pity? or mercy when Nature is not merciful? or whence came into his mind that dreadful word *Ought*, which Nature has nowhere syllabled in the animal mind? If he pronounce this a scene of moral disorder, his mind must picture ever against it an ideal state of order. Whence came to him aspiration for such an ideal? If he hunger there is meat. If his soul hunger for righteousness, is there not righteousness? In this upward looking of Man there must be an answering fact. And in this upward looking and upward striving, Man is ennobled.

To the enlightened races Science brings a gospel full of hope

and cheer. Man took this world when tenanted only by wild weeds and wild beasts, and himself a wild man. At first he was in the list of battle, the level antagonist of pard and panther. Warring against the beast he learned to subdue it. Taming the beast, he found that he was taming the beast in himself. Gaining dominion over nature, he was gaining dominion over the passions of his own nature. At last, through friendly help of herds and plants, and elements tempered more kindly to his needs, he was disenthralled, and from being a serf he became a creator. The ascended vapor creates all the beauties of cloud and the burnished glories of sunset. The ascending races of men will reach the corelean heights and create a heaven of earth. Already our hands are laid mightily on the earth and the elements. At our bidding the floral world has put on richer hues and sweeter fragrance. At our bidding is the fragrance of flowers where flowers are not. We create the odor of every flower that blooms save only the jasmine. We make the luscious apple from the bitter crab, and we are learning to make such compounds as the apple directly from the elements. Already we have created half the organic compounds, and when we shall learn to create them all, no victim will bleed to give us meat.

We are re-creating ourselves. We have worked the downward slant out of the bodily eyes, and we working it out of the spiritual eye. We are still in the making. Behind us, unnumbered ages of preparation; within us, unspeakable potencies; before us,—

"The highest mounted mind
Still sees the sacred morning spread,
The silent summits overhead."

Fort Leavenworth, Kansas, U. S. A.

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MAN.

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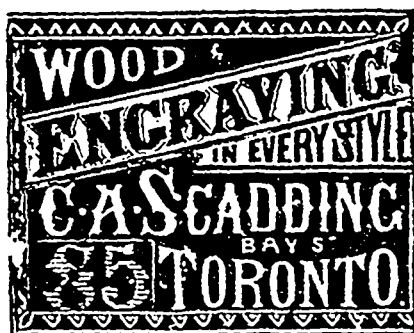
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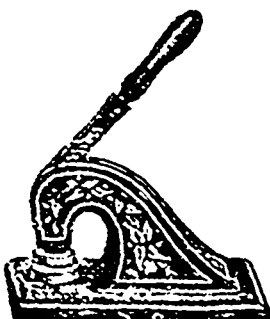
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