

FREETHOUGHT JOURNAL

IN THINGS DEMONSTRATED CERTAIN

UNITY

ATION

IN WHATSOEVER MAY BE DOUBTED

FREE DIVERSITY

IENCE

IN ALL THINGS

CHARITY

CTION

VOL. 1.

TORONTO, FEBRUARY, 1878.

No. 5.

W. J. R. HARGRAVE, Editor.

Editorial Contributors:

B. F. UNDERWOOD.

MRS. SARA A. UNDERWOOD.

MRS. ELMINA D. SLENKER.

WM. McDONNELL, Author of
"Exeter Hall, Heathens of
the Heath's, &c."

ALLEN PRINGLE.

WM. EMMETTE COLEMAN.

EDWARD MEEK.

J. ICK EVANS.

R. B. BUTLAND.

LT. COL. G. W. GRIFFITHS.

W. B. COOKE.

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

There appeared during last year in *McMillan's Magazine* an article entitled "the Hopes of Theology." It is, in fact, a valedictory address to the students of St. Andrews by Dean Stanley. In enumerating his salient points, the Dean says:—"First, there is the essentially progressive element in religion itself." He continues as follows:—"Lord Macaulay, in his celebrated essay on Von Ranke's History of the Popes, maintains with a rich exuberance of logic and rhetoric, that "the difference between theology and all other sciences is in this respect—that what it was in the days of the patriarch Job, such it must be in the 19th century, and to the end of time." The Dean then proceeds, to his infinite credit, to enlarge on the fallacy of Macaulay's dictum.

In the series of articles which I propose to place before the readers of the "FREETHOUGHT JOURNAL," I shall set but little store by any originality of thought which I may possibly possess (sooth to say, it is but little.) My aim is truth, not the gratification of any personal vanity. Wherever, therefore, I find that truth expressed, for me and for others, in the weightier words of abler men, I rejoice to place it before truth seekers in their pregnant and glowing sentences, rather than in my own feeble words. All I claim is an intense appreciation, a large intuition for, and a power of assimilation of truth, wheresoever I find it written or uttered. But I cannot resist the temptation of saying that, about a year before the Dean of Westminster's address appeared, I had myself selected the self-same passage for the

opening of a work which I had at that time the idea of publishing in book-form, but the substance of which I now hope to communicate to Canadian Freethinkers through the FREETHOUGHT JOURNAL.

The passage in question is so curiously instructive that I reproduce it here. "A Christian of the 5th century with a Bible is neither better nor worse situated than a Christian of the 19th century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, vaccination, and a thousand other discoveries which were unknown to the 5th century, are familiar to the 19th."

It is here to be seen how completely even so large a mind as Macaulay's, peculiarly directed, moreover, into the broad paths of whig liberalism, utterly failed to emancipate itself from theological tradition. He accordingly commits himself to the laconic aphorism that "Divinity is not a progressive science." Surely genius never committed itself to a more stupendous fallacy. Judicially blinded by sacerdotalism, over the great historian's literary acumen failed to perceive what printing had already done for the world, and even to appreciate the influence of gunpowder on one of the most mischievous though one of the grandest poems the world has produced—"Paradise Lost."

To Mr. Gladstone has come the "clear, dry light" denied to Macaulay. Listen to the golden words in which, in his "Homer's Place in History," he enunciates a truth of ineffable significance.

"Collateral knowledge and the growth of critical arts have opened to us paths which were closed at earlier dates to better men."

The proposition should take its place in men's minds as a fundamental text—a verse of "proverbial philosophy" somewhat in advance of Tupper. Its apparent simplicity may easily cause its vast significance to escape the superficial thinker, and it is precisely in ignoring the considerations involved in it, that the orthodox manifest their inability to grasp and turn to good account, the tendencies of the advanced thought which distinguishes the day.

I have made the foregoing remarks more in the hope that they may meet the eyes of some who may be halting undecided

between the old fatuous credulity and emancipation, than for any value they will possess to those who are already freethinkers, for to the former anything should be acceptable which tends to show the rapid broadening of thought even in some of the high places of orthodoxy. They indicate also the line of reflection along which we, who are free, have advanced to freedom, and point it out as the high-road which is open to all.

I now proceed to discuss the article in the *British Quarterly Review*, reproduced in the *New York Eclectic* for October 1876, I mentioned in the January issue of this Journal, and which I propose to make my text.

This article begins as follows:—"Before the end of the last century geology hardly existed as a science; and an inquiry as to the age of the world would have been unhesitatingly answered by the assertion that the earth was created in six days, 4004 years before the birth of Christ. Though further research has shown that the sacred text bears no such interpretation, those copies of the Authorized Version of the Bible, which are enriched with notes and marginal references, still keep up the formal assertion."

I will only pause here to point out to the admiration of the devout, the profound reverence of our Reviewer for the Bible—a reverence so deep that he is unable to speak even of the "authorized version" of it except with capitals, and to remark ("and my language is plain") that I venture to think we shall presently see that the "sacred text" bears, in point of fact, no other interpretation whatever, notwithstanding the research so jauntily alluded to, and that our writer's assumption is only one of a considerable number of deliberate and impudent misrepresentations—"which the same I am free to maintain."

I now beg particular attention to the following quotations from an article in the *Canadian Monthly* for January 1877, from the pen of one of Canada's profoundest thinkers, W. Lo Sueur, and that they will bear it well in mind throughout the perusal of those articles. I know nothing more delicious than its polished and keen edged satire.

"And now where are we? Is it not the case that science, so feeble once in comparison with the strong prepossessions or instinctive beliefs of mankind—science, which formerly but picked up the crumbs which fell from the table of human reason, while metaphysics and theology lorded it at the board—science that was persecuted and cast out in the persons of its early professors, its Roger Beacons, Galileos, and Brunos—science, in which men saw no beauty or promise that they should desire it—is it not true that this stone, which the builders rejected, has become almost the head of the corner in the edifice of our civilization? Upon what are the eyes of all men waiting, but upon science to heal their diseases, and even cleanse their iniquities? Is it not true that theology itself—I speak now only of what you all know as well as I—is looking to science to place a true interpretation upon its records. 'Describe to us,' say the theologians, 'the physical history of the earth, and whatever you can satisfactorily prove, that we shall accept as the true sense of the Mosaic record, no matter what verbal difficulties may stand in the way. You have shown us that we must no longer talk of a six days' work in creation; we quite accept your amendment, and shall be prepared to give our best consideration to any others you may propose. As soon as you are quite sure about the doctrine of evolution, we think we shall have no difficulty in finding that, too, in a manner, outlined in our record.'

"This is an honor to which science, in its earlier stages never looked forward. It hoped to unravel progressively the mysteries of nature; but it never expected to be called in to assist in the task of Bible exegesis. Times have changed since the inventor of the telescope fell into the hands of the tormentors for his speculations on the solar system; or, coming down much later, since Buffon was compelled to pen a very humble retraction of certain errors which the doctors of the Sorbonne asserted they had discovered in his 'Système de la Nature.' Had he lived in the present day he might have corrected the errors of the doctors."

The cutting irony placed in the mouths of the theologians is very keen and bitter, and, writhe as they may, they cannot escape it.

It would, however, be scarcely justice to Mr. Lo Sueur, to refrain from adding to the above quotation the noble words which follow. Speaking of the position and duties of the scientific teachers in a splendid peroration, he says, "He should dwell upon the great truth that emancipation from error means responsibility for a higher mode of life; and that, if it do not result in this it is valueless, if not worse than valueless, in causing truth to be evilly spoken of."

I shall now, in order to place the reader on a basis from which he will be enabled to form a competent judgement of the relative positions of science and theology, lay before him, very nearly in the words of the *Quarterly Reviewer* himself, a brief but clear explanation of what is called the "Nebular Hypothesis." The inception of this theory, which it has become the fashion to ascribe to Laplace, is in reality due to Sir Wm. Herschel; but Laplace gave to it, by mathematical demonstration, so clear a presumption of more than probability, that it constitutes at the present day the creed of the most advanced science as to the mode of formation of the solar system. There is indeed, about it, that strong appeal of verisimilitude to the cultivated understanding, which carries with it a conviction of its truth even to the unscientific mind.

It is supposed that a film of vaporuous matter filled up a space extending beyond that which is now bounded by the orbit of the outermost planet. It is assumed that this nebula possessed a rotary motion round its centre of gravity, and that the parts of it which were situated at the limits where the centrifugal force exactly counterbalanced the attractive force of the central nucleus were abandoned by the attracting inner mass. Thus, as the nucleus became more and more dense under the action of gravity, were formed a succession of rings, concentric with, and revolving round, the centre of gravity. Each ring would break up into masses which would be endowed with motions of rotation, and would in consequence, assume a spheroidal form. These masses formed the several planets, which, in their turn condensing, cast off, in some instances their outlying rings, as had been done by the central mass, and thus formed the satellites which attend the planets. As each planet was in turn cast off, the central mass necessarily contracted itself within the orbit of that last formed; till, after casting off Mercury, it gathered with immense energy round its own centre, and formed the sun. It may further be useful to remember that, while the operation of gravitation in a revolving mass of attenuated matter, contracted and condensed it, the rotary motion generated that intense heat, which made the earth of old a molten sphere tortured with furious convulsions, and which keeps Saturn and Jupiter in the same state to-day.—(To be continued.)

The Rev. Mr. Buckley, of Stamford, Conn., was recently arraigned before a criminal court charged with conspiracy, in procuring by ways that are dark, the conviction of certain violators of the Excise law of his country. In justification of his conduct, Buckley cited the Scriptures in his defence, declaring that he could produce twenty-five cases from the Old Testament and five from the New Testament in which deception was used to further the ends of God. The inference he sought to draw from this fact was that the end justifies the means, and that lying for a good purpose is not a sin, but a laudable virtue. The exigencies of life require that, above all things, we rely on truthfulness, and in practicing and apologizing for lying, men like Mr. Buckley strike a blow at society itself.—*Exchange*.

Mr. Buckley can easily prove that the bible commends lying and deceit when practiced in the furtherance of religion and for the glory of "God," but we say, so much the worse for the bible. It is time for the civilized world to consign a book teaching such immoral doctrines to oblivion; or at most to place it in the same category as the mythologies of ancient Greece and Rome. Following its precepts or example tends to injustice and immorality.—*Ed. JOURNAL*.

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

TORONTO, FEBRUARY, 1878.

Our readers will see by referring to the report of proceedings of the Convention of the Canadian Freethought Association that it was decided to carry out the suggestion of our friend Mr. Allen Pringle to issue the JOURNAL monthly, instead of weekly. We regret that such a step became necessary, but under the circumstances no other course was possible. Had the friends of mental freedom taken half the interest in the success of the JOURNAL that the Christian public do in their various publications, we would have been enabled to carry out our intention of making the JOURNAL a first-class weekly paper. From end to end of the Dominion, the country is being flooded with papers whose avowed object is to propagate the immoral doctrines of the Christian religion. Those who believe in these doctrines show their earnestness in the matter by supporting liberally whatever tends to spread them among the people. We are accused, and it seems justly so, of being cold and apathetic where the interests of what we conceive to be the truth is concerned; of being over ready to cavil and find fault with the existing state of things, but buttoning up our pockets when a dollar is required to combat error or to secure our rights. There are a few noble exceptions, however, who have done all and more than they could well afford. The JOURNAL will be conducted as heretofore, and will open its columns to all, who will earnestly and courteously discuss such questions as are interesting to the advanced thinkers of the age. Few Liberal papers in the world can boast of a more able and cultured corps of Editorial Contributors, and we hope soon to be able to announce the addition of names whose reputation as thinkers and writers is world wide.

The subscription price of the JOURNAL will be \$1 a year in advance, or six copies one year for \$5. Those who have paid their subscriptions to the weekly will be allowed their choice; to receive two copies for the time subscribed, or to receive one copy double the time paid for. Those who have subscribed but have not paid

for their subscriptions will please remit the amount subscribed and take their choice as above, or remit *half* the amount subscribed and receive the JOURNAL for the time they would have been entitled to the weekly. We will send the JOURNAL on trial three months for twenty-five cents. Our subscription list should number thousands. Let every Liberal in the Dominion feel it to be his duty not only to subscribe, but to send in the name and the cash for at least one other subscriber. There are few Liberals so poor that they are unable to devote the small sum of one dollar to the support of the only really Liberal paper ever published in the Dominion. All sums received will be acknowledged in the following number of the JOURNAL unless otherwise requested.

CLERICAL SCANDAL.

We have received numerous communications giving detailed accounts of the misdoings of ministers of the "gospel" and other prominent members of Christian churches who have strayed from the paths of virtue. We have consigned all such communications to the "waste basket" and, so far as the JOURNAL is concerned, to oblivion. Such descriptions are necessarily coarse and vulgar, and we shall continue to rigidly exclude them from our pages. Apart from their coarseness, however, we object to giving such scandal prominence. Christians claim that their religion makes them better, more virtuous and honest than they could possibly be without it. By carefully noting and giving prominence to every Christian's "fall from grace" we acknowledge that their assertions are true; that their Christianity *ought* to make them better than other men; that they *ought* to stand on a higher moral plane than their neighbors; that had they lived in accordance with the teachings of the Bible they could not have erred, and that consequently it was the *loss* of their religion which occasioned their fall. A man cannot *fall* unless he is upon an elevation, unless he occupies a more or less lofty position to fall from. We are not disposed, even by implication, to make such an acknowledgement. Following the teaching and example of those who are said to have been the favorites of "Jehovah" will not make men or women more virtuous or pure than others. Many things done by them without reproach have an opposite tendency. We admit that men may be Christians and yet be pure, truthful and honorable. We admit that many of them *are* so, but it is because modern Christianity is better than the source whence it sprung; because as a rule, Christians are better than their religion. Purity is admirable whenever and wherever found; but the teachings of "holy writ," with its monstrous system of polygamy and concubinage, are not calculated to promote it. Honesty and truthfulness are commendable; but following the example of "God's chosen people" in despoiling the Egyptians, or Paul in his craftiness and falsehoods, is not likely to make men either truthful or honest. The love of humanity is a noble sentiment; yet the "leaders in Israel" in either ancient or modern times have neither taught it nor practiced it. Jesus is said to have done so, but what he said was only repetitions of the teachings of men who lived thousands of years before him, and his denunciations and threats against those who did not believe in him sadly marred the effect of such precepts. Paul taught his followers to love that small portion of humanity known as Christians—to love one another, but even the animals do that—love their own kind. Every sect in Christendom have faithfully car-

ried out Paul's advice in that respect, and has cordially hated every other sect. Gentleness and sweetness of temper win our admiration; but we look in vain for an exhibition of these virtues by the heroes of the Bible. Jesus cursing the fig tree because it had no fruit at the wrong time of year, his overturning the tables of the money changers in the temple, his cursing the Jews, calling them fools and hypocrites, are examples of the sweetness of temper of the most gentle character portrayed in the Bible. The claim that Christian morality is higher and better than the morality of the rest of mankind is utterly unfounded. Morality does not depend upon, nor is it an outgrowth of religion, but is the accumulated experience of the human race, through all the ages, of what is most conducive to the security and happiness of mankind. Place men who are entirely ignorant of any religion apart from the rest of the world and in a few generations experience would teach them, not what to believe, but what to do to attain the greatest amount of happiness. They might, and probably would, invent some religious theories, but morality would precede their religion as morality has preceded all religions. We would be more surprised and shocked to hear that any of our leaders of modern Infidelity were either teaching or practicing immorality than to hear that the brightest star of the Christian churches had "fallen."

If there is any truth in Christianity Judas Iscariot has been the most badly used person in history. Without him how could the Christian "plan of salvation" have been carried out? He was necessary to, and a part of, that plan. In fact, Pilate, Christ's accusers, false witnesses, and the whole court, as well as the rabble multitude who cried out "Crucify him," were necessary for the carrying out of that god-like (!) scheme to save the human race from the vengeance of their own creator. Salvation could not have been possible without them, any more than without Christ. If Christ was foretold, so were his betrayer, his accusers, and his executioners. We do not know by what kind of theological jugglery Christians can defend in a deity what in man would be considered despicable, mean, and cowardly. If any man, no matter how powerful, should compel men to become his agents or instruments to carry out his schemes and then not only cast them aside, but punish them for being *made* his instruments, he would deserve and receive the execration and contempt of all right thinking persons. Instead of abuse, Judas should receive honor at the hands of Christians. Without him and his associates there could have been no "lamb who was slain for us," no cross, no "saviour," no "salvation." If there is any truth in the Christian religion Christians should hold the name of Judas Iscariot in the most profound veneration and respect.

We ask our well-meaning Christian friends who are unceremoniously abolishing hell, Are you not making a mistake in this matter? If there is no hell and no devil what need is there for an atonement? Without your "precious atonement" what need is there for your churches, your ministers, and your missionaries? Are you not worse off without your hell and your devil than was the devout old lady who exclaimed: "If you take the devil away from me you rob me of half my religion." Does it not take all your need for Christianity away? Should you not rather than try to abolish hell, say, as the Western convert did, that you "thank your God that you have a hell in your church? Without it you may have a religion, but not Christianity." What need for a "God"

to be butchered, for a "Saviour," if there was nothing to die for, nothing to be "saved" from? Reconsider your decision, Bros. Farrar and Beecher, or else give up your superstition called Christianity and acknowledge that you know nothing about the future. If your vocation be to teach the people, teach them to love justice, truth, and honesty; teach them how to live here in this world, how to extract the good and avoid and reject the evil, which is to be found side by side everywhere in the world.

EDITORIAL NOTES AND NOTICES.

Rev. T. W. Handford, of this city, has been delivering a course of sermons in his church, the Congregational, against Infidelity and Atheism. We listened to his sermon on the latter subject, and on the following Sunday we answered him from the platform in Albert Hall to a larger audience than could be packed into his church. We understand that during his first sermon Mr. Handford brought to the notice of his hearers an article in the JOURNAL, written by one of our contributors, as an evidence that Infidels were ignorant of the Bible. The article in question appears to attribute to Christ what is said to have been uttered by his disciples regarding "selling the ointment and giving the money to the poor." The advice given seemed to the writer of the article to be better than the answer given. It seems, however, that our Rev. friend could not see through the joke. We will try and give him an easier one next time.

We have completed an arrangement with the proprietors of the *Spiritual Offering* which enables us to offer that valuable magazine and the JOURNAL for one year for the small sum of two dollars. The *Spiritual Offering* is one of the leading Spiritual publications in the United States, and has able contributors. Remit two dollars to us, and both papers will be promptly forwarded. See advertisement on last page.

We have received the first number of the *Positive Thinker*, published by The New York Liberal Publishing Company, and edited by G. L. Henderson and H. B. Brown. It is devoted to constructive Freethought, and its mottoes are, "To destroy, you must replace," "To do the good, know the true." It is ably edited, and is a valuable addition to the Liberal publications of the United States. Subscription price, \$1.50 a year.

Any of our readers who want to procure the celebrated work "Fruits of Philosophy" for publishing which Mrs. Annie Besant and Charles Bradlaugh were prosecuted in England, or the "Priest in Absolution," which raised such a storm of indignation in the House of Lords, should send the price to Frank Rivers, 28 School St., Boston, Mass. Mr. Rivers is a well-known publisher and is thoroughly reliable. See advertisement.

We have received the prospectus of the *Physiologist*, soon to be published by the physiological society of New York, and edited by Dr. Sara B. Chase. If it redeems its promises it will be a valuable publication. Its first number will contain articles by Walter R. Bartlett M. D.; Elizabeth Oakes Smith, Sara B. Chase; M. D.; E. G. Cook, M. D.; S. H. Preston, and others.

We receive an occasional number of the *Duluth Tribune*, which

are brimfull of good and *free* thoughts. It is doing a good work in the far West and should be liberally supported. Will brother Mitchell add us to his exchange list?

Mrs. Sara A. Underwood has an interesting article, descriptive of Toronto and Albert Hall in the *Boston Investigator* of the 13th inst. The Toronto Freethought Association is struggling for existence among a people who are more bigoted and intolerant than any other, except perhaps, in a few New England towns, on the Continent, and it is encouraging to be favorably mentioned by one so well qualified to judge as Mrs. Underwood.

The *Positive Thinker* says; "Freethought leads to discovery. Positive thought is a certainty. The former is accompanied by doubt, but the latter results in conviction." The latter statement contradicts the former. If positive thought only results in, instead of being the result of, conviction it must, until such result is attained, be accompanied by doubt, and is but a synonym for Freethought. If Positive thought expresses anything more than Freethought it cannot be a condition of thought which results in a *different* condition of thought.

A petition has been presented by the ministers of Owen Sound to the Town Council, asking that body to refuse the use of the Town Hall to Infidels, Mr. Underwood in particular. These same ministers were challenged to meet Mr. Underwood in debate, but not one of them dared to accept. Christian "courtesy," and Christian "culture," however, does not prevent them trying to put a gag in the mouth of a man they dared not meet in fair, open debate. Such poltroons are scarcely worth notice except to show that had they the power they would make as good inquisitors as Spain ever produced. Do we live in the nineteenth century, or has this century not reached Owen Sound ministers yet?

The Liberals of Canada should order their books from Mr. Alfred Piddington, 248 and 250 Yonge Street, Toronto, in preference to sending their money to London, New York, or Boston. Mr. Piddington, besides a very large assortment of general books, has on hand all the works of our best scientific and Freethought authors. The list of books he advertises on our last page is but a small portion of those he has on hand. He will send post paid any book in print at publisher's price. If you want any book published in Great Britain or the United States write to him for the price.

The office of the FREETHOUGHT JOURNAL has been removed to Albert Hall, No. 191 Yonge Street, Toronto, where our friends will be always welcome.

Will our friends favor us with short accounts of Freethought meetings, debates, &c., which take place among them, also any items of interest to the Liberal public? Write on one side of the paper only, and sign your names, as we cannot take any notice of anonymous communications. We require the names of our correspondents, not necessarily for publication but to protect us from imposition.

A Western blacksmith advertises for a journeyman who can shoe horses with a good moral character.

PROCEEDINGS OF CONVENTION OF FREETHINKERS

Held in Toronto, January 22d, and 23rd, 1878.

Pursuant to a call by the Executive of the Canadian Freethought Association, the Convention met in Albert Hall, Toronto, at 10 a. m. on the 22nd of January, 1878, the President, J. Ick Evans, in the chair.

The following named delegates were present, viz.: B. F. Underwood, Mrs. Sara A. Underwood, Thordike, Mass.; J. Martin, Ottawa, Ont.; F. Van De Bogart, Napanee, Ont.; Jas. Brown, Galt, Ont.; T. W. Hugo, Wm. Cain, Owen Sound, Ont.; Wm. Sisson, Port Hope, Ont.; Wm. McDonnell, J. B. Knowlson, Lindsay, Ont.; John Fraser, Ayr, Ont.; J. Pilcher, Mount Forest, Ont.; G. H. Cliff, Hespeler, Ont., Miss Frances Kiely, Miss Ella Barratt, Mrs. W. J. R. Hargrave, J. Ick Evans, John D. Kiely, R. B. Butland, W. J. R. Hargrave, W. B. Cooke, J. T. Hawke, C. A. Scadding, J. Earsman, G. Bulstrode, J. J. Williams, W. Brown, W. H. Johnston, E. Meagher, S. J. Hill, A. Piddington, Richard Vernon, and Eyre Evans, Toronto.

After calling the Convention to order the President delivered an address welcoming the delegates, reviewing the past year, and congratulating the Convention upon the progress made.

The minutes of the last Convention, as published in No. 1 of the FREETHOUGHT JOURNAL, were adopted.

Communications were read by the Secretary from John Groom, of Meaford, and others, expressing regret that they were unable to attend the Convention.

The retiring Secretary presented a verbal report and the Treasurer a written one, both of which were received and adopted.

The election of officers for the ensuing year was next in order.

Mr. Scadding moved, seconded by Mr. Butland, that the offices of Corresponding Secretary and Recording Secretary be merged into one office. Carried.

The election was then proceeded with, resulting as follows:

President—J. Ick Evans, Toronto.

Secretary—W. J. R. Hargrave, Toronto.

Treasurer—R. B. Butland, Toronto.

Executive Committee—J. C. Kearns, Ottawa;

Allen Pringle, Napanee;

William Sisson, Port Hope;

Wm. McDonnell, Lindsay;

John Groom, Meaford;

Albert White, Orwell;

Capt. E. Dunn, Owen Sound.

Trustees—John D. Kiely, Toronto;

R. B. Butland, Toronto.

F. Van De Bogart, Napanee.

A tie having occurred between Captain Dunn and Mr. Van De Bogart, for member of Executive Committee, the latter generously resigned in favor of Captain Dunn.

The President returned thanks for the honor conferred in a few but happily expressed words.

On motion of F. Van De Bogart, a Committee, consisting of Messrs. Butland, Hargrave, Cooke, Johnston and the mover, was appointed to consider the order of business to be followed by the Convention.

The Convention then adjourned to meet at 2 o'clock p. m.

AFTERNOON SESSION, Jan. 22d.

The Convention re-assembled at 2 p. m.

The Committee appointed at the morning session recommended the following order of business:

1. Appointment of Committees.

2. Reports of Committees.

3. Consideration of reports.

4. Short speeches by members of the Convention.

5. Adjournment.

The following Committees were then elected:

On Organization and Propagandism—Messrs. Cooke, Brown, of Galt, Johnston, Scadding, and Hawke.

On FREETHOUGHT JOURNAL—Messrs. Sisson, Kiely, Van De Bogart, Evans, Hargrave, and Piddington.

On Resolutions and General Business—Messrs. Cutland, Earsman, Williams, and Bulstrode.

The Convention then dissolved, and the various Committees retired.

Upon re-assembling, the Committees reported progress, and asked leave to sit again at 9:30 a. m. of the following day.

Convention adjourned to meet at the hour named.

MORNING SESSION, THURSDAY, Jan. 23d.

The Convention again met at the hour appointed, President in the chair.

The report of the Committee on Organization and Propagandism was presented by Mr. Hawke, the acting Chairman of Committee, recommending that persons not members of the Associations affiliated with the Canadian Freethought Association be permitted to become members of the C. F. A. upon payment of the sum of fifty cents annually, and that members of affiliated associations be admitted to membership upon the payment of twenty-five cents annually, and recommending the abolition of the clause in the Constitution requiring twenty-five per cent. of members' fees from branch societies; also that all members be furnished cards of membership, said card to entitle such person to attend and take part in the proceedings of future Conventions of this Association.

In addition to report Mr. Hawke introduced a resolution condemning the practice of Freethinkers sending their children to Christian Sunday Schools.

The resolution was carried.

By the same, protesting against having prayers said in the Senate and House of Commons of the Dominion, the Ontario Legislature, and the City Council of the city of Toronto.

The latter resolution elicited considerable discussion, and upon a division was lost.

The Committee on Resolutions presented their report, recommending a slight alteration in resolutions adopted by last Convention. Report was adopted.

Adjourned till 2:30 p. m.

AFTERNOON SESSION, 2:30 P. M.

Convention met, President in the chair.

The Committee on FREETHOUGHT JOURNAL presented their report, recommending that the JOURNAL be issued monthly instead of weekly; that the subscription price be made one dollar per annum; that the JOURNAL be made the organ of the Canadian Freethought Association, and that the Freethinkers of Canada be requested to make a guarantee loan to the Canadian Freethought Association of such portion of the sum of twelve hundred dollars as may remain after deducting total receipts from advertising and subscriptions.

The Committee also presented a form of agreement to loan such amount to the Association, one of the stipulations of the agreement being, that not fewer than thirty shares of the loan should be subscribed for before the agreement become valid and binding.

The report was adopted unanimously, and nearly half the requisite number of shares were taken by those present.

A letter was received from Mr. J. T. Hawke expressing regret for having, in the heat of debate, used some hasty words during the morning session.

On motion, Mr. Hawke's apology was unanimously accepted.

Several delegates then addressed the Convention, among whom were the President, F. Van De Bogart, of Napanea; H. Martin, of Ottawa; W. Cain, of Owen Sound; and W. B. Cooke, of Toronto.

After which the Convention adjourned, subject to the call of the Executive of the Canadian Freethought Association.

W. J. R. HARGRAVE,
Secretary C. F. A.

When fanatics and bigots are permitted to mould the religious ideas of youth, infancy must suffer, not only from spectral torments, but it must also imbibe notions of the Divinity which change him from a father to a monster.—*Jarves*.

"FREE WILL" AND "FREE MORAL AGENCY."

(Continued.)

BY ALLEN PRINGLE.

In previous articles the doctrine of Free Will has been examined in the light of reason and science. We will now take a theological and biblical view of it. Having stated in the last article that in the present one we would meet the theologian on his own ground and refute his free will dogma from his own premises, we will now undertake to make good that promise. We will first attend to the *theological* and then to the *biblical* proofs of Necessitarianism and disproofs of free-will.

The theologian ascribes certain attributes to God, such as omnipotence, omniscience, omnipresence etc., to all of which we at present assent for the purposes of the argument. If, then, God is omniscient he knows all things—past, present, and future. He has absolute knowledge of all that has ever transpired in the past, and of everything which will ever take place in the future. To deny the absolute and unqualified foreknowledge of God is to deny one of his essential attributes (his omniscience) and consequently to limit his knowledge. And a God with finite or limited knowledge is of course no God at all. God, then, being omniscient, knew before your humble servant was born that he would write this article on "free-will" for the FREETHOUGHT JOURNAL; and if God knew "before the foundation of the world" that he would perform this act he has really no alternative but to perform it. Indeed, from the premises, he is absolutely compelled in consequence of such foreknowledge to write it. For, if God knew and thought he would write it, if he were now *not* to write it, God would in that case have made a mistake. It will be no escape from this difficulty to say that I am now free to perform this act or not perform it, and if I were not to perform it that God foreknew it that way. Such begging of the question will not avail. As a matter of fact either I write this article or I do not, and if God is omniscient he foreknew which. And it matters not which way he knew it, so far as my being absolutely compelled to carry out his foreknowledge is concerned. For if he foreknew or forethought one way and I would do the other he would be proved in error, deficient in knowledge, and hence not God. Every act and event, then, which God foreknew would take place, must of necessity take place in accordance with such foreknowledge, and hence there is no volitional freedom—absolutely none. If the theologian by the most subtle process of theological sophistry or metaphysical *finesse* can escape this dilemma without being impaled on one of its horns we will rejoice to see him out clear.

Further, if God is omnipresent, he must permeate, the whole organization of man, mental and physical, and be ever present in his environment. And if so, being also omnipotent, he must of necessity be the sole and all-pervading cause of all phenomena. God, then, being the potent moving influence in man's whole being—not so much as a hair falling from his head without his cognition and permission—it follows inexorably that there can be no such thing as independent and absolute freedom of action or thought. For omnipotence and omnipresence, coexistent, to admit of a fraction of deviation from their universal and all-potent rule is a proposition simply impossible and incomprehensible. To say that God is all-knowing all-powerful and omnipresent, and then to say that a single sequence, phenomenon, action, thought, or emotion can take place in the whole universe independently of or contrary to that trinity of forces is to utter what is not only absurd and unphilosophical but utterly inconceivable to the mind of man. Either Providence governs absolutely or Nature herself governs in accordance with her inherent forces and modes of operating. The scientist holds to the latter view, while the theologian accepts the former. There can be no middle ground—no compromise. Either a personal God holds the reins of this great Universe or the Universe itself is the *all in all* and is of itself competent for all, having, as Tyndall says, "the promise and potency of all forms and qualities of life." No matter which hypothesis is true, man

cannot be free. Under the iron rule of either he is "bound fast in fate."

We will now glance at the attitude of the Bible towards this free-will doctrine. Although there are passages which appear to tacitly favor the freedom of the will, the general tenor of the book is decidedly against the notion that man is a free agent. Of a great number of texts which might be quoted we have space only for a few, which, however, are amply sufficient for our purpose viz. to show that the doctrine of free-will is unscriptural as well as unphilosophical. As some theologians of the present day seem inclined to abandon the infallibility of the Old Testament and retreat to the New as their safe refuge and invulnerable Citadel, we will go directly to their stronghold first. After reading the 8th 9th and 11th chapters of Romans the reader is requested to turn to Philippians 2:13, and he will there find the free-will dogma dissipated into the thinnest kind of air. It reads thus:—"For it is God which worketh in you *both to will and to do* of his good pleasure." This explicit declaration is of itself quite sufficient to set the question at rest for those who regard the New Testament authority; for, if it is God's will which "worketh in us to will and to do his good pleasure" how, I would ask, can man's will be free to do ought but carry out God's will "working within him." Freedom to act in one way and one way only is indeed freedom with a vengeance. It is like a police officer telling a man he *must* accompany him to the prison and then telling him he is *free* to go to the prison. It is like immuring him in a cell twelve feet square with no possibility of escape and then insulting him by telling him he is perfectly free to do as he likes—that is, he can either walk up and down his cell or sit still as he chooses. This is one idea of freedom.

In the 9th chapter of Romans we find Paul asking "who hath resisted his (God's) will?" and then declaring, "Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

In the 46th chapter of Isaiah, 9th and 10th verses, we find God declaring:—"I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done saying, my council shall stand, and I will do all my pleasure."

In concluding this part of the subject, and *apropos* to the passage last quoted. I ask the theologian this question:—If an omnipotent and omniscient God has "declared the end from the beginning" and ordered all "the things that are not yet done" (and you have his own word for it here) how is it possible for mortal and finite man to do any *thing* contrary to the thing ordered, or accomplish any "end" but the one "declared from the beginning?" Here you have God's word for it that he has declared all things "from the beginning." Man then *must* do as God has declared, and can do nothing else, hence he is not free.

It is perhaps scarcely necessary to add here that the arguments against free-will in this article drawn from Theology and the Bible I do not regard as essential from our standpoint, as we neither accept the Bible as an authority, nor believe the current theology. I simply put them forth for the benefit of the Christian theologian, and ask for them his serious consideration. When he shall have disposed of them to his own satisfaction he will still have the scientific and philosophical citadel of facts and arguments to storm.

SELBY, Ont., February 20th, 1878.

(To be continued.)

The new faith * * * meets the need of to-day. It is the child of to-day, and in to-day it lives. It answers the questions of to-day—not the questions of a thousand years ago or a thousand years to come. It grapples with the needs of to-day, and not the needs of the last century. It ministers to the sorrows of men and women now living and suffering, not of the men and women who groaned and sorrowed a century or more in the past.—O. B. Frothingham.

FREETHOUGHT AND "IMMORALITY."

I wish to call the special attention of every one of our Christian friends into whose hands this Journal may fall, to the utterance I am about to quote from Prof. Tyndall's late address. It touches the question of the morality of Freethinkers. In his address at Birmingham, England, a month or two ago, on "Science and Man," before the Birmingham and Midland Institute, Prof. Tyndall said (I quote from the address as published in the *Fortnightly Review*, Toronto):—

"If I wished to find men who are scrupulous in their adherence to engagements, whose words are their bond, and to whom moral shiftiness of any kind is subjectively unknown; if I wanted a loving father, a faithful husband, an honorable neighbor, and a just citizen, I should seek him and find him among the band of 'atheists' to which I refer. I have known some of the most pronounced among them not only in life but in death—seen them approaching with open eyes the inexorable goal, with no dread of a 'hangman's whip', with no hope of a heavenly crown, and still as mindful of their duties, and as faithful in the discharge of them, as if their eternal future depended upon their last deeds."

These are brave words in defense of the weak, oppressed by the strong. Three or four years ago when Mr. Underwood and ourselves were, in a most intolerant as well as illegal manner, excluded by Christians from the Napanee Town Hall, for the use of which, for lectures, we had paid our money, the ostensible pretext was that our doctrines were "bad" and "immoral," and ourselves no better. We protested earnestly at the time against this false charge, and offered to compare either notes or doctrines with our Christian persecutors, but they would do neither. I now ask the Napanee Town Councillors—the Christian gentlemen (?)—who so grossly trampled upon our rights at that time to "read, mark, learn and inwardly digest" the above manly utterance of one of the best and greatest men of the present age. The great Apostle of Science will get the warmest thanks of every true liberal the world over.

ALLEN PRINGLE.

Selby, Ont, Jan. 1878.

THE FUNERAL OF M. RASPAIL.

Sunday, being fixed for the funeral of M. Raspail, the Republican deputy of Marseilles, was the occasion of a great popular demonstration. About 60,000 persons followed the hearse from Arceuil, suburb of Paris, to Pere la Chaise. They included a deputation from Marseilles which town he represented in the last and present Chamber, Radical senators and deputies, Republican journalists, the Seine general council, the Paris and other municipalities, deputations from various towns, Masonic lodges, university students, and a large number of trades' unions. The hearse was a very unostentatious one, and was drawn by two horses. The coffin bore the following inscription:—Raspail, Vincent Francois; born at Carpentras (Vaucluse), January 23rd, 1794; died at Arceuil, Seine, January 7th, 1878," and it was covered with wreaths of flowers. There was a great concourse of people along the whole line, and the Place de la Bastille was densely crowded. The greatest order prevailed, and there were frequent cries of "Vive la Republique!" and some of "Vive l'Armee!" There were very few police stationed along the route. The procession only, and indeed, only a portion of this, was admitted inside Pere la Chaise. On its reaching the Raspail family vault, M. Louis Blanc delivered a long address. He described Raspail during his long life as a truth-seeker and a victim of injustice, converting a prison into a study with book or microscope in hand, bent on alleviating the sufferings of the poor, at other times taking up arms against oppression. Both his science and his politics were dictated by love for the people. After dwelling on his chemical, physiological, and botanical researches, and on his political struggles, made more severe, by a restricted suffrage, M. Louis Blanc eulogized his domestic character and concluded thus:—

"In 1810 Raspail entered the Seminary Avignon. At eighteen years of age he taught theology. Educated by a priest, he had, I am assured, pupils who have since become priests. Here are the lines with which his will begins.—'I die a Freethinker, without hatred towards anyone, and with the hope that the principles of concord and humanity deposited in my books, pamphlets, and manuscripts will be adopted by all honest men.' He did, in fact, live as a Freethinker from the time he learnt by teaching it what theology was. His last

moments were those of a sage. And now, shall we say, he is no more? No; for that which remains of him is what was truly he—namely, his strong intelligence engraved in his writings, his noble heart preserved in his acts, his influence, prolonged by the history of what he has done. He will continue to live in his sons, whose souls have been illuminated by his fire, in the good citizens whose path he has lighted up, in science to which his researches have opened up fresh horizons, in us all whom he has made better by his teachings and his example, and even in his enemies, who in attacking his memory will thus attest its power. Let us not say he is no more; let us say he is still with us and in us; that in giving his body to the earth he is only entering immortality through death."

M. Bouché, who advocated the amnesty, M. Naquet, and two others also delivered speeches.—Reynolds' (London) Newspaper.

CORRESPONDENCE.

LINDSAY, February, 1878.

Editor Freethought Journal.

We had a grand time during Mr. Underwood's lectures, the largest hall in the town being crowded each evening of the four lectures given, many from the surrounding country being present. I realized that we omitted a splendid opportunity to distribute freethought tracts at the door of the hall, which in good time would bring forth good fruit, but we will be better prepared for the next course. Already I have received several subscriptions to Freethought literature as the direct result of the recent course of lectures, and also I am not sorry to report that the fashionable orthodox of all denominations have given their twenty-five cents each to hear our valiant pulpit coward, the Rev. Dr. Jeffers, explain his view of the "Grand Old Book," not, as he said, in answer to "certain lectures," but as the result of his convictions after a study of modern scepticism through his Methodistic spectacles. He was compelled to declare in favor of the geologic theory of the formation of the earth, and to discredit the popular belief in an universal deluge, contending that the Bible contained no history and no science; that its record of creation was based on a vision, and that only on this view could its wonderful stories be reconciled with a supernatural deity and the undoubted facts of geology; thus begging the question and doing away with the miraculous creation, as recorded by the vision-inspired writers of the mythologic and superstitious Jews.

The lecture created quite a sensation, and, though given with the purpose of ridiculing the nebular theory of creation and the bold stand taken by scientific sceptics as opposed to Bible worship, yet I venture to predict that the result of such lecture will lead to doubt and investigation, and the natural result arrived at by that noble author hero, Thomas Paine, if not to the adoption of the more advanced position of the more modern scientific Freethinkers. At the close of the Doctor's address I heard several say that they would willingly give five, ten or twenty dollars could it have been possible for Mr. Underwood to have been present, or to have had a chance of reply then and there.

WM. A. GOODWIN.

MEAFORD, Feb. 22d, 1878.

Editor Freethought Journal.

Yours of the 18th received; should have answered it sooner, but Mr. Clarke Braden came here to lecture directly after Mr. Underwood left, although I informed Mr. Braden's friends of Mr. U.'s coming to Meaford to lecture four weeks previous to his arrival; as the people of Meaford seemed anxious for a debate, and I was equally as anxious, but Mr. Braden's friends thought they had better have him come to deliver a course of lectures to see if they thought Mr. B. capable of meeting Mr. Underwood successfully. Now they are fully satisfied of Mr. Braden's capabilities, and invite debate.

I have attended all Mr. P.'s lectures, and had two private interviews with him. He is a fine, jovial companion in private company, but bitter and sarcastic on the platform. He has made several ungentlemanly remarks, some of which I felt myself compelled to reply to and rebut. Mr. Braden's course of eight lectures were finished last night, but he is engaged to deliver four more before he leaves Meaford for Owen Sound. He has had crowded meetings here, and I have no doubt but he will have at Owen Sound. Superstition has not lost its charms with the masses as yet.

Fraternally yours,

JOHN GROOM.

LINDSAY, February 21st, 1878.

Editor Freethought Journal.

In relation to the first course of Freethought lectures in this town, I am sorry to say that the representatives of the Lindsay press belied

the hope we had entertained that they would, as usual, cater to the public desire for news and information by giving at least a short report of Mr. Underwood's very able and eminently logical lectures, but neither the Conservative nor the so-called Reform papers had the common sense to do so, although the lectures were listened to by crowded houses, composed of people of very different beliefs. Yet we find the same papers ever willing to recommend and report favourably of catch-penny shows and negro performances, church tea-parties, fraudulent bazars, and pious lottery concerns to the glory of superstition and the impoverishment of the community.

Inclosed find a short communication rejected by our leading paper, sent as a reply to a silly hotel story it was pleased to publish last week about a silly answer to a freethought enquirer:

Editor Canadian Post.

DEAR SIR,—The following incident I can vouch for as a statement of fact, and would, with a number of other subscribers to your journal, be pleased to see it appear in the "Post."

Got his Answer—Did Underwood Lie?—A Christian was recently conversing with a Freethinker on the subject of Mr. Underwood's lecture, when he loudly expressed his doubts as to the correctness of the quotation from Numbers XXXI, verse 18, and declared on the face of a two dollar bill that no such immoral command was ever given by Moses or any other servant of the Most High. Our unbelieving friend offered to prove it or sacrifice five times that amount, having a reasonable reliance on the integrity of the lecturer. His opponent was considerably crestfallen when the "Holy Bible" was produced and the quotation proved to have been correct. The lost money was returned with the remark, "that he (the infidel) had no desire to make money out of the bible or by the Christians' ignorance of it."

Yours, etc.,

W. A. GOODWIN.

INVERKIP, February, 1878.

Editor Freethought Journal.

When Agassiz opened his school on one occasion he informed his class that he did not wish to tell them anything, but rather put them in the way of finding knowledge for themselves.

Now I like that idea of teaching very much, and wish it had been practiced in my own education, especially as regards theology. I have had to unlearn almost everything taught in youth on this subject. "As the twig is bent so the tree is inclined," is a saying with a large amount of truth. But why bend the twig? Why not endeavor to raise the young sapling as straight as possible? Ah! Almost every parent has strong and well defined reasons for bending and warping the minds of their children, and the work is gone about and done as one of the most sacred duties of life.

From my earliest recollection I can look back on the process in my own case. My mind was so instructed that while quite young I joined to the church to which my parents belonged, and was a consistent member for a number of years. I was strongly impressed with the idea that it was wrong to question the bible, and of late years I have almost felt guilty when I would allow my reason to influence me. Some suggestion would say I was forsaking God. I would reply to that suggestion that God had given me my reason, and he no doubt intended I should use it, and that it was just as right that I should use it as to use my hands or my feet. And by the use of this noble faculty I was twisted out of one church and into another. Not straightened, but getting the bend round on the other side. Was in this several years and was happy, thought I was right. But to my surprise I was thrown out of this by the force of evidence, and left a theological wreck. Old friends seemed to loathe me, treated me as unfit for their society. I felt discouraged and humbled. I had lost all my leanings and felt now like a poor bird plucked of its golden plumage. But there is no standing still. "There is hope of a tree if it is cut down that it will sprout again." And so I have been rising on another and entirely different foundation. I will stand erect, and find fault with no man's religion. Nor believe any man's dogmas. I am free, and intend in the future to keep myself in a position in which I can move forward, just as truth will lead, without so much friction as I have experienced in the past. The creeds are the trouble, I was almost going to say, curse. Well they are straitjackets, and perhaps the people need them. At all events they seem to like them, and it is not for me to find fault. One great design in creeds is to prevent progress, which they can hardly do. The churches of the present day feel that men's thoughts are becoming too big for the creeds, that if something is not done there will be a burst up. Another design in creeds is to make all think alike. This is one of the great absurdities of the age. We are not calculated to think alike, and there is no two thinking men who do think alike. Neither is it desirable that they should. Are there two faces alike? Are any two constituted alike? Do not men all differ in their circumstances and surroundings? One set of influences act on one; another is under very different. The same influences act differently on differ-

ont individuals. The effect of all this is, that in religion, as in every-thing else, men must differ.

A Freethinker of the right stamp is one who does think, and who thinks as independantly and honestly, as it is in his power so to do. If he finds the Bible true upon investigating the evidence, all right—believe it. If he cannot be certain whether it is true or not, then honestly entertain certain doubts. If he comes to the conclusion that it is legendary, or that it is something else, there is no reason why he should not express his convictions, except the fear of creeds, and their supporters. He should be able, if he believes the Bible, to say why. If he doubts it, he should be able to give a reason. A young man told me some time ago, that he found he had to give up thinking and reasoning on these subjects, or he soon would have been off the track. That young man is not a Freethinker, but one who professes to believe what is contrary to his reason, and is therefore in bondage to a creed. What would have been the mental condition of society to-day if there had been no room to differ? No room to question and come to different conclusions. Anyone can see that all man's faculties are developed by exercise and dwarfed or paralyzed for want of use. Agitation in the mental world is just as necessary and just as beneficial as agitation in the atmosphere or waters of the physical world. So that what is by many looked upon as an evil, is one of the greatest blessings of society.

It certainly would be a noble church, society, or league where men and women could work together for each other's good and still each be perfectly free. That is what is needed and must be. Let truth be the motto, and not, we have found it. But where is it? "In all things charity." Such a society will not likely prosper to any great extent at present. These changes come about slowly. The machinery for fettering men and women is in full operation.

F. MALCOLM.

MEAFORD, Ont., Feb. 11th, 1878.

Editor Freethought Journal.]

DEAR SIR,—I beg to inform you that we had a visit from our esteemed friend, Mr. B. F. Underwood, who delivered three lectures in our Town Hall here on the 24th, 25th, and 26th of January, to as orderly and as appreciative audiences as he has addressed for some time.

Our venerable Freethought friend, Mr. John Groom, was voted to the chair, and opened the meeting as follows:

"Friends,—I feel proud of the honor you have conferred upon me in electing me as Chairman of these meetings, as it is not often we have the opportunity of listening to reason, philosophy, and common sense. And now (as I verily believe we have the opportunity) I sincerely hope that every one present will listen with attention to what will be delivered by my friend, Mr. Underwood, and when you return to your homes weigh the matter in your own minds, and if you cannot fully coincide with Mr. Underwood's views, I will engage to promise you that he will not threaten you with perdition. If there is any gentleman present who may have any reasonable remarks to make after Mr. Underwood has finished his lecture he will be courteously received on this platform, and I will strive to the uttermost of my power to give him a free, fair, and impartial hearing. And now, friends, as you all know my views on theology, and as you have the opportunity of hearing them every day, I think it would be imprudent in me to occupy your time any longer, so I will introduce Mr. Underwood."

That gentleman was received with a hearty cheer, and delivered one of the most able and forcible lectures that has ever been delivered in Canada. His force of reasoning and his logical discourse throughout riveted the attention of the audience—the ladies in particular—to a degree that was pleasing to witness.

There was but one clergyman present on the first night, and he said he could not leave that meeting without expressing his thanks to Mr. Underwood for the intellectual feast he had given them that night. It must not be understood by the audience that he fully coincided with every observation of the lecturer, but on the whole to him it was an intellectual feast. The first night's lecture was on the "Philosophy of Herbert Spencer," which was well appreciated by nearly all present, as was the two following lectures, which was evident by the attention and order manifested throughout.

Our Chairman accompanied Mr. and Mrs. Underwood to Owen Sound on Sunday morning, and your humble servant went the same afternoon, where we had a full attendance in the Town Hall, and an excellent lecture delivered. There was a full attendance the two following nights, and I am confident that Mr. Underwood has been the means of awakening many a latent idea and gave birth to many a new one which will remain long after Moody and Sankey's exhortations are forgotten. I wish it were possible for us to have Mr. Underwood here once a month; much good would be the result.

I have to inform you that our Christian friends are to have Rev. Clarke Braden come to reply to Mr. Underwood's lectures in his ab-

sence, instead of coming when Mr. Underwood was here to reply, although Mr. Groom informed them of Mr. Underwood's coming more than three weeks previous to his arrival. I would much rather Mr. Braden and come then; as it is, he reminds me of the man who kicked the lion, BUT THE LION WAS DEAD.

Most respectfully yours,

HUGH CARSON.

From the New York Times,

THE NEW CHURCH DOCTRINE.

BY WILL CARLETON.

There's come a sing'lar doctrine, Sue,
Into our church to-day;
These cur'us words are what the new
Young preacher had to say:
That literal everlasting fire
Was mostly in our eye;
That sinners dead, if they desi'e,
Can get another try;
He doubted if a warmer clime
Than this world could be proved;
The little snip—I fear some time
Ho'll get his doubts removed.

I've watched my duty, straight an' true,
An' tried to do it well;
Part of the time kept Heaven in view,
An' part steered clear o' Hell;
An' now, half of the v' is naught,
If I must list to him,
An' this ere Devil I have fought,
Was only just a whim:
Vain are the dangers I have brav'd,
The sacrifice they cost;
For what fun is it to be saved,
If no one else is lost?

Just think! Suppose when once I view
The Heaven I've toiled to win,
A lot of unsaved sinners, too,
Come grandly walkin' in!
An' acts to home, same as if they
Had read their titles clear,
An' looks at me, as if to say,
"We're glad to see you here!"
As if to say, "While you have b'en
So fast to toe the mark,
We waited till it rained, and then
Got tickets for the Ark!"

Yet there would be some in that crowd,
I'd rather like to see:
My boy Jack—it must be allowed,
There was no worse than he!
I've always felt somewhat to blame,
In several different ways,
That he lay down on thorns o' shame,
To end his boyhood days;
An' I'd be willin' to endure,
If snat the Lord thought best,
A minute's quite hot temperature,
To clasp him to my breast.

Old Captain Barnes was evil's son—
With heterodoxy crammed;
I used to think he'd be the one,
If any one was damned;
Still, when I saw a lot o' poor,
That he had clothed and fed,
Cry desolatly round his door,
As soon as he was dead,
There came a thought I couldn't control,
That in some neutral land,
I'd like to meet that scorched-up soul,
And take it by the hand,

Poor Junnie Willis, with a cry
Of hopeless, sad distress,
Sank sudden down, one night to die,
All in her ball-room dress;
She had a precious little while
To pack up an' away;
She even left her sweet, good smile—

'Twas on the face next day ;
Her soul went off unclotted by even
One titch of saving grace ;
How can't she hope to go to Heaven,
An' start from such a place ?

But once, when I lay sick an' weak,
She came, an' begged to stay,
She kissed my faded, wrinkled cheek--
She soothed my pain away ;
She brought me sweet bouquets of flowers,
As fresh as her young heart--
Through many long an' tedious hours,
She played a Christian part,
An' ere I long will stand around'
The singin' saints among,
I'll try to take some water down,
To cool poor Jennie's tongue.

But tears can never quench my creed,
Nor smooth God's righteous frown,
Though all the preachers learn to read
Their Bibles upside down.
I hold mine right side up with care,
To shield my eyes from sin,
An' coax the Lord, with daily prayer,
To call poor sinners in :
But if the sinners won't draw nigh,
An' take salvation's plan,
I'll have to stand an' see 'em try
To dodge Hell, if they can.

REV. T. W. HANDFORD VERSUS FREETHOUGHT.

The following correspondence between Mr. Evans, President of the Canadian Freethought Association, and the Rev. Mr. Handford, minister of Bond Street Congregational Church, in this city, will interest our readers :

Toronto, Feb. 6th, 1878.

Rev. T. W. Handford.

My Dear Sir,—Understanding that you are pleased to notice what you term modern infidelity by preaching a series of sermons in relation thereto, I have ventured to address you, hoping that you may consent to lay before your own congregation and the people of Toronto a fair exposition of the position occupied by modern infidelity on the one hand and orthodox Christianity on the other.

Acknowledging your high reputation as a preacher, and not doubting your sincerity as a teacher, I would beg to suggest that you meet Mr. Underwood at some convenient time in public and open debate, and that the teachings of both be submitted to a logical defense upon their merits, so that ourselves and the public may have the benefit of your undoubted learning and ripe experience.

Should you favor me with a favorable answer to the proposition herein contained, the Toronto Freethought Association will make the necessary arrangements to ensure the success and efficiency of an object which must be as desirable to yourself as it is interesting to the public.

I am, my dear sir,

Your obedient servant,

J. I. EVANS,

President Toronto Freethought Association.

BOLTON MANSE, Feb. 12th, 1878.

J. Ick Evans, Esq.

My Dear Sir.—In reply to your note of the 8th, give me leave to say that I have neither the time nor the inclination to accept of your somewhat vaguely expressed invitation to discuss with Mr. Underwood the claims of orthodox Christianity and modern infidelity. Debate is not my business. I have heard many such debates, and my deep conviction is, that they neither helped the earnest enquirer nor served the cause of truth. I am so fully occupied in what I believe to be the very greatest of all tasks that I cannot enter upon a work that would absorb so much time with such small promise of usefulness.

Your prophecy of October last in the FREETHOUGHT JOURNAL

that "teachers of the people, whether Christian or otherwise, will of necessity be obliged henceforward to advance their pickets" may not come true. For my part, at least, I shall be content to stand by my gun. Let us each be willing to tell what we believe to be the truth in an earnest, manly fashion, and then truth will hold its own in spite of us both.

I am, dear sir,

Yours very truly,

T. W. HANDFORD.

Toronto, Feb. 14th, 1878.

Rev. T. W. Handford.

My Dear Sir,—Your note of the 12th inst. received, and by its contents I find you are unwilling to meet Mr. Underwood, the representative of modern infidelity, in open debate. I regret this, and also that you deem it your duty to denounce from the pulpit that which you refuse to encounter upon the platform. It is my intention to publish our correspondence, so that the public may know that you claim the sanctuary of the pulpit for statements that you refuse to defend publicly. You say: "I have neither the time nor the inclination to discuss the claims of Orthodox Christianity versus Modern Infidelity." This I also regret, as the very foundation of that Christianity is being assailed by some of the ablest minds of the nineteenth century. You also say: "I shall be content to stand by my gun. Let us each be willing to tell what we believe to be truth in an earnest, manly fashion." With this I entirely agree, but is it manly to stand by your "gun" masked behind the ramparts of a pulpit? Would it not be more manly to meet the enemy on the open field of the platform? We do not agree in the opinion that debates on matters pertaining to theology have no beneficial effects, especially in the face of the fact that, since the last debate held by a clergyman with Mr. Underwood in this city, there has been a great spread of Liberal ideas in the Dominion of Canada. I may also point, as the effect of that debate, to the liberalizing of both the pulpit and the press, as well as to the circumstance that a congregation, as large and as intelligent as the one you minister to, meets every Sunday in Albert Hall to listen to teaching that, according to your publicly expressed opinions, is highly injurious to your fellow-men. These facts, it appears to me, should command your best efforts on the platform to prevent the harm which you no doubt believe will be the result of such teaching. It may be that you apprehend that similar or even more disastrous results would ensue to Christianity from a second debate between yourself and Mr. Underwood. Upon no other hypothesis can I account for your refusal to meet the champion of infidelity.

Your obedient servant,

J. ICK EVANS.

A FEW WORDS TO A PREACHER—NO. 2.

FRIEND DODD :—There thinks intelligence being evolved from non-intelligent causes, is a miracle far more wonderful than are the Bible miracles which I reject. If it be so I do not see it. The evolution is slow, continuous and imperceptible. What intelligence has a child ere it is born, or immediately after birth? It has a capacity for intelligence, but the mind is perfectly blank; yet intelligence is evolved by its circumstances and surroundings. There is no apparent life or intelligence in a seed or an egg, yet a dead seed or a lifeless egg will not germinate. The egg has no intelligence, but the bird or fowl hatched from it has. Where does it come from if it be not evolved from the matter composing and surrounding the living existence? We know nothing of the spontaneous generation either of life or intelligence; germs of both are found everywhere, in air, earth, and sea, but there is no sudden leap from matter to mind, or from matter to organized, formed life. If there was a time on earth when life was not, or intelligence was not, they must have been evolved from matter which already existed in the earth, or have been extraneously created by some power outside of matter, and as we cannot conceive of a particle of matter as annihilated or destroyed, nor a

being created out of nothing, evolution seems to be the only alternative. We cannot understand, and possibly never may, all the processes, whys and wherefores; but that is no reason why it may not be. Nature never makes any of her great changes suddenly. She never instantaneously converts water into wine, heals the lame, cleans the leper, restores the blind, or raises the dead at a touch. She does not reverse her own laws and stop the sun and moon, wall up waters, or give human speech to animals who have not organs of articulation. You God-believers say your gods are eternal. We say matter is eternal. You say the gods created all things out of nothing; we say matter evolved all things out of its self-existent substance, that is, changed the forms of what was, into what is, and she is eternally doing this through all the ages. You have an unnecessary being to account for, to please, and to give qualities, attributes, desires and wishes to, and for which to find an abiding place. We have only matter and its attributes to which to refer the causes of all things; and is not ours the more plain, simple and reasonable belief? Does it not look as if the lack of "proof" thee calls for, was on the side of the theologian?

Thee asks me to prove the antiquity of Krishna before we go back to find him. I would assure thee right here and now that all correct history proves it. All history save the tampered-with church-history proves it. But Christian zealots have been busy smothering and hiding the proofs, just as thou art doing by spelling Krishna with a K lest it look too Christ-like! It is proved from the writings of honest Christians, correct missionary reports, and all reliable sources; Kersey Graves says in his Sixteen Crucified Saviors: "We are credibly informed that some of the earlier saints, having determined like Paul 'to know only Christ and him crucified,' made repeated efforts to obliterate these sacred facts—so fatally damaging to their one-sided creeds—from the pages of history." He shows all accounts of other religions that come through missionaries are apt to be partial, lop-sided and fragmentary. He also tells us that "Mr. Higgins speaks of a report on the Hindoo religion, made out by a deputation from the British Parliament sent to India for the purpose of examining their sacred books and monuments, being left in the hands of a Christian Bishop at Calcutta, with instructions to forward it to England, which was found on its arrival in London to be so horribly mutilated as to be scarcely cognizable. The account of the crucifixion was gone—canceled out." Christians have been specially careful that no other god should be a "Crucified Savior," "Christ and Him crucified" has been sacred to only our (!) religion.

I could quote other reliable accounts of the same nature; and how many more are there that are never suffered to come to light? Now had not these pious falsifiers known the Hindoo religion to be older than Christianity, they would not have taken so much pains to blot out the truth and hide the proofs. Sir William Jones, a devout Christian writer, who spent years in India and whose testimony is accepted by all who are acquainted with his history, says: "The name of Krishna, and the general outline of his history, were long anterior to the birth of our Savior, and probably to the time of Homer (900 B. C.), we know very certainly." Being a scholar, a traveler, and a sojourner among the Hindoos, and well versed in their history, no person ever had a better opportunity to know than he. He says further: "In the Sanscrit dictionary, compiled than more 2000 years ago, we have the whole history of the incarnated deity (Krishna) born of a virgin, etc." This writer also states that the first Christian missionaries who entered India, were astonished to find there a religion so near like their own, and could only account for it by supposing that the devil, foreseeing the advent of Christ, originated a system of religion in advance of his, and "just like it."—(Kersey Graves' 16 Cruc. Saviors.) Very ancient monuments, temples, pagodas, towers, etc., are found to be deeply carved and engraved with images of this "crucified man;" and are not these irrefutable proofs? and proofs that admit of no erasure or falsifying?

Books, bibles and traditions are all fallible by the side of these. The knowledge of the facts lately made known has long been familiar to the wily priest, but while this class was the most

learned and held in possession all manuscript copies of bibles and histories, it was comparatively easy to suppress them; but now scholars and scientists are digging among the rusty old records for the true facts, and as they have no pet system to build or keep in existence, they will tell you truth and the whole truth, unadulterated by pious forgeries or holy erasures. In the face of all this, I ask thee, in earnest seriousness, if thee still thinks Krishna to be only a garbled Christ? Can thou not see that these sons of gods, crucified saviors, redeemers, thaumaturgists, and wonder-workers are fast playing out—coming down where they belong, to the level of magicians and trick players, which they undoubtedly were if they ever had any real existence.

"All the world over, I wonder, in lands that I never have trod,
Are the people eternally seeking for the signs and steps of a God?
Westward across the ocean, and northward ayent the snow,
Do they all stand gazing, as ever, and what do the wisest know?
Here in this mystical India the deities hover and swarm,
Like wild bees heard in the tree tops, or the gusts of the gathering
storm,
In the air men hear their voices, their feet on the rocks are seen,
Yet we all say, 'Whence is the message, and what may the wonders
mean?'—'Hindoo's Search for Truth.'"

ELMINA DRAKE SLENKER.

SNOWVILLE, Pulaski Co., Va., Jan. 18th, Friday, the Turkish Sabbath.

CASKET OF GEMS.

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 esthetic which will flow from our own little world into the worlds of those around and about us. To give the lovely and the true from the storehouse of our self-hood, adds to the treasures of our neighbor, and yet lessens not our own.—Mrs. H. D. Slenker.

The march of intellect, which licks all the world into shape, has even reached the devil.—Goethe.

As no roads are so rough as those that have just been mended, so no sinners are so intolerant as those that have just turned saints.—Colton.

The more a man knows, the more he is valued by others, and the more competent he is to provide for himself and for those dependent upon him. We should learn all we can of many things. Our knowledge is our individual property. It is ours as long as life lasts; no one can steal it from us, nor can they burn or otherwise destroy it in any way or shape. Let us then each and all lay up in the store-house of our minds, immense hoards of this priceless treasure, so that we may, in time, become fabulously rich in something better than silver and gold, and more to be desired than pearls or diamonds.—Mrs. E. D. Slenker.

If there are a hundred thousand souls damned for one saved, the devil has still the advantage, without having delivered his son to death.—Diderot

Ignorance is the night of the mind, but a night without moon or stars.—Confucius.

It is a capital offence against Froethought to spell god with a capital G.—W. S. Bell.

Unhappiness is more often caused by imaginary than by real evils. We build beautiful air castles in our minds, and then when they fall to the ground we are disappointed and miserable. We ought never to expect too much, or build up upon too great uncertainties, but should learn to be content with what we may reasonably expect to befall us in life. A fair share of health, happiness and competence may be the portion of anyone, but

fabulous riches, great fame or wonderful miracles should never be longed for by any one who desires to avoid disappointment and consequent unhappiness.—*Mrs. E. D. Slenker.*

God the Father judges mankind worthy of his eternal wrath; God the Son judges them worthy of infinite mercy, and God the Holy Ghost remains neutral. How does this Catholic verbiage agree with the unity of the divine will.

Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth.—*Buddha.*

A useless life is never a happy one. Who lives simply for self, lives to little purpose, though his life be temperate, honest and negatively virtuous. A useless man is of little consequence to the world, and few care for him or desire his companionship. Activity and labor, mental and physical, are demanded of us all. If poor, we should work for a livelihood. If wealthy, we should employ our time in acquiring knowledge and wisdom, so that we may be enabled to make the best possible use of the means in our possession. Idleness is as great a crime in a rich man, as a poor one. The bare fact that we can live without work, is no reason why we should. The more we have, the more is demanded of us. True happiness is only born of the consciousness of a life usefully spent.—*Mrs. E. D. Slenker.*

It is difficult to distinguish the prayers of some from the curses of others.

Clergymen are the paid jailors of imprisoned reason.

In consonance with great, eternal and changeless laws, we all must tread the circle of our being.—*Goethe.*

This belief in a great first cause—in a god—must inevitably die out; just as all other legendary absurdities have died out before the calm, clear, bright light of science and reason. Once proved incontestably, by scientific demonstration, that there is no god—that there is no use for a god, that there never has been any use for one, and the great Oracles of Truth will proclaim at once, the verity of the assertion. We must clear away the rubbish of the ages, give up old prejudices, and cease trying to harmonize newly discovered facts with preconceived opinions, and submit all things to the severe criticism of *experimental proof*, then we shall be on the grand highway of real knowledge and true wisdom.—*Mrs. E. D. Slenker.*

Have you not observed that faith is generally strongest in those whose characters may be called the weakest?—*Madame de Staël.*

The greater the difficulty the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests.—*Epicurus.*

Faith consists in believing things because they are impossible. Faith is nothing more than submissive or deferential incredulity.—*Voltaire.*

Sophistry may perplex truth, ingenuity may warp the decrees of justice, and ridicule may raise an undeserved laugh: but where free inquiry prevails, errors will be corrected, justice will be revered, and ridicule will be retorted on those who have abused its influence.

ETERNAL PUNISHMENT.

The peculiarity of the doctrine is, that there is no necessity for any one to believe in it. One may be good, and even devout, without believing in it. Why, then, does this ancient spectre come forward? Human intelligence in every department has been against it. Theology denounced it. In the third century Origen, in the ninth Dun Scotus, and since then others discarded it and prophesied that "day would come when Satan would be converted and Hell extinguished. Philosophy, from the beginning, has quietly protested against it, because the mission of philosophy is to establish the harmony of the universe, and to do that it is

obliged to reduce to its lowest point the element of sorrow, pain, and agony in the world. In the last century Joseph Butler defended the doctrine on the remarkable ground that eternal punishment after death, is as credible as the many outrageous things that happen this side of the grave. If he had wanted to champion Atheism, in its worst forms, he could not have done better. If he had gone in to prove that the Devil rules the world he would have succeeded to perfection.

Origen or Dun Scotus or Voltaire or Tom Paine never tried such an argument. It was reserved for a Christian divine to put forward a theory which reduced God to a fiend. Science has been expelling evil from the world. It has delved into poisonous plants and told us their uses. It has pointed out the habits of reptiles and beasts. It has expelled Satan from the air, and when science shall have done its work perfectly no evil spirit will be left in the world. From the beginning, the natural consciences of men have rebelled against the theory of Hell. The human heart teaches us to love those connected with us, and there is something in us that tells us to love even those who injure us. Was there ever a mother who thought her child had gone to Hell? Or a wife who believed her husband to be there? Or a converted Pagan who contemplated such a destiny for his Heathen friends?—Never! Such a thing was never heard of. It is easy to say we believe, but to believe there never was a human heart that dared.—*O. B. Frothingham.*

We are informed that a Rev. Mr. Briggs assured his congregation in this city, that he had seen Paine Hall in Boston, which he said the Infidels of the United States had erected in honor of that arch Infidel, and that it was a mere hovel. For the benefit of our readers and his congregation, we inform them that the taxes on Paine Hall, last year, were ONE THOUSAND DOLLARS. Extensive hotel that. The same Rev. truth-teller (?) is reported to have said, that Col. Robt. G. Ingersoll, as a lecturer, was a failure; that but few went to hear his lectures &c. It is a well-known fact that Col. Ingersoll draws larger houses than any other man in the United States. Chickering Hall, in New York, was crowded almost to suffocation when he lectured there last month; large numbers having to go away and as much as three dollars each was offered for seats. Such misrepresentation as Mr. Briggs has been, (if reported correctly), guilty of, cannot be the result of ignorance.—*Ed. Journal.*

A minister speaking of a person who had died suddenly in the village, said: "Brethren, last Sabbath that man was in a beastly state of intoxication while I was preaching a sermon from the effect of which he died."

B. F. Underwood will lecture at Des Moines, Iowa (Liberal League Convention), March 7th and 8th; Newton, Iowa, March 12th and 13th; Moberly, Mo., March 15th, 16th, and 18th; Milan, Mo., March 19th, 20th, and 21st.

THE EVOLUTION OF MAN.

BY WILLIAM EMMETTE COLEMAN.

(Founded partially upon Darwin, Wallace, Huxley, Haeckel, Fiske, and others.)

EVOLUTION.—According to the doctrine of evolution, the more complex plants and animals are the slowly modified descendants of less complex plants and animals, and these in turn were the slowly modified descendants of still less complex plants and animals, and so on until we converge to the primitive organisms which are not definable either as animal or as vegetable, but which in their lowest forms are mere shreds of jelly-like protoplasm, such as the spontaneous combination of colloidal clusters of organic molecules might well be capable of originating under appropriate conditions. The agencies by which this slow derivation of higher from lower forms has been effected are agencies such as are daily seen in operation about us; namely, individual variation, adaptation to environmental circumstances, and hereditary transmission of individual peculiarities.

NATURAL SELECTION.—The grand feature in the multiplication of organic life is, that close general resemblance is combined with more or less individual variation. Children of the same parents are not all alike, and it often happens that they differ very considerably from their parents and

from each other. This is equally true of man, of all animals, and of all plants. In every possible way, in every organ and in every function, individuals of the same stock vary. Now, health, strength and long life are the results of a harmony between the individual and the universe that surrounds it; hence, as constant changes occur in the environment of all organisms, adaptive and corresponding changes must ensue in the organisms on penalty of extinction. Those best adapted to live under the modified and ever varying conditions of their existence, live; those least adapted, die. Grant, therefore, the premises: 1st. That peculiarities of every kind are more or less hereditary. 2nd. That the offspring of every animal vary more or less in all parts of their organization. 3rd. That the nature, so in which these animals live is not absolutely invariable;—none of which propositions can be denied; and then consider that the animals in any country must at each successive period be brought into harmony with the surrounding conditions; and we have all the elements for a change of form and structure in the animals, keeping exact pace with changes of whatever nature in the surrounding universe: such changes being necessarily slow, for the changes in the universe are very slow. What we have to inquire is,—Can the foregoing facts be applied in any way to the question of the origin of the races of man? or is there any thing in human nature that takes him out of the category of their organic existence, over whose successive mutations "natural selection" has had such powerful sway?

LAWS OF VARIATION.—The laws of variation may be arranged under the following heads:—1. The direct and definite action of changed conditions, as exhibited by all the individuals of the same species varying in the same manner under the same circumstances. 2. The effects of the long-continued use or disuse of parts. 3. The cohesion of the homologous parts. 4. The variation of multiple parts. 5. Compensation of growth. 6. The effects of the mechanical pressure of one part upon another; as of the pelvis on the cranium of the unborn infants. 7. Arrests of development, leading to the diminution or suppression of parts. 8. The reappearance of long-lost characters through reversion, or atavism. And 9. Correlated variation. All these so-called laws apply equally to man and the lower animals; and most of them even to plants.

VARIATIONS OF MAN.—Man varies in bodily structure and in mental faculties; and the variations are transmitted to his offspring in accordance with the laws which prevail with the lower animals. The variations are, so far as we can judge, the result of the same general causes, and are governed by the same general laws, as in the case of other organisms. Man is subject to similar malformations, the result of arrested development, of reduplication of parts, &c.; and he displays in some of his anomalies reversions to some former and ancient type of structure. Man, like so many other animals, has given rise to varieties and sub-races, differing but slightly from each other, and also to races differing so much that they may be classed as doubtful species. These races are, like other animals, distributed over the world, and, like them, when crossed they react on each other in the first and succeeding generations. The early progenitors of man must have tended, like all other animals, to have increased beyond their means of subsistence; they must, therefore, occasionally have been exposed to a struggle for existence, and consequently to the rigid law of natural selection. Beneficial variations of all kinds will thus, either occasionally or habitually, have been preserved, and injurious ones eliminated.

RESEMBLANCE BETWEEN MAN AND OTHER ANIMALS.—It is notorious that man is constructed on the same general type or model as other mammals. All the bones in his skeleton can be compared with corresponding bones in a monkey, bat, or seal. So it is with the muscles, nerves, blood-vessels, and internal viscera. The brain, the most important of all the organs, follows the same law, as shown by the most skillful anatomists. Man is liable to receive from the lower animals, and to communicate to them, certain diseases, as hydrophobia, variola, the glanders, cholera, herpes, &c.; and this fact proves the close similarity of their tissues and blood, both in minute structure and composition. Monkeys are liable to many of the same non-contagious diseases that we are; such as catarrh, consumption, apoplexy, inflammation of the bowels, cataract in the eye, fever, &c. Medicines produce the same effect on them as on us. Monkeys have a strong taste for tea, coffee, and spirituous liquors; and also smoke tobacco with pleasure. Man is infested with internal parasites, sometimes causing fatal effects; and is plagued by external parasites, all of which belong to the same genera or families as those infesting other mammals, and in the case of scabies to the same species. Man is subject, like other mammals, birds, and even insects, to that mysterious law, which causes certain normal processes, such as gestation, as well as the maturation and duration of certain diseases, to follow lunar periods. The whole process of the reproduction of the species is strikingly the same in all mammals, from the first act of courtship by the male to the birth and nurturing of the young. Monkeys are born in almost as helpless a condition as our own infants; and in certain genera the young differ fully as much in appearance from the adults, as do our children from their full-grown parents.

Turning to the nearest allies of men, we find that the hands of the quadrumanous are constructed on the same general pattern as our own, but are less adapted for diversified uses. Monkeys, in climbing, seize the branches or ropes with the thumb on one side and the fingers and palm on the other, in the same manner that we do. They can also thus lift rather large objects, such as the neck of a bottle, to their mouth. Baboons turn over stones, and scratch up roots with their hands. They also seize nuts, insects, or other small objects, with the thumb in opposition to the fingers. Monkeys in a wild state break open hard fruits with stones, and

open mussel-shells with the two thumbs. With their fingers they pull out thorns and burrs, and hunt for each other's parasites. They likewise roll down stones, or throw them at their enemies. The relative position of our features and that of the quadrumanous are the same; and the various emotions are displayed by nearly similar movements of the muscles and skin, chiefly above the eyebrows and round the mouth. The weeping of certain monkeys, and the laughing noise made by others, during which the corners of the mouth are drawn backward, and the lower eyelids wrinkled, are almost identical with expressions of our own. The external ears are curiously alike. In man the nose is much more prominent than in most monkeys; but we may trace the commencement of an aquiline curvature in the nose of the Ho-lock Gibbon. The faces of many monkeys are ornamented with beards, whiskers, or moustaches. The hair on the head grows to a great length in some species of *Semipithecus*; and in the Bonnet monkey it radiates from a point on the crown, with a parting down the middle. The thick hair on this monkey terminates downwards abruptly, and is succeeded by hair so short and fine that at a little distance the forehead, with the exception of the eyebrows, appears quite naked. It is well known that the hair on our arms tends to converge from above and below to a point at the elbow. This curious arrangement, so unlike that in most of the lower mammals, is common to the gorilla, chimpanzee, orang, and other simians.

Man differs from woman in size, bodily strength, hairiness, etc., as well as in mind, in the same manner as do the two sexes of many mammals. As with animals of all classes, so with man, the distinctive characters of the male sex are not fully developed until he is nearly mature; and if emasculated they never appear. As the young of closely allied though distinct species do not differ nearly so much from each other as do the adults, so it is with the children of the different races of men. Some maintain that race differences cannot be detected in the infantile skull. The difference between the male and female in mankind are curiously like those of the quadrumanous. With these animals the female is mature at an earlier age than the male; the males are usually larger and stronger than the females; when the voice differs, that of the male is the more powerful; certain monkeys have well-developed beards, which are quite deficient, or much less developed, in the female. No instance is known of the beard, whiskers, or moustaches being larger in the female than in the male monkey. Even in the color of the beard a curious parallelism exists between man and the quadrumanous; for with man when the beard differs in color from the hair of the head it is almost always of a lighter tint, being often reddish. Now, with monkeys the beard frequently differs strikingly in color from the hair of the head; and in such cases it is always of a lighter hue, being often pure white, sometimes yellow or reddish. Male monkey, like men, are bolder and fiercer than the females. They lead the troop, and when there is danger come to the front. We thus see how close is the parallelism between the sexual differences of man and the quadrumanous.

EMBRYOLOGY.—Man is developed from an ovule about the 125th of an inch in diameter, which differs in no respect from the ovules of other animals. In its earlier stages no human power can distinguish the human ovum from that of a quadruped. At a later period, when the extremities are developed, the feet of lizards and mammals, the wings and feet of birds, no less than the hands and feet of man, all arise from the same fundamental form. It is quite in the later stages of development that the young human being presents marked differences from the young ape, while the latter departs as much from the dog in its development, as the man does. As to whether man originates in a different way from a dog, bird, frog, or fish, no doubt can exist; without question, the mode of origin, and the early stages of development of man, are identical with those of the animals immediately below him in the scale; without doubt, in these respects, he is far nearer to apes than the apes are to the dog.

The human embryo begins with the gill-like slits on each side of the neck, up to which the arteries run in arching branches, as in a fish; the heart is at first a simple pulsating chamber, like the heart of the lowest fishes; at a later period there is a movable tail considerably longer than the legs; the great toe projects sideways from the foot, like the toes of adult monkeys and apes; and during the sixth month, the whole body is covered very thickly with hair, entering even over the face and ears, everywhere, indeed, save on the lower sides of the hands and feet, which are also bare in the adult forms of other mammals.

RUDIMENTARY ORGANS.—All higher animals possess rudimentary, aborted, or atrophied organs,—parts valueless to the possessor, but of service to, and in full development in, animals lower in the scale of organic evolution and growth; and so in case of man. Rudiments of various muscles have been observed in many parts of the human body; and not a few muscles, which are regularly present in some of the lower animals can occasionally be detected in man in a greatly reduced condition. The power which many animals, especially horses, possess of moving or twitching their skin, is effected by the *p. nuchalis carnosus*. Remnants of this muscle are found in various parts of our body, for instance, the muscle on the forehead by which the eyebrows are raised. Some few persons have the power of contracting the superficial muscles on their scalps; and these muscles are in a variable and partially rudimentary condition; so many monkeys have the power of largely moving their scalps up and down. The extrinsic muscles which serve to move the external ear, and the intrinsic muscles which move the different parts, are rudimentary in man. Occasionally a man can be found capable of drawing the ear forwards, upwards, or backwards. The ears of the chimpanzee and orang are curiously like those of man, and the proper muscles are likewise but very slightly developed. It has been asserted that the ear of man alone possesses a

lobule; but a rudiment of it is found in the gorilla, and it is often absent in the negro.

The nictitating membrane, or third eyelid, with its accessory muscles and other appendages, is well developed in birds, reptiles, amphibians, and some fishes. It is fairly developed in the two lower divisions of the mammalian series; but in man, the *quadrumano*, and most other mammals it exists, as all anatomists admit, as a mere rudiment, called the semilunar fold. The hairs scattered over man's body are, beyond doubt, the rudiments of the uniform hairy coat of the lower animals; it is known that fine, short, and pale-colored hairs on the limbs and other parts of the body, sometimes become developed into thick-set, long, and rather coarse dark hairs, when abnormally nourished near old-standing inflamed surfaces. In man, the vermiform appendage of the caecum, or blind intestine, is a mere rudiment, though in the orang long and convoluted. It is not only useless to man, but is sometimes the cause of his death. There are a vast number of muscular variations in man,—abnormal developments,—which resemble normal structures in the lower animals; those resembling those regularly present in the *quadrumana* are too numerous to be here specified. In a single male subject no less than seven muscular variations were observed, all of which plainly represented muscles proper to various kinds of apes. It is quite incredible that a man should through mere accident abnormally resemble certain apes in no less than seven of their muscles, if there had been no genetic connection between them. Community of descent is clearly indicated by the foregoing facts; to take any other view, is to admit that our own structure, and that of all the animals around us, is a mere snare laid to entrap our judgment.

THE HUMAN TAIL.—According to a popular impression, the absence of a tail is eminently distinctive of man; but as those apes which come nearest to him are likewise destitute of that organ, its disappearance does not relate exclusively to man. A tail, though not externally visible, is, however, really present in man and the anthropomorphous apes, and is constructed on precisely the same pattern in both; and, as we have seen, it is quite prominent in man's embryonic development, and even after birth, in certain cases, a small external rudiment of a tail has been found.

BRAIN OF MAN AND LOWER ANIMALS.—Every chief fold and fissure in the brain of man has its analogy in that of the orang, admits Bischoff, a hostile witness. "The brains of man," said he, "the orang, the chimpanzee, the gorilla, come very close to one another."

So far as cerebral structure goes, it is clear that man differs less from the chimpanzee or the orang, than these do even from the monkeys; and that the difference between the brain of man and of the chimpanzee is almost insignificant, when compared with that between the chimpanzee brain and that of a lemur (one of the lower *quadrumana*). There is a fundamental agreement in the development of the brain in men and apes. The brain of the human fetus, at the fifth month, may correctly be said to be the brain of an ape.

The brain of man, at an early period in its fetal development, is only a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder parts, and which had been the first to appear, is the only representation of a spinal marrow. Now, in this state, it perfectly resembles the brain of an adult fish, thus assuming *in transitu* the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts which had hitherto appeared on the upper surface now pass toward the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. The complication of the organ increases; ventricles are formed, which do not exist in fishes, reptiles, or birds; curiously organized parts, such as the *corpora striata*, are added; it is now the brain of the mammalia. Its last and final stage alone seems wanting, that which will render it the brain of man. And this change in time takes place.

MENTAL POWERS OF MAN AND THE LOWER ANIMALS.—The cranial capacity of the modern Englishman surpasses that of the aboriginal non-Aryan Hindia by a difference of sixty-eight cubic inches, while between this Hindu skull and the skull of the gorilla the difference in capacity, is but eleven cubic inches! That is to say, the difference in volume of brain between the highest and the lowest man is at least six times as great as the difference between the lowest man and the highest ape. Contrast the intelligence of a Newton or a Herschell with that of the Australian who is able to count only up to five or six, and cannot tell us the number of fingers on his two hands, since so large a number as ten excites in him only an indefinite impression of plurality, or with that of the Damaras who find it difficult to calculate beyond four! Are not the latter much nearer to the higher apes than they are to the enlightened Tenton or Briton? We must also admit that there is a much wider interval in mental power between one of the lowest fishes and one of the higher apes, than between an ape and man; yet this interval is filled up by numberless gradations.

There is no fundamental difference between man and the higher mammals in their mental faculties. The difference in mind between them is one of degree and not of kind. As man possesses the same senses as the lower animals, his fundamental intuitions must be the same. Man has also instincts in common with animals, as that of self-preservation, sexual love, the love of the mother for her new-born offspring, the desire possessed by the latter to suck, and so forth. The lower animals, like man, manifestly feel pleasure and pain, happiness and misery, and are excited by the same emotions as ourselves. Terror acts with them as with us, causing the muscles to tremble, the heart to palpitate, the sphincters to be relaxed, and the hair to stand on end. Courage and timidity are ex-

tremely variable qualities in individuals of the same species, as in case of dogs. Animals are liable to furious rage, and easily show it. Many anecdotes are published of the long-delayed and artful revenge of many animals. Maternal affection is exhibited in the most trifling details. Orphan monkeys are adopted and carefully guarded by the other monkeys, male and female.

Most of the more complex emotions are common to the higher animals and ourselves. The jealousy exhibited by dogs and monkeys shows that they not only love, but have desire to be loved. Animals manifestly feel emulation. They love approbation or praise, and a dog carrying his master's basket exhibits in a high degree self-complacency or pride. A dog also feels shame, and something, also, very like modesty when begging too often for food. They also often display magnanimity to smaller dogs. Animals enjoy excitement, and suffer from *ennui*; all animals feel wonder, and many exhibit curiosity. Imitation of others is also strongly marked in man and animal; while the power of attention is clearly manifest in animals, as when a cat watches by a hole for its prey. It is almost superfluous to state that animals have excellent memories for persons and places; and as dogs, cats, horses, and probably all the higher animals, even birds, have vivid dreams, we must admit that they possess some power of imagination.

Animals also possess rudimentary moral qualities. Many kinds are social, even distinct species often living together. Many animals, likewise, sympathize with each other's distress or danger; and besides love and sympathy, animals exhibit other qualities connected with the social instincts, which in us would be called moral: Agassiz was of the opinion that dogs possess something very like a conscience.

Only a few persons now dispute that animals possess some power of reasoning. They may constantly be seen to pause, deliberate, and resolve. It is a significant fact, that the more the habits of any particular animal are studied by a naturalist, the more he attributes to reason and the less to unlearned instincts. Some animals extremely low in the scale apparently display a certain amount of reason. It is difficult to understand how anybody who has ever kept a dog or seen an elephant, can have any doubts of an animal's power of performing the essential processes of reasoning. Animals also are capable of progressive improvement. Our domestic dogs are descended from wolves and jackals; they have certainly progressed in certain moral qualities, such as in affection, trustworthiness, temper, and probably in general intelligence. It has been often said that no animal uses a tool; but the chimpanzee in a state of nature cracks a native fruit, somewhat like a walnut, with a stone. Roget easily taught an American monkey thus to break open hard palm-nuts, and afterwards of its own accord, it used stones to open other kinds of nuts, as well as boxes. A young orang has been seen to put a stick into a crevice, slip his hand to the other end, and use it in the proper manner as a lever. The tamed elephants in India are well known to break off branches of trees and drive away flies with them; and the same act has been observed in an elephant in a state of nature. Sticks and stones are, likewise, used as weapons by monkeys, baboons, etc. The sense of beauty is not peculiar to man. The pleasure given by certain colors, forms, and sounds, is shared with man by the lower animals. Obviously no animal would be capable of admiring the heavens at night, a beautiful landscape, or refined music; but neither could they be enjoyed by barbarians or by uneducated persons. There is some approach, even, to a feeling of religious devotion in the deep love of a dog for his master, associated with complete submission, some fear, and perhaps other feelings. Professor Blumenbach goes so far as to maintain that a dog looks on his master as a god.

It is palpably manifest that man and the higher animals, especially the *quadrumana*, have some instincts in common; that all have the same senses, intuitions, and sensations,—similar passions, affections, and emotions, even the more complex ones, such as jealousy, suspicion, emulation, gratitude, and magnanimity; that they practice deceit and are revengeful; that they are susceptible to ridicule, and have even a sense of humor; that they feel wonder and curiosity, that they possess the same faculties of imitation, attention, deliberation, choice, memory, imagination, the association of ideas, and reason, though in very different degrees. The individuals of the same species graduate in intellect from absolute imbecility to high excellence. They are also liable to insanity, though far less often than in the case of man.

[Concluded in next number.]

This faith in Christ, this system which builds on the Christ, call it by what name you will, call it Protestantism, call it Romanism, call it Christianity, is passing away. * * * It has lost its hold on the cultivated classes of society. The chief men of letters, the widest scholars, the recognized leaders in science, the chiefs of reform, have quietly dropped it. The men who occupy to-day the highest seats in philosophy reason about it, classify it, put it where it belongs, render it the honor that belongs to it as a phenomenon in history and a significant phase of the world's thought; but they do not submit their minds to it. * * * They look elsewhere for the light that is to be their guidance, for the laws that is to be their strength.—O. B. Frothingham.

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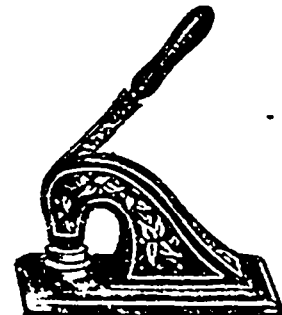
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