

FREETHOUGHT JOURNAL

IN THINGS DEMONSTRATED-CERTAIN

UNITY

ATION

IN WHATSOEVER MAY BE DOUBTED

FREE DIVERSITY

ERENCE

IN ALL THINGS

CHARITY

OTION

Vol. I.

TORONTO, SEPTEMBER, 1878.

No. 11.

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UNITY AND CHARITY AMONG FREETHINKERS.

BY WILLIAM ENMETTE COLEMAN.

It is a fact patent to all, that great diversity of opinion on philosophic and theological points exists among Freethinkers; indeed, dissimilarity of thought and disassociation in sentiment are necessarily implied in the term "Freethinking"—a Freethinker being one who does not follow in the beaten track of established opinion, but who, in the determination of all subjects presented him, exercises his own powers of analysis, and judgment, irrespective of what so-called authorities in church and state may assert, or of what the *dicta* of prejudiced public opinion or tyrannous St. Cuslom may propound or enforce. Each one being, therefore, free to decide for himself relative to the merits or demerits, truth or falsity of the various conflicting ideas widely prevalent in our midst, and there being the greatest dissimilitude in human mentality, no two persons being constituted precisely alike, antagonism in opinion and difference in conception necessarily and inevitably arise among Freethinkers, as with all others.

Coupled with this free diversity in thought, there is, however, —or at least there should be,—a bond of union between all those denominating themselves Freethinkers or Liberals,—the presence of a common foe, unscrupulous, arbitrary, dogmatic, dictatorial, persecutive, in Modern Christianity, enthroned in solemn awe, and in full panoply of power throughout the civilized world. This ruthless foe, its hands gory with the blood of the slaughtered millions who dared think for themselves in times agone, its very name pregnant with awful significance of fire and faggot, rack and gibbet, presents an unbroken front to the desultory, scattered attacks of the unorganized, disunited Liberal thinkers now found in nearly every locality.

Alarmed at the steady advance in Liberal sentiment, the growth of Freethought and mental emancipation, new encroachments upon the rights and liberties of those dissenting from its dogmatic finalities, are constantly being made by the Church. Tighter and still tighter does the Christian hierarchy seek to fasten the cords of ecclesiastical despotism around the throat of Progressive Freethought, stifling the utterance of every criticism of its own hideous deformities, every appeal to free, enlightened reason, truth's only legitimate arbiter and umpire.

To meet the crisis fast approaching, to stem the rising torrent of theologic usurpation encircling all true lovers of "universal mental liberty," unity of action and organized persistent defense is, on their part, imperatively demanded; else, ere we be fully aware thereof, the chains of legalized churchianic thralldom will hold us in their fast embrace, despoiled of the inherent rights, privileges and immunities due to us as freemen and as citizens.

Such being the case, the Liberals of Canada are to be congratulated upon the vigorous efforts recently made by them in the matter of organization and propagandism; for, without combined endeavor, but little can be secured. The organization of a General Freethought Association, and the establishment of a monthly journal devoted to the advocacy of the most advanced thought of this most advanced age, mark a new era in the history of Freethought in Canada; and, so far as can be gathered, both enterprises are inaugurated under auspicious and encouraging circumstances. May the mission of each be ever "conquering and to conquer!"

The triple apothegm adopted by the General Association as the embodiment of its course of action, is felicitously appropriate and well-timed. Recognizing the basic fact of the wide divergence in opinion found, on all occasions, in collective bodies of Freethinkers, it promulgates as its unisonous bond, unity in all things demonstrated, free diversity in all things doubted, and charity in all things whatsoever; than which a nobler sentiment could not form the groundwork of operation of any associative body. The principles embodied in this comprehensive triune aphorism should form the working basis of all Freethinkers throughout the world; and could they all be brought to see their intrinsic value, and the still greater value of combination of effort for mutual self-defense and extension of the truth, vastly more might be accomplished,

than could be done without associative endeavor, for the regeneration of mankind, its laws, customs, and institutions, from the tyrannic grips of barbaric and mediæval superstition, in which they are one and all strongly entrenched.

In connection with *unity in free diversity*, we find *charity* posited as the crowning principle permeating and engirding all our efforts, aims, endeavors; for, without charity,—that charity which “thinketh no evil,” that “beareth all things; hopeth all things,” and that “covereth a multitude of sins,”—we should verily be “as sounding brass, or a tinkling cymbal;”—indeed, the practical exercise of charity is a necessary corollary from the recognition and actualization of free diversity of opinion and action.

The practical utilization of this all-important principle of charity more largely among Liberal thinkers, would be productive of great good to our common cause. Our Christian foes prate of charity as a pre-eminently Christian virtue,—Freethinkers even talking at times of *Christian* charity,—as if charity were not existent in the world long ere the Nazarene enthusiast trod the desert sands of Syria; and as if, of all religions and peoples, the purely Christian have not in all ages demonstrated, probably, the greatest lack of that vital principle of ethical observance. True charity, in the matter of those with opinions opposite to, or with different codes of action from, our own, is rarely found among the advocates and disseminators of antipodal religious creeds,—dogmatic sectarists intent on proselyting propagandism, all to the glory of God—and of their respective petty sects!

This benign virtue, almost totally banished from ecclesiastical circles,—from among the bickering schismatics of our time and day,—is seeking refuge with those whose very name—Freethinker, Liberal—is significant of the presence of charity, good will, liberty of thought and expression, free diversity in unity. Let us, then, be worthy of the name we bear: let us be liberal to all, whether their views coincide with, or are antagonistic to, those held dear by us: let us not only be Freethinkers ourselves, but let us extend to every human being the same inviolate, inherent right,—the right not only of freedom to think different from ourselves, but liberty to advance that thought, and freedom to actualize it in deed and act; provided, that, in so doing, no infringement of like right in others be effected.

Probably the most extensive differences among us may be found upon the questions of the existence of Deity and of a future life. The truth upon these two points not being regarded as things demonstrated, are, according to the foregoing standard of action, included in the (second) category of things doubtful; and, in the advocacy of opposing views on these two questions, let us ever keep charity at the helm,—learn to respect the deeply-cherished opinions of those contrary in sentiment to ourselves. Let us remember, that, however firmly established we may be in our convictions of truth, that even though no doubt thereof may exist in our minds, those opposed to us in idea and conclusion are as thoroughly convinced, and as sanguine of the ultimate truth, of their conceptions, as we of ours; each thus exercising the broadest charity in reference to those of different belief.

By no means, however, should either party cease to battle vigorously and determinedly for that which appeals to their consciousness as right and true. Though both be in unity as regards the value and importance of emancipation from theological error and credal myth, though both be valiant workers in Freethought's sacred cause, yet, upon those points where differences appear, each should, of course, endeavor, by all legitimate means, to advance the truth as it is perceived by them, attacking resolutely and unsparingly what is deemed erroneous in the opposing party; this, however, in perfect charity and love to them individually, as brothers in the common cause of human disenfranchisement and religious freedom, and also as brothers in the still wider sense of being members of the same human family,—children of our common mother, Nature.

Attack erroneous ideas, not in personal bitterness or partisan spite, but with the view solely to the discovery, application, and impartation of truths. Show no mercy to what is considered untruth and error, and therefore injurious to mankind, no matter

by whom held, whether dearest friend or bitterest foe; yet all in love and charity for those holding the erroneous views. Let the Atheist endeavor to demonstrate the absurdity and futility of Theistic conceptions and speculations; so let the Theist seek to establish the being of an Omnipotent Power in the universe, and its presumed mode of action. Let the Materialist prove, if he can, the supremacy of Matter in all things, physical, mental, psychological; likewise, let the Spiritualist prove, if he can, the existence of a spiritual universe coincident with the Material, and the possibility of communion between the two: and, in every case, let each give due respect to those of differing ways of thinking, each endeavoring, *in kindness* though with energy and zeal, to uproot what is deemed fallacious in the other, inculcating in its stead his own (as he esteems) higher and better impressions of the truth.

Let not the Atheist scornfully condemn the Theist; neither let the Theist look contemptuously upon the Atheist; no doubt both have portions of the truth unregarded by the other. In like manner, let not the Materialist despise the teachings and “phenomena” of the Spiritualists; nor let the Spiritualist ignore the reasonings and deductions of the Materialists: for, in their case also, neither perceives the whole truth most likely, and each can learn of the other.

With these feelings animating the great body of the untrammelled thinkers of America and Europe; with the principle of unity in free diversity permeated by boundless charity infilling all our hearts and minds, characterizing our conduct ever; with united effort and combined endeavor in the advancement of truth as it is in Freethought and mental liberty,—how much may be accomplished in a few years—comparatively, how vast a debt of gratitude for our fruitful labors will we entail on future generations,—our children and our children's children, who, arising and calling us blessed, will rejoice to know themselves the descendants of such worthy sires, who, knowing their duty, that duty nobly did, fearless, undaunted, *free!* “And now abideth” unity, free diversity, “and charity, these three; but the greatest of these is CHARITY!”

Fort Leavenworth, Kansas, U. S. A., September, 1878.

A SUNDAY SCHOOL BOOK.

The other day, while taking a walk in the country, I was overtaken by a shower, from which I sought refuge in a wayside inn. While enjoying my pipe and a glass of lager beer—I seldom take anything else—saw now—a blooming girl of thirteen summers or so, entered, with a book in her hand. On requesting the maiden to let me look at it, I saw it was from the Sunday-school library of the neighboring village. It bore the title of “The Governess; or the missing Pencil Case,” by the Rev. J. T. Barr, etc., etc., a gentleman that I have never heard of, and that I never wish to hear of again. The book was throughout—as I fully expected—utter twaddle and trash, but as it contained only 39 pages, I had read it through before the storm passed over. I remembered what Milton said, that there was no book so bad but some good might be extracted out of it, and, after going through the tiny volume, I made up my mind that this was the only true sentence in it, which I cheerfully make a present of to any good little boy or girl that may venture to peep into such a “naughty” work as the FREETHOUGHT JOURNAL. The sentence is as follows: “It is a mournful proof of the degeneracy of human nature that thousands who bear the Christian name are ever envious at the prosperity of others. While they

Sicken at another's joy,
And hate the excellence they cannot reach;

They will labor to cast a shadow over their merits and study to darken, with the deepest clouds, the character of their unsuspecting victims.” These “Christians” seem to know one another, thought I, so I advise my young friends to give them a wide berth, and pass them by. It would, I imagine, be impossible to follow Hamlet's advice, and “reform them altogether.”

VIATOR IGNOTUS.

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

TORONTO, SEPTEMBER, 1878.

WHAT WE OFFER.

Next issue will complete the first year's existence of THE FREETHOUGHT JOURNAL. When the first number appeared many of our Christian friends (or enemies) confidently asserted that "no Infidel sheet could exist six months in this Christian Canada of ours," and we have no doubt that the wish was father to the prediction, but their wish has been in vain and their prediction unfulfilled. Thanks to a few Liberal friends, we have been able to withstand the storm of opposition, and, if our friends will respond promptly to the liberal offers we make below, the JOURNAL will become a success and be placed upon a firm financial footing. The JOURNAL will continue to be strictly anti-theological, and its pages will be open for the discussion of all questions which are agitating this age of progress. If our Spiritualist friends, and those especially interested in Labor Reform, favor us with their communications a portion of our space will be devoted to their interests. Neither of these classes have at present any medium in Canada through which to advocate their cause, and we hope they will rally to our support—at least until they can each support an organ wholly devoted to their views.

To each subscriber, whether old or new, who remits us one dollar with arrears, if any, before the 30th of October, 1878, we will send post-paid any four of the following photographs, viz, Mrs. Annie Besant, C. Bradlaugh, Col. Ingersoll, B. F. Underwood, Mrs. Sara A. Underwood, Ed. Hanlan, W. C. Bryant, Ralph Waldo Emerson, Tyndall, Darwin, Huxley, Herbert Spencer, Proctor, Earl Salisbury, Earl Beaconsfield, or any of the well-known actors, actresses, poets, divines, oarsmen; or one cabinet size photograph of any of the following viz, Tyndall, Darwin, Huxley, Spencer, Mrs. Annie Besant, Charles Bradlaugh, Hanlan, or any of the celebrated oarsmen of America; or any Liberal books and pamphlets the retail price of which is not more than twenty-five cents. The small photographs retail at seven cents each, and the cabinets at from twenty-five to forty cents each.

To any one who will send five new subscribers with five dollars,

besides sending to each subscriber as above, we will send post-paid to the getter-up of the club a copy of the "Simpson's"—a book which has created a tremendous stir in the theological world. Price, \$1.

For ten new subscribers with ten dollars we will send, besides premiums to each subscriber, a copy of "Greg's Creed of Christendom," noticed in this issue; price, \$1.50.

For twenty subscribers, ten of whom must be new subscribers, with twenty dollars, beside premiums as above, we will send post-paid a copy of D. M. Bennett's "Champions of the Church," a book of over 1,100 pages, and which gives the history of most of the eminent Christians, from Jesus of Nazareth to Henry Ward Beecher; price, \$3.

All the above books are elegantly bound, intensely interesting to every Freethinker, and should be in the library of every Liberal who can afford to purchase them. Here is a chance to obtain one or more of them by a little exertion in a cause which we should all have at heart.

Let every Freethinker, Spiritualist, and Labor Reformer in the Dominion send in their subscriptions before the 30th of October, and, besides receiving the premiums offered, help to sustain the only paper in Canada in which they can express an honest opinion. It rests with you, Liberals of Canada, to make THE FREETHOUGHT JOURNAL a permanent institution in our country. Shall it be done!

EDITORIAL NOTES AND NOTICES.

Those who are in arrears for the JOURNAL can, by sending us before the 30th of October the sum of two dollars, receive the same premiums offered elsewhere in this issue. If they do not want to continue the JOURNAL we must ask them to send us what is due us, as at the expiration of that time their names will be struck off and their accounts placed in other hands for collection. Some of them have not ordered the paper, but by taking them from the post office they become legally liable for the amount. We are compelled to take this course in justice to those who do pay, and to ourselves.

Owing to the non-arrival of certificate from Mr. Green to enable us to take advantage of the reduced fare, we were unable to be present at the Watkin's Convention. From our liberal exchanges we learn that the Convention was in every way, except financially, a great success. We regret exceedingly our inability to be present.

We leave over to the next number the conclusion of William Emmette Coleman's article, "Comparative Evolution of the Lower Animals and Man" to make room for an excellent article by the same author, entitled "Unity and Charity among Freethinkers." Mr. Coleman is an eminent Spiritualist and labour reformer, and we are sure our readers will fully appreciate and reciprocate the spirit of charity and good will which pervades the article.

Nine hundred copies of Col. Ingersoll's "God's, etc." were lately seized at the Custom House by our liberal Christian Government of Canada on the ground that being anti-Christian their sale was illegal. This is one of the first fruits of the judgment, in the now celebrated Pringle vs. Napanee case, in which the principle is laid down that whatever is anti-Christian is illegal. Under that

judgment every copy in the Dominion of the "Symposium," "Creed of Christendom," and the works of Huxley, Kant, Goethe, Strauss, Renan, Paine, Voltaire, Herbert, Spencer, Tyndall, Darwin, Huxley, Leslie Stephen, Froude, and a host of other works by the ablest thinkers and writers the world has ever produced can be confiscated. We are no farther advanced in civilization in Canada now than England was when she prosecuted writers and publishers of Infidel works a hundred years ago.

During the Watkins Convention, our friends D. M. Bennett, of the *Truth Seeker*, and W. S. Bell, and a Miss Tilton were arrested by some of the hospitable (!) Christians of Watkins, for selling "Cupid's Yokes." We have not seen the book and do not know its character, but from what is said of it by others, among them Mr. Abbott, of the *Boston Index*, it appears though in some respects objectionable, it was not written for the purpose of corrupting the community, but with the best motives, and is intended to show up some of the injustice and hardships of the present marriage system. Like Col. Ingersoll, we have no sympathy with those those who would break up the ties of home and family, but we recognize the right of all to discuss the question, and all other questions, without being in danger of fines and imprisonment. Christians pretend to hold the persecutions of past ages in horror, but such cases as these show us that it is the power, and not the will, which they lack, to become as great oppressors as they were in the dark ages.

We have received and read with great pleasure the Eleventh Annual Report of the Free Religious Association, of Boston, and we beg to recommend it to all who feel inclined to fight under the flag of religious liberty. We are not prepared to say that this report is equal to several that have gone before it; but it is, nevertheless, sufficient. The President, O. B. Frothingham, brought his usual geniality to bear in conducting the affairs of the Association, and we can well understand the terror and dismay that overtook them when they learned that he had made up his mind to retire from the post of honor that he had occupied since the commencement of the Association, ten years ago. Mr. Frothingham is succeeded by Prof. Adler, of New York, and it is to be hoped that he will carry on the good work with the same zeal as has uniformly marked the career of his predecessor. This number contains two very valuable papers; one by W. H. Spencer, and the other by Mannie Ellinger. We have marked several passages in both papers, and we hope to be able to place them before our readers soon; but for the present we cannot make room for them. The report for 1878 is to be had at 40 cents a copy, and 25 cents if four are sent for at the same time. All the former reports from 1872 to 1877 are to be had at the mere nominal price of 5 cents a copy, and those who have never read them should not fail to procure them, as so much solid reading is seldom to be got for the money. The happy few who have read them should think of the wants of others and scatter the reports abroad with a liberal—if a discerning—hand. "Beside all waters, sow," etc.

The following letters appeared in the *Daily Ontario* of Aug. 31st. It must indeed have been a "terrible struggle" for Mr. Jones to give up all for conscience sake, but one such brave man is of more real value to the world than a thousand hypocrites in their pulpits. We are of the opinion that if all the clergy who

think with Mr. Jones would act in the same way their ranks would be terribly thinned:—

BELLEVILLE, August 12th.

To the Churchwardens and Members of Christ Church Congregation.

MY DEAR FRIENDS,—It is with deep regret that I announce to you my retirement from the Christian Ministry.

I feel this course to be my honest duty, because after two years' careful investigation I have been brought to reject the faith as it is commonly held in the Church, it being manifest to me that the present age of Christianity exhibits but a poor attempt to defend theology against the overwhelming discoveries of Science.

It has indeed been a terrible struggle for me, and has told with effect upon my mental and bodily health, but I act calmly and dispassionately, and have only now to thank you all, my dear friends, for your great kindness to me during my ministrations.

Of course I am aware that I sacrifice everything, it may be the affections of many friends; but I had only one of two courses to adopt—either to renounce all for conscience sake, or accept the degrading position of acting out the disgraceful and dishonorable farce of preaching what I did not believe.

I have chosen the former. As your clergyman, dear friends, farewell.

Sincerely yours,

JOHN R. JONES.

BELLEVILLE, Aug. 12, 1878.

DEAR MR. ARCHDEACON,—In the absence of the Bishop I beg to announce to you my resignation of Christ Church Parish and retirement from the Ministry of the Church.

Very truly yours,

JOHN R. JONES.

To the Ven. Archdeacon Parnell, Kingston.

THE BIBLE V. SCIENCE AND NATURAL HISTORY.

When Galileo pried a flat and inert earth out of the page of Scripture where it lay embedded, rounded it and sent it spinning in a fair orbit to the tune of law, men looked at their Bible with dismay; an empty pit where the earth had rested on its pillars, and all around its edge were texts left as ragged as a crater; the eccentric orb must be flattened into place again to restore the integrity of Scripture. And then stood Galileo in the fatal nick of time, in the very spot where this readjusting process caught him, and neither God nor man could afford remorse at the spectacle. And all this happened because somebody in Joshua, exulting over a battle, said that the sun stood still until the people had avenged themselves upon their enemies. It must, therefore, previously have been in the habit of moving round a stationary earth. Now-a-days the credit of this miracle is saved at no expense except that of the common sense of the divine who said lately in its behalf that, although there seems to be a slight astronomical difficulty in the case, there must have been an apparent stoppage of the sun, produced, no doubt, by refraction; at all events produced in some way, because the statement is unqualified. The same theologian will have it that the Bible recorded the fact of the asteroidal showers more than thirty centuries ago, when Deborah, singing of a battle, praises God for having pelted the enemy with meteors: "The stars in their courses fought against Sisera." It also claims divine inspiration for the text which speaks of the ant storing up its food, though it has been thought by naturalists that it only stores up its eggs; because, he says, "Col. Sykes discovered at Poonah a species of ant which regularly stores up the seeds of millet for its food in stormy weather." Wonderful scientific Deity, who, after considering the ways of that ant in India, mentioned them in confidence to Solomon, then waited quietly for Col. Sykes. "Oh, star-eyed science, hast thou wandered there?" If such be the faculty which is sometimes called the handmaid of religion, we should prefer to see its domestic service restricted to ordinary chores. There was lately advertised a lot of paintings which are exhibited by means

of a magic lantern; they represent the unconverted and converted state of man, "and are calculated to awaken the sinner and give strength to the Christian." Here is a legitimate opening for clerical enterprise; churches might be provided with apparatus to magnify their theology and employ science to the work of saving souls. Scientific authority is also claimed for the Bible when it speaks of the ostrich's habit of abandoning its eggs; this has been denied, but "later researches have proved that the ostrich quits her eggs during the day, and abandons them altogether if there has been any intrusion upon them." Thus the text is saved to be a subsequent support to all other texts of religion, such as the beatitudes, which cannot presumably stand if the ostrich does not quit her eggs. "The Bible and Science by John Weiss," (No. 29 the Free Religious Tracts—a series that we strongly recommend to our readers).

THE PRINGLE FUND.

We have received the following sums, and have forwarded the amount to Mr. Pringle:

"Agnostic".....	\$5 00
An Irishman	1 00
Charles Smith, per "An Irishman"	1 00

The following letter accompanied "Agnostic's" remittance:

AUGUST 29th, 1878.

ALLEN PRINGLE.

Dear Sir,—I enclose five dollars to apply against expenses incurred in your suit against Town of Napanee. I should like to know, and I have no doubt others would also, through the FREE-THOUGHT JOURNAL, how your appeal has been responded to.

With feelings of gratitude and admiration for your energy, courage and pluck, I subscribe myself,

AGNOSTIC.

"An Irishman" says in his letter:

"S. said he should not sleep easy if he did not do something to show his sympathy with Mr. Pringle. The sentiment is one that should rise spontaneously to the lips of every Liberal who reads 'the card.'"

LETTER FROM MR. PRINGLE.

DEAR HARGRAVE.

Yours enclosing P. O. money order for \$7, from three contributors, to be applied to costs of "Town Hall suit," is received. I have written my acknowledgements to the two contributors whose names are given, but as I have not the pleasure of knowing who our unknown friend "Agnostic" is, I can only thank him publicly through this medium. For his kind words in his accompanying note as well as for his contribution I am duly thankful.

I have much pleasure in stating that, so far, there has been a fair response to the "appeal" published in last JOURNAL—more, however, in promises than payments, but the promises are, I think, good. The times have, we know, been hard and money scarce.

It was at first intended to publish the names of contributors to the costs fund in the JOURNAL, but some having strictly enjoined upon me not to publish their names or even mention them, and none, so far, having authorized me to do so, it is thought best not to publish any, as in publishing names not authorized we might unwittingly compromise and injure some of our best friends. Every contribution we get will be at once acknowledged privately by letter and a careful record kept. If we knew for certain whose names to publish and whose to withhold we might do that, but we do not, except where instructions are given. However, as you stated in your kind remarks appended to my appeal, that contributions sent to you would be acknowledged in next JOURNAL, I infer that those who remit to you have no objections to their names appearing. It is certainly true that many of our Liberal friends are, from the nature of their positions and circumstances,

entirely precluded from publicly identifying themselves with us, and for this we cannot blame them. They perhaps hold public positions—are public officers—or are dependent upon the business patronage of the Christian public for the maintenance of themselves and families, and to openly avow their sentiments and publicly identify themselves with us would be in many cases equivalent to the utter loss of both position and patronage. We, who care less for consequences in the cause of truth, and are quite willing to stem the current and swim up stream, should be more careful how we berate and charge with moral cowardice those of our friends who deem it prudent, aye, even a duty, to maintain a judicious reserve. They think their first duties to be to their families and those depending upon them. They still believe the Scripture, "He that provideth not for his own household is worse than an infidel." What that writer really meant by "infidel" is not quite clear; but it is evident he regarded an infidel as a very bad person, and yet not so bad as he who will not provide for his household. A man's first duty, then, being to his family, I cannot see that we should, as is too often done, apply the stigma of "cowardice" to those of our Liberal brethren who could not avow themselves without seriously jeopardizing the material welfare of those dependent upon them. It is true there are some who are entirely beyond the reach of these effects, but who shrink from the opprobrium of an unpopular cause, who dread Mrs. Grundy, &c., &c. For these I have not one word of apology or extenuation. I believe that every Liberal, who can do so without seriously injuring the material interests of his family, is bound in duty to openly avow his honest opinions and belief. No fear of what "they say," or dread even of personal persecution, should deter him. Neither will they, if he be a man and a true Liberal. John Stuart Mill, in that admirable "Autobiography" of his, which every young man should read, says: "On religion in particular the time appears to me to have come when it is the duty of all who being qualified in point of knowledge, have, on mature consideration, satisfied themselves that the current opinions are not only false but hurtful, to make their dissent known; at least, if they are among those whose station or reputation gives their opinion a chance of being attended to. Such an avowal would put an end, at once and forever, to the vulgar prejudice, that what is called, very improperly, unbelief, is connected with any bad qualities either of mind or heart. The world would be astonished if it knew how great a proportion of its brightest ornaments—of those most distinguished even in popular estimation for wisdom and virtue—are complete skeptics in religion."

Fraternally yours,

ALLEN PRINGLE.

P. S.—The notice is so short, and I am so pressed with extra work at present that I cannot write anything further than this letter for this number of JOURNAL, but I know your space will be well filled, as it always is.

A. P.

MYTHOLOGICAL STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLEEKER.

No. 5.—Neptune.

"Neptune! Thou whose force can make
The steadfast earth from her foundation's shake."

Neptune was the god of the Mediterranean Sea especially, and of all the seas and waters in general, as they fell to his share when the dominions of his father, Saturn, were divided. Like his brothers and sisters, he was swallowed by his father and afterwards thrown up again. He is described as equal to Jupiter in dignity, but less powerful. He often threatens Jove and acts contrary to his will. He conspired with Juno and her step-daughter, Minerva, to put Jupiter in chains, but his old sweetheart, Thetis, with the help of the Hundred-handed, succeeded in putting down the rebellion; thus Jove seems to have been more lucky

than the Christian Jehovah, who, according to Milton, failed to conquer Satan, and lost a third of the heavenly host.

The palace of Neptune was in the depths of the sea, near Aegae, where he kept his horses which had golden hoofs and brazen manes.

With these horses he rode over the waves of the sea, which "became smooth at his approach, while the monsters of the deep played around his chariot." His wife was Amphitrite, and their children were Triton and Rhoda. It is said Amphitrite fled the love of the god, but the Dolphin aided him in his suit to her, and in gratitude he placed the fish among the stars. His son Triton became his trumpeter, and his daughter Rhoda was married to the sun-god. Like his brother Jupiter he was fond of divers women, and had children by them, though his wife was not as jealous as Juno.

"Neptune became enamored of the goddess Ceres and he metamorphosed himself into a horse for the purpose of deceiving her. The goddess gave birth to a foal which was named Arion, who was reared by the Nereides, who used to yoke him to his father's chariot, which he drew along the surface of the sea. Arion became the property of Adrastus, who owed his life to his fleetness in the first Theban war."

"Tyro loved the river Enipeus, and Neptune who was enamored of her took the form of the river-god, and she bore him two sons, Pelias and Neleus, which last was the father of Nestor."

Neptune took the form of a Dolphin to deceive Melanthe; and as a ram he gained the love of Theophane who bore the golden-fleeced ram which carried Phrixus and Helle to Colchis.

"By Iphimedia, Neptune was the father of Otus and Ephialtis, who were of such gigantic size and strength, that when but nine years old they attempted, by piling the Thessalian Mountains upon each other, to scale heaven."

"There Iphimedia trod the gloomy plain,
Who charmed the monarch of the boundless main,
Hence Ephialtis, hence stern Otus sprung
More fierce than giants, more than giants strong;
The earth o'er-burthened groaned beneath their weight,
None but Orion o'er surpassed their height.
The wondrous youths had scarce nine winters told,
When high in air, tremendous to behold,
Nine ells aloft they reared their towering head,
And full nine cubits broad their shoulders spread.
Proud of their strength and more than mortal size
The gods they challenge and affect the skies;
Heaved on Olympus tottering Ossa stood,
On Ossa, Pelion nods with all his wood.
Such were the youths! Had they to manhood grown
Almighty Jove had trembled on his throne;
But ere the harvest of the beard began
To bristle on the chin, and promise man
His shafts Appollo aimed; at once they sound
And stretch the giant monsters o'er the ground."

Neptune bore an implacable hatred to the Trojans, and sided with the Greeks in the war against their city, and at one time he armed himself and took part in the fray, Juno having lulled Jove to sleep through her charms and arts of love.

"The Legions march and Neptune leads the way,
His brandished falchion flames before their eyes,
Like lightning flashing through the frightened skies;
Clad in his might the earth-shaking power appears,
Pale mortals tremble and confess their fears.

* * * * *
The roaring main, at her great master's call,
Rose in huge ranks, and formed a watery wall
Around the ships, seas hanging o'er the shores,
Both armies join, earth thunders! ocean roars!"

The origin of the horse is ascribed to Neptune. He and Minerva both wished to name a city in Attica and the gods said that the one who should produce the most useful present to mankind should have the honor of the name.

Neptune struck the earth with his trident, and forth sprang the first horse. Minerva crused an olive to spring up. The gods decided in favour of the emblem of peace, and the goddess called the town Athens from her own name Athena. In the *Odyssey* Neptune prevents Ulysses from returning home in consequence of his having put out the eye of Polyphemus, a son of Neptune by the Nymph Thoosa:

"Hear me, oh! Neptune, those whose aims are hurled
From shore to shore, and gird the solid world;
If thine I am not then my birth disown,
And if the wretched Cyclop be thy son,
Let not Ulysses breath his native air;
Laerte's son, of Ithica the fair,
If to review his country be his fate,
Bo it through toils of sufferings long and late;
His lost companions let him first deplore;
Some vessel, not his own, transport him o'er,
And when at home from foreign sufferings freed
More near and deep domestic woes succeed."

The prayers offered to these old-time gods seem to have been far more effective than are those now offered to "Jehovah," "Allah," or the "Great Spirit." Perhaps because the gods were more real, tangible and human—were more *something* than *nothing*. Who knows?

The symbol of Neptune was the Trident or spear, such as was used by fishermen of that day, and with it he shattered the rocks, called forth or subdued storms and shook the earth. Animals offered to him in sacrifice were usually black bulls, rams and male swine.

"Neptune is represented, like Jupiter, of a serene and majestic aspect, his form exceedingly strong and muscular, and hence 'The chest of Neptune' is a poetic expression for this characteristic of the Deity." He is usually pictured as standing on a large seashell.

Snowville, Pulaski Co Va., Aug. 18th, 1878.

From the Meaford Chronicle.]

B. F. UNDERWOOD'S ULTIMATUM.

MR. EDITOR,—Were it true, as Braden assumes, that I urge as a reason for not meeting him in debate at Meaford, certain personal matters affecting his moral character, I would at once accede to his proposition for a committee of investigation, and be governed by the action of that committee, whether it were just, in my opinion, or not. But I would not consent to the destruction or return to the writer of letters and documents which I should intrust to the care and inspection of such a committee. A committee may be one-sided and unfair, and however just its decision, it may be found fault with and repudiated; and at a distance, where the persons composing the committee are unknown, it usually carries but little weight; but *letters and documents in a handwriting that is known*, are good evidences for or against the writer in all places and at all times, in the United States as well as in Meaford, next year as well as now. A man can deny the justice of a verdict against him, or the truth of a committee's report, but he cannot escape his own handwriting. For this reason I should insist on the preservation and return of all letters and documents.

But I have urged nothing that Braden has done or said as a reason for not debating with him at Meaford. So far as his character is concerned, although I believe it to be corrupt, I am willing to meet him without the vindication of any committee, provided he is endorsed as a worthy representative by the Christians of Meaford.

I have asked that the debate be limited to a week—a long time for an oral debate—especially in a place the size of Meaford; and I have given several reasons for so insisting; one of which is that the Liberals of Meaford are few, and the expense of a debate extending through three weeks, as Braden proposes, would tax them too heavily. Let Braden and his friends agree to a debate to last

one week, each disputant to frame his own propositions so that they shall express his true position; each to affirm half the time; each to choose the propositions he will affirm, and I will make no objections to meet Braden at Meaford, if "the friends of the Bible" there put him forward as an endorsed representative.

Certain statements have been made by myself and by others touching Braden's character and conduct, and these statements, as published in the Meaford papers, including the articles copied from the FREETHOUGHT JOURNAL, I know to be true. But they have not been presented as a reason why I should not meet Braden at Meaford. Braden, unable apparently to restrain his propensity to slander, and to falsify, simply to explain what he knew was a very "unsatisfactory" debate to the Christians of Denver, represented at Meaford that in the debate alluded to I descended to blackguardism, and that the audience was composed of an ignorant and low-lived class to whose tastes I pandored. This slanderous statement (which has been completely refuted by the testimony of two of the moderators, including Governor King, Braden's own moderator, and by the statements of others, who sided with Braden in the debate) and other representations equally false, led me to vindicate myself, and in doing it I was obliged to show the falsity of Braden's assertions and his want of principle. If I have made any statements that are untrue let him attempt to refute them.

I know he has been guilty of falsehood and of slander. I know that the charge, concerning which his friends at Meaford know not what to think in view of the boldness with which it has been made, and his own silence, viz., that he has furnished a Freethought lecturer with information regarding the strong and weak points of a brother minister with a view to helping him defeat said brother in debate, the person concerning whom the information was given being no other person than Elder John Sweeney, against whom he had some grudge. I know this charge to be true. If it is not true the editor of the FREETHOUGHT JOURNAL and myself can be prosecuted by Braden for libel. Notwithstanding these facts and others quite as damaging to Braden as a man, if the Christians of Meaford endorse him as a Christian and a worthy representative of Christianity, as my friends there endorse me as a Freethinker and a representative of Freethought, I am ready to meet him there on reasonable conditions, as I have in other places the last few years.

Passing by Braden's coarse abuse (which he exposes in such words as "bushwhacking and gorilla dirt flinging," "cowardly and sneaking works," "dirt and slander," "Infidel lackeys," &c.) I respectfully submit the above statement to the people of Meaford in justification of the course that I and my friends have taken, and the position we now occupy, in regard to a debate at that place.

Respectfully,

B. F. UNDERWOOD.

Newport, R. I., Aug. 27, 1878.

On looking over Braden's communication the second time I am induced to add the following to my reply:

Although since I have not urged anything pertaining to Braden's character as a reason for not meeting him in debate at Meaford, and will not therefore spend money and lose time to visit that place merely to appear before a committee, as the condition of a debate, yet if Braden or his supporters think he is in need of being investigated I will present for his consideration publicly, and place in the possession of a committee to be appointed by him and myself, the evidences of the following charges.

1. That Braden made false and slanderous statements regarding me in connection with the Denver debate.

2. That according to verbal statements and a written statement of E. F. Biens a prominent member of the Christian Church of Tine, Ill., and a citizen respected for his integrity and worth, Braden, after a debate with me at Washington, Ill., went to a distant town of the State and represented that on the last evening of the debate I was intoxicated, and in consequence thereof failed in my closing speech.

3. That Braden afterwards in a letter declared he knew I was under the influence of liquor, and in proof of his statement appealed to or referred to an individual who positively denied it, and testified to the contrary.

4. That Braden afterwards confessed he was mistaken and apologized to me for what he had said, and promised to make a retraction through the papers of his denomination.

This promise was verbal and I have no written evidence of it, but I have his statement that he was mistaken, and I solemnly affirm that he promised to make the retraction as stated.

5. That instead of stating in his denominational papers that he had made misstatements regarding me, he published a card, saying I had retracted what I had said about him, when I had made no misstatement respecting him, and had retracted nothing.

6. That Braden once wrote to a Freethought lecturer, proposing to unite their efforts in a way that should secure to each, \$100 and expenses per week.

7. That Braden wrote a Freethought lecturer, giving him information in regard to Elder John Sweeney, that he, the Freethought lecturer might avail himself of this information, and triumphantly defeat Elder Sweeney, with whom at that time he expected to debate.

I know that every one of the above statements are true, and I am willing to submit them, with the proofs of their truthfulness, to a committee; the only condition being that the committee, after examining the evidence, shall state to the public whether the accusations are true or false, Braden having the liberty to make a statement if the accusations are sustained by the committee, and I to publish the testimony and evidence (if I desire to) if the report leaves a doubt in regard to the truth of any of the above charges, or other charges I may make, if the committee is appointed.

This investigation is not requested by me, nor on my part is it the condition of a debate; but if Braden dares to bring the above charges and feels in need of vindication, I will help his friends to get at the truth to the best of my ability.

B. F. UNDERWOOD.

THE CREED OF CHRISTENDOM.*

For more than 300 years professing Christians of every shade of dissent have triumphantly boasted of the glorious privilege of an open Bible, and the rights of private judgment, but, strange to say, the innocences in differences of opinion has not received that recognition which the principles of the individual rights of judgment involve. At all times, and in all places, criticism has been suspected, and investigation into the divine claims of the Bible resented as sinful; but the odium which has attached itself to any doubt regarding the dominant religion, and the discouragement by all churches of a critical examination of the title deeds of Christianity, has not prevented searching and intelligent inquiry, which, of late years, has become too strong for repression. The work under notice has met an universal want. No other book in the English language on Historical Science and Biblical Criticism is so thorough, clear and comprehensive so concise and suggestive. It is bold but not irreverent, cautious but candid, and breathes throughout its entire pages a devotional spirit. Its value to the scholar and general reader is, that it embraces all the questions in conflict between dogmatic evangelical theology and extreme rationalism, and has what no other edition possesses, a very full and accurate index.

The introduction (of over 70 pages) reviews somewhat elaborately works on the same and kindred subjects issued since the first edition printed, about twenty-five years ago. Colenso on the "Pontatouch," Prof. Seeley's "Ecco Homo," Renan's "Life of Jesus," Judge Hanson's "Jesus of History," Strauss' "Life of Jesus," Matthew Arnold's "Literature and Dogma," etc., etc., are

* "The Creed of Christendom; Its Foundation and Superstructure," by W. Rathbone Greg. Ross-Belford Publishing Co., Toronto; for sale at this office; \$1.50.

each passed in review with care and discrimination, aided by extensive research and a knowledge of the whole field of English, French, and German Biblical criticism. This together with an impartial and sound judgment, a genial manner and a cultivated taste. The author considers Colenso's investigation into the Pentateuch marvelously painstaking and conscientious, and so complete a refutation of the common belief, that any one who has followed the Bishop through these researches, it is next to impossible to retain the belief that the first five books of the Bible are either accurate, strictly historic, or Mosiac.

M. Renan's work, he thinks, possesses an unique value, as the French biographer has attempted to produce an actual life out of such historical or half historical materials as have reached us; and to enable him to do the subject justice he visits the Holy Land, examines the scenes on the spot, and places himself in imagination amid the surroundings of Jesus eighteen centuries ago. He studies the habits of life of the descendants of the primitive people, the climate, scenery, natural objects, &c., thus imbibing as far as might be the influences which operated to mould the character of the founder of Christianity. Renan's mind, he says, "was saturated by force of sympathy with the coloring and temperament of the country and the age," and by this means he is enabled to lay before us a picture astonishingly life-like and attractive. "It is perhaps the most essential contribution to a faithful, rational and adequate conception of what Christ was and did which the nineteenth century has given us." The double character of Jesus, the earlier and later are vividly brought out. "The gradual alteration which came over the language and conceptions of Jesus as he exchanged the sanguine and buoyant enthusiasm of the earlier months of his career for the gravity and discouragement of its later period; when the sympathetic affections and cheerful scenery of Galilee had been left behind for the arid and sombre landscape of Judea, and the obstinate and incredulous hostility he there encountered; and when the full difficulty of his mission and its inevitable ending had grown clear to his conception—changes which convey a painful sense of inconsistency and inharmoniousness in those who regard his ministry as a single transaction, arranged and thought out from the beginning." Renan also gives a masterly description of the manner in which miracles grow up, as it were, around the steps of every great prophet and reformer in the East, apart from his initiation or convivance.

"*Ecce Homo*," he considers, is an attempt to create out of the moral consciousness of the author, and the sum total of the traditional materials before him, a complete and consistent picture of the ideal Christ "whom history has left so dim, and whom theology has so distorted." He attributes to Christ a deliberate scheme, plan, purpose, and organization for the conquest and conversion of the world, which is clear, was only the conception of a late date near the end of his labors; and then to have flitted only fitfully, if at all, through the mind of Jesus himself. The last portion of the last chapter of Mark is considered by competent judges to be an interpolation, and is expunged by the committee on revision sitting in Jerusalem Chamber.

Matthew Arnold (*Literature and Dogma*) attempts to conceive and explain the precise purpose and mission of Christ as well as the essentials of his character. According to him Christ was to restore that reign of righteousness (?) which the Hebrew race was the chosen instrument for establishing on earth. While the author of "*Ecce Homo*" finds the clearest and most predominant characteristic of Jesus to consist of a fervent zeal, an undying enthusiasm, which was quite a passion and almost a fanaticism, Mr. Arnold, on the contrary, sees a "sweet reasonable ness," a mild "winning gentleness." Such are the opposite results which men arrive at from the same materials when their morality is not a science but a taste. Mr. Arnold admits that those who reverence the Bible must set to work to build it upon some fresh foundation in the minds of men, as the cherished notion of inspiration is inadequate to save it from the merciless criticism it has undergone, which, as he puts it, has "grubbed at the foundation" so seriously that the edifice is endangered. He treats

all the creeds of the orthodox and the established notions of Christendom with a curiously calm indifference which is almost contempt; prophecies, miracles, transcendental dogmas, metaphysical propositions, schemes of salvation, creeds, apostolic, athenasian, and nicene, with a strong dash of violent and vindictive temper; the difficulties of the gospel narratives concerning the resurrection, the appearances after death cannot be reconciled with reason and experience; those who had lived with Jesus for years, and who parted with him on the Friday did not know him again on the Sunday. If he was seen so changed, so entirely not his former self that his immediate acquaintances did not recognize him, how could they know, or how can we know, that the person assumed to be Jesus was actually their risen Lord. Matthew xxviii., 17, Luke xxiv., 34, 37, John xx., 1, 2, 4, 6, Mark xvi., 11, 12, 13, presents great difficulties of explanation.

On the five distinctive moral precepts of Jesus Mr. Greg makes the following enquiry: "Can we, or ought we, to regulate our personal and social life according to the precepts which Christ propounded in the sermon on the Mount? No question can be more vital—none is more sedulously and scandalously shirked." On this matter he says: "We half say one thing and half believe another; we preach and profess, but we don't think of practicing; we should be scouted and probably punished if we did practice the precepts which are clearly and unequivocally laid down as guides of conduct. Wherein lies the explanation of this demoralizing and disreputable untruthfulness of spirit? Are the principles we profess mistaken? Is the rule of life we hold up as good erroneous, impracticable or inapplicable to the altered conditions of the age? or is it our conduct that is feeble, cowardly, self-indulgent, and disloyal? Is it our standard that is wrong, or merely our actions that are culpable and rebellious? Is Christianity a code to be lived up to, or is it a delusion, a mockery, and a snare?" The specialties of Christ's precepts presented by the gospels are the five following: 1, Non-resistance to violence; 2, The duty of alms giving; 3, The impropriety of human providence and forethought; 4, The condemnation of riches; and, 5, the communism which was inculcated by Jesus and practiced by the early Christians.

In all lands and all ages the first has been set aside as unfit for use; the precepts commanding submission to violence go beyond a prohibition of mere retaliation: they distinctly command unresisting endurance of violence and wrong, whether directed against person or property. "I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also." "Put up thy sword, for all they that take the sword shall perish by the sword." Instead of obedience to these precepts, Christians have habitually fought from the earliest times as savagely as Pagans. They seldom dreamed of confining themselves to self-defence. "They have fought in the name and cause of Christ, and have died with priestly blessing and absolution amid the rage of conflict, confident that their reward was sure, and that angels would bear them straightway to the bosom of the beloved master whose orders they had so strangely set at naught." The daily routine of civilized life is one of self-defence and resistance to evil; our police force is an organized resistance for self-defence. We habitually hand over the criminal to the nearest constable; this is resisting by deputy. Neither as individuals nor between nations is the precept practicable. Any country which submitted to violence unresistingly would simply be overrun, enslaved or trampled out. International law, criminal law, and civil law are based on a systematic repudiation of the precept of non-resistance. On alms giving Mr. Greg has the following strictures. "Scarcely any precept in the Gospel is more distinct or more reiterated than this. 'Give to him that asketh of thee, and from him that would borrow turn thou not away. Sell that thou hast and give alms. Give alms of such things as ye have, and behold all things are clean unto you,' &c." It is a duty that has been insisted on by the church in all times and in all countries. From Catholic and Protestant pulpits it is enforced on the faithful; a pious man or tender-hearted woman does not feel good unless they habitually give to beggars, or spend a por-

tion of their income in succoring the poor. There are in England now institutions which give daily one pound of bread and one pint of beer to each applicant, regardless of need, creed, or nationality. Mr. Greg says: "All this is wrong, and works infinite mischief; the more literally the precept (give to him that asked of thee) is obeyed the more harm it does. All charity, so-called, particularly alms giving is noxious. Most noxious of all to the objects of it, whom it fosters in all mean and unmanly vices, in idleness, self-indulgence, and falsehood; it is noxious to the whole community, among whom it creates and cherishes a class of most pernicious citizens." He says: "Charitably endowed institutions are ingenious contrivances for diffusing pauperism. Paupers become sneaks and vagrants, and vagrants soon grow into criminals. One of the most pernicious and objectionable of our daily habits is in strict obedience to one of the clearest and most positive of Christian precepts."

On *improvidence* Jesus says: "Take no thought for your life; what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on; behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly father feedeth them; are ye not much better than they? * * * Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." In these passages it cannot be denied that the first duties of life, the most indisputable conditions of human advancement are not only deprecated, but actually denounced and prohibited by that code of morals which we are asked to reverence as the embodiment of a rule of life. On these passages Mr. Greg says: "The words of Jesus and the exhortations of Christian statesmen, economists and moralists are directly at variance." * * "The exhortations to lay up treasures in heaven and not on earth were delivered under the prevailing impression that the end of the world was near at hand. Had Jesus preached to English artisans we may feel sure he would have chosen a different theme, and used far other language. * * Those who follow the letter in laying up no treasure on earth utterly flout what is called its spirit, as they lay up no treasure in heaven either." There is scarcely any exhortation in the line of social morality in any centre of industry and civilization that more requires to be urged than that which urges them to provide for the future; to store up something of their daily earnings against the time when those earnings may be interrupted. "To spend the whole earnings when the earnings are ample, is not only a folly but a fraud, as it is wasting their own substance in reliance that when it fails they will be fed out of the substance of others."

On the denouncement of wealth by Jesus, Mr. Greg says: "There is no line of conduct so emphatically condemned by the Master, and so eagerly pursued by his followers, as the pursuit of riches." The Gospels speak of riches as not only perilous to the soul, but as something evil in themselves. The young man who had kept all the commandments is told to despoil himself of his possessions and give them to the poor; when he seems reluctant to sell off and share, Jesus observes, "A rich man shall hardly enter into the kingdom of Heaven." According to Luke, he said: "Blessed are ye poor, for yours is the kingdom of God." "Woe unto you that are rich for you have received your consolation." In the parable of Dives and Lazarus, the rich man, without any intimation that he had any fault besides wealth and good living, is relegated to the place of torment; while the beggar, without the faintest intimation of any merit but his poverty and sores, is carried by angels into Abraham's bosom, and the sole reason assigned is, that now it is the turn of Lazarus to be made comfortable. Mr. Greg says, "The prevailing tone and teaching of the Gospel cannot be gainsaid or veiled. It is to the effect that the poor are the more especial favorites of God. That wealth is a thing to be shunned, not sought, that it stands in the way of salvation, and will probably have to be atoned for hereafter by terrific compensation. Still the most Christian nations have been and still are most devoted to the pursuit of gain. The most respectable of the Christian world give one day to their Saviour and six to their Ledger. The most pious banker never dreams of

despising riches as a peril to his soul, but is grateful to God for them, and returns thanks for the favors which has blessed his poor efforts to grow affluent. Mr. Greg asks: "Which is wrong—Christ in denouncing riches, or Christians in cherishing them? Jesus exhorting us to shun them, or his disciples in seeking them so eagerly? Will modern society permit us to despise them? And would it be well for modern society that we should? The answer is not very doubtful or recondite. On communism, Mr. Greg contends that if a community of goods is not distinctly taught by Jesus, the general tone of his exhortations tend in that direction. The earliest body of disciples, what is called the "Church of Jerusalem" "had all things in common, and sold their possessions and goods and parted them to all as every man had need." In the 4th chapter of the Acts, communism is more distinctly stated. "There was no one among them that lacked." Lands and houses were sold and the produce laid at the apostles' feet for distribution, "neither said any man that ought of the things which he possessed was his own, but they had all things in common." Here, in plain language, is sinking all private property into a common fund. Greg says that men in the mass cannot be held together for good by such principles, for as men are constituted, if they receive according to their wants, they never will work according to their capacities. If they are fed and provided with all they need, they will, as a rule, work as little as they can. As regards masses of men Mr. Greg thinks it is only their regard for self, that compels them to do their duty by the community."

In answer to an argument that Christianity aims to remould men's natures, to eliminate their vices, and to neutralize their selfishness, he argues that if communism is only safe when all men are permeated with the spirit of Jesus, and is noxious and fatal to the best interests under all other circumstances, and if a community of goods be implied in a christian life, that life indisputably is not practical now. The introduction closes with the most pronounced opinion against the five distinctive features of the precepts of Jesus, viz: Non-resistance, improvidence, the denunciation of wealth, alms-giving and communism; affirming that they are impracticable now, decidedly noxious, and therefore wrong. A very able review in the *Chicago Times* says, *Mr. Greg's book is just what the world is hungry for.* I have dealt only with the introduction. The body of the work I hope to notice in your next issue. The first two chapters of the work are devoted to the question of inspiration, plenary and partial; the third treats of the authorship and authority of the Pentateuch, and the old testament canon, showing that no one knows who the authors were, nor why the books came to be considered inspired; chapter four treats of prophecies; chapter five, of the impure and progressive theism of the Jews; chapters six to twelve, a discriminating criticism of the gospels, then follow miracles, the resurrection, the great enigma, *the soul*, &c. Notwithstanding the high price which "The Creed of Christendom," has been published at, outside the Canadian edition, (\$5.00 being the lowest) it has had a steadily increasing sale. But at the low figure of \$1.50, it should find a ready welcome to the library of every Freethinker. Apart from the learned and literary value of the book, it is invaluable as a book of reference on the living issues in biblical criticism.

W. B. COOKE.

THE MARRIAGE OF THE PRINCESS LOUISE.—I remember in Scotland they tell a story of the delight of a clan when the Duke of Argyll's son married the daughter of the Queen of England. It was a good thing to have a Princess Royal in the family, it was something new. An old shepherd to whom the news was communicated could hardly believe it at first "Is it true," he said. "Is it true that the Duke's son is to marry the Queen's daughter? Yes, it was true. "W. H." said he, "its a proud woman the Queen will be!"—COL. HIGGINSON *at the Free Religi. Assoc., 1873.*

Few men think, yet all men will have their opinions.—*Berkley.*

THE CHURCH.

BY C. P. CRANCH.

[It strikes us that we have met with the name of C. P. Cranch before—perhaps among the letters of the ever-to-be-admired Theodore Parker, for he (Mr. Cranch) seems to have taken a part in the transcendental movement that stirred up Boston 40 years ago, but we had little idea of the power that slumbered in his brain till we read in the *Index* (Aug. 15, 1878) a prose article "On Matter and Spirit," but more especially a poem on what seemed an unpromising subject—The Church. The poem, as given in the *Index*, consists of forty-one stanzas, and is of surprising excellence. We very much regret that the space at our command does not allow us to reproduce more than eleven of these stanzas: but, if they please any of our readers half as much as they delighted us, he will not fail to send for the publication we have indicated and judge for himself. The *Index*, we need hardly say, is always worth reading, standing, as it does, among the leading liberal journals, whether in the Old World or the New.]

What didst thou for the studious sage* who saw
Through Nature's veils the great organic force, —
Who sought and found the all-prevailing law
That holds the rolling planets in their course?
When didst thou fail to check the flowing source
Of truth whose waters needs must inundate
The theologic dikes that guarded thy estate?

Is there a daring thought thou hast not crushed?
Is there a generous faith thou hast not cursed?
Is there a whisper, howe'er low and hushed,
Breathed for the future, but thou wast the first
To silence with thy tortures,—thou the worst
Of antichrists, and cunningest of foes
That ever against God and man's great progress rose?

Yet life was in thee once. Thy earlier youth
Was flushed with blossoms of a heavenly bloom.
Thy blight began, when o'er God's common truth
And man's nobility did thine assume
The dread prerogative of life and doom;
The creeds which served as swaddling-bands were bound
Like grave-clothes round the limbs laid living underground.

When man grows wiser than his creed allows,
And nobler than the church he has outgrown:
When that which was his old familiar house
No longer is a home, but all alone,
Alone with God, he dares to lift the stone
From off the skylight between heaven and him.—
Then shines a grander day, then fade the spectres grim.

And never yet was growth, save when it broke
The letter of the dead scholastic form.
The bark drops off, and leaves the expanding oak.
To stretch with giant arms through sun and storm.
The idols that upon his breast lay warm,
The sage throws down, and breaks their hollow shrine,
And follows the great hand that points to light divine.

But thou O Church! didst steal the mother's mask,
The counterfeit of heaven,—so to unfold
Thy flock around thee. None looked near, to ask,
"Art thou our mother, truly?" None so bold
As left the veil, and show how hard and cold
Those eyes of tyranny, that mouth of guile,
That low and narrow brow, the witchcraft of that smile.—

* Galileo.

That subtle smile, deluding while it warmed;
That arrogant, inquisitorial nod;
That hand that stabbed, like Herod, the new-formed
The childlike life which drew its breath from God,
And, for that star by which the Magi trod
The road to Bethlehem, the Good Shepherd's home,
Lit lurid idol-fires on thy seven hills of Rome.

But thou who claim'st the keys of God's own heaven,
And who wouldst fain usurp the keys of earth,—
Thou, leagued with priests and tyrants who had given
Their hands, and pledged their oaths to blight the birth
Of thine own children's rights,—for scorn and mirth
One day shalt stand, thy juggling falsehoods named,
Thy plots and wiles unmasked, thy heaven-high titles shamed!

Look to the proud tiara on thy brow!
Its gems shall crush thee down like leaden weights.
Thy alchemy is dead; and wouldst thou now
Thunder anathemas against the States
Whose powers are Time's irrefragable fates?
Look to thy glories! They must shrink away,—
With meaner pomp must fall, and sink into decay.

Lo, thou art numbered with the things that were,
Soon to be laid upon the dusty shelves
Of antiquaries,—once so strong and fair,
Now classed with spells of magic, midnight elves,
And all half-lies, that pass away themselves
When once a people rises to the light
Of primal truths and comprehends its heaven-born right.

Toil on; but little canst thou do to-day.
The sun is risen. The daylight dims thy shrines.
The age outstrips thee, marching on its way,
And overflowing all thy boundary lines.
How art thou fallen, O star! How lurid shines
Thy taper underneath the glowing sky!
How feeble grows thy voice, how lusterless thine eye!

CASE OF CHASE AGAINST COMSTOCK.

Not only should every physician and druggist, but every person of progressive thought in the land, take a more than common interest in the trial and termination of this suit. It is destined to be a historical case, one that will test the legal authority of the deputy of a powerful Christian association, and one that will place Comstock and his society upon the pedestal of public odium for all time. Organized effort is being made to sustain Mrs. Chase in her righteous demand for retributive justice. Grand juries have exculpated her, the New York Medical Society has endorsed her, and her syringes are rapidly receiving public approval. This action, under the management of Moody B. Smith and Wm. A. Brach, will be pressed to trial fast as the legal mills can grind. The certain result of this case will be a stunning blow at bigotry and persecution, and a triumphant victory for liberalized opinion and personal rights. A powerful Christian combination is to be fought through the person of this carrion-seeking Comstock, and the prosecution will call for more money than Mrs. Chase can afford after the great loss she has sustained. All who deem it their duty to contribute substantial sympathy to this wronged woman, and who wish to further the cause of right in helping her secure redress can forward remittances to Sara B. Chase, A. M., M. D., 56 West Thirty-third street, New York, or at least subscribe for her paper, the *Physiologist and Family Physician*.

S. H. PRESTON.

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3. The Bible Orthodox Character of "God."
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6. The Origin and Failure of the Orthodox "Heaven."
7. The Vicarious Atonement a Premium on Crime.
8. An Infinite must be Impersonal.
9. Prayer to an Infinite is an Absurdity.
10. Authority in Religion—Shall it be "Blood of Christ" or Brains?
11. Reconstruction in Religion.
12. and 13. The Coming Church and Religion—Their Position and Purpose.

"WHAT CAN WE DO TO ADVANCE FREETHOUGHT?"

Boston, August 27th, 1878.

EDITOR FREETHOUGHT JOURNAL,

SIR:—In your issue of June, I find a very pertinent question as the heading of an ably written article by J. J. Halliwell, although, according to my idea, the question is not answered as correctly as it might be. The question is, "What can we do to advance Freethought." Just think of the question, how easy it is to answer, but I will first make a few remarks which are necessary to be understood. Now according to my experience Freethinkers are generally in comfortable circumstances, and are principally made up of business and employing men; therefore do not look down upon the class below them, and why is it that people in comfortable circumstances have freer minds than those of a poorer class? It is that they are not so dependent. The more dependent people are, the more slavish they are, mentally and physically. Many a Freethinker will actually discharge a man in his employ for having a free mind, therefore it becomes dangerous for a poor man and his family to have such, because free thought means free speech, free speech means enlightenment of others, and so it goes on until they find out how dependent they are upon others for a livelihood, and also of the injury done them by the many who live by the profit of their labor, these are thoughts which the employing wish to keep from the minds of the class below them, least their material condition should be affected by it. So it is, many a man who develops a free mind is too often made a mark of, and is hunted down and in some cases driven to suicide.

Then "What can we do to advance Freethought?" Let us

look around us on either side, send our thoughts throughout the different countries of the world and see what misery, what poverty, what vice, crime, degradation, dependence and superstition do we behold! Do we ever ask ourselves the question, what is the cause and what the remedy for all this wrong, why such extreme wealth on one hand and so much poverty and vice on the other? Surely these are questions which ought to occur to every Freethinker. How can Freethought be advanced while people are in such a state? Think of the sufferings of the producing classes, think of the vast numbers of unemployed, think, oh reader, think of the fearful struggle for existence, how everyone is trying to live at the expense of his fellow man, without the least regard who he makes suffer. Are these points not worth thinking about when the question is asked, "What can we do to advance Freethought?" Would it not be better to feed the stomach first, is not the mind in better condition to think when the stomach is fed, or are the millions of poor workers to be thought of as nothing at all? Oh no! these are the most vital questions of the hour, they must be thought of before Freethought can advance, the handful of Freethinkers is nothing compared with the masses. The people must be free to think free, their material condition must be free, they must be economically free to be mentally free, the people must not be dependent upon the private individual who keeps them in serfdom, but must be their own employers by working co-operatively. The means of labor must no longer be controlled by private persons, but by the people as a nation; then justice will be done, the mind as well as the body will be free, then and only then, will Freethought advance, and then there will be no more use for priestcraft and the church.

The above, according to my idea, is the best to be done to advance Freethought.

ANNIE F. BROWN.

GASKET OF GEMS.

One should seek for others the happiness one desires for one's self—*Buddhist Scriptures.*

There is nothing more unreasonable, than for men to live viciously, and yet hope to escape the necessary consequences of their vices.—*Dr. Sam Clarke.*

I know not what discoveries, what inventions, what thoughts, may leap from the brain of the world. I know not what garments of glory may be woven by the years to come. I cannot dream of the victories to be won upon the fields of thought; but I do know that, coming from the infinite sea of the future, there will never touch "this bank and shoal of time" a richer gift, a rarer blessing, than liberty for man, for woman, and for child.—*Ingersoll.*

My doctrine makes no distinction between high and low, rich and poor. It is like water which washes and purifies all alike. It is like the sky, for it has room for all—for men and women, boys and girls, rich and poor.—*Buddha.*

Pym would rather suffer for speaking the truth than that truth should suffer for the want of his speaking.—*Goldwin Smith.*

Such is credulity, that miracles most doubtful, on the spot and at the moment, will be received with implicit faith, at a convenient distance of time and space.—*Gibbon.*

MIRACLES.—We do not reject the miracles, so called, because they are too wonderful; no, but because they are not wonderful enough, because they seem so tawdry and so cheap that they are entirely out of keeping with the general make of things.—*Chadwick.*

Clear your mind of cant.—*Dr. Johnson,*

It is easy to praise the Lacedemonians among the Lacedemonians.—*Greek Proverb.*

Do not treat your children like orthodox doorposts to be set in a row. Treat them like trees that need light and sun and air.

Be fair and honest with them ; give them a chance— Recollect that their rights are equal to yours. Do not have it in your mind that you must govern them—that they must obey. Throw away for ever the idea of master and slave.—*Ingersoll*.

Ignorance is not devotion or the mother of devotion ; and faith which is not founded upon reason is not faith but folly.—*Theodore Parker*.

Independent thinkers will diffuse around them a rational sense of individual dignity, and of the obligation which lies on every human being to think for himself.—*Kant*.

He that *will* know the truth must leave the common and beaten track.—*Locke*.

The judgment of reason being once set aside, there remains no possible means of judging whether any one thing whatsoever be more reasonable or more unreasonable to be believed than another; or whether in any case whatsoever, either belief or unbelief be, in any degree reasonable or unreasonable at all.—*Dr. Sam Clarke*.

There is in all the utterances of the world no grander, no sublimer sentiment. There is no creed that can be compared with it for a moment. It should be wrought in gold, adorned with jewels, and impressed upon every human heart. "The world is my country, and to do good is my religion."—*Ingersoll*.

The farther we go back into the past the more difficult do we find it to separate the true from the false, or facts from fables and fictions, and this is why we Infidels prefer science to theology, and care so little for Bibles, gods, or sons of gods. Only as they form a portion of the world's history do they contain gems of interest for the thinker and philosopher. As stepping-stones along the pathway of man's growth and development, showing his growth and evolution, they are of worth to the literature of the day. The age of myths and deities, of miracles and marvels has passed away never to return. A few sincere believers in them still remain scattered here and there, but the coming years will find them still more rare, till at last the day will come when not a single one will remain of all the aforesaid credulous, innumerable horde.—*E. D. Steiker*.

Beyond the universe there is nothing, and within the universe the supernatural does not and cannot exist.—*Ingersoll*.

Our motives are never quite so good as we think, and never quite so bad as our enemies suppose. Our best is interwoven with evil, and our worst, let us hope, has some strands of good.—*Anonymous*.

Man advances only as he overcomes the obstructions of nature, and this can be done only by labor and by thought. Labor is the foundation of all. Without labor and without great labor, progress is impossible. The progress of the world depends upon the men who walk in the fresh furrows and through the rustling corn, upon those who sow and reap; upon those whose faces are radiant with the glare of furnace fires; upon the delvers in the mines and the workers in the shops; upon those who give to the winter air the ringing music of the ax; upon those who battle with the hoisterous billows of the sea; upon the inventors and discoverers; upon the brave thinkers.—*Ingersoll*.

An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it; and plays its part through them, in the redeeming actions of the world, though its body is burnt to ashes, or drowned in the deepest sea.—*Dickens*.

THE DISADVANTAGES OF "INFIDELITY."

The Infidel has no such scapegoat for his crimes as the Christian has, no such poultice for his conscience. When he commits a felony, he cannot run to Jesus with the forged certificate in his pocket, and by virtue of a little pious blubbing have the crime condoned. He cannot daily bathe in the fountain of the Redeem-

er's blood, and daily repent, and daily receive the remission of sins, and daily go to it again. He cannot lay the flattering unction to his soul that he is one of the elect, chosen to everlasting life without any reference either to faith or good works. He cannot preserve his self-complacency when he robs a savings bank and gives widows and children to starvation by a consciousness that he is clothed with the garments of Christ's imputed righteousness, and that his own *personal* righteousness is of no value, but only "filthy rags," in the sight of God and the Church. The Infidel if an honest man, when he is placed in a position of trust, is paid as he goes along, in the performance of his duty, by the approval of his own conscience, and by his own self-respect. He has no fear of the hangman's whip, the day of judgement, and hell fire, for every day is a day of judgement to him when he goes to bed at night, and brings up all the deeds of the previous day before the bar of his own conscience for approval or disapproval. An Infidel keeps sober and honest, and is considerate and just to others, because he feels that he *ought* to do so, irrespective of either heaven or hell, if any such places are really going to exist in the future. As to personal bias, or bad habits of any kind, he knows that under the reign of law they are suicidal in their influence, ruining health, shortening one's days on the earth, and, worse than all, destroying his own self-respect, and converting his conscious existence into a hell. He therefore avoids them as he does fire,—that is, if he is a good infidel believing his own doctrine and not merely *professing* to do so.—*Boston Index, Jan. 17, 1873.*

JAPANESE MIRACLE WORKERS.—Among the arrivals yesterday on the steamship "City of Peking" were two priests from the interior of Japan, claiming to be endowed with miraculous power. They are on their way to the Paris Exposition with a party of their countrymen, conducted by two English gentlemen who have for several years resided in Japan. A reporter interviewed these gentlemen last evening. They told him that the priests are religious enthusiasts, who profess, through the power of faith and by the medium of prayer, to be enabled to do the most remarkable things—such as are recorded in the Christian gospels as in the power of the followers of Jesus—referring to those passages which speak of their being able to remove mountains, and to swallow deadly poison without harm. One of the miraculous things which their priests are able to do is to walk with naked feet over the edges of swords ground to the keenness of a razor, and also over a bed of live coals. They never attempt this without a formal and fervent appeal to their divinity for protection, and they assert most positively that it would be impossible for them to perform the works they do without divine interference in their behalf. They intend to exhibit these remarkable powers in Paris during their stay, and will challenge the devotees of the Christian or any other faith to do the things that they do.—*Unity*.

RATIONAL LIFE AND ITS FUTURE.

An Essay read before the "Ottawa Progressive Society."

BY THOMAS CUNNINGHAM, ESQ.

Rational life may be properly defined as an attempt to make our practice consistent with our most perfect knowledge of what is right, and in the attainment and maintenance of this process lies the highest and noblest ambition of which humanity is capable. Faraday expresses this idea very clearly in summing up certain conclusions in a lecture delivered by him on "The Education of the Judgment," which you will find in "Youmans' Culture Demanded by Modern Life," in the following terse and explicit expression: "I will simply express my strong belief that that part of education which consists in teaching the mind to resist its desires and inclinations until they are proved to be right, is the most important of all, not only in things of natural philosophy, but in every department of daily life."

How much of this sort of education enters into the composition

of us all, and when it is once thoroughly recognized, what an intense impulse does it not supply to our acquisition of that knowledge which has been, and is justly said to be Power. The child is not thoroughly convinced of the nature and effect of contact with flame till he has burnt his fingers, and this experiment once gone through is generally sufficient to guard him from further pain from that source, yet it is not necessary nor at all judicious that every child should be directed to put his finger in the fire to learn its effects, for it is possible to teach their nature without that painful experience; nor is it necessary we should lie or steal to know the penalties which are attached to wrong action, for a wise parent or judicious friend can sow the seeds of goodness in the child's heart which will grow in due time to a saving knowledge of truth without the hardship of an actual experiment of the effects produced by an infringement of moral obligations, and this is to me the highest education before spoken of, and will lead to all that we desire for ourselves and posterity—a condition in which shall be attained the greatest possible amount of happiness. But here again we have a difficulty, and that is the necessities of our existence demand that we should, to use the same illustration, go on burning our fingers day after day, while life lasts, as it is justly provided that we should earn our bread by the sweat of our brow, and what could be more reasonable than that—the wear of material in our bodies should produce that which shall restore it, if not to its original condition, at least to an approximation and sometimes an improvement of it.

I have no sympathy with those who speak and write of labor as a curse, and that idea is far from being the belief of the most intelligent portion of those who earn their living by manual in contradistinction to mental labor. The world is controlled everywhere by these two great elements—mind and force—and by them all matter is ever being influenced, and a proper appreciation of this fact gives the highest of all motives, for carefully considered right action, which embodies, as I understand it, the modern idea of the "survival of the fittest." Picture to yourself what this world would be without the struggles which our forefathers have endured, and those we are individually encountering every day.

The effort to make desert places productive would cease, and the wilderness would remain in all its chaotic confusion. We are no doubt laying our motives open to misconstruction in thus placing our dependence on the basis of an educated judgment, but more and more do we perceive the necessity for this, and the grievous wrongs which by it may be righted, and we are not alone, although the masses hold aloof; they too are the victims of an iron necessity, but I cannot subdue the hope that in some future, brighter and more beautiful hereafter the necessity which binds them to creeds and dogmas, fables and fairy tales of the past, will have ceased to exist, and they will look back with astonishment on the worthless chains which bound them. We are doing a noble work, and nothing could help us more than the attitude assumed by the most advanced of our modern clergy, whether it be in their attempts to reconcile modern developments to traditions of the past, or their hopeless abandonment of the task and recognition of the claims which human reason is incessantly urging.

There are instances which I might cite in support of this position in every part of the world where modern education has made progress, and although they still continue to speak in support and illustration of traditional texts, they feel the necessity and responsibility of their position and know they can no longer afford to remain ignorant spectators of scientific achievements, but must drink from the running brooks of Spencer, Huxley, Tyndall, Darwin, Carlyle and others not less eminent in their several spheres, or better still, search out the living springs for themselves. Creeds are not made of cast iron, that even their best exponents and defenders are now candidly admitting, and the arguments which are urged for their support, as such, simply serve to show how transparently flimsy they are. I had occasion recently to listen to such a defence in one of our city churches which have been awakened of late to something approaching a *deus ex machina* of the responsibility of their position, and the rev. gentle-

man adduced some, to me, weak arguments in support of creeds. There was, he said, a necessity for concise statements of truth to keep man in his position within certain limits in their Sunday discourses, but which, as a matter of policy, it was injudicious to give marked prominence to in any other direction, and in illustration he stated he had known men holding Unitarian, Baptist, and other opinions which he did not say were in strict accordance with the principles of the church of which he is pastor, but which I understood him to imply were contradictory to his understanding of them, still receiving and enjoying all the rights and privileges of that church. He also adduced the argument that it was necessary to sink deep in the hearts of all a belief in what he considered the essentials of Christianity, the atonement and eternal punishment doctrines; and the way he considered best to attain this, to him, much to be desired result, was simply to debar discussion of these points entirely till the youth had ripened in old age, and then, he said, there need be no fear of him departing from the way in which he should go.

These are simply illustrations of the arguments which are being held up as irrefutable every day by our clergy of all denominations, but which to an unprejudiced mind carry their own refutation with them, and are best answered by letting them alone or placing alongside with them statements dictated by a free and educated mind. Why should men who are set up and supported as teachers of mankind keep within certain limits? The same rev. gentleman spoke with holy dread of the possibility that were he not bound by a creed he might probably astonish them by giving a political lecture instead of the customary sermon, and I ask why should this man, evidently possessed of considerable talent, feel himself restrained from expressing his political or any other ideas that might affect for good the commonwealth. By so doing he need not become a partizan, which would lower his dignity, nor yet be crazed with revolutionary solutions of social problems, but go to the brooks of clear thought embodied in the works of men who have raised politics to the dignity of a science and he will invariably find himself invigorated and refreshed, ready to do battle for truth and right against error and wrong. We must realize individually that Sunday is not more holy than any other portion of time, and although it is most needfully and judiciously devoted to rest, we must not lose sight of the fact that rest does not consist in absence of all activity, but rather in a readjustment of our conditions and requirements.

Moral responsibility to each other and to nature, and through them and it to the controlling power is the highest mode of life and leads to the greatest amount of happiness in the individual and all he comes in contact with. Before committing the most trivial, private or social act were we to ask ourselves, how will it affect ourselves, then, how will it affect our neighbor, and, lastly, is it in accordance with the best in nature; how many acts that bear dreadful penalties would we not seek to avoid and escape the pain with which they are fraught? How often do we consider when our appetite is tempted the affects of an overloaded stomach or the loss which humanity may incur by being deprived of our services in consequence, or how unlike it is to the seasonable shower which feeds the thirsty earth? Or, let us apply the same principle to our relations with those who hold different religious ideas from ours, and ask, how does this freedom of thought and expression which we claim the right to exercise affect us as individuals, then as citizens or countrymen, and, lastly, nature itself? Look at it thus and we will know our responsibility for everything we say, and if it may effect injuriously the just interests of any other being we are most assuredly deserving of punishment, which will as assuredly overtake us. The world requires the best service of every conscious individual it contains, and in proportion as this is tendered to it, is a man deserving of true happiness—and attains it. Men have, no doubt, mistaken error for truth and gone wrong, but there are few if any, who are possessed of no true knowledge from which springs right action. The most wretched criminal were he not moved by circumstances and associations which have kept and keep him in that condition might have occupied a superior and more beautiful place in nature, and he who shall strive to shirk the responsibility

for the existence of wrong might as well attempt to stop the earth in its revolution, or stay the mighty rivers in their courses for the same undeviating laws govern all. And when we consider rationally the relations which subsist between the units and the mass of humanity one cannot resist the conclusion that this sense of responsibility ought to become in time the greatest preventive check to the commission of criminal acts of all kinds, and when all the units can be got really to feel that their slightest variation from the line of rectitude affects the whole mass in as great a degree as themselves, then will dawn a brighter era in the earth's history and men will set about making a real effort to do well.

Let us now consider what sort of future may be in store for those whose reliance is placed solely on their best efforts in the present, for it is an unquestionable fact that we all believe in a future. The child when it awakes to conscious life struggles to adapt itself to the conditions of its existence, and sighs for tomorrow which may never come to its consciousness, but which years of experience teach us comes ever in its time. But who can conceive of boundless space or endless time when everything around us decays and dies? We may and do speculate, and it is wise for us to do so as far as an educated judgment will lead us, but further than that can no man go.

John Stuart Mill in closing his essay on the "Utility of Religion" sums up in the following expressive language regarding our future:—"It seems to me not only possible but probable that in a higher and above all a happier condition of human life, not annihilation but immortality may be the burdensome idea, and that human nature, though pleased with the present and by no means impatient to quiet it, would find comfort and not sadness in the thought that it is not chained to a conscious existence, which it cannot be assured it will always wish to preserve."

It is now some time since I read these words in the copy of his essays in the library of this society and their effect on me is almost incomprehensible, and although Mr. Mill had his doubts and makes no positive assertion on this point, I cannot help thinking had he lived to hear the recent utterances of the most advanced minds in our churches he would have had occasion to reiterate in much stronger terms the proposition he has laid down so tenderly. Eternal punishment has received the reward of its merits lately, and with it is involved the eternal happiness idea, and we are in consequence thrown back on the annihilation theory as being most in accordance with our limited knowledge, but this annihilation, as I understand, is not destruction, but rather reorganization. The atoms which constitute our material frame are again consigned to the earth which gave them birth, and furnish fresh constituents for a further exercise of the controlling power, in the production it may be of vegetable or animal forms of life as the conditions necessitate. But you may ask, what becomes of that we are constrained to think of as immaterial or spiritual, is this too incapable of recognizing itself in a hereafter beyond the grave? No one clings stronger to the hope of a conscious existence of mind or soul in a hereafter than he who now addresses you, but the general idea of what that existence should be is far from being satisfactory, and I can only picture the future of my soul as a continuation and development of its existence in my body; to be plain, my heaven is one of progress, and my soul might find both pleasure and pain in journeying to and fro through outer space visiting worlds to us unknown and maybe influencing their conditions and requirements.

This, understand me, is purely speculative, and nothing could be further from my wish than to make a positive assertion on this question, but rather, if these words and this heaven serve to strengthen and encourage right action, their purpose will be served. It is frequently being urged, by those especially who believe in the Bible as a Divine Revelation, that by the disbelief in the eternity of future punishment we necessarily remove the greatest restraining power humanity possesses for the prevention of crime, and everything that is bad; but when we look at the very small effect this belief really has had in the past, we are naturally drawn to conclude that there must be something wrong with that idea, especially when we see in our treatment of our criminal class, that severity of punishment even in this life seems to have less

effect than a rational treatment of them as diseased members of society, whose greatest interest for themselves ought to be to become good honest men rather than the wretched beings they generally are, if they could only be brought to understand the realities of their position, and how they are in fact ever throwing away substance and grasping at shadow it would prove a far stronger curb to their evil desires than any hideous picture of eternal torment which could be drawn or invented to scare them from their fatal infatuation. Yet why should we hope for any eternity beyond that in which we live? What is man but a thing of air? Science can furnish a light strong enough to see through our material frame, and electricity is ever active in its passage through it, so that we may reasonably conclude that after all we are only spirits, and grasping at this idea, what could be more consistent than the supposition that we are the spirits of long ages of successive human development necessitated by changes of circumstances outside and beyond our immediate comprehension. Is not the world ever producing its poets, philosophers, sages and martyrs, every age in its turn in accordance with its requirements. The present age being, as we know, well provided for in this and all other respects; our pupils are worthy of their teachers, and they in turn, of their pupils. Modern civilization is too comprehensive to fall back as did that of ancient Greece or Rome, and we need only look at the vast strides ever being made by the Anglo-Saxon vanguard of this civilization to have a proper appreciation of this thought.

Think for a moment of what the ancients wanted compared with the acquisitions of modern times. Had their conquerors and heroes been possessed of the facilities for transport and communication which we of the nineteenth century possess, history might have told another tale than that of their consignment to oblivion, and need I say further that all the elements are required to give permanency to this modern improvement of humanity, our society among others of like nature, being one of the requisites in its attainment.

CASH SUBSCRIPTIONS RECEIVED SINCE LAST NUMBER:—J. H. Haworth, \$1.00; G. S. Caldbeck, for H. Paine and W. F. Davis, \$2.00; Morris Cotton, \$1.00; Emery McLean, \$2.00, for self and John Foley; Edwin Cooley, 50cts; W. J. Lucker, \$1.00; J. Bigham, per A. Malone, 50cts; Alex. Young, \$1.00; J. L. Chadser, \$1.00; S. L. Babbit, \$1.00; George Middlemas, \$1.00; T. W. Hugo, \$2.00, for W. Bell and H. J. Harris; Albert White, \$6.00, for Orlando Fordyce, Lewis Simpson, M. Gilbert, T. E. Bailey, W. Young and J. S. Campbell; J. Campbell, \$1.00; T. Vanderburg per John Groom, \$1.00; S. J. Hill, \$1.00.

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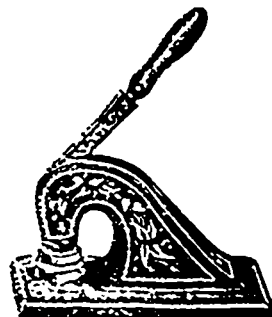
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