

516/5/84/4

SEGULAR THOUGHT

A JOURNAL OF LIBERAL OPINION AND PROGRESS

VOL. XX. No. 15,

TORONTO, OCT. 17, 1896.

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Secular Thought.

TORONTO, OCT. 17, 1896.

Notes and Comments.

THE "religious" (!) editor of the *Toronto Mail and Empire* recently had several editorials on "The Future Life." To see such articles side by side with bitter and scurrilous personal attacks on party politicians in a daily newspaper strikes the casual reader as something grotesquely comical. Naturally, the editor says nothing more about "the future life," (observe the definite article) than the vague and meaningless phrases which are strung together by men of strong opinions—if also of complete ignorance—upon the subject. One of the editorials, however, referred to the remarks of Mr. Payn, the editor of "The Note-Book" in the *Illustrated London News*, in reply to correspondents who advised him, at his advanced age, to consider his "preparation" for a future life. Mr. Payn says he sympathizes with the sentiment of a letter of the Emperor Hadrian, which has been recently unearthed in Egypt. It is in answer to a correspondent, who reminded him that he had but a short time to live, and that he was anything but prepared to die. It is altogether likely that it was written with the kindest intention; and yet it is evident that his Imperial Majesty resented it. He remarked that persons at his age—over sixty—had generally made up their minds about the other world, or had, at all events, come to the conclusion that people had better confine their attention to their own business.

The *Mail* Editor acknowledges that such reminders are often felt as intolerable nuisances, and, indeed, no one but a conceited and ill-bred brute would think of indulging in them; for it may generally be said that life is far from being so certain for any man as to justify him in presuming that a man a few years older than himself has less time to "prepare"—whatever that operation may amount to—for death. And yet he goes on to justify such attacks on the aged in this way:

"And yet it may be the very kindest act that can be performed toward an aged person is to write to him just such a letter as that to which Hadrian, as it appears, replied so testily. If there be another life, it must bear an intimate relation to that which now is. *What we are here, we shall be hereafter.* The character formed in this life will go with us into the life which is to come; and *this*, whether for weal or for woe, will be *all that we shall take with us*—the sole capital on which we shall have to *begin life* in the state of being on which we are all about to enter. Whatever may be the peculiar theory of future rewards and punishments that may be held by any of us, on this we are all agreed, that we are all gathering up into our own being the elements of our own destiny; and the glimpses we get of what is within us in moments of peculiar illumination show us that we carry about with us even here the elements of either a very real hell-or heaven."

Of the statements comprised in this peculiar compound of doubt and dogma, we may say that they produce in us no hankering for "the future life" so much insisted upon by the Editor. If, indeed, "what we are here we shall be hereafter," then, personally, we must respectfully decline an eternity of such being; and yet, if we are to be different, why—need we ask, What good? We don't exactly know—though we may imagine—what the *Mail* Editor sees when he has those "moments of peculiar illumination" of his inner self. Unlike the

Emperor Hadrian's correspondent, we refrain from giving our opinion upon this matter upon this occasion. But we would respectfully suggest to the Editor that, if he would confine himself to a statement of facts that he can vouch for, without using that oftentimes useful but still oftener deceptive word "if," he would save himself from saying a good many things that are "not so," and his glimpses of his "innards" might assume a less peculiar and more satisfactory shape.

When the Editor tells us that "what we are here we shall be hereafter," and that "character" is "all that we shall take with us," what are we to understand? What does the "us" stand for? The Ego? What is the "character?" Is this another Ego? Will one Ego take the other *with* it? We often hear it said that character is the man—the Ego; but we can hardly realize how a Character, even if unblemished, could begin life, in this world or any other, without a body for it to operate. Will there be steam without engines to do the work of the next world? We know lots of "bodies"—very busy bodies, too—with very small characters, but characters without bodies! Is this what the Editor sees in his inside during his Röntgen ray experiences? What sense, too, is there in talking about *beginning life* again, if we are to be the same there as here?

We differ entirely as to its being "the kindest act that can be performed towards an aged person" to pester him about his "preparation." In former times, it was often said, in just the same way, to be the "kindest act" to a heretic to burn him alive, in order to save him from doing further mischief either to himself or others. In our view, the presumption is justifiable, that any intelligent man who has lived to a good age (whether morally or otherwise, according to his critics' view) is more likely to have correct views of life and of his preparedness for death than a younger man. Of course, young men are often of opinion that the "old fogys'" notions are out of date; but surely, if there is any department of "knowledge" where an old man's opinion is likely to be at least as good as that of a young man, it is in this matter of a problematical future life.

How, too, can the religious Editor know that, "If there be another life, it *must* bear an intimate relation to that which now is?" If he does not know whether there is a future life, certain it is that he cannot know what that life actually is. All talk, therefore, about its *relations* has just as much sense in it as the twaddle in Drummond's "Natural Law." There can be no *must be* about a thing of which we know nothing. Certainly, if *we* are to live again, we must be *ourselves*; and the talk about beginning a new life, with only our characters and without our bodies, should secure the Editor a comfortable cell in a lunatic asylum.

The annoying and mosquito-like pertinacity and damnable impertinence of these "reminders" are striking features, however, of the pretentiously pious fakirs who are so inquisitorially anxious about their victims' "preparedness" for death; and the remarks of the *Mail* Editor show how these people defend their impertinence:

"If this be so, and there is nothing purgatorial in death, but what we are in time we shall be in eternity, it would seem that we cannot be too frequently or too impressively reminded

that time is short; that the opportunities for getting what is wrong in us rectified and for the laying of a foundation for a better life are passing; that what is to be done in this respect must be done quickly; and, while warnings of this sort are needed by all, they are especially, and most urgently, needed by those who lived unto old age in their habitual neglect. Mr. James Payn is right, no doubt, in thinking that the average old person who has hitherto lived a loose and vicious life is disposed to tell the person, be he friend or foe, who reminds him of it, to mind his own business; but this does not either excuse him or absolve others from doing what they can to *rouse his moral sense.*"

Considering the large number of "ifs" in this article, showing as clearly as words can do so the entirely speculative character of the whole hypothesis of a future life, we would like to ask this "pious for pay" writer if he has any right to presume that his "knowledge" of a future life entitles him to advise anybody, older or younger than himself, in regard to it? Twenty years ago, when leaving England for Canada, a relative who had spent a few midwinter days in Quebec told us that we should be compelled to wear mocassins during the winter months. Our own fuller experience, however, has shown us not only that there is no such necessity, but that generally the foot-gear mentioned is not only unnecessary, but as much out of place as in England. When the Editor *knows* something about a future life, it will be quite soon enough for him to begin advising others how to prepare for it. Until then, the chances are that his advice will be totally misleading, both for this world and for any possible future one.

The obligation to do "what they can to rouse the moral sense" of their victim, in their view justifies such men as this Editor in the most barbarous and unfeeling intrusion into sick chambers at a time when anyone but sanctified Christians would be ashamed to exhibit their want of common sense and common decency. The duty of "rousing the moral sense" of others whose beliefs we condemn, is a fanatical notion which has sent millions of innocent men and women to the rack and the stake. The assumption that *our* morality is superior to that of others who are at least our equals in intelligence and uprightness of conduct, but who differ from us in their views concerning a possible future life, involves an ignorant assumption which is as impertinent as it is illogical.

Perhaps the most lamentable feature of this matter is the picture it gives us of a writer with the ability to earn a salary by writing editorials for the daily press, and presumably a man of intelligence and culture, prostituting those gifts by inferentially sanctioning those savage notions of eternal punishment which to-day are outgrown by all but the most ignorant classes. In any other view, the "necessity of preparing for death" is not more real at one moment than at any other. If reward or punishment for good or evil deeds is to come certainly and eternally, then death-bed or old-age repentance can only avail under an outrageously unjust and immoral and illogical system. If we are to be "the same hereafter as now," and to be capable of progress and improvement, any special preparation may reasonably be deferred till its necessity and its utility become apparent.

A telegram dated Noblesville, Ind., Oct. 9, gives us details of a horrible tragedy. Albert Bray, aged 39, a prosperous farmer and a very religious man, killed his wife and his two

little daughters, crushing their skulls with an axe after cutting their throats with a razor, and then committed suicide by cutting his own throat. Truly a crazy ending to a life of semi-lunacy, which a "very religious" life generally appears to be.

Dr. Parkhurst has just returned from Europe, and has laid down the law governing the powers of Jehovah in the silver question:

"The idea of trying to make a thing worth one dollar which is only worth 53 cents is absurd. It is trying to do a thing which the Almighty cannot do. I say this with reverence."

Other persons fully equal in ability to Dr. Parkhurst think differently, but we only mention his utterance to show the easy and irreverent familiarity with which the preacher can drag in the authority of his fetish to support his view of party politics. An exchange wants to know what Dr. Parkhurst will do if the United States should succeed in doing what he says the "Almighty" cannot do. "Will he bolt his Maker?" is the way the irreverent query is put. When, however, we remember that the Catholic priest swallows the Host without difficulty, we do not see why Dr. Parkhurst should be unable to do the same thing, without resorting to the "dignified protest" our contemporary suggests for him.

Mr. Benson, the Archbishop of Canterbury, who for many years has drawn the modest wage of \$75,000 per annum for presenting to the British Empire a visible embodiment of the chief characteristics of the Meek and Lowly One who had not the wherewithal to pay for even a modest shake-down, suddenly dropped dead in Mr. Gladstone's church at Hawarden last Sunday, while on a visit to the veteran statesman. Will Mr. Farrar, Dean of Canterbury, be the lucky successor, without going through the preliminary canter of becoming a bishop? If not, his chance of becoming the English Pope, as hinted at by Mr. J. M. Wheeler in "A Pilgrimage to Canterbury," will be very small.

A "religious" war is in full swing in Kentucky. Breathitt and the adjoining counties, it seems, have been overrun lately by about three thousand Mormons, who are pushing missionary work so earnestly, that the Methodists and Baptists have taken up arms against them, and formed a society of The Mules, on similar lines to those of the Ku-Klux-Klan. The Mules are attacking both Mormons and Catholics. A despatch of Oct. 5 from Jackson says that the Mormons broke up a Methodist camp meeting by starting a rival meeting, and this so enraged the Methodists that they sent word to the Mormons to "git." The Saints, however, would not budge, and the Methodists attacked them and gave them a severe drubbing. As a result, the Mormons were summoned from the surrounding districts, and three thousand of them are now in camp. The Mules are evidently not over-confident in their ability to cope with their polygamist adversaries, and are trying to starve them out. They have issued notices threatening to burn the houses and kill the stock of anyone supplying food to the Mormons. A serious fight is anticipated. Evidently the people are easily attracted by the preaching of the polygamist missionaries, and sympathize with the old man who, when his parson assured him that Solomon had a thousand wives and concubines, exclaimed, "What blessed privileges them early Christians did have!" In Utah, the Mormons are said to be extending the practice of polygamy, though the law is against it.

THE NEW AND THE OLD PHRENOLOGY.

BY PROF. ALLEN STARR, M.D., PH.D.

III.

Now, just as the fingers are joined to the brain, we must believe that the other organs are joined to it. Thus the eye sends in its thousands of little threads to one part of the brain surface, the ear to another, the nose and tongue to another. So that each of the organs of sense is related to a special region of the brain. And each of these regions receives messages from its own particular organ and from no other. That is what is meant by the term localization of brain functions; namely, that *each power of sensation can be assigned to a location of its own*. This idea aids very materially our conception of the senses. The sense of sight, for example, cannot be thought of as dependent upon the eye alone, but upon the eye and the visual part of the brain surface, with their connecting threads. And, after all, we must admit that we do not really see with our eyes or hear with our ears. Why does your friend want to hurry through an art gallery, while you wish to look carefully at the paintings? You both see them with your eyes alike. Is it not because, behind the eye, there is something that is mental which enhances your enjoyment, and the lack of which prevents him from appreciating the beauties of art?

Go to a concert, and, as you come away, listen to the comments of people about you. One says that he was occupied chiefly in watching the gyrations of the man who plays the kettledrums. Another is indulging in raptures over the intricate counterpoint displayed in the orchestration of the symphony. You have enjoyed the music without having noticed the counterpoint at all. And yet you and the other two have heard equally well, so far as the actual hearing goes. But how differently you have really heard! It has been the reception of the sounds in the brain, rather than in the ear, the appreciation of their meaning, the ideas awakened by the sensations there, which has determined this difference. You see and hear with the brain, and not with the eye or ear.

Or take another function of the brain, that of voluntary movement. You may be fairly skilful and graceful; you may have learned to write a good hand, or to play on the piano; you may even have succeeded in acquiring the power to speak foreign languages with the ease and fluency with which you use your own. But this is not the limit to the knowledge of movement. There are many new motions which you might acquire. For example, the steps of new dances, the peculiar fingering of the violin or other musical instrument, or some one of the innumerable fine adjustments of motion which you see made with such rapidity by any one of fifty different operatives in every factory in the land. All these are movements of adaptation and adjustment, first studied by the aid of sight and then imitated by the aid of muscular sense, or the sense of movement, and finally acquired by practice till they can be executed with dexterity. It is not the fingers or the muscles which have learned the movements. It is the brain which, in its motor area, has received the sensation of movement, has retained a memory, and then combined the memories into new forms of motion, so as to direct and guide the hand which carries them out. And so, though we all have hands and arms, there are some who use them deftly and are skilful, and there are others who will always be hopelessly clumsy and awkward. And the difference lies in the brain, in the part called the motor area.

Where are the various areas? They can be shown by the

aid of diagrams representing the brain surface. In the middle lies the Motor area [corresponding somewhat in position with Firmness, Veneration, Conscientiousness, Hope and Sublimity on the old phrenological charts]; and it is interesting to know that on the left half of the brain, which guides the right hand, it is larger in extent than on the other side, which controls the left hand, because the majority of fine movements are performed by the right hand, and have to be learned by the left brain. The reverse is true of left-handed people.

At the extreme back is the visual area, which receives impressions from the eye. [This about corresponds with Inhabitiveness on the old phrenological chart.] In the lower part of the side the auditory area is situated [corresponding with Secretiveness, etc.], where impressions from the ear are received. On the under surface, and in front of the auditory, the senses of taste and smell are located [corresponding about with Mirthfulness, Time, and Tune]. Touch, which includes the senses of location and movement, as well as those of temperature and pain, is assigned to the same area as that of motion, but extends a little farther back, and this overlapping of the two is not strange when we consider that our motions are guided by touch; think how differently you lift a heavy lamp or a fine bit of cotton-wool, and you will understand how your grasp is guided by touch. These are the areas which are thus far discovered; but our knowledge of the brain is by no means complete, for on this African map there are large regions of undiscovered country. Fortunately, several Stanleys are on the way.

Let us now, accepting this theory of the localization of the functions in the brain, go on to see how much it reveals to us regarding the process of thinking.

Although a part of our thinking is done by the aid of language, the greater part of it is carried on without the consciousness of actual words. Mental images are constantly passing through the mind, one crowding upon another; and it is only when we need to tell some one else about them that we use language. Call up to your mind for a moment the place in which you passed last summer, and already there has appeared a series of mental images of places and people, of scenes and events, each following the other with amazing rapidity, but in silent succession. Max Muller would have us believe that thought without words is impossible, and he even attempts to trace the development of thought by studying the growth of language. ("Science of Thought.") But many authorities, scientific and philosophical, teach the contrary; and, rather than accept his position, one is tempted to undermine it by advancing the opinion that few men think as the student of words does.

If we think, then, largely by means of mental images, it may be worth-while to study the structure of a mental image. When you examine a flower, you perceive its graceful shape and form, its exquisite color, its delicate fragrance, and its soft, velvety feel. You say it is called a rose, but—

"What's in a name? That which we call a rose
By any other name would smell as sweet."

So that, without its name, you have a mental image of it, which is made up of several distinct sensations. These are—

The visual image—the sensations of the rose as it appears to the eye;

The olfactory image—the sensation as it reaches the nose; and

The tactile image—the sensations of its touch, its shape, its softness.

These impressions on the different senses have been sent to distinct and separate regions of the brain surface; and there, having been received, they are stored up, so that the image, once formed, can be recognized when repeated, and can be revived in memory.

Every sensation leaves behind it a trace upon the brain, which trace is the physical basis of our memory of the sensation. Perhaps no modern conception of the physical basis of memory is more graphic than that which we find in Plato. In the "Theætetus" (Jowett's translation), he puts the following words into the mouth of Socrates:

"I would have you imagine, then, that there exists in the mind of man a block of wax, which is of different sizes in different men, harder, moister, and having more or less purity in one than in another. Let us say that this tablet is a gift of Memory, the mother of the Muses, and that when we wish to remember anything which we have seen or heard or thought in our own minds, we hold the wax to the perceptions and thoughts, and in that receive the impressions of them as from the seal of a ring; and that we remember and know what is imprinted as long as the image lasts; but when the image is effaced or cannot be taken, then we forget and do not know."

Plato carries out the same figure to explain different degrees of memory. When the wax is deep, abundant, smooth, and of the right quality, the impressions are lasting. Such minds learn easily, retain easily, and are not liable to confusion; but, on the other hand, when the wax is very soft, one learns easily, but forgets as easily; if the wax is hard, one learns with difficulty, but what is learned is retained.*

(To be continued.)

ORIGIN AND NATURE OF SECULARISM.

CHAPTER XII.—THE DISTINCTIVENESS MADE FURTHER EVIDENT.

"The cry that so-called secular education is Atheistic is hardly worth notice. Cricket is not theological; at the same time, it is not Atheistic."—REV. JOSEPH PARKER, D.D., *Times*, October 11, 1894.

NOR is Secularism Atheism. The laws of the universe are quite distinct from the question of the origin of the universe. The study of the laws of Nature, which Secularism selects, is quite different from the speculation as to the authorship of Nature. We may judge and prize the beauty and uses of an ancient edifice, though we may never know the builder. Secularism is a form of opinion which concerns itself only with questions the issues of which can be tested by the experience of this life. It is clear that the existence of Deity and the actuality of another life are questions excluded from Secularism, which exacts no denial of Deity or immortality, from members of Secularist societies. During their day only two persons of public distinction—the Bishop of Peterborough and Charles Bradlaugh—maintained that the Secular was Atheistic. Yet Mr. Bradlaugh never put a profession of Atheism as one of the tenets of any Secularist society. Atheism may be a personal tenet, but it cannot be a Secularist tenet, from which it is wholly disconnected.

No one would confuse the Secular with the Atheistic who understood that the Secular is separate. Mr. Hodgson Pratt, a Christian, writing in *Concord* (October, 1894) a description of the burial of Angelo Mazzoleni, said "the funeral was entirely secular," meaning the ceremony was distinct from that

* "Memory Historically Considered," Burnham, in "American Journal of Psychology," ii. 41.

of the Church, being based on considerations pertaining to duty in this world.

In the indefiniteness of colloquial speech we constantly hear the phrase, "School Board education." Yet School Boards cannot give education. It is beyond their reach. Most persons confuse instruction with education. Instruction relates to industrial, commercial, agricultural, and scientific knowledge and like subjects. Education implies the complete training and "drawing out of the whole powers of the mind."* Thus instruction is different from education. Instruction is departmental knowledge. Education includes all the influences of life; instruction gives skill, education forms character.

The Rev. Dr. Parker is the first Nonconformist preacher of distinction who has avowed his concurrence with Secular instruction in Board schools. When Mr. W. E. Forster was framing his Education Act, I besought him to raise English educational policy to the level of the much-smoking, much-pondering Dutch. "The system of education in Holland dates from 1857. It is a secular system, meaning by secular that the Bible is not allowed to be read in schools, nor is any religious instruction allowed to be given. The use of the school-room is, however, granted to ministers of all denominations for the purpose of teaching religion out of school hours. The schoolmaster is not allowed to give religious instruction, or even to read the Bible in school at any time."† No state rears better citizens or better Christians than the Dutch. Mr. Gladstone with his customary discernment, has said that "secular instruction does not involve denial of religious teaching, but merely separation in point of time." It seems incredible that Christian ministers, generally, do not see the advantage of this. I should probably have become a Christian preacher myself had it not been for the incessantness with which religion was obtruded on me in childhood and youth. Even now my mind aches when I think of it. For myself, I respect the individuality of piety. It is always picturesque. Looking at religion from the outside, I can see that concrete sectarianism is a source of religious strength. A man is only master of his own faith when he sees it clearly, distinctly, and separately. Rather than permit secular instruction and religious education to be imparted separately, Christian ministers permit the great doctrines they profess to maintain to be whittled down to a School Board average, in which, when done honestly towards all opinions, no man can discern Christianity without the aid of a microscope. And this passes, in these days, for good ecclesiastical policy. In a recent letter (November, 1894) Mr. Gladstone has re-affirmed his objection to "an undenominational system of religion framed by, or under the authority of, the State." He says: "It would, I think, be better for the State to limit itself to giving secular instruction, which, of course, is no complete education." Mr. Gladstone does not confound secular instruction with education, but is of the way of thinking of Milton, who says: "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war." Secular instruction touches no doctrine, menaces no creed, raises no scepticism in the mind. But an average of belief introduces the aggressive hand of heresy into every school, tampering with tenets rooted in the

* Henry Drummond gave this definition in the House of Commons, and it was adopted by W. J. Fox and other leaders of opinion in that day.

† Report from the House, by Mr. (now Right Hon.) Jesse Collings, M.P., May, 1870.

conscience, wantonly alarming religious convictions, and substituting for a clear, a frank, and manly issue a disastrous, a blind, and timid policy, wriggling along like a serpent instead of walking with self-dependent erectness. This manly erectness would be the rule were the formula of the great preacher accepted who has said. "Secular education by the State and Christian education by the Christian Church is my motto."* Uniformity of truth is desirable, and it will come, not by contrivance, but by conviction.

Someone quoted lately in the *Daily News* (September 19, 1895) the following sentence I wrote in 1870:—

"With secular instruction only in the day school, religion will acquire freshness and new force. The clergyman and the minister will exercise a new influence, because their ministrations will have dignity and definiteness. They will no longer delegate things declared by them to be sacred to be taught secondhand by the harassed, overworked, and oft-reluctant schoolmaster and schoolmistress, who must contradict the gentleness of religion by the peremptoriness of the pedagogue, and efface the precept that 'God is love' by an incontinent application of the birch. . . . It is not secular instruction which breeds irreverence, but this ill-timed familiarity with the reputed things of God which robs divinity of its divineness."

The Bible in the schoolroom will not always be to the advantage of clericalism, as it is thought to be now.

Mr. Forster's Education Act created what Mr. Disraeli contemptuously described as a new "sacerdotal caste"—a body of secondhand preachers, who are to be paid by the money of the State to do the work which the minister and the clergyman avow they are called by heaven to perform—namely, to save the souls of the people. According to this Act, the clergy are really no longer necessary; their work can be done by a commoner and cheaper order of artificer. Mr. Forster insisted that the Bible be introduced into the school-room, which gives great advantage to the Freethinker, as it makes a critical agitation against its character and pretensions a matter of self-defence for every family. Another eminent preacher, Mr. C. H. Spurgeon, wrote, not openly in the *Times* as Dr. Parker did, but in *The Sword and Trowel* thus: "We should like to see established a system of universal application, which would give a sound secular education to children, and leave the religious training to the home and the agencies of the Church of Christ." It is worthy of the radiant common sense of the famous orator of the Tabernacle that he should have said this anywhere.

Open Court.

GEORGE JACOB HOLYOAKE.

(To be continued.)

A Conservative opponent of John Morley in a House campaign was once addressing a Scotch audience in behalf of a larger military policy, when, according to a writer in *Short Stories*, he was nonplussed by this question by one in the crowd. "Is Maister Wilson in favor of spending thirty-six millions a year on the army and navy, and only twelve millions a year on education,—that is to say, twelve millions for pitting' brains in, and thirty-six millions for blawin' 'em oot?"

Amid the orchard grass she stood and watched with childish glee
The big bright burning apples showered like star-falls from the tree;
So when the autumn meteors fell she cried, with outspread gown,
"Oh, my, papa, look! Isn't God just shaking apples down!"

Willie was very much interested while the choir sang the anthem in church last Sunday. At its conclusion he turned to his mother, and in a stage whisper asked: "Say, mamma, which beat?"

* The Rev. Joseph Parker, D.D.

THE MORAL SENSE IN CHILDREN.

CHILDREN in their earlier years are of course ignorant of the distinctions between right and wrong. But the mind at birth is no *tabula rasa*. The child inherits, in the form of aptitudes and predispositions, the results of ancestral experience running back through centuries. There are inborn tendencies to evil as well as to good. As a child has intellectual aptitudes for music or mechanics or art, so it has a hereditary tendency to habits and practices that are moral or immoral, which may be brought into activity or be restrained by education, example and surroundings.

Observers have particularly noticed that in children the moral sense is usually undeveloped, and for some years, in cases, is very weak and even apparently absent. From this fact some philosophers have rashly inferred that conscience is wholly a "creature of education."

The writer knows men of the highest character, tender-hearted, with intense aversion to cruelty, who, when they were boys, took delight in stoning cats, sticking pins through flies, injuring property in order to punish its owners for some fancied wrong, etc.; their own explanation now is that they had not sufficient imagination to enable them to realize the extent of the suffering which they inflicted and not sufficient amount of sympathy to make the infliction of such suffering revolting to them. Their moral sense was not wounded by an act of petty theft, and they sought only to escape detection, which experience had taught them would be followed by punishment.

Evidently the moral sense in those persons was latent and they were guided only by pleasure and impulse. In future years the moral nature grew as the intellect grew, until the conscience became regnant, when acts which had been committed without the slightest compunction were looked back upon with sorrowful regret. Many children are not lacking in tenderness of heart, and very early have the moral nature far more active than it was in the individuals referred to above, in whom it was developed slowly and late in childhood; but careful observation will show that in most children the moral sense, like some of the instincts, is latent and requires time to bring it into active exercise and to make it an important factor in practical life.

In childhood, when many of the lower characteristics are prominent and before the higher traits have appeared, arrested growth is extremely unfortunate for the individual. Only as the child grows does the intellectual and moral nature become ascendant. This truth has a very important bearing on the education of youth. It suggests the importance of restraining the lower impulses, and waiting until a later age for that positive, stimulating, educative work which has for its object expansion of the mind and the cultivation of the heart. These facts must sooner or later be given consideration in all educational work.

B. F. UNDERWOOD.

SECULAR THOUGHT.

A JOURNAL OF LIBERAL OPINION AND PROGRESS.

EDITOR, . . . J. SPENCER ELLIS.

Published every Thursday, at 67 Adelaide St. West, Toronto, Canada. Terms (in advance), \$2 per annum; \$1 six months; 50c. three months; single copies, 5 cts.

All remittances should be in P.O. order, made payable to C. M. ELLIS, SECULAR THOUGHT Office, Toronto, Can., or money in registered letter. Canadian or American stamps received for fractional parts of a dollar. Persons sending checks on local banks should remit 15c. extra for cost of collection.

All communications for the Editorial department should be addressed—

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All business communications, orders for books, printing, etc., should be addressed—

C. M. ELLIS, Proprietor and Publisher, SECULAR THOUGHT, 67 Adelaide Street West, - - Toronto, Can.

THE DOMINION REVIEW.

The Review will be sent each month to our regular subscribers, as a supplement to SECULAR THOUGHT. It is issued to the trade by the Toronto News Co., and can be had direct from our office, price 10c.; \$1 per ann.

We will send the Review to trial subscribers six months for 25c.

THE ANNUAL CONVENTION

Will be held in Toronto on Oct. 31st and Nov. 1st, when

CHARLES WATTS AND G. W. FOOTE

from England, will attend and deliver lectures in

THE AUDITORIUM,

Queen Street, on SUNDAY AFTERNOON and EVENING, November 1st.

As the expenses attending these lectures will be very heavy, we want to hear at once from all those friends who are able and willing to help financially, and from those who will visit Toronto to attend the Convention and to be present at the lectures.

The following is a list of subscriptions and promises so far received towards the lecture expenses: R. T. Holman, Summer-side, \$4; J. McKenzie, do., \$1; A. Roc, Wingham, \$5; J. Craig, Toronto, \$2; J. Taylor, do., \$5; F. Armstrong, do., \$5; D. Densmore, do., \$5; J. Ellis, do., \$2; F. Devean, do., \$2; J. Hurst, do., \$2; Crawford Bros., do., \$1; H. Gordon, do., \$1; T. Robertson, do., \$5; Mrs. Johnston, do., \$2; A. W. Shatford, Hubbard's Cove, \$1.

Messrs. Hurst and Devean have undertaken the work of collecting subscriptions, and all sums received by them will be acknowledged in this column.

Those members of the Canadian Secular Union who have not already done so are earnestly requested to forward the annual fee of \$1 to the Secretary.

PARTIAL PROGRAMME.

In order to give an opportunity to those of our friends in the neighborhood of Toronto who, on account of the distance, will be unable to attend the Sunday meetings, a RECEPTION will be held in the Auditorium Parlor on SATURDAY EVENING at 7.30 o'clock. The business will be as follows (in the Parlor):

1. Reception of friends.
2. Chairman's address.
3. Secretary's report.
4. Appointment of committees.
5. General discussion.

SUNDAY MORNING, at 10.30 (in the Parlor):

1. Report of committees and discussion thereon.
2. Election of officers for 1896-7.

SUNDAY AFTERNOON, at 3 (in the Theatre):

1. Address by Mr. Watts.
2. Lecture by Mr. Foote.

SUNDAY EVENING at 8 (in the Theatre):

1. Address by Mr. Foote.
2. Lecture by Charles Watts.

Subjects of Lectures will be announced next week.

Arrangements are also being made for Messrs. Foote and Watts to lecture in the Auditorium on the Afternoon and Evening of Sunday, Nov. 8.

Correspondence.

ENCOURAGING LETTERS.

"Silver City, Idaho, Oct. 7, 1896.

"C. M. Ellis, Toronto.

"Dear Sir,—Enclosed please find P. O. order for five (\$5) dollars for my subscription for SECULAR THOUGHT, one dollar for the REVIEW, and the other two dollars to help the good cause along as you see fit to apply it. I wish I could only be with you at the coming convention to meet our friends, Messrs. Foote and Watts. It is out of my power to be there, but, as the old apostle Paul said, if I cannot be present with you in body I shall be present in spirit. I am sure you will have a grand time. Pray for me. Hoping you are well I remain,

"Yours in the faith,

"JAMES BEATON."

"Hubbard's Cove, N.S., Oct. 11th, 1896.

"DEAR MR. ELLIS, Herewith find one dollar towards expenses of the convention and lectures of our able English champions, Messrs. Foote and Watts. I wish it were possible for me to be in Toronto to hear and see them. Subscriptions seem to be coming in very slowly. Freethinkers right on the ground, with advantages to be derived from the Union, meeting brother members and able to attend lectures by prominent men in our ranks, should be more enthusiastic and liberal. Hoping your gatherings may be most successful, with regrets that the great distance prevents my being present, I am, yours truly,

"A. W. SHATFORD."

THOS. HAYES, Manchester, Eng., encourages us thusly: "Miss Ellis,—Please find enclosed P.O. order for £1; out of which take my subscription for DOMINION REVIEW for 1896, sending me, if you can, Nos 1 and 2, which I have not seen. The residue kindly place to the SECULAR THOUGHT Sustaining Fund. I admire the REVIEW very much; and SECULAR THOUGHT is doing a really good work. Yours truly, THOS. HAYES."

Mr. CHANTLER writes: "Dear Mr. Ellis,—Enclosed find \$2.25, being my renewal for another year. It is some time overdue, but as the only excuse I can offer is negligence and being very busy, though I hope to be more punctual in future, I will put in an extra quarter for interest. Yours truly, E. CHANTLER."

W. T. SOLEY, Truro.—Your letter to hand. No; not too long. Glad you got off so well. The judge was decidedly wrong. He must have been in the backwoods recently. Shall appear next week. Books sent.

T. DARLEY ALLEN.—Letter to hand. O.K. Why not reply to those questions put to you some weeks ago?

WALT. A. RATCLIFFE.—Letter and copy to hand. Many thanks. Have written.

B. F. UNDERWOOD.—REVIEWS sent. You need not have sent the stamps. Thanks for your good wishes.

T. W. FISHER.—The subject is an important one, and would be eminently suitable for the REVIEW. Say not more than six pages.

JAMES LOCKIE.—Many thanks for your kind letter and enclosure. Guess the insurance will be all right. Hope you will be able to attend the Convention, for we shall no doubt have a good time.

B. C. GESNER.—Letters to hand. Will do what I can.

A. J. ROLLINS.—REVIEW sent as ordered. Thanks.

T. DUGAN.—Letter to hand, also book, for which we are greatly indebted to you. We shall utilize it shortly. The papers on Phrenology so far to hand seem to us to point to the necessity of a radical change in our system of education, and to largely explain its evident partial failure. As might have been expected, the beginning was made from the wrong end,

Subs. Rec'd.—H. W. Wallace, J. Beaton, B. C. Gesner, W. L. Soley, E. Chantler.

Dominion Review.—A. J. Rollins, \$1; J. Beaton, \$1; T. Hayes, \$1.

SUSTAINING FUND.

J. Beaton	\$2 00
J. Lockie (4th donation 1896)	5 00
T. Hayes, Manchester, Eng.	4 00

We trust our subscribers will remit their renewals promptly, as we are in great need of funds.

STRIBBLIKINGS.

It may not be a very appropriate word for a heading, but it looks nice, and anyway sounds better than "Trifles." So, kind readers, let it pass without rough comment.

Many years ago, at the Salem Church, near Springfield, Rev. Dr. Peter Akers preached before President Lincoln, and prophesied the abolishment of slavery and the tyranny of the church. How far this forestalling has been fulfilled it is not very easy to say. Slavery of Africans in the Southern States was abolished by the Secession war three decades ago; but a slavery of white men and women, a slavery nearly as cruel and perhaps more galling, though it is entered into apparently voluntarily by its victims, still exists and is extending. Wealth, and with it ever-increasing power, accumulates and is held by a few, while the great majority of toilers realize painfully that the harder they work the greater is the gain to their employers and the stronger are the chains which bind the workers. With most employers it is no longer a question of what is just in the matter of wages. The query they put to themselves is—for how little can they get this work done? A can do the work as efficiently as B; but B, driven by sheer necessity, is willing to take 25 per cent. less than A, therefore B is employed. And the employers go their way and rejoice, while the employees, divided, jealous of and mistrusting one another, unwilling to act in concert, ignoring the strength they possess, hug more closely the binding chains which by their disunion they so richly merit.

With regard to the abolition of the tyranny of the church foretold by Dr. Peter Akers, we have but to turn to some resolutions passed (or attempted to be passed) by the Synod that was sitting in Winnipeg a few weeks ago. Just censure was bestowed upon the methods adopted by certain churches for getting a share of that filthy lucre for which so many in the world are striving. Auctions, lotteries, sales of useless articles at exorbitant prices, putting up a pretty girl to be kissed at so much per smack,—all such methods were condemned unanimously. But people were to be forced into *giving to God* by being made to pay tithes. One member of the Synod seemed so touched by God's poverty that he proposed that *at least one-tenth* of one's earnings be given to God! Of course, parsons, like church property, had to be exempt from this taxation. And what was odd, no member of the Synod volunteered to inform a sceptical world how these gifts to the Almighty were to be forwarded.

The *North-West Review* of Sept. 16, in speaking of Manchester, Vt., says, after praising the place for its beauty, its good water, and its excellent accommodation for visitors:

"Until now there has been *wanting one need* to make Manchester complete—a cathedral church. If all be well, by next year Our Lord's Presence will find *permanent abode* in a place so fitted for his earthly habitation."

Rejoice, O Manchester, and be glad, for thou hast been found worthy to be a permanent abode for Our Lord's Presence! Jerusalem, with sad memories of her beautiful temples, once the joy of the whole earth, alas! gentiles walk in her streets, and the spot where God's honor dwelt is polluted by heathens! But thou, O Manchester (Vt.), art chosen to be the *permanent abode* of Our Lord's Presence; therefore again I say, Rejoice! And, now that there is so much talk of the world coming to an awful end, what a nice permanent abode Manchester, Vt., will be for our own dear presence!

Some little consternation has been created in certain reli-

gious circles by a Winnipeg preacher likening the Holy Bible to clouds and to tolling bells. Children looking at clouds seem to discover in them any shape that they may wish to see; young people listening to the tolling of bells can make them say whatever they wish to hear; so those who search God's holy word for guidance can find in it any precept they wish to follow! What a reliable guide!

The Rev. S. S. Mitchell, D.D., lately preached at the Presbyterian Church, Buffalo, on the text, "Continue thou in the things which thou hast learned and hast been assured of" (2 Tim 3:14). To the orthodox, this sermon may have been convincing; but as an argument in favor of Christianity and addressed to unbelievers it is worthless, for the reverend gentleman simply begs the question he imagines he is discussing; the arguments used are based on the assumption that the Bible is the word of an infallible God. Rightly enough, he states that "the sceptical tendencies of the day are no new thing. They are at least nineteen centuries old." Yes, and much older than that, for I hold it that scepticism is coeval with priesthood. No sooner did some see in the supernatural a means by which they could overawe and rule the credulous, than others, like Korah, Dathan, and Abiram, rebelled against such tyranny, crying out to the self-made priests, "Ye take too much upon you!" And died the death in their brave defence of liberty. Mr. Mitchell says, "It is true that the spirit of our day is one of restlessness and unfaith; but the existence of this spirit and its justification are two wide-spread things." Granted, but a like accusation could be laid upon Christianity; though this, I suppose, Mr. Mitchell would not admit. "For we must consider that the atmosphere in which our day is plunged is one that our day has created; that which it breathes in is something that it first breathed out." [This is somewhat perplexing, but is followed by something in which most of us will acquiesce.] "The inspiration of to-day is the expiration of yesterday." That is, I presume, each religion, as it passes away, gives rise to a new one, "as warm, as unequalled in bliss," and just as illusive and unsatisfying as those which have preceded it. Then follows the question, "Where else did the spirit of our age come from? The external universe has not changed, the Infinite One is simply unchangeable,—the same yesterday, to-day, and for ever,—and the Bible has received no new additions for centuries."

The unchangeableness of the (Bible) Infinite One is not well authenticated; Bishop Temple, in his contribution to the once famous "Essays and Reviews" speaks of the many methods adopted by the Bible God in teaching his will to man. First unquestioning obedience to the command, "Of the tree of the knowledge of good and evil, thou shalt not eat of it." One thing only asked to be done. Then came bloody sacrifices, accompanied by a multitude of petty rites and observances; then followed teaching of a higher order, and the belittling of former instructions. "Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good to do justly, and to love mercy, and to walk humbly with thy God." And lastly, the bishop said, Jesus was given to the world to be an example. The small matters of childhood, parents' behests as to behavior in public and in private, the rites, sacrifices and ceremonies of the young church were things of the past; the example was to be followed and heaven gained. The example set by Jesus has been followed by those who call themselves his ambassadors in a manner more pleasant

to these than edifying to the people at large. Jesus knew not where to lay his head, but his ambassadors have their Vatican, their bishops' palaces, their rectories and manses, the ambassador generally occupying one of the best houses in the place and having a good time generally. And as to the Bible, if it "has received no new additions for centuries," it certainly has received many new interpretations of its meaning. Compare some of the old sermons with those of the present day: fifty years ago the devil was peeping out from between the leaves of every sermon and the air was nearly suffocating, while the preaching was going on, from the sulphurous fumes from a blazing hell. In these days ears are too polite to have mentioned to them the name of that unpleasantly warm place. An eternity of punishment is not insisted upon by many preachers and is now more ridiculed than believed in by the majority of those who profess Christianity.

Mr. Mitchell thrusts wickedly at the sceptic and the scoffer, and the thrusts would wound more sorely if they had not the boomerang tendency of falling back on the striker. In one place he likens scepticism to a boat whose anchor is drawn up; the boat acquires motion, but motion does not necessarily imply progress nor the "going into any desired or desirable haven." That may be; but a moving boat has some probability of arriving at the desired haven, whereas an anchored boat has not, so long as the anchorage holds firm.

The old saying, attack is easier than defence, is trotted out; to destroy is easier than to build. "It took a genius to rear the Ephesian dome; it took a torch and a fool to destroy it. But if the "Ephesian dome" stood in the way of progress, the fool acted wisely in destroying it; if Christianity be now an incubus upon civilization, they labor wisely who are striving to raise the people above it.

"Only a few great souls—you can count them on your fingers—have ever constructed any faith for mankind; but the woods and the plains are full of commoners who have snapped at and spit upon the priceless treasure of the soul's inspiration and the soul's hope." That may be very true; but Mr. Mitchell appears to ignore that sceptics kick more at the hypocritical professions made by the so-called followers of such religions than at the religions themselves; and rebel more at the attempt of those in bondage (*re-ligio*, to bind again) to fasten their fetters upon others than at the holding of any faith by those who are so inclined. Take for example the observance of the Sabbath. Were Christians satisfied with spending the day in any way they chose, and allowed others the same privilege, there would be no kick. But we object strongly against others dictating to us what we should eat and drink and how we are to observe certain days.

And as Mr. Mitchell nears the end of his sermon he asks the stale question,—"Tell me if you can apart from the gospel what one sweet and enduring treasure is ours, what one great and abiding hope is ours?" The question has been answered again and again. In debating, "Is Christianity true or false?" such a question as Mr. Mitchell asks has no part whatever; it is altogether irrelevant. A plea so advanced appeals merely to sentiment, and cannot pass for argument. Most sceptics, I apprehend, wish to follow the scriptural injunction,—"Prove all things, hold fast that which is good." And what lover of "whatsoever things are true, honorable, just, pure, lovely and of good report," wishes for more?

WINNIPIC.

Words without any positive significance are the everlasting engines of fraud.—*Horne Tooker*.

ROBBING MARY.

A VERY curious robbery has been perpetrated at Toledo, famous of old for its sword-blades. During the celebration of the Festival of the Virgin, who has been appointed (probably without her consent) as the patroness of the town, some robbers got into the cathedral and stole all her belongings, valued at something like twelve thousand pounds (\$60,000). Four watchmen, armed with carbines and accompanied by several fierce dogs, guard the Cathedral at night. It is therefore supposed that the robbery took place just before the men and dogs came on duty. The police have absolutely no clue, and the populace are indignant.

The Virgin was decked out for the Festival in her best jewels. One of them was a splendid necklace of brilliants and emeralds, presented to her by the great Cardinal Ximenez de Cisneros, who was Regent of Spain at the accession of Charles V. Another was a ring of pearls with an enormous star-shaped black diamond, presented by Cardinal Mendoza, who went with the Catholic kings to the conquest of Granada. These "precious, precious jewels," as Shylock would say, are gone with the rest, and the poor stripped Virgin is left desolate. The thieves even took away the large silver chain with which she was attached to a railing, leaving her to stand or fall as it happened. They did not mind whether she fell forward, or backward, or sideways. They had her adornments, and did not care twopence about her person.

"Are there no bolts in heaven but what serve for thunder?" What was Providence doing to let those wretches commit that sacrilege? Why were they not blasted on the spot, or turned into pillars of salt, like Lot's wife? Their remains might then have been exhibited as a dreadful warning. People would have paid money to see them, and both religion and the church would have profited by the transaction. As it is, they are off with their booty, smiling at "the One Above," and putting their tongues in their cheeks at his holy priests.

Why did not the Virgin protect *herself* against this outrage? She appears still in some parts of Europe—generally, it must be admitted, to credulous peasants and hysterical females. Are we to suppose that the Mother of God does not share his ubiquity? Is she only in one place at a time? In that case, why was she absent from this special celebration? Had she more important business at that moment in some other part of the universe? This is conceivable, but it is not characteristic. Few ladies would attend anything else (if they knew it) while a thief was appropriating their jewels.

Jesus Christ himself, who, being God, is ubiquitous, ought to have prevented that robbery. It is a miserable thing for a son to stand by and see a thief walk off with his mother's trinkets.

All this may sound blasphemous enough to believers, who are full of faith and empty of reason; but, after all, it is downright sober sense. We can only go by analogy. We talk of God's wisdom and power, and we mean the same wisdom and power that we possess, only magnified *ad infinitum*; and we should expect him to act as we should act, only without our infirmity and lack of precision. Crying "Blasphemy!" is not argument. If you bawl it till you are hoarse and exhausted, the question remains where it was, and what it was, before you opened your mouth. It only means that you have lost your temper. So cool down, O true believer, and listen to a wise text from your own book: "Come now and let us reason together"—not fight, nor call names, but reason.

If not a single one of the three persons who constitute God will lift a finger while the Mother of God is being robbed to the extent of twelve thousand pounds, what is

the use of talking any longer of "Providence?" Just as an earthquake will throw down a church or a saloon; just as a storm will sink a missionary ship or a slaver; just as disease kills a sinner or a saint; just as fleas bite parsons or infidels, so a thief may with equal profit and safety (unless he is caught) rob a cathedral or a brewery. The laws of nature, and the laws of human nature, operate with mechanical certainty, quite irrespective of the power "beyond" which is fondly supposed to take an intelligent and ethical interest in the affairs of the universe.

There is another aspect of this matter, in dealing with which we may offend Catholics, though we shall have the sympathy of Protestants. What a system to gull the mob it is which fills churches with dim religious light, and the thick perfume of incense, and carved and painted images of saints, and statues of the Virgin Mother of God tricked out with finery and loaded with the costliest decorations! What a system to tickle the sensuousness of man it is, while pretending to influence his spirituality, which burns candles in daylight, and makes the altars blaze with jewels! It is by such agencies that priests keep their hold upon the multitude. It is so easy to kneel, and sniff, and admire! So hard to stand erect, and think and feel like a man!

No doubt there are plenty of poor people in Toledo whose stomachs might be filled and their backs clothed with the wealth which is lavished upon the wooden image of a woman who perhaps never existed. Where faith is the deepest the people are the poorest, the most abject, and the most miserable. Even in England it is notorious that our cathedral cities, in proportion to their size, have the greatest number of public-houses and brothels, and the biggest army of indigent loafers. All over the world the people are bamboozled and robbed by mystery-mongers, who take all they can in this life and promise their dupes unlimited fine things in kingdom-come. How much better it would be if these clerical drones were extinguished, and if the wealth they consume were spent upon the alleviation of human suffering, the education of the people, and the extirpation of poverty, vice, and crime.

Freethinker.

G. W. FOSTER.

THE REFORMATION: ITS VALUE AND ITS DEFECTS.

WHAT is termed the Protestant Reformation forms an important landmark in the history of the progress of human thought. While we are not prepared to fully endorse Thomas Carlyle's words, "That the Reformation was a return to Truth and Reality, in opposition to Falsehood and Semblance," we readily grant that it was a more advanced step towards greater mental freedom than had previously obtained. The expectations, however, that were formed of its power to revolutionize religious thought throughout the world were never realized, as many Protestants allege. The force which dealt a severe blow at the supremacy of Roman Catholicism soon became exhausted, and what might have been, under different conditions, a practical reformation was reduced to a mere change of policy, which, in some respects, was no improvement at all. The mark to which the progressive tide reached in the sixteenth century is recorded in history as plainly as the action of the ever-moving sea is imprinted upon the rocks. As Buckle remarks, after a hundred and fifty years of religious wars, the countries in which they raged settled down into the various creeds, "which, in the essential point, have never since been permanently altered." For more than two hundred years "all the great Catholic countries remained Catholic, all the great Protestant ones

remained Protestant." He points out the common error "of ascribing all modern enlightenment to the influence of Protestantism," reminding his readers of "the important fact that, until the enlightenment had begun, Protestantism was never required" (Vol. I., pp. 240-1).

It appears to us that the Reformation was the result of the expansion of the mind of man, who could no longer endure the unchanging creeds of the Middle Ages, with their demand of unqualified submission of the intellect to their manifold absurdities. It must be remembered that by the revival of learning—a great impetus and new momentum were imparted to the human mind. The limits beyond which the Roman Church had for centuries prohibited any advance, on pain of the axe, the rack, the dungeon, and the stake, were now overstepped by the aspiring emancipated intellect. Those old landmarks of the limits of former inquiry were justly despised, as the memorials of barbarian ignorance; and an appeal was made from the dogmas of sacerdotal authority to human nature, human science, and human thought. The intellect again asserted its supremacy, as it had in former times in Greece and Rome. A bright and radiant future was before it; it stood, as it were, upon an elevation from which it could take a wide and an enlightened survey of the complicated interests of life. The master-spirits of the age soon proclaimed their deliverance from an irrational and degrading bondage; they invited others to at once emancipate themselves from the degrading and mind-destroying superstitions of the theology of the Roman Church, and to assert their mental dignity and personal freedom.

The Reformation was the necessary outcome of the Renaissance, or Revival of Learning. It really meant a revolt from Rome, a rebellion against sacerdotalism, and the assertion before the world of the grand maxim that thought is free. As we shall presently see, this maxim was not consistently acted upon; that, however, does not alter the fact that the principle was acknowledged. The fault is in its non-application.

Lord Shaftesbury pronounced the Reformation to be a "holy movement inspired by God." If this were so, God selected strange and very questionable characters to initiate the movement. Luther was a believer in polygamy, a determined opponent of science, and a bitter persecutor of those who did not share his views. Earl Russell writes: "The fault of Luther was that, in the very beginning of this mighty contest (the Reformation), he attempted to erect a new Church, to cover it with something like infallibility, and to defend it by persecution" ("History of the Christian Religion," p. 188). Hallam says: "We must not be misled by the idea that Luther contended for freedom of inquiry and boundless privilege of individual judgment." Calvin, another of the Protestant reformers, was a bigot of the severest type. He is thus described by Earl Russell in his work already referred to (p. 242). "In one character or the other he bent to his will the religious observances, the dress, the mode of arranging the hair, the number of dishes at feasts, the regulations for weddings, the jests and idle talk, the belief and the behavior of all the citizens of Geneva. The wife of the captain of the town, who was found guilty of dancing at a wedding, was sent to the common prison with prostitutes and thieves. The gaols were occupied to such an extent that in March, 1545, the gaoler reported that the prisons were full and could hold no more."

CHARLES WATTS.

To be continued.

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Hour after hour the cards were fairly shuffled
And fairly dealt, but still I got no hand.
The morning came, and with a mind unruffled
I only said, "I do not understand."

Life is a game of whist. From unseen sources [dealt.

The cards are shuffled and the cards are blind are our efforts to control the forces
That though unseen are no less strongly felt.

I do not like the way the cards are shuffled,
But yet I like the game and want to play; [unruffled,

And through the long, long night will I, Play what I get until the break of day.

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