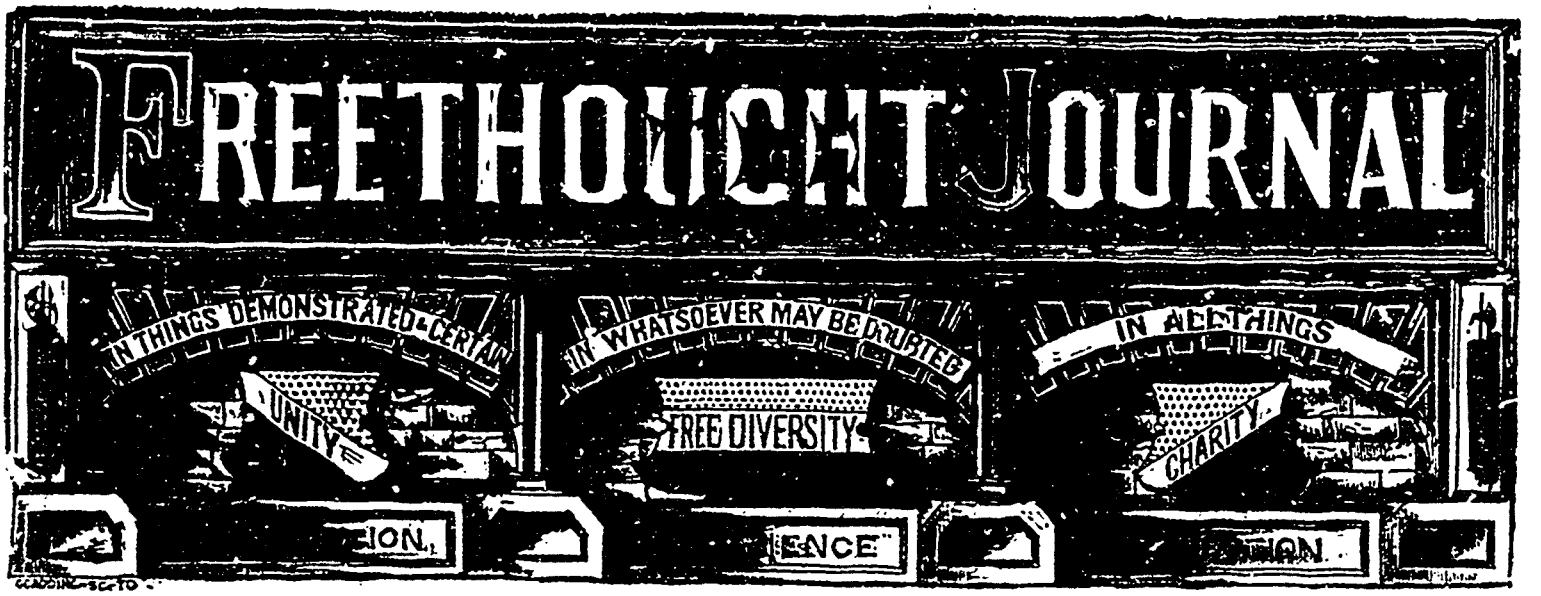

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A FREETHINKER'S VIEW OF THE BIBLE.

The Bible is an outgrowth of the human mind. The Old Testament is the literature of a people, a remarkable as well as an ancient people. It appeared during stages of development through which they can never pass again. It has not only the marks of the national characteristics, but the impress of all the influences incident to the changes and vicissitudes which the Hebrews experienced. No modern people, no other ancient people could give to the world such a literature. To produce such a work as the Old Testament the writers would have to be Jews, transported back thousands of years, with the experiences, surroundings and circumstances—never to be repeated—by which its authors, centuries ago, were influenced to write their thoughts and imaginings, their hopes and fears, their prayers, their curses, their hymns of victory and their songs of love. The same is true of Greek literature. Only a Greek, and a Greek of the Homeric age, could have produced the Iliad. There is no reason for inferring the superhuman origin of the Bible because the combined wit and wisdom, genius and learning of the age could not give us a work like it.

But it is frequently said: It is impossible to produce another book equal to the Bible. Equal in what respect? Surely the historical portions of the Bible are not of a high order. No one will say that in style, arrangement or literary excellence they will compare with Gibbon, Macaulay, Grote or Prescott, or even with Herodotus, Thukydides, Zenophon or Tacitus. If such history as that of the Bible were written to-day it would be considered beneath criticism. The scientific portions of the Bible are of such a character that they have been a source of much perplexity and mortification to the more intelligent and thoughtful believers in the divinity of the Bible. We can safely put Lyell or Agassiz, Huxley or Haeckel against Moses as a scientist. The poetry of the Bible is a good deal better than its science and history, which are really about as bad as they can be. Portions of Job, the Psalms and Isaiah especially are very fine. Excellent poetry appears among comparatively unadvanced, unenlightened people. Says Lowes: "Imagination precedes science, poetry precedes prose, ornament precedes comfort." While the beauty and sublimity of some of the poetical portions of the Bible are undeniable, no literary critic, not under the influence of theology, will pronounce them beyond the powers of the unassisted human mind. There is, in my opinion, no poetry in the Bible that equals in excellence the finest flights of Shakespeare, Goethe or Byron. The legal portions of the Bible are certainly inferior to many other codes. They are narrow in conception and cruel in spirit. The larger portion of the laws of Moses consists in commands of childish observance thoroughly priestly in character. Surely no sane man will say the laws of Moses are comparable with the great legal codes of England, Germany and France. Indeed, they ought not to be spoken of in the same breath. Origen, one of the earliest Christian advocates of the allegorical interpretation of the Scriptures, said that "were it necessary to attach ourselves to the letter, and to interpret the law after the manner of the Jews or populace, I should blush to say aloud that it is a God who has given us such laws. I should find even more grandeur and reason in human codes, such as those of the Athenians, Lacedemonians and Romans." As we have become enlightened we have discarded laws by which the Jews were governed when Jehovah was their king. In this age we do not stone to death Sabbath breakers or stubborn children; we do not in case of accidental homicide permit the nearest relative of the slain to pursue the slayer and kill him if he fail to reach a place of refuge. Husbands do not now write a "bill of divorcement," put it into the hands of the wife and send her out of the house. Soldiers are not now authorized to seize female captives when they have a "desire unto them" to humiliate them, and when they "have no delight in them" to send them away. Heretics are still threatened with hell, but no longer put to death as the law of Moses commanded.

Some persons have a notion that all modern law is taken from

the Bible, when it is a fact that as far back as the twelve tables of Pagan Rome we find principles clearly stated upon which a large portion of the structure of universal modern law is based. Instead of tracing modern law to the Bible, we trace it back to Roman law, as codified under Justinian, and that is traceable to the Decemviral code, four centuries and a half before Christ. Lecky justly says: "The Augustan age of Roman law was Pagan, not Christian."

The Bible has morally great merits and great defects. It is unquestionable that scattered through the book there is a vast amount of moral wisdom, but while it has no moral principles beyond the power of the human mind to discover, and more that were not known and taught by the ancient Pagans, there is much in both the Old and New Testaments plainly in conflict with the highest ethical teaching of to-day. Portions of the book are offensive to common decency, equal in voluptuousness of thought and nakedness of expression to Don Juan or La Pucelle. The old Jewish rabbi advised their young people not to read the Songs of Solomon until they were thirty years old.

Some of the proverbs of the Bible are indeed replete with simplicity and moral beauty, but certainly not superior to an equal number of modern proverbs that could be collected from the literature of any of the great nations of modern times.

The New Testament, although it contains no atrocities like those of the Old Testament, is inferior to it in practical sense and moral wisdom. Many of the New Testament precepts form no part of a perfect moral system. Its moral teachings are fragmentary, incomplete, often acetic and sometimes absurd. "To extract from it," says John Stuart Mill, "a body of ethical doctrines has never been possible without eking it out from the Old Testament, that is from a system elaborate indeed, but in many respects barbarous, and intended only for a barbarous people."

"Its ideal (that of Christian morality) is negative rather than positive, innocence rather than nobleness, abstinence from evil rather than energetic pursuit of good. * * It holds out the hope of heaven and the threat of hell as the appointed and appropriate motives to a virtuous life; in this falling far below the best of the ancients, and doing what lies in it to give to human morality an essentially selfish character by disconnecting each man's feeling of duty from the interests of his fellow creature, except so far as a self-interested inducement is offered to him for consulting them. It is essentially a doctrine of passive obedience; it inculcates submission to all authorities found established, who indeed are not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against for any amount of wrong to ourselves. And while, in morality of the best Pagan nations, duty to the state holds, even a disproportionate place, infringing on the just liberty of the individual, in purely Christian ethics, that grand department of duty is scarcely noticed or acknowledged. It is in the Koran, not in the New Testament, that we read the maxim: 'A ruler who appoints any man to an office when there is in his dominion another man better qualified for it, sins against God and against the State.'"

"What little recognition the idea of obligation to the public obtains in modern morality is derived from Greek and Roman sources, not from Christian, as even in the morality of private life whatever exists of magnanimity, high mindedness, personal dignity, even the sense of honor is derived from the purely human not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth professedly recognized is that of obedience." (Mill on Liberty, p. 94–97.)

"If we open our eyes," says Strauss, "and are honest enough to avow what they show us, we must acknowledge that the entire activity and aspiration of the civilized nations of our time is based on views of life which run directly counter to those entertained by Christ." (The Old Faith and the New, p. 86.)

Although the New Testament contains no moral teachings that were not known, taught and practiced centuries before any portion of the book was written, and many of its characteristic doctrines and precepts are practically obsolete, for some time yet we shall hear that its moral teachings alone are sufficient to establish its superhuman origin.

The hackneyed statement that a work equal in worth to the Bible could not be produced by the wisdom of man is a foolish statement by whoever made. The Old Testament, as before remarked, is the literature of a nation. The man must be insane, or at least blinded by bigotry, who declares that a volume of the same size and equal to it in excellence could not be collected from modern literature.

B. F. UNDERWOOD.

The following reference to the oldest Freethought paper in the world is from the speech of Mr. B. F. Underwood at the laying of the corner-stone of Paine Hall, Boston:

"The old ship INVESTIGATOR has, since she was launched, experienced much rough weather, and more than once have the waves of bigotry and hatred threatened to overwhelm and destroy her; but proudly and defiantly she has kept on her course, her colors, through sunshine and storm, streaming from its masthead, with the motto "Universal Mental Liberty"—prophecy of the future and hope of the nations—inscribed thereon."

"Other barks, with commanders as hopeful, with prospects as fair, have been stranded and wrecked or suddenly sunk and never been heard of more. Of all the ships of the Liberal line, built a generation ago, the INVESTIGATOR is the only one that now rides the sea. The past few years smoother waters and sunnier skies have brought out several stately ships, additions to the Liberal line, and as the dangers disappear and the prospects brighten, handsome crafts from time to time push out from shore, some speedily to disappear, others to ride the waves gracefully for many years to come we hope. It must be very pleasant for the officers of this veteran ship, having sailed so many voyages alone, avoided by other crafts as a plague-ship filled with contagion and death, to have the company now of fine-looking, friendly barks, sailed by genial, gentlemanly captains and manned by intelligent and friendly crews."

We, the youngest ship of that line, have just launched our craft upon the waves of public opinion and spread its canvas to the breeze; and we salute with a broadside our eldest sister ship, that still staunch, still seaworthy Boston *Investigator*.—*Ed. Journal.*

MRS. ANNIE BESANT.—It is rumored that this noted English lecturer, who is associated with Mr. Bradlaugh in editing the London National Reformer, and who was sentenced with him to imprisonment for selling Dr. Knowlton's pamphlet, may visit this country before long. She would be very kindly welcomed by Liberals, and no doubt listened to with great pleasure, for her superior abilities have placed her among the first intellectual female orators of the time.—Boston Investigator.

We hope the above rumor will turn out to be a fact, and that when that gifted woman *does* cross the Atlantic she will not forget to pay Toronto a visit, where she would be received with a heartiness amounting to enthusiasm.—*Ed. Journal.*

The *Religio-Philosophical Journal*, published at Chicago, and devoted to the advocacy of modern Spiritualism, appears to be as much interested in exposing the fraudulent claims and practices of mediums, like Bliss and the Holmes, as in defending the philosophy of which it is the representative for the West. Its course in this respect has made it many friends, not only among the better class of Spiritualists, but among those who are not Spiritualists, yet who welcome the exposure of trickery and fraud in whatever cause they are employed.

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Every sect of Christians, no matter how small and insignificant they may be, finds it conducive to their benefit and necessary to their support, and they *do* support, one or more newspapers to advocate their particular views or interests. By that means their views are disseminated and they grow in numbers and importance. Through influences against which Liberals everywhere have to contend, we have been ignored by the entire press of the Dominion, and the large, intelligent, and cultivated body of independent thinkers are deprived of a medium for the interchange of thought and the advocacy of their views. This JOURNAL will supply such a medium Its columns will be open for the discussion of all questions relating to philosophy, science, political economy, and theology, but party politics will be rigidly excluded. It will reproduce the latest and best thoughts on all subjects interesting to Freethinkers, and will, each week, devote a portion of its space to some scientific subject, which will be presented in a form as intelligible to the ordinary reader as the more learned. It will be seen, by referring to our list of editorial contributors, that some of the most gifted men on the continent are interested in our success, and will contribute to that end. The aim of its managers will be to place it among the highest and best literary and scientific journals of the day. We send this, our initial number, broadcast, and we ask, not only those who think with us, but also those who wish to see all sides of every question fully and fairly discussed, to come to our support. The hostility of all the religious and most of the secular press we anticipate, but we are sure that, instead of deterring, that fact will make our friends only the more determined to aid us in our present undertaking. We have placed our subscription price at a low figure, within the reach of all, and expect that when our regular issue commences, which will be at an early date, our list of subscribers will at least equal that of most of the religious newspapers of the Dominion. We ask those of our friends who wish to promote free discussion to aid us by sending in their subscriptions at once, and to induce as many others as they possibly can to imitate their example. Let every Freethinker in the Dominion of Canada feel that he is personally interested in the success of the enterprise.

We especially ask those who attended the late Freethought Convention in this city, and those who would have been present with us had circumstances permitted, to make a personal canvass among friends in their several localities. We have no friendly clergy to herald from the pulpit our advent, except it may be with an anathema, but we are convinced that we have warmer and truer friends than had any religious paper ever launched upon the sea of journalism in Canada.

LABOR AGAINST CAPITAL.

We have just passed through a most exciting and critical period, and the lesson of the hour should be heeded. We have seen the mass in the wildest riot and the great avenues of traffic closed. We have seen the wheels of railroad commerce blocked, and the police and military of the States defied and powerless. It is the old story, capital against labor, monopoly against the people, money against the masses. There is little excuse for mob law, and less reason in brute force; and it must be for the general good that riot be suppressed, and every violator of the law held strictly accountable.

The strikers, under the yoke of hard times and hard taskmasters, played a bold and terrible game, and lost. They have gained few advantages and lost much. In six months they will have nothing to show for the loss of property entailed and the lives sacrificed. Men who labor, read and think, that you may have your faculties under control and in a legal and honorable way you can force the capitalist to give you your just dues. The remedy for the wants and distress of the laboring classes lies not in mobs and riots, but through the ballot-box. The two chief causes of this state of things is the supreme selfishness of the railroad magnates and the ignorance of the people. It is a sad thing to see in a flourishing city like Philadelphia, out of 150,000 working people 20 per cent. almost paupers, and a further reduction of wages has been followed by strikes, out of which has grown widespread riots almost amounting to civil war. The industries of the Dominion of Canada and the States have been depressed for years, and we are not sure we have yet touched the bottom. Monopoly in years past has filched from the people in all parts of the country from one to three dollars on every ton of coal used. It has charged the people exorbitant prices for transportation. Railroad kings have piled up uncounted millions in comparatively few years, and when the crisis came they retrenched by taking took from the bread winners while they rolled in luxury.

While the capitalist and a great portion of mankind viewing things through his spectacles, bemoan the loss of a few thousands in railway property destroyed by unreasonable men seeking their rights in a wrong way, we will look for a short time at war's waste, which is passed by heedlessly; great rascals and great rascalities go unheeded in proportion to their magnitude. According to a little tract recently published by the London Peace Society the armaments of Europe in the present year are:

	Army, peace footing.	Army, war footing.	Navy, tons.
Russia (European)	800,000	1,000,000	80,000
Germany	800,000	1,400,000	85,000
France	750,000	1,300,000	100,000
Austria	400,000	800,000	55,000
Italy	200,000	450,000	100,000
Great Britain	150,000	400,000	200,000

It will be seen that the total strength of the regularly trained soldiers of Europe amounts to nearly 6,000,000; or having regard to the fact that the whole adult population of the nations of Europe, except Great Britain, is liable to be called to take arms, the total military force may be estimated at from six millions to ten millions. The lesser number equals the whole of the adult and efficient population of the British Islands. It is here pointed out that if only one-half of the present excessive armies of Europe were disbanded at least three million men of from 20 to 35 years would be restored to productive labor, and 500,000,000 dollars of money saved from oppressive taxation. The tract before us contains a table enumerating the wars between 1853 and 1877 and the loss of life they occasioned. There were killed in battle, or died of wounds and disease, 750,000 men in the Crimean war, 45,000 in the Italian war of 1859, 3,000 in the war of Schleswig-Holstein, 800,000 in the American civil war, 45,000 in the Prussian war of 1866, 150,000 on the French side and 60,000 on the German in the Franco-German war of 1870-71, which, with other and smaller affairs, brings the total slain to 1,948,000 during twenty-five years. These wars are not less costly in money than they are in lives, as the following figures will show: Crimean war, $1,700,000,000; Italian war of 1859, $300,000,000; American civil war, the North, $4,700,000,000; the South, $2,000,000,000; Schleswig-Holstein war, $35,000,000; Austrian and Prussian war, 1866, $330,000,000; Franco-Prussian war, $2,500,000,000; other wars, expenditures, etc., $200,000,000, making a total of twelve billion sixty-five million dollars. This calculation excludes the allied expedition against China, the Indian mutiny, and the Abyssinian and Ashantee campaigns. These items may be included in the general expenditure of Great Britain upon war, debt, and warlike preparations since 1851, which amounts to the large sum of $6,528,163,958. It is estimated that the enormous sum given in the foregoing table would, if divided, allow about $10 for every man, woman, and child on the habitable globe. It would make two railways round the world, at the rate of $250,000 a mile. It would provide a freehold farm of 100 acres in this country to each of the 50,000,000 of adult males in Europe. Let our rulers count the cost of their disturbances with those of the ruled and note the differences, and their judgment will be seasoned with mercy. W. B. C.

CHRISTIAN ASSUMPTION.

We will not, at present, discuss the utility or the justice of sumptuary laws generally, but as Liberals we earnestly protest against the *spirit* which the Christian supporters of the Dunkin act have shown in their advocacy of that measure in Toronto and elsewhere. That same spirit, to gain possession of a mythical tomb, urged millions to meet death on the plains of Palestine, the same spirit actuated the Spanish inquisitors in their fiendish work, Puritan intolerance was imbued with it, the churches are rampant with it to-day. Ministers of various churches combine, and in spite of the opinions of well-known political economists and eminent sociologists, arrogantly decide that a certain law will benefit the people, will repress an evil, and forthwith they command their servile followers to support it.

They arrogate to themselves all the knowledge, all the honesty, all the virtue, all the goodness in the community, and effect to believe that only the "rowdy element" of the people are opposed to them. Verily the "Judges in Israel" do not lack egotism.

The Rev. Mr. Potts, at one of the late "Dunkin meetings," said: "We are right, and God is on our side, therefore we will surely triumph in this contest." The defeat of that measure has put that reverend gentleman into a rather uncomfortable position. Either God was *not* on their side or the "Spirit of Evil" and the tavern-keepers have proved themselves too strong for God and the churches. Would it not have been well for that gentleman to have first demonstrated the *existence* of such a being as God? Had he made the attempt we would probably have been spared the infliction of such assumptions. The result of the contest in Toronto has shown that even in this stronghold of orthodox superstition the influence of the churches is perceptibly waning.

W. J. R. H.

EDITORIAL NOTES.

Want of space compels us to hold over for a future number several very excellent papers. One especially good, from the pen of the well known thinker and able writer, W. B. Cooke, on "Heat as a Mode of Motion," will appear in our next issue.

Will our friend J. G. W. Martin kindly act as our agent in procuring subscribers for the JOURNAL, retaining usual commission and remitting us balance? Our friends will also please note that we will be responsible for money paid Mr. Martin on our account.

We beg to call the attention of our readers to catalogue of Liberal and Scientific works on our last page. Mr. Piddington is, we believe, the only bookseller in Canada who is prepared to supply a full assortment of such books, and our friends should send their orders to him instead of to New York or Boston. Any book procurable in the United States or Great Britain, which he may not have in stock, will be supplied by him at short notice and at publishers' prices.

We reproduce from that earnest and able paper, the Boston *Index*, of July 12, a translation from Ernest Renan's "Dialogues et Fragments Philosophiques," by J. L. Goddard. We believe the work has never been translated into English. Anent the subject of prayer, we in Toronto have been amused by the result of a test case. Not only in most of the churches has prayer been offered for the success of the Dunkin act, but some persons with apparently more faith in prayer than in work met every day during the contest and prayed unceasingly from ten o'clock till five in the evening, the burden of their prayer being: "O Lord, send us a majority." Net result, 1,116 *against* the act.

A very large and successful meeting of Freethinkers was held at Wolcott Grove, New York, on the 17th, 18th, and 19th of last month. The meeting was addressed by several able speakers of both sexes. Want of space prevents us giving a lengthened account of the meeting, but we take this occasion to congratulate our friends across the lake, and heartily welcome the "Freethinkers'

Association of Central and Western New York" as a worthy sister of the Canadian Freethought Association. We will take an early opportunity to publish its platform, which we fully endorse.

"FREE WILL," AND "FREE MORAL AGENCY," NOT TRUE.

BY ALLEN PRINGLE, SELBY, ONT.

It is true that these doctrines are time-honored, that they are venerable with age. For centuries they have been elaborated in hundreds of volumes, and preached from thousands of pulpits, and they are generally believed to-day. Neither age, however, nor general acceptation prove their truthfulness.

It is proposed here to show that the doctrines of Free Will and Free Moral Agency, as defined by theology, are contrary to obvious and well established facts, and in opposition to a true mental philosophy. They are in conflict with the developments of modern science. It will first be necessary to glance at the two philosophies in which these doctrines of Will and Moral Agency are involved.

The two rival schools of metaphysics, the Intuitional, at whose head, as an exponent, stands, perhaps, Sir William Hamilton, and the Experimental well represented by Bain and J. S. Mill, seem both to give more or less standing to these doctrines, either tacitly or directly. Though it is not purposed here to examine the merits or demerits of metaphysical systems, it may be noticed that in the Intuitional philosophy, as elaborated by Hamilton, the feelings and moral facts of human nature are regarded as *innate*, and as being ultimate elements of the mind. Deep-seated doctrines or beliefs are regarded as instinctive, intuitive *truths*; while Mill's school of Experience and Association regards them as being the results of circumstances, and capable of being originated and developed. Now it will doubtless transpire that there is much truth and not a little error in both these systems. That there are innate *tendencies*, is unfrequently true, but it is equally certain that there can be no innate ideas or doctrines as such, for these are all acquired. And, although feelings or propensities may become in a sense intuitive by being inherited and becoming fixed in the organization by antecedent experiences, yet they are not necessarily primarily innate, and are hence without that divine impress or sanction ascribed to them by the intuitional philosophy manipulated by acute theologians. On the other hand there are certain propensities and tendencies which cannot be produced or originated in the individual by any circumstances, though when having a nascent existence, they may, by favouring circumstances, be developed and strengthened, for it is a patent fact that two persons reared as nearly as may be under the same circumstances and training, will often turn out possessed of widely different capacities, dispositions and character.

According to Hamilton's philosophy, a doctrine or belief which generally obtains—being innate—would have the authority of God or nature behind it, and hence would be true and unquestionable. For example, if we find a belief in a personal God, or immortality, well grounded in human nature and extensively accepted, we must not question it, as it is forsooth *innate*, and hence divinely stamped. On the contrary, the system of Locke, Mill and others based upon experience and association, undertakes to account for the existence of given tendencies, beliefs and feelings in the human mind, and explain their origin, repudiating the notion of their being essentially or primarily innate. But as neither of these systems, fundimentally considered, warrants the assumption of a Free Will or Free Moral Agency in man, as the theologians define it, my present concern is not with the relative merits of the two systems. If according to the Intuitional hypothesis, *ideas* were *innate*, then obviously we would have no violation or will in the matter of their existence or non-existence in us, and hence would not be responsible therefor, nor for the inevitable results following from them. Likewise if *propensities* and *tendencies* are absolutely innate and constitutional their is, of course, neither violation or responsibility as to *their* existence in us, or for the consequences which inevitably proceed from them, for, as I shall show further on, Will is simply desire, and is identical with Mind, and not a seperate entity or even condition. Then, on the other hand, according to the Experimental philosophy, if ideas are not innate, but acquired, and if given propensities and tendencies (in embryo it may be) are evolved and developed into ruling desires and motives by surroundings which are *not* under our control, then neither have we in this case freedom in the matter, nor responsibility for their legitimate consequences and fruits.

On the subject of the Human Will, there has been a vast deal of both learned and unlearned nonsense written, not only by theologians but by some philosophers as well. The old systems of metaphysics are full of incongruous definitions and vague dissertations on the "Human Understanding and Will." This stricture would also seem to include not a few late writers; as illustrations of this we will glance at some of the utterances of Schopenhauer and Dr. Carpenter, on the recondite problem, the Human Will. In Schopenhauer's great work is a chapter on the "Preeminence of the Will," which is filled with opaque vagueness. We are lucidly told that the Will is metaphysical, the Intelligence is physical; the Intelligence is a semblance, the Will the thing in itself, and in a still more metaphysical sense; Will is the substance of the man, Intelligence, the accident; Will is the matter, Intelligence, the form; Will is the heat, Intelligence, the light." This "confusion worse confounded," results from starting with an erroneous premise, that the Will is something distinct from the Mind. Dr. Carpenter starts with the same false premises and comes to conclusions even more absurd. The *Popular Science Monthly*, some time since republished a lecture delivered in England by Dr. Carpenter, on "Epidemic Delusions," in which the Will is assumed to be something distinct from the Mind and independent of it. Dr. Carpenter compares the Will to the rider, while the Mind is the horse, and the Mind, sometimes, like the horse, runs away from its rider, the Will. In consequence of reasoning from erroneous premises, Dr. C. leaves himself open to much criticism in this lecture. He speaks of "a solution present ing itself while our minds are inactive," sometimes, when we have perhaps previously "put the problem aside in a sort of despair." Now, when we consider that a "solution" is in itself a mental *action*, the absurdity of supposing that the solution (act of the mind) could take place while the mind is "inactive," becomes sufficiently apparent. It is assumed that the solution is a sort of entity which goes into the mind or brain, while the truth is, it is simply a *process* of mind. Schopenhauer further speaks of the virtues and faults of Intelligence, and those of Will, and asserts that history and experience teach that they are entirely independent of each other. Now I would respectfully submit that history and experience teach exactly the contrary—that instead of being independent of each other, they are utterly dependent and inseparable. The great stumbling-block of all such metaphysicians is the assumption already noticed that Will and Mind are distinct and separate. But is there any proof of this? On the contrary, all the facts and experiences of human consciousness point to an opposite conclusion. What is this thing or condition we call Will, of which we have heard so much, and of whose manifestations we are every day cognizant? It is the mind itself—the language or function of the faculties. In its ultimate analysis it is simply *desire*. If any faculty of the mind is constitutionally strong, the *desire* of that faculty is strong, and such desire constitutes the will-power of that faculty. It follows, therefore, that Will is of different grades and degrees of strength, as minds differ and the faculties of mind differ. It also follows that there are as many kinds of Will and degrees of Will-power as there are mental faculties and degrees of faculty. Will is strong or weak as the mind is strong or weak, or any particular faculty strong or weak. By Mind, is, of course, meant, not simply intellect, but the whole mental constitution, including the sentiments and propensities. In a given subject the intellect may be weak and the passions strong, in which case the intellectual will-power is correspondingly weak and the animal will-power correspondingly strong. In observing the mainsprings of human action, we see this illustrated and exemplified every day. Let us look, for example, at the miser—the man whose chief desire and delight is the acquisition

and hoarding up of property. We do not see that his will-power in that direction is strongest, though mind and will may be correspondingly weak in other respects. On the other hand, look at him whose chief desire and delight consists in doing good to others—in exercising benevolence—and we find that his strongest will-power lies in the prosecution of that object. He may be weak and inefficient in his faculty of accumulating property, and we, invariably, find his will-power in that direction, correspondingly weak. In the case of the murderer, the thief, or the libertine, we find the same invariable facts and correspondences; nor are these facts confined to the human, but are apparent among the lower animals as well. Take the tiger for instance, and compare its character with that of the rabbit, or the hawk with that of the dove. The comparative anatomist on comparing their brains and skulls, finds the same difference in shape, etc., as the animals exhibit in their characters. The hare has little will-power in the presence of danger, except the will to run away, while the tiger has the strong desire and will to grapple with his antagonist and destroy. The hog is said to be a "*wilful* brute,"—to have a strong will, such as it is—and "as contrary as a black hog," is a proverbial saying, also "as docile as a lamb." From this it will be seen that much intellect is not a necessary concomitant of strong will power. Mules and jackasses also have the reputation of possessing a very respectable apportionment of that commodity which we are attempting to discuss and explain. Thus we see that Will exists in the lower animals, and in different degrees and manifestations. The same docile sheep, in other respects so destitute, apparently, of Will, in the preservation and defense of her offspring will show most decided will-power. Here is, apparently, a contradiction but only apparently, Why does she? The explanation is simple. The maternal feeling is strong—that portion of the brain being large—and hence the strong *desire* or *will* to protect her offspring, even at the expense of her own safety. The timid and shrinking woman, with perhaps, little will-power in other respects, will, under certain circumstances, manifest extraordinary will-power in saving her child. Every one has seen instances of this kind. The explanation is the same. All these facts which might be multiplied and amplified indefinately, go to show that Will is *not a specific and single faculty, seperate from the mind*, but is *identical with the mind*, and an essential part of the mental faculties. They go to show that will-power may be strong in some respects and weak in others, in the same individual, which is inconsistent with the other hypothesis. The facts and phenomena of human experience can be explained satisfactorily on no other basis yet advanced. The old systems of mental philosophy utterly fail to deal with them. The science of Mind brought to light and taught by Gall, Spurzheim, Combe, Mann, Caldwell and others, being founded upon demonstrable organic conditions, is, without doubt, fundimentally true, (notwithstanding the imperfect condition of its literature, as yet) and is destined to supercede all the old systems. Its nomenclature is different, its methods are different, and its conclusions are widely different. It is now being accepted in its first principles by many of the foremost thinkers. Its fundimental principles are, that the brain is the organ of the mind, that the mind consists of a plurality of faculties, that the different faculties of the mind are dependent upon different portions of the brain for their manifestations, that size of brain, or portions of it, other conditions being equal, is the measure of the fundimental power of the different faculties.

Having thus seen what the Will is, its *freedom* will be next considered. As already shown the theological assumption of the freedom of the Will, is warranted by neither Kant's system nor Locke's—the Intuitional nor Experiential School of Philosophy. Further still, from lending such warrant or aid (which will be shown in the next article) is the system of Gall and Spurzheim, which, however, in some of its principles, approximates the Experiential philosophy, and is to that extent included by it.

(To be Continued.)

In our eyes belief has no worth if it be not gained by the reflection of the individual.—*Renan.*

RENAN ON PRAYER.

TRANSLATED BY J. L. STODDARD, IN BOSTON "INDEX."

I do not object to prayer as a mystic hymn. Every act of admiration, of joy, and of love is in this sense a prayer. But selfish prayer, the prayer by which a finite being seeks to substitute his will for that of the Infinite Being, this I reject, and hold it to be even a sort of insult offered (no doubt innocently) to the Deity. In primitive ages, when a hero was devoured by a cancer, he was believed to be eaten by a god. Fresh meat was therefore offered to the Deity on the supposition that he would prefer this to the flesh of the sufferer, and would leave him. In a somewhat similar way the unscientific man believes that there are supernatural beings acting directly in the affairs of the world, from whom he may obtain by means of supplication an action conformable to his desires. But that such supplication has ever been followed by its desired effect has never been proven. The Greek philosophers saw this perfectly. One of them, Diagoras of Melos, to whom some one pointed out the offerings of the sailors in a temple of Neptune, remarked: "THEY COUNT THE SAVED, BUT NOT THE DROWNED WHO, NEVERTHELESS, HAD MADE VOWS LIKE THE OTHERS!" How admirably said! Yes, in such matters one only takes note of the favorable cases; the sponge is passed over those which do not accord with the illusions which one wishes to indulge in. This is the explanation of all miracles. A prayer is in reality a request for a miracle, since he who prays solicits the Deity to change for his advantage the course which Nature would otherwise follow.

The sick man who prays to recover, when, according to the natural order of things he must die, asks for a miracle. The peasants who make their processions in order to secure rain, or to cause it to cease, in reality request a miracle. They ask that rain may fall at a moment when naturally it would not fall, an event which would require for its accomplishment an utter evolution in the state of the atmosphere. A copious rain in the month of June depends upon phenomena which took place in the month of May amid the icebergs of the north pole. The Deity must, therefore, have known a month beforehand the prayers which were to be addressed to him; he must have turned his attention to the action of the icebergs, and either interfered in their formation or prevented the ice of the pole in its southerly advance from having its ordinary effects in the chilling and condensation of vapors. What is this, if not a miracle?

In order that the wide-spread belief in prayer should be well-founded, it would first be necessary to PROVE some cases where prayer has been efficacious, that is to say, where prayer has caused events to follow a different course from the one which they would have followed without it. Now such a proof has never been given and never will be. People have prayed ever since the beginning of the world; but we have no proof that a prayer or a vow has ever been answered. Nearly three thousand Carthaginian inscriptions, bearing a close resemblance to each other, have been recently exhumed. On each one of these some pious Carthaginian tells us that Tanith and Baal-Hammon have heard his prayer, in proof of which he has erected this little votive tablet. Very well; but Tanith and Baal-Hammon are false gods! No one any longer admits that they were able to grant the favor sought. The three thousand inscriptions of Carthage attest a mistake. Heaps of votive tablets cannot therefore be considered as a proof that a prayer has ever been answered. Even though the mass of a population should believe that they had experienced the efficacy of prayer, that would prove nothing. The Carthaginians claimed to have experienced the same efficacy, and were deceived, for their gods, as every one will now confess, were powerless.*****

The absence of supernatural intervention is seen in the events of history. The most pious and Orthodox nations are often beaten by the less pious and less Orthodox, without the faintest proof that a superior providence has favored any other party than the most courageous and the strongest. The pretended god of armies is always on the side of the nation which has the best artillery and the best generals.

Nature shows in her government an absolute indifference to right or wrong. The sun rises equally upon the evil and the good. There is not then a single fact that leads us to believe that there exists outside of humanity finite beings capable of acting on our planet. This does not mean that no intelligent and active beings exist outside of humanity; but it does mean that such beings do not extend their action as far as our planet.

For, if such a strange action existed, we should recognize it. Let us suppose some ants established their republic in a very solitary place, where man would only pass two or three times in a century. Let us furthermore suppose that these ants are able to arrive at a knowledge of some of the laws of Nature, but are not capable of understanding the enormous being who, from time to time crushes them. Their natural philosophy would resemble ours; but they would be obliged

to admit that the laws underwent every forty or fifty years a strange disturbance; that then an unknown, gigantic being, an intermittent, inexplicable force, passed by and destroyed everything. If the ants were philosophers, they would not at all confound the passage of such a being with a tempest or a water-spout, phenomena which are entirely mechanical and with which no personal intention is concerned. Man, conceived of more or less vaguely, would be for these ants what the Deity was for antiquity,—a being more powerful than mankind interrupting occasionally the world's affairs. Now it has never been proven that such a being existed above man. No phenomenon like that which the ants were supposed to have beheld ever takes place among mankind. Volcanic eruptions, earthquakes, epidemics,—these were formerly believed to be effects of this sort, evincing the wrath of God. At present, however no educated person entertains such an idea. These events are now regarded as perfectly natural. Among the causes of the eruptions of Zorullo and Hecla, no academy of science would consent to reckon, as having even the slightest influence, the sins of the Mexicans or Icelanders. There are countries very much less moral than Iceland which are never troubled with earthquakes!

ON COWARDICE.

BY WM. M'DONNELL, AUTHOR OF "EXTER HALL," "HEATHEN OF THE HEATH," ETC.

[Extract from an unpublished work.]

A coward is defined to be "a person who lacks courage to meet danger." This definition is generally supposed to mean danger mostly of a physical kind. The man who will follow in the train of a tyrant and submit to oppression rather than resist, and who will suffer a wrong rather than risk a struggle for the right, is a coward.

Many now will even say—no matter from whom the exhortation to the contrary—that he who will "resist not evil," or who being struck on one cheek will submissively turn the other to receive a blow, is also a coward.

In all ages and among all people the man with a craven heart has been most thoroughly despised, for a genuine coward can be moulded into one of the basest of characters, and he can be used for any purpose, no matter how mean or how degrading. There is nothing lower, more contemptible, or more cowardly than cowardice.

There is yet, however, a more despicable kind of cowardice than that which arises from a dread of physical danger. A man may be so far without fear as to be reckless of life and limb and yet be without true bravery; he may be a hero in one respect and a poltroon in another. It is only when he becomes a moral coward that he sinks every trace of true manhood into the polluting slough of mental slavery. Moral cowardice is therefore the most shameful and most to be deplored, for its example is contaminating and its corrupting influence almost unbounded.

The moral coward is he who while afraid to oppose false principles or utter his own honest convictions in favor of what is good or true, becomes subservient, for his own elevation or aggrandizement, to popular opinion which he knows to be wrong, and who is willing to bow down to illusions and prostrate himself before venerable myths even while he sees truth kept shivering in some cold, dark corner.

Thousands who should otherwise remain unknown attain the highest positions in society by such mean subserviency. Among rulers, legislators, teachers, preachers, and editors—especially among the latter—cowards of this class can be found who represent the very meanest type of the pusillanimous. For personal reasons many of them denounce that which they know to be real, while they exalt that which they believe to be imaginary. It is truly pitiable to see some who should be exponents of truth lagging behind, afraid to take a single step in advance lest they should come into collision with some popular absurdity. What a spectacle to see men who are even half ashamed of their own cowardice trying to assert an assumed independence, and making wild, ostentatious flourishes in behalf of mental freedom while they are chained and fettered to a dogmatism from which they cannot or dare not move an inch. It is a humiliating sight to see intelligent men in such a position, but the most pitiful and humiliating of all is to be obliged to look at a public writer go into feigned ecstacies over the silly utterances and puerile platitudes of some feeble "successor" who can never get beyond orthodox nonsense, or to witness the genuflexions, and prostrations, and adorations of the public press of the land before some mammoth fraud which audaciously uprears its brazen head to assume pre-eminence.

This is the kind of cowardice or subserviency most to be deplored. Freethought must be circumscribed and new ideas pronounced illegitimate. Every innovation dreaded by certain intellectual pigmies is arraigned as being in conflict with past experience. No new ventures must be made beyond certain old-time boundaries, and all progress would be brought almost to an end were it not for the independent few—the really independent—who, indifferent to the scorn, the ridicule, the reproaches, and the misrepresentations which are so lavishly bestowed on them, still refuse to aid in the dethronement of truth, or assist in the apotheosis of error, or to join in the throng of its unreasoning, infatuated worshipers.

What cowards chill penury makes of some! If any plea can be offered for those who almost hate themselves for the sorry part which they are obliged to take in giving a seeming assent to false principles, or by yielding a seeming belief in old wives fables, it may be the plea of their dire poverty. Alas that such should exist! But it does exist. Are not the poverty stricken to be seen on every side—men, women, and children—who have scarcely a place to lay their heads, and are often obliged from day to day to solicit in the humblest manner every mouthful they may get to eat. Who can expect manhood, or independence, or even honesty from a race of starvelings, the continuation of whose wretched existence may be dependent on the uncertain charity of those who claim their submission. There may be, and ought to be, pity for a class of persons so situated, many of whom might be willing to worship Jupiter or Juggernaut for a single meal. There may even be a plea offered for their apparent conformity to principles or doctrines which they neither care for nor understand, but what excuse can be made for those in affluence, for those beyond the reach of want, or for the well-to-do writers, or teachers, or preachers who will persistently prostitute reason in defense of error, who refuse to investigate, and who would, in subservience to the powerful or influential, domineer over and even persecute thoughtful men and women who dare to judge for themselves.

If there can be joy among angels in heaven, or increased felicity among the guileless on earth, or among the pure in heart anywhere else, it must be when some sturdy, honest thinker, spurning dictation and bursting through every barrier, leaves the beaten track of conformity and takes up his cross prepared to hear himself reproached and calumniated; and while mocked and despised on every side to go on and on and forever on in a sincere and determined search after truth.

ANSWER THE LITTLE PEOPLE.—Children are undoubtedly very troublesome at times in asking questions, and should without doubt be taught not to interrupt conversation in company; but, this resolution made, we question the policy of withholding an answer at any time from the active mind which must find so many unexplained daily and hourly mysteries. They who have either learned to solve these mysteries, or have become indifferent as to an explanation, are not apt to look compassionately enough upon this eager restlessness on the part of children to penetrate causes and trace effects. By giving due attention to those "troublesome questions," a child's truest education may be carried on. Have a little patience, then, and think how welcome to you would be a translator if you were suddenly dropped into some foreign country where the language was for the most part unintelligible to you, and you were bursting with curiosity about every strange object that met your eye.—*Scribner.*

IMPORTANT DISCOVERY.—A most important archæological discovery is reported to have been made in the Maremma of Tuscany, an extensive coast district of Western Italy. Here, on the forest-covered flanks of Monte Leone, upon the estate of Count Corsi Salviati, ancient walls of massive size have been found and traced for miles through a part of the country usually visited only by sportsmen—a fact which goes far to account for their existence having so long remained unknown. These walls have recently been examined by Mr. Pullan, an Englishman, at the request of Mr. Charles Heath Wilson, and they think they have found here the ruins of a pre-historic city as large as Rome now is, and which existed before Rome was even a collection of huts on Palatine Hill.

[From The Index.]

THE OLD GODS.

ZEUS.

Shrank I long since, O Jehovah,
Oh my hill-throne to a shadow;
Ceased to summon into conclave
Gods of ocean, stream, and meadow.
Reigned I, while the nations dreaming
Peopled air with shapes immortal,—
Whom the poets saw in vision,
Thronging oft my cloudy portal.

But e'en to the Age of Reason
You your kingdom have extended,—
Naught have gained you; your dominion
Will at last like mine be ended.
Storm-clouds on the heights of Sinai
From no more your dread pavilion;
Round its barren base no longer
Knell the low-browed, awe-struck million.

Where we dwelt, the mountain ether,
With its keen breath, chills and freezes,—
Zion, Meru, and Olympos
Fan no more celestial breezes.

JEHOVAH.

Fell I, too; I am a shadow,—
Primal man's imagination
Shaped me, throned me in the heavens,
Deemed the All my hand's creation.

Of the Universe the vision
On man's soul at length is breaking;
Scorns he now his ancient sky-gods,
At whose bolts he erst was quaking—
Law of duty in his reason,
Not on stony tablets, findeth—
All things into ordered cosmos
Feels the nameless might that bindeth;

That through boundless space, duration,
Restless, tireless throbs forever,—
Thus illumined, men our lieges
Will be, as they erst were never.
Even now our airy sceptres,
Bards, so loyal once, are scorning;
Myths they call us—men colossal,
Visions of the young world's morning.

BRAHMA.

I, an oceanic essence,
Formless, bodiless abstraction—
As a dream was ever worshipped,
An abyss of mere inaction.
O'er the golden horn of Meru
Float I tranquil, calm as ever,
Mindless, pasionless my votaries
Change from me cannot dissever.

ORMUZD.

I, an optimistic vision,
Am the good time always looming,
When the earth, a sinless garden,
Shall with amaranths be blooming.

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PANTHEOS.

As in inlets, bays, the ocean
Ceaselessly its billows urges,
So through finite spirits rolling
Heave and flash my radiant surges;
Like the tranquil, cloudless ether,
Plain and mountain-peak transcending,
I, the pure and sovereign reason,
O'er low veils of sense am bending.

Through boundless space, expanded
In the atom too, I'm dwelling;
Every moment feels me pulsing,
Though through Æons I am swelling,
When, in sense and languor sunken,
Grovel every race and nation,
Some great soul, idea-drunken,
Make I stem the degradation.

Pour I through his lips and glances
Surge-like, flame-like life remoulding,
Till eternal truth and beauty
Man's purged eyesight is beholding,
God's provincial, cloud-compellers,
Primal races, nations swaying!
Other than your pretty sceptres
Is the universe obeying!

HUMOROUS.

What Did the Man Say?

A scene in court with a stupid witness. A man has been caught in the act of theft, and pleaded in extenuation that he was drunk.

Court (to the policeman, who was witness)—"What did the man say when you arrested him?"

Witness—"He said he was drunk."

Court—"I want his precise words, just as he uttered them; he didn't use the pronoun he, did he? He didn't say "he was drunk."

Witness—"Oh, yes, he did—he said he was drunk; he acknowledged the corn."

Court (getting impatient at the witness' stupidity)—"you don't understand me at all; I want the words as he uttered them; didn't he say, 'I was drunk?'"

Witness (deprecatingly)—"Oh, no, your honor. He didn't say you were drunk; I wouldn't allow any man to charge that upon you in my presence."

Prosecutor—"Pshaw! you don't comprehend at all. His honor means, did not the prisoner say to you, 'I was drunk?'"

Witness (reflectively)—"Well, he might have said you was drunk, but I didn't hear him."

Attorney for prisoner—"What the court desires is to have you state the prisoner's own words, preserving the precise form of pronoun that he made use of in reply. Was it first person, I, second person, thou, or the third person, he, she or it? Now, then, sir (with severity,) upon your oath, didn't my client say, 'I was drunk?'"

Witness (getting mad)—"No, he didn't say you was drunk either, but if he had I reckon he wouldn't a lied any. Do you s'pose the poor fellow charged the whole court with being drunk?"

"Does those bells sound an alarm of fire?" said a stranger, the other Sunday, as the church bells were calling together the worshippers. "Yes" was the reply, "but the fire is in the next world."

"If there is any body under the canister of heaven that I have in utter excrescence," says Mrs. Partington, "it is the slanderer, going a bout like a boy constructor, circulating his calomel upon honest folks."

—Mr. Darwin is now engaged in the study of the "Baby" and has a profound article on that subject in the July number of an English quarterly. When Mr. Darwin, in his researches and investigations, discovers anything that will evolve the colic out of a four month baby any quicker than a twelve mile promenade in a fourteen foot room, will he kindly address this office? It doesn't do a bit of good to sing or declaim "Hootchie, pootchie, pudden pie," Mr. Darwin; we've tried that.

—Let a young gentleman and lady try the following scientific experiment: A galvanic battery is set in motion, and while he takes one handle in one of his hands she takes the other in one of hers. Then let them softly kiss each other. This is an improvement on the Brooklyn style, and it brings out all the fireworks there are in two moving souls.

"We find," said a coroner's jury out West, "that Bill Thompson came to his death by holding five aces when Jake Smith held four. And we find that nine aces are too many in a pack."

He was from the country back of Newburg, and he came to town for the first time. As he looked at the telegraph wires he said, "Why do you make your wire fences so high?"

"He was kneeling at her feet and saying: "My precious sweet, life lingers to me as a petunia streaked with the glorious golden fretting of a soul which knoweth no love so—" "O, Henry!" said she, "that's the cheese."

Rome Sentinel—"It was very careless leaving the parrot in the parlor Sunday evening, but she never thought anything about it, until Monday morning, when he roused the whole house by making a smacking noise and crying, 'Darling Susie, darling Susie.' He kept it up all day, too, and the old folks are much interested in the case."

A youngster being required to write a composition upon some portion of the human body, selected that which unites the head to the body: "A throat is convenient to have, especially to roosters and ministers. The former eats the corn and crows with it; the latter preaches through his'n, and then ties it up. This is pretty much all I can think about necks."

Barnum was travelling once on board of one of the river steamers, where they feed you for a moderate outlay (say seventy-five cents a meal) very sumptuously, but the portions supplied are usually of microscopic dimensions. He called at tea-time for a beef-steak. The negro brought him the usual shrivelled bit of broiled flesh, certainly not more than sufficient for two mouthfulls. Barnum poised the morsel on his fork, scanned it critically, as though it were a sample of steak submitted to his inspection and then returned it to the waiter saying "Yes that's what I mean bring me some of that."

JOHANN WOLFGANG VON GOETHE.

BY DUMDOG.

Thomas Carlyle, who first taught England to appreciate Goethe, writing in 1832, says: "This, the highest that can be said of written books, is to be said of these, (Goethe's Werke) there is in them a new time, the prophecy and beginning of a new time; the corner-stone of a new edifice for mankind is laid there firmly as on the natural rock; for extending traces of a ground plan we can also see, which future centuries may go on to enlarge, amend and work into reality."

Have these words to be taken *cum grano* or in some other than their literal sense? We must remember it is the "Hero Worshipper" who speaks and it is over the grave of his hero, who had just finished his long and wonderful career, and the words quoted form part of his funeral sermon, so to speak, preached to the English people by his most ardent disciple through the columns of the New Monthly Magazine.

Breath of a far different temperature we find in the words of another Scottish Chief, not of the prophetic type—Sir Walter, who having tried his prentice hand in a translation of Gotz Von Berlichungen, introduced it to the English world with the certificate that its original was the production of the *elegant author of the sorrows of Werther!* Upon the whole we incline to the belief that Carlyle is no mean prophet even in his own country, that he was on the right track, and had not lost the thread of his discourse when he uttered these significant words. It is not at all likely that he had followed his hero through those labyrinths of science which he explored with such profound insight, for as Tyndall says of him "with a capacity to grasp physical principles which Goethe did not possess, and which even total lack of power has not been able to reduce to atrophy, it is the world's loss that he in the vigor of his years did not open his mind and sympathies to science and make its conclusions a portion of his message to mankind."

Carlyle's promise of a new dispensation therefore was not founded upon Goethe's science—and yet strange to say Goethe's claim to messiahship is in some degree confirmed by his science. If there is any truth in the theory of developement, and no man of science worthy of the name in these days for a moment doubts it, then Goethe is entitled to rank as the first to grasp that conception which has so recently been expanded and confirmed by Spencer and Darwin, and which forms the central idea of that new time of Carlyle's prediction.

Goethe was a poetical not a mathematical scientist, he had no capacity for the purely inductive method, hence, in physics where this method is indispensible, he has failed utterly, his *Farbenlehre* in which he endeavours to overthrow Newton's theory of colors is a mere *ignis fatuus*. In the organic sciences, however, he brought to bear a different faculty, and he had a conscious knowledge of its value; it was the method of combination or comparison—the poet's legacy from nature. With this faculty divine he grasped the fundamental idea of the theory of developement. This was done first in his *Metamorphosis of Plants* published in 1790, where he attempts to show that the infinite variety of forms in the vegetable kingdom has arisen from the developement and metamorphosis of a single organ. It is true he errs in considering that organ the *leaf*, instead of the *cell*, but it must be remembered he worked without the microscope. Applying his method and faculty to the study of the animal kingdom, he was the first to show that the skull in all vertebrate animals is composed of the same bones as the vertebræ. *This vertebral theory of the skull* was the greatest advance in comparative anatomy that had been made up to that time. It was another convincing proof of the unity of plan in nature—an elemental idea of the modern monistic philosophy.

In 1796 Goethe expresses the bearing of his two great discoveries in the following words: "This much then we have gained, that we may assert without hesitation, that all the more perfect organic natures such as fishes, amphibious animals, birds, mammals, and man at the head of the last, were all formed upon one original type, which only varies more or less in parts which are none the less permanent, and still daily changes and modifies its form by propagation."

Elsewhere this other passage occurs: "If we consider plants and animals in their most imperfect condition, they can scarcely be distinguished; but this much we can say, that the creatures which by degrees emerge as plants and animals out of a common phase, where they are barely distinguishable, arrive at perfection in two opposite directions, so that the plant in the end reaches its highest glory in the tree, which is immoveable and stiff, the animal in man, who possesses the greatest elasticity and freedom."

The only radical difference between this and Darwinism is, that the latter shows *how* the whole thing is done.

In his old age, between 30 and 40 years after these great discoveries, Goethe had not lost his interest in the nature philosophy *(naturphilosophie.)* The last labor of his long life, finished a few days before his death in March, 1832, was to write an interesting account of the great dispute which had lately been raging in France between Cuvier and Geoffray de Saint Hilaire, the latter being the champion of the development theory, the

former its most decided opponent, and whose great work, the *Regne Animal*, is to this day the stronghold of those who cling to the dualistic conception of nature, and the immutability of species.

So much then of Goethe, the scientist, as we have seen, places him in even line with the Darwins and Haeckels of the present day, and strengthens our footing with those on that new philosophical road, which, be it a valley of Baca, or veritable kings highway, is now our only road.

To be the author of a new dispensation, however, requires universality of genius or endowment, and it may well be asked, in what other respects Goethe has a claim to be regarded as the "Redeemer of His time," to use another of our old Hero Worshipper's types. What message of salvation has this man for us? He comes not in sorrow, nor labor, nor tears. He wears no martyr's crown, or garments rolled in blood, no root out of a dry ground is he, but a laughter-loving Rhinelander, with Hyperion's curls, and the front of jove himself, the scandal of modern Young Men's Christian Associations, sunday school teachers and strait-laced old women of both sexes. To know Goethe we must know something of his life and times.

The literature of Germany is unique in this respect, that it was the first that had its birth in an enlightened age. It is a remarkfact that the country to which we are indebted for the art of printing, the invention of gunpowder, and the protestant religion, the country of Copernicus and Kepler, of Luther and Leibinsky, had to a comparitively recent period no writer in her own language known to the neighboring nations. In the fabulous past, it is true, a national epoch grew up, the *Niebelungen Lind*, which fervent patriotism has named the German Iliad; but it did not become the bible of the nation, or the fruitful mother of a national literature like the Iliad. It was not until the new era dawned upon France that the German mind began to ferment. Then commenced a second German reformation, protestant as before, and quite as stirring as in the days of brother Martin, but the Germans had no need to go so far as the French, content with the wit of Voltaire, and vagaries of Rosseau, they turned with disgust from the cold and superficial atheism of Holbach. The first fifty years of the German *renaissance* is eminently characteristic. A metaphysical passion arose stronger than had ever been known in Europe. System succeeded system with the rapidity of fashions and dress; the philosophical publications which flowed from the press were as numerous as the political tracts of all the Paris Clubs. Chaos came again, a weltering wreck of ancient faiths and institutions rushing to maddest ruin and delirium. These are the times that make great men, the French required a Napoleon, the Germans a Goethe.

Goethe was born on the 28th of August, 1749. His father, Johann Caspar Goethe, was the son of a Frankfort tailor, but had raised himself to the dignity of an Imperial Counsellor of his native city, and in 1748 married the daughter of its chief magistrate.

The father was a cold, pedantic man; the mother a simple-hearted, affectionate woman, excessively fond of her wonderful boy, for "we have been young together," as she was wont to say. "From my father," he tells us, "I derive my frame and the steady guidance of my life, and from my mother, my happy disposition and love of story-telling" His early education was wholly domestic and acquired in the company of his only sister, Cornelia, of whom he was passionately fond.

In his seventeenth year he was sent to the University of Leipsic to study law, where he remained nearly three years, but had to give up his studies on account of sickness brought on by dissipation and mental unrest. There is no doubt at all but it was a will time, his Leipsic career. His youth, beauty, animal vigor, and wonderful precosity made him the delight of every circle. Small hope lay for him in law it is to be feared. His illness kept him at home for two years, during which he tried to be a good boy, as well as orthodox, being greatly influenced by a certain Fraulein von Klettenberg, one of the sect of the pious Moravians, long afterwards introduced to us as *une belle ame in meister*. His health fully restored, it was decided he should finish his circiculum of jurisprudence, but this time at Strasbourg, whither he went, and remained about a year and a half, ending by taking a doctor's degree in law. But the Strasbourg period is ever memorable for the love eposide with Frederica. In his autobiography, written in his old age, he lingers long over this pretty story of his first real love. He was a man that loved much, not always wisely, and never too long, his mind ever on the stretch after culture and towards new ideals outgrew his emotions, or transplanted them to new objects, which for the time being were the glorified creatures of his own imagination, rather than themselves.

Goethe returned to Frankfort a very young doctor, with little of the doctor's gravity about him, still less of his ambition. There was no strain of the attorney in his composition, none of the species known to us has ever produced a *Gotz Von Berlichungen* which was the first occupation of our young doctor. Gotz, a kind of German Robin Hood of the sixteenth century, was made interesting by the mere lawlessness of his life, at a time when to be lawless and rude, or anything but humdrum, was the only reputable thing to be. It took amazingly. But now occurs, during a brief sojourn in Wetzlar that singular episode in his history, out of which grew the most famous of his early literary productions. He is once more smitten, as to his too susceptible heart by one who cannot return his love, probably the only one who did not; Charlotte Buff by name. She is the affianced of his friend Hestner, who knows of his passion, and, strange to say, remains friendly. But what a position! possible only with the Germans, but with us hardly comprehensible.

This is what Hestner himself says of the affair, as recorded by Lewes: after describing his engagement to Charlotte, he says, "She is not strictly a brilliant beauty, according to the common opinion—to me she is one; she is, notwithstanding, the fascinating maiden who might have hosts of admirers, old and young, grave and gay, clever and stupid. But she knows how to convince them quickly, that their only safety must be sought in flight or friendship. One of these, as the most remarkable I will mention, because he retains an interest over us. A youth in years, but in knowledge and in the development of his mental powers and character, already a man—an extraordinary genius and a man of character was here—as his parents believed, for the sake of studying the law, but in fact to track the footsteps of nature and truth and to study Homer and Pindar.

He had no need to study for the sake of a maintenance. Quite by chance, after he had been here some time, he became acquainted with Lottchen, and saw in her his ideal. His peace of mind suffered; there were many remarkable scenes in which Lottchen's behaviour heightened my regard for her, and he also became more precious to me as a friend; but I was often inwardly astonished that love can make such strange creatures even of the strongest

and otherwise the most self-restrained men. I pitied him, and had many inward struggles, for, on the one hand, I thought that I might not be in a position to make Lottchen so happy as he would make her, but on the other hand I could not endure the thought of losing her. The latter feeling conquered, and Lottchen, I have never once been able to perceive a shadow of the same conflict."

Goethe tore himself away and fused his experience into the "Sorrows of young Werther," a most theatrical performance which made a great noise. Poor Kestner and his Lottchen were reproduced only too faithfully, much to their chagrin. The story of Werther is still readable and has a strange fascination. Reading between the lines we percieve the history to be that of the writer, all but the suicide of the poor sentimental hero, an incident borrowed for the occasion.

"Infusing itself into the core and whole spirit of literature,' says Carlyle, "Werther gave birth to a race of sentimentalists who have raged and wailed in every part of the world till nature laid herself to sleep, and it was discovered that lamenting was an unproductive labor," and in good time the imaginary sorrows of Werther helped to relieve the author of them from many that were really genuine. For more than a year after the publication of Werther, Goethe lived with his parents at Frankfort, delighting their hearts with the homage that was now paid him by all the famous men of the time.

In 1775 he was pressed by Karl August, the young reigning Duke of Saxe Weimer, to visit his capital, and was finally persuaded to accept a position in his court. In his twenty-sixth year he finally settled down at Weimar "where his long residence, of fifty-seven years, was to confer on an insignificant Duchy the immortal renown of a German Athens."

Here then in that little city on the banks of the Ilm, our hero is fixed with his life-work before him, a work which is to take in "All provinces of human thought, feeling and activity, embodying the nobleness of the past into a new whole; antique nobleness in in all kinds, yet worn with new clearness, the spirit of it preserved and again revealed in shape when the former shape and vesture had become old, and was dead and cast forth."

(To be continued.)

CASKET OF GEMS.

The time is come in which it is the duty of all qualified persons to speak their minds about popular beliefs; they will thus destroy the vulgar prejudice that unbelief is connected with bad qualities of head and heart.—*John Stuart Mill.*

That faith is not the noblest which enables us to believe the greatest number of articles on the least evidence; nor is that doctrine really the most productive of happiness which encourages us to cherish the greatest number of groundless hopes.—*Leslie Stephen.*

Poverty is the grimmest foe the world holds—a serpent that stifles talent ere talent can rise, that blasts genius ere genius can be heard, that sows hot hate by a cold hearth, and that turns the germ of good into the giant of evil.—*Anon.*

The final end of the State consists, not in dominating over men, restraining them by fears, subjecting them to the will of others; but, on the contrary, in permitting each one to live in all possible security; that is to say, in preserving intact the natural right of each to live without injury to others. The state has not for its end the transformation of men from reasonable beings into animals or *automata*; it has for its end, so to act that its citizens should, in security, freely develope both mind and body; above all make free use of their reason. Hence the true end of the State is liberty.—*Spinoza.*

Many a man has died unhonored and unsung who left in every footprint from childhood to the tomb, a rich and brilliant legacy to the world; and no legacy worth commemorating was ever left the world which was not baptized in the sweat of honest toil. From mental and physical exertion the earth has been made to blossom, the seas have been covered with life, civilization has shot its sunshine into the gloom of rudeness, and science has rained its softness on the world. On every field that bears a tempting harvest on its breast, on every brick in every building that was ever reared, on every book of value that was ever written, on every thought that burns to light the world, in every workshow, and mine and furnace, and factory—wherever labor sweats, are written the credentials of nobility.—*Anon.*

If we admit the possibility of the State so stifling men's liberty and laying such a yoke upon them that they dare not even whisper without the approbation of the sovereign, never, most surely, can they be prevented from thinking as they will. What, then, must ensue? That men will think one way and act another; that, consequently, good faith, a virtue most necessary to the state, will become corrupted; that adulation, a detestible thing, and perfidy will be held in repute, entailing the decadence of all good and healthy morality.—*Spinoza.*

What can be more disastrous to a State than to exile honest citizens as evil doers because they do not share the opinions of the crowd and are ignorant of the art of feigning.—*Ibid.*

Life is a masterpiece of good sense and judgment.—*Renan.*

Reason before all.—*Spinoza.*

A man without decision can never be said to belong to himself, since, if he dared to assert that he did, the puny force of some cause, about as powerful, you would suppose, as a spider, may make a captive of the hopeful boaster the very next moment, and triumphantly exhibit the futility of the determinations, by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him, and innumerable things do actually verify their claim on him, and arrest him as he tries to go along, as twigs and chips floating near the edge of a river are intercepted by every weed and whirled into every eddy. Having concluded on a design, he may pledge himself to accomplish it—if the hundred diversities of feeling which come within the week will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views are destined to take tomorrow, just as a farmer has often to acknowledge the next day's proceedings are at the disposal of the winds and clouds.—*Hume.*

It is superstition that sets up sadness as good, and all that tends to joy as evil.—*Spinoza.*

We are incessently spoken to of repentence, humility, death; but repentence is not a virtue, but the consequence of ignorance and weakness; nor is humility one, since it springs in man from the idea of his inferiority. Death is the daughter of fear; that about which a free man thinks is not death. Wisdom lies not in the contemplation of death, but of life.—*Spinoza.*

To condem all mankind for the sin of Adam and Eve; to let the innocent suffer for the guilty; to keep any one alive in torture for ever and ever; these actions are magnified copies of what bad men can do. No juggling with "divine justice and mercy" can make them anything else. This must be said to all kinds and conditions of men: that if God holds all mankind guilty for the sin of Adam, if he has visited upon the innocent the punishment of the guilty, if he is to torture any single soul for ever, then it is wrong to worship him.—*Prof. Clifford in Fortnightly Review.*

Whoso would deserve well of his fellows in this matter will guard the purity of his belief with a very fanaticism of jealous

care, lest at any time it should rest on an unworthy object, and catch a stain which can never be wiped away. It is not only the leader of men, statesman, philosopher, or poet, that owes this bounden duty to mankind. Every rustic who delivers in the village alehouse his slow, infrequent sentences, may help to kill or keep alive the fatal superstition which clog his race. Every hard-worked wife of an artisan may transmit to her children beliefs which shall knit society together, or rend it in pieces. No simplicity of mind, no obscurity of station can escape the universal duty of questioning all that we believe.—*Professor Clifford in the Contemporary Review.*

If a man, holding a belief which he was taught in childhood or persuaded of afterwards, keeps down and pushes away any doubts which arise about it in his mind, purposely avoids the reading of books and the company of men that call in question or discuss it, and regards as impious those questions which cannot easily be asked without disturbing it; the life of that man is one long sin against mankind.—*Ibid.*

Inquiry into the evidence of a doctrine is not to be made once for all, and then taken as finally settled. It is never lawful to stifle a doubt; for either it can be honestly answered by means of the inquiry already made, or else it proves that the inquiry was not complete.

"But," says one, "I am a busy man; I have no time for the long course of study which would be necessary to make me in any degree a competent judge of certain questions, or even able to understand the nature of the arguments." Then he should have no time to believe.—*Ibid.*

We may believe what goes beyond our experience, only, when it is inferred from that experience by the assumption that what we do not know is like what we know.—*Ibid.*

We may believe the statement of another person, when there is reasonable ground for supposing that he knows the matter of which he speaks, and that he is speaking the truth so far as he knows.—*Ibid.*

It is wrong, in all cases, to believe on insufficient evidence; and where it is presumption to doubt and to investigate; there, it is worse than presumption to believe.—*Ibid.*

A man may be a heretic in the truth; and if he believes things only because his pastor says so, or the assembly so determine, without knowing other reason, though his beliefs be true, yet the very truth he holds becomes his heresy.—*Milton.*

He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.—*Coleridge.*

Mrs. Stewart, widow of the deceased New York millionaire, is erecting a cathedral on Long Island as a memorial of her husband, to cost $1,500,000. The costliest things nowadays are churches and iron-clads, representing theology and war, the two greatest enemies to mankind.

SCIENCE AND THEOLOGY.

It is not strange that the Scientist and the Theologian arrive at different conclusions regarding the universe. Science and Theology study different objects, employ different methods, and breathe a different spirit. The object of Science is nature, whose existence is certain and whose operations can be seen. The object of Theology is a supernatural Being, who is invisible to the eye, intangible to the touch, inaudible to the ear, and whose "ways are past finding out." The Scientist studies the order of nature and the relations and dependence of her parts. The Theologian claiming to look "through nature up to nature's God," talks to us about the plans and purposes of a Being who created matter and bestowed upon it the beauty and order that we behold. The former searches into law; the latter dogmatizes about a supernatural law giver. The Scientist looks upon the laws of nature as her modes of action, and regards them as inviolable; the Theologian believes they have been, and will be again, quite likely suspended by special Divine intervention. The Scientist is satisfied with no proof that is not based upon observation and experience. The Theologian claims ability to see by "the eye of faith" much that nature never reveals to the outward senses. The Scientist when he has traced force beyond force and law above law, up the chain of causes until he can proceed no further appealing to a thousand corroborative analogies, holds that a keen vision or a wider induction would disclose to him an extension of the realm of natural law and causation. The Theologian, on the contrary, when the mathematics of human intelligence fail to solve a problem or explain a phenomenon of nature, has recourse to the word *God* to represent his ignorance which he personifies and worships. Science teaches us to investigate and then believe or disbelieve as the evidence shall warrant; theology demands that we believe first, and investigate if at all afterwards, because doubt is dangerous and disbelief is damnable.

The realm of science is the region of natural law. The empire of theology is the region of the supernatural—a region that is unknown to science. The enlargement of the former has corresponded with man's progress and enlightenment; the domain of the latter, once almost universal, has for centuries, been growing "small by degrees and beautifully less."

B F. UNDERWOOD.

It is with a feeling of both pride and pleasure that we select the following humourous description which the founder and first *actual President* of the Toronto Liberal Association, T. P. Thompson, (Jimuel Briggs) gives of the part he played at a Sunday School Pic-nic. This poem is reproduced from the Boston *Traveller*, which able paper has the exclusive services of our talented and genial friend.

AT THE SUNDAY SCHOOL PIC-NIC.

A pic-nic of the Sunday-school,
Down by the surging sea;
The day was fine, the weather cool,
The youngsters in their glee
Were frolicking with the sands,
As happy as might be.

The pastor is a zealous man;
He whispered me "My friend,
Occasions such as these, methinks,
Should to instruction tend.
Perhaps you'd make a short address,
Conducive to that end."

"He holds me with his glittering eye,"
I may not say him nay;
He hath so bland and smooth a voice,
And such persuasive way,
I needs must yield me to the spell,
Though naught have I to say.

He summoneth the children all
From ocean and from land,
From filling up each other's hats
With loosely-shifting sand;

From garnering their ocean spoil
Upon the shining strand.

It seemeth like a hideous dream
That such a thing can be.
Now overwhelm me in your depths.
Oh, hoarsely-sounding sea!
Oh, cover me, ye drifting sands!
But hold—I'll turn and flee!

Vain thought—the hastening flock converge
And form a hollow square,
They hem me in on every side
A helpless victim there.
"Our friend to speak gives kind consent,"
Oh anguish! Oh despair!

"Dear children, 'tis a pleasant day,
So cheerful to be here';
The music of yon plashing wave
Delightful to the ear.
The vessels on the gurgling brine
Dash on in wild career.

"Before us in sumblime extent
I mark the ocean stretch;
The ocean—which—the ocean—which—
A poet's brush might sketch."
(The pastor snickers in his sleeve,
Oh base, perfidious wretch!)

"But to resume—upon this day;
One hundred years ago,
Our ancestors—(a deacon's voice
Here whispers me "go slow")
"Ah—Mary had a little lamb
With fleece as white as snow.

"Dear children you should never let
Your angry passions rise;
Nor get your clothes all soiled and wet,
In making seaweed pies.
I was an infant once myself—
Nay, don't express surprise.

"And Joseph in the lion's den,
Should an example be,
That when you go to circuses,
The animals to see,
You should not pull the lion's tail,
But use him tenderly.

"The dollar of our fathers we
Will evermore maintain,
And should the afternoon prove wet,
Quite likely it will rain:
And catching fish on Sabbath day,
Would give your parents pain.

"The ocean in majestic force
In foamy breakers rolls;
The mild effulgence of the sky
Should permeate our souls;
The single vote may win the day;
Be early at the polls.—

"I mean be early out of bed;
Rise with the morning lark;
The child is father of the man,
The light succeeds the dark;
The earliest naval enterprise
Was Noah in his ark.

"And so I trust—that is, I hope—
I mean to say—as how—
And furthermore the ocean which—
The broad expanse—and now.
I wish to say—I mean to urge—
I'll pause if you'll allow.

"Upon the healthful ocean breeze
A sound of mirth was borne;
The laughter of ferocious glee,
And shouts of withering scorn:
'Oh why has man the will and power
To make his fellows mourn.'"

STICK TO IT.—Of the acts of cowardice, the meanest is that which leads one to abandon a good cause because it is weak, and join a bad cause because it is strong. The smitten deer is said to be avoided by the herd; it is the instinct of the brutes; but in the higher law which reigns in the breast of mankind and womenkind, you never saw the smitten son abandoned by the mother. I have in the great question of the day—educational and religious—in Scotland and Ireland, cast my lot with the minority, which in due season became the majority. When I left my cause, it was because it had waxed strong and did not need my poor aid. We have to see to it that, in the struggle of life, we stand by right and not by might, being sure that in the end the right shall have the might.—[Galaxy.

The origin of the name Alabama is thus stated: During the large prairie fire, the Indians rushed from their homes and sought refuge in flight. The flames pursued them; they saw no way of escape. A river intercepted further progress; there was no time for hesitation; they threw themselves into the water and swam to the opposite shore. Seeing they were safe, they prostrated themselves on the ground and cried; "Al-a-bama," meaning, "here is rest." From the coincidence arose the name of the State, and from that the ship, which will live in History in connection with the "Alabama claims." Singular that what only implies peace and rest, should have been the means of strife bordering on war.

THE EVOLUTION PHILOSOPHY.

BY R. B. BUTLAND.

[From Spencer, Haeckel, Tyndall, Huxley, Darwin, Youmans, and others.]

The popular prevailing philosophy of the present day is that of Evolution. Just as at other periods at one time it has been the Epicurean, at another the Platonic, the Aristotlean, the Scholastic, etc., so in our day it is that of Evolution.

It has four main component parts:—The Nebular Hypothesis, the Theory of Spontaneous Generation, Darwinism, and the Evolution of Intelligence, the human mind, intellect or soul as it is commonly called. These four departments have been advocated by various writers, some advocating one, some another of these leading domains and rejecting the remainder, some accept the whole four. It is only these last who are Evolutionists in the most complete sense of the word, the others being so only partially.

Among those who teach the evolution philosophy in its entirety are the great German philosopher, Ernest Haeckel, and the great English philosopher, Herbert Spencer. We will now state in a few short, simple words the outlines of this the popular, the prevailing philosophy of the present day, which embraces in one consecutive system the whole of the knowledge which man has ever acquired, so far as known in the present day, physical and mental, social and moral, regarding the whole universe around us and within us, as it includes man, physical and mental, soul and body.

On a clear night when we lift our gaze to the milky way overhead, we are looking at matter in a nebulous condition. For although some of the nebulæ have been resolved into clusters of stars, yet our most improved astronomical instruments, including the spectroscope, have proved and demonstrated the existence of masses of nebulous matter; that is, matter in the most simple, the most primitive form, at present known to us.

The nebular hypothesis is, that this earth and all the planets of the solar system, including the sun, were at one time in the condition of a nebulous cloud. That getting attracted closer together as it rotated, a ring was thrown off from the outer rim which condensed and became a planet,

which circled around the central sun, a further condensation of which caused another outer ring to be thrown off, to be condensed, and become another planet, to circle round the central sun—the second consequently having a smaller orbit than the first. This process was repeated until the whole of the planets of the solar system had been thrown off which now circle around our sun. Consequently, at one time the combined matter of the sun and planets of the solar system, when in a nebulous state, filled up the entire space at present circled around by the outermost of our planets in its orbit.

These orbs keep continually cooling, and as their motion lessens in velocity they will all gradually, one after the other, fall back into the sun from whence they came. The heat engendered by these concussions will again resolve the whole of our present solar system to its former state of a nebulous, fiery cloud, again filling up the entire space at present circled around by the outermost of our planets in its orbit, again to be condensed into orbs, and so on to all eternity.

The history of our solar system is the history of all other systems · suns, planets, stars, comets, aerolites, and all the orbs and heavenly bodies whatsoever. So much for the nebular hyp 'hesis, propounded by Kant, mathematically expounded by Laplace, based on positive science by Herschel.

Now for Spontaneous Generation. As the earth gradually cooled down, land and water began to appear, and organic life became evolved by the spontaneous action of the essential properties of matter You have all seen the common experiment in physics of loosely strewing steel filings on a paper, down underneath which is lying a magnet. Immediately the fragments of steel arrange themselves in geometrical lines. And another where an unshapen mass of matter, previously arranged in chemical proportions, by merely waving a feather over it suddenly assumes the most beautiful crystalline forms. So, as soon as the heated matter of the earth had cooled enough to form a medium for the existence of organisms, and the hitherto unorganized, but organizable, matter (Protoplasm) was ready to spring into organic life, it took place by spontaneous generation.

The most complicated animal organism, such as that of man, is only a combination of an infinite number of single individual cells, all working together as a co-operative community, to accomplish one definite purpose.

The theory of spontaneous generation was rendered easy of conception by the existence of organisms so simple as to consist of only one single cell. But easy conception has been carried further, next door to ocular demonstration, by the discovery of organisms even lower than simple cells. The Bathybius is merely a lump of mucus, possessing organic functions It has been lately attracting great attention, especially the Bathybius Haeckelii, discovered by Professor Huxley, and named by him after the great German philosopher Ernest Haeckel.

The scientific corps of the Challenger expedition found great numbers of these lowly specimens of animal life inhabiting the vast depths of the ocean. So much for the nebular hypothesis and spontaneous generation. Now for Darwinism.

The investigations of Huxley, Darwin, and others in the border land of vegetable and animal life, prove that there is no dividing line, and so also in the border land of unorganized and organized matter there is no dividing line. It is an unbroken succession from unshapen nebulous matter to orbs and worlds, thence from unorganized matter to organized vegetable and animal life. It has been demonstrated by a multitude of proofs that with regard to the infinite variety of forms of animal life, from a simple cell to man, so called species, of which there are hundreds in one department alone, that of insects, there is no such thing as species, there is no dividing line, they all shade insensibly the one into the other through the whole series.

Haeckel and other evolutionists have traced the gradual process of the development, evolution of animal life from the lowest form, the Bathybius—which is lower than a cell, that assumed organic life by spontaneous generation—through all the intermediate links up to the most complicated. One form springing out of another throughout the entire pedigree by means of variation, descent, adaptation, and natural selection.

In the same way as the nebular hypothesis, spontaneous generation, and Darwinism account in a simple and natural manner for the origin of the whole universe around us, celestial and terrestrial, animate and inanimate So language, religion, the arts and sciences, political and social economy, the soul of man, the mind, human intelligence, has been shown to have been a growth, to have been developed, evolved in precisely the same manner as the earth and other orbs, and any inhabitants, vegetable or animal which may exist upon them. As representatives of the various forms through which the evolution of animal life has taken place may all be seen in existence at one time in our own day, from the Bathybius, which is only a little lump of fatty matter, possessing organic functions, up through all the infinite variety of forms and species, to the most complex—man. So, what is called the human soul, or mind, or intelligence, can also be seen in the different representatives of the human family in the different parts of the world at the present day, in all the stages of its development, from that of the Digger Indian, the Earthman, Bushman, and other tribes of men, scarcely to be classed as superior in intelligence to the lower animals, up to the enlightened European or American. In like manner the germ of every living member of the human family exhibits to day the whole process of evolution of all the infinite variety of animal life as it assumes in succession the forms of all other animal germs.

Evolution supposes that all these vast changes must have occupied vast, immeasurable periods of time to accomplish ; and an unlimited amount of testimony of the highest authority proves that vast, immeasurable periods of time have not been lacking.

Man has existed upon the earth for hundreds of thousands of years, but that length of time is only very short, almost inappreciable, when compared with the geological age of the earth's crust. It is only less than one third of one per cent., or as one day when contrasted with the length of fifty-two weeks, a complete year.

The only divine revelation which the evolution philosophy recognizes as true, is written every where in nature, and to every one [with healthy senses, and a healthy reason, it is given to participate in the unerring revelations of the temple of nature, by his own inquiry, and independent discovery.

The evolution philosophy is based on positive facts. Natural selection is a positive fact. The laws of inheritance and adaptation are universally acknowledged physiological facts, the former traceable to propagation, the latter to the nutrition of organisms. The struggle for existence is a biological fact, which with mathematical necessity follows from the general disproportion between the average number of organic individuals, and the numerical excess of their germs. But as adaptation and inheritance, in the struggle for life, are in continual interaction, it inevitably follows that natural selection, which every where influences, and continually changes, organic species, must, by making use of divergence of character, produce new species. Its influence is further especially favored by the active and passive migration of organisms which go on everywhere. If we give these circumstances due consideration, the continual and gradual modification or transmutation of organic species will appear as a biological process, which must, according to causal law, of necessity, follow from the actual nature of organisms and their mutual co-relations.

The evolution philosophy teaches that the whole of the organic world, through the whole series of the vegetable and animal kingdoms, from the lichen up to man, are all composed mainly of one sort of matter ; which, in all cases, even those at the extremity of the scale, are almost identical in composition. Also every living action, from the vibrations of the cilia of the foraminifer to the imagination of Hamlet, or the composition of the Messiah, is accompanied by, and in a sense finds an equivalent expression in the definite waste or disintegration of material tissue.

It is no less certain that the muscles of a horse are strained by a heavy load, than it is that the brain of Shakespeare underwent molecular agitation, producing definite chemical results, in the sublime effort of imagination.

Sooner or later we shall arrive at a mechanical expression of consciousness, just as we have arrived at a mechanical equivalent of heat. By the law of correlation of physical forces, any given amount of force of one kind can be expressed by its equivalent in another—electricity in heat, heat in weight, etc.

The evolution philosophy traces the development of all things, the whole universe, from the primeval state of a nebulous fiery mist, and on through the whole variety of forms of matter inanimate and animate, vegetable and animal, culminating in man. We can well imagine the intellect of a Shakespeare or a Homer as being at some time latent in a fiery cloud.

As regards the origin of the mental faculties of animals, and more especially their specific expressions, the so-called instincts, we must regard instincts as essentially the habit. of the soul, acquired by and transmitted and fixed by inheritance through many generations. Instincts are therefore like all other habits, which, according to the laws of cumulative adaptation and established inheritance, lead to the origin of new functions, and thus also to new forms of the organs. Here, as everywhere, the interaction between function and organ goes hand in hand. Just as the mental faculties of man have been acquired by the progressive adaptation of the brain, and been fixed by continual transmission by inheritance—so the instincts of animals, which differ from them only in quantity, not in quality, have arisen by the gradual perfecting of their mental organ, that is their central nervous system, by the interaction of adaptation and inheritance.

Instincts, as is well known, are inherited, but experiences and new adaptations of the animal mind are also transmitted by inheritance, and the training of domestic animals to different mental activities, which wild animals are incapable of accomplishing, rests upon the possibility of mental adaptation. We already know of a series of examples in which such adaptations, after they had been transmitted through a succession of generations, finally appeared as innate instincts—and yet they have only been acquired from the ancestors of the animals. Inheritance has here caused the result of training to become instinct. The characteristic instincts of sporting dogs, shepherd dogs, and other domestic animals and the natural instincts of wild animals, which they possess at birth, were in the first place acquired by their ancestors by adaptation. They may in this respect be compared to man's knowledge, a priori, which, like all other knowledge, was originally acquired by our remote ancestors, a posteriori, by sensuous experience. It is evident that knowledge, a posteriori, arose only by long enduring, acquired adaptation of the brain out of originally empiric or experiental knowledge, a posteriori. The truth of the doctrine of filiation is proved by the well-known facts of comparative anatomy and embryology. All the great and general laws and all the comprehensive series of phenomena of biology can only be explained and understood by the theory of development, and especially its biological part the theory of descent And that without it they remain completely inexplicable and incomprehensible. The internal and causal connection between them all proves the theory of descent to be the greatest inductive law of biology.

The advocates of the evolution philosophy naturally ask why does the human germ assume in succession the forms of the germs of all other animals in succession from the lowest to the highest. Instead of, as would

naturally be expected, having its own proper, peculiar form, why this apparently needless, useless waste of energy in this straight down the crooked lane and all round the square way of working. Why this particular process? How came it about? There is only one answer, that all the various forms of animal life that have ever lived on the surface of the earth have been evolved out of preceding organisms, by a regular gradation from the lowest organism, which originated by spontaneous generation, up to the highest, culminating in man. It is utterly impossible to give any other answer or any other theory that will account for all the phenomena. Arrested development (rudimentary organs) are proofs positive of the evolution theory, the embryo teeth and feet of whales, embryo feet in serpents, eyes which do not see in fish living in rivers underground in the dark, the embryo and rudimentary human tail, paps in the human male, and numerous other instances of arrested development (rudimentary organs). All these are perfectly consistent with and proofs of evolution, but which it is impossible to account for in any other way.

In some cases we find these rudimentary organs are inconvenient, in others positively dangerous. Scientific authorities name many of a similar character to one in man that is perfectly useless, while it subjects the possessor to the needless danger that the presence of a substance no bigger than a cherry stone would cause instant death.

Professor Youmans, editor of the Popular Science Monthly, says that the fundamental doctrine of evolution is that the universe and all that it contains did not come into existence in the condition that we now know it, nor in anything like that condition. It implies that the heavens as they appear above, the earth as it exists beneath us, the hosts of living creatures that occupy it, and humanity as we now know it are merely the final terms in an immense series of changes which have been brought about in the course of immeasurable time. It affirms vast changes in vast periods. That these changes have been according to a method, and that this method has been of the nature of an unfolding. The essential changes of evolution have been comprehensively formulated, as from the simple to the complex, from the homogeneous to the heterogeneous, from the general to the special. It is a scientific induction, that is, an idea formed after the facts are known, and based upon them.

That the solar system was gradually formed in the way the nebular hypothesis implies, and that its facts can be explained by that hypothesis and no other, is now the general belief of astronomers. Consisting of 150 bodies, revolving and circulating, according to one grand method, it has been pointed out that there are no less than 370 facts concerning the distribution, form and motions of the sun and planets which are the simple consequences of the nebular hypothesis, and can be accounted for in no other way.

Geology has given us a vast mass of facts and inductions which establish with certainty one proposition, viz, that our planet is not what it was millions of years ago, but has undergone a series of developing changes, resulting in the present order of things. The law of specialization, the general being before the special, is the law of all development. The egg is at first a simple unit, and gradually part after part of the new structure is evolved, that which is most fundamental appearing earliest, until the being is complete in all its outer and minor details.

The principle is exhibited in the physical history of the globe, which was first a featureless globe of fire, then had its oceans and dry land, in course of time received mountains and rivers, and finally all those diversities of surface which now characterize it. The climates began with universal tropics, culminating at last in the diversities of the present day.

We may remark in passing that the science of geology was thrust back for 200 years by the enslavement of the human mind to the superstition of theology.

The study of the course of organic life upon the earth shows that it conforms to the same great plan. The life of the globe a few millions of years ago was a very different thing from what it is now. Different races of plants and animals have appeared and disappeared in slow succession, and their remains are found entombed in successive rock formations.

The facts are a part of geology, and have been arrived at by the same processes of observation and induction that have revealed the order and history of the stratified systems. The course of life upon the globe has conformed to a method, and that method is universally described as a progress and a development. It shows an advance from the simple to the complex, from the general to the special, from the lower to the higher. In short, it is an evolution in the strictest sense of the word.

There was first a period of no life—the azoic age. Then appeared the lower forms of life, vegetable and animal. Then higher and higher kinds until man, the highest of all, appeared last. The progress evinces continuity, harmony, and gradation. The beginning of an age has always been in the middle of a preceding age, and the marks of the future coming out to view are prophetic of that future. The age of mammals was foreshadowed by the appearance of mammals long before in the course of the reptilian age, and the age of reptiles was prophesied in types that lived in the early carboniferous age.

The lower forms that perish do not reappear. No group or species have ever come into existence twice. But every species has come into existence coincident, both in space and time, with a pre-existing closely allied species. That the great advancing movement of organic life has been a divergence, an opening out, or an evolution, is incontestable, and is admitted by the highest biological authorities. It is proved by the fact that if we go back a million of years or so there is an obvious converging of types, or the different kinds of animals are nearer together in character, and as we recede still further into the past the approximation becomes still closer.

Humanity is not now what it was in ages long past. During some scores of thousands of years of man's presence upon earth an immense series of changes have taken place in the history of the race. Only a few thousand years ago Europe was barbarous, and its inhabitants warred and worked with implements of stone, society was rude, low, homogeneous and undeveloped. Its movement has been a slow unfolding into diversity and specialty. There has been an increase of human capabilities, a rise in intelligence, an advance of morals, a growing capacity for social co-operation, a multiplication of arts and industries, an augmented power over nature, an emergence of institutions, in short, evolution of civilization. This is a broad deduction from the facts of history, from the facts of pre-historic archæology, and it is fast taking the place of the teachings of theology that the course of humanity has been a degeneracy, which was firmly believed until science reversed the method of studying the subject as taught by the Bible.

Haeckel teaches the certainty that all natural bodies which are known to us are animate, that the distinction which has been made between animate and inanimate bodies does not exist. When a stone is thrown into the air and falls to the earth, according to definite laws, or when in a solution of salt a crystal is formed, the phenomena is neither more nor less a mechanical manifestation of life than the growth and flowering of plants, than the propagation of animals or the activity of their senses, than the perception or the formation of thought in man.

If the objections which are raised to the general doctrine of evolution were not theological objections their utter childishness would be manifest even to the most childlike of believers.

Man is essentially a questioning animal concerning all phenomena that come under his experience and observation. An answer he must have, and a false one if a true one is not at hand. In man's primeval state the only answer he gets to all questions is, God made it, God did it. This is the Christian answer to this very day. But as he gathers positive knowledge the results of observation, experience, and reflection, the answer that God made it, God did it, grows less and less frequent. He gets truth instead of mythology.

Darwinism marks the hegira of science from the idolatries of special creation to the purer faith of evolution. There were lately found in the mud deposits of one of the lakes of Germany, in the lowest deposit, forms of organic life of the simplest kind and of one kind only. In tracing the strata of the deposit upward from the bottom toward the top the first simple form began to differentiate gradually and slowly, and to assume by degrees other forms, until at the top there were a number of what are called distinct species.

There is evidence which is perfectly satisfactory to competent judges that we have clearly learned the actual historical process by which the horse came into existence during the tertiary epoch. The evidence is based on the analogy of known developmental facts that a three-toed hipparion form which lived in the miocene epoch gave rise, by the suppression of the phalanges of the rudimentary toes and some other slight modifications, to the apparently one-toed tertiary horse. The pedigree of the ox, the sheep, etc., have been traced in the same way.

Comparative anatomy shows us an uninterrupted succession of all possible stages of transition from the simplest organ to the most highly perfected apparatus, so that we can form a pretty correct idea of the slow and gradual formation of even such an exceedingly complex organ as the human eye.

The like gradual progress which we observe in the development of the organ during the course of individual development must have place in the historical origin of the organ.

Darwin says many persons when contemplating perfect organs, which apparently were purposely invented and constructed by an ingenious creator for a definite purpose, but which in reality have arisen by the aimless action of natural selection, experience difficulties in arriving at a rational understanding of them, which are similar to those experienced by the uncivilized tribes of nature when contemplating the latest complicated productions of engineering. Savages who see a ship of the line or a locomotive engine for the first time look on those objects as the production of a supernatural being, and cannot understand how a man, an organism like themselves, could have produced such an engine. Even the uneducated classes of our own race cannot comprehend such an intricate apparatus in its actual workings, nor can they understand its purely mechanical nature.

The theory of evolution applies itself to the solution of the greatest of scientific problems, that of the creation, the coming into existence of things, more especially the origin of organic forms and of man at their head.

It is here the right as well as the duty of free inquiry to fear no human authority and boldly raise the veil from the image of the creator, unconcerned as to what natural truth may be concealed beneath.

It was a favorite saying of Voltaire: "Let us suppose for the sake of argument that there is no God. It will still be necessary to invent him, because there is no other way to account for the phenomena of nature." Voltaire would scarcely have said this had he lived in our day, since the evolution philosophy has shown how and in what manner nature possesses within herself the promise and potency of all created things and performs all the operations spontaneously of herself, and altogether without the meddling of the Gods.

As contrasted with other systems, we may well adhere to that purer evolution philosophy—that great conception which had dawned upon the patriarchs of philosophy, which has been embalmed in the immortal poem of Lucretius, which has been submerged but not drowned in the muddy waters of Hebrew and Christian mythology.