

FREE THOUGHT JOURNAL



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W. J. R. HARGRAVE, Editor.

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ADDRESS:

Delivered by W. D. Le Sueur, Esq., at a *Conversazione* of the Progressive Society of Ottawa, held on the 27th December, 1877.

Some years have now passed since a few scattered individuals in the City of Ottawa and its neighbourhood, became aware that they agreed in dissenting from the views entertained by the mass of the community in regard to theological matters. Something more than mere agreement in dissent drew these persons together; their desires and aims were in a great measure concordant; and naturally they "spoke often one to another," sometimes enquiring when the opportunity would arise of enjoying the benefit of regular intercourse. They were sensible of the vast advantages resulting from association, and often wished that their number might some day be such as to make it possible for them to hold regular meetings for purposes of mutual instruction and edification. In addition to those to whom I now more especially refer, there were others of similar views, but less favorably situated, as being more isolated, and scarcely in communication with any one to whom they could look for sympathy, or even unreservedly express their opinions. I need hardly say, that there is no one who needs sympathy more than the Free-thinker. Broadly speaking, he has the world against him, he has the whole force of tradition against him; he has against him to some extent his own organization, moulded as it has been by the institutions and creeds of the past. On the other hand, of course, he can take himself to witness, in the fine language of Matthew Arnold, that he has

"Loved no darkness
Sophisticated no truth,
Nursed no delusion
Allowed no fear."

* "Empedocles on Etna."

Still he cannot thoroughly enjoy his liberty alone; and when he sees a hostile world, he wants to know and to feel that some one stands abreast of him,—that he is not all alone. Cut a man off from all congenial companionship, make no demands upon his social faculties, and there is much danger that his moral nature will either wither or harden, that everything will fall away from him, but the impenetrable little nucleus of self. We all need the discipline of common work carried on, not in the spirit of competition, but in the simple spirit of good-fellowship. This alone will place us in right relations with our fellow-men, this alone will enable us to regard the world with all its varied activities in a spirit of broad humanity. Do you say that, in the very act of associating upon special lines, we form ourselves into a set apart from the rest of society? I answer, yes; but by partaking, ourselves, of the benefits of association, we learn to respect more or less every institution, every influence, that binds men in the bonds of good fellowship, and educates them in the science of society. We shake off our individualism, and learn that men were made for one another, and that the highest happiness any man can realize is that which comes from social harmony. To have felt this even once, is to have been a man in the highest sense of the word; to have felt it never is to have missed the chief glory of life and of humanity.

At length, to those who were waiting and hoping, an opportunity such as they desired presented itself. An attempt which was made to establish a Unitarian Society in this city, brought them together. Some were at first disposed to assist the Unitarian scheme; but after a free interchange of views, it became apparent that a freer and less formal organization was what they really desired. A very informal meeting of half a dozen persons was held in the street after one of the Unitarian meetings, and it was then and there determined to organize a Liberal Society. What precise shape it would take, no one then knew; but every member of that little assembly knew that something was wanted; and all seemed to think that they were agreed as to what that something was. Well, that was eight months ago, and the result of the brief conference then held was the organization of the Progressive Society.

There are several questions concerning our organization which

might be asked by some who are present this evening. The first would naturally be, What is your bond of union or what beliefs or disbeliefs do you profess? To this the answer would be, that we have, as a society, no system either of beliefs or disbeliefs, and that our only bond of union is a promise which we make to one another, that we shall "pursue truth in the spirit of charity." Can such a bond as this keep us together? It has done so up to the present, and has enabled us to considerably increase our numbers. There are no signs as yet of any weakening of our organization; all the signs indeed point the other way. Those who attend church—it matters little what church—know how common it is to hear ministers complaining of the lukewarmness and indifference of their congregations; and not unfrequently the congregations have complaints not very dissimilar to make of their pastors. With us, I may say without boasting, the case has, up to the present, been very different. We are all ministers to one another—each man "according to his several ability;" and, whatever we may lack in wisdom or learning, there is no lack of earnestness or interest. We do not delegate to one man the task of teaching us, and throw upon his shoulders the whole responsibility of our spiritual education, sitting mute while, entrenched in his creeds, and safe from all contradiction, he feeds us with such food as he judges convenient for us—and for himself. No, we mutually teach and learn. One ministers some original remarks, another a selected essay, another a piece of poetry, another some music, another a friendly criticism upon what some one else had advanced; and the complaint is never heard that our meetings are devoid of interest or unprofitable. We do not talk for talking's sake: we talk for the sake of knowing and with a view to working. We desire such an increase of our knowledge, and such a correction of our thoughts, as shall make us efficient servants of the truth, and of every good cause which we may have it in our power to serve.

In regard to our bond of union, it may be remarked that there is nothing in it to exclude any sincere seeker after truth; and if some of our orthodox friends, accepting our pledge, were to seek to unite themselves with us, they would receive a most hearty welcome. I can think of friends of mine in the churches at this moment whom I would earnestly desire to have in our society, and who, I feel persuaded, would find a great deal of moral sympathy here. They would have to bear with the free expression of opinions very different from their own; but, on the other hand, they would have every opportunity of maintaining their own opinions, and why should they not hope to do so with the very best results? An earnest believer should ask nothing better than a fair field for advocating that which he holds to be the truth.

While we have here no standards of belief, no doctrinal tests whatever, it is true, in point of fact, that as the Society is at present constituted, its members have all seen reason to reject the current forms of religion. Carlyle has described Socinian preachers in New England as quitting their pulpits and saying: "Friends, this is all gone to coloured cob-web, we regret to say." So to us, things that once seemed very grave realities have turned to little better than coloured cob-web; yet is life none the less real, and truth none the less sure. Whatever was valuable in our former beliefs we can retain; but we retain it, not upon authority, but from a perception and conviction of its truth. We try to look honestly at every question that claims our attention; we shrink no issue, however momentous. We want to know the truth; and, failing that, the true state of our own minds, the true order of our thoughts, the true possibilities of belief for us. We depart very far from what some count saving truth, but we retain as the sheet anchor of our minds, a settled conviction that our highest duty lies in being true to ourselves. We have determined to make, once for all, our peace with Nature; and, from the widest and most candid study of what is, try to discern what ought to be. All duties are founded on relations; the relations only truly understood, the duties are easily deduced. Those who have never exercised, or do not care to exercise their minds in the discovery of truth will naturally have little faith in the success of the attempt,—as little as he who hid his talent in a

napkin had in the results of honest industry. We hold, however, that the blessing which was pronounced upon those who hunger and thirst after righteousness, might equally have been pronounced upon those who hunger and thirst after truth; they shall be filled; they may not escape all error, but they shall escape the perversions of mind that comes of error wilfully clung to, of light wilfully shunned.

But we shall, perhaps, be asked: Can any real contentment of soul be found apart from some form of what is commonly called faith. To this I should be inclined to answer, No; but then by faith, I do not understand assent to a number of more or less unintelligible doctrines. I would call faith the repose of the soul in certain ascertained moral truths. "What a man soweth that shall he also reap"—there is a truth, I should say, adapted to sustain any man who sincerely desires to do his best in the world. Such a truth as this does not produce contentment in the mind of one who wants to shirk his duty; but then, he who wants to shirk his duty should not be helped to contentment. Nor will it give much comfort to that large class of persons who want both to eat their cake and have it; and who value "the gospel" chiefly because they think they see in it a means whereby this paradox may be realized. Any system, however, which undertakes or promises to equalize things for the wise and unwise, the reckless and the careful, the wasteful and the provident, stands self-condemned. The true worker trusts gladly to the constancy of nature's laws, assure him that he shall reap as he sows, that it shall be measured to him as he measures to others, that the law of the conservation of energy applies in the moral no less than in the physical sphere, and he asks no more. He feels that he has Nature—"the Power that makes for righteousness"—on his side; and this suffices to give him all the confidence and tranquillity of faith.

To conclude these remarks, I would just say that our aim tonight is not to make proselytes, but to enjoy social intercourse, and to become better acquainted with one another. We are glad to have some with us on this occasion, who are not with us ordinarily; and if any should desire to know more of our principles, opinions or methods than they can gather this evening, we cordially invite them to our Sunday meetings. We do not claim to possess the truth: we hold all our opinions subject to revision; we do not regard the leaders of modern thought as one whit more infallible than the leaders of ancient thought; we are simply making the best of all the means within our power for rationalising our minds and bringing our lives under the government of right principles. We sympathise with all, wherever they may be, who have similar objects at heart; and we claim their sympathy. The time, we trust, is not far off when community of moral aim will attract men more powerfully than theoretical differences will repel them; and, in that day, the Progressive Society, or something equivalent to it, will be the strongest church in all the land.

Oh! my Christian brother, why will you not see that human nature is not dependent upon mere religious belief for its goodness? There are good men in every land, every nation, every town, and every place. Goodness is our birthright, the natural inheritance of every one that lives. Sect or creed does not create morals or virtue. The Atheist lives as great and good a life as the Deist or the Pantheist; ay, and better, too, because truth is a better stand-point than error. Once teach people how things can be, and there is no need for a creator nor creation; and they are taught in the everlasting hills and rolling orbs of universal space.—Mrs. E. D. Slenker.

We care for the horse because he toils for us without compensation; the dog, because he is faithful and prefers ours to his own species; the cow, because living or dead she is useful to us; but the Humanity embodies all these qualities, to us, she is the all in all, commanding our gratitude, reverence, love, devotion and worship.—Positive Thinker.

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TORONTO, MAY, 1878.

A SYMPOSIUM.

Since our last issue we have received one of the most remarkable and suggestive books of this age of intellectual strife. The symposium of the Ancients was a feast of the gods. The *modern symposium** is a feast of mental food provided by the most vigorous writers and thinkers of this restless and inquisitive age. Every shade of opinion, from Rationalism to Romanism, has its representative in the weighty questions under consideration, viz.: "The soul and future life," and "The influence upon morality of a decline in religious belief." The method of discussion is a novel one: three lawyers, four divines, two scientists, four literary critics and two politicians, orthodox and heterodox, discuss in writing on the method of oral debate. Frederick Harrison, (a disciple of Comte), opens the first question with two papers, extending over 46 pages, forwards the manuscript to the second (R. H. Hutton, Editor of the *Spectator*), who comments on the opinions of Mr. Harrison, and forwards the two manuscripts to Prof Huxley for his criticism, which method is continued until it reaches the tenth, when the ten manuscripts are returned to Mr. Harrison for a final review. By this arrangement we obtain the well digested thoughts and opinions of ten acute thinkers of every shade of belief on the question under consideration.

This deliberate sifting process offers the best means of arriving at certainty, if certainty can be obtained; as passionate declamation, gesture, modulation of voice, and all the tricks of rhetoric are dispensed with, leaving full play to reason and reflection to grapple fairly with fact and argument.

The volume under notice is a valuable addition to any library.

* A Modern Symposium, published by Rose-Belford Publishing Co., Toronto. Price \$1.00. For sale at this office.

Its contents gave a rapid popularity and wide circulation to the *Nineteenth Century*, where the papers first appeared. In book form it possesses three additional qualities: it is neat and cheap, compact and ably edited, with a critical and explanatory preface.

The editor of the *St. Croix Courier*, May 9th, after praising the book, and assuring his readers that he had read it with pleasure and profit in magazine form, and hoped to read and re-read it again, condemns the editor as partial, and asks for his dismissal. This appears to us to be ungrateful, as few would have discovered that the editor had made the acquaintance of any part of the book except the preface, had he not informed them of the fact. With all his professions of acquaintance with the contents in magazine form, renewed by a recent perusal of the book, he neither quotes nor even substantially notices any part but the preface. He charges the editor with thinking every leading sect of Christianity (not forgetting to name them) are fools and liars, and that only he, and a few others, have truth and reason on their side. After a careful perusal of the preface we are of opinion that the charge is not supported by a single fact, nor even by a fair inference. We consider the preface a very valuable addition to the original matter, as it furnishes information which the general reader is not only unacquainted with, but which is essential to his pleasure and profit. The lawyer may be acquainted with the legal position of the lawyers engaged in the controversy, the cleric with the divines, others with the scientists, but few will have formed the acquaintance of each and all. Hence the usefulness of a brief sketch of the disputants to readers in this country.

As the limits of our paper will only permit but a very short notice of the contents of the first subject, we introduce Mr. Harrison, who opens by stating the fact that a profound change is coming over the religious belief of the world, both in the intensity of religious feeling, and in the certainty with which religious convictions are held. This state of things is also ably set forth by Froude, who says* "that opinions once fixed as a rock are now fluid as water." Mr. Harrison deals mercilessly with the favorite arguments for a conscious personal existence after death, and contends very ably and earnestly "that man survives only in the activities of the race. He is willing to retain the words "soul" and "future life" for their associations, provided we make it clear, that we mean by *soul* the combined faculties of the *living* organisms, and by *future life* the subjective effect of man's objective life on the actual lives of his fellow men." This, Mr. Huxley shows, is an argument *against* a future life in the ordinary sense of the term, the future life, as advocated by Mr. Harrison, is but an immortality, by deputy.

The earnest and eloquent plea of Mr. Harrison for the posthumous activities and their influence on the human race, with Prof. Huxley's trenchant attack on the unreality of Positivist assumptions which he maintains mean nothing firm or solid, give force to the discussion which develops into an appearance of bitterness between these two ablest disputants—they seem to have had an old score to settle, but this Mr. Harrison disavows.

Mr. Huxley, like ourselves, regrets that he cannot find evidence of any thing like certainty for the soul and a future life, and upbraids Mr. Harrison for "breaking away from beliefs, whether true or false, which embody great and fruitful conceptions, to fall back into the arms of a half breed between science and theology,

* Religion and Science, Ancient and Modern, Rose-Belford, Toronto.

endowed like most half breeds with the faults of both parents, and the virtues of neither." Mr. Harrison replies at the close, in a very masterly and minute manner, meeting every point at issue between himself and his critics.

Mr. Hutton denies that the Christian desire for eternal happiness is selfish, defining selfishness to be "the preference of our own happiness at the expense of some one else;" he contends that our own happiness must exclude the larger and wider growth to others to be selfish. That the orthodox desire a state of personal happiness which is intensified by their escape from torment (which others have to endure), cannot be denied; as to growth there is neither growth for the saved nor reformation for the condemned taught by any orthodox body. Lord Balfour's metaphysical argument on the percipient and perceptible is more confusing than convincing. It bestows a soul to a butterfly and with-holds it from a babe. The argument is not even convincing to his Lordship, for he says, "the natural world supplies nothing which can be called evidence of a future life." He believes in God and the bible, and believes in a future state, "because he is told."

One of the sweetest and smoothest pieces of writing in the book is the short but masterly essay of Rathbone (Greig on Addison's great argument for the longings after immortality. He says, "in our irresistible longings, misgivings will crop up, that the fairy fabric will crumble into dust and leave the spirit no solid sustenance to rest upon. We have aspirations to multiply; but who has any *knowledge* to enrich our store? Logical reasons to compel conviction I have none, I may say I share in the anticipations of believers, but I share them as aspirations, sometimes almost approaching to a faith, but never able to settle into the constancy of a definite and enduring creed. * * * I cannot rest in comfort on arguments that to my spirit have no cogency, nor can I pretend to respect or be content with reasons which carry no penetrating convictions along with them." The whole paper is logically conclusive against the glorified immortality of orthodox future conscious existence.

The second discussion must be passed over for the present with a single remark which appeals to the experience of all. Taking the two extremes of Christianity, Roman Catholicism and Unitarianism, those least religious, are not the most debased, nor those most religious examples of moral purity. Let us not deceive ourselves in this matter. Not one of us would be a whit less upright, truthful or useful by a change in our religious or non-religious beliefs.

This book as a radical missionary has no equal. It has more suggestive matter in it, on both sides of the subjects treated, than any book we can call to mind. The hopes and fears respecting a perpetuity of sensation are the main stays of religion. Celestial resurrection to a future personal consciousness beyond this life is but a pleasant dream, and as far as we can judge, has no support from a single fact in organic nature, nor a sound argument to sustain it.

A modern *symposium* is of all books best calculated to make us question the grounds of our beliefs in the foundation of current orthodox opinions. It is the best pioneer of Freethought, as it contains the latest and best thoughts of the most acute thinkers, and is an excellent book to start the inquirer on his search for a safe and sure foundation for his convictions. 'That which cannot be defended is doomed—"that which may be doubted is doubtful." Here "rival opinions meet upon equal ground, and under honorable conditions of warfare," and the coward only fears the result.

SPIRITUALISM.

In an article from our friend, Geo. E. Baxter, which appears in this number, we are accused of being unfaithful to our Motto, "In whatsoever may be doubted, free diversity," and not being so liberal as he thinks we ought to be in regard to Spiritualism. What, in his opinion, constitutes liberality? Must we in order to be liberal, though Materialists, endorse Spiritualism? If so, we would be liberal at the expense of honesty. That kind of liberalism, would, it seems to us, put an end to *all* diversity. What we understand by "free diversity" is, that all should be allowed to hold and to give utterance to their opinions upon all things not "demonstrated and certain," without fear of being burned at the stake, ostracised by society or injured in their business thereby; but that we should combat opinions, which we think erroneous, and endeavor to prove them so. If Spiritualists will *demonstrate* the existence of mind apart from matter, will *prove*, as they assert, that we have a dual existence, we will remove Spiritualism from among "things doubtful," and place it with those which are "demonstrated and certain." The evidence they offer does not, by any means, amount to a demonstration. There are certain phenomena produced by or through "mediums," which we are told can be explained only by the "Spiritual hypothesis." The most important of these phenomena are said to occur only in the dark. Most of them have been equalled by the jugglers of England and America, and surpassed by those of Asia in the light of day. Friend Baxter tells us that "Spiritualism courts scientific investigation." No scientist who had much regard for his reputation, would venture an opinion, as to the *cause* of the "manifestations" even after the closest investigation which he would be permitted to make. With two notable exceptions, those of Messrs Wallace and Crooks, no eminent scientist has ventured to account for those phenomena, on the "Spiritual hypothesis." The scientist is only an authority on what he can establish, and will only be credited with what can be verified by others. If he can place Spiritualism on the same basis as other admitted scientific facts, we will accept it, but as it falls far short of the required conditions, it is *per se* doubtful. Prof. Zollner and the prestidigitator Bellachini, who are quoted in vindication of Slade, are both careful to leave the matter as to the *cause* of the phenomena an open question. The latter says: "I declare moreover, the published opinions of laymen as to the 'how' of the subject to be premature, and according to my view and experience, false and one sided." Mediums without number have been exposed, and yet it is contended that "Spiritualism courts scientific investigation;" that, "there are true as well as fraudulent mediums;" perhaps so, but is it not more reasonable to suppose that the few who have not yet been exposed are only more clever in their trickery, and have so far escaped detection? We do not for a moment suppose the masses who *believe* in Spiritualism are dishonest tricksters, but their honest belief proves nothing. There are millions of Christians who are honest, and who tell us they have *experienced* religion, and know their religion to be true. Will our Spiritualist friends admit such facts in evidence of the truth of Christianity? We have read effusions written by persons, said to be under "Spirit control," and have found them to be generally a mass of incomprehensible and silly jargon, only equalled by such human writers as Stephen Pearl Andrews. Imagine the "spirit" of Voltaire giving utterance to childish twaddle, of Newton amus-

ing a crowd by tying knots in an endless cord, or the "better part" of John Knox dancing a jig; and yet such exhibitions are what we are invited to witness and investigate. We are asked, "Can you understand and explain the cause of these phenomena?" No, we can neither understand or explain the cause of them. Does that prove them to be produced by spirits? If so, the logic used must be something like the following: "All phenomena, the cause of which we cannot understand or explain, are produced by spirits. The cause of this phenomena we cannot understand, therefore these phenomena are produced by spirits." It is about the same kind of logic the Christian theologian acts upon, if he does not use, and proves about as much in one case as in the other. We readily admit that many Spiritualists are liberal, in the sense that they are opposed to orthodox christianity, but we think the *ism* is as dogmatic as christianity itself. Abuse and misrepresentation are being constantly heaped upon Profs. Carpenter, Tyndall and Huxley, because they will not endorse it, and it will be found that those who call themselves Spiritualists, but who believe but a small portion of what is believed by the masses of its adherents, are the most liberal among them—such men as W. F. Jamieson, William Emmette Coleman and Wm. Denton.

EDITORIAL NOTES AND NOTICES.

Mr. Phillips Thompson, ("Jimuel Briggs"), formerly of the *Toronto Mail*, now of the *Boston Traveler*, delivered an interesting address in Albert Hall, on the evening of the 19th inst., to a large audience on "The coming conflict in America." He commenced by congratulating the Toronto Freethought Association upon the progress which they had made since he left Toronto, and expressed his pleasure at meeting so large an audience under their auspices. Mr Thompson is of the opinion that the Socialistic, or Communistic movement in America is more widespread, and of greater importance than is generally supposed, and that unless the wrongs under which the poor of the country labor, are righted, the result will be a war more bloody and disastrous than that for the abolition of slavery. The masses, he said, who had congregated in the cities, are suffering and dissatisfied with the existing state of things, and would welcome any change which promised relief. Many of the grievances set forth by Socialists, were, he said, real and should be removed by legislation. He read their platform, and sympathised with most of its demands. Herbert Spencer had said that "That Government was best which governed least," but he thought there were some exceptions, and America, under present conditions, was such an exception. Legislation was needed to protect the poor against the encroachments of the wealthy and powerful, many of whom had become rich at the expense of poor tax payers. The lecturer favored a scheme for taxing all over very moderate incomes in proportion as they increased, and, in that way, to redistribute wealth, by lifting the burdens of taxation from the shoulders of the poor.

Mr Thompson is well informed upon the subject treated, and we do not doubt that the danger he apprehends is a real one, and should be met by wise legislation. It is a question upon which a great many wise and good men differ, but a question which in America must be solved in the near future. After the lecture, several speakers made short addresses, among whom were, Messrs. Jury, Hawke, and Hargrave.

Dr. Asa K. Butts the spirited proprietor and publisher of "The *Evolution*," is using every effort to make that able Monthly a success. The staff of contributors are not surpassed by any liberal paper in the United States, in either quality of mind, or voracity of information. Its pages are devoted to the elevation and adjustment of many conflicting interests; Science, Religion, Labor, Politics, &c., on just and peaceful terms. Mr. Butts affords the opportunity to readers to have the *Evolution* gratis, by sending it free to any purchaser of \$5.00 worth of Books at publishers price. He also gives to each subscriber a copy of a good book, published at \$1.50, to be selected, from more than twenty different books, including "The Koran," complete.

G. W. Cooke, a Unitarian Minister, has contributed a very able series of articles on the "Evolution of Religion." The very pith and marrow of Spencer, Tyler, Fiske, &c. Prof. Grote of Buffalo, also contributes a series of articles, on "Protestantism and Science." The April issue has Prof. Grotes, third article in which he deals with the Old Testament, where he shows among other things that "The Mosaic Cosmogony is at variance with the ascertained sequence of Evolution, and its truth cannot be sustained except by a process of reasoning, by which anything can be made out of anything." He handles Rev. J. Cook, Dr. Talbot, and Dr. Taylor without gloves, but fairly and masterly. Messrs. Edger, Lum &c., &c., are each and all able writers. The whole staff is good, the paper large, and handsomely printed. We will send the FREETHOUGHT JOURNAL, and *Evolution* for one year, for Two Dollars.

The May number, being the first of the second volume of the *Spiritual Offering*, is to hand. In appearance it is not surpassed by any magazine at the price, in America. Its contents are varied and interesting. Some of the articles, particularly one from the pen of Prof. Denton, on the "Hinderances to the spread of Spiritualism," being very liberal in tone. "Review of current Literature," by William Emmette Coleman, adds materially to both the interest and value of the publication. We will send the FREETHOUGHT JOURNAL, and the *Offering*, for one year, for Two Dollars, or the JOURNAL, *Offering* and *Evolution*, for one year for Three Dollars.

BUILD your new mansion before you take down the old cabin,
—Positive Thinker.

How can we, when we want to build the new mansion on the same ground upon which the old cabin stood?

We have received Pettengill's *Newspaper Directory*, for 1878 published by S. M. Pettengill & Co., 37 Park Row, New York. It is the most complete thing of its kind we have ever seen. The total number of papers recorded in it, including those in the Dominion, is eight thousand six hundred and fifteen. The work is embellished with portraits of some of the leading newspaper men of America, living and dead—the frontispiece being a fine portrait of the publisher, S. M. Pettengill Esq. The work is not only invaluable to newspaper men, but also to those who wish to advertise extensively. Messrs. S. M. Pettengill & Co., are widely known, and thoroughly honorable and reliable, and can procure better terms for advertisers, than perhaps any other advertising agency extant.

B. F. Underwood lectured at Duluth, Minn., May 19, 20, 21,

22. St. Charles, Minn., 25, 27, and 1 will lecture at Nora Springs Iowa, from May 28th to June 2nd.

Owing to the persistent efforts of Mr. John Groom, of Meaford, the Christians of Meaford have consented to a debate between Mr. Underwood and Mr. Braden, provided the former will allow the latter to state the questions in his own way, and to agree to all the conditions the latter chooses to make. We are in receipt of a printed copy of those conditions and questions, and find the former one sided, and the latter stated neither fully or fairly; just such conditions and just such questions, in fact, as we would expect to emanate from a man like Braden. We have no doubt he has a written essay to fit each question he proposes for discussion, as outside of written essays we are of the opinion he would be entirely lost in a debate with a far less able opponent than Mr. Underwood. Mr. Groom informs us that Mr. Braden denied the truth of our representation of the correspondence between us, as published in last JOURNAL. We now state, that every assertion we made regarding such correspondence, was literally true in every particular, and if he desires it, we will substantiate our assertions by *Christian evidence* alone. We are not in the habit of making statements we are unable to prove, which Mr. Braden may find to his cost. If we were to state one tenth part of what we know, and can prove, regarding Mr. Braden, the people of Meaford, Owen Sound and Toronto, would scarcely feel like endorsing him. "The Report of Committee of Arrangements," of the Meaford Christians which contains the questions and conditions, is signed by others, but bears unmistakable signs of Mr. Braden's supervision.

We congratulate our young friend G. S. Caldleck, whose letter we publish in another column, upon his election as Asst. Secretary of the Owen Sound Freethought Association. We received a short visit from him last week, and found him an intelligent, gentlemanly, and promising young Freethinker. What is thought of him in Owen Sound, may be inferred from the fact that when called upon to give evidence before a court there recently, the judge, notwithstanding both Mr. Caldleck and his brother avowed themselves Freethinkers, and though objected to by opposing Counsel, admitted their evidence, and instructed the jury that the beliefs of the witnesses should not be allowed to prejudice their minds against them. These acts show two things; that our friends bear excellent characters, and that we have, at least, one sensible judge in Canada.

There is one thing which we will allow Herbert Spencer to rank as Unknowable, and that is, why we have not received the *Positive Thinker* regularly. If "the gods did it," we will never forgive them, as they nearly deprived us of a feast fit for themselves, and through selfishness too, as we have no doubt Bros. Henderson and Brown would have mailed them each a copy free, had their addresses been forwarded. Well, we have them at last all in one batch, and we have devoted the whole morning to reading them, and must now—we were going to say, make up for lost time, but we have been amply repaid—resume our duties with increased energy. We like the *Positive Thinker*, and can endorse almost every word in the numbers we have read. Ringing, clear, bright, sparkling, crisp, and better than all the rest, true words. We imagine—perhaps we are mistaken—that we can detect the

hand, the head and the heart of woman through almost every page. If the "fittest survive," the *Positive Thinker* will attain a good old age.

Our friends should call on Mr. James Leslie, No. 6 Queen St. East, when they are in want of anything in the Boot and Shoe line. They will find him a genial honorable man, and a thorough Liberal. He keeps the best of stock at reasonable prices. Don't forget the place: three doors east of Yonge Street, on the north side of Queen St.

Mrs. Sarah B. Chase, editor of *The Physiologist*, N. Y., was arrested recently by the Inquisitor General of America, Anthony Comstock, upon a most frivolous pretext. Next day he caused the case to be offensively and untruthfully paraded in the columns of the *New York Tribune*. Mrs. Chase replied, denying the truth of the charges, and pointing out the malicious falsehoods of the Inquisitor. Mrs. Chase was honorably discharged on the first hearing. Is there no redress for such outrages? Must the innocent suffer at the hands of such brutes as Comstock, instigated by the hatred and intolerance of the Young Men's Christian Association? If not, there is something radically wrong in such a state of things. Law in that case, is but an engine to be used by the orthodox to suppress freedom of thought, of speech, and of the press.

Mr. Henderson, of the *Positive Thinker*, is performing a useful and permanent work, by instructing a number of young ladies and gentlemen in a catechism of Positive Thought. This present class is a Training-class,—the learners, as soon as well grounded in Positivism, to each form separate classes for themselves, and carry the good work on. This normal training system is worthy of imitation by all who wish to diffuse and perpetuate their opinions.

The item following Mr. Coleman's article on page 130 of this issue, should have been credited to the *Positive Thinker*.

THE MOSAIC COSMOGONY.

BY G. W. GRIFFITHS.

(Continued.)

Let us now revert to our Reviewer, whose well-turned sentences are at least pleasant to the ear, and far from being uninteresting.

"Those who were inclined to be afraid, that the Mosaic Record would be discredited, have long since laid aside their fears. It has been found that, far from being upset by scientific enquiry, the Bible account of the creation accords in a very remarkable manner with modern discoveries; and long before Max Muller put the feeling into words, it was felt that only by treating our own sacred books with neither more or less mercy than the sacred books of other nations, they could retain their position and influence."

"When once the plunge was made, it was soon found, as might have been expected that the fault was not in the oracle, but in the interpretation; and it is very remarkable in how many and unexpected directions the testimony of Moses has been strengthened by the criticism, not always friendly, which it has received."

Now this is all very glib, smooth and delightful, but it will not hold water. It will, I venture to think, be presently seen that the orthodox are somewhat premature in their haste to discharge the burden of their fears, and that the degree in which the Bible account of the creation accords with modern discoveries is not so "very remarkable."

If the orthodox were capable of clear and honest introspection, they would distrust the exuberance of their own exultation over the slight loophole opened by enlargement of interpretation in the case of a single word—a narrow basis on which they at once proceed, without

duo survey, to erect a very precarious and topheavy superstructure.

But the godly are thankful for small mercies! If they were not judicially stone-blind—if they would by any means gather courage to drop the scales which deaden their mental vision—they would see that their only hope is in adopting, with as little delay as possible, the broadest interpretations they can discern, and even that course cannot preserve to the Bible the superstitious reverence it has hitherto enjoyed.

So blind are such writers as the gentleman with whom we are dealing, that he does not, apparently, perceive the force of his own admissions. Max Muller himself sits in the same darkness.

It is true that the Bible may gain, by losing its character for plenary inspiration, the rational position and influence due to its literary and historical value, which are, in some respects, unique. But the very act of treating it with neither more nor less mercy than the sacred books of other nations, destroys its sanctity and detaches it from its high estate. Do you believe, gentlemen sacerdotalists, in what you call, by courtesy, the sacred books of other nations? No! They are not sacred to you. On the contrary you believe them to teach the utmost falsehood, fraught, in your opinion, many of you, with danger of eternal torment. But you believe the Bible to be the actual word of the almighty god you fancy you adore. If this be so, how dare you profane it by criticism such as you apply to the Vedas, the Tripitaka, the Talmud, or the Koran, the sanctity of all of which, being in your opinion utterly spurious and mistaken, is to you no sanctity at all? If the Bible be divinely inspired; if, in effect, it be really and truly sacred, (and you say it is) it is above criticism, and you "sin against the Holy Ghost" in daring to submit it to the lightest breath of criticism. The "fault was not in the oracle, but in the interpretation," was it? Yet has the church with blatant self-complacency, trumpeted up, and bragged and canted of this self-same particular form of "interpretation" as the "open Bible" which was the glory of Protestant England, and the sole and only "vade mecum" of righteousness to the whole earth. With this "interpretation" fanatical missionaries have turned the paradisiac existence of gentle savages in balmy isles to conventional purgatories. With this interpretation in his hand the ubiquitous priest, who, Professor Clifford justly says, "is in all places, and at all times the greatest enemy of all mankind," does his best to stamp out truth, light, science, happiness and virtue, and to exalt intolerance, bigotry, narrowness, gloom, fear, "envy hatred and malice," not only for this world, but in ascribing them to God. Thank God the strength of the priest equals not his truculence in this our day, when the true "day spring from on high" visiteth us.

Let us continue to follow the Biblical apologist, taking especial note of the jaunty clerical affectation of candor.

"The so-called 'chronology' was derived from two lists, one extending from Adam to Noah, the other from Noah to Abraham. These lists purport" (mark the want of confidence in the "inspired record," on a plain matter of fact) "to give the direct line of descent from father to son, and the age of each individual member of the genealogy at the time when the next in succession was born. As Adam was supposed (the italics are my own) to have been created six days after the commencement of the creation, it was simple work to add up the sum, and fix the age of the world. As long as the progress of physical science showed us necessity (bear well in mind I pray you, dear reader, Mr. Le Sueur's remarks) for supposing a lengthened period to have elapsed between the creation of the world and that of man, it was taken for granted almost without discussion that, when God had created the Heavens and the Earth in the beginning, He at once set about the work of arranging them for the use of man; that he distributed this work over six ordinary days, and, at the close of the 6th day, introduced our first parents on the scene. Although this received chronology has for ages rested upon the supposed authority of the Bible, the sacred text really says nothing at all upon the subject."

Does it not? We are indeed sufficiently accustomed to the dodges and evasions of the theologians as to the evident meanings of plain words, but if the "sacred text" says nothing on this point, then there is no longer any meaning in the words at all. Will any one read the so called Mosaic account carefully and honestly, and venture to stand up and say that it does not bear the strongest internal evidence of having been written in the most absolutely literal sense? Will any one undertake to explain away the rigidity with which every day's creation is emphatically clamped down so to speak, to literalness with the words "the evening and the morning" were the day, even to the close of the sixth? What evening and morning, do the theologians pretend to say, marked the close and the opening of successive mighty periods in the condensation and cooling of the stupendous mass from nebulousity to habitableness? The divines themselves acknowledge that the whole record was re-written in the captivity, and wonderful, in the absence of scientific appliances such as we have at command, as was the ancient knowledge of astronomy, it is the height of absurdity to suppose that either Moses or the Chaldean sages know

anything of the nebular hypothesis. Do the orthodox imagine that if that knowledge had been revealed it would have been clothed in doubtful language? No. The things which the prophets knew they could speak of with that singular and sometimes extremely unpleasant directness of terms which characterized the Jewish speech. It was only in dealing with the unknown that they disguised their ignorance and entrenched their fictitious dignity, with mysticism of language.

A very slight acquaintance with the peculiarities of Eastern styles suffices to indicate that the writer was simply bent on producing a plausible account of the beginning of things, with that singular combination of terse and lofty eloquence with the plainest matter-of-factness, which is common alike to the Bible and to the Arabian Nights. It is almost needless to insist that there is not a shadow of real evidence that Moses wrote the Book of Genesis, and indeed, that book would gain nothing in authority if there were; while, in view of the abject acquiescence which even cultivated men of this scientific day yield to sacerdotal fictions, no surprise can be felt that the boldest fable should, under ecclesiastical authority, suffice for a basis of belief to the facile credulity of those eastern races whose prime and decay even, are as little marked as their infancy, by the faculty of analyses; and who, to the present day, are as wildly fanciful and superstitious as in the times of Ishmael and Esau. The "Education of the world," so beautifully illustrated by Bishop Temple in the finest of the "Essays and Reviews," has not only left the oriental untouched, but has even failed as yet to emancipate the Anglo-Tenton—the highest development of the great Aryan family—from the domination of an ancient myth, which may have been in its origin Egyptian, Syrian, or Chaldean, but is more probably to be traced, like the legend of Cain and Abel, to the Hindoo-Koosh, the cradle of the Aryan race.

"But," (continues the Quarterly) "tho' the assertions which were so long made upon its supposed authority are not really contained in the Pentateuch, it is curious to observe how exactly the words of Moses (!) appear to fit the most recent discoveries of science." The impudence of assumption involved in this statement is simply sublime, but it is precisely this exactitude of fit which constitutes the point to the elucidation of which our investigation tends.

"No one has supposed" (our adaptive friend goes on to say) "that we were intended to learn science from the Bible." So we are brought down to a quibble of this kind, for in the history, it is nothing more nor less. The priests are in this day compelled to acknowledge so much, but their concession comes in too late to merit thanks or appreciation. Let us again remember the words of Le Sueur. No, we know full well that science is not to be learned from the Bible. But the boldest and most shameless perverter of truth who ever donned chasuble, cope, alb, stole, surplice, bands, or gown, will scarcely dare to affirm that theology has not at all times moved (or tried to move) heaven and earth to make the Bible override science.

We all we know the story of Galileo; and, chafe and fume as it may, the Catholic Church can never wipe out its stigma. In every age the churches have been, as far they have dared, or possessed the power, the relentless foes of science, truth and progress. It has been the same thing from the time when they nearly frustrated the divine enthusiasm of Columbus, to the present hour, when they still gabble of the ascent of Elijah, and the transformation of Lot's wife, and hold the numbering of Israel by David to have been, in some inscrutable sense, a sin calling for the sacrifice of 70,000 innocent Hebrews. The world is indebted to Professor Clifford for the comprehensive verity "I see no reason to impugn the evidence of the fact that, at all times, and in all places, the priest has ever been the greatest enemy of all mankind." I quote from memory only, but the words are very nearly exact, and at all events render the sense absolutely.

Evangelical Protestants will tell us they thank God they are not as those other men. Let any man who marks the signs of the times, and is capable of estimating the forces of human tendencies, consider even so apparently mild a manifestation of intolerance as the rabid Pharisaism and crazy self-righteousness of the tea-totalers, who true to orthodox instincts, desire to retrograde three hundred years, to sumptuary laws; and let him ask himself whether the difference between Torquemada and the Zealots of the teapot be one of kind, or one only of degree.

(To be continued.)

Mr. W. B. Cooke, of the Rose-Belford Publishing Co., called on us, we find him well posted on literary and scientific matters, such as we expect of one connected with the *Fortnightly Review*. We learn from him that the Canadian Provinces are taking more interest in the world they live in, than formerly. He gave us a number of names, whom he thought would appreciate the POSITIVE THINKER.—Positive Thinker.

CORRESPONDENCE.

OWEN SOUND, April 22nd, 1878.

To the Editor FREETHOUGHT JOURNAL:

DEAR SIR,—The incessant hammering which we, the Free thinkers of this town, have sustained, at the hands of that champion of Christianity, Prof. C. Braden, during a period of nearly three weeks, in which he lectured almost nightly; has not had the effect of leading us back as stray sheep to the paths of Orthodoxy; on the contrary the ineffectual efforts which he made to dispel the doubts of Sceptics; and refute the arguments of Infidels; have if possible more thoroughly convinced us of the truth of the position held by Freethinkers. That, together with the cowardly attempt made by our local Rev. comforters, to place us, as it were, outside the pale of society, by their (infamous petition to the Town Council (which you have already noticed in your JOURNAL) has roused our energy and indignation, and "few but undismayed" we have re-organized our association; resolved, that the fast-spreading revolution in religious thought shall have the assistance of our combined efforts.

We held a special meeting on Sunday, 7th inst, at the house of a friend; the attendance was good. Mr. T. W. Hugo, president, in the chair. The necessity for appointing an asst. secretary arising from the long and unavoidable absence of our secretary, Mr. W. S. Cain, was met by appointing Mr. G. S. Caldleck to that office.

Some unfinished business in reference to platform and by-laws was disposed of. A motion to the effect that steps be taken to have this Association re-organized as a branch of the Toronto Freethought Association, was unanimously adopted. A committee was appointed to secure a permanent place of meeting; other business of minor importance was transacted. Mr. Hugo then favored us with some well selected readings, which were heartily applauded.

I have no doubt that when we have a meeting room of our own, our assemblies will be regular and well attended, for the cause has many sympathizers in the town who have never openly avowed it, who may be induced to stand by us when our Association is better organized. I cannot close without expressing how glad I was to see those hearty congratulations which you have received on the course you have taken with regard to "Clerical Scandal." I believe these congratulations were well deserved. Your action in that matter is a characteristic incident showing the highly moral aims and objects of your JOURNAL. With wishing success to our Association, and all similar ones, wherever they may be, and to your plucky little JOURNAL, I will conclude.

Fraternally yours,

J. S. CALDLECK,

Asst. Secretary O.S.F.A.

EDITOR JOURNAL,—

MEAFORD, May 11th, 1878.

DEAR SIR,—

You will see by the enclosed sheet that there was a public meeting in Meaford, last Monday night. You never witnessed such miserable means adopted to stifle Freethought and debate, as was carried on at that meeting by the clergy, seven in number. They had prepared resolutions to petition the Council not to grant the Town Hall for Mr. Underwood to lecture in, and also to petition the mayor not to grant me the drill shed, (a large building here), but the town hall and drill shed too, have been promised me, if needed, so my clerical brethren have been foiled in efforts to prevent Freethought being advocated in Meaford; "But I think you never saw seven Rev. gents taken to task, and bearded to their teeth, as those were on that occasion. Had I spoken twenty-five years ago to those men as I did on Monday night last, the audience would have considered that they would be doing, both God and society, a dutiful act to put me out of existence, but instead, there was applause all over the church, when I branded them with moral cowardice and dishonesty, for taking wages for advocating a religion that they had neither ability nor courage to defend in debate, or even allow another to do so for them. I fully

expected the Meaford papers would denounce me for speaking so disparagingly of their ministers, but not one word of rebuke from either of the papers. Braden came to Meaford on Friday, and lectured in the Town Hall last night. He gave the ministers a rebuke for adopting the course they had taken, as he said "they might as well strive to prevent the sun from rising, as to prevent freedom of thought by such means," if, as he said, "you intend to put down Freethought, you must do so by force of conclusive argument." He spoke very disrespectfully of Mr. Hargrave, for the manner in which he had treated him in the JOURNAL, he styled it "base and untruthful," but to-morrow night I shall take the JOURNAL to the Hall, and request Mr. Braden to read the correspondence to the audience, to show them that he has not been so unjustly dealt with as he imagines, and if he refuses to read the matter complained of, I will read it for him, as only his own words are given. I don't know if we shall arrange for a debate, as Braden wants to have the entire control of points for discussion. He don't seem disposed to take the negative of the Bible being of human origin—shall know more on the matter in a day or two and will let you know.

Do you intend having Mr. Underwood in June, as he informs me, he can come then, because if you do, I shall certainly have him come to Meaford. Must conclude with my best wishes for my Infidel friends in Toronto.

Fraternally yours,

JOHN GROOM.

LAKE SUPERIOR, April 22nd, 1878.

FRIEND HARGRAVE,—

Having made a trip to Duluth, the Chicago of the North-West, (as was to be, but is not), where Freethought blooms and Bro Mitchell is working hard to kick the devil out of the constitution, while orthodoxy is using its best endeavors to keep the clover footed gent, their best friend, in their midst, I thought perhaps a few items might prove interesting to the readers of the FREETHOUGHT JOURNAL. Although the gallant steamer "City of Owen Sound," had about 250 passengers on board, very few incidents worth recording transpired. The ever varying and beautiful scenery of the Sault Ste Marie, the different mining and fishing stations and other objects of interest were passed and duly admired. Dame nature seemed to have been on her best behaviour, and to have decked herself in her best bib and tucker during the up trip, and not until we had safely landed our passengers in Duluth did she show herself in any of her blustering angry tantrums; then she let herself out in grand style. Old Sol, the head of the family, hid himself under the bed out of sight till the Dame's wrath had subsided, and promised to be home early every night except lodge nights. The good lady acted in a very ridiculous manner, she roared, howled, throw things around promiscuously, wept, thundered, flashed, shrieked, and then womanlike, wound up with a good cry. Saturday morning, as if wishing to make amends, she appeared bright, glorious and radiant with smiles, and was withal so good humoured, that the afore-mentioned head of the family thought it safe to come forth from his hiding place and go a fishing. The "Nor'easter" was over.

During the trip, a tall, gaunt, hungry specimen of a newly fledged Presbyterian minister, dressed in sable robes, and an immaculate white tie, seeing me reading the last issue of the FREETHOUGHT JOURNAL, went for me, lively at first, but cooled down when by easy stages I got him floundering around in the meshes of Free Will and Predestination, then, having got the say, I comforted him with an exhortation on the soul-inspiring doctrine of total depravity, introduced him to the Patriarchs and their families, thence to the flood and creation, etc. At the start he rode me rough shod, telling me I'd be damned if I would not believe, have faith, and come to Jesus; but I respectfully declined his invitation. He afterwards sent me some tracts by one of the waiters, but did not try to rope me in to the fold any more—I'm so sorry. During our stay in Duluth, I dropped in on our friend Mitchell of the Duluth Tribune, and found him well, in good spirits, and as

usual, in good humor. None the worse for the inexcusable high-handed attempt at "sacred bulldozing," his subscription list lengthening as the opposition goes on. He expects Mr. Underwood there sometime in May, when Mr. U. will deliver a course of lectures, about which time you will probably hear of a "great awakening." The *Tribune* is a neat, newswy, "nice wicked" paper, and its Editor a gentleman and a scholar. Fearless and honest principled, an able critic and one of the most plain spoken of Editors. He has dealt Orthodoxy in Duluth some deadly blows, and I am glad to see is backed up by the Liberal citizens of Duluth—not a few. The "sacred bulldozing," referred to above, was a systematic attempt on the part of two clergymen and their dupes, to scare Mr. Mitchell out of publishing his criticism of their orthodox notions, by signing a paper pledging themselves not to subscribe for the "*Tribune*" until those obnoxious articles were dropped, but it didn't work. Mr. Mitchell has achieved a complete victory. I was informed, that they even petitioned President Hayes to remove Mr. Mitchell from the position he held in the land office. Fooled again, and now they hide their diminished heads in the shame of their dirty action, while the "*Tribune*," comes out spier as usual, and as I said before, with an increased subscription list. Verily, to what ignoble means are the supporters of religion, who must be classed among the incapable, driven to bolster up their creed. The old spirit of persecution seems to yet linger among the orthodox portion of the citizens of Duluth. The same spirit that in the 13th century started the inquisition that kept Europe in a pool of blood for hundreds of years, that burned John Huss and Jerome of Prague; that impelled Luther in speaking of Popes and Cardinals to exclaim "Why not wash our hands in their blood;" John Knox to clamour for the death of the "Queen, along with that of her priests;" the English parliament to defend persecution as necessary to advance the glory of God; the Scottish parliament in sentencing catholics as idolaters, to say it was a "religious obligation to execute them;" Cranmer to condemn six anabaptists to death "one of whom a woman, was burnt alive;" John Calvin to burn Servetus; "the Puritans, to whip the harmless Quakers from town to town," &c., &c., "all for his glory," but enough of these sickening details; let us rather look forward to the time when the peaceful white banner of humanity and reason, shall be the unanimous substitute for the bloody red cross of christianity, a consumation devoutly to be wished for, worthy of the energies of every Freethinker in hastening.

Yours truly,

SQUILLS.

MYTHOLOGY—SHORT STORIES FOR THE YOUNG.

BY MRS. ELMINA D. SLENKER.

No. 2—*Rhea*.

As the woman is said to be the half of man, and by many is known to be the better half, while some even go so far as to say she is the last, best, and most perfect production of the creative power, and is some day destined to be the supreme head of all, and to excel in wisdom and goodness her present "lord and master" man. Our story of Saturn will not be complete unless we supplement it with that of his sister and wife Rhea, who was worshipped as a Goddess in Crete, and also in many other parts of Greece. Mary, the holy virgin of Christian mythology, the betrothed of Joseph, the wife (or all that the name implies), of the great Jehovah of the universe, is worshipped in all Christian countries of the earth. By Catholics she is passionately adored and enthusiastically idolized. Prayers are offered at her shrine as to that of some great and powerful Goddess, and she is said to have accomplished marvellous cures and wonderful miracles. She is also worshipped among the Protestants. Portraits of the "Virgin and Child" hang everywhere upon the walls of the houses, and they adorn the pages of our books, magazines, and even common newspapers; for was she not the mother

of the son of God? He who has taken his father's place in the hearts and feelings of all the most affectionate of his creatures?

Just so it was with Rhea. She was the wife of the great father of the Gods, the mother of the son of God, Jupiter, who afterwards became God himself, greater than his father, ruler of the earth and the heavens, and king of all the Gods.

"Resistless lord of all!
At whose command whole empires rise and fall;
He shakes the feeble props of human trust,
And towns and armies humble to the dust."

And is it not meet, then, that his mother should be worshipped and adored by ancient Mythologists, just the same as modern mythologists now worship and adore the divine mother of "our Lord and Saviour Jesus Christ"?

The gentle, holy, loving nature of Rhea, is shown in her desire to preserve and save the life, of one at least, of the little children who were born unto her. The mother's heart longed with an intense, passionate longing, for the sound of little feet pattering upon the floor, for little clinging hands holding to her dress, for tender, soft and loving kisses from baby mouths, for sweet childish voices that should call to her in pretty, pleading tones. Nothing in all the world beside could ever supply to her the place of those dear and precious joys which are the great heir-loom and inherent birth-right of every mother that ever lived.

But Saturn, mindful only of his own pride and power, was such an unnatural parent as to be eager to devour his own offspring as fast as they came into existence, rather than himself to run the risk of being some day deprived of his kingdom by one of his sons. Self! self was all his thought. He could not bear that his son should succeed, equal and perhaps rival his sire. No throbbing of that parental pride which rejoices in self-sacrifice for the sake of the child of its love, stirred his heart. But the great soul and generous spirit of the loving Rhea could not endure to see the little helpless innocents murdered and sacrificed, one by one, to minister to the selfish pride and heartless ambition of her husband. The throne might pass to her son, and all worldly honor be his, so long as it was Fate's decree. She would welcome humble obscurity, and abjure all the paraphernalia of Queenly pride and power, rather than accept them by being accessory to the crime of murdering her own darling little ones; so she gave Saturn the stone to swallow, and had the little Jupiter taken care of by Cretean Nymphs in a cave hidden from his father's sight.

Rhea was identified by the Greeks in Asia Minor with the Asiatic Goddess known as "the great Earth-mother," or the "Mother of Gods," and also bearing other names, such as Cybele, Adgistsis and Dindy-mene, hence her worship became of a wild and enthusiastic character, and various Eastern rites were added to it which soon spread through the whole of Greece. From the Orgiastic natures of these rites, her worship became closely connected with that of Bacchus. Under the name of Cybele her worship was universal in Phrygia, and as Adgistsis she was worshipped with great solemnity at Pessinus, in Galatia, which town was regarded as the principal place of her worship.

Under different names we can trace this adoration of Rhea as far as the Euphratus, and even Bactriana. She was the Goddess of the whole Eastern world. "The Romans worshipped Jupiter and his mother Ops, who was identical with Rhea; in all European countries Rhea was conceived to be accompanied by the Curetes,"—ancient people who settled in Crete, and seemed to have been wandering priests and jugglers. The Corybantes were enthusiastic priests of Rhea, who "with drums, cymbals and horns performed their Orgiastic dances in the forests and on the mountains of Phrygia. In Rome the Galli were her priests. The lion was sacred to her. In works of art she is usually represented as "seated on a throne adorned with a mural crown, from which a veil hangs down at the back. Lions appear crouching at the right and left of her throne, and sometimes she is seen riding in a chariot drawn by four lions." Shall we not judge from this that she was a great character, as fully as worthy of our notice as her husband Saturn? Woman has too long been doomed to "blush unseen and waste her sweetness on the desert air," and it is time she was brought to the front and occupied her true place as the

equal of her brother man. While Anthon gives us two and a half columns of the biography of Saturn, he devotes barely sixteen short lines to Rhea, and those only a repetition of the Saturnian account. To say of her that she was *Mrs. Saturn* seems to be all he thought necessary. But this first woman-Goddess, the mother of Gods innumerable, as Evo is the reputed mother of earth-born races innumerable, equally deserves a place in the history of worthy notables; hence have we devoted this much of the valuable space of the FREETHOUGHT JOURNAL to her redemption from the mists of obscurity.

KNOWLEDGE MISERS.

EDITOR FREETHOUGHT JOURNAL:—

A friend has favored me with a glance at your excellent journal. I am glad to see that Freethought is so ably vindicated in the city of Toronto, a city that was my residence twenty years ago, and of which I have pleasant recollections. In the "Casket of Gems" of your February number, however, I find a "gem" which, if it is genuine, seems to me to need to be either newly cut or newly set. Here it is:—"The more a man knows, the more he is valued by others, and the more competent he is to provide for himself and for those dependent upon him." [According to my observation this is not true.] * * * "Our knowledge is our individual property." [I think this is only partially true. Have we not received most of it from others, and do we not owe a large portion of it to the institutions of society, and to many other circumstances than our own merit or our own ability? The fact that "no one can steal it from us, nor can they burn it or otherwise destroy it," does not make it any the more our individual property.] "Let us then each and all lay up in the store-house of our minds, immense hoards of this priceless treasure, so that we may, in time, become fabulously rich" &c., &c., is the portion of this "gem" that I most object to. Reading it recalled to my mind a thought of my own expressed in an article published in the *American Socialist*, of April 4th of this year. Perhaps I may be excused for quoting the passage in which it occurs:—

"Alas! that the lofty mountain-tops of society, now, as ever—with scarce an exception—obscured by the pursuit of knowledge for its own sake, (like the miser's pursuit of gold), or by the still less noble motive of ambition for selfish personal distinction, in their efforts to penetrate the mystery of the infinite, and to unravel the problems of the past, allow themselves in their icy coldness to be shut out from sympathy with their less lofty brethren, and never deign to cast a glance at the plains below them, much less at the deep valleys and pits of misery enshrouded and darkened by their very shadows!"

Hoarding knowledge is worse for mankind than hoarding gold, because the gold miser cannot take his wealth to the grave with him, whereas the most of the wealth of the knowledge miser perishes with him.

I have taken the liberty of calling attention to this subject because I think it has been rather over-looked, and I want to know what others think about it.

Boston, Mass.

W. G. H. SMART.

There are two very serious errors; One that, whatever is old is false; the other, that whatever is new, is dangerous.—*Positive Thinker*.

For ages, a deadly conflict has been waged between a few brave men and women of thought and genius on the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in this world. The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!" —*Ingersoll*.

JOHN LITTLEJOHN.

John Littlejohn was staunch and strong,
Upright and downright, scorning wrong;
He gave good weight, and paid his way,
He thought for himself, and he said his say.
Whenever a rascal strove to pass,
Instead of silver, money of brass,
He took his hammer, and said, with a frown,
"The coin is spurious, nail it down."

John Littlejohn was firm and true,
You could not cheat him in "two and two";
When foolish arguers, might and main,
Darken'd and twist'd the clear and plain,
He saw through the mazes of their speech
The simple truth beyond their reach;
And crushing their logic, said, with a frown,
"Your coin is spurious, nail it down."

John Littlejohn maintain'd the Right,
Through storm and shine in the world's despite;
When fools or quacks desire his vote,
Dosed him with arguments, learn'd by rote,
Or by coaxing, threats, or promise, tried
To gain his support to the wrongful side,
"Nay, nay," said John, with an angry frown,
"Your coin is spurious, nail it down."

When told that kings had a right divine,
And that the people were herds of swine,
That the rich alone were fit to rule,
That the poor were unimproved by school,
That ceaseless toil was the proper fate
Of all but the wealthy and the great,
John shook his head, and swore, with a frown,
"The coin is spurious, nail it down."

When told that events might justify
A false and crooked policy,
That a decent hope of future good
Might excuse departure from rectitude,
That a lie, if white, was a small offence,
To be forgiven by men of sense,
"Nay, nay," said John with a sigh and frown,
"The coin is spurious, nail it down."

When told from the pulpit or the press
That Heaven was a place of exclusiveness,
That none but those could enter there
Who knelt with the "orthodox" at prayer,
And held all virtues out of their pale
As idle works of no avail,
John's face grew dark, as he swore, with a frown,
"The coin is spurious, nail it down."

Whenever the world our eyes would blind
With false pretences of such a kind,
With humbug, cant, and bigotry,
Or a specious, sham philosophy,
With wrong dress'd up in the guise of right,
And darkness passing itself for light,
Let us imitate John, and exclaim, with a frown,
"The coins are spurious, nail them down."

MELANGE.

BY J. T. H., TORONTO.

The Toronto Freethought Association, Freethought literature, and the cause generally, received special attention at the recent meeting, held in this city, of the Religious Tract and Book Society. For once the alleged immorality and insignificance of Freethinkers were not paraded to the gaze of Christian virtue, but the Rev. E. H. Dewart admitted that "Infidelity" had a literature for the wealthy and the educated, as well as for the masses. Vice-Chancellor Blako paid a fitting tribute to the persuasive eloquence of the speakers in Albert Hall, by not only admitting that in one evening they converted a Sunday school

scholar to a belief in "no hereafter," but that nearly the entire audience were brought to the same opinion. Surely that must have been the Pentecost of our cause. The spread of Freethought opinions was next recognized in a resolution moved by the Rev. Joshua Donovan, who startled the audience by announcing that "Infidelity was in a state of white heat activity," and that in Mr. Piddington's large book store he learned that there was no demand for "Evidences of Christianity;" but rather for essays and reviews in favor of scepticism. Probably some of my friends may imagine that the Christian ministry are about to abandon the role of the Ostrich, when pursued by hunters, and to meet Freethinkers face to face; but they are mistaken. The "Ostrich" has only removed its head long enough from the protection of the sand to give the mouth's appeal for more "money" clearance of utterance.

CHARITY in its nobler application, appears to form no part of the Rev. Joshua Donovan's code of virtues, for at the meeting above referred to, after citing numerous incidents to prove that Romanism had a demoralizing effect upon its believers, he capped the climax by making the bold, unprincipled assertion that it reduced France to such a degraded position that her men lacked manliness, and her women lacked virtue. Surely it is time that national prejudices should be relegated to the sink of oblivion; but there is a strong probability that religious ignorance and bigotry, and not national animosity, may be the source of the slander. It is but fair that manliness should be defined. If it is defined in the sense of bravery, courage and boldness, the wars of France, and especially the recent heroic defence made by her Provisional Government, give an ample and full contradiction to the slander; but is there not a nobler interpretation of manliness? Does not true manliness find its origin in humanity? In "Views Afoot," Bayard Taylor says that among "the dwellers on the hills of Provence, and beside the swift Rhone, we almost invariably found kind, honest hearts, and an aspiration for something better. * * We found few so hardened as to be insensible to a kind look or a friendly word, and nothing made us forget we were among strangers as the many tokens of sympathy which met us when least looked for." Surely this is a proof of humanity; and where there is humanity there is found the highest and noblest type of manliness. I cannot discover language too forcible to express my abhorrence of the *unmanly* manner in which the women of a whole nation are coolly characterized as wanting the brightest jewel in woman's crown. Virtue, in the sense of chastity, I, in common with Freethinkers, believe to be, and to have been, in every country and in every age, among the highest evolution of humanity, and even amongst the lowest human animal, the common property of woman, and that cases of unchastity bear the same numerical relation to chastity which cases of disease, in a healthy community, bear to health. If Roman Catholicism has made the women of France wantons, why then should the women of the South of Ireland have a world wide reputation for chastity? Why should Protestant Scotland, and Methodist Cornwall, present to the world the largest per centage of illegitimate births? Personally opposed as I am to all forms of priestly government, I prefer to assail, on purely intellectual grounds, the church of Rome, rather than by the foul tongue of abuse.

The same reverend gentleman, in the very same speech, cavilled in the usual manner against Liberal Thinkers calling themselves Freethinkers; and he made the usual claim that Christian ministers encouraged freedom of thought. Now, that very assertion makes it self-evident that he, as a Christian minister, accepts the application of the word in a much narrower sense than Freethinkers do. In advocating what is called Freethought, we contend that all human beings should pursue knowledge unconfined by the limits of pre-conceived opinions, and that every encouragement should be given to young persons to think for themselves, and to accept truths or principles on account of their intrinsic value, rather than to dull the keen edge of criticism,

speculation and investigation by endeavouring to think in accord with the teachings of their fathers. In what theological seminary is Freethought taught in that sense? There is scarcely a theological seminary in Christendom in which students are not compelled to subscribe to a confession of faith before they enter. Where then is the freedom of thought? Freethinkers are consistent, for without exception they contend that the education of children should be purely secular, and that religion should be for the adult, or the young person of mature faculties, either to receive or to reject.

ILLEGITIMACY.

The copy of petition below, was sent by a friend in Salem. It was presented to the Massachusetts Legislature in 1876, and is about to be presented again this winter:

"To the Senate and House of Representatives: We, the undersigned members of the community respectfully petition your honorable bodies to abolish "Illegitimacy" from our midst, and thus enable every woman who stands in the connection or relationship of a wife, in any respect towards any man, to sustain her position respectably, by acknowledging publicly such relation, and recording her name as a married woman, endowed with all the rights and privileges pertaining thereto, so that the law of nature, which in all cases executes its judgment towards women, shall not be intercepted in its judgment towards men by all legal immunity from its results. Every man knows that no child can be illegally imposed upon woman, thereby creating "father women" and illegitimate children. In this uplifting of ourselves we ask you to legally sustain us, removing every obstacle, and extending every protection."

The above petition is a just and wholesome demand. A man who is in the cause of bringing a child into the world without making such provision for it and its mother's comfort as is made by the superior and many of the less intelligent animals, sinks below these animals in all that should characterize a man. It is he, and not the child that is a bastard. We never can have a high social morality until we protect innocent children, and brand as infamous, the authors of their generation and abandonment. To force a child into the world under conditions which subject it to insult, poverty, and a life of social inequality with others, is a foul act of treason, and is in many cases, worse than murder. The victim of the murderer may be cut off from life, perhaps of suffering; but the other has life thrust upon it, to be pelted during its continuance by every mean, narrow, and despotic spirit whom the law may have stamped legal, but on whose brow every true and pure heart would write in plain black letters, the word *devil*. To be sired by a mean wretch is misfortune enough. But for the law to subject the innocent child to a condition less honorable than that held by its father, is a concentration of cruelty. I know no words by which to express my abhorrence of the law and its upholders.—*Positive Thinker*.

We endorse without reserve the above comments. They are all brave true words.—*Ed. Journal*.

WHAT SHOULD BE THE BASIS OF UNION FOR LIBERALS?

By GEO. E. BAXTER.

The subject of Union is a practical and important one for the consideration of Liberals. Liberals are social beings like other men and women. When liberals cease to associate and sympathize with those who entertain different theological opinions from themselves, it is not because they are indifferent to the pleasures and advantages of sympathy and union; but it is from lack of that common purpose and warm sympathies so necessary to form a true union of heart and purpose. Liberals do not fail to take interest and join hands with anyone, in the many common interests of society, that are independent of class and creed. No

one can expect them to take an interest in furthering the progress of the Church that is based upon traditional theology. Liberals refuse to be judged by the standards of the church. It would be unfair to conclude that they will take no interest in the church of humanity founded on rational principles. They will manifest unbounded zeal and enthusiasm when they have proper organization and are acted upon by the sympathy of numbers. If the few isolated liberals scattered over the world, are able to stand alone it is as much as can be expected. It is encouraging to the pioneers in the liberal ranks, that rational ideas are fast spreading over the country; and that in every village and hamlet, advocates of liberalism are found in different stages of advancement. It is to be expected that rational ideas in theology will be unpopular, and be opposed by all who are educated in a traditional faith. We must be charitable and make allowances for the prejudices of early education. Prejudices are like old clothes, we cannot very easily throw them off until they are well worn out, and we have now suits to put on.

But liberals are a heterogeneous crowd, and at first sight, it would seem that a union similar to that of the church, was an impossibility. There are many things upon which they can not be united, and all attempts to accomplish a union or disputed points, will end in failure. They cannot unite upon a creed; for no two think alike. They can not centre on the bible as a standard of faith, or rule of action. They see no virtue in an ordained ministry, and neither sense nor utility in ordinances. They could not even unite on the affirmation of a God, or the immortality of the soul. What then can form their basis of union, so as to bring united action, when occasion requires? The true basis of union will appear, when the object to be accomplished is understood. The practical of liberalism, is to free the human mind from the galling fetters of ignorance and superstition, and to build up true manly and womanly character; also to ameliorate, and if possible, cure many of the ills of society, as drunkenness, poverty, disease, crime, &c., &c.

The true basis of union then, must be *freedom*, mental freedom, and a purpose of work. On this broad basis all may unite, and will unite. There is nothing to hinder the liberals of Canada, from uniting on this broad basis. On the *purpose to work* they may divide into smaller sections, regulated by local peculiarities, but still the main object of *freedom* and *character*, will form a bond of union sufficiently strong to bring us shoulder to shoulder when occasion requires.

Wherever there are a dozen liberals in a city, town or village, they should be united by this one bond of enjoying mental freedom, freedom of speech, and of working together at whatever may seem to them most advisable.

The liberal platform must welcome upon it any one who has the courage and the ability in a gentlemanly manner, to state and defend his convictions. They may court discussion, and at the same time do things decently, and in order.

Their press can not afford to be less apprehensive and liberal than their platform. To my mind, the first purpose of work upon which liberals should unite, is the dissemination of their views of life and destiny, and to accomplish this, they should support a paper. The best support a paper can receive is subscribers. I hope the JOURNAL will find its way into the hands of every liberal in the Dominion, but it will be some time doing so, without a united effort upon the part of liberals. To increase the circulation of the JOURNAL, is one of the first things to do. I would not like to pass a hasty judgment, but I have my doubts that the JOURNAL is not as liberal as it might be, but I have a firm belief that it will grow liberal as it grows older.

Your comments on my article, in your last issue, questioning the right of Spiritualism to rank as a liberalizing religion, and denying that the phenomena it exhibits is scientific, were scarcely in keeping with the motto of the paper "In whatsoever may be doubted free diversity." Spiritualists profess that their religion is a scientific one. Prof Buchanan in his anniversary oration, delivered before the Spiritualists of Boston, at Paine Hall, March

31st, in speaking of the philosophy of theology says, "Science, star-eyed and majestic science, the staff officer of Diety, has entered as one clothed with authority, and spoken with a voice that sounds far along the centuries of all coming time, above the din of mobs, and armies; of chanted creeds, and the roar of musketry that enforces falsehood upon conquered nations. Science in its materialistic investigations, has taken cognizance of the origin and movements of worlds without regard to the marvellous exploits of Joshua, in controlling the sun. Then from the broad basis of geologic, and cosmic history, science looks up to the spirit realm and cognizance of all those questions of ethics, and the future life and man's relation to the Divine, which have heretofore been held as beyond the reach of human investigation." It can do no harm to remind the readers of the JOURNAL of the fact, that the phenomena exhibited by Dr. Slade is performed in broad daylight, and under whatever tests the investigators may demand, and the many scientists who have a world wide reputation in scientific circles, are spiritualists. Certain it is that the philosophy of spiritualism, requires no creed, no mediator between God and man, no altar, no priesthood, and must of necessity be a liberalizing religion. It, at the same time, gives to many of the aspirations of the human heart, the assurance of positive knowledge and will liberalize when materialism will not. But there is room and need for all to work. We can wish them all God speed.

CARLTON, ST. JOHN, 1878.

GEMS FROM INGERSOLL.

Whether the bible is true or false, is of no consequence in comparison with the mental freedom of the race.

Salvation through slavery is worthless. Salvation from slavery is inestimable.

As long as a man believes the bible to be infallible, that book is his master. The civilization of this century is not the child of faith, but of unbelief—the result of Freethought.

If the account given in Genesis is really true, ought we not to thank this serpent? He was the first schoolmaster, the first advocate of learning, the first enemy of ignorance, the first to whisper in human ears the sacred word liberty, the creator of ambition, the author of modesty, of inquiry, of doubt, of investigation, of progress and of civilization.

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden if you will, but first let me eat of the tree of knowledge!

Beyond nature man cannot go, even in thought, above nature he cannot rise—below nature he cannot fall.

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

If abuses are destroyed, man must destroy them. If slaves are freed, men must free them. If new truths are discovered, man must discover them. If the naked are clothed, if the hungry are fed, if justice is done, if labor is rewarded, if superstition is driven from the mind, if the defenceless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone.

What would we think of a father, who should give a farm to his children, and before giving them possession should plant upon it thousands of deadly shrubs and vines; should stock it with ferocious beasts and poisonous reptiles; should take pains to put a few swamps in the neighborhood to breed malaria; should so arrange matters, that the ground would occasionally open and swallow a few of his darlings, and besides all this, should establish a few volcanoes in the immediate vicinity, that might at any moment overwhelm his children with rivers of fire? Suppose that this father neglected to tell his children which of the plants were deadly, that the reptiles were poisonous, failed to say anything about the earthquakes, and kept the volcano business a profound secret, would we pronounce him angel or fiend? And yet this is exactly what the orthodox God has done.

THE ANIMAL ANCESTRY OF THE HUMAN RACE, FROM THE MONER TO MAN.

BY WILLIAM EMMETTE COLEMAN.

(Based upon Haeckel's History of Creation.)

(Concluded.)

II.—VERTEBRATE ANCESTORS OF MAN. (VERTEBRATA.)

NINTH STAGE. SKULL-LESS ANIMALS (*Acrania*).—The Lancelet, or Amphioxus, stands at the lowest stage of organization of all known Vertebrates. This exceedingly interesting and important animal, which throws a surprising light upon the older roots of our pedigree, is evidently the last of the Monerans,—the last surviving representative of a lower class of Vertebrate animals, very rich in forms, and very highly developed during the Primordial period. It still lives widely distributed in different seas; for instance, in the Baltic, North Sea, and Mediterranean, where it generally lives buried in the sand on flat shores. Externally, the little lanceolate animal (two inches long) is so little like a vertebrate, that its first discoverer regarded it as an imperfect naked snail. It has no legs, and neither head, skull, nor brain. But still the Amphioxus in its external structure possesses those most important features which distinguish all Vertebrate animals from Invertebrate animals, namely, the spinal rod and spinal marrow. In all Vertebrate animals without exception, Man included, these important parts of the body, during the embryological development out of the egg, originally begin in the same simple form which is retained throughout life by the Amphioxus. Since this little animal in its embryonal state entirely agrees with the Ascidiars, and in its further development shows itself to be a true Vertebrate, it forms a direct transition from the Vertebrate to the Invertebrate. Skull-less animals of similar structure—out of which animals with skulls developed at a later period—lived during the Primordial period, and originated out of the Hinatoga of the eighth stage by the formation of the body segments, as also by the further differentiation of all organs, especially the more perfect development of the dorsal nerve-marrow and the spinal rod lying below it. Probably the separation of the two sexes began at this stage, whereas all the previously mentioned invertebrate ancestors (except those of the third and fourth,—the first neutral stages) exhibited the condition of hermaphrodites.

TENTH STAGE: SINGLE-NOSTRILED ANIMALS (*Monorrhina*).—Out of the skull-less ancestors of man there arose in the first place animals with skulls, or Craniota, of the most imperfect nature. The lowest stage of all still living Craniota is occupied by the class of round mouthed animals, or Cyclostoma, namely, the Hag and Lampreys. From the internal organization of these single-nostriled animals, or Monorrhina, we can form an approximate idea of the nature of the human ancestors of the tenth stage. In the former, as in the latter, skull and brain must have been of the simplest form, and many important organs, as for example, the swimming bladder, the sympathetic nerve, the spleen, the jaw skeleton, and both pairs of legs, may probably as yet not existed. However, the pouch gills and the round sucking mouth of the present Cyclostoma must probably be regarded as purely adaptive characteristics more recently acquired, which did not exist in the corresponding stage of our ancestors. The single-nostriled animals originated during the Primordial period out of the skull-less animals by the anterior end of the dorsal marrow developing into the brain, and the anterior end of the dorsal chord into the skull.

ELEVENTH STAGE: PRIMEVAL FISH (*S-lachii*).—Of all known Vertebrate animals, the ancestors of the Primeval Fish showed most resemblance to the still living Sharks. They originated out of the single-nostriled animals by the division of the single nostril into two lateral halves, by the formation of a sympathetic nervous system, a jaw skeleton, a swimming bladder, and two pairs of legs (breast fins or fore legs, and ventral fins or hind legs). The internal organization of this stage probably, upon the whole, corresponded to the lowest species of Sharks known to us. They lived as early as the Silurian period, as is proved by the fossil remains of Sharks from the Silurian strata.

TWELFTH STAGE. MUD FISH (*Dipneusti*).—Our twelfth ancestral stage is formed by Vertebrates which probably possessed a remote resemblance to the still living Salamander Fish. During the dry season, in summer, these strange animals bury themselves in a nest of leaves in the dry mud, and then breathe air through lungs like the Amphibia; but during the wet season, in winter, they live in rivers and bogs and breathe water through gills like Fish. In many particulars they resemble Fish more than Amphibia, but in other features they resemble Amphibia, especially in the formation of their lungs, nose, and heart. Owing to the complete blending of characteristics which they present, they belong neither to the class of Fish or Amphibia, but are a special class of Vertebrata, forming the transition between Fishes and Amphibians. They originated out of the Primeval Fish (probably at the beginning of the Palaeolithic or Primary period) by adaptation to life on land, and by the transformation of the swimming bladder into an air-breathing lung, and of the nasal cavity (which now opened into the cavity of the mouth) into air-passages. The series of the ancestors of Man which breathed air through lungs began at this stage.

THIRTEENTH STAGE: GILLED AMPHIBIANS (*Scolecobranchii*).—Out of those

Mud Fish, which are considered the primary forms of all the lunged Vertebrata, there developed the class of Amphibia as the main line of air-breathers. Here began the five-toed formation of the foot, which was thence transmitted to the higher Vertebrata, and finally also to Man. The gilled Amphibia must be looked upon as our most ancient Amphibian ancestors; besides possessing lungs, they retained through life regular gills, like the still living Proteus and Axolotl. They originated out of the Dipneusta by the transformation of the paddling fins into five-toed legs, and also by the more perfect differentiation of various organs, especially of the vertebral column. They existed about the middle of the Palaeolithic, or Primary period, possibly even before the Coal period; for fossil Amphibia are found in coal. The proof that similar gilled Amphibians were our direct ancestors is given by the comparative anatomy and ontogeny of Amphibia and Mammals.

FOURTEENTH STAGE: TAILED AMPHIBIANS (*Suzura*). Our amphibious ancestors which retained their gills through life were replaced at a later period by other Amphibia, which, by metamorphosis, lost the gills which they had possessed in early life, but retained the tail; as in the case of the salamanders and newts of the present day. Many of the present-day *Suzura* still retain the gill-slits, although the gills themselves have disappeared. Tritons occasionally, when forced to remain in water always, retain their gills, and thus remain at the same stage of development as gilled Amphibians. The fourteenth stage originated out of the gilled Amphibians by accustoming themselves in early life to breathe through gills, and later in life only through lungs. They probably existed in the second half of the Primary, namely, during the Permian period, but possibly even in the Coal period.

FIFTEENTH STAGE: PRIMEVAL ANNIOTA (*Protannia*).—In passing from the Amphibia we encounter three remaining classes of Vertebrata,—Reptiles, Birds, and Mammals. During the embryological development of each of these latter, a peculiar delicate covering, the first fetal membrane, or *annion*, is found around the embryo. We may therefore comprise the three most highly developed classes of Vertebrates under the term Annion-animals, or *Anniota*. The common primary form of the three higher Vertebrate classes may, therefore, be appropriately named *Protannion*. Two diverging branches of the *Protannia* led, respectively, to the Primary Reptiles, and the Primary Mammals. From the Reptiles, at a later period, Birds were evolved. This common ancestor of these three classes, the *Protannion*, originated out of tailed Amphibia by the complete loss of the gills, by the formation of the annion, of the eyelids, and of the "round window" in the organ of hearing, and of the organs of tears. It probably originated in the beginning of the Mesolithic or Secondary period, perhaps towards the end of the Primary, in the Permian period.

SIXTEENTH STAGE: PRIMARY MAMMALS (*Promammalia*).—We now find ourselves more at home with our ancestors. From the sixteenth stage onward they all belong to the large and well-known class of Mammals, the confines of which we ourselves have as yet not transgressed. The common, long since extinct, primary forms of all Mammalia, named *Promammalia*, were, of all still living animals, of the class most closely related to the Beaked animals, or *Ornithostoma*,—that is, the Duck-bill, or *Ornithorhynchus*, and the Echidna. The *Promammalia* differed from the latter, however, by the presence of teeth in their jaws. The formation of the beak in the Beaked Animals of the present day must be looked upon as an adaptive characteristic which developed at a later period. The *Promammalia* arose out of the *Protannia* (probably at the beginning of the Secondary period, or in the Trias) by various advances in their internal organization, as also by the transformation of the epidermal scales into hairs, and by the formation of a mammary gland which furnished milk for the nourishment of the young ones.

SEVENTEENTH STAGE: PORCUPINE ANIMALS (*Marsupialia*).—Mammals are divided into three sub-classes—the Monotremata, the Marsupialia, and the Placentalia. These three stand in such a relation to one another that the Marsupialia, both as regards their anatomy and their ontogeny and phylogeny, form the direct transition from the Monotremata to the Placental animals. Consequently, human ancestors must also have existed among Marsupialia. They originated out of the Monotremata, which include the Primary Mammalia, or *Promammalia*, by the division of the cloaca into two distinct passages, by the formation of a nipple on the mammary gland, and by the partial suppression of the clavicles. The oldest Marsupialia certainly existed as early as the Jura period (perhaps even in the Trias), and during the Chalk period they passed through a series of stages preparing the way for the origin of the Placental Mammals.

EIGHTEENTH STAGE. SEMI-APES (*Prosimii*).—Naturalists are familiar with a very remarkable small group of animals, for the most part extinct, called the Semi-Apes or Lemurs. These curious animals are probably the little changed descendants of the primeval group of Placental Mammals, which we have to consider as the common primary form of all the higher or Deciduate Mammalia. The Lemurs probably belong to a different order from the Apes, not merely because they differ from all Apes much more than do the different Apes from one another, but also because they comprise most interesting transitional forms leading to the other orders of Mammals. This group of Semi-Apes contains the direct primary forms of Genuine Apes, and also of Man. The old primary group of Semi-Apes probably developed out of Handed or Ape-footed Marsupialia, which are surprisingly like them in the transformation of their hinder feet into grasping hands. They originated from Marsupialia, probably at the beginning of the Tertiary period by the formation of a placenta, the loss of the

marsupium and the marsupial bones, and by the higher development of the commissures of the brain.

NINETEENTH STAGE: TAILED APES (*Menocera*).—Of the two classes of Genuine Apes which developed out of the Semi-Apes, it is only the narrow-nosed, or Catarrhini, which are closely related by blood to Man. Our older ancestors from this group probably resembled the still living Nose-apes and Holy-apes, which possess jaws and narrow noses like Man, but have a long tail, and their bodies densely covered with hair. The Tailed Apes with narrow noses originated out of Semi-Apes by the transformation of the jaw, and by the claws on their toes becoming changed into nails; this probably took place as early as the older Tertiary period.

TWENTIETH STAGE: MAN-LIKE APES (*Anthropoides*).—Of all still living Apes the large tail-less, narrow-nosed Apes, namely, the Orang and Gibbon in Asia, and the Gorilla and Chimpanzee in Africa, are most nearly akin to Man. It is probable that these Man-like Apes originated during the Mid-tertiary or Miocene period. They developed out of the Tailed Catarrhini of the preceding stage—with which they essentially agree—by the loss of the tail, the partial loss of the hairy covering, and by the excessive development of that portion of the brain just above the facial portion of the skull. Let it be distinctly understood, that there do not exist any direct human ancestors among the Anthropoid Apes of the present day, but they certainly existed among the extinct Human Apes of the Miocene period.

TWENTY-FIRST STAGE: APE-LIKE MEN (*Pithecanthropi*).—The intermediate connecting stage between the Man-like Apes and the genuine Men may be found in the speechless Primæval Men. These Ape-like Men very probably existed towards the end of the Tertiary period. They originated out of the Man-like Apes by becoming completely habituated to an upright walk, and by the corresponding stronger differentiation of both pairs of legs. The fore hand of the Anthropoid Apes became the human hand; their hinder hand became a foot for walking. Although these Ape-like Men must, not merely by the external formation of their bodies, but also by their internal mental development, have been much more akin to real Men than the Man-like Apes could have been, yet they did not possess the real and chief characteristic of man, namely, the articulate human language of words, the corresponding development of a higher consciousness, and the formation of ideas. The certain proof that such Primæval Men without the power of speech must have preceded Men possessing speech, is the result arrived at by an enquiring mind from comparative philology (or the "comparative anatomy" of language), and especially from the history of the development of language in every child ("glottal ontogenesis") as well as in every nation ("glottal phylogenesis").

TWENTY-SECOND STAGE: MEN (*Hominæ*).—Genuine Men developed out of the Ape-like Men of the preceding stage by the gradual development of the animal language of sounds into a connected or articulate language of words. The development of this function, of course, went hand in hand with the development of its organs,—the higher differentiation of the larynx and the brain. The transition from speechless Ape-like Men to the Genuine or Talking Men probably took place at the beginning of the Quaternary period,—in the Diluvial period,—but possibly even at an earlier date, in the later Tertiary. As, according to the unanimous opinion of the most eminent philologists, all human languages are not derived from a common primæval language, we must assume a polyphyletic origin of language,—or the ununiform, dissimilar genesis of varying languages in different localities,—and in accordance with this a polyphyletic (or many-tribed) transition from speechless Ape-like Men to Genuine Men.

SUMMARY.

Summarizing the ancestral series of the human pedigree, we find, that, of the twenty-two links in the chain, eight belong to the invertebrate and fourteen to the vertebrate kingdom; that no true reptile or bird supervenes in the direct line of Man's ancestry; and that no form existing upon the earth to-day can be considered as *exactly* corresponding to any one of the twenty-two direct progenitors of the Human Race herein described. Forms undoubtedly exist affinized with, and in many respects strongly resembling, all, or nearly all, of these ancestral links, but none in precise correspondence therewith. By ties of blood, more or less remote, Man is most probably connected with all existing forms and species of animate life, but in direct line of positive descent with none, the original parental organisms being all extinct.

The Doctrine of Evolution explains the origin of Man, and the cause of his historical development, in the only natural manner. We see in his gradual ascending development out of the lower vertebrates, the greatest triumph of humanity over the whole of the rest of Nature. We are proud of having so immensely outstripped our lower animal ancestors, and derive from it the consoling assurance that, in the future also, mankind, as a whole, will follow the glorious career of progressive development, and attain a still higher degree of mental perfection. When viewed in this light, the Theory of Descent as applied to man opens up the most encouraging prospects for the future, and frees us from those anxious fears which have been the scare-crows of our opponents.

No doubt can exist that mankind will be led to a higher path of moral perfection by the knowledge of its true origin and its actual position in Nature. The simple religion of nature, which grows from a true knowledge of her, and of her inexhaustible store of revelations, will in future enable and perfect the development of mankind far beyond that degree which can possibly be attained under the influence of the multifarious

religions of the churches of the various nations,—religions resting on a blind belief in the vague secrets and mythical revelations of a sacerdotal caste. Future centuries will celebrate our age, which was occupied with laying the foundations of the Doctrine of Development, as the new era in which began a period of human progress, rich in blessings,—a period which was characterized by the victory of free enquiry over the despotism of authority, and by the powerful ennobling influence of the Philosophy of Evolution.

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

The Editor of the *Freethought Journal* is right. Positive thought does not "result in" but is conviction. The free-seer may say: "I am looking for a star;" the positive seer can say: "I see a star;" the free-thinker is in search of truth; the positive thinker is in possession of a truth upon which he rests assured. We like the *Freethought Journal's* comments on Christian shortcomings; our work now is to show that we are capable of rising to an altitude in individual and social character not heretofore attained by Christian culture and philosophy. It is no doubt easy to show the defects of a system that has, in an imperfect way, done something toward the improvement of the world. When science and positive thought has been in possession of the world for eighteen centuries, we will then be able to compare the relative value of both in their influence on character.

Every woman should have some trade besides the mere art of keeping house, so that she may not only become an independent individual, but also be able to add something to the world's actual wealth. She should fill up the odd moments, by reading, studying and improving the mind. Make home pleasant tidy and comfortable but do not take all of the valuable legacy of earthly existence in doing these things alone. Do not be content in merging your identity in that of husband or children, but of yourself and by your own efforts be somebody! Accomplish something that will count. Be one of the world's thinkers and doers.—*Mrs. E. D. Slenker.*

Strange! that no one has ever been persecuted by the church for believing God bad, while hundreds of millions have been destroyed for thinking him good. The orthodox church never will forgive the Universalist for saying, "God is love." It has always been considered as one of the very highest evidences of true and undefiled religion to insist that all men, women and children deserve eternal damnation. It has always been heresy to say "God will at last save all."—*Ingersoll.*

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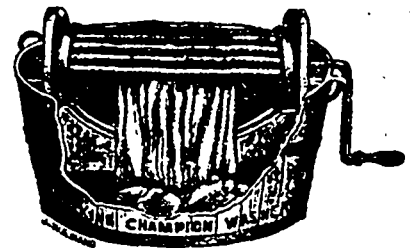
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