



### Dawn of Freethought.

**A** GLORIOUS day at length is breaking,  
When Freethought shall triumphant reign;  
The world from slumber is awaking,  
In error ne'er to sleep again.

The gloomy night of Superstition  
Flies before the approaching day;  
Religious fraud and imposition  
Can our minds no longer sway.

As the hazy mists of morning  
Fly before the sun's bright beams,  
So let Truth, our path adorning,  
Scatter all those foolish dreams.

Though long by priestly lore confounded,  
Let us seek a better way,  
And with joy and peace surrounded,  
Hail with triumph Freedom's day.  
—[Secular Songs.

### Growth of Human Thought.

BY JOHN W. DRAPER.

**T**HE variation of human thought proceeds in a continuous manner, new ideas springing out of old ones either as corrections or developments, but never spontaneously originating. With them, as with organic forms, each requires a germ, a seed. The intellectual phase of humanity observed at any moment is therefore an embodiment of many different things. It is connected with the past, is in unison with the present, and contains the embryo of the future.

Human opinions must hence, of absolute necessity, undergo transformation. What has been received by one generation as undoubted, to a subsequent one becomes so conspicuously fallacious as to excite the wonder of those who do not distinctly appreciate the law of psychical advance that it could ever have been received as true. These phases of transformation are not only related in a chronological way, so as to be obvious when we examine the ideas of society at epochs of a few years or of centuries apart—they exist also contemporaneously in different nations or in different social grades of the same nation, according as the class of persons considered has made a greater or less intellectual progress.

Notwithstanding the assertion of Rome, the essential ideas of the Italian system had [at the time of the Reformation] undergone unavoidable modifications. An illiterate people, easily imposed upon, had accepted as true the asseveration that there had been no change even from the apostolic times. But the time had now come when that fiction could no longer be maintained, the di-

vergence no longer concealed. In the new state of things it was impossible that dogmas in absolute opposition to reason, such as that of transubstantiation, could any longer hold their ground. The scholastic theology and scholastic philosophy, though supported by the universities, had become obsolete. With the revival of pure Latinity and the introduction of Greek, the foundations of a more correct criticism were laid. An age of erudition was unavoidable, in which whatever could not establish its claims against a searching examination must necessarily be overthrown. We are thus brought to the great movement known as the Reformation.—[Intellectual Development of Europe.

### Unity or Plurality of Origin?

BY DR. L. BUCHNER.

**N**OW that the animal origin of man has been shown to be most probable, especially upon natural history grounds, we have to ascertain how such a process of the production of man from animal or animal-like beginnings may also be possible or conceivable in its details; in other words, the when? where? and how? of his first production. We have also in an especial manner to decide whether a unity or plurality of origin is to be regarded as probable or certain.

This last important question coincides with or forms part of the question as to the unity or plurality of mankind in general, which has been so often treated and already answered in the most various fashions—a question which has constantly given rise to innumerable and continuous disputes among naturalists, and has divided them into two great parties—the so-called monogenists and polygenists. Essentially these disputes only reproduce the old obscurity, removed by Darwin, as to the signification and origin of the idea of the species; hence the whole question has lost most of its former importance since Darwin's appearance. For if we once accept the possibility of the conversion of the ape-type into the human-type (whether gradually or by sudden changes), it is of little consequence to the argument whether this conversion has taken place one or several times and in one or several places, or whether the existing differences among the individual races

of men are due to gradual transformations of an originally uniform type or to original differences of derivation. As a matter of science, therefore, it is quite indifferent whether the old, equivocal idea of species is or is not applied to man with all his variations and aberrations; the whole dispute retains a fundamental significance only for the theologians and theological naturalists, who still, quite erroneously, invoke the mythical narratives of the Bible in proof of the specific unity of the human race.

But even if we place ourselves at the former standpoint of science and apply the antiquated idea of species to Man, the facts are but little in favor of the Biblical (or philosophical) unity of the human species. For the African Negroes, the Chinese and the Aryans are certainly in the sense of biological science as well characterized species at the best-founded of those which zoology has ever distinguished among animals, although all these forms have hitherto been regarded only as races or varieties of a single human species. And among these which we may call good species, we have then no small number of bad or doubtful species to intercalate. In this respect philology furnishes the same result as biology and shows it to be scarcely conceivable or possible that all the tribes of the earth can have originated from a single pair, at all events at a not very distant period. A distinguished historian and philologist, in comparing the languages of the extreme east with those of the Aryan group, says that "if the planets whose physical constitution resembles that of the earth are inhabited by organized beings like ourselves, we may assert that the history and languages of those planets will not differ more from ours than do the history and language of the Chinese." According to the celebrated linguist, A. Schleicher, also, it is "possibly impossible to refer back all languages to a single primitive tongue. An unprejudiced investigation rather indicates as many primitive languages as there are distinguishable stock-languages. We must, consequently, suppose a large but indeterminate number of primitive languages."

To return now to the matter immediately before us. Looking at it from the standpoint of the derivative theory, many observers have been struck by the fact that there is a remarkable agreement in the

color of the skin and also in the formation of the skull between the extreme human races and those anthropoid apes which even now inhabit the same regions of the earth with them. For the Orang or Orang-Outan, which inhabits the Asiatic archipelago, is of a yellowish red color and brachycephalous, or short-headed, like the Malays; whilst the Chimpanzee and the Gorilla, both of which are indigenous to Africa, are black and dolichocephalous, or long-headed, like the Negroes.

This peculiar relation would seem to indicate a common origin for both, so that it is possible the yellow, or short-headed, man might have originated from a stock-form resembling the Orang, and the black, or long-headed, man from one resembling the Gorilla or the Chimpanzee. This supposition has been chiefly put forward by Prof. Schaaffhausen, who calls attention to the fact that Southern Asia and equatorial Africa are precisely those parts of the earth's surface which have given origin to the two extremes of human structure, between which all the other forms may be arranged. These two crude and original types of the long-headed and short-headed man, the Ethiopian and the Mongol, the African and the Asiatic, which, as we have said, even at the present day form the two extremities or opposite poles of the long series of Men, may be recognized in all their distinctness in the oldest trace or remains of our race upon the earth, and thus indicate a probable difference of origin. It is true that in Europe we find both forms mixed together even at the most ancient part of the human period known to us, but, according to Schaffhausen, this may possibly be due to an alternate immigration of both races from Asia and Africa in primeval times. The circumstance that the most ancient civilization had two starting points (India and Egypt), of which one is in Asia and the other in Africa, is also in accordance with this view.—[Man in the Past, Present and Future.

**E**XPERIENCE has proved that man has always been the creature of circumstances in which he has been placed; and that it is the character of those circumstances which makes him ignorant or intelligent, vicious or virtuous, wretched or happy.—[Ex.