



### The Freeman's Resolution.

BY W. F. DENTON.

I WILL not bow to a titled knave,  
Nor crouch to a lordly priest;  
A martyr's torments I'd rather  
brave,  
Than be of my manhood fleeced.  
I'll bend my knee to no fancied god,  
I'll fear no ghost so wan,  
Erect and free I'll stand on the sod,  
And act as becomes a man.  
I'll pin my faith to no bigot's sleeve;  
I'll swallow no griping creed;  
I'll ask my Reason what to believe,  
And ever her answer heed.  
I'll hide no truth in a coward heart  
The world would be blest to know;  
My boldest thought as it will impart,  
Nor check the mind's onward flow.  
I'll love the true, I will do the right,  
Ruled only by reason's sway,  
Let all do so; and the world's dark night  
Will melt into rosy day,  
—[Secular Songs.

### The Object of Development.

BY JOHN W. DRAPER.

WHEN we look at the successive phases of individual life, what is it that we find to be their chief characteristic? Intellectual advancement. And we consider that maturity is reached when intellect is at its maximum. The earlier stages are preparatory; they are wholly subordinate to this.

If the anatomist be asked how the human form advances to its highest perfection, he at once disregards all the inferior organs of which it is composed and answers that it is through provisions in its nervous structure for intellectual improvement; that in succession it passes through stages analagous to those observed in other animals in the ascending scale, but in the end it leaves them far behind, reaching a point to which they never attain. The rise in organic development measures intellectual dignity.

In like manner the physiologist, considering the vast series of animals now inhabiting the earth with us, ranks them in the order of their intelligence. He shows that their nervous mechanism unfolds itself upon the same plan as that of man, and that as its advancement in this uniform and predetermined direction is greater, so is the position attained to higher.

The geologist declares that these conclusions hold good in the history of the earth, and that there has been an orderly improvement in intellectual power of the beings that have inhabited it successively. It is manifested by their nervous systems. He affirms that the cycle of transformation through which

every man must pass is a miniature representation of the progress of life on the planet. The intention in both cases is the same.

The sciences, therefore, join with history in affirming that the great aim of nature is intellectual improvement. They proclaim that the successive stages of every individual, from its earliest rudiment to maturity—the numberless organic beings now living contemporaneously with us and constituting the animal series—the orderly appearance of that grand succession which, in the slow lapse of time, has emerged—all these three great lines of the manifestation of life furnish not only evidences, but also proof of the dominion of law. In all the general principle is to differentiate instinct from automatism, and then to differentiate intelligence from instinct. In man himself the three distinct modes of life occur in an epochal order through childhood to the most perfect state. And this holding good for the individual, since it is physiologically impossible to separate him from the race, what holds good for the one must also hold good for the other. Hence man is truly the archetype of society. His development is the model of social progress.

What, then, is the conclusion inculcated by these doctrines as regards the social progress of great communities? It is that all political institutions—imperceptibly or visibly, spontaneously or purposely—should tend to the improvement and organization of national intellect.—[Intellectual Development of Europe.

### The Fall of the First Man.

BY PARISH B. LADD.

WITH all of the ancient religions older than the Hebrew, tradition ascribed to the first pair purity, happiness and eternal life; these blessings were lost by disobeying the injunction of the gods not to eat forbidden fruit.

The belief in an age of eternal happiness before man committed the first sin was, says Lenormant, in his "Beginnings of History," common among all the Aryan peoples. Ewald tells us that this tradition was adopted by the Hebrews into their system as it appears in their Genesis. In all the ancient systems evil was represented by a serpent, who was the fallen angel, the personification of darkness; the

demon night, fighting against daylight and darkness at war; dark night contending against the light of the sun.

This was the source of good and evil, gods and devils, in all the ancient religions; it was day and night at war. In all its original childish simplicity this pagan myth survives and today permeates and controls the Hebrew and Christian religions. The average Christian of today, while he does not know it, is calling on, and praying to, our great solar orb to overthrow the dark night. The forbidden fruit, as we now learn from the inscriptions taken from the ruins of Egypt and Chaldea, was but emblematic of man's desire for knowledge; his efforts to learn the truth concerning nature and nature's laws. The priest, speaking through his gods, forbids man the right to learn the truth; he tells his votaries that knowledge is dangerous; that they must not read books published by skeptics and scientists; that ignorance is the road to salvation; that if man persists in studying nature, reading works of science, eating forbidden fruit, the gods will drive him from the garden of happiness. The cherubim, with the flaming sword, which the Hebrews borrowed from the Egyptians, was emblematic of nature standing sentinel to prevent man from returning to a state of childish ignorance.

How transparent is all this; it is the everlasting, persistent strife of the priesthood to keep man ignorant and religious that they may live and fatten on the toil of others. With the Hindus, Yima commits the first sin, is driven from the garden and falls into the hands of Angromainyus, the evil one.

In the Vendidad, we read Ahuramazda accuses Argromainyus of enticing man from good to evil. A similar legend comes from Scandinavia, where the immortal Idhunna, in paradise, is enticed by Locki, the evil one, to eat the forbidden fruit; having transgressed, by eating the apple, he is carried off by Locki.

With the Hindus this forbidden fruit was the soma plant, which gave an intoxicant and drove all care away; in time it was worshipped as a god. This god with the Greeks become Dionysos; in Egypt he was Bacchus. Garuda having recovered this plant from the demons, who stole it, gave it back to the gods; for this pious act Garuda was given a flaming sword

and became a cherubim to guard the plant and keep the way of life. With the Babylonians the tree was guarded by two Genii, while with the Accadians, as with the Hebrews, it was typical of knowledge. In the inscriptions of Chaldea this tree is represented with fruit on it, a woman reaching out her hand to pluck the fruit, a serpent behind her and a man at her side. The inscriptions give the name of the man as Admi, or, as some have rendered it, Admu. It was emblematic of earth and water, or, as some contend, the heavens and the earth, the source of life, the sun pouring his rays on the moist earth and producing life. It represented the fructifying, the fecundating principle. With the Egyptians Apah, the serpent, makes war on the sun god Ra, and is killed by a dagger in the hands of the god. It is the old myth, light fighting darkness. In the 39th chapter of the Book of the Dead (one of Egypt's sacred books) a desperate conflict is represented between light and darkness. The whole story told in the Bible, when read by the light of these ancient records, appears, most clearly, to have been borrowed from them. By a comparison of the Hebrew sacred scriptures with the deciphered hieroglyphics of Egypt and the cuniform characters of Chaldea, it will be seen that most of the Hebrew Bible is but a copy from the myths of those countries, principally from Egypt. See Gerald Massey's "Book of Beginnings." Mr. Massey furnishes us with a long list of Egyptian myths running parallel, or, as we say in law, on all fours, with every important feature in the so-called Mosaic account of creation and the flood, also in the story of the Exodus.

The six days of creation, the rest on the seventh, and the six days' flight from Egypt and the rest the seventh are identical with the flight of the god Typhon in the Egyptian myth. Typhon, like Moses and Christ, traveled on the back of an ass. After a most thorough research we fail to find any credible evidence to sustain any part of the Hebrew story of the Exodus. Moses, Aaron, Joshua, and Gideon were, in all probability, myths.

It is now conceded by all scholars that the Hebrew account of the creation and flood, including all of the fabulous stories contained in the so-called five books of Moses,