

Joseph McCabe: From Monk to the Modern Aristotle of Culture.

By E. Haldeman-Julius

Although full of human incident, the chief interest in the life of Joseph McCabe is bound to center, for those interested in his writings, about his intellectual activities and his career as a great, scholarly debunker. He has lived quietly throughout a busy lifetime that has, at present, reached the age of sixty-two. Yet as the author of some two hundred books, as a periodical writer and as a lecturer of international scope and fame he has caused no little, indeed in its way the very greatest, stir in the world.

McCabe has devoted his life, since he left his Catholic monastery in 1896, to study and to the spread of popular culture. He certainly knows the world of men and human affairs very well. He has lived up to the age, to the contemporary scene, with very acute interest. His opinions on our most practical problems of politics and social controversy are very sound and informed. He knows intimately the men of the world of science and literature, men of business and governmental affairs, and the common run of humanity in all classes. He is no pale recluse of a scholar, knowing nothing of life. He is very human and realistic, and throughout his writings he stresses the joyous, practical element in his philosophy of life.

Yet McCabe's main adventures, so to speak, apart from being a very intelligent spectator of the life about him, have been located in the world of books and in the fascinating fields of knowledge, scientific and historical, which he has covered so thoroughly. I believe I am right in saying that no man in our time has lived so intensely in his mind. No man has such a broad and clear vision of life. No man puts more intellect, and with it genuine and sane emotion, into the art of living.

And along with the art of living, McCabe has always had a serious purpose: namely, the freeing of the human mind (or as many human minds as he can touch) from old superstitions and superficial errors and all the prejudice and misinformation which serve so recklessly, among most men, for ideas. Popular education has been a lifelong ideal of McCabe's, and no man has done more than he to realize this ideal by actually, incessantly and most brilliantly working at it.

IF YOU WANT to see drama in Joseph McCabe's life, then surely there is enough of it in the fact that he spent twelve years in a Catholic monastic order where he was known as the Very Reverend Father Antony. He tells of this period of his life in *My Twelve Years in a Monastery* (Little Blue Book No. 439). His parents were devout Catholics, although he assures us that his father "liked his beer and laughter and he was entirely honest and honorable and kindly." And when Joseph left the monastery and the church forever, his pious mother wrote, "sadly and grandly" as McCabe says, "I do not understand, Joe, but I know you."

When McCabe was quite a young boy, his parents moved to the English manufacturing town of Manchester. Across the street from their home was a Catholic monastery. His parents, his mother especially it seems, wanted him to enter the priesthood and have a splendid holy career: at any rate, a holy career. While he was a pious enough lad, young Joseph didn't want to go into the monastery. Somehow the free world looked better.

"At thirteen," says McCabe in *My Twelve Years in a Monastery*, speaking of himself in the third person, "he [young Joseph] began to earn a dollar a week and dream of becoming a prince of commerce. In a great Manchester warehouse he heard oaths which made him pale and salacious stories which made him red, and altogether he learned in advance a very great

deal of the more piquant part of Moral Theology. But he never swore or lied, or did anything more wicked than smoke a furtive cigarette. He was incurably virtuous; so the devil gave him up, and the monks got him."

At the age of fifteen McCabe entered the Catholic monastery in Manchester and was taught in the monastic college. "There was as much pedagogy in it," he says irreverently but accurately I am sure, "as in a straw-strewn medieval classroom. A friar who might have made an excellent carpenter took every class." In reality, McCabe did his own studying, as he has done all through life. Immensely the scholar as he is, there is nothing academic in McCabe's culture. It is thorough—and very human, balanced, adroit. He has always taken knowledge for the purpose of understanding life and putting more livableness into life.

After eleven months in the Manchester monastery, the boy Joseph McCabe was taken to a monastery in song-celebrated Killarney, where he became a novice or "monkling" in the Order of St. Francis of Assisi. Quite early doubts of theology bothered McCabe; but his father-confessor assured him that his doubts would disappear in time and with broader study and that he had a great vocation ahead of him. "At the age of seventeen," says McCabe, "kneeling in the church in solemn ceremony before a thrilled congregation of Irish Catholics, I vowed celibacy (virginity), poverty (never to own a cent or any object), obedience (to my superiors) for life."

Receiving the usual Catholic education for the priesthood (which he tells us is very, very poor indeed), supplemented by a course in philosophy at the University of Louvain in Belgium, McCabe really learned the most important knowledge by his own efforts. And of course his great scholarship was chiefly acquired after he left the monastery and the church. It is enough to say that he at length, after a good deal of doubting, drew up a parallel list of reasons why he should and should not believe in God, immortality, the soul and so on; and the logic of agnosticism won; he left the church and went out into a world which was strange, certainly, to one reared in cloistered unnaturalness. But of course McCabe was never a thoroughly subjugated or docile monk. He learned more than he was meant to learn.

Since that honest and under the circumstances daring decision in 1896, Joseph McCabe has written and lectured and studied. He has made many lecture tours of Australia, the United States, Canada and Mexico; and naturally he has lectured much in Great Britain. He is a hard worker. He loafs little and does not go in for ordinary social diversions. He lives quietly in a suburb of London, England, with only a housekeeper, a select library and his steady program of scholarly work. He has two sons and two daughters. He does much research work at the famous British Museum. His work has earned him the title of "the modern Aristotle." He has often been called, and with justice, the world's greatest scholar. Certainly he has the broadest, most human scholarship I know of and he has been most industrious and able in communicating his scholarship to the masses—to all men and women, of all classes, who wish to explore the many fields of modern culture and bring from them a unified, realistic philosophy of life.

I HAVE McCabe's own authority for saying that the most valuable and interesting work he has ever done is his authorship for the Haldeman-Julius Publications. He first visited me in Girard, at my request, in 1925. It was not long before we had agreed that he should write fifty Little Blue Books, covering the entire history of religious controversy. And, by the way, let me remark that McCabe's extraordinary knowledge of history is his mightiest controversial weapon. He is not only a reasoner of the very first order, but he is tremendously, thoroughly equipped with facts; and this in science, too, as well as history.

Well, McCabe wrote the fifty Little Blue Books—and more, too, so that the number now is seventy. Then followed a much greater educational work: *The Key to Culture* in forty volumes of 30,000 words each: a complete course of culture, for self-education in the home, including the subjects of science (in all its major, fundamental branches), philosophy, literature, art, history, economics. This work is still unrivaled in its field and in the purpose which it serves: *The Key to Culture*, by itself, can be called a University in Print. There followed an eight-volume *Key to Love and Sex: The True Story of the Roman Catholic Church* in six large double volumes; *The Story of Human Morals* in twelve volumes; *The Rise and Fall of the Gods* in six volumes; and the latest work, in which he is now engaged, is *One Hundred Men Who Moved the World* (character sketches of the greatest creative forces of history) in sixteen volumes.

At the age of sixty-two, with far more than an average lifetime of intellectual and literary productivity behind him, McCabe is working more joyously and vigorously than ever. I am glad to say that he and I (and our American readers) have an ideal association that will last as long as McCabe lives and may that be long. I am sure we all hope that he has many more years of active, cheerful, interesting life ahead of him. No man can put the years to better use; and with him, fullness of years means years that he has packed full of extraordinary and enduring achievement. His immortality is not in a fictitious Paradise but in his writings that will survive as his splendid memorial.

DOGMA AND CULTURE

Until quite modern times the main, almost the exclusive interest, of the Christian churches has been to uphold their systems of dogma. They have not been friendly to culture. The intellectual activity of man has been recognized by priests and preachers as a threat to their bunkistic profession. Before Christianity, there was splendid culture in the pagan civilizations of Greece and Rome. Rome developed a system of general education, as well as high culture for its most studious citizens. Under Christianity it was a dark, ignorant world (in Europe) for centuries.

The relation of the Christian religion to education is set forth fully by McCabe in *The Church and the School* (Little Blue Book No. 1128). He gives a thorough view of the historical truth, showing exactly what happened and how and why. In definite detail he debunks the claim that Christianity conferred the boon of general education upon mankind. McCabe summarizes the lessons of this book as follows:

(1) The pagan power to which Christianity succeeded in Europe had already given the world a fine general system of education.

(2) Christianity contemplated the complete ruin of this school-system without a murmur, indeed applauded its disappearance, and made no effort to replace it.

(3) So little was done in the way of education during the thousand years of absolute Christian domination that more than ninety percent of the people in every Christian nation were illiterate and densely ignorant.

(4) The modern school-systems which have opened the eyes of the masses and enabled them to rise are due entirely to secular sentiment, and their development was in most cases opposed and retarded by the Churches.

Dogma versus culture—that is the true story of Christianity in its relation, its opposition, to genuine popular education. Knowledge led to heresy; therefore knowledge was anathema. And, as McCabe says, the Church did so little for

education that, after a thousand years of its rule, more than ninety percent of the people could not read nor write. Christians are welcome to any pride they can derive from this record.

BEFORE RELIGION

It is false to say that religion is an instinct of the human race and that men have always had some kind of religion. This is proved in Joseph McCabe's *The Origin of Religion* (Little Blue Book No. 1008), in which are reviewed the ideas of the lowest, most primitive peoples living today in remote corners of the world: the Yahgans of Tierra del Fuego, the Botocudos of Brazil, the Veddahs of Ceylon, the Andamanese Islanders, the Aetas of the Philippine Islands, the Semoas of the Malay Peninsula, the Tasmanians, and the Bushmen of South Africa.

Two French scientists, Hyades and Deniker, studied for two years the life of the Yahgans and they reported: "We have never detected the least allusion to any kind of cult or religious idea." A missionary, T. Bridges, who had spent twenty years among this primitive people (and who certainly would not suppress any evidence for the presence of religious beliefs among them) said:

They have neither hope nor fear beyond the grave. For them there is neither God, nor good, nor evil, nor spirits to fear apart from the phantoms which may injure them in this world. Death is the end of existence, and they have no idea of a spiritual life or of the composition of man from a body and a soul.

The absence of religion in such primitive groups (and even among higher groups) is found in the trace of belief in a God, although spiritism has left its traces. McCabe proves that man has no religious instinct. Man evolved his religious ideas, along with a weird mixture of false notions and some true ideas slowly learned from experience, through ages of unguided but elaborating culture. Prehistoric man and historic man have, as we know, struggled through the mazes of strange superstitions, elaborately unsound beliefs and thought processes that were experimental. Our biggest task in modern civilization is to supplant the mistakes of the past with carefully acquired knowledge. McCabe summarizes the evolution of religion thus: "The human race does not begin with monotheism, or a revelation, and degenerate from it. On every strict test of the facts, it begins without religion, then believes in spirits of the dead, next in polytheism, and finally in monotheism."

APPALLING RECORD

As late as 1885, the record of Christian civilization in Europe was appalling. Christianity was then the supreme faith: The churches, Catholic and Protestant, had enormous power. Newspapers, sermons and "respectable" books blessed the condition of Europe as a divine order of things: and all rebels, whether religious or political, were severely denounced as agents of wickedness and monsters of impiety. And what was this divine order of things? And how did the churches use their influence?

Taking England for example, where conditions were better than in other countries, McCabe gives us a brief but a revolting picture in *The Churches and Modern Progress* (Little Blue Book No. 1150). He says:

Of the 10,000,000 workers of Great Britain in 1825, about 3,000,000 were children earning from twelve cents to a quarter of a dollar a week; between 2,000,000 and 3,000,000 were girls or married women earning an average of less than two dollars a week; and the overwhelming majority of the four or five million adult males were agricultural or industrial laborers earning an average of not more than \$2.50 a week. No artisan earned more than \$6 a week, and only a few hundred thousand earned \$5 a week. The nominal wage itself had at least trebled since 1825.

One can imagine how these

workers lived. But let us glance at their condition in more vivid terms than money. McCabe tells us what the diet of these workers was. We quote:

Bread was nearly as dear then as now: tea, sugar, tobacco, and all overseas products were several times as dear. In other words, a dollar will now purchase far more comfort than two dollars then would. The increase of the real wage is even higher than the increase of the nominal wage. When I state that bread cost four to five cents a pound, it will be seen that the overwhelming mass of the people of Britain in 1825, after allowing a little out of the weekly \$2.50 for clothing and housing large families (as all then had), can scarcely have bought bread enough fully to satisfy appetites. They lived, as a fact, on bread, potatoes, cheap fat, and water. Meat, milk, butter, eggs, etc., they rarely saw. Flour was adulterated with plaster of Paris to an incredible extent. Disease was appalling.

That is bad enough. And remember the Christian churches did not protest against such conditions. On the contrary, the godly clerics were among the first to denounce anyone who insisted that humanitarian measures should be adopted for the betterment of the workers. Following McCabe again, we look more closely at the condition of the workers in 1825 under a Christian system upon which skepticism had not yet made serious inroads:

For this wage of, roundly, two cents a day per child, twelve cents a day per youth and maiden, and a quarter to half a dollar a day for grown men (except a very small minority of skilled workers), they worked twice as much as they now do. Children down to the age of seven, and often six, worked thirteen or fourteen hours a day, six full days a week. Adults worked fifteen or sixteen hours a day. There were no sanitary or other shop-regulations, and the tyranny of masters and foremen was appalling. Young children were thrashed with leather belts, dipped in tubs of water, and even nipped with pinners or vises, to whip up their drooping energy. For recreation they had neither leisure nor money. Those workers who had the money habitually got drunk. The rest enjoyed the free fights (men, women, boys, cocks, etc., etc.). But, as practically all worked from five in the morning until seven or eight at night, six days a week, with only two whole-day holidays in the year, there was not much need of recreation. You came home dog-tired to a "home" most probably in a cellar, without light for windows and candles were heavily taxed and always without drains; devoured a dish of potatoes (smeared with grease) and bad bread, went to bed in your shirt or chemise, and rose at four. By sacrificing leisure you could thus get six or seven hours' sleep a night, with a long sleep on Sunday.

Far from protesting against this terrible state of things, the clergy, as McCabe shows throughout his book (*The Churches and Modern Progress*), thoroughly believed in the class divisions of society and the subjection of the workers. "Church and State agreed," says McCabe, "that this was the God-appointed order. The Church of England collected funds to 'teach the poor,' carefully explaining to the gentry that it meant to keep the poor 'in their proper station.' As late as 1807, when the French Revolution had shamed a few men into thinking about education, it was found that 95 percent of the adults of Great Britain could neither read nor write!"

Blessed churches! Blessed clergy! Observe how they not only preached but potentially practiced their gospel of damnation for the majority of mankind!

WOMAN IN ISRAEL

In the godly days of ancient Israel when, we are told, the old Bible tribes were guided by the direct commandments of Jehovah, a woman who gave birth to a male child was condemned as unclean for seven days and she was ordered to submit to a time of purification counting thirty-three days during which "she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled." If a woman bore a female child, she was adjudged unclean during two weeks and was compelled to wait threescore and six days before she was purified. This glimpse of the low position of woman in the good old Bible days is given by Joseph McCabe in *The Degradation of Woman* (Little Blue Book No. 1122) and he adds this further light on the darkness that surrounded woman under the rule of Jehovah:

The female was an inferior crea-

The Myth of Immortality

That immortality is a wishful fantasy, without basis in fact or reason, is shown by Joseph McCabe in *The Myth of Immortality* (Little Blue Book No. 1059). He shows that all things, from human beings to stars, follow the inexorable processes of birth, growth, decay and death. He brings out clearly the utter lack of evidence for the belief that man has a "soul"; and "man's mind is certainly evolved from a mind that is not spiritual and immortal." Personality, with its wonderful aspects and implications, has necessarily a physiological basis. The survival of a "soul" personality (of which we know nothing) is an idea that has no real meaning. Again, freedom of the will is an illusion; men act from human motives and natural causes; and man cannot, by an act of the will, make himself immortal. Immortality is a myth, a dream, a wish; and it is contradicted by the fundamental facts of life.

OUR MORAL PROGRESS

Superficial nonsense is talked about the need of religion. Usually it is asserted that religion is essential to the security and development of the moral life among men and women. Now, it is foolish to accept such statements without close examination. A fine suggestion of the method of inquiry which leads to the truth is offered by Joseph McCabe in *Do We Need Religion?* (Little Blue Book No. 297):

Suppose you appointed a committee of scientific men to work out this problem on the methods of a practical scientific inquiry. What would they do? They would at once establish two facts: first, that something through the ages, moral conduct has not varied with changes of religion, and secondly that there has been a very considerable moral advance in the last hundred years. They would then ascertain the causes of the modern advance, and would at once rule out religion. It is as plain as an arc lamp that religion has not had more influence on this and the last generation than it formerly had. It has lost enormously in influence. The millions who do not go to church or read the Bible may or may not have some sort of belief in God, but you know them, and you know what a feeble and unpractical thing it is. General education is the principal cause of the advance. Better and wiser education will mean further advance. The next chief influence is the evolution of higher standards of character by a minority of lay writers and thinkers, and most of these either had no religion or thought out human problems independently of it.

WOMAN IN BABYLON

Preachers who eulogize the barbaric tribes of Israel and represent their Bible as a guide to morality are fond, on the other hand, of denouncing ancient Babylon as a terribly wicked city. Its immorality is dwelt upon and as a corollary woman is supposed to have had a very brutalized, inferior position: that is the conventional Christian pulpit picture.

As a matter of fact, as Joseph McCabe points out in *The Degradation of Woman*, the law in ancient Babylon—say in the year 586 B. C. (although the law extended as far back as 2100 B. C.)—was too harsh precisely with respect to sex morality. Death was the penalty for adultery. But the law, if savage, was equal for man and woman. There was not one law for man and another law for woman. In other respects the position of woman in Babylon was infinitely superior to the lot of woman under the rule of Jehovah. McCabe tells us:

Woman was, at any rate, quite free in ancient Babylonia. Her rights were splendidly protected by law. She held property as legally as man did. She was not an inferior creature; she had no periods of uncleanness. She did not miss the Christian Mary, because Ishtar was one of the greatest deities of Babylonia and Assyria, and at least in later Babylon was an ethical deity. Woman had, of course, no vote, as there were no votes for either sex. In a word, she was in every respect the equal of man, free to own and control her own property and therefore be independent, able to divorce an unworthy or even merely neglectful husband at any time, protected against any encroachments upon her rights by other women. That is what Rebecca, coming from the female slavery of Judea, would find in benighted Babylon.

The law of Babylon respecting the social rights of woman, says McCabe, was "immeasurably superior to the Christian law under which Christian women were living in England and New England 4000 years afterward, and far better than the Jewish law of 500 B. C." Pulpit history is distinguished by its extreme remoteness from the actual historical facts.

The belief in God today is strongest where man has least to thank God for, and it is weakest where men have most knowledge and mental training. It is universal only where life is poorest and where men have the least intelligence to perceive whether or not they are indebted to God.—Joseph McCabe in *The Futility of Belief in God* (Little Blue Book No. 1060).

Science gives us a natural interpretation of nature. It is very far indeed in its present stage from explaining everything, but to take some part of nature which is at present obscure and say that the hand of God must be there is a very poor fallacy. It is quite obvious that our ignorance of the natural causes may be, and in view of the history of science probably is, only temporary.—Joseph McCabe in *The Futility of Belief in God*.

Science as such is never concerned with religion. No branch of science deals with God or the soul or Christ. Yet there is a deadly conflict, because science tells us a large number of truths which, in the opinion of the majority of highly educated people, are inconsistent with the belief in God and the soul.—Joseph McCabe in *The Futility of Belief in God*.

Science as such is never concerned with religion. No branch of science deals with God or the soul or Christ. Yet there is a deadly conflict, because science tells us a large number of truths which, in the opinion of the majority of highly educated people, are inconsistent with the belief in God and the soul.—Joseph McCabe in *The Futility of Belief in God*.

Science as such is never concerned with religion. No branch of science deals with God or the soul or Christ. Yet there is a deadly conflict, because science tells us a large number of truths which, in the opinion of the majority of highly educated people, are inconsistent with the belief in God and the soul.—Joseph McCabe in *The Futility of Belief in God*.

Science as such is never concerned with religion. No branch of science deals with God or the soul or Christ. Yet there is a deadly conflict, because science tells us a large number of truths which, in the opinion of the majority of highly educated people, are inconsistent with the belief in God and the soul.—Joseph McCabe in *The Futility of Belief in God*.

ONE BECOMES the victim, not the beneficiary, of an idea the moment one regards that idea as sacred.

McCabe's View of a Human Jesus and Religions of Ancient World

Taking the position that Jesus really lived (although the biblical accounts of him are contradictory and many are interpolations of early Christian sectarians), Joseph McCabe says in *Did Jesus Ever Live?* (Little Blue Book No. 1084) that such a person as Jesus was quite an ordinary figure of the time in which he lived. He did not burst upon the ancient world as a brilliant, original proclaimer of truth. What he said had been said often before and was being said by his contemporaries.

If there were a real Jesus, as McCabe concludes from historical evidence which he explains is plausible rather than positive, he was rather a commonplace person. His utterances reflected the thought—or a very familiar and widespread part of the thought—of the world in which he lived, obscurely and unimportantly. Jesus was of no particular importance until he had been transformed fictitiously into the Christ of the Gospels and mighty miracles had been ascribed to him; yet similar miracles, even so, were commonly reported of the mythical gods and Christs in many ancient religions of the time of Jesus.

In the near east where Jesus lived and where the Gospels were written (probably at varying dates, from three-quarters of a century to more than a century, after the time of Jesus) there was a vast deal of speculation and dispute about religion. "It was," says McCabe, "the world's most famous center of learning and religion. There were splendid schools and austere monasteries. The cross was a familiar symbol; and priests of Isis, with shaven polls and fine linen garments, sprinkled holy water on penitents. Every year there were

solemn celebrations of the miraculous birth of the divine son of the virginal Kore or of the semi-virginal Isis, and of the resurrection of a god, Osiris, who was to judge the living and the dead."

In such an atmosphere the human Jesus would be merely another exhorter, preaching well-known beliefs and expressing sentiments that were on the lips of many; and later on, the God-Jesus made up by Christian idolaters would be merely another among many ancient Gods and Christs. In neither role would he appear as a unique or remarkable figure. McCabe goes on to describe further the world of Jesus:

Along the coast of Palestine are half a dozen smaller cosmopolitan cities. In ancient Tyre and Sidon, in Gaza and Ptolemais, the cultures of the Egyptians, Cretans, Babylonians, Persians, Hittites, Phoenicians, Phrygians, Hebrews, and Greeks mingle. Temples rise in scores; and a score of rival priest-hoods shriek their wares to the multitude. "Come and be saved from your sins," is the common cry. Here the cult of the Phoenician slain and resurrected God, Adonis, meets his counterpart from Phrygia (Athys), from Babylonia (Tammuz), and from Egypt (Osiris). Here the new Persian religions of austerity and repentance, Mithraism and Manichaeism, bring a new miraculously born savior and a new judge of the living and the dead; and they are as stern about sin and repentance as the most bilious spinster could desire.

There are gayer religions. There are cults of fertility and merry-making as well as cults of asceticism. "But if the oriental sun is still in your blood," says McCabe, speaking of that period of abundance and contrasting religions, "if you think love a gift of the gods, there is Byblus with its beautiful temple of impurity, Antioch with its enchanted pleasures, and, a short sail over the water, Paphos with its undying odor of roses and blaze of sensuality." It was

a fertile ground of magic and superstition and philosophic dispute and priestly contrivances and new, prophetic declarations. Jesus was but one of many. He brought nothing to this world. He only repeated what others had said and were saying.

"Further north are Tarsus," continues McCabe, "(where a fiery little tent-maker broods on these things) and Seleucia. Further west, following the bend of the coast, are Rhodes and Laodicea, Ephesus and Smyrna, Corinth and Athens, and heaven knows how many other cosmopolitan cities, where the latest Stoic moralists and argumentative Jews and Asiatic and Egyptian evangelists fill the air with cries of sin, repentance, end of the world, judgment, baptism, mortification of the flesh, virtue, spirituality, the true

Important!

The Hoover SCANDAL Special Edition of January 3 has been a sensational success—and its success is not finished, as orders continue to pour in for this amazing issue of *The Freeman*. Fortunately we foresaw such a demand, we saved the plates of the paper, and we are able to fill all orders. So you can still help to spread throughout the country this astounding true story of Herbert Hoover's past. Please send a dollar for a bundle order of 50 or more copies, at the rate of 2c a copy. Or send us 50 or more names and addresses, at the rate of 2c a copy, to whom we will send the Hoover SCANDAL Special Edition of January 3. This is the biggest thing we ever did. Let us make it bigger

god, resurrection, immortality, and so on, and so on." The conclusion is plain. We quote McCabe: "What, in the name of common sense, could Jesus or anybody else add to all this? There were hundreds of Jesuses. A life of the Rabbi Hillel, if we had one suitably embroidered with miracles, would be a life of Jesus. A life of the slave-moralist, Epictetus, if we had one, would be a perfect life of Jesus. The life which we have of the wandering apostle, Apollonius of Tyana, is a life of Jesus. The chief teachings, even the phrases and sentiments, to a great extent, were common to priests of Isis, Serapis, Esmun, Apollo, Mithra, Ahura-Mazda, and

Janus, as well as wandering Stoic apostles.

Every single moral sentiment attributed to Christ in the Gospels has several parallels in the literature of the time. There is not one point in the "teaching of Christ" that was new to the world. Even the parables were borrowed from the Jewish Rabbis. The chief doctrinal features of the Christ of the Gospels—the birth, death and resurrection—were familiar myths at the time, and were borrowed from the "pagans."

It matters not whether such a person as Jesus really did live. He could not have been a great, original nor leading personality. He could have brought no new message to men. His sayings, whichever side of the various contributions one may select, are matched in the contemporary literature of his world. The miracles are, of course, no more than fairy-tale hokum. And, as McCabe points out, there is not a "figure of Jesus" in the gospels; but there a dozen figures of Jesus; we have a blending of different conceptions.

Of reliable history concerning Jesus there is very little, virtually none. For a century or more after the time of Jesus various men who described themselves, as his followers passed around tales concerning him; and the stories grew, of course, as such stories naturally do; and occasionally some one would make an ancient manuscript about some phase of the life of Jesus. There were thus many gospels. "Our four Gospels," says McCabe, "were selected in the fourth century out of a large number."

It is McCabe's theory that Jesus must probably belonged to a monkish sect called the Essenes which were familiar in the Palestine of his day. His ascetic teaching is the same as that ascribed to the Essenes. "Imagine one of these Essene monks," says McCabe, "going about Judea, as most of them evidently did. His conduct would be precisely that attributed to Jesus. Poverty, virginity, avoidance of oaths, passive resistance, aid to the unfortunate, love of all men, and so on. Then imagine one of their number, of independent spirit, breaking with the main body. Imagine him obsessed with the idea that the Kingdom of God was at hand—that was a common Persian

phrase for the end of the world and judgment of all men—and feeling that he was called to go and preach repentance, as the Essenes, apparently, did not. You have then, surely, something very close indeed to the Jesus of the Gospels."

There is, says McCabe, only "the slenderest of evidence" for this or any other view of Jesus, but he adds that this seems to him "the most reasonable historical view to take." The most significant point—and that point is borne out abundantly by our his-

JUST OUT!

Full Text of the Wickersham Commission Report on Prohibition

This volume of 80,000 words contains the findings and recommendations of the National Commission on Law Observance and Enforcement on Prohibition Laws of the United States submitted to President Herbert Hoover. This book contains every word of the report and every word of each individual member of the commission. Not a word has been omitted in this big book. The commission worked eighteen months and spent \$500,000 in order to get the facts and the conclusions that will be found in this important and instructive volume.

The contents of this book promise to become the political issue of the 1932 presidential campaign. It is necessary to read this complete report in order to be able to discuss the question of Prohibition intelligently.

Rush in your order at once. The newspapers did not have the space to print this entire report. It would have required about fifteen solid newspaper pages, set in small type. Here, in a large book of more than 128 large pages, we give the American people the entire text, from beginning to end, including all dissenting statements of individual members. This is probably the first edition available because the newspapers report that the small government edition was soon grabbed up by public officials in Washington, leaving none for the general public.

Get your copy of "The Full Text of the Wickersham Commission Report on Prohibition" today. The price is only \$1 per copy, carriage charges prepaid.

ORDER BLANK FOR THE REPORT ON PROHIBITION

Haldeman-Julius Publications, Girard, Kansas

Enclosed find \$1 which pays for a copy of "THE FULL TEXT OF THE WICKERSHAM COMMISSION REPORT ON PROHIBITION," carriage charges prepaid. (6 copies for \$5.)

Name

Address

City State

GREAT REVOLUTIONS

A stale bit of superficial reasoning, which is nevertheless frequently met with in the discussions of our time, is debunked in a flash of illuminating reflection by Joseph McCabe in *The Churches and Modern Progress* (Little Blue Book No. 1150). "Those who talk," says McCabe, "as many do, about the contrast between revolution and evolution are imperfectly acquainted with both science and history. The great landmarks in biological evolution are three revolutions in climate or ice Ages. The great landmarks in the chronicle of the last century and a half, the supreme period of human progress, are three revolutions. Evolution is not a continuous process. It has long periods of stagnation or reaction and short sharp periods of advance which we call revolutions." McCabe refers to the French Revolution at the end of the eighteenth century and to the revolutions of 1830 and 1848 in France, which were accompanied by similar revolutions in other European countries.

torical knowledge of the world in which Jesus lived—is that there was nothing unique, original nor wonderful about the personality nor the teaching of Jesus. The Christian miracle-mongers, borrowing freely from the pagan cults, made a God out of Jesus and thus his reported sayings (which are, even so, contradictory) were preserved as sacred. These sayings were not peculiarly the sayings of Jesus but were sayings current in that ancient world.

DEATH OF DESIGN

The argument of design was popular among Christians in the early nineteenth century, as it had been popular in the eighteenth century, and as it is still frequently used although the knowledge of evolution brought together by Darwin struck the design idea a death blow.

Before Darwin's time it was argued that "the remarkable structures and instincts of animals and the wonderful adaptations of plants to their surroundings" proved the intelligent planfulness of a God. But, says Joseph McCabe in *The Futility of Belief in God*, this argument was smashed to pieces "when evolutionists began to show that all these things were gradually evolved during tens of millions of years. If these structures had come into existence all of a piece, certainly we should have to admit a creator. But if they were evolved gradually, one crude form leading to another, the whole situation is changed. Unconscious nature may do, by many trials and errors, in a million years what it certainly cannot do in a year." And McCabe forcibly adds: "No plea for the supernatural origin of anything is valid as long as there is a possibility of a natural explanation of its origin."

Evolution killed the design argument, although some preachers, mentally dead, continue to use this dead argument.

Comparing pagan culture with the darkness of Christian medievalism, Joseph McCabe says in *The Church and the School* (Little Blue Book No. 1128): "The Greeks frankly recognized their debt to earlier civilizations, and the Romans were not less grateful to the Greeks. But the new religion [Christianity] which came to dominate Europe had no human sentiments, and in its own interests it libeled and scoffed at its predecessors. Modern scholarship fully restores the credit of the ancient Empire, and teaches us that it was precisely one of the glories of Rome that it gave the world the first complete system of general education."

Joseph McCabe says in *The Forgery of the Old Testament* (Little Blue Book No. 1066) that "the far greater part of the more learned clerical authorities on the Bible say that many books of the Old Testament pretend to be written by men who did not write them; that many books were deliberately written as history when the writers knew that they were not history; and that the Old Testament as a whole, as we have it, is a deliberate attempt to convey an historical belief which the writers knew to be false."

Did you order a batch of 25c Freeman Sub Cards?

Creeds made in Dark Ages are like drawings made in dark rooms.—Joseph McCabe in *The Revolt Against Religion* (Little Blue Book No. 1007).

Creeds and legends and rituals have evolved just as stars and flowers have evolved.—Joseph McCabe in *The Origin of Religion* (Little Blue Book No. 1008).

The law of the entire universe is death, and you state that one single being in it, man, one amongst myriads of living things on a single globe out of myriads of globes, is a grand exception to the law. I ask proof in proportion to the magnitude of the claim.—Joseph McCabe in *The Myth of Immortality*.

There is not a single page in the chronicle of man on which you can put your finger and say: here the power of a god intervened, or here a supremely new and higher principle appears in man. From the lowest ape-like level to the highest known, from Miocene animalism to twentieth century civilization, it is an entirely human and natural story of evolution.—Joseph McCabe in *The Myth of Immortality* (Little Blue Book No. 1059).

LAWS OF NATURE

When a preacher refers to the laws of nature as demonstrating the necessary existence of a God who formulated such laws, he is giving a meaning to this phrase which is not at all scientific. This is put very clearly by Joseph McCabe in *The Futility of Belief in God* (Little Blue Book No. 1060) as follows: "Laws of nature, as we use the phrase in science, have not the least resemblance to human laws, and have no relation whatever to a 'legislator' or a mind. We say, for instance, that there is a law of gravitation. But we do not mean that there is a code of behavior drawn up in advance which things must obey. We mean simply that things do behave consistently in certain ways. The 'law,' as we call it, is simply a description of their behavior."

The Inquisition was founded in all its ghastly features by the Popes. Innocent III (its virtual parent), Gregory IX, Innocent IV, Alexander IV, and Clement V—all within about half a century—created it, and used every weapon and implement at their disposal to compel a generally reluctant world to adopt it.—Joseph McCabe in *The Horrors of the Inquisition*.

The Art of Thinking Logically

By Joseph McCabe

Come to school and learn from Joseph McCabe by reading these six volumes, containing 180,000 words of sound instruction. This work is divided into six sections, as follows: 1. The Art of Thinking and Reasoning Logically (logic and its precepts). 2. The Complete Story of Philosophy (an entire history of logical thinking). 3. A Manual of Human Morality (a logical examination of the theories of ethics and the laws of behavior). 4. The Story of Human Education (the logical science of teaching people to think). 5. All About Psycho-Analysis and Applied Psychology (investigations and logical theories of the mind). 6. Important Facts About the Progress of Science (a logical summary of man's knowledge). This work will help you make full use of your mental faculties. It covers a wide field. This collection is the logic and philosophy section, word for word, of Joseph McCabe's famous keys to culture. Send only \$1.50 and say you want Joseph McCabe's *The Art of Thinking Logically*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

The True Story of the Roman Catholic Church

By Joseph McCabe

It is amazing. It is all but incredible. It is the most startling drama—verily a tragedy—that has ever been set down in the realistic and yet fantastic language of historic events and now irresistibly told by Joseph McCabe in these six large double volumes. History cannot be properly understood without a close acquaintance with the career of the Roman Catholic church. Six large double volumes—5½ by 8½ inches in size—each volume 60,000 words in length—priced at only \$2.95 for the complete set of *The True Story of the Roman Catholic Church*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

LITTLE BLUE BOOKS By Joseph McCabe

Joseph McCabe's Little Blue Books make up a complete "Outline of Religious Controversy." The whole question of religion is candidly surveyed; every fact is considered. Each book is complete in itself, or all together they make a stimulating story. Read these compelling titles:

ORDER BY NUMBER

- | | |
|--|--|
| 109 Facts You Should Know about the Classics | 1142 Truth About Galileo and the Copernican Revolution |
| 297 Do We Need Religion? | 1144 The Jesuits: Religious Rogues |
| 354 Absurdities of Christian Science | 1145 Religion in the French Revolution |
| 365 Myths of Religious Statistics | 1150 Churches and Modern Progress |
| 366 Religion's Failure to Combat Crime | 1203 Seven Infidel U. S. Presidents |
| 439 My Twelve Years in a Monastery | 1205 Thomas Paine's Revolt Against the Bible |
| 445 Fraud of Spiritualism | 1211 Conflict Between Science and Religion |
| 446 Psychology of Religion | 1215 Life of Robert G. Ingersoll: Benevolent Agnostic |
| 471 Nonsense Called Theosophy | 1218 Christianity and Philanthropy |
| 481 Future of Religion | 1224 Religion in the Great Poets |
| 1008 Origin of Religion | 1229 Triumph of Materialism |
| 1007 Revolt Against Religion | 1237 Real Beliefs of Scientists |
| 1307 World's Great Religions | 1243 Failure of Christian Missions |
| 1059 Myth of Immortality | 1248 Lies of Religious Literature |
| 1060 Futility of Belief in God | 1262 Is Evolution True? Debate vs. Prof. Geo. McCready Price |
| 1061 Human Origin of Morals | 1450 Do We Live Forever? A Reply to Clarence True Wilson |
| 1066 Forgery of the Old Testament | 1455 The End of the World |
| 1076 Morals in Ancient Babylon | 1486 Are Atheists Dogmatic? |
| 1077 Religion and Morals in Old Egypt | 1487 A Manual of Debunking |
| 1078 Life and Morals in Greece and Rome | 1490 Is Einstein's Theory Atheistic? |
| 1079 Phallic (Sex) Elements in Religion | 1501 Mussolini and the Pope |
| 1084 Did Jesus Ever Live? | 1502 Why I Believe in Fair Taxation of Church Property |
| 1095 Real Sources of Christian Morality | 1509 The Gay Chronicle of the Monks and Nuns |
| 1102 Pagan Christs Before Jesus | 1510 The Epicurean Doctrine of Happiness |
| 1104 Myth of Christ's Resurrection | 1515 The Love Affair of a Priest and a Nun |
| 1107 Legends of Saints and Martyrs | 1536 Facing Death Fearlessly |
| 1110 How Christianity "Triumphed" | 1539 A Debate with a Jesuit Priest |
| 1121 Evolution of Christian Doctrine | 1543 Is War Inevitable? |
| 1122 Degradation of Woman | 1550 How People Really Lived in the Middle Ages |
| 1127 Christianity and Slavery | 1559 Can We Change Human Nature? |
| 1128 Church and the Schools | 1561 That Horrible French Revolution |
| 1130 Life in the Dark Ages | |
| 1132 New Light on Witchcraft | |
| 1134 Horrors of the Inquisition | |
| 1136 Medieval Art and the Churches | |
| 1137 Moorish Civilization in Spain | |
| 1140 Renaissance: A European Awakening | |
| 1141 Reformation and Protestant Reaction | |

YOUR CHOICE 5c EACH

Your pick of these books 5c each, postpaid to any address, as long as you order at least 20 books at one time (\$1 worth). Order by numbers instead of titles. Remit by cash, check, or money order. If you want all 70 titles listed here, remit \$3.45 and ask for the 70 Little Blue Books by Joseph McCabe.

Haldeman-Julius Publications, Girard, Kansas

The Rise and Fall of the Gods

By Joseph McCabe

Here is a new series by Joseph McCabe, just beginning in *THE JOSEPH MCCABE MAGAZINE*—the fascinating story of how man made gods, how the gods developed in man's imagination through the different social environments and the guile of priestly organizations, what common men and philosophers and theologians have thought about gods or God—and, finally, what are the conclusions of modern scientific knowledge on this age-old subject. This series will run through six numbers of *THE JOSEPH MCCABE MAGAZINE* (issued twice each month) and to introduce the magazine to new readers we are making a special offer of a three months' subscription, bringing with it the complete series on *The Rise and Fall of the Gods*, for the low price of \$1.50. You have a chance to become acquainted with this unique, important magazine—entirely written by Joseph McCabe—and to possess what is really a valuable set of books on the evolution of the idea of God. Just send \$1.50 to Haldeman-Julius Publications and say that you want *The Rise and Fall of the Gods*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

The Foundations of Science

By Joseph McCabe

Here we have Joseph McCabe at his best. This author and scholar is a great authority on science, and he has the literary ability to make science an exciting and fascinating study. This gigantic work contains eleven volumes, or 380,000 words. It should be in every person's library. Here is what you get when you order *The Foundations of Science*: 1. The Foundations of the Universe. 2. How the Universe is Constructed. 3. The Globe on Which We Live. 4. How Life Sprang from Matter. 5. How Life Developed from the Simple to the Complex. 6. The Marvelous Kingdom of Plant Life. 7. How the Bodies of Animals Are Constructed. 8. Man's Mastery of Life. 9. The Story of the Evolution of Man. 10. Life Among the Many Peoples of the Earth. Read these eleven volumes and you will have a wonderful knowledge of present scientific thinking. This is the science section, complete in every detail, of McCabe's keys to culture. Send only \$2.35 and say you want Joseph McCabe's *The Foundations of Science*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

The Human Body and How It Works

By Joseph McCabe

Joseph McCabe wrote this 3-volume work, in 90,000 words, to bring to his growing public sound knowledge of the human body and mind. He made special studies in important educational centers in London, Paris and Berlin in order to bring to his readers the latest findings of science. The three volumes of this work are as follows: 1. The Human Body, wonderful efficiency of man's amazing body-machine; 2. How the Human Body Begins and Grows, a careful outline of the building of the body through embryonic development, including authoritative facts about sex; 3. The Myriad Mysteries of the Mind, in which the author explores the labyrinth of the human brain. You are thus given a complete outline of physiology and psychology, written only as McCabe can do it—written for the man in the street, but done to bring out the truth in the plainest terms. The price is extremely low—only 85c for the entire set of volumes, carriage charges prepaid. This collection is the physiology section, complete in every word, of his famous keys to culture. Merely send 85c and say you want Joseph McCabe's *The Human Body and How It Works*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

EVOLUTION OF MORALS

Before the tremendous knowledge of evolution was obtained through the methods of modern science, the problem of morality and its origin and nature was very intriguing to thinkers. There were Greek philosophers, like Plato, who speculated about ideal Good, Truth and Beauty as absolute or imperatives having a spiritual origin. There was an ideal world of which the real world was only an imperfect reflection. Other philosophers, like Epicurus, reasoned that the good life was utilitarian; it was the kind of life which brought, as the philosophy of Epicurus insisted, the mood of tranquillity. A number of thinkers could perceive the relation of certain moral ideas, such as truthfulness and justice and honor, to social utility. But it was generally assumed that man had an innate conscience through which was revealed to him a moral law that was mysteriously implanted in the nature of things.

That was for centuries the attitude toward moral law, says Joseph McCabe in *The Human Origin of Morals* (Little Blue Book No. 1061). And McCabe goes on to explain:

The entire situation was changed when the truth of evolution was proved. Some writers are fond of saying that evolution describes processes, but does not explain anything. You have here a good illustration of the foolishness of that gibe at science.

Evolution said that the human race had been evolving, from the savage to the civilized level, during at least some hundreds of thousands of years. This meant two things, as far as the great problem of the origin of moral law was concerned. It meant, first, that the law may have arisen amongst, or been formulated by, human beings themselves long before the historic civilizations arose. This would explain how the ancient civilizations simply found themselves in possession of the moral code, and could therefore not suppose that it was drawn up by men. If they themselves had not formulated it, who had?

We quite understand their difficulty. But that difficulty would have

disappeared ages ago if the theory of evolution sketched by the first Greek scientists had been retained and developed. Then the Greeks might have learned how all their religious and moral and political ideas had been gradually forged in the workshop of experience, by a long line of developing ancestors. Evolution lit up the whole problem, and nearly every other problem.

One of the chief sources of our modern understanding of the evolution of moral ideas, as explained by McCabe, is the actual study of tribal ideas and customs among surviving savage peoples at different stages of culture. From the lower tribes to the higher peoples—the Veddas, the Australian, the Bantu, the Polynesian level and so forth—investigators have traced the changes in moral notions; and these changes, while here and there they shoot off in eccentric patterns, conform to a broad and fundamental principle of social utility. "Circumstances," says McCabe, "drove one branch of the race onward and kept other branches behind, at various stages of development. If this is true, we ought to find every stage in the evolution of moral ideas and conscience in the innumerable 'savage' tribes scattered over the earth."

Familiar as we now are with the true story of the evolution of morals, it is foolish for philosophers and idealists to continue the antiquated language about man's innate conscience and the superhuman moral law and so on. Common sense, moreover, assures us that this gradual development is quite the way in which we should have expected moral ideas to have grown and assumed their importance in human society. There is no evidence whatever for the theory of a mysteriously innate and inspired conscience of man; but all the evidence confirms the view that, like all things else, morality has been a slow evolution through the ages.

INDIFFERENCE to justice is treason to humanity.

The Outline of Literature

By Joseph McCabe

Joseph McCabe is the author of this 4-volume work which goes carefully into ancient, medieval and modern literature in a most thorough and informative way. In 120,000 words, McCabe covers the literature of Egypt, Babylon, Assyria, Greece, Rome, etc., gives comprehensive outlines of the works and significance of literary figures like Aeschylus, Chaucer, Dante, Cervantes, Shakespeare, Milton, Pope, Moliere, Goethe, Heine, Boccaccio, and then, in a third section, covers modern literature from 1750 to the end of the 19th century, and finally, in his fourth volume, gives his readers a guide to contemporary literature. Truly a gigantic work, done only as McCabe can do it—simply, realistically, understandingly.

The four volumes are entitled as follows: 1. Important Facts About the Great Writers of Antiquity; 2. Important Facts About the Great Writers of the Middle Ages; 3. Important Facts About Great Modern Writers; 4. Writers of Today and Their Message.

This scholarly and impressive work by the man who is considered to be the world's greatest scholar, may be had, carriage charges prepaid, at the extremely low price of \$1 for the entire set of four volumes. Truly a genuine bargain. This collection that represents McCabe at his best is the literary section, complete in every word, of his famous keys to culture, and is offered to the public in this form to acquaint the public with McCabe's ideas and opinions on vital questions of literature.

Merely send \$1 and say you want Joseph McCabe's *Outline of Literature*, in four volumes.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

The Story of Human Morals

By Joseph McCabe

Joseph McCabe, the world's greatest scholar, is seen at his very best in these twelve volumes of *The Story of Human Morals*, which trace remarkably the evolution of human behavior and ideas of behavior throughout the ages. This great work ran as a series in *The Joseph McCabe Magazine*, and although these volumes are really worth 50 cents each (that is their standard price), we are offering the twelve volumes to you for only \$2.90. In this book McCabe casts light upon many of the problems which are so hotly disputed today—for he shows convincingly and completely what has been the origin of moral ideas and what is the real basis of ethics. As a superb illumination of the enigma of human behavior, this series is valuable. As a thrilling story of the strange ways of men in different civilizations, it is alive with drama and significance on every page. It tells about sex and morals, religion and morals, government and morals, economics and morals, geography and morals—the book has a marvellously encyclopedic range. The scholarship of McCabe is triumphant in this book. Just send \$2.90 to the Haldeaman-Julius Publications and say that you want *The Story of Human Morals*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

Joseph McCabe's The Catholic Church As It Is Today

By Joseph McCabe

Many who are familiar in a general way with the history of the Roman Catholic Church are not fully aware of what the position of this church is today. In this book Joseph McCabe—who was in his young manhood a Catholic monk and professor and who knows this church inside and out—explains precisely what are the beliefs and aims of the Church of Rome in our time. He gives incontrovertible and alarming proof that this vast organization is absolutely as bigoted and cruel in its designs as it was in medieval times. Every man and woman should know and profoundly realize the information that is given in this volume. A big book, 5½ by 8½ inches in size, and only 50c a copy or 5 copies for \$2. Ask for *The Catholic Church As It Is Today*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

What Do Scientists Know About Religion?

Scientific knowledge as a whole bears heavily and conclusively against the various assumptions of religion. Most scientists are irreligious, skeptical, anti-clerical in varying degrees; few can be described as at all orthodox. Prof. James H. Leuba's well-known investigation of the beliefs of American scientists, which is analyzed carefully in Joseph McCabe's *The Beliefs of Scientists* (Little Blue Book No. 1237), indicates fairly the situation. Addressing questions about God and immortality to a thousand scientists (including, too, industrial scientists and receiving answers from a majority, Leuba's results were published as follows: Of the physical scientists, 34 percent believed in a God and 40 percent believed in immortality. Among the historians, 32 percent believed in a God and 35 percent in immortality. Among the sociologists, 19 percent believed in a God and 27 percent believed in immortality. Among the biologists, 16 percent believed in a God and 25 percent believed in immortality. Of the psychologists, 13 percent believed in a God and 8 percent believed in immortality.

It should be added that a belief in God or in immortality among cultivated men and women is very different from the belief shared by the credulous masses who believe in the fairy tales of religion. The God of an educated person generally turns out to be a vague abstraction, cold and remote and meaningless; and the same is true of such a man's notion of immortality. It is significant that higher education and a familiarity with the methods of research and the intellectual conclusions of science tend strongly to weaken and often to destroy any sort of belief in religion.

This does not imply that the individual scientist is necessarily an authority on questions of religion. When Prof. Eddington or Prof. Millikan talks about religion, for instance, he is obviously departing from his special field of physics and is talking with as little real knowledge of the subject as a crossroads evangelist. These men do not actually attempt to prove religion by science. Their belief in religion, as shown by their own language, is very idealistic and indeterminate. And as McCabe points out again and again, religion (its history and psychology and comparative nature) is a special subject of study and some branches of science are more extensively and profoundly important than other branches in their bearing on religion. In *The Beliefs of Scientists* McCabe says:

Broadly speaking, to begin with, authorities on the physical or inorganic sciences have no special interest for us when they talk about religion. They may be men who are known to have given very serious and prolonged study to either the historical evidence for Christianity or the philosophical evidence for theism. In that case they are entitled to the same respectful hearing as any other men of ability, and no more. Their scientific work gives them no particular fitness to judge historical or philosophical questions. A man may be brilliant in physics or astronomy, but when he talks to us that there is a Cosmic Mind or a Great Something behind phenomena he is entitled to no more respect than the banker who launches a new theory of the stellar universe (as a banker friend of mine did) or the engineer who gives us a new psychology. Indeed, such a physicist or astronomer speculating about God is to be less entitled to respect than these amateurs, at whom he smiles, for the latter have at least given years of reflection to their schemes.

We can see easily enough that mathematicians, physicists, chemists, geologists (in the very technical sense) and astronomers have no special qualifications to discuss religion—unless they happen to have studied the evidences about religion as they are to be discovered in quite other branches of knowledge. [The biologist, dealing with life and with evolution, is evidently more qualified to speak about religion than the astronomer or the physicist. The science of biology brings conclusions about the long, slow, blundering, unguided evolution of life which are fatal to the idea of God or soul.] And McCabe goes on to say:

The evolution of civilization, of ethics and religion in particular, is just as fatal to Christian claims of revelation, doctrinal originality, of ethical superiority. Physiology, again, is of importance, since it studies the world, the living animal, in which the immaterial is said to make its first appearance. Modern physics

which is properly concerned with brain processes, is even more important; and, although, as I said in another book, psychology no longer regards the question of the spirituality and immortality of the mind as part of its province, the opinions of psychologists on this religious issue are obviously important.

The sciences which are of special importance in dealing with religion are paleontology, prehistoric archaeology, archaeology, physiology, psychology, ethics and comparative religion. When Prof. Millikan talks about Jesus and religion, he betrays an ignorance of history which at once disqualifies him as an expert in this field. Prof. Pupin knows little or nothing about physiology and psychology. Prof. Eddington is not an authority on ethics and comparative religion. Scientists who have made themselves masters of the fundamental studies dealing with life and evolution (organic and social and historic evolution) are more likely to be found among the company of skeptics. If they give much thought to religion, these scientists readily perceive how the conclusions of their special knowledge tell against religion. But there is a wise caution given by McCabe:

We must remember, however, that even in the case of the latter branches of science the master may have given little or no thought to the bearing of his facts upon religion. When a physicist or a biologist or an embryologist assures us that there is no conflict between the teaching of science and the statements of religion, we have a right to smile. No one thinks of conflict in the case of his science, and in these days of necessary specializations, as a rule, knows less even than any generally cultivated man about other branches of science than his own. He is really sloughing his scientific position and deceiving the ignorant public. But a master of human psychology, paleontology, or prehistoric science may not have much authority when he says his facts do not conflict with religion. That conflict itself requires special and prolonged study, and it is not his business to make such a study. In few cases does he give evidence that he has done so, and the men who give such evidence are generally Rationalists like Haeckel and Huxley.

The important point is that the facts of science, when thoughtfully examined in their bearings on religion, are seen to be atheistic. Science as such does not consider the question of a God; a scientist may, as he usually does, ignore that mythical question and study realities; but the conclusions of science make the idea of a God unnecessary, inconsistent and hugely ridiculous.

We are further reminded by McCabe that in these days, when everybody who wants to be sentimentally connected with religion or who wants to be polite to religion is dodging the issue by giving his own peculiar and vague definition of religion or even Christianity, we should be more suspicious than ever of statements by scientists which are advertised by the clergy as favorable to religion. Before modern science came to deliver its devastating blows at the structure of religious orthodoxy, a scientist who called himself a Christian usually meant that he believed in the specific, superstitious doctrines of the Christian religion; i.e., the resurrection, the atonement and the miracles of Christ. Nowadays, in the confused decline of religion in the transition from orthodoxy to complete atheism, a scientist who calls himself a Christian usually means that he has an amiable appreciation of the ethical teachings of Jesus; and when he says that science does not conflict with religion, he is apt to mean by "religion" a kind of idealism or poetry which has nothing to do with any definite beliefs of religion.

"The clergy," says McCabe, "once burned the map of science—Servetus, for instance—who questioned the divinity of Christ. They now implore him to condescend to describe himself as a Christian." And even so, with all the erratic attitude of definitions which now shelter under the name "Christian," few scientists of any distinction will stoop—for it is stooping—to this polite deception.

THE ATHEISTIC STARS

Oh, no, we do not mean that a star thinks. We mean that our knowledge of the stars leads us to atheistic thoughts. We mean that the stars contribute to the growing influence of atheism. Let us take, at random, a point made by McCabe in *The Revolt Against*

Religion (Little Blue Book No. 1007):

If all the stars were strewn by the hand of God over the heavens in creation's morn, it would not matter much if they numbered two thousand, or as they do, over two billions. But if they were so strewn, we should expect them to be of approximately the same age. Yet they differ in age by billions of years. Stars are just rising from their cradles, or still lie in the giant wombs of nebulae; stars hundreds of billions of years old are slowly and feebly sinking out of luminous existence, and between the extremes is a vast population of stars as varied and graduated in age as the throng on a city street in the afternoon. We see no hint of a beginning or an end. Life on the planet earth is a brief episode in an eternal process.

All things pass away, men and stars, all things die—the "lords" of the earth and the institutions of the earth and the earth itself. It is only trivial fiction to speak of a "friend behind phenomena." Atheism is the lesson which is enforced by every fact of life.

What then? Why, we should put as much intelligence into life and get as much joy out of life as we can in our brief span of years. Religion can't possibly prolong our life; it can't change the facts; but it has interfered and it still does interfere with the realistic enjoyment of life.

Religion talks vainly about a life to come. Atheism faces honestly the truth that life is only here and now for us, and that we should make the most of it.

ASCETIC JESUS

How many who praise the ethics of Jesus have really studied those ethics? How many would even think of putting them into practice? The alleged sayings of Jesus which are most admired (in pulpits) and least practiced reflect a view of life which was impossibly ascetic. The counsels to be meek and humble and to turn from the things of this world and to cultivate the "soul" rather than the body and, in short, to prepare for the Kingdom of Heaven—such counsels, which are supposed to be sublime as coming from Jesus, find little place in real human conduct. This anti-human aspect of the ethics of Jesus is debunked by McCabe in *The Sources of Christian Morality* (Little Blue Book No. 1095) as follows:

But all moral rhetoric of this kind is bound to be ineffective with the mass of mankind. Buddha was not more successful in Asia, on this side, than Plato was in Greece, or Jesus in later Europe. Our blood is as much a part of our nature as our reason. We feel the falseness of a philosophy or an ethic that belittles the pleasure of life and would condemn us, in a world of sunshine and flowers, to close our eyes to the light and color. Only men and women of a peculiar nature ever pay implicit attention to such counsels. The teaching of Jesus was condemned to futility by its own exaggerations. It is not too hard for human nature; but human nature healthily refuses to be ruled by it.

We moderns care nothing for the ethics of "soul" cultivation. We refuse to regard as sublime the ethics of preparing for a mythical Kingdom of Heaven. We are interested in living—and therefore we are not interested in Jesus.

JESUS AND DEMONOLOGY

It is clear in the life of Jesus as portrayed in the Bible that he had the superstitious belief that an insane person was one possessed by devils. You will recall the story of the Gadarene swine, which tells how Jesus miraculously drove the demons out of a crazy man into a herd of swine which forthwith rushed into the sea. And for centuries, after the triumph of Christianity, this appalling theory of insanity dictated the most cruel treatment of the insane. The account is given in full by Joseph McCabe in *Christianity and Philanthropy* (Little Blue Book No. 1218) and from this book we quote two paragraphs summarizing the Christian record:

It was from the gospels, from the very lips of Jesus as his words are given in the gospels, that the Jewish theory of lunacy entered the minds of the Christian Greeks and Romans. The Egyptians had regarded lunatics as afflicted with a peculiar disease and had dealt gently with them. Pines says that there were hospitals for the insane in connection with the temples, but this is disputed. We know, at least, that the priests of Serapis received them, as they received all diseased people; and we know that the remedies they employed were occupation, recreation, and music. Greek physicians also recommended the soothing influence of music and were opposed to the harsh restraint of the insane. In Roman law a charge of insanity had to be put before a magistrate, and, if it were proved, a curator was appointed to take care both of the property and the person of the insane.

And every authority on the subject goes on to tell us that with the

rise to power of Christianity these humane ideas were abandoned and the lunatic became one of the most pitiable figures in the world. In the fully developed Middle Ages, it is true, his property was carefully preserved. You could always trust the Church to do that. But the person of the lunatic had no protection whatever, and the most brutal methods were adopted to expel the devil from him. If he were, or threatened to be, dangerous, the recipe was simple: chain him up. The state of his cell or dungeon must be left to the imagination. "Torture and the cruelest forms of punishment" were, says our highest authority, the recognized remedies.

Demonology was one of the most popular of the Christian beliefs, widespread and cruel and revolting throughout the centuries of powerful church rule. A decent attitude toward the insane had to wait upon the growth of modern science and humanism and tolerance. This is but another instance of the superiority of utilitarian ethics—ethics which have for their objective the promotion of human welfare—over theological dogmas.

Its treatment of the insane is alone enough to condemn the record of Christianity; and there is certainly not enough of doubtful good in the Christian record to compensate for this cruelty of superstition. And indeed, as McCabe proves in book after book, Christian claims of having been a good influence upon society are false in almost every line; while since the beginning of modern times, and proportionately with the growth of the modern attitude toward life, Christianity has itself been forced into refinements of its old crude ideas and practices by the good influence of skeptics and rationalists.

ISOLATED RACES

One method whereby scientists have learned a great deal about the evolution of religion, morals and other human ideas and institutions has been through investigation of backward races. These races have, at different times, been isolated from the main stream of development. Their modern value as living laboratories is explained by Joseph McCabe in *The Origin of Religion* (Little Blue Book No. 1008):

Evolution does not in the least mean that every living thing goes on evolving. It is only when their conditions of life change that animals or plants need to change. It is the same with human beings. Put a race of men in an island like Australia, and keep out all higher competitors, and there is no need for them to make progress. There is no stimulation to advance. And from the beginning of its history the human race has been throwing off these side-branches into isolated regions. There they generally remain unprogressive, and we pick them up today, and so learn what the race was like when they fell out of the march—ten, fifty, or a hundred thousand years ago.

Thus religion can be traced from its shadowy beginnings, through primitive superstitions, through theology and priestcraft, and down to the modern scene. Prehistoric science and the study of living races also show that at the early level of primitivism man had nothing resembling religion. All things have evolved. They have all been natural processes of trial and error. Nothing has been magically revealed. Nothing has been handed down from a God to mankind.

"DIVINE commands" do not look at all well when they are studied in the light of human interests.

A Complete Outline of History

By Joseph McCabe

Joseph McCabe, the author of this 8-volume masterpiece, is considered the world's greatest authority on history. We consider this 8-volume set of books his most important contribution on the science of history. This set is already being used in many of the largest universities in the world, but it was written for laymen, for the man in the street, in understandable English. This 8-volume work of history contains 240,000 words, truly a gigantic work, under the following eight sections, each occupying an entire volume: 1. Beginning of Man's Story of Himself (the dawn of history and the origin of civilization.) 2. The Wonders of Ancient Egypt and Babylon (civilization of the Nile Valley and the Persian Gulf.) 3. The Splendors of Greece and Rome (the culture of ancient Athens and Rome.) 4. The Strange Civilizations of China and India (Asiatic culture linked with Babylon.) 5. The True Picture of Europe in the Middle Ages (Medieval degradation of Art, Science and Culture.) 6. The Stirring Story of the Rise of Modern Europe (from the Reformation to the French Revolution.) 7. The Dawn of the New Age and Birth of the Modern Spirit (the triumph of rationalism in world history.) 8. A Graphic Account of the History of America (American growth and progress.) It is no exaggeration to say that this *Complete Outline of History* is far superior to the outline written some years ago by Mr. H. G. Wells; in fact, throughout this scholarly and popularly written work Mr. McCabe corrects many of Wells' misstatements. We are offering this gigantic work for only \$1.75, which pays for the entire set of eight volumes. This collection is the historical section, word for word, of McCabe's famous keys to culture. Merely send \$1.75 and say you want Joseph McCabe's *Complete Outline of History*.

HALDEMAN-JULIUS PUBLICATIONS, GIRARD, KANSAS

"THE STORY OF RELIGIOUS CONTROVERSY" BY JOSEPH MCCABE CLOTHBOUND ONE VOLUME 641 PAGES

To satisfy the demands of thousands of readers of Joseph McCabe's works, we have secured this clothbound edition of "The Story of Religious Controversy," which tells the facts about man and his religious gods.

A SUPERB GIFT There could be no finer gift, from one liberal to another, than a copy of Joseph McCabe's "Story of Religious Controversy," clothbound edition, at \$4.85 postpaid.

TITLES OF THE 32 VIVID CHAPTERS

Introduction, by E. Haldeaman-Julius	The Degradation of Woman
The Revolt Against Religion	Christianity and Slavery
The Origin of Religion	The Church and the School
A Few of the World's Great Religions	The Dark Ages
The Myth of Immortality	New Light on Witchcraft
The Futility of Belief in God	The Horrors of the Inquisition
The Human Origin of Morals	Medieval Art and the Church
The Forgery of the Old Testament	The Moorish Civilization in Spain
Religion and Morals in Ancient Babylon	The Renaissance: A European Awakening
Religion and Morals in Ancient Egypt	The Reformation and Protestant Reaction
Life and Morals in Greece and Rome	The Truth About Galileo and Medieval Science
Phallic (Sex) Elements in Religion	The Jesuits: Religious Rogues
Did Jesus Ever Live?	The Conflict Between Science and Religion
The Sources of Christian Morality	Do We Need Religion?
Pagan Christs Before Jesus	The Triumph of Materialism
Legends of Saints and Martyrs	
How Christianity Triumphed	
The Evolution of Christian Doctrine	

SUCH TRUTHS WERE NEVER WRITTEN BEFORE!

Man has struggled for centuries to penetrate the "veil," to solve the riddle of life. This struggle has been called—in its various "successes"—Religion. In this book, Joseph McCabe, eminent scholar, tells the story of religion from the first tribal taboos to the present day. For the first time the complete history of religion, based on authentic documents, has been told truthfully. McCabe has fearlessly written a story no one else has dared to tell!

There is no other book like this: there has never been a book at all like this. The author, Joseph McCabe, was for twelve years a recluse in a monastery. There he caught the first glimmerings of the thesis he presents in this amazing, startling work. Courageously he has faced this all-important question of Religion. Without fear he has sought out the facts and has put them down in cold black and white. To read this book will be a revelation and an education such as you have never experienced before. The price is only \$4.85—special to Haldeaman-Julius readers.

SPECIAL PRICE Regular \$5 edition "The Story of Religious Controversy," by Joseph McCabe, bound in red leather-grained cloth, stamped in gold letters, complete with index, size 6¼x9½ inches, weight 3 pounds, 32 chapters, 641 pages, printed on eggshell paper—specially priced at \$4.85 postpaid.

Haldeaman-Julius Publications, Girard, Kansas

Halderman-Julius Publications, Girard, Kansas

Name Address

City State