

violet clouds; Odysseus, stripped of his beggar's raiment and endowed with fresh youth and beauty by the dawn goddess, Athene, engages in no doubtful conflict as he raises the bow which none but himself can bend. Nor is there less virtue in the spear of Achilles, in the swords of Persius and Sigard, in Roland's stout blade, Durandel, or in the brand Excalibur, with which Sir Belvedere was so loth to part. All these are solar weapons, and so, too, are the arrows of Tell and Palnatokit, Egil and Heminiger, and William of Cloudeslee, whose surname proclaims him an inhabitant of Phaiakian land. William Tell, whether of Cloudland or of Altdorf, is the last reflection of the beneficent divinity of daytime and summer, constrained for a while to obey the caprice of the powers of cold and darkness, as Apollo served Laomedor, and Herakles did the bidding of Euristheus. His solar character is well preserved even in the sequel of the Swiss legend, in which he appears no less skillful as a steersman than as an archer, and in which, after traversing, like Dagon, the tempestuous sea of night, he leaps at daybreak in regained freedom upon the land and strikes down the oppressor who has held him in bondage."

Myths like that of William Tell are intellectual links that connect us with Aryan ancestors of the far distant past.

**A "Lying Spirit."**

In a recent encyclical, Leo XIII. says: "Civilization would have perished without papal authority to vindicate the supremacy of right over might; pure humanitarianism could not assure real and lasting prosperity. An attempt is even now perceptible to withdraw civilization from the influence of Christianity."—[From the Post of Washington, D. C.]

The more we get rid of Christianity, the stronger, more vigorous and purer civilization will be. Dr. Roberts, of a Presbyterian commission recently assembled in Washington, D. C., "declared the Presbyterians to be coextensive with the world, and said all the religious and political progress in the world had been promoted by the reformed churches. He said Thomas Jefferson would never have written the Declaration of Independence had it not been for the Westminster confession of faith. Presbyterianism, he said, is federated."

Rev. Mr. Talmage, in one of his sermons, said: "Before the destruction of Jerusalem the moon was eclipsed for 12 consecutive nights. In the days of the Roman emperor, Justinian, war and famine were preceded by the dimness of the sun, which for nearly a year

gave no more light than the moon, although there were no clouds to obscure it!" (This was a Christmas sermon reported by the Post.)

I. Kings, 21:23: "Now therefore, behold, the Lord hath put a lying spirit into the mouths of all these his prophets." M. M. T.

**A Harmless Hallucination.**

Professor Charles A. Briggs, the famous Presbyterian heretic, at a recent meeting of Congregationalists in New York, said:

"If the Roman Catholic will recognize the authority of the Bible as he ought to and Protestants will recognize the authority of the church as they should, they will not have so much objection to one another; whatever differences there may have been will eventually disappear."

To this utterance the Sacred Heart Review (Roman Catholic) makes answer as follows:

"Of course, Catholics can never recognize the Protestant notion of the Bible and the Bible alone without note or comment, and the doctor knows that perfectly well. He knows that the authority of the church to which he exhorts his fellow Protestants is perfectly incompatible with the right of private interpretation of the Scriptures. They can no more coalesce than oil and water. If you claim the right of private interpretation, you discard authority. If you choose authority, you necessarily discard private interpretation. Unity without authority is impossible. There can be no compromise, and Dr. Briggs knows it."

The answer of this Roman Catholic journal is logically sound and unanswerable. Roman Catholic biblical critics describe the English authorized version of the Scriptures as "a Protestant translation, incorrect and dishonest, of such books only as Protestants choose to recognize." This is what the Catholic press thinks of the Protestant Bible. On the other hand, the Protestant biblical critics denounce the Vulgate and Douay version of the Catholic Scriptures, describe the Vulgate as full of printers' errors, sanctioned by a papal bull, and hold that the Douay version "was made by French priests destined for the English mission and little acquainted with the English language." The Protestants hold that the Protestant Bible (King James' version) is infinitely superior in point of correctness and scholarly accuracy to either the Vulgate or the version of Douay. The Catholic council of Trent included among the inspired Scriptures certain so-called apocryphal books.

This whole discussion between Catholic and Protestant theological partisans is utterly barren, for it

leads back to the fatal fact that councils composed of fallible men compiled the Protestant and the Catholic Bibles and described them as the infallible word of God. But when men claim infallibility for the Bible and nevertheless do not agree as to what the Bible is, how can the world be expected to treat as infallible that upon which the councils of rival churches have not agreed, are not today agreed and are never likely to be agreed? It looks very much as if the world would finally conclude that the less said about the infallibility of a book compiled by fallible men who could not agree about what was inspired, the better. Under these circumstances, there must always be a battle between Roman Catholic and Protestant, and Dr. Briggs will never see his expectation of Christian unity realized.—[Oregonian.]

**Faithful to His Craft.**

Dwight L. Moody, the great evangelist, who is now at the Avenue church, in Chicago, saving souls from hell, recently made a dash at the higher critics, who discover inharmony, lack of historical accuracy and evidences of barbaric origin in "God's Holy Word." After showing the glorious results of revivals in which he had figured, how he was saved in one of them, he launched forth:

"You can't get converts by picking the Bible to pieces. When people come to you for bread and butter you mustn't give them the sawdust of astronomy or geology. A man won't get fat on cobble stones. A word to you women. When you hear a preacher begin picking the Bible to pieces get up and get out as quick as Lot's wife, and don't look behind as she did. Get right up and get out. I tell you that the time has come for the people to speak out and with no uncertain sound on this tearing of the Bible to rags and tatters."

Raising his voice to a shout he reached the climax, holding the sacred book aloft:

"Stick to the Bible! Stick to the Bible!"

The holy man's bread and butter is contingent on faith in the book, hence his vehemence in urging all to "Stick to the Bible" as a sacred fetich. The pulpiter's wail would be greatly improved by substituting: "Search diligently for the Truth; when found cling to it with hooks of steel." But that is not the orthodox way.—[Progressive Thinker.]

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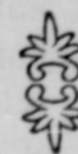
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