

For the Torch of Reason.

Under the Torch of Reason.

BY "A HORRID INFIDEL".

Air: "Marching Through Georgia."
Bring the good old bugle, boys, we'll
sing another song—
Sing it with a spirit that will move the
world along.
Freethought soon will lead us, boys, a
glad and happy throng,
Under the Torch of Reason.

CHORUS.

Hurrah! Hurrah! Freethought will
win the day!
Hurrah! Hurrah! We'll bring it back
to stay!
The people soon will follow us along the
golden way,
Under the Torch of Reason.

Freethinking men are happy, boys, they
think their own free way;
Their minds are free from every fear,
their heaven's here today.
They've had a weary waiting, boys, but
Truth has come to stay
Under the Torch of Reason.

Hear the music ringing, boys, from Ore-
gon to Maine:
Freedom and a happy time—there's
everything to gain;
We'll shout no more for orthodox, nor
pray to gods in vain,
Under the Torch of Reason.

Happy homes you soon will see this
blessed country o'er;
Happy wives and children who are men-
tal slaves no more;
And we'll welcome other nations to our
peaceful shore,
Under the Torch of Reason.

Now let the preachers boycott, and rant,
and pray and pout,
The people now are weary—do you hear
their mighty shout?
"We've had enough of priestcraft; we'll
turn you rascal's out,
Under the Torch of Reason."

For the Torch of Reason.

Why I Am An Infidel.

BY J. W. THOMAS.

I am often asked how I came to make such a great change from once being a zealous Christian and a divinity student to an uncompromising Infidel. I can give many reasons; or I can give one reason, which to my mind is sufficient. The one reason I will give here. It is: I found by studying scientific books such as geology, astronomy, and even physical geography, that the human race did not come into existence as the Bible account says. And as Dr. Savage, the great Unitarian preacher of New York city, says, in an able article in the North American Review for June, 1889, "And what of it? Why plainly this: It means a belief in the ascent of man instead of the fall of man; it means that man began at the lowest point, and however slowly, has been ascending from the first. And since there has been no fall, it requires no great leap of logic to reach the conclusion that the elaborate, unsupported and unjust scheme of orthodoxy is not needed. The human race is needy enough, but it does not need this. It has called for 'bread,' and has received this consecrated 'stone.' It does not need an imaginary cure for an imaginary evil. Man's great want calls for rational treatment in the light of the discovered facts as to his

origin, nature and course of development."

If man has come up instead of come down, as is proven by science, that is, if man has not fallen, he needs no redeemer to redeem him from a fall. In other words, there is no hell from which to redeem, since there is no one to redeem. And since there is not the least scientific proof of a future existence, what need of heaven? In fact, if the human race did not come into existence as the Bible represents, it logically follows there is no redemption, no redeemer, no hell, no heaven, for the simple reason that there was no fall to redeem from, etc. These things are all mutually dependent. Take any one away, the rest are meaningless and useless. If there was no fall, there is no need of being redeemed; if no redeemed, no place for the unredeemed, etc. I confess, the hope and contemplation of these things are pleasant and to some minds consoling. And I sometimes wish it were even so. But a fact is no respecter of persons; and I think in the end it is better that we face the facts, whatever they may be, and take life as it is and make the most of it. Not only is this the right thing to do, but it is our duty. Life is a mystery! And I know it does not seem reasonable nor right that the human race, with all the infinite possibilities before it and all the needed improvements and its slow growth, should have

so short an existence. We are born a mental blank; we have to learn everything, and we scarcely learn how to live till we must die. I say this does not seem reasonable nor right. "It is natural for man to indulge in the illusion of hope," but it is not right. It is not only a waste of time, but it is a cheat; and it is not only a mental injury, but it is a moral wrong.

Mystery is Deception.

The Christian church is the church of make believe. The nonsense we hear in the church cannot be reconciled with the knowledge we get in the world. It is popular to use the old words of mystery as though they contained the pure light of truth, but we prefer to deal in speech which does not need explanation.

When people talk about Trinity, Holy Ghost, miraculous birth and vicarious atonement, they are talking to confuse and not to enlighten. Let us not be deceived. Muddy water is not deep water. Discourse is not profound because it is not clear. What we cannot comprehend is not necessarily erudite. Wisdom is plain and simple, and common sense is the mirror of truth.

If a god should reason concerning his origin as a man does concerning his own, he would instantly deny his own divinity and conjecture a god who created him.— [Wettstein.]

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If all help a little, we can accomplish much. Will you help a little?