



"TRUTH BEARS THE TORCH IN THE SEARCH FOR TRUTH."—*Lucretius.*

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Robert G. Ingersoll.

BY HYLAND G. KIRK.

INTO the realm of fame's deserving great
A friend has gone—
To dwell within a home immaculate,
The palace of his genius, gleaming in
each part
With flashes of his intellect and kind-
ness of his heart,
While time goes on.

He loved the earth and what the earth
contains,
'Twas all he knew;
And neither place nor mercenary gains,
The whispers of ambition nor plaudits of
the throng,
Could move his soul, as knowledge of
the wrong,
To dare and do.

The simple truth—devotion to the right,
Was his whole creed;
And if he seemed too bitter in the fight,
'Twas but to better free the human mind
By frightening phantoms that beset our
kind,
And not from greed.

No bells need toll nor solemn black be
worn
For his repose;
His crown, though woven of the bigot's
scorn,
Is lustre-hung with smiles and gentle
deeds
Culled from the suffering and their van-
ished needs,
Down to life's close.

So, in the realm of fame's deserving
great,
At death's behest,
Among the august mansions of that fate
Which sympathy, beyond the toiler's
ken,
Is building ever for all honest men,
He's now at rest.
—[Freethought Magazine.]

Sources of the Evils of Society.

BY C. F. VOLNEY.

IN truth, scarcely were the fac-
ulties of men developed, when,
inveigled by objects which grat-
ify the senses, they gave themselves
up to unbridled desires. The sweet
sensations which nature had at-
tached to their real wants, to en-
dear to them their existence, no
longer satisfied them. Not content
with the abundance offered by the
earth or produced by industry, they
wished to accumulate enjoyments,
and coveted those possessed by
their fellow men. The strong man
rose up against the feeble, to take
from him the fruit of his labor; the
feeble invoked the aid of another
feeble one to repel the violence.
Two strong ones then said:

"Why fatigue ourselves to pro-
duce enjoyments which we may
find in the hands of the weak? Let
us join together and despoil them;
they shall labor for us, and we will
enjoy without labor."

And the strong associating for
oppression, and the weak for re-
sistance, men mutually afflicted
each other; and a general and fat-
tal discord spread over the earth,

in which the passions, assuming a
thousand new forms, have generat-
ed a continued chain of misfor-
tunes.

Thus the same self-love which,
moderate and prudent, was a prin-
ciple of happiness and perfection,
becoming blind and disordered, was
transformed into a corrupting poi-
son; and cupidity, offspring and
companion of ignorance, became the
cause of all the evils that have des-
olated the earth.

Yes, ignorance and cupidity!
these are the twin sources of all the
torments of man! Biased by these
into false ideas of happiness, he
has mistaken or broken the laws of
nature in his own relation with ex-
ternal objects; and injuring his
own existence, has violated individ-
ual morality; shutting through
these his heart to compassion, and
his mind to justice, he has injured
and afflicted his equal, and violated
social morality. From ignorance
and cupidity, man has armed
against man, family against fam-
ily, tribe against tribe; and the
earth is become a theater of blood,
of discord and of rapine. By igno-
rance and cupidity, a secret war,
fermenting in the bosom of every
state, has separated citizen from
citizen; and the same society has
divided itself into oppressors and
oppressed, into masters and slaves;
by these, the heads of a nation,
sometimes insolent and audacious,
have forged its chains within its
own bowels; and mercenary avar-
ice has founded political despotism.
Sometimes hypocritical and cun-
ning, they have called from heaven
a lying power and a sacrilegious
yoke; and credulous cupidity has
founded religious despotism. By
these have been perverted the ideas
of good and evil, just and unjust,
vice and virtue; and nations have
wandered in a labyrinth of errors
and calamities.

The cupidity of man and his igno-
rance—these are the evil genii
which have wasted the earth! These
are the decrees of fate which have
overthrown empires! These are the
celestial anathemas which have
smitten these walls once so glori-
ous, and converted the splendor of
a populous city into a solitude of
mourning and of ruins! But, as in
the bosom of man have sprung all
the evils which have afflicted in his
life, there he also is to seek and to
find their remedies.—[Ruins of Em-
pires.]

It is said that a desire for knowl-
edge lost us the Eden of the past;
but whether that is true or not, it
will give us the Eden of the future.
—[Ingersoll.]

Errors of Doctrine.

BY JEAN MESLIER.

THE Christian Apostolical Ro-
man Religion teaches, and
compels belief, that there is
but one God, and, at the same time,
that there are three Divine persons,
each one being God. This is ab-
surd; for if there are three who are
truly God, then there are three
Gods. It is false, then, to say that
there is but one God; or if this is
true, it is false to say that there are
really three who are God, for one
and three cannot be claimed to be
one and the same number. It is
also said that the first of these pre-
tended Divine persons, called the
Father, has brought forth the sec-
ond person, which is called the Son,
and that these first two persons to-
gether have produced the third,
which is called the Holy Ghost,
and, nevertheless, these three pre-
tended Divine persons do not de-
pend the one upon the other, and
even that one is not older than the
other. This, too, is manifestly, ab-
surd; because one thing can not re-
ceive its existence from another
thing without some dependence on
this other; and a thing must neces-
sarily exist in order to give birth
to another. If, then, the second
and the Third persons of Divinity
have received their existence from
the First person, they must neces-
sarily depend for their existence on
this First person, who gave them
birth, or who begot them, and it is
necessary also that the First person
of the Divinity, who gave birth to
the two other persons, should have
existed before them; because that
which does not exist can not beget
anything. Nevertheless, it is re-
pugnant as well as absurd to claim
that anything could be begotten or
born without having had a begin-
ning. Now, according to our Christ-
worshippers, the Second and Third
persons of Divinity were begotten
and born; then they had a begin-
ning, and the First person had none,
not being begotten by another; if
therefore follows necessarily that
one existed before the other.

Our Christ-worshippers, who feel
these absurdities and can not avoid
them by any good reasoning, have
no other resource than to say that
we must ignore human reason and
humbly adore these sublime mys-
teries without wishing to under-
stand them; but that which they
call faith is refuted when they tell
us that we must submit; it is tell-
ing us that we must blindly believe

that which we do not believe. Our
Christ-worshippers condemn the
blindness of the ancient Pagans,
who worshiped several Gods; they
deride genealogy of those Gods,
their birth, their marriages, and the
generating of their children; yet
they do not observe that they them-
selves say things which are much
more ridiculous and absurd.

If the Pagans believed that there
were Goddesses as well as Gods,
that these Gods and Goddesses
married and begat children, they
thought of nothing, then, but what
is natural; for they did not be-
lieve yet that the Gods were
without body or feeling; they
believed they were similar to men.
Why should there not be females
as well as males? It is not more
reasonable to deny or to recognize
the one than the other; and sup-
posing there were Gods and God-
desses, why should they not beget
children in the ordinary way? There
would be certainly nothing
ridiculous or absurd in this doc-
trine, if it were true that their God
existed. But in the doctrine of our
Christ worshippers there is some-
thing absolutely ridiculous and ab-
surd; for, besides claiming that one
God forms Three, and that these
Three form but One, they pretend
that this Triple and Unique God
has neither body, form nor face;
that the First person of this Triple
and Unique God, whom they call
the Father, begot of himself a Sec-
ond person, which they call the
Son, and which is the same as His
Father, being, like Him, without
body, form or face. If this is
true, why is it that the First one is
called Father rather than mother,
or the Second called Son rather
than daughter? For if the First
one is really father instead of moth-
er, and if the Second is son instead
of daughter, there must be some-
thing in both of these persons which
causes the one to be father rather
than mother, and the other to be
son rather than daughter. Now,
who can assert that they are males
and not females? But how should
they be rather males than females, as
they have neither body, form nor
face? That is not an imaginable
thing, and destroys itself. No mat-
ter, they claim that these two Per-
sons, without body, form or face,
and, consequently, without differ-
ence of sex, are nevertheless Father
and Son, and that they produced
by their mutual love a Third per-
son, whom they called the Holy
Ghost, who has, like the other Two,

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