

TORCH OF REASON.



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

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NO. 49.

A Future Thought.

ANONYMOUS.

WHEN o'er my cold and lifeless clay
The parting words of love are
said,
And friends and kindred meet to pay
Their last fond tribute to the dead,
Let no stern priests with solemn drone
A formal liturgy intone—
Whose creed is foreign to my own.

Let not a word be whispered there
In pity for my unbelief,
Or sorrow that I could not share
The views that gave their souls relief.
My faith to me is no less dear,
Nor less convincing and sincere
Than theirs, so rigid and austere.

Let no stale words of Church-born song,
Float out upon the silent air
To prove by implication wrong
The soul of her then lying there—
Why should such words be glibly sung
O'er one whose lively tongue
Such empty phrases never rung?

But rather let the faithful few
Whose hearts so close were knit to
mine
That they with time the dearer grew,
Assemble at the day's decline.
And while the golden sunbeams fall
In floods of light upon my pall,
Let them in softened tones recall

Some tender memory of the dead—
Some virtuous act, some word of
power
Which I, perchance, have done or said,
By loved ones treasured to that hour.
Recount the deeds which I admired,
The motives which my soul inspired,
The hopes by which my heart was fired.
—[From "Free Society."

ABOUT THE HOLY BIBLE,*

Sixty-one Reasons for Doubting.

BY ROBERT G. INGERSOLL.

Divided into Sunday Bible Lessons for
study and reflection.

ELEVENTH SUNDAY.

FIFTY-SEVENTH. How did
the Bible get lost? (2 Kings
xxii, 8.) Where was the
precious Pentateuch from Moses to
Josiah? How was it possible for
the Jews to get along without the
directions as to fat and caul and
kidney contained in Leviticus?
Without that sacred book in his
possession a priest might take up
ashes and carry them out without
changing his pantaloons. Such
mistakes kindled the wrath of God.
As soon as the Pentateuch was found
Josiah began killing wizards and
such as had familiar spirits.

FIFTY-EIGHTH. I cannot believe
that God talked to Solomon, that he
visited him in the night and asked
him what he should give him; I
cannot believe that he told him, "I
will give thee riches and wealth and
honor, such as none of the kings
have had before thee, neither shall
there any after thee have the like."

*These 61 reasons from Ingersoll are now to be
had of the N. Y. Truth Seeker and in Volume 11
of the Dresden Edition. They were written in
the 80s, but not published till after his death. We
will print them in parts—each part reads as a
whole. We do this because until the people are
emancipated from the Catholic Church, the Prot-
estant Bible, and the belief in "the supernatur-
al," there is no hope for this world.—ED. TORCH.

(2 Chron. i, 7, 12.) If Jehovah
said this he was mistaken. It is
not true that Solomon had fourteen
hundred chariots of war in a country
without roads. It is not true that
he made gold and silver at Jeru-
salem as plenteous as stones. There
were several kings in his day, and
thousands since, that could have
thrown away the value of Palestine
without missing the amount. The
Holy Land was and is a wretched
country. There are no monuments,
no ruins attesting former wealth
and greatness. The Jews had no
commerce, knew nothing of other
nations, had no luxuries, never pro-
duced a painter, a sculptor, archi-
tect, scientist or statesman until
after the destruction of Jerusalem.
As long as Jehovah attended to
their affairs they had nothing but
civil war, plague, pestilence and
famine. After he abandoned, and
the Christians ceased to persecute
them, they became the most pros-
perous of people. Since Jehovah,
in anger and disgust, cast them
away, they have produced painters,
sculptors, scientists, statesmen, com-
posers, and philosophers.

FIFTY-NINTH. I cannot admit
that Hiram, the King of Tyre,
wrote a letter to Solomon, in which
he admitted that the "God of Israel
made heaven and earth" (2 Chron.
ii, 12.) This king was not a Jew.
It seems incredible that Solomon
had eighty thousand men hewing
timber for the temple, with seventy
thousand bearers of burdens, and
thirty-six hundred overseers (2
Chron. ii, 18.)

SIXTIETH. I cannot believe that
God shuts up heaven and prevents
rain, or that he sends locusts to de-
vour a land, or pestilence to destroy
the people (2 Chron. vii, 13.) I
cannot believe that God told Solo-
mon that his eyes and heart
should perpetually be in the house
that Solomon had built (2 Chron.
vii, 16.)

SIXTY-FIRST. I cannot believe
that Solomon passed all the kings
of the earth in riches; that all the
kings of the earth sought his pres-
ence and brought presents of silver
and gold, raiment, harness, spices
and mules—a rate year by year
(2 Chron. ix, 22-24.) Is it possible
that Shishak, a king of Egypt, in-
vaded Palestine with seventy thou-
sand horsemen and twelve hundred
chariots of war? (2 Chron. xii, 2, 3.)
I cannot believe that in a battle be-
tween Jeroboam and Abijah, the
army of Abijah actually slew in one
day five hundred thousand chosen
men (2 Chron. xiii, 17.) Does any-

one believe that Zerah, the Ethi-
opian, invaded Palestine with a
million men? (2 Chron. xiv, 9.)
I cannot believe that Jehoshaphat
had a standing army of nine hun-
dred and sixty thousand men (2
Chron. xvii, 14-19.) I cannot be-
lieve that God advertised for a liar
to act as his messenger (2 Chron.
xviii, 19-22.) I cannot believe that
King Amaziah did right in the sight
of the Lord, and that he broke in
pieces ten thousand men by casting
them from a precipice (2 Chron.
xxv, 12.) I cannot think that God
smote a king with leprosy because
he tried to burn incense (2 Chron.
xxvi, 19.) I cannot think that
Pekah slew one hundred and twenty
thousand men in one day (2 Chron.
xxviii, 6.)

The False and the True Bible.

Go on, presbyteries and syn-
ods, go on! Thrust the
heretics out of the Church—
that is to say, throw away your
brains—put out your eyes. The
Infidels will thank you. They are
willing to adopt your exiles. Every
deserter from your camp is a recruit
for the army of progress. Cling to
the ignorant dogmas of the past;
read the 109th Psalm; gloat over
the slaughter of mothers and babes;
thank God for total depravity;
shower your honors upon hypo-
crites, and silence every minister
who is touched with that heresy
called genius.

By this time the whole world
should know that the real bible has
not yet been written, but is being
written, and that it will never be
finished until the race begins its
downward march, or ceases to exist.

The real bible is not the work of
inspired men, nor prophets, nor
apostles, nor evangelists, nor of
Christ. Every man who finds a
fact, adds, as it were, a word to this
great book. It is not attested by
prophecy, by miracles or signs. It
makes no appeal to faith, to igno-
rance, to credulity or fear. It has
no punishment for unbelief, and no
reward for hypocrisy. This book
appeals to all the surroundings of
man. Each thing that exists testi-
fies of its perfection. The earth,
with its heart of fire and crowns of
snow; with its forests and plains,
its rocks and seas; with its every
wave and cloud; with its every
leaf and bud and flower, confirms
its every word, and the solemn
stars, shining in the infinite abysses,
are the eternal witnesses of its
truth.—[Ingersoll.

SOCIOLOGY—

Tribal Society—The Patronymic Tribe.

BY F. H. GIDDINGS, PROFESSOR OF SOCI-
OLOGY IN COLUMBIA UNIVERSITY.

(From "Elements of Sociology.")

THE change from a metrony-
mic to a patronymic organi-
zation seems to have occurred
at any stage in the evolution of tri-
bal society. There have been in-
stances of its occurrence in small
hordes, in organized tribes, and
again after the organization of a
metronymic folk by confederation.

WIFE-CAPTURE.—The practice of
obtaining wives by capture has
usually been the first step in the
transition. In metronymic society,
it is usual for husbands to follow
the residence of the wives' kindred;
to attach themselves to the breth-
ren and uncles of the wives. The
arrangement is well adapted to the
perpetuation of the metronymic
system of relationships. When,
however, wives are obtained by
capture, they are taken to the clan
and domicile of the captors; and,
being there deprived of the protec-
tion of their brethren, they fall un-
der the complete power of their
husbands. Professor Tylor has
described communities in which
the transition from the metronymic
to the patronymic system is now
taking place under the influence of
wife capture. In some of the Ma-
layan tribes of the Bebar Archi-
pelago, "the men usually follow the
women and live in their houses;
and the children belong to the wife's
family. A man may marry as
many as seven wives, who all re-
main in the houses of their kindred.
But sometimes wives are obtained
by robbery, and are carried off to
their husbands' clans. The child-
ren then follow their father and
take the father's name. In the
Kisar and Wetar Islands also, the
maternal system prevails; but it is
passing into the paternal system by
capture, which brings wife and
children under the husband's con-
trol."

A similar state of things which
formerly existed in Arabia is fully
described by Robertson Smith in
his work on "Kinship and Marri-
age in Early Arabia."

Separation of husband and wife
from the kindred of the wife, if
brought about in any other way
than by wife capture may have the
same consequences. Major Powell,
writing of actual instances of change
from metronymic to patronymic
kinship among American Indians,