



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

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Hymn of Apollo, the Sun.

BY PERCY BYSSHE SHELLEY.

THE sleepless Hours who watch me as I lie,
Curtain'd with star-inwoven tapestries,
From the broad moonlight of the sky,
Fanning the busy dreams from my dim eyes,—
Waken me when their Mother, the gray Dawn,
Tells them that dreams and that the moon is gone.

Then I arise, and climbing Heaven's blue dome,
I walk over the mountains and the waves,
Leaving my robe upon the ocean foam;
My footsteps pave the clouds with fire; the caves
Are fill'd with my bright presence, and the air
Leaves the green earth to my embraces bare.

The sunbeams are my shafts, with which I kill
Deceit, that loves the night and fears the day;
All men who do or even imagine ill
Fly me, and from the glory of my ray
Good minds and open actions take new might,
Until diminish'd by the reign of night.

I feed the clouds, the rainbows and the flowers,
With their ethereal colors; the Moon's globe
And the pure stars in their eternal bowers
Are cinctured with my power as with a robe;
Whatever lamps on Earth or Heaven may shine
Are portions of one power, which is mine.

I stand at noon upon the peak of Heaven,
Then with unwilling steps I wander down
Into the clouds of the Atlantic even;
For grief that I depart they weep and frown:
What look is more delightful than the smile
With which I soothe them from the Western isle?

I am the eye with which the Universe
Beholds itself and knows itself divine;
All harmony of instrument or verse,
All prophecy, all medicine are mine,
All light of art or nature:—to my song
Victory and praise in their own right belong.

BIBLE ILLUSIONS.

The Bible Idea of the Rights of Children.

BY ROBERT G. INGERSOLL.

ALL religion has for its basis the tyranny of God and the slavery of man.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them,
"Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place.
"And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not

obey our voice, he is a glutton and a drunkard.

"And all the men of his city shall stone him with stones, that he die; so shalt thou put evil away from among you; and all Israel shall hear, and fear."—Deut. xxi.

Abraham was commanded to offer his son Isaac as a sacrifice. He proceeded to obey. And the boy, being then about thirty years of age, was not consulted. At the command of a phantom of the air, a man was willing to offer upon the altar his only son. And such was the slavery of children, that the only son had not the spirit to resist.

Have you ever read the story of Jephthah?

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

"Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

"So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

"And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

"And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter.

"And it came to pass, when he saw her, that he rent his clothes, and said: Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back. . .

"And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed."—Judges xi.

Is there in the history of the world a sadder thing than this? What can we think of a father who would sacrifice his daughter to a demon God? And what can we think of a God who would accept such a sacrifice? Can such a God be worthy of the worship of man? I plead for the rights of children. I plead for the government of kindness and love. I plead for the republic of home, the democracy of

the fireside. I plead for affection. And for this I am pursued by invective. For this I am called a fiend, a devil, a monster, by Christian editors and clergymen, by those who pretend to love their enemies and pray for those that despitely use them.

Allow me to give you another instance of affection related in the Scriptures. There was, it seems, a most excellent man by the name of Job. The Lord was walking up and down, and happening to meet Satan, said to him: "Are you acquainted with my servant Job? Have you noticed what an excellent man he is?" And Satan replied to him and said: "Why should he not be an excellent man—you have given him everything he wants? Take from him what he has and he will curse you." And thereupon the Lord gave Satan the power to destroy the property and children of Job.

In a little while these high contracting parties met again; and the Lord seemed somewhat elated with his success, and called again the attention of Satan to the sinlessness of Job. Satan then told him to touch his body and he would curse him. And thereupon power was given to Satan over the body of Job, and he covered his body with boils. Yet in all this, Job did not sin with his lips.

This book seems to have been written to show the excellence of patience, and to prove that at last God will reward all who will bear the afflictions of heaven with fortitude and without complaint. The sons and daughters of Job had been slain, and then the Lord, in order to reward Job, gave him other children, other sons and other daughters—not the same ones he had lost, but others. And this, according to the writer, made ample amends. Is that the idea we now have of love? If I have a child, no matter how deformed that child may be, and if it dies, nobody can make the loss to me good by bringing a more beautiful child. I want the one I loved and the one I lost.—[Dresden Edition, Vol. 7.

Christianity, with its ignorant and jealous God—its loving and revengeful Christ—its childish legends—its grotesque miracles—its "fall of man"—its atonement—its salvation by faith—its heaven for stupidity and its hell for genius, does not and cannot satisfy the free brain and the good heart.—[Ingersoll.

SOCIOLOGY—

Tribal Society—Advantages of Patronymic Kinship.

BY F. H. GIDDINGS, PROFESSOR OF SOCIOLOGY IN COLUMBIA UNIVERSITY.

(From "Elements of Sociology.")

IN numerous ways, the change from metronymic to patronymic kinship was of great advantage to society.

It greatly increased the homogeneity and definiteness of the family group on the disciplinary and moral side. At first thought, one might suppose that the relations of children to parents would be practically the same whether descent were traced through the mother or through the father. Such, however, has never been practically the case. Many intelligent readers, and not a few writers on the early history of institutions, have fallen into the error of supposing that metronymic society was also matriarchal; in other words, that it was governed by women instead of men. There is not a shred of evidence that any such state of affairs ever existed. So far as matters of government were concerned, the difference between metronymic and patronymic society was solely one of the relative authority of different men. In the metronymic clan, power and authority resided, not in husbands and fathers, but in brothers and uncles. It was just as much a masculine authority as has ever existed in patronymic communities.

The effect upon children, however, was by no means the same. A child was more likely than not to have numerous uncles on his mother's side; and in the metronymic clan, each one asserted authority over him. He was thus subject to an irregular rule and a divided responsibility. But when clans began to trace relationships in the male line, the child came under the sole and single authority of one man, his father. All other authority was subordinate. The same was true of other members of the household.

The household was no longer subject to the uncertain rule of a group or council, but to the single authority of one responsible head.

Patronymic relationships, in like manner, gave greater cohesion and homogeneity to the village community.

In metronymic society, the camp or village was a loose organization, because a majority of those who belonged to the same clan were women and children. The men might be-