



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

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NO. 2

THE SONG OF THE UNIVERSE.

BY DOROTHY O'NIEL.

UNTIL the soul of man has tilled the field;
Experienced the full alphabet of life;
Has joyed and sorrowed, fought and learned to yield;
He cannot hope to lead a perfect life.
The world is but a circle cut from space;
Humanity, strong germinals clipped from time;
Light, color, sound and odor hold their place,
Each scattered note essential to the rhyme.

There's perfect order in this giant scale;
Nothing remains unfinished, incomplete.
With one note less the symphony would fail,
Each fraction falls at universal beat.
Our earth rolls on, full measure and full weight
Of land and water, open space and hill.
The low, wide plain completes the mountain's shape;
Rivers empty the ocean which they fill.

The forest weighs itself against the rock;
The clouds lock forces in the upper air;
The raindrops lessen wind and thunder shock;
And darkness is pitted 'gainst the sun's fierce glare.
Our music is a language without words,
Enchained vibrations, focusing earth's wheel.
Life echoes every sound that we have heard,
Betraying thus emotions that we feel.

It takes seven perfect notes to complete a tone;
In colors seven, light gives us primal hue;
With seven seeds the earth at first was sown;
And seven planets ruled them as they grew.
There's no vibration in all outer space
But finds response within the Soul of man;
With each note blends harmonious his grace,
When he has tuned himself to understand.

—[From "Now."]

BIBLE ILLUSIONS.

The Religious Liberty of God.

BY ROBERT G. INGERSOLL.

IF the wife of your bosom had said: "I like the religion of India better than the religion of Palestine," it was then your duty to kill her, and the merciful Most High—understand me, I do not believe in any merciful Most High—said:

"Thou shalt not pity her but thou shalt surely kill; thy hand shall be the first upon her to put her to death."

This I denounce as infamously infamous. If it is necessary to believe in such a God, if it is necessary to adore such a Deity in order to be saved, I will take my part joyfully in perdition. Let me read you a few more extracts from the Magna Charta of human liberty:

"If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

"And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

"And it be told thee, and thou

hast heard of it, and enquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel;

"Then shall thou bring forth that man, or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shall stone them with stones till they die."

Under this law, if the woman you loved had said: "Let us worship the sun; I am tired of this jealous and bloodthirsty Jehovah; let us worship the sun; let us kneel to it as it rises over the hills, filling the world with light and love, when the dawn stands jocund on the mountain's misty top; it is the sun whose beams illumine and cover the earth with verdure and with beauty; it is the sun that covers the trees with leaves, that carpets the earth with grass and adorns the world with flowers; I adore the sun because in its light I have seen your eyes; it has given to me the face of my babe; it has clothed my life with joy; let us in gratitude fall down and worship the glorious beams of the sun."

For this offense she deserved not only death, but death at your hands:

"Thine eye shall not pity her; neither shalt thou spare; neither shalt thou conceal her.

"But thou shalt surely kill her: thy hand shall be the first upon her

to put her to death, and afterwards the hand of all the people.

"And thou shalt stone her with stones that she die."

For my part I had a thousand times rather worship the sun than a God who would make such a law or give such a command. This you may say is the doctrine of the Old Testament—what is the doctrine of the New?

"He that believes and is baptized shall be saved; and he that believeth not shall be damned."

That is the religious liberty of the New Testament. That is the "tidings of great joy."

Every one of these words has been a chain upon the limbs, a whip upon the backs of men. Every one has been a fagot. Every one has been a sword. Every one has been a dungeon, a scaffold, a rack. Every one has been a fountain of tears. These words have filled the hearts of men with hatred. These words invented all the instruments of torture. These words covered the earth with blood.

For the sake of argument, suppose that the Bible is an inspired book. If then, as is contended, God gave these frightful laws commanding religious intolerance to his chosen people, and afterwards this same God took upon himself flesh, and came among the Jews and taught a different religion, and they crucified him, did he not reap what he had sown?—[Dresden Edition, Vol. 7.]

The Gospel According to Ingersoll

I BELIEVE in the Gospel of Liberty—in giving to others what you claim for yourself. There is room everywhere for thought, and the more liberty you give away the more you will have. With liberty, extravagance is economy. Let us be just. Let us be generous with each other.

I believe in the Gospel of Intelligence. That is the only lever capable of raising mankind. Intelligence must be the Savior of this world. Humanity is the grand religion; and no god can put into hell, in another world, a man who has made a little heaven in this. God cannot make a man miserable, if that man has made somebody else happy. God cannot hate anybody who is capable of loving somebody else. Humanity—that word embraces all there is.

So I believe in this great GOSPEL OF HUMANITY.—[Dresden Edition, Vol. 1.]

SOCIOLOGY—

Civilization—Developed Feudalism.

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

(From "Elements of Sociology.")

IF the conquered territory is relatively wide in extent, so that the conquering tribes make but a scattered population in their new dominions, the semi-feudal organization, which arose before the migration, develops into that territorial feudalism which is familiar to readers of history.

The conquered domain has been divided among tribes and subdivided among clans; but the king, if there is one, and the great chieftains have received tracts over which their control is practically absolute, and their authority over the strictly tribal lands also tends continually to increase. If, for a long period, the state of society is unsettled, tribal lands become fiefs—tenures under a lord—through voluntary surrender. Every reader of European history knows how great a part voluntary surrender played in the development of continental feudalism before the eleventh century. Harassed by marauding bands, the weaker owners gladly made over their holdings to some powerful chieftain in exchange for his protection.

In this larger development of feudalism, wealth in lands play a more important part than wealth in cattle; and for this reason feudalism is often described as a system of land tenure. Strictly speaking, however, feudalism is a form of social organization, in which land tenure, or cattle ownership, or any other mode of property, is merely an incident. Developed feudalism, however, is in several important respects different from the earlier tribal feudalism out of which it grew. The chief difference is found in the hereditary character of the fiefs or territorial feudalism. Great as was the power of marauding chieftains in later tribal days, the tribes themselves usually retained the ultimate control over land. The holdings given by a chieftain to his followers were usually for a lifetime only.

In the later feudalism, after voluntary surrender in exchange for protection had completely destroyed the earlier authority of tribe or clan, fiefs descended as hereditary possessions. The feudalism of western Europe was further complicated by forms of Roman law