

and others who have pet ideas might complain in the same manner and call us bigots, etc. but we get used to such things and take no offense.

Let us remain broad enough to embrace the study of all nature's laws and not go to building fancy pictures of a future life and thus repeat the bigoted presumptions of the dismal past, or if we are so constituted that we must paint these pictures let us be broad enough to refrain from trying to force these ideas on to those who can not appreciate them.

Little Points.

Secularist—You say that God is a spirit?

Preacher—Yes.

S.—Did you say that the Holy Ghost is the spirit of God?

P.—Yes.

S.—Well, then the Holy Ghost is the spirit of a spirit, isn't it?

P.—No-o, yes, that is— (The preacher then changed the subject.)

Secularist—Do you believe in a personal God?

Preacher—Yes, I know there is a God.

S.—Do you think that God is everywhere?

P.—Yes, he is everywhere.

S.—How can a personal God be everywhere?

P.—Well, you see, it's like this: If a man makes an engine we can see the man's mind, i. e., his idea in the engine, and so we can say that we can see our friends in their works.

S.—O, we understand; God is not really everywhere then any more than the man who makes engines is in every state in the Union and when you tell people that God is everywhere you are deceiving them; you are lying to them, are you not? (Preacher gets mad and walks hastily away.)

The Campbellites claim that the Methodists are not Christians but creedists. Isn't the belief in gods, devils, angels, holy ghosts and that we are going to live after we are dead the worst kind of a creed? Why not work for "one world at a time"?

Secularist—You know there is a God? How do you know it?

Preacher—I know it by faith.

S.—Isn't it true that when you know anything you have to know it by knowledge and not by faith? When you say you know it by faith isn't that just the same as saying that you do not really know it?

Indians—Great Spirit.

Greeks—Jupiter, Neptune, Mars, etc.

Egyptians—Nuk pu Nuk (I am that I am), Isis, etc.

Hindoos — Brahma, Chrishna, Buddah, etc.

Turks and Arabs—God and Mohammed.

Christians — Jehovah, Jesus, Mary, Angels, Cheribim, etc.

Secularists -- No gods. Work for Humanity.

Which is right?

A Spiritualist Speaks.

Editor Torch of Reason:

By your kind permission, I wish to use a little of your space in order to express a few thoughts regarding one feature of the by-laws adopted at the recent convention. The particular point which I wish to briefly discuss is that which reads: "No lecturer or teacher shall be granted a certificate who is an habitual user of intoxicating liquors, or tobacco, or who advocates free-love, libertinage, a future life, or any other principles, superstitions or doctrines which are detrimental to our members, our homes or our state, and contrary to the teachings of Secularism."

A casual glance at this wording reveals the fact that the part referring to "a future life" is intended to be aimed at Spiritualists. We do not in the least question the right of the Secular Union to force all Spiritualists out of its ranks, but we do question the advisability of such action.

Just as far as the Secular Union reaches, the Spiritualists stand on the same ground exactly. They are the two great divisions which make up the army of Liberalism. On all reform questions upon which the Secularists have taken a stand, the Spiritualists are with them, and have been for nearly half a century.

Why this exclusive insertion was placed in the bylaws we neither know nor ask. However, it appears to have been the work of some over-enthusiastic advocate of Secularism, who undoubtedly permitted his zeal to get the better of his judgment. At this time, especially, when the University problem is on hand, and all the forces which Liberalism can rally should be united in assisting to establish the institution—at this time, least of all, should the Spiritualists be slapped in the face in that kind of style.

All the other wording could have been used to just as good advantage, the strength of the section would not have been weakened by the omission of that reference to "a future life." It would have done no harm to the Secular cause to have left that out, while it has done incalculable harm to the cause of Liberalism in Oregon to have it inserted. I fail to see wherein the Secular Union is benefitted in the least by taking this exclusive stand against their fellow-workers, while I do see clearly where they have injured themselves and the establishment and support of the University.

The Spiritualists have no educa-

tional institution in the state and would undoubtedly have patronized the Silverton school largely; but since its promoters and the majority of the Secular Union convention see fit to class them with "free-lovers, libertines" and "other superstitions," they certainly cannot have the same friendly feeling toward the Secular Union which existed before this juvenile attempt to narrow Liberalism down to a certain groove of pet ideas. This action is in harmony with the methods employed by religious bigotry—an enemy we have been fighting shoulder to shoulder.

While I endorse the action of the convention in refusing to issue certificates to habitual users of liquor or tobacco, or in fact anything which tends to lower the refined intellectual sensibilities of man, yet I am forced to ask this question: Does a study of the laws governing our being tend to degrade man? If not, then why should that study be restricted? It was this very prohibition of the thorough investigation of nature's laws and forces which kept the human race in ignorance wherever the priesthood could enforce it. And now we see the very people who have fought for centuries for a certain privilege to study and investigate nature, turn about and enact the very same law which their forefathers considered so odious.

If men who are admitted to be intellectual, by a close and scrutinizing study, have been forced to the conclusion, by the weight of evidence discovered, that the human ego does continue to exist in a finer body than that which is visible to our physical eyes—if they are forced to this conclusion by the facts discovered, who dare say they are wrong, and do not have a right to be recognized; and especially if their judges have not studied the same questions in a scientific manner? Such men as Crookes, Wallace and Varley are recognized as highest authority in their respective branches of science, and when they make the statement that they have demonstrated to a satisfactory conclusion, that we do continue to exist after discarding the aggregation of elements called the physical body, we cannot, as thinking, intelligent Liberals utterly discard their conclusions on this matter, while accepting them on the other.

Let us remain broad enough to embrace the study of all of nature's laws, and not go to building a fence about us, thus repeating the bigoted exclusiveness of the dismal past.

C. S. HARNISH.

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