An Argument.

and coworker, Eliza Mowry Bliven, pass without a short rejoinder. for the following excellent letters:

TO MR. TIBBETTS.

To James L. Tibbetts:-

It is a pleasure to have such a gentlemanly and good natured correspondent as you are, therefore I take delight in answering your questions.

I assure you Brother James, that there was nothing remarkable about the inscription on that pyramid. The vegetables were indeed GROWN by me. Webster says that the verb grow means to cause to increase, raise or cultivate. All these things I did. The vegetables as exhibited would never have existed if I had not caused them to increase by cultivation. I will say also, that they were grown "with all his secularism," for the "power" which was back of my effort was wholly secular—natural. Indeed I cannot comprehend anything which is not natural, To me nature is the sur. total of all things, and sufficient unto itself. Nature is a mystery, I admit, but it is made more so by introducing a supernatural factor to account for it.

I am glad, James, that you have doubts. Doubt is the beginning of wisdom. Doubt leads to investigation, and investigation reveals truth, and a knowledge of truth is wisdom. The great doubters and natural basis for a belief in the fighting against God. eternity of the individual, while the matter of which those vegetables were composed continues to exist, the individual specimens are gone forever, and next year the same not be right to leave you at this matter may appear in the form of point with a misunderstanding of birds or flowers. So it is with us. my position, therefore I write this We may hope to see our mothers to assure you that I do wish to be one. I have long since ceased to after death but there was never a understood as saying that I do, so have any fear of phantoms. more gay deceiver than hope. Men far as my physical existence is conoften hope for happiness and life cerned, place myself on a level with but find only misery and death.

men let us put away childish prove that my position is incorrect. which is not founded upon reason. and death are practically the same universe in its place, and advise the beasts, it is because he is him to adjust his habits to the more highly developed. natural conditions of happiness and beasts, however, are more richly when life comes to a close calmly endowed by nature than some men. submit to inevitable arnihilation The fact that men can raise vegeta-(of personality).

TO MR. WILSON.

We are indebted to our friend hardly let your communication lines. The mechanical and artistic

what, and by whom?

should have to acknowledge a power higher than I, to which I am personality and meet the dear ones gone before has a good illustration in the following quotations:

Blessed is he who has not fallen from his hope in the Lord,—[Eccles. xiv. 2.

A forlorn hope.

Hopeless, destiture or without hope. Her last companion in a dearth Of love, upon a hopeless earth.

--[Woodworth.

nothing but matter, in motion. have but little respect for the it has caused I should say it was From data secured by scientific church, and less for the bible, but I laughable. It certainly isn't wonstudy the Secularists believe that tell you, with all the bible's impermatter is eternal; that it did not fections and errors, and I believe it "come by chance," for it had no contains them, it still remains the where to come from; that it was most wonderful book that man always where it is now, everywhere possesses today. Commencing with filling endless space. He believe a barbarous people, every page is that it was never created and can an advance, keeping abreast of the never be destroyed; but that what- civilization of the times in which it ever happens to it. it always ex- was written. Don't fight against ists in some form, but he sees no it, for peradventure you might be

J. L. TIBBETTS.

TO MR. TIBBETTS.

Dear Brother James:—It would the beasts that perish; and I chal-Brother James now that we are lenge the world to produce a fact to notions and indulge in no hope The principles of conception, life When I take away a man's religion with beasts and men. If in some I would put a knowledge of the respects man is superior to JOHN A. WILSON. tate, and do other things that beasts

cannot do, does not prove that men My Dear Brother John: - I can are superior, only along special productions of beasts are often mar-You cannot possibly wish to be vels of ingenuity, the equal of which understood as saying that by anni- man has never been able to prohilation of personality you place duce. There is no evidence that yourself on a level with the beast these superior endowments in that perishes. Man made in the either case are for specific purposes image of God and co-worker with or that there exists a superior perhim, in raising that endless variety son to confer them. The trouble of vegetables, and the wonderful with you, Brother James, is that skill in its arrangement, called forth you have fallen einto the common the admiration and praise of the error of believing that you are imwhole county of Essex. Have you mortal because you desire immora hog in the sty; or a horse in the tality. Why not take life as we find barn, or a cow in the stall that can it, instead of continually trying to do these things? If not, then John make it appear what it is not? Be-Wilson has been endowed with fac- cause we must all perish shall we ulties superior to the brute, and for be any the less ready to help? Such a condition should make us Now, Brother John, if I had no more helpful. One scientific fact other evidence of immortality but to prove immortality would be betthe wonderful strides of man in ed- ter than a dozen pages of scripture. ucation, science, arts, astronomy, Quoting bible to substantiate a beand last but not least, agriculture lief is a dangerous thing to do, for in growing vegetables, and the vast it cuts like a two-edged sword; for possibilities that lie before him, I instance, "For that which befalleth the sons of men befalleth the beasts, even one thing befalleth them; as accountable. Our hope to enjoy the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast * * * All go unto one place." (Ecl. 3: 19, 20) Of course I recognize this truth even though it be in bad company. You admit that the Bible contains many imperfections and errors but still think it a most wonderful book. fail to see in it anything wonderful. have discovered Finally, Brother John, you may If I could forget all the bloodshed derful that it should be full of errors for the priests who wrote it were very ignorant. Their ideas of the universe, which every intelligent man now repudiates, are no plainer an indication of their ignorance than are their ideas of a God, and it is indeed surprising how a man

JOHN A. WILSON.

of your intelligence will cling to

of all superstition. For the sake of

politeness I would like to accept

your advise, but I cannot on ac-

count of principle, therefore I must.

to the extent of my limited ability fight against the church and the

bible for I believe they stand in the

way of intellectual and material

progress. Don't worry for fear that

in so doing I shall fight against

God, for creatures of the imagination can neither help nor harm any-

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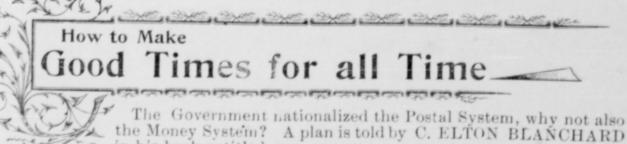
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