

be called a supreme power, any more than all the political powers of the world could be called a supreme political power when they are at war with one another. To be sure, the political attitude that the great nations of the earth take gives a certain result, but there is no supreme or head government as yet, neither can the effect produced by their different political tactics be called a supreme political power.

Let us sum up then: We do know that there are many natural forces or powers at work in the universe and that the resultant of these antagonistic forces is the universe as we find it; we do know that "matter acting on matter" manifests itself in many different forms or powers and that the resultant is as we see it, but the result is not the cause. We know there is a result of all powers acting as they do, or better perhaps, we know that matter continually acting on matter in various ways produces the activities we call physical and chemical changes and life, but we do not know that there is nor that there is not one supreme power. If there is such a power, what is its name? The worshipper knows no more about it than we do, but he has been told by his priest that there is surely such a power and its name is the Great Spirit, Brahma, Nuc Pu Nuc, Zeus, Jove, God; but Friend Tenney, acting as his own priest, seems to arrive at the conclusion that its name is Matter.

Notice his last statement. Leaving out some of the modifiers, he says that "we do know that matter . . . is the supreme power." So we have found Mr. Tenney's god, and his god (matter) acting on itself (matter) has made the universe and kept it in motion, but while the manifestations of matter produce the phenomena of nature, yet matter itself cannot be called a supreme power, any more than the iron of which a machine is composed could be called the power that runs the machine. The powers that cause matter to act may be inherent in matter; they may have existed forever; there may be one power which is supreme and from which all other powers come, but we "do not know". We do not know the meaning of forever, nor can we grasp the thought of a beginning.

Is there one supreme power, or are the many powers co-equal. Matter acts on matter, but what is the cause? "A god," thinks the heathen; "Matter," thinks our friend; but we know that WE DO NOT KNOW.

Agree to disagree, but never let any one do your thinking or form your beliefs. Each one by observation can learn to know things for themselves.—[Ex.

Morality Better Than Religion.

Below man there is only a brute struggle for existence—a fight for life. One problem only demands solution—the problem of food. Nature did not become moral until she became man. There is no justice in the jungle, no idea of right in the forest, no moral duty in the sea.

We do not claim that morality is inherent in human nature. It is rather the compromise of individual liberty. Only one human being can live on this earth at a time and enjoy absolute liberty. Where there are two or more beings there must be mutual surrender of individual freedom. When man found that he gained nothing by killing another, there was born the command, "Thou shalt not kill."

All moral laws have come from human experience, not from the mouth of Deity. Man has found

seek salvation. Individual importance must give way to the general good. Every man wants to learn that he gets more from the world than the world gets from him. We must condemn the mean morals of salvation; condemn the religion or philosophy which bribes conduct with promise of heaven or fears of hell.

The moral purpose of civilization is to reduce the suffering and increase the happiness of man, and I cannot see that work, which is done for the improvement of man derives any necessary support from worship, which is simply a service to please the priest. Man must live for satisfaction, not for salvation; for this world, not for another.

Morality is better for man than is religion. The noblest inheritance of the human race is not faith, but conduct. Nothing sheds a richer glory on the earth than the sacrifice of man for man, of a

Tyranny and Superstition Officially Indorsed.

Some two months ago a foreign musician, the Dutch pianist Siveling, was passing through the streets of a town in Upper Austria, when he met a priest carrying a viaticum. In Roman Catholic lingo the viaticum is the communion, or eucharist, given to persons in their last moments. The musician paid no attention to the priest, but passed along about his business. For this neglect to pay homage to a superstitious rite he was arrested, held for six weeks, and then sentenced to imprisonment for three days. It was an act on the part of the Austrian government calculated to arouse the indignation of every believer in civil and religious liberty, and to cause such persons to hold in detestation both the civil and religious authorities who perpetrated it. Especially ought a citizen of a secular republic like the United States to show his disapproval by word and deed. Above all, we should expect that the men who represent the people of this country in office would withhold their official sanction. But what are the facts? Upon the recent death of an Austrian sovereign the president of the United States more than complied with the demands of international courtesy in expressing the sympathy of himself and the people of the United States, add in addition to this he, with members of his cabinet, attended church where mass was said in honor of the deceased empress by prelates of the ecclesiastical body which is responsible for the tyrannical exercised in the case above cited. It is difficult to conceive of any way in which the president could have shown himself more recreant to the principles of his government. He is not a monarchist; he is not a Catholic, and no worthy motive could have induced him to lend the influence of his high office to an exaltation of tyranny and superstition.—[Truthseeker.

The religion that keeps people from speaking ill of their neighbors, makes no distinction between wealth and poverty, makes men manly and women womanly, that is a part of the people's every day life, exemplified in kind deeds, loving acts, cheerful words, is the religion that is needed in the world to-day.

Don't be afraid of being called independent or cranky. Only original people think independently and cranky. If nature has given you intellect and ideas, don't be afraid to express yourself, even if it does conflict with the opinions of others. That kind of education that comes from imitation makes ninety-nine fools to nature's one.

Twenty Forerunners.

TO BUILD SECULAR HOME.

.....189..

On demand, we the undersigned promise to pay the Liberal University Company Five Hundred Dollars (\$500) for and in consideration of a good and sufficient warranty deed for one acre of the tract of land lying west of the Liberal University and the city of Silverton, Marion County, Oregon, known as Secular Home, and a written promise from said company that within ninety days after receipt of said Five Hundred Dollars [\$500] said company will commence the erection of a dwelling house on said acre, to cost not less than Four Hundred Dollars [\$400], said building to be built on such plans as the said parties may agree upon and to be finished within six months from date of beginning: Provided that not less than nineteen reliable persons have made similar promises when said demand is made.

Signed.....

If you wish to become one of the TWENTY FORERUNNERS, cut out or copy the above, sign it and forward with answers to the following:

Your Name.....
Age..... Family.....
Religious Belief.....

what is best for himself by living, not by revelation. Morality, in a certain sense, is the defeat of Nature. It is action regulated by experience and determined by the fate of suffering. It might almost be said that moral duties have been dictated by pain.

Man must seek that which will result in the grandest destiny of the race. In all moral effort there must be obliteration of self. The man who holds up his little soul to be saved has no commendable conception of human obligations. According to Christian teaching, selfishness is a celestial virtue.

Let us be willing to be neglected while we live and forgotten when we die. We can no more endorse the philosophy which says: "Perfect thyself," than the religion which says: "Save thyself." It is as selfish to seek perfection as it is to

mother for her child, of a daughter for her parent. The love of man, of which morality was born, is higher and holier than the love of God, from which religion has come. Man has the example for man to follow. God has not toiled for man, wept for man, nor died for man, but millions of human beings have given their toil, their tears, their blood, for their fellows.

How petty is all the religion of the world compared with the moral virtues of mankind. The hands help the world when they work for it, not when they are lifted in prayer. The feet bless the race when they run on errands of mercy, not when they leave their marks on the path to the church. Every moral endeavor is more sacred than any pious performance.—[Investigator.