

they have used it to pull people n- to their spider-webs, to plunder and devour them at their leisure. Why should we wait for evidence of this superstition, and deny the existence of heaven and hell. Denial of the existence of heaven and hell must be based on the lack of evidence, the utter incompetency of all proofs offered; and to be consistent we must extend the same line of reasoning to the dogma of the soul and immortality. Is there any reasonable hope of getting evidence of the one sooner than of the other? We all either believe or disbelieve this "old chestnut" of immortality. Then why not say what we believe, brother editors, and then "wait for evidence", as we do with other superstitions?

For the Torch of Reason.

Easy Lessons in Philosophy.

BY CHARLES CLARK MILLARD.

All the universe which is known to us is filled with different kinds of matter. In nature there is no empty space, and no universal, or unconditioned, matter. Rocks, earth, water, air, grasses, etc., have the general properties of matter; but each of them has special properties which distinguish it from all other kinds of matter. There is no thing in the universe, dense or rare, great or small, that answers to the name matter as defined in the text books. To move and to persist in motion is a general property belonging to all objects and all kinds of matter.

Philosophers have taught that matter is dead, inert and lifeless until it is associated with force, and force is defined as "a push, or a pull," or "the supposed cause of motion". But as there is no thing or things not associated with force now, it is probable, and almost certain, that there never was a time when force and matter were separate and independent entities. An entity cannot depend upon some other thing for its existence, but, there can be neither push nor pull without something to be pushed or pulled; and neither motion nor a cause of motion without something to be moved; hence, THINGS must precede force both in time and thought.

We know things, and we know that that they change their places and positions; while of force we know nothing. Hence, if we are to "reason from what we know" we must reason from things and motion. This is the grand climax of philosophy pointed out by Spencer, the ultimate classification in which all things are brought into one class.

Motion persists, and is never lost; what one body gains in motion, another body or bodies must lose. Motion is sometimes temporarily

restrained, reserved, or stored up, until again set free. A few illustrations may help to make this plain. When the weight of a pile-driver is at its highest point, it represents the motion of the horses, or engine, while it was being raised, and the machinery used, and the slow motion of the ascending weight (minus what is converted by friction into heat, and lost in other ways). Now suppose the weight is secured and all motion stops. It may remain thus for minutes, or years, but the motion is only held back for the time. Loosen the weight, and down it comes. The descending motion of the weight, and of the pile, with the motion of the earth and air, and the heat developed by the concussion, will be just equal to the former motion.

So the motion we call heat, developed by sunshine, has been stored up in vegetation, buried in the earth and changed into coal. The coal, like the suspended weight, is restrained motion waiting to be set free. We gain nothing by calling it force, or supposing a cause. We can know things and their properties and relations; we can compare and classify, and determine that it is the nature of things to be as they are and to act as they do act, and there we reach the limits of human knowledge.

These lessons are really lessons in science; for when from philosophy we eliminate the unknown quantity and discard the fanciful, the remainder is science. Lesson two will treat of the division of things into mineral, vegetable and animal; lesson three of "cell life", and succeeding lessons will be devoted to making the "New Psychology" so plain that a wayfaring man can understand.

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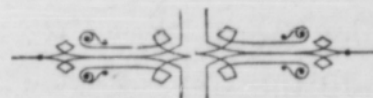
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