



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

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A Solid Liberal Lesson—In German and English.

[We transfer from Mr. Wakeman's lecture on Freethought two passages which he gives from the Fifth Act of the Second Part of Faust. In them Goethe brushes away the dangerous illusions of all spook-religions, and describes the solid foundation upon which mankind must stand and work to bring in the "Earthly Paradise" which the Law of Evolution guarantees to our race. Reader, if you happen to catch on to the height, depth and breadth of these passages, you will cut them out and keep them among your precious things for ever!]

Noch hab' ich mich ins Freie nicht
gekaempft;
Koennt' ich Magie von meinem
Pfad entfernen,
Die Zaubersprueche ganz und gar verler-
nen!
Stuend' ich, Natur! vor dir ein Mann
allein,
Da waer's der Muehe werth ein Mensch
zu sein!
Das war ich sonst, eh ich's im Duestern
suchte,
Mit Frevel-wort mich und die Welt, ver-
fluchte.

Nun ist die Luft von solchem Spuk so
voll,
Das niemand weiss, wie er ihn meiden
soll.
Wenn auch ein Tag uns klar vernuenftig
lacht,
In Traumgespinnst verwickelt uns die
Nacht.
Wir kehren froh von junger Flur zurueck;
Ein Vogel kraechzt; was kraechzt er?
Misgeschick!
Von Aberglauben frueh und spat um-
garnt—
Es eignet sich, es zeigt sich an, es warnt:—
Und so verschuechtert, stehen wir allein!

Not yet into The Clear have I fought
my way.
O that I could banish all magic from my
path,
And all of its incantations wholly
unlearn.
Stood I, O Nature, before thee free—a
man!
Then were it worth while a man to be,
That once was I, ere I 'gan hunting in
the mists,
And with words of folly cursed myself
and world.
And now's the air of every kind of spook
so full
That how to shun them no one knows at
all.
Though one day with reason's bright-
ness smiles,
Soon night involves us in a web of
dreams.
Though from life's young field we come
elate,
Some bird will croak;—what croaks he?
Evil fate!
Thus early and late by superstition en-
snared,
It grows upon us, leads our way, then
"danger!" cries;
So like birds in fright we stand helpless
alone!

[Again Faust says]:

Der Erdenkreis ist mir genug bekannt;
Noch drueben ist die Aussicht uns ver-
rant.
Thor, wer dorthin die Augen blinzend
richtet,
Sich ueber Wolken seines Gleichen
dichtet!
Er stehe fest und sehe hier sich um!
Dem Tuechtigen ist diese Welt nicht
stumm.
Was braucht er in die Ewigkeit zu
schweifen!
Was er erkennt, laesst sich ergreifen.
Er wandle so den Erdentag entlang;
Wenn Geister spuken, geh' er seinen
Gang.

On our earth circle to live I know
enough;
Above that our vision is barred.
Fool! who blinking upwards turns his
dazzled eyes

Poetizing our like beyond the skies!
Here let him firmly stand, look round
him here!
To the Capable this world is never dumb!
Into Eternity why needs Man to wan-
der?
With what he really knows let him
grapple;
Thus safely journey through his Earthly
day;
If Ghosts spook keep straight on his way;
In striving for more he'll find luck and
pain,
Yet, at every turn unsatisfied remain.

Ingersoll—The Exponent of an Important Phase in the Religious Evolution of Mankind.

BY DR. PAUL CARUS.*

WE side with Col. Ingersoll when he opposes the superstitious notions of old theologies; but we urge, like many of his opponents, that he should not take "something of value from the life of man" unless he can give something more valuable in its stead. We do not live for the present only, and not merely to make ourselves happy here, but must build up the future. We are the continuation of the past, and should feel our solidarity with future generations. We are not isolated individuals, but phases of the whole life evolution, which relation should not only increase our reverence for our ancestors, but also open our eyes to the responsibility we owe to posterity. We are factors for the ages to come, and thus we live not for the moment alone, not merely for our own happiness, but for the duties which we owe to the future. The origin of things, the destiny of man, the unseen world of his spiritual life are not unsolved problems which lie beyond the pale of knowledge, but topics open to investigation. They are of paramount importance, and must not be neglected. Philosophy, science and historical research are busily engaged in approaching a solution which will find expression in a new religious conviction, which we characterize as a trust in truth, or the religion of science.

The religious views of the people have changed considerably during the latter half of this century. The crudeness and narrowness which prevailed in Col. Ingersoll's childhood, have passed away, and we do not hesitate to say that we owe much progress to his bold denunciations and vigorous protests. He prepared the way for a purer religious conception, and the time will come when even the churches will

give him credit for what he has done.

What we need at present is an application of the methods of science to the problems of religion, and this is being done now, since Bible criticism and a philosophical interpretation of the facts of religious life begin to receive recognition today. Dogmatism is, as much as mythology, a phase in the religious evolution of mankind; it is gradually passing away now, and yields its place to a scientific world conception. Mankind appreciates more and more the religious holiness and moral significance of truth, which will result in a new interpretation of the factors that produced the religious systems of the past. Time will show whether the religion of the future, the synthesis that results from the thesis of dogmatism and the antithesis of agnosticism, will build up new organizations, or be the leaven in the dough of the churches of today. In either case, we must recognize the significance of Col. Robert G. Ingersoll.

In summing up, we must repeat what we stated in the introductory remarks. Humanity forms a great unity, and the development of human ideas constitutes one great and uninterrupted wave. In the religious evolution of mankind, the negative standpoint of agnosticism as represented by Col. Ingersoll is, in the interest of religion, very important and beneficial. It represents the antithesis to the theological thesis.

Agnosticism, being a mere negative view, will not stand; it will die on the very same day that its enemy expires. And by the synthesis will produce the religion of science—a religion purified by criticism from pagan supernaturalism and from the monstrosities of dualism, a religion which is in accordance with truth and will serve us as a guide in life, affording a basis of ethics—not the cloister ethics of the Middle Ages, but the ethics of practical life. This religion will teach man how to keep in harmony with the conditions of his existence. This religion will elevate man, ennoble his aims and beautify his life.

Although Col. Ingersoll has not spoken the last word on religion, he is a representative man, and became the exponent of a significant phase in the development of religious thought by his unusual gifts, his oratory, his genius, his courage, his wit, and last, but not least, his honesty. His work for the purification of religion can not be under-

rated, and while we now mourn his death, we should gratefully remember the worth of his life and the blessings which he leaves behind. His very enemies owe him more than they dare to acknowledge.—[Freethought Magazine.]

For the Torch of Reason.

The Theological Mind.

BY G. W. MOREHOUSE.

IT is our greatest duty to so educate and influence the rising generation that the succeeding men and women may avoid, so far as possible, mental, moral and physical errors, and acquire, all around, the health, tone and discipline necessary to accurate thought and correct judgment.

The mind should never cease to be open to conviction, remaining through life as plastic and receptive as the changing, aging tissues permit.

Needless memorizing and repetition should be avoided, or we are certain to fall into worn paths and think the same thoughts, as a wagon wheel follows the rut, or the stream follows its wonted channel. The endless repetitions of the pulpiteer have made his brain a labyrinth of ruts, and it is as hopeless to reason with him and introduce to him new facts as it would be to attempt to remove a patch of Canada thistles by moral suasion.

Sow sure seed in the fresh soil of youth, and waste no valuable time nor good seed on old highways and intellectual dry bones. The theological mind is mental tissue hardened into bone.

Take the case of the Rev. Henry M. Field, D. D., as an example. He has the good fortune to live in an age when science is making its most rapid strides toward the fundamental truths. Unfortunately, early in life he acquired the theological mind, and ever after remained nearly stationary, while the world of thought moved on out of his sight.

Several years ago Mr. Field had a discussion with Col. Ingersoll in the North American Review. In justice to him it must be said that he made a very ingenious argument, but it failed to make up for his cause what was lacking in evidence, and the victory of his more masterly opponent was complete. The lesson did not disturb an outwork of his theological mind. This abnormal condition leads to easy acquiescence in and even preference

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