

TORCH OF



REASON.

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

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NO. 1.

Things That Will Live.

BY J. A. EDGERTON.

There is nothing will live so long as Right,

As the years go rolling on.
It comes irresistibly, like the light
From the pearly gates of dawn,
Till it fills the world with its presence bright,

While the hosts of evil in wild affright,
And minions of wrong, like shapes of night,
Have fled away and are gone.

There is nothing on earth that is half so strong

As the cause that is built on Truth.
It may seem to die at the hands of wrong,
But time goes on and the years are long;
But the spirit of love is understood;
It will come again, like the poet's song,
To live in immortal youth.

There is nothing can live but what is good,

Nor triumph but what is just.
The sword in a brother's gore imbued
Shall eat and corrode with rust;
But the spirit of love and brotherhood
Shall live till its beauty is understood;
While the empires founded on force and blood
Shall crumble away in dust.

How Social Science Settles the War of the Three Egos.

BY DR. PAUL TOPINARD.

In every individual, as we have endeavored to show, conduct is the outcome of three factors. The first is the ego which is inherent in the animal and exists in man as in all animals—with this difference, that man having more intelligence, this ego assumes in him a high authority. It is the guide and guardian of the individual, it has no object but the needs of the individual and their satisfaction, it is devoted entirely to these objects; it is egoism incarnate. This is the animal ego which we have portrayed in such somber colors. The second factor is the product of habits of feeling, thinking, and acting as they are formed in ancestors and bequeathed to the individual in the shape of predisposition, which when confronted with conditions similar to those which have engendered them, are appropriately developed and have a weighty influence on the acts of the individual. This is the ancestral ego. The third is the product of the habits of the individual himself, acquired during infancy and the course of his life, depending on his maternal and primary education, on the comrades with whom he has associated, upon the examples which have been set him, upon the methods of feeling and thinking to which he has abandoned himself, upon the ideas which he has formed, and the allurements which they involve. This is the

acquired individual ego. It also has a profound influence upon the acts of his life. [It is the Social, Altruistic, HUMAN Ego.]

We are speaking of that species of cerebral sensibility which moves both man and animals to seek the company of their congeners, to derive satisfaction from their mutual relations, to love others, and to desire to be loved by others. It is altruism, of which the first stage is kindness and the last devotion: the most powerful physiological impulse next to egoism, although it is only an indirect form of egoism. To love and to be loved, next to eating, drinking, and acting, is the first need of children. It remains intense to the age of puberty, and continues to the day when the individual enters into the arena of serious life. In the old man who has no longer any of the cares of existence, it resumes its rights and spreads over his grandchildren. In the adult, in the moments of respite which the struggle leaves him, it is his repose, refuge, and recompense. How sad life would be without friendships! In the bosom of his family the wife satisfies the needs of the heart rather than those of the senses. The husband, who is less faithful in the second regard, is loyal as to the first. Man undoubtedly domesticated the dog by altruism, and every day we see him creating bonds of attachment to himself in the most different kind of animals by simply asking for reciprocity. Altruism is the first source of sociability, as we have already demonstrated, and it is its consecration under its multiple forms of kindness, indulgence, tolerance, self-denial, sympathy, charity, generosity, devotion. This is the reason why, in spite of all the objections which may be raised to assisting the unfortunate, no voice is ever raised against it, and that there is no difference of opinion except as to the means. It is the only physiological force which can check in the organism itself the impulses of egoism and the many secondary forms which egoism assumes.

With these two elements, altruism as the basis, habits and social instincts as the means, the desired end will be attained. What I ask for, what I wish to see generalized in society, with every one joining to obtain it, is it not precisely what we see has been spontaneously effected in our most honorable

families? What, after all, are we, the best of us, individually, if not the product of the virtues which our ancestors have bequeathed to us, despite our tendency to create new habits for ourselves, to wrest ourselves from the bonds of heredity, and to build up in ourselves independent originality? The good instincts which we may have, do we obtain them from the spirit of the century, from the cold reasoning of the day, which analyzes the motives and the effects of all acts, and mathematically calculates its interests? No, we receive them from our predecessors. We are honest, proper, and loving because our fathers and grandfathers were so. Otherwise, how could the naturalist and the Freethinker explain the flagrant contradiction which exists between his conduct and his reasoning? He sees only brute reality, he establishes the sad truth, deduces the consequences of it, and yet he is unable to free himself from the most generous aspirations of his altruism. He places friendship in the front rank and practices it. Why? Because the spirit of his ancestors is perpetuated in him, because he is their continuation. Yves Guyot, who professes egoism as the sole principle of individual conduct in society, writes as follows: "When I see a child beaten, and hear it cry, when I see a woman weeping, when I am the witness of suffering, I am divided into two persons. Another ego feels these pains. . . . All my fibers are set in vibration; the old blood of the soldier, the corsair, the hunter, which runs in my veins, seethes within me. . . . My instincts impel me to act." He speaks truly. It is no longer the egoist who is talking, but the altruist by heredity.

The establishing, or re-establishing, of the customs which are best adapted to social happiness and their progressive consolidation by heredity; the ego, without name, acting automatically in the direction which society deems to be the best; the individual shaped by man as he shapes a plant or an animal conformably to the needs of society, justice as the regulator, and love as the ideal—such, in fine, is our system.

Herbert Spencer, who concludes as we do regarding the necessity of developing altruism and certain hereditary habits, is wrong in his expressions of despair at the close of his monumental work. We dif-

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Oregon School Libraries, Lectures and Entertainments.

A Speech by Prof. T. B. Wakeman, of the Liberal University, Silverton, Oregon, during the discussion on "School Libraries, How to Get and How to Use them," at the Oregon State Teacher's Association, held at the capitol at Salem, Decmbr 28, 1899.

Prof. John B. Horner presented a very able paper on this subject, and Profs. G. A. Gregory and J. M. Martindale followed in discussion, and then Prof. Wakeman took part as follows:—

MR. PRESIDENT AND FELLOW TEACHERS OF OREGON:

"Can any good thing come out of Nazareth," which may be interpreted in Western dialect: Can any good thing come out of New York? From the many accounts of political and other corruption, the extremes of wealth and monopoly, shaded by extremes of dependence and misery, you might be tempted to say, nothing good, nothing we ought to listen to, can come from there. Yet we cannot but remember that the important and lately introduced plan of "Public School Saving Banks," admirably presented to us this morning by Prof. R. D. Ressler, came from Long Island City, New York. Nor can we forget that the contest which won for our country and us the Public School system was largely, if not chiefly, fought out in New York, when William H. Seward, afterwards Lincoln's great Secretary of State, was governor, and Horace Greeley, the principal editor in that State. Thence followed the plan of furnishing free school books to the scholars, to be kept by them and their families upon leaving the school, as helps to family education. Then next followed in further aid of education the establishment of a small, useful and interesting school library in each district. Pardon these allusions to the beginnings of things, because I wish to make some suggestions upon the motion before us, which is to limit school libraries in this state to Dictionaries, books of Reference Classics, and such magazines and papers as will conduce to the morals and welfare of the scholars. This is the substance of the resolution. Of course it will be merely advisory to the school authorities that be, but coming from this body it may have a weight that will make it a law; and that is doubtless why it is moved by Prof. Martindale.

The first question is, does it go far enough? It excludes any specimens and representative works of the vast mass of living literature