THE TORCH OF REASON, SILVERTON OREGON, JANUARY 11, 1900.

of the many good, great and learn- well-informed Christians themselves who renounce it, they never speak the demand? but to abuse. I am weary of all this evasion and intellectual dishonesty. Young people are fast learning that the principal difference between the great men who believe and the great men who disbelieve is a money attachment on one side and disinterestedness on the other. Intellectual deception will invariably result in intellectual contempt; and this accounts for thousands remaining from the church.

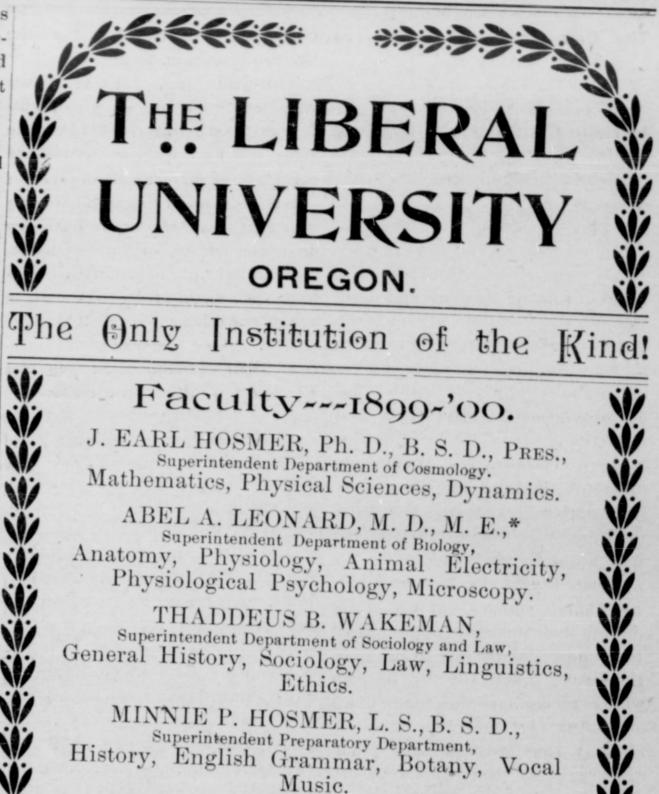
"Again, I do not go to church, because it evades taxation-evades bearing its just share of the public decision of the wars or contentions burdens, thus establishing a class rule, always dangerous in republics. I oppose it, also, for its disposition to encroach upon the State. is made by a great naturalist upon The constitution specifically declares that no public moneys shall be appropriated for the support of any religion or creed. In the face of this most vital law, which our forefathers set down as one of the most important of the basic principles of government, the church asks for and accepts appropriations, receives vast amounts in the way of salaries for chaplains and constant direct appropriation by nontaxation. This is dishonest. It is not a disregard, but open violation, of the constitution. It is class against mass. It is poor example. In plain language, it is respectable heredity worked out by influences theft. In this respect the church has always been and now is one of, ical in the Feudal System. if not the greatest, evils with which men have had to deal. Every civilized government in the world, most notably at the present time, Italy, the very mother of the church, is endeavoring to unload the awful burden. It has proven Not that the Egoistic and Family itself a chain upon the neck of progress. If it be to the good of a of existence. Not at all! They family, a State, to throw it off, of will be as useful, if not more useful, what help or good can it be to the than ever, but they will become individual? If States find it an un- "ducts of sympathy" and enjoyhealthy factor in government, why ment under the protection of the should any individual regard it as higher integration of which they a necessity? Even our great insti- will be co-operative parts. We see tutions of learning are gradually how this resulted in forming our eliminating it. I have many other political Federal Union, the States reasons. I think it a sin and a were not destroyed, but became the crime to inscribe upon the pure, imperishable components of an inwhite page of a child's mind, when destructible Union. Indeed, the it is wholly defenseless - unable greatest liberty ever known will reeither to choose or distinguish for sult under the great law of evoluitself-the various cabalistic char- tion, as stated by Herbert Spencer, acters, the hieroglyphics of a rude that the differentiation and liberty and barbarous people, their dreams, of the parts, organs and their funcfears, terrors, vices, myths, tradi- tions will be increased by the entions and superstitions, and stamp larging integration protecting and them as ineffaceable facts, thus bin- favoring them all. dering the development of its natural functions. This is enough alist is well made when he intito show why I, and millions hav- mates that the birth and growth of ing the same opinion, do not go to this sublime Social, Altruistic Ego, church, and why millions of others naturally gives the general social ought not."

ed men who have borne testimony acknowledge it. Now is our opporto the faith. Of the many good, tunity to build-to give the world great and even more learned men "something better"! Can we meet

The Great Issue to be Decided by Evolution and Man.

We give on the front page of this Torch the decision of the greatest question by one of the most competent of men - Dr. Paul Topinard, the distinguished French naturalist. It is the conclusion of his work, "Science and [vs.] Faith", (published by the Open Court Publishing Co., Chicago, Ill., price \$1.50).

In considering and weighing this of the three Egos now struggling in the Court of the Future, the first thing to be borne in mind is that it and pursuant to the laws of social and historical evolution. The tendency of the great current of human history has been, as he shows, generally progressive from its anthropoidal stage, and the stages of the progress have been chiefly Social, and are summed up in the formation of three Egos described. The plea of the first, or animal Ego was presented in last Torch. The next Ego is that of the family or tribe, the Gens, which brings in the incorporation of the pride and partial altruism of the "house" and clan, and which had its nobility by



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deed, going to pieces. Even the

and institutions which became typ-

Now the advent of a third - a new, a higher, altruistic Ego, the Ego of more general and more necessary interests, will necessarily determine the life and general course and functions of the two prior Egos. or limited Egos will be crushed out

Dr. Topinard's point as a naturprogress of our time no little pain, The Christian churches, are, in- disturbance and apprehension. But

[Concluded on 6th page.]

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