



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

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Keep Your Faces to the Light.

THERE'S a ringing, glorious measure
In the march of life, my brothers;
If we listen, we may hear it all
day long,
With an undertone of triumph
No discordance wholly smothers,
And this is the cheerful burden of the
song:
"Forward! keep the column moving!
Perfect rest shall be our guerdon
When our missions are fulfilled—our
labors done;
Duty's path lies plain before us,
Whatso'er our task and burden,
If we bravely set our faces to the sun.

"Disappointments may o'er take us,
Losses, griefs, and grim surprises
May assault us in the weary way we go;
Look not back; but onward, ever,
Lo! the goal before us rises,
And the valley of the shadow lies below!
With a hand to help the fallen,
Where the rugged steeps delay us,
Though the reddening summits warn
us of the night,
We shall conquer all the evils
That assail us and betray us,
While we keep our faces bravely to
the light!

"Steady! keep the ranks in motion!
Though we only be retrieving
The disasters and mistakes of yester-
day.

There is shame in dull inaction,
There is glory in achieving
If we take one step on the upward way!
Day by day the distance dwindles,
Foot by foot the steeps surrender,
And we dread no more the barriers
overpast.

While we breathe the airs serener,
And our eyes behold the splendor
Of the gates where we shall enter in
at last.

Wayside thorns may rend and goad us,
Driving mist and cloud may blind us,
As we struggle up the last stupendous
height;

But remember, and take courage,
All life's shadows lie behind us
While we keep our faces bravely to
the light."

—[Secular Review.

The Problem of Immortality.

BY DR. ERNST HAECKEL.

THE mediæval notion that man has mind, and animals only instincts, that every animal has certain inborn instincts, is now exploded. Instincts are only a development of mind by selection and heredity, as Darwin showed. Comparative psychology has proved during the last forty years that animals have minds just as well as men. The difference between the minds of Goethe and Darwin and an Australian or Patagonian is far greater than that between these savages and the higher species of apes. Behind the greatest minds lies all the long line of evolution out of the perceptions of the simplest cells, and it is especially important to remember that the laws of adaption to environment and heredity have had all to do with this great evolution.

Speech is the highest product of the highly developed mind, but here, too, a long line of development lies behind. Speech is no

more the exclusive possession of man than mind. Speech is an attribute of all the higher social animals, at least of all vertebrates that live in herds, for it is necessary for them to understand one another. This may be done by gestures or sounds. The song of the bird and of the anthropoid apes (*Hylobates*) is speech, just as the barking of the dog and the lowing of the cattle, or the neighing of horses, the chirping of crickets, etc.

It is indeed true that in man alone has articulate speech attained perfection through his highly developed brain. Comparative philology has shown, however, that all of the manifoldness of language has developed by slow and painful steps from a few very simple primitive sounds.

As to feelings which play so large a part in soul life, the emotions are simply evolutions from sensations, and are common to man and animals. The most elevated and poetic sentiments of the most highly cultured man must hie back to the movements in the single cell of the protist, one of the most primitive of animals, for its real beginning.

The child inherits in the cells which form it the character, temperament, talent, quickness of perception, energy of will of both parents. The traits of the grandparents often appear in the grandchildren, whether they be traits of body or soul. We have not yet solved all the questions of heredity, but so much is established, that inheritance is a property and physiological function of the organism.

We know that the moment the cells from father and mother combine, the qualities of both pass over to the new being. The cell souls of each are combined into one soul cell. The child may develop these inborn tendencies variously, according to the education and environment furnished him. In this way qualities are passed on from generation to generation, and progress is made possible. For if every child had to begin with a blank soul cell much of the effort of the parents would be absolutely lost.

It has been proven within the last few years that every living cell possesses certain psychical properties, and also that the soul life of many-celled plants and animals is nothing more than the result of the psychical functions of the cells combined in this body.

The most difficult property of the brain, the mystery of mysteries, is

consciousness. The difficulty in examining it is that we study it by itself; it is subject and object in one—hence much confusion. I hold that it is, however, nothing more than a physiological and neurological problem. True consciousness (mind, thought) is to be found in the higher animals alone, those with a centralized nervous system and organ for thought. The consciousness of the higher apes, dogs, elephants, etc., is different from that of man in degree, not in kind.

Consciousness is only a part of the higher soul activity, and as such is dependent upon the normal structure of the brain. Experiment and examination of the brain have shown that it is the seat of consciousness, and the most interesting of these discoveries is that of Paul Flechsig, who found the organ of thought, or four inner spheres of sensation and four great centres of association, the real organ of mental life.

All sorts of misty ideas prevail on the subject of the immortality of the individual soul. Some speak of it as being a kind of ethereal being, some as if it were made of thin matter; some merely hold that in some unknown way it continues to exist. If the old theory of man having a soul separate and distinct from his body is true, then many animals also have immortal souls. And then these theorists have trouble in stating exactly where the soul came from; was it in heaven, and when was it put into the child? After a study of all these fantastic theories Science is unsatisfied with any, and is forced to state its conclusions: The belief in the immortality of the human soul is a dogma in utter contradiction to the facts which investigation has proven to be true.

The only immortality for man is that of the transmission of his character to later generations through his children, or the influence which he exerts on the world of thought while alive. If, as Science proves, mind, soul consciousness, are only properties of soul plasm, the cell itself, when that cell dies thought must cease, save as it has passed its thought on to others.—[*New York Journal.*

I will not attack your doctrines nor your creeds if they accord me liberty. If they hold thought to be dangerous—if they aver that doubt is a crime, then I attack them one and all, because they enslave the minds of men.—[*Ingersoll.*

The Absurdity of Immortality.

BY JEAN MESLIER.

THE superiority which men arrogate to themselves over other animals, is principally founded upon the opinion of possessing exclusively an immortal soul. But as soon as we ask what this soul is, they begin to stammer. It is an unknown substance; it is a secret force distinguished from their bodies; it is a spirit of which they can form no idea. Ask them how this spirit, which they suppose like their God, totally deprived of a physical substance, could combine itself with their material bodies? They will tell you that they know nothing about it, that it is a mystery to them; that this combination is the effect of the Almighty power. These are the clear ideas which men form of the hidden, or, rather, imaginary substance which they consider the motor of all their actions! If the soul is a substance essentially different from the body, and which can have no affinity with it, their union would be, not a mystery, but a thing impossible. Besides, this soul, being of an essence different from that of the body, ought to act necessarily in a different way from it. However, we see that the movements of the body are felt by this pretended soul, and that these two substances, so different in essence, always act in harmony. You will tell us that this harmony is a mystery; and I will tell you that I do not see my soul, that I know and feel but my body; that it is my body which feels, which reflects, which judges, which suffers, and which enjoys, and that all of its faculties are the necessary results of its own mechanism or of its organization.

Although it is impossible for men to have the least idea of the soul, or of this pretended spirit which animates them, they persuade themselves, however, that this unknown soul is exempt from death; everything proves to them that they feel, think, acquire ideas, enjoy or suffer, but by the means of the senses or of the material organs of the body. Even admitting the existence of this soul, one can not refuse to recognize that it depends wholly on the body, and suffers conjointly with it all the vicissitudes which it experiences itself; and however it is imagined that it has by its nature nothing analogous with it; it is pretended that it can act and feel without the assistance of this body;