



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

VOL. 4.

SILVERTON, OREGON, THURSDAY, JANUARY 25, E. M. 300 (A. D. 1900.)

NO. 3.

For the Torch of Reason.

## Going Up—To Heaven.

BY ISAAC A. POOL.

**I** MIND me of a pair, sincere, devout,  
Who early on the road to Heaven  
set out;  
Keeping themselves in most complete  
accord  
With "book" and "priest," as servant of  
the "Lord,"  
Bound by the looked-for "Crown," and  
fearing "Hell,"  
While "inspiration" fills each vacant  
cell,  
They wait thro' welcome suffering and  
tears,  
Until at last the "Messenger" appears.  
Then one at morning, one at noon, de-  
parts,  
"Up" to the "Throne" each flitting spi-  
rit starts;  
Forget, no matter where the "White  
Throne" shines,  
There never meet in space, divergent  
lines;  
For here, the whirling earth disturbs  
their race,  
Whose zenith points for ever to another  
place!  
Its own rotation and its orbit wide,  
May not enough of variance provide;  
But lo! The sun himself, so "fixed" in  
space,  
Pursues forever his unending chase;  
Wheels thro' some orbit vast, among  
the stars,  
Where no "White Throne" nor constel-  
lation bars.  
What shall we say? What duty lies  
before?  
How stay the shame, and cleanse the  
blood-stained door?  
Nay! Question not! All sacrifice is vain;  
All prayers to "God," and all "Redeem-  
ers" slain;  
These add fresh horrors to the ghastly  
scheme,  
Fit only for a "beast" or "Devil's" dream.  
Build schools! Not for credulity's abuse,  
But giv'n to Science and "Right Rea-  
son's" use.  
First bring the "Wreckers;" tear the  
"Dens" away,  
Let all their darkness see the light of day.  
Leteach Freethinker bring a single brick,  
With just enough of Truth to make it  
stick;  
They'll build a Temple filling all the zone  
And grander far than any "Great White  
Throne!"  
Build sure foundations, not with "Myths"  
and wrongs,  
But well cemented. Right and Truth  
are strong!  
Then, over these, let "Freedom's Tem-  
ple" rise,  
Whose "Torch" may well illuminate the  
skies.  
'Tis well! My brothers, yonder "Luo"  
stands!  
The dearest dome on earth; in all her  
lands!  
No clot of "Superstition" mars or moils;  
No "blood of Martyrs" in her fragrant  
soils;  
No crosses there to hang a "Christ" upon.  
The road to Heaven is "up"—to Oregon.  
Melrose Park, Ill., Jan. 3, E. M. 300.

## The Ethical Test.

BY DR. PAUL CARUS.

**M**AN has a natural desire for activity. This desire is natural because man is a living machine freighted with vital energy; the desire to use this energy is ever present. In case man does not spend his energy in useful work, his natural want for activity will compel him to do something.

never mind what. To a man who has or who knows of no duties, the motives which promise to give him pleasure will become the strongest; they will direct his energies, as it were, in the line of least resistance. Hence rises the so-called natural desire for pleasure. But this so-called natural desire for pleasure is the greatest danger for man. And wherever we investigate the meth-ods of progress we shall find that it is far from taking place in the line of least resistance. On the contrary almost every progress leads in the line of greatest resist-ance. The development in the line of least resistance leads to inevit-able ruin.

Hence it follows that the great-est blessing for a man is to have duties which coerce him to do some useful work. Rich people who, without becoming exactly criminal, can allow themselves to let their actions follow the line of least resistance, are in a most dangerous plight. "How hardly shall they that have riches" attain a moral, not to say a strong development of their souls! Those that are rich, that can live well, that can live for the sake of enjoying life, should for the sake of their own soul-life im-pose upon themselves heavy duties, as heavy as they can bear. They should educate their children so that they feel unhappy unless they have great duties to perform. The moral worth of a man does not de-pend upon the amount of pleasure he provides for himself and others, but upon the amount and scope and weight of duty he is able to carry.

All religions are systems of eth-ics; and ethics by the very fact that it teaches man how to regulate his conduct is a religion. Every religion comes, or pretends to come as a salvation. It throws light upon the world around us in which we live and thus it aids us in our endeavors to escape from the mis-eries caused by our ignorance and folly.

The religion of science like all other religions comes to the rescue of man. It is true that the truths of science appear at first sight to be destructive. They destroy the il-lusions of a childish faith which has become dear to us. But truth, however sad, is the only means that can cure the ills of life. If there is any salvation it must be gained by truth and by boldly fac-ing the truth. If truth cannot help, nothing can, nothing will help. A

salvation by illusion is like the joy of intoxication. It is neither last-ing nor is it wholesome, and when it is gone it will leave us sadder than before. Instead of helping it will harm.

A man who, like Faust, can sat-isfy all his desires, is truly in the hands of Satan, as Goethe in his great philosophical allegory demon-strates. Only a strong character, as is Faust, who yearns for a high-er life, can overcome all the temp-tations. He tastes of the pleasures of life and finds them shallow. There is no satisfaction for the long-ing of his soul in any of them. Yet as soon as Faust abandons the standpoint of egotism he finds a satisfaction which he had never expected. He forgets the impetu-ous desire for pleasures in a great work that he undertakes for hu-manity. He finds that satisfaction lies not in the aim solely, but in the effort to reach the aim; not in liberty, but in attaining and deserv-ing liberty; not in the harmonious enjoyment of life, but in being the master of one's fate, in building one's own life and making it har-monious:

"Yes! To this thought I hold with firm persistence;  
The last result of wisdom stamps it true;  
He only earns his freedom and existence,  
Who daily conquers them anew."

Faust has become too old to enjoy the fruits of his labor himself, but he feels eternity breathing through his soul. His work will live after him and be a blessing unto thous-ands:

"The traces cannot of mine earthly being  
In aeons perish,—they are there!—  
In proud forefeeling of such lofty bliss,  
I now enjoy the highest moment,—this!"

Faust had pledged his life to Me-phi-stopheles as soon as he should enjoy a moment of satisfaction. The moment is come and Faust dies. But that which gave him this satisfaction was none of Satan's gifts. It was none of the pleasures of egotism. It was a higher kind of pleasure which has nothing in common with what is generally called pleasure. For it is a satis-faction of the powerful super-indi-vidual yearnings of the soul. And this is the only happiness that man can attain.—[The Ethical Problem.

Down, forever down, with any re-ligion that requires upon its ignor-ant altar the sacrifice of the god-dess Reason; that compels her to abdicate the shining throne of the soul, strips from her form the im-perial purple; snatches from her hand the scepter of thought, and makes her the bond-woman of a senseless faith.

## An Open Letter

To My "Spiritualist Friends" in Churches and Out.

BY T. B. WAKEMAN.

**T**HE way in which the discus-sion of the subject of Spiritual-ism has been left at the Liberal clubs, the Silvertown Thought Ex-change and other places, where the old and new views of the world are brought into conflict, seems to me in some respects unsatisfactory. We had hostility instead of adjustment. Neither party have been able to de-rive the benefits that each ought to be able to bestow upon the other. Each party has come to feel that he has a truth of which the other would deprive him and the world. Can we learn to realize, appreciate, and finally reconcile these differ-ences? If so, instead of being hos-tile, might we not become friendly and co-operative in furthering the satisfaction and progress of indi-vidual life and that of the commu-nity, and to some extent that of the world at large?

Three hundred years ago the sup-ernatural, i. e., the theological view of the world prevailed over every-thing. Gradually the intellect has worked out SCIENCE and made it the real, i. e., the bottom verifiable basis of our life. In the mean time the Liberal Spiritualists, have large-ly emancipated the ideal, religious, emotional, or SPIRITUAL nature of man from old unscientific dogmas, but have not as yet put a scientific instead of the old supernatural basis under them. Thus has re-sulted the modern antagonism of The Real vs. The Ideal? Now the time has come for each party to understand the other. The Spirit-ualist must learn to see the world as the objective Scientists see it, and the objective Scientist must come to see the truths and necessi-ties of the ideal, moral, aspirational, aesthetic nature and part of man, which can only be conceived of or discovered subjectively, or as the old phrase was, "spiritually dis-cerned."

It is only by this exchange of views that the Liberals, and man-kind generally, can get the benefit of the two elements, the real and the ideal, which are absolutely nec-essary to the world's progress. These elements are the objective truths of Science and the subjective concepts of thought and feeling in-dispensable in the ennoblement of Love. Each of these, Truth and