

TORCH OF REASON.

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

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For the Torch of Reason.

Live In the Present.

BY MINNIE PAGE HOSMER.

I WANDERED alone at sunset,
Down by a purling stream;
I lived in the past and the future—
Lived in a misty dream.

I heeded not the sunset,
Gilding all around
With colors far surpassing
Gems in a monarch's crown.

I heeded not the songsters
Chirping o'er my head,
I heeded not the violets,
Hid in their mossy bed.

I sighed for the days of my childhood,
Days without sorrow or care,
I tried to peer into the future,
Building aircastles there.

And thus it is ever with mankind,
Living in future or past,
We see not the beauties around us,
Beauties that cannot last.

And while we are dreaming and waiting,
Moments are flying by.
If we would but live in the present,
Smiles would banish the sigh.

Christianity is Doomed.

CHRISTIANITY is doomed, and its members feel it. These men and women who embrace so-called Christianity do not believe it—not much more so than I do; I mean the intelligent ones. They want business, friends, society—have no ideas—no courage—no plans nor methods of life, except to slip along smoothly, masked from each other. Such a life * * shrivels up the mind—burns out all moral conceptions—all notions of duty—all courage and all manhood and womanhood. I say Christianity is doomed. Look over the land and see the coming Liberal outspoken papers, pamphlets, universities, Secular Sunday schools, etc. New papers are daily springing up all over the land which are bold, manly, courageous. Look for life and you will find it in Liberal productions. This, among other things, is the sign of the inevitable doom of the false.

"A man should never be ashamed to own he has been in the wrong. It is but saying, in other words, that he is wiser today than he was yesterday."—Pope.

The privilege of being a young man is a great privilege, and the privilege of growing up to be an independent man in the middle of life is greater.

No man lives for himself alone, and it is our duty and our privilege to do something toward elevating and saving those about us.

All the passions die with the years; self love alone never dies.

Wisdom is to the mind what health is to the body.

While man can know nothing of [a] God and [a] soul, he can know much of humanity; the first does not need his services, while the latter does. That as we can know nothing of souls or immortality, it is useless to speculate thereon, and our greatest duty is to make ourselves as happy as possible, here and now, by doing good, relieving the sufferings of our fellow beings, and making their bodies as healthful and comfortable as possible.

To me, egotism is the very marrow of Christianity. Its fundamental fiat is: Believe, and you shall have sugar candy; doubt, and you shall be whipped. Is not this the essence of selfishness? What are you to believe in? Common sense? No. Science? No. Right and justice in all the relations of life; citizen, husband, father, brother, etc., etc.? No. What then? You must surrender your carnal reason—your common sense—and believe in a dream that was dreamed, or is reported to have been dreamed, by a carpenter two thousand years ago! Stripped of superfluous verbiage and put before us in its naked deformity, the bottom fact of the entire Christian edifice rests upon Joseph's dream—not certified to, nor even stated by himself. Is it not the perfection of presumption for any one whose faith stands upon so rickety and nonsensical a basis as the snoring fancy of a fatigued and, peradventure, late-suppered mechanic, to attempt to poke fun at the postulates of common sense? All this, however, is wide of the mark. The question is still unanswered—What is soul? or, has man a soul? After all the learned authors' opinions—ancient and modern—Pagan and Christian—all obscure, indefinite and contradictory—has any reader the faintest conception of what constitutes a soul that will admit of rational statement, that will not melt like a mirage before the sun at the touch of fact and reason?

Example is light of day; every man sees it, every man's life proves what his character is. If he is honest, those that he deals with know it. Every honest man does as he agrees and pays his debts. A dishonest man does neither. If a man's word is good for nothing, what kind of a man is he? Every man that deals with him will be sure to have trouble.

However things may seem, no evil things succeed, and no good thing is a failure.—[Secular Science and Common Sense.

Processor Entity? OR SCIENCE VS. SPIRITS.

A Statement of the Case by Prof. T. B. Wakeman in a Discussion at the Silverton Thought Exchange.

[Elsewhere in this paper will be found a report of the meeting of the Thought Exchange, at which, after a very interesting lecture from Timothy W. Davenport, Esq., read by his daughter, Mrs. Adda Davenport Martin, the following speech was made in discussion. It was too lengthy to be given in the condensed report of the meeting. There was a general wish to have it printed in full, so that it could be fairly considered. So here it is:]

MR. PRESIDENT: I am deeply impressed by the lecture we have had. It really seems as though Age and Beauty had combined to do all they could for the old "heart of man." I know we have all enjoyed the grace of this composition and of its delivery. But more than this, it has brought down to THE ISSUE the main question which decides it all: What is life? Is it an ENTITY or a PROCESS? The lecture said it was an "immaterial entity." Science claims it to be "the vital process" of protoplasm. The lecture nobly said, also, that if the scientific claim is shown by facts, that claim must be accepted and acted upon. This is the right position, and worthy of all praise! Let us try the case, then, fairly. First, Is it true? Then, Is it good? Ask these two questions of each of these positions, and we must stand by the scientific answer. There is no alternative.

What, then, is Science? Science in its simplest form is but another name for its fundamental law, the "law of the conservation and equivalence of the forces," that is, of all the changes and processes known in the world. All matter is found to be indestructible, howsoever various may be its forms or chemical changes and combinations. In a similar way it is found that all of the changes or forces in the world are found to be at bottom "modes of motion" of the masses, molecules, atoms or elements of matter. It is also found that all of those changes, or modes of motion, which, if continuous, are called continuous facts or PROCESSES, are also indestructible. They exist only as the equivalents of each other, and conserve

and continue each other by exact change or CORRELATION of one into the other. There is now not the slightest doubt about this PROCESS of equivalent change. It is the bottom FACT of Science, as true and real and certain as that the earth goes around the sun. In the physical sciences of Astronomy, Physics and Chemistry this discovery has banished all of the entities, ghosts, spooks and "causes supernatural," of every kind whatsoever. In Natural Philosophy we used to have heat explained by the entity "caloric," and light by "luminous corpuscles," as the great Newton supposed. Now all of the "forces" are known to be changes, that is, modes of motion; and so light, heat and electricity have lost all of their entities, and are found to be convertible into each other and into motion, as we see in electric lighting, heating and motors. A violent change is an electric shock or "lightning," but the "thunder bolt" is now known never to have existed. It has been "explained away" and banished with the "caloric," the thunder God and the spooks. I say "spook," for, in Biology, the same "explaining away" of "entities" has happened. Just as inorganic matter is ever active, or capable of being so by equivalent correlative changes, so vital or living matter has vital activity or processes of change constantly going on. If they cease, the matter is dead and the life has ceased.

Is this vital activity the correlate of the pre-existing activity in inorganic matter? That is the whole question. The fact is found to be that the cell life is the action or correlation of the changes and processes going on in the inorganic matter, that is, the foods, placed in contact with it, and which it takes up and assimilates in continuing its life. By that change the food is decomposed and the cell life is sustained and increased, and the cells are multiplied by growth. Thus, so much grape juice is transmuted into so much living yeast cell, in the fermentation which makes wine, leaving alcohol and carbonic acid gas as the refuse of the process. The difference between the high grape juice and this low chemical refuse is the body of cells (mother yeast), which lives and continues the process of life by absorption, digestion and assimilation—the simplest acts of life. In a higher form we may see this correlation of vital out of physical changes in feeding silkworms. We